

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

DEVOTED TO THE SPREAD OF BAPTIST PRINCIPLES AND THE ADVANCEMENT OF THE REDEEMER'S KINGDOM

Old Series Vol. 76)

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—Some one said: "A monomaniac is a moneymaniac." Too often so.

—Monday of this week, March 17th, was what was known as "St. Patrick's Day." Saint Patrick is called the Patron Saint of Ireland. The day was celebrated by the Irish with feasts and speeches, etc. It may not be generally known that Saint Patrick was a Baptist. He was not an Irishman, though most of his life was spent in Ireland. He was a Scotchman, and he held essential Baptist principles.

—When Lady Scott heard of the tragic end of her husband's expedition to the Antarctic regions she was in mid-ocean on her way to New Zealand. As soon as she had recovered from the first shock of the grim news, she exclaimed, "I must be as brave as my husband would, have wished me to be." The Christian Advocate thinks that this sentiment should be an inspiration to the Christian, suggesting to him: "I must be as brave as my Lord wishes me to be!"

—According to the Vindicator, the American drink bill for 1912 was as follows: Spirits, \$963,175,405; wines, \$124,450,984; beer, \$1,249,027,849. Grand total, \$2,336,662,338. The total disbursements of the Federal Government amount to something over \$1,000,000,000 a year, which means to say that this country expends every year for strong drink more than twice as much as it costs to run the government. The receipts from federal liquor taxes are something over \$200,000,000 a year, or about one-tenth of the drink bill. Is it economy to pay ten times as much for anything as you get out of it? We leave it to business men to say.

—Dr. Gross Alexander, editor of the Methodist Quarterly Review, has just published what is entitled, "A New Study of the Resurrection of Jesus from the Dead, with Special Reference to the Nature of the Resurrection Body of Jesus and the Purposes and Meanings of the Resurrection. A Study for Easter, 1913." Dr. Alexander discusses in a critical and forceful way the evidence for the resurrection of our Lord, including the historical evidence, direct and indirect, and the meaning of the resurrection. The study makes a pamphlet of 28 pages. It is very interesting and very helpful, and especially appropriate for this Easter season.

—In an article entitled "The Fruitage of Ignorance," in Missions for March, Dr. Charles L. White makes the following recommendations: For the subsidy of a group of denominational papers, the amount to be held in trust by the American Baptist Home Mission Society, the Foreign Society and the Publication Society jointly, and to be paid over to the papers as they think best, \$750,000; for quick capital, to be distributed by the same committee for the same purpose, \$100,000. The Examiner asks very pointedly: "Why should not the denominational papers, the most effective means of communication between pastors, churches and societies, as well as other denominational agencies, be objects of solicitude to the makers of wills? Can anybody tell?"

—It is said that a French scientist when he first heard a phonograph, declared that it was a fraud, and that the man who stood by was a ventriloquist. Some years ago a scientist made a calculation, and proved to a mathematical certainty, that it would be impossible for a ship made of iron to float on the water. About the time he published his conclusion an iron vessel steamed across the ocean. Scientists, it seems, do not know everything, though evidently they think they do. How much more intelligent was the scientist who thought that the sound from the phonograph came from a ventriloquist than the old darkey of whom we heard? His employer called him over the telephone. The old darkey listened very respectfully to his orders, and then said, "Mars John, I wants to ax you one question. How did you git in dar?"

—The county unit bill, bitterly opposed by the liquor interests, passed the Missouri Senate March 5 by a vote of twenty to twelve. It had previously passed the House by a large majority. And this in Missouri. The Kingdom is coming.

—A terrific rain and wind storm swept over portions of Tennessee, Georgia, Alabama, Mississippi, Arkansas and Texas on March 13, resulting in the loss of about 100 lives and the destruction of a large amount of property. Let us remember that

"God plants his footsteps on the sea
And rides upon the storm."

OUR STANDING IN HOME AND FOREIGN MISSIONS.

OUR EXPECTATION.

Foreign Missions\$37,600.00
Home Missions 25,000.00

COLLECTED UP TO SATURDAY, MARCH 15.

Foreign Missions\$11,408.15
Home Missions 5,931.27

AMOUNT TO BE RAISED BY APRIL 30.

Foreign Missions\$26,191.85
Home Missions 19,068.73

Surely Tennessee will not fail to do her part for our great mission interests. Every pastor in the State will be certain to take a collection in the next six weeks, and send the money in at once to this office. If this is done we will most certainly come to the end of the Southern Baptist Convention year with every dollar raised we have been asked for.

J. W. GILLON.

Corresponding Secretary and Treasurer.

—The claim of the Virginia Bible Society to be the oldest organization of the kind in this country is challenged by the Charleston (S. C.) Bible Society. The Charleston Society was organized June 18, 1810, and is, therefore, nearly three years older than the Virginia Bible Society.

—In a recent issue of the Standard, Samuel Z. Batten laments what he calls "the crime of small families." Declaring that today polite and conventional society does not look with favor upon a large family, he quotes the declaration that two children are considered genteel; three begins to be too many; four is a crowd; five is a joke; while six is a misfortune; and all above that number make a tragedy!

—The recently published report of the Coroner of Jefferson County, Ala., states regarding the number of murders committed in that county: 1909 (prohibition), 130; 1910 (prohibition), 138; 1911 (9 months prohibition, 3 months saloons), 88; 1912, saloons, 306. In other words, the murders in one year under the reign of so-called "regulated" saloons are nearly as many as the three years before—with two years and nine months of prohibition and three months of saloons. And this is how the regulated saloon regulates.

—A friend in Texas writes us: "We believe you enjoy a joke as well as a paid-up subscription, and enclose both. From an article some time back you were inclined to give Mrs. Partington credit for all such expressions as this: 'I would have called sooner, but our chiffonier has been sick all summer and the Cadillac has just stood in the Garbage.' Now this was from the lips of a Texas millionaire's wife who had not called on her neighbor as early as she felt she should have, and the story authentically reached our ears." That is pretty good. We remember hearing the story of a millionaire's daughter who, in speaking of the muddy streets of her city, said that "they were in a perfect lullaby." Telling her friend goodbye, she waved her hand and said: "Moush war." When some one asked her one day what she was doing, she said she was watching the street cars go pro and con. When asked why her father was building so large a house she said it was for his ancestors.

—Prof. J. T. Henderson, in a speech before the Baptist School of Missions last week, said very strikingly: "Baptists are large in numbers, but small in figures. Let us stop counting numbers and try to make numbers count."

—At the Baptist School of Missions the suggestion was made by Dr. R. W. Weaver that in addition to the Adoniram Judson Fund of \$1,250,000 for the erection of houses of worship and schools and hospitals in foreign lands, so as to give permanency to our work, there shall be a Luther Rice Fund in this country for a similar purpose. By all means, let us have it.

—The meetings of the Sunday School Conventions of the State will soon be here. The Middle Tennessee Sunday School Convention will be held at Columbia, April 9-11. The East Tennessee Sunday School Convention will meet a week later at Lenoir City, and the West Tennessee Convention the following week at Lexington. We have received the programs of the Middle Tennessee and West Tennessee Conventions. They are now in type and will be published soon. We trust that there may be a large attendance upon all of these Conventions.

—Rev. W. H. Runions was in the city last week. He now has three church buildings on hand, in whose erection he is assisting, and it keeps him pretty busy. There is no one in the State who is doing more practical, solid, permanent work than Brother Runions. By his aid, churches are enabled to secure a local habitation of an excellent kind, which gives them a great advantage in the community. While building houses with his hands, Brother Runions also preaches to these churches. He is a good gospel preacher and a faithful minister of Jesus Christ.

—In his charge to a Louisville (Ky.) grand jury recently, Judge Gregory said that in that city there had been a wholesale and shameless disregard of the law by saloon keepers. His observation during the five years of his connection with the court, said Judge Gregory, had convinced him that the saloon that did not violate the law was a distinct exception. He served notice on the saloon keepers that, although they had been escaping punishment by bringing perjured witnesses to testify in their behalf, such shameless disregard of the law would bring upon themselves and their traffic the just and righteous indignation of the law.

—In renewing his subscription to the Baptist and Reflector, Brother A. M. Dougherty, of Baker's Gap, Tenn., is inspired to drop into poetry, and writes

"Please don't think I'm a reflector
Of the Baptist and Reflector
And have made up my mind to quit
Because I've been Slow to remit—
I've not been Slow because I'm Sour,
But because of the money power—
I mean the power that I have not,
Which makes me Slow, and Sometimes hot.
And I'll say the cost of High living
Does not make me Slim in giving—
'Tis cheap living's High Cost
That bothers me the most"

—The Missionary Review of the World gives the figures of Foreign Mission Societies for the past ten years, as follows:

	1911.	1912.
The Home Income of Foreign		
Mission Societies	\$25,297,074	\$30,404,401
Income from the Fields.....	5,519,174	7,902,256
Total number of Protestant		
Missionaries in the Field...	22,058	24,002
Total number of Native Workers	88,309	111,982
Number of Communicants.....	2,304,318	2,644,170
Total Adherents including		
Communicants	4,875,454	6,055,425
Added Last Year, Adults and		
Children (incomplete)	152,216	212,636

SHALL WE KNOW EACH OTHER IN HEAVEN?

By REV. C. D. CREASMAN.

1 Cor. 13:12. "For now we see in a mirror darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known."

The largest audience that has ever gathered in this church proves to me that this is an unusually interesting question. And while this is by no means the most important question of the future, it is a very important one. The story of the old Scotch preacher is familiar. One day as he was preparing a sermon his wife interrupted him with the oft repeated question, "John, do you think that we shall know each other in Heaven?" "Certainly," he replied. "Do you think that we shall be bigger fools there than we are here?" Then after a moment's reflection he said, "But I may be by your side a thousand years in Heaven and never see you; for the first thing that I shall want to see there will be Jesus, and I don't know when I shall ever take my eyes away from him to look at anything else." The great fact of Heaven is the presence of Christ, but whether we shall know each other or not is a question worthy of our consideration.

To begin with I want to deal with the only objection that can be brought against the idea, namely, if we find that some of our loved ones have missed Heaven and are lost we can't be happy. Some answer it by saying that we shall be so happy there that we shall forget those who are absent. The argument is based on the thought that even God forgets, for "He removes our sins as far from us as the east is from the west, and remembers them against us no more forever". But although God does not remember sin against us, still it does not follow that we shall forget our loved ones. I think the very opposite is true. We shall know all things, and we shall realize that the absence of loved ones is through God's righteousness and justice, and that His justice is really mercy. I don't suppose this argument satisfies you. I confess it doesn't satisfy me. But there is no better argument, and there is no argument that can satisfy mortals who are unable to see as God sees.

Shall we really know each other in Heaven? Let us discuss the question from three points of view.

1. *It is hardly reasonable to think otherwise.* Heaven would be robbed of its joy if we didn't know each other there. Suppose we didn't know each other here. If you want to know how lonely we would feel go to some strange city and watch the multitudes of strange faces surge by, and you will be the loneliest you ever were. If we don't know each other in Heaven, I believe that Heaven will be the loneliest place we ever visited. How can we know Jesus if we can't know each other? Sometime ago I spent a month at home. I enjoyed every moment of it. But suppose when I got there I had been suddenly made to realize that there wasn't a soul in town that I knew. What attraction would there have been in that place for me? I shouldn't have stayed there over night. And what joy could Heaven hold if it were a city of strangers?

I believe that Heaven is a place where personality shall be perfected. That means perfect love. Paul says "Now abideth faith, hope, love, these three; but the greatest of these is love." Do you know why love is the greatest? I think there are two reasons: first, it is the very essence of the Spirit of God, the throbbing of His Great Father heart toward sinful men, and there is nothing about God which does not partake of the nature of love; and second it shall abide when the other two, faith and hope, shall have accomplished their purpose. What use shall we have for faith, in the sense that we now exercise it, when we shall have met the king, and shall have had the object of our faith realized? What need shall there be of hope when we shall have entered forever into that kingdom for which men hoped so long? But love shall just be coming into full fruition in those glorious days, and it shall ever be the ruling passion of the eternal kingdom.

But let us remember that perfected personality necessarily means perfect knowledge. "Now I know in part; but then shall I know fully even as also I was fully known." "Fully known" by whom? Certainly not by men, for neither Paul, nor any other man, was ever fully known by men. Paul meant that he would know Heaven perfectly even as all Heaven had perfectly known him. I think we can safely infer from this declaration that we shall not only know each other but we shall know everybody. One of the glories of Heaven will be the knowledge and companionship of its great redeemed souls. What a glorious spectacle it will be to see the great Apostle to the Gentiles as he bears about in his body the marks of

the Lord Jesus Christ and tells of his marvelous redemption! I believe I shall know Spurgeon when I see him. It is said that he once said that when he got to Heaven God could give him no more delightful task than the opportunity to assemble the angels and preach to them about the redeeming blood of the Lamb. Who knows but that you and I shall have the pleasure of joining that angel congregation and listening to Spurgeon preach to them? Who can imagine the joy of meeting friends in Heaven? Suppose some friend who had gone on before should return and pay us a visit. What a joy it would be to talk to that one and have him tell us of the glories that lie beyond! But think of the time when we



REV. C. D. CREASMAN.
Pastor Grace Baptist Church.

shall join our friends there and shall be with them forevermore. The other day I invited a woman to come to this service, and she said, "O, I hope you will say that we shall know each other there. I am just waiting to see my mother who has been there all these years." That woman shall not be disappointed. Heaven wouldn't mean much to her if she was. Brethren the wealth of earth is not to be mentioned in the same day with the wealth of Heaven, but all the gold and precious jewels of the City of God shall be as nothing compared to the wealth of the friendships that shall crown our happiness there. And without its friendships Heaven's wealth would be as worthless as saw dust; and without heavenly recognition heavenly friendships would be impossible.

2. *The testimony of the dying.* In discussing the following incidents I do not mean to appeal to sentiment. I want to appeal to reason. I do not wish to start a single tear. I simply want to give what is to my mind a strong, scientific argument for heavenly recognition.

Dr. James H. Hyslop, sometime professor of Ethics and Logic in Columbia University, in his "Psychical Research and the Resurrection," discusses some interesting death bed scenes. He does so from a purely scientific standpoint. Some of these incidents I insert here.

A seven year old boy had been operated upon for appendicitis. He recovered and for two years was well. At the end of that time he had a second attack from which the doctor said he didn't seem to expect to recover from the start. After the operation he was perfectly rational, recognizing all the persons in the room. Knowing that he was dying he asked his mother to hold his hands till he was gone. Soon he said, "Mother, dear, don't you see little sister over there?" "No," said the mother, "Where is she?" "Right over there. She is looking at me." "There comes Mrs. C— (A lady whom he loved and who had been dead about two years) and she is smiling just as she used to, and wants me to come."

Then again: "There is Roy. I am going to them. I don't want to leave you, but you'll come to me soon, won't you? And there is Grandma. She is larger than you, isn't she mother?" And he was gone.

He had never seen his grandmother, nor his sister either, for his grandmother had died twenty years before, and his sister four years before he was born.

"Roy" was a playmate who had been dead a year.

Dr. Hyslop, true to his scientific spirit, says that "there is no way to displace the assumption that these phenomena were hallucinations." It seems to me, however, that there are two things to prove that what the boy saw was as real as the living persons in the room. First, all those whom he saw were dead. Hallucinations would more likely have been of those he liked best and would in all probability have included some one living. In the other incidents that follow the same argument will hold. Second, the boy had never seen his sister and grandmother, and a hallucination identifying itself with an unknown object is hardly possible. A hallucination, under such circumstances, would more likely assume the form of some unnatural object, such as that of an angel or a demon.

Jennie and Edith were little girls about eight years old. Both took diphtheria at the same time. Jennie died on Wednesday. All precaution was taken to keep Edith from finding it out because of her own critical condition. To show that she didn't know it, it may be mentioned that on Saturday just before she became unconscious, she selected two of her photographs to be sent to Jennie and told her attendants to tell her goodbye. She died at half past six that evening. Just before death she roused and bade her friends goodbye and talked of death without fear. She seemed to see a number of her friends who were dead. Suddenly, and with great surprise, she said, "Why, Papa! Why Papa! You didn't tell me that Jennie was here. O Jennie, I'm so glad you are here."

Dr. Hyslop seems to think that the hallucination theory could hardly account for this incident.

Professor Bozzano thus quotes the story of the death of Dwight L. Moody:

Suddenly he murmured: "Earth recedes, Heaven opens up before me. I have been beyond the gates. God is calling. Don't call me back. It is beautiful. It is like a trance. If this is death it is sweet." Then his face lit up and he said in a voice of joyful rapture: "Dwight! Irene! I see the children's faces." (Two grandchildren gone before.)

Dr. Paul Edwards wrote the following account: A woman was dying with consumption. She told the children goodbye and then talked with her husband. As she talked she seemed to see the World beyond. She said, "I see people moving all in white. The music is strangely enchanting. Oh! here is Sadie; she is with me, and she knows who I am." Sadie was a daughter who had died ten years before.

Dr. Wilson, of New York, tells of the death of James Moore. Turning to the doctor the dying man said, "You've been a good friend to me, doctor, you've stood by me." Then something happened which the doctor said he couldn't explain, but which convinced him fully that the man had entered the Golden City. He said in an unusually strong voice, "There is Mother. Mother have you come here to see me? No, no, I'm coming to see you; just wait, Mother. I am almost over. I can jump it." I do not think I need to add a word. These incidents ought to be accepted by the most skeptical as positive proof of heavenly recognition.

3. *Argument from the Bible.* Brethren, to me the Bible is the supreme court of appeal. I have learned that if the Bible testifies to a thing that alone is sufficient. The Bible has clear and ample testimony on the subject. It has little direct evidence, but there is sufficient indirect evidence to prove the point. The Bible assumes heavenly recognition, and that within itself is sufficient argument. This assumption is back of all Bible argument.

The patriarchs are spoken of as "gathered to their fathers". Not to their fathers' bones, or ashes, but to their fathers. Christ said, "Many shall come from the east and the west and shall sit down in the kingdom with Abraham, Isaac and Jacob." This shows that in Christ's mind these had not lost their identity, and the implication is unavoidable that those sitting with these great men should be conscious of their presence. I do not see how this could be possible if they didn't recognize them at sight. David's lamentation over his son ended with the assurance of heavenly recognition in the declaration, "He will not return to me, but I shall go to him." Dives in Hades recognized Lazarus at a great distance and over the impassable gulf, and we have every reason to presume that he never saw him before. There are some who think that the story is only a parable, but that only strengthens the argument, for Christ's parables are unerring pictures of truth. The transfiguration offers an unquestionable argument. The disciples recognized Moses and Elias although they appeared in their heavenly bodies. Moses had been dead about fourteen hundred years, and Elias about a thousand. Evidently they had retained not only

their identity, but their personal form. Heb. 12:1 says, "Therefore, seeing that we are compassed about with so great a cloud of witnesses,"—referring to the faithful from Abel to the prophets. These witnesses evidently recognize us now, and how could they fail to know us in Heaven?

But the strongest argument, to my mind, is the argument of bodily identity. Paul shows in the 15th chapter of First Corinthians how grain sown in the ground is an example of the death and resurrection of the body. Now the point in the argument is that the grain sown produces the same kind of grain. Its new body is identical with the old in nature. So, he says, is the resurrection. It is sown in corruption, but the same body shall come forth in incorruption. He closes his argument with the statement that "if there is a natural (Psychical) there is also a spiritual body." The body that Christ brought from the grave could go through a wall, the door being shut; could open up the scriptures by the way and then vanish at Emmaus; could eat fish at Galilee, could preach to above five hundred; could ascend into Heaven from whence the disciples had the assurance from beings which had similar bodies that it should return in like manner. Yet so completely identical was it to the body which Christ always had in the flesh that even poor doubting Thomas didn't have to examine it as he said he would, but immediately upon seeing it exclaimed, "My Lord and my God." And Paul said in Philippians 3:21: "We wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory." Our bodies are to be like his, not in general appearance and features, but by nature. They will be identical with the bodies we now have; therefore we shall know each other when we no longer see "as in a mirror darkly, but face to face."

SOME VALUES OF A DENOMINATIONAL COLLEGE.

By H. H. HIBBS.

As perhaps my reader knows, it is my business now to travel among the churches as a representative of Christian education and more specifically for Tennessee College.

Some of my impressions that I have received while thus engaged among some of our country churches I wish to give. I believe you will learn, as I did, from this experience, that there is a great and much neglected work for these colleges of ours to do in the field through their representatives. A debt on a college can be made a blessing by forcing the College men out among the brethren to preach to them about stewardship of property and about the value of high culture for their children.

Of course the most piercing impression I received was that of the general indifference to education, and especially for higher education, and more especially still, higher education for girls.

We are all largely creatures of environment and I fear none of us would long retain our enthusiasm for higher education were all our neighbors wholly indifferent to it.

Lately I was entertained in the home of two noble old people who are grandparents. They had an only granddaughter who was the apple of their eye. I do not know when I was ever more highly entertained than I was when my friend told me with a face all aglow about the charms of this beautiful girl. She comes from the very finest ancestry, no better blood is found in all the world, and she is endowed with natural graces that would qualify her to be a leader among the first women of the land. But not a word did this doting grandparent say about her education, although he was amply able, if he could have been made to see the importance of it, to give her a thorough College training.

Again, in the work that I am now engaged in, one is greatly impressed with the poverty and unattractiveness of the public school houses where our brethren have to send their children to school. If the school houses where our children have their young minds and hearts fed were but half as attractive as the barns where the farmer cares for the young life of the cattle and mules, it would not be so bad. I am now thinking of three different school houses where these dear children are to get their training and culture, most of them, if they ever get any. One is a little squatty affair set down in a low, damp place where the footprints of the children have marked up the mud all over the front yard, their play ground. One was, when it was built, quite a pretentious affair, but now is old and unkept and literally falling to pieces. The other one is wholly without window panes, as far as I could see, but I did not get out of my buggy to examine carefully each window. I

THE COMING OF HIS FEET.

In the crimson of the morning, in the whiteness of the noon,

In the amber glory of the day's retreat,

In the midnight, robed in darkness, or the gleaming of the moon,

I listen for the coming of His feet.

I have heard His weary footsteps on the sands of Galilee,

On the temple's marble pavement, on the street,

Worn with weight of sorrow, faltering up the slopes of Calvary,

The sorrow of the coming of His feet.

Down the minster-aisles of splendor, from betwixt the cherubim,

Through the wondering throng, with motion strong and fleet,

Sounds His victor tread, approaching with a music far and dim—

The music of the coming of His feet.

Sandaled not with shoon of silver, girdled not with woven gold,

Weighted not with shimmering gems and odors sweet,

But white-winged and shod with glory in the Tabor-light of old—

The glory of the coming of His feet.

He is coming. Oh my spirit! with his everlasting peace,

With His blessedness, immortal and complete,

He is coming. Oh my spirit! and His coming brings release,

I listen for the coming of His feet.

—Independent.

know some of the windows were nailed up with boards. I submit, brethren, that there is not a country school house in Tennessee that is attractive and inviting, so as to meet the love of the beautiful that God has implanted in the lives of our growing young girls. Not so with the barns of our young cattle and mules; there is too much value in their growth and development of them for that. These buildings where the young lives of these dumb brutes are fostered are usually set in dry, attractive places and about the door you see a luxurious carpet of straw and hay. There are young animals, after filling his stomach with the good things for his life, lies in the sunshine and contentedly chews his cud, and grows into the full grown stature of a fine beef steer admired by all. Alas! Alas! my brethren, it is not thus that we provide a place where the growing and glowing minds of our children may be fed and trained and grow up into full grown men and women in Christ Jesus.

The last, and perhaps the saddest, thing I note is the poverty of the parents who have had given to them from heaven the most valuable possessions God has in heaven or on earth. I have often said that God did not more than half try when he made an angel; nor more than two thirds try when he made a boy; but he does his best when he creates a little girl. What more could he do than he has done for a little girl up until she is about 12 years old? It seems that God stops then and turns over these priceless jewels of his to their parents and to their denomination and to the civilization of their day for training. Girls who are wretchedly neglected are very attractive until they are ten or twelve, but alas, how quickly they fade and deteriorate unless they have a helping hand extended to them. Many, many times I have experiences like this. A poor God-fearing brother will give me a contribution to Tennessee College and say: "Yes, I am willing to do my part in paying the debt on our College, but of course I never expect to be able to send my daughter there." Then it becomes my God appointed task to show this man his duty to his child and how he and his wife will be ushered into a noble kingdom of faith, sacrifice and glory, if they will undertake in spite of poverty to prepare their daughter by education and culture to take the place of leadership in life, for His glory, to which God has called her. I realize when I am exhorting my brother thus, that I am trying to get him to take up an impossible task, unless he have help. None of us can really educate our children without help. However, I know that I speak as the representative of 180,000 Baptists of Tennessee who have set as their task the erection of a College for girls that will give the highest culture to the bright girls of the land, irrespective of whether they have money or not. In the name of this great host of God's people, let us remove from

our girls the only stigma that holds them down, namely, poverty. Most of the leaders among the men of our American life come from the homes of the poor, and all our Colleges for men are filled with bright, aspiring poor boys. There are hundreds of other ways, through banks and railroad offices, etc., where poor boys can get up in the world. Not so with their sisters. If there is a single educational institution in the land today that is out in the field seeking brilliant girls, irrespective of whether or not they have money, I do not know of it. Our colleges for girls, in the South, are all so poor that they have to seek girls who are not able to pay for their training.

"Full many a gem of purest ray serene,

The dark unfathomed caves of ocean bear;

Full many a flower is born to blush unseen,

And waste its sweetness on the desert air."

I submit it is not pretty risky business for God—if I may say it reverently—to place these rarest gems of his, here in Tennessee, all mixed up with the stones of poverty, ignorance and indifference, lest nobody find them and appreciate their value and polish them for His crown when He comes to make up His jewels? Tennessee College, Murfreesboro, Tenn.

We have just closed a very gracious meeting in which Dr. J. W. Gillon did the preaching. It continued for two weeks and the attendance was uniformly good. Dr. Gillon spoke each morning at the chapel of the college in a way that greatly appealed to the students. He also conducted a large class in the study of State Missions. In the evening he preached to a congregation representing the whole town.

The visible results are thirty-four additions to the church, twenty-three of them by baptism, besides about twenty others who professed faith in Christ. No one can tell the far-reaching effect of his soul-wakening messages. He has made the impression of one who sought only to exalt Christ as Savior and King. His sermons will enter as strong factors in the development of our church life. He dug deep and laid strong foundations for great living. It would be a blessing if every Baptist school in the land would invite Dr. Gillon for a few days conference in personal evangelism and missionary methods at home. Our people will have new confidence in the administration of our Baptist affairs in the State under his leadership as a result of witnessing his loyalty to our great principles and his concern for the evangelization of Tennessee. Almost the entire student body went with him to the train and he went from us with many a God bless you.

During Dr. Gillon's temporary absence for two days our people were greatly pleased to hear Brethren S. W. Kendrick, State evangelist, and U. S. Thomas of Rogers, Ark., both of them former students of Carson and Newman college, and now successful evangelists.

Brother Kendrick held a very helpful meeting at Buffalo Grove Church for a few days. There were twelve conversions. The Lord is with him. It is no easy task, this twice-a-day preaching the year around.

There is much encouragement for the saints at Jefferson City. They have made the first payment of \$2,500 on the debt which they proposed to lift this year. The spirit of unity and progress is in the air. The college administration under President Burnett promises hopeful things in the deepening of spiritual life. If his ideals prevail in the class-room and on the campus, the alumni and Tennessee Baptist may well plan larger loyalty and nobler gifts to our beloved school.

Wm. H. FITZGERALD.

SALVATION.

By W. W. LANDRUM, D.D.

Salvation! O the height and depth, the length and breadth, the tremendous and stupendous meaning of that term. Salvation is the grandest thought of the Lord God Almighty concerning us; salvation is the biggest word in the dictionary of the human race; salvation is the gloria in excelsis of redeemed spirits in the general assembly and church of the first born, on high; salvation is of the whole man, body and mind and soul; salvation is to the fullest possible experience being salvation from darkness to light, from slavery to freedom, from hate to love, from fear to confidence, from selfishness to service, from littleness to largeness of aspiration and fellowship; salvation to right correspondence with all relationships being salvation to one's self, to one's family, to one's church, to one's community, to one's country and to the world; salvation that is exclusive of all that degrades and damns and inclusive of all that ennobles human life; salvation in time and salvation in eternity, salvation befitting such a God as ours.—Biblical Recorder.

Louisville, Ky.

NEWS NOTES FROM UNION UNIVERSITY.

As Chairman of the Executive Committee, it gives me very great pleasure to report to the brotherhood some facts concerning Union University, formerly the old Southwestern Baptist University. You know this is the school founded by Dr. Joseph Eaton, and having the hearty support and co-operation of J. R. Graves. This is the school that has among its alumni the names of men like J. M. Pendleton, T. T. Eaton, D. H. Selph, W. H. Whitsitt, H. C. Irby, G. M. Savage, O. L. Hailey, J. W. Conger, and, in more recent years, men like G. W. Jarman, Jr., Albert Pike Bourland, S. W. Meek, J. F. Jarman, T. W. Young, W. W. Deupree, Milton Winham, R. A. Kimbrough, G. H. Crutcher, R. P. Mahon, Jere L. Crook, L. E. Barton, A. J. Barton, I. B. Tigrett, H. L. Winburn, Chas. W. Daniel, Forrest Smith, C. S. Young, R. F. Spragins, A. V. Patton, M. E. Dodd, and a host of others, among whom are missionaries, men and women, on almost every foreign field supported by the Southern Baptist Convention. In other words, the alumni of this school, by virtue of their standing in every walk of life, prove the sterling efficiency of the institution itself.

Some of our readers will recall that about a year ago the two main buildings of the institution were destroyed by fire. This impressed itself upon those who were intensely interested in the school as a great calamity; but those who love the institution went to work heroically to recover the ground that was seemingly lost, and upon the very spot where these two buildings formerly stood has now been erected one of the most magnificent administration buildings owned by any Baptist college in all the bounds of the Southern Baptist Convention. The building is a pure piece of classic architecture, simple, chaste, imposing. There seems to be no defect in its design, both as to its elevation and as to the interior appointments. Every modern convenience and improvement known to college architecture, that will facilitate the work both of the professors and the student body, has been well thought out and put into effect. There are some twenty-eight rooms altogether in the building, including the splendid chapel, which, though a separate building, is connected directly with the main structure. The chapel itself will accommodate some 500 students. There are fine administration rooms, separate lecture rooms for all departments now maintained by the college, and a number of extra lecture rooms for new departments that will be created in the very near future. The chemical and physical laboratory departments are thoroughly modern, and every facility for accurate work has been carefully wrought out. There are some five lecture rooms connected with this department, and we predict that when the furnishings shall have been placed within these departments, which will be done immediately, we will have one of the most complete institutions of its kind in the land. Of course, there is an indebtedness upon the institution, as a natural result of our great loss and the necessity to meet the demands of the times for educational work.

But with the enthusiasm which is being daily manifested by all who come in touch with the work, and who see the results of the expenditure of the money entrusted to the administrative department, we do not anticipate any trouble in wiping out what indebtedness is now resting upon the institution. A thrill of pride and joy passes through the hearts of all who believe in the school's future as they see the magnificent plant which is upon the old campus.

But the very best news we have to present to the constituency and to the brotherhood-at-large is, that though we were disturbed by the resignation of Dr. R. A. Kimbrough, who felt the call to the pastorate and who has gone to a splendid field at Abilene, Texas, and though we faced the necessity of filling in the gap between the time of his retirement and the close of this semester, yet a Divine providence, we feel, directed our hearts and our minds to a man who has a standing as a leader in our denominational life.

It is with peculiar joy that we now announce that Dr. R. M. Inlow, pastor of the First Baptist Church, Nashville, Tenn., has been invited to accept the presidency of this splendid old school. After looking into the problems of the school and the splendid future of this institution, we have every assurance from him that he is very favorably considering the question of accepting this responsibility. We rejoice to make this announcement, and hope to soon send word to the brotherhood that this splendid leader has indicated his

formal acceptance of the presidency of the school.

May we not urge the alumni to feel the thrill of the glorious future which is before the school, and remind them that their loyalty will have much to do with the future success of the man who shall take charge of the institution which they love. The student body is loyal, the faculty are men above the average, every one of whom is loyal, and with a strong hand at the helm we believe the brightest days are before us.

Very cordially,

HERBERT W. VIRGIN.

Chairman of the Executive Committee.

ABOUT CARSON AND NEWMAN, AND OTHER NOTES.

Soon, the Board of Trustees will meet in their annual business conference, the first Thursday in April. There are some problems which clamor for solution, and we believe our Board is thoroughly capable of the task. Methods for increasing the endowment is the most pressing question. If other colleges, of even less note than ours add yearly more or less to their funds, why may not Carson and Newman go ahead? Why should we not reach from \$250,000 to \$500,000

If you want a monthly report of Teacher Training work in Tennessee, send us your name for our mailing list file.

Brother Fort of Chattanooga sends in several books for himself and Mrs. Fort. Mrs. Fort has attained the Red Seal and Brother Fort will reach the Blue Seal in a few weeks. His name will appear on the chart at St. Louis, sure. Will yours?

Bro. B. T. Huey is the first to have his name enrolled on the honor roll.

If you have not had a Convention in your Association, suppose you write me at once and fix a date for one. Let us all pull together for a great year's work.

W. D. HUDGINS, S. S. S.

FOREIGN MISSION FIGURES.

Up to the tenth of March the Foreign Mission Board had received for this year \$202,241. This leaves over \$425,000 to raise before the last of April in order for the Board to sustain its work and come to the close of the year in such shape as to be able to send out the reinforcements that are greatly needed. It is a large task, but only a little larger than Southern Baptists accomplished during the same time



GRACE BAPTIST CHURCH, NASHVILLE, TENN.

in the next five years? There is somebody who can raise the money. Who? He ought to be found. It seems almost foolish to deal in dribbles. There ought to be found those who, knowing our position and needs, will gladly give their thousands.

We have been associated with the college several years, and never saw the work so thorough and matters move along quite so smoothly.

The President and faculty are one in the work, seeking to modernize and strengthen the institution in every commendable way.

Dr. Gillon's services here in the First Baptist Church were greatly blessed. We have never heard the gospel more faithfully, more earnestly, more powerfully preached, anywhere or by anybody. He deserves to be called in the largest sense "a good minister of Jesus Christ." Quite a number were baptized and several reclaimed.

Brother John Hazelwood did some very earnest preaching at Alpha and Whitesburg recently. Many renewals and professions, but not so many accessions.

I am always pleased, though that is not always possible under existing conditions, to see accounts of as many baptisms as professions. Baptist evangelists certainly have a great responsibility here. God did not commission his apostles to make disciples and move out, and on, but to baptize them as well. Hewing to the New Testament line will cause saved souls to be baptized. S. E. J.

MIDDLE TENNESSEE S. S. CONVENTION PROGRAM.

Let all the workers take note of the program of the Middle Tennessee Convention, and be sure to send delegates. Don't forget the date, April 9-11, and the place, Columbia, Tenn.

We have instituted an honor roll for all who send in enrollments in the Teacher Training Department. Every pastor or layman who sends in as many as five names for the Teacher Training Department will have special mention in our notes and also have his name enrolled on our honor roll. Let every one see to it that the report is made to this office.

The school at Martin promises to be a great one. A double-header, one class at the church and another at the college. Something like 75 will receive awards.

last year.

The reports from the foreign field ought to inspire our people to meet the demands of the present task more readily. The Board has not received all of the reports, but already several individual missions have reported more than a thousand baptisms each. The indications are that the reports from the field will be far in advance of anything in the past. Surely with the glorious opportunities on the fields, we at home will not fail to do our duty. We must enable the Board to wipe out the old indebtedness which was brought over from last year, sustain the need for this year, and be in a position to enlarge the forces on the field.

The apportionment of \$618,000 is what is needed to this end. Let the brethren in every State and every district Association determine that they will meet their apportionments for foreign missions this year.

Tennessee up to the 10th of March has sent to the Foreign Board \$8,095.50. In order that her apportionment of \$37,600 may be reached let the brethren throughout the State take notice and begin at once to lay their plans for large things during the next six weeks.

A NEW VICE-PRESIDENT FOR TENNESSEE.

For a number of years, Dr. C. D. Graves was Vice-President of the Foreign Mission Board for Tennessee. He wrought so admirably in that position that the Board coveted him for his whole time and he was among the first men selected to act as one of the Field Secretaries of the Board. Rev. J. C. Massee was appointed to succeed Dr. Graves, but as he was to leave the State, he sent in his resignation after having been Vice-President for a very short time. After consultation with many brethren, Dr. William Lunsford of Nashville has been appointed by the Board as our new Vice-President for Tennessee. Being centrally located, having lived in the State for a number of years and being an enthusiastic supporter of foreign missions, he is in a position to be a great help in the present foreign mission campaign. We commend him most heartily to our brethren in Tennessee. We are sure that he stands ready to help in any way that he can in the campaign.

Richmond, Va.

WILLIAM H. SMITH.

PASTORS' CONFERENCE.

NASHVILLE.

Eastland—Pastor W. T. Ward spoke at both hours on "Law Enforcement," and "Have Faith in God." Splendid S. S. and B. Y. P. U.

Christiana—Pastor J. N. Poe preached at both hours to good congregations. Observed the Lord's Supper. Fine interest.

Edgefield—Pastor Lunsford preached on "A Transformed City," and "The Wife." Baptized one. Fine congregations.

North Edgefield—The pastor preached on "Do Good to All Men," and "Little Sins." Good S. S. and B. Y. P. U. Prayer-meeting increasing in interest.

Immanuel—Pastor Weaver preached on "Why the Minister of Today Walks Softly?" and "Jesus the Reformer." Four received by letter.

Seventh—Pastor Wright preached on "The Law Was Not Made for the Righteous Man, but for the Lawless," and "Why the Law Should be Enforced."

Howell Memorial—Pastor Cox preached on "The Majesty of Law," and "Sin's Penalty." Good services.

Lockeland—Pastor Skinner preached on "God's Love," and "Weighed and Found Wanting." Fine S. S. and B. Y. P. U. Good day.

Belmont—Pastor M. E. Ward preached to good audiences. 119 in S. S.; 35 in B. Y. P. U. One received by letter. We are having three prayer-meetings each week, two in the homes.

Grand View—Pastor Upton had a mass meeting with the Methodists and others. A great service. At night Dr. E. E. Folk preached to the delight of all. Good S. S. Fine B. Y. P. U.

Calvary—Pastor Linkous preached on "Hiding Among the Stuff," and "Law Enforcement." Two received by letter. Good day. Good S. S.

South Side—Pastor Savell preached on "A Perfect Law and Its Power," and "Selecting a Bride." Good services.

Grace—Pastor Creasman preached on "The Church and Law Enforcement," and "The Chief Corner Stone." 121 in S. S. Corner-stone laid in the afternoon. Dr. Inlow, of the First church, had charge of the service, and raised \$906. A glorious day.

Rust Memorial—Pastor Foster preached on "The Peril of Selfishness in the Christian Life," and "Law Enforcement." Bro. Louis Bernhardt spoke. Splendid B. Y. P. U. and S. S.

Cookeville—Pastor Fitzpatrick preached at Hope-well, Silver Point and Boma. Fine congregations and good services.

KNOXVILLE.

First—Pastor Taylor preached on "Measurements of Divine Love," and "Receiving the Kingdom." Two received by letter; one for baptism.

Euclid Ave.—Pastor Green preached on "Losing Happiness," and "Paul's Four Anchors." 130 in S. S. At 2:30 the church ordained Bro. J. R. Stone as deacon. Bro. J. A. Davis preached the ordination sermon. Rev. S. G. Wells delivered the charge. Rev. C. P. Jones presented the Bible, and the pastor made the ordination prayer.

Bell Ave.—Pastor Mahoney preached on "Shipwrecks," and "Feeling." One for baptism and six by letter.

Lonsdale—Pastor Shipe preached on "Christ's Prayer for His Disciples," and "What Makes a Nation Great." 185 in S. S.

South Knoxville—Pastor Bolin preached on "The School of Grace," and "Receiving Jesus." 217 in S. S.

Calvary—Pastor Cate preached on "The Ever-Worshiping Church," and "Prodigal Son." 90 in S. S.

Oakwood—Pastor Edens preached on "The Commander of the Faithful," and "The Commander's Conflict and Triumph." 156 in S. S.

Grove City—Pastor King preached on "Abraham's Adventure." W. H. Runions preached at night on "Following God." Three baptized; three received by letter. Going into new building the first Sunday in April.

Lincoln Park—Pastor Pedigo preached in the morning on "Cleansing the Temple." 84 in S. S.

Mountain View—Pastor Wells preached on "Staggering at the Promises of God Through Unbelief," and "I Am Not Ashamed of the Gospel." 163 in S. S. Two baptized.

Third Creek—Pastor DeLaney preached funeral service at morning hour. Spoke on "Walking in Unforbidden Paths." 150 in S. S.; 3 received by letter. Splendid Young People's service.

Island Home—Dr. J. Pike Powers preached on "Qualification of Deacons." Pastor Dance preached

at night on "Talk on Revelation." 625 in S. S. Ordained 9 deacons.

Beaumont—Pastor Webb preached on "The Dark Hours of Human Life," and "The Bright Hours of Human Life." 131 in S. S.

Fountain City—Pastor Davis preached on "A Call to Stand for God," and "Christian Race." 132 in S. S.

Broadway—Pastor Risner preached on "Being a Blessing," and "The Unseen Web." 460 in S. S. One baptized; eight for baptism; 12 received by letter.

Gillespie Ave.—Pastor Webster preached on "Made Rich Through His Poverty," and "The Means of Turning Men from Sin." 110 in S. S.

Immanuel—Pastor Jones preached on "A Luke-warm Church," and "See that Ye Refuse Not Him that Speaketh." 135 in S. S. The Sunday School Convention meets with us next Sunday at 2:30.

Deaderick Ave.—Pastor Henning preached on "Revivals," and "Proving Men." 518 in S. S. Two baptized; one received by letter. 22 in Dale Ave. Mission; 44 in Lawrence Ave. Mission.

River View—Pastor Hurst preached on "Some Causes of Backsliding," and "Preparation to Meet God." 65 in S. S.

Stock Creek—Pastor Dykes preached on "The First Commandment," and "The Fall of Peter." 56 in S. S. The Fifth Sunday meeting of the Chilhowie Association meets with us, beginning on Friday night.

CHATTANOOGA.

Tabernacle—Pastor Fort spoke on "The Hilarious Grace," and "Different Views of Confession." 347 in S. S. Six additions.

Highland Park—Pastor Keese preached on "The Unnamed Woman," and "Profitable Thinking." One received for baptism. One baptized. 175 in S. S. Splendid B. Y. P. U.

East Chattanooga—Pastor Baldwin preached on "Repentance as Related to Law Enforcement," and "For She is a Sinner." 148 in S. S. Five received since last report. The pastor did not resign, but will remain with the church. Large congregations.

St. Elmo—Pastor Vesey preached on "Tithing," and "How Escape." Good interest. Fine S. S.

East Lake—Pastor O'Bryant preached at both services. Large congregations. 107 in S. S. Fine B. Y. P. U.

Central—Pastor Grace preached at both services. "Withstanding God" and "The Withered Hand." 168 in S. S. Two additions by statement and two by letter.

Avondale—167 in S. S. Pastor preached in the morning. We joined with the Methodist brethren in their meeting at night. We hope to have a great meeting with them.

Ridgedale—Dr. George preached in the morning assisting in ordination of two deacons. Pastor Richardson preached at night on "Possessing and Working Out Salvation." Good congregation and S. S.

MEMPHIS.

First—Pastor Boone preached to good congregations. One added by letter.

Union Ave.—Pastor Watson preached at both hours to splendid audiences. 203 in S. S.; 98 in B. Y. P. U. McLemore Ave.—Pastor Thompson preached at both hours. One by letter; one for baptism; one baptized.

Temple—Pastor Bearden preached on "Our Way to Heaven," and "What I Have Written I Have Written." Two great congregations. 199 in S. S.

Bellevue—Pastor Hurt preached at both hours to large congregations. One for baptism.

Seventh Street—Pastor Strother preached. One by letter. 225 in S. S.

Rowan—Pastor Utley preached on "The Lord Will Do the Thing That He Hath Promised," and "The Work is Great and Large and We are Separated upon the Wall One Far from Another." Good crowds and splendid interest. Two marriages. All round, good day.

Calvary—Pastor Moore preached on "The Lord as a Paymaster," on "The Christian Four-Square." One baptized; one by letter. Great day.

LaBelle Place—Pastor Ellis preached at both hours. 267 in S. S. Good interest.

Central Ave.—Pastor Cornelius preached on "The Test of Faith," and "Clinging to the Altar." 52 in S. S.

Bartlett—Pastor Poindexter preached at both services on "Home Missions." \$9 received at night.

Central—Pastor Cox preached at both hours. Two received by letter; one for baptism; 232 in S. S.

Monterey—Pastor Chunn preached on "The Church a Holy Temple," and "Satan in Kid Gloves." Good S. S. Splendid B. Y. P. U. Large congregations.

Paris—Two splendid services yesterday. Good congregations. Three additions, making seven since January.

Rockford—Pastor Langston preached in the morning on "The Overcoming Life;" at night on "The Victory Through Christ." One received by enrollment, and one approved for baptism. Good S. S.

Dunlap—Pastor Rose had a fine day. Morning subject, "Some Lessons from the First Church;" evening, "Heart Belief, Mouth Confession." Preached at school house in afternoon on "Great Salvation." Five additions. Elder W. C. McPherson of Murfreesboro will assist in meeting first Sunday in April.

One of the greatest revivals ever held in Andersonville was closed Saturday night. It was conducted in the Baptist church by our pastor, Rev. F. M. Dowell, and the other two churches also took part, Bro. Dyke preaching some. Perfect harmony and peace between the churches and people in general is one of the results of our meeting in this little village. There were 22 or 23 conversions, and a number of renewals. Bro. Dowell did most of the preaching, and it was an awakening to the people to hear him preach his forceful sermons. Large crowds gathered to hear his splendid sermons. True Christians felt the power of the Holy Spirit, and they went out after the lost ones. Our hearts were made to rejoice in seeing little ones and older people brought home to God. Our pastor has endeared himself to us all through his able preaching, and our homes were made glad by his presence. "Uncle Jack" Roberts, the aged gospel singer, who helped us so much by singing "If you love your mother meet her in the sky," was here for a few services. Under the able management and leadership of Bro. Dowell, we expect to soon erect a pastorium. A MEMBER.

Two fine sermons on Sunday by Rev. T. R. Waggener, who is one of the best preachers in the State, and who is now doing evangelistic work. Over 200 enrolled in Sunday school. In the afternoon the Mission Band held a memorial service in honor of one of its most faithful members, Harriet, daughter of Mr. and Mrs. J. L. Thomas. Little Miss Gray Moody presided. Miss Marie Kinser read the scripture lesson. May Coker gave the introductory talk. Miss Rosa Neal spoke of "Harriet as I knew her." Rev. T. R. Waggener spoke feelingly from "Suffer little children to come unto Me." A choir of children led by James Dodson and Hu Burns sang Harriet's songs. Prayers by Profs. Orth and Fritz. The altar was sweet with Harriet's flowers, and her beautiful eyes seemed to look approval on all from her picture attached to a banner of white ribbon. After the services Sunday morning, Rev. R. A. Hale of White Pine was unanimously called to serve the church for full time. M. N. M.

Athens, Tenn.

The Chattanooga Baptist Young People's Union, composed of all the Unions of the Baptist Churches in Chattanooga and suburbs, met in their bi-monthly meeting with the St. Elmo Union as host. Despite the inclement weather there were nearly 200 present. The Union is now planning to do some practical work and putting the knowledge and talents of its members to work. Special Temperance and Missionary Meetings are being planned. The advisability of supporting a cot in one of the local hospitals or supporting a Visiting Nurse is being looked into, and Dr. Grace, Chairman, is now taking the matter under advisement and making the necessary plans. After the business session a delightful social hour was spent with a short but exceedingly pleasing program by the St. Elmo Union. Dainty refreshments were served at the close of a happy evening. S. L. R.

We had five conversions and four additions night before last, nine yesterday and last night. We have had 11 conversions today and four additions. We are hoping for a great meeting tonight. Will remain here next week. Will probably go to be with Bro. Gorbett soon. Glad you have decided to take the pastorate of Mount View. They are fine folks. I remember the good time at the dedication. Remember me to all the Mount View folks, and God bless you in the pastorate. W. C. GOLDEN.

Wauchula, Fla.

I was at Hopewell Saturday and Sunday. Small crowds, but good services with three valuable additions. All eyes are on the legislature this week. Hartsville, Tenn. J. T. OAKLEY.

MISSION DIRECTORY.

ORPHANS' HOME.

C. T. Cheek, President, Nashville, Tenn.; Rev. W. J. Stewart, 2141 Blake-more Ave., Nashville, Tenn., Secretary and Treasurer, to whom all communications and funds should be directed. Send all supplies, freight prepaid, to the Tennessee Baptist Orphans' Home, Callender Station, via L. & N. R. R. Express packages should be sent to Nashville, in care of Rev. W. J. Stewart.

MINISTERIAL EDUCATION.

For Union University, address A. V. Patton, Jackson, Tenn.; for Carson and Newman College, address Dr. J. M. Burnett, Jefferson City, Tenn.; for Hall-Moody Institute, address Dr. H. E. Watters, Martin, Tenn.

TENNESSEE COLLEGE STUDENTS' AID FUND.

Rev. H. H. Hibbs, D.D., Financial Secretary, Murfreesboro, to whom all communications should be addressed; Geo. J. Burnett, President, Murfreesboro, to whom all money should be sent.

STATE MISSION BOARD.

J. W. Gillon, D.D., Corresponding Secretary and Treasurer, Nashville, Tennessee, to whom all communications and funds should be directed.

COLPORTAGE.

Rev. J. W. Gillon, D.D., Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent.

BAPTIST MEMORIAL HOSPITAL.

Rev. Thomas S. Potts, D.D., Financial Secretary, Memphis, Tenn., to whom all funds and communications should be directed.

SUNDAY SCHOOL BOARD.

J. M. Frost, D.D., Corresponding Secretary, Nashville, Tenn.; A. U. Boone, D.D., Memphis, Tenn., Vice-president for Tennessee.

HOME MISSION BOARD.

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

FOREIGN MISSION BOARD.

Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. William Lunsford, D.D., Nashville, Tenn., Vice-President for Tennessee.

SUNDAY SCHOOL WORK.

W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn., to whom all communications should be sent.

MINISTERIAL RELIEF.

Carey A. Folk, Chairman, Nashville, Tenn.; Geo. L. Stewart, Secretary and Treasurer, 1000 Broadway, Nashville.

A JOURNEY THROUGH PALESTINE.

Conducted by

REV. JESSE LYMAN HURLBUT, D.D.

Now that we have viewed Jerusalem from the north (Position 11), from the west (Position 12), from the southeast (Position 14), and from the east (Position 18), let us enter the city and look along one of its characteristic streets. Turn to the Jerusalem map and find our familiar landmark, the Tower of David, close beside the Jaffa Gate. From this gate eastward runs David street and out of David Street running northward past the Church of the Holy Sepulchre, is Christian Street. We are now to look up this street from the number 19.

Position 19. Christian St. Jerusalem.

Here we are in Jerusalem! This narrow street, hardly more than twelve feet wide, stretching away in the distance between house walls three or four stories high, makes us feel at

once that we are in an Eastern city. What we see before us is just about the opposite of what, according to our notion, a city street should be. But in our cities we must provide width not only for pedestrians but also for wagons and horses to pass each other, and, as we have said, for thousands of years no wheeled vehicles ever entered the gates of Jerusalem, though recently David Street has been widened. The pavement here is fairly even and decently clean, and in these respects this is by far the best street in the city. Most of the alleys and lanes in Jerusalem are indescribable. My first walk through this street was by moonlight, on the evening of my arrival in the city. We stayed at the hotel fronting the Tower of David, and about eight o'clock in the evening I walked out on David Street. It was as silent as a graveyard; there wasn't a single lamp here, and all the shops were shut and barred. I passed but two men, who might have been night watchmen, though they looked like robbers. In Oriental cities, no one goes abroad at night, except under absolute necessity.

But now that we come here in the daytime, we see the street alive with people as far as our eyes can reach. How well we feel we know some of these people near us. We can catch the very expression on their faces. Any how many different type of people we see here in their varying dress. Every male subject of the Sultan wears either a turban or a fez cap, because he must. If he should put on a "derby," it would be clear evidence of disloyalty, if not absolute treason, and might bring him to jail.

If we let our minds turn towards the past, how many millions of people have travelled these streets of Jerusalem—what events have occurred here! Through a street not unlike this Jesus was walking one day when he saw the blind man begging (John IX:1-7). It was on such a street as this that the people laid their sick, after the scenes of the day of Pentecost, that the shadow of Peter might fall on them (Acts V:15). As we watch the Oriental throng before us, we should hardly be surprised to see Paul of Tarsus, just arrived from Damascus, visiting the apostles James and Peter, and soon to start for Caesarea (Acts IX:26-30; Gal. I: 18,19).

Do you notice that second arch yonder, spanning the street? Just beyond that we shall turn to the right and, taking our stand on the roof of a Greek monastery, see the number 20 on our map, look down upon a mass of people in the court of the Church of the Holy Sepulchre.

Position 20. The Church of the Holy Sepulchre.

At first let us take a good look at this mass of venerable buildings opposite. Nearest to us is the bell tower, unfinished since the great fire of 1808. Behind the tower, on the left, we see a segment of the great dome, directly under which we shall later see the Holy Sepulchre itself. Directly before us is the smaller dome which we have seen before. But what are all these crowds of people doing here, filling every roof and ledge, and thronging the court below? It is Holy Week, and the Greek Patriarch is making a visit of state to the Holy Sepulchre. We shall take a look at him and his attendants shortly.

You know what gives a world-wide interest to this old church—yes, more than an interest, the deepest reverence for it. It is the belief of millions that on this spot was Mount Calvary of old, where the three crosses rose, and where the tomb of Jesus was hollowed out of the rock. There are other mil-

Years of Suffering

Catarrh and Blood Disease—Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

Those who believe that Calvary was located to the north of the city, as we shall see later. Yet it was to rescue this building from the rule of Moslems that the crusades were fought in the Middle Ages. All Europe sent forth its noblest sons, and poured out rivers of blood, to found a Christian State of which this church was to be the center. But it was all in vain; the Crusader's kingdom was swept away, and the Holy Sepulchre remains to this day in the grasp of the Ottoman Empire.

If we were standing in that crowded doorway, down there, we should see on the left of the entrance a little recess where a detachment of Turkish soldiers are always on guard over the building. The principle business of the guard, however, is not to maintain the Turkish control, but to keep order among the hundred thousand pilgrims of varied Christian beliefs and from every Christian land, who, every year, visit this ancient church. You know, this is one of the only two buildings in the whole world where Roman



Catholics, Greek Christians, Syrians, Cops and Armenians—all the great churches except the Protestants—worship under one roof. The other "Union Church" we shall find at Bethlehem, over the cave where Jesus was born. But in neither of these two churches is there Christian unity; each sect or division of Christianity has its own chapel, and the privileges of each are jealously guarded around the Holy Sepulchre itself, where they perform their several rites in turn and never together.

To stand for yourself in this Jerusalem street, and also to see this Easter throng, use the Stereographs (19) "Christian Street, Jerusalem" and (20) "The Church of the Holy Sepulchre."

Editorial Note—In this department Dr. Hurlbut will take his readers to one hundred places in Palestine, two each week. By means of remarkable stereoscopic photographs, you can not only see for yourself each of these one hundred places, in lifesize proportions, but also you can get distinct conscious experiences of being in these places. Six stereographs \$1.00. Less than six stereographs in one order, 20 cents each. The 26 stereographs for three months are \$4.33. The 100 stereographs for the year, in a cloth-bound, gold-lettered case, with guide-book by Dr. Hurlbut of 220 pages (containing full descriptions of each place) and a series of seven patent locating maps, is \$18.75, scarcely more than an economical tourist spends for two days on an actual trip. Mahoga-

A REASONABLE PLEA FOR THE STOMACH

If Your Stomach Is Lacking in Digestive Power, Why Not Help the Stomach Do Its Work?

Not with drugs, but with a reinforcement of digestive agents, such as are naturally at work in the stomach. Scientific analysis shows that digestion requires pepsin, nitrogenous ferments, and the secretions of hydrochloric acid. When your food fails to digest, it is proof positive that some of these agents are lacking in your digestive apparatus.

Stuart's Dyspepsia Tablets contain nothing but these natural elements necessary to digestion, and when placed at work in the weak stomach and small intestines, supply what these organs need. They stimulate the gastric glands and gradually bring the digestive organs back to their normal condition.

Stuart's Dyspepsia Tablets have been subjected to critical chemical tests at home and abroad and are found to contain nothing but natural digestives.

Chemical Laboratory, Telegraphic address, "Diffindo," London. Telephone No. 11029 Central, 20 Cullum St., Frenchchurch St., E. C.

London, 9th Aug., 1905.

I have analyzed most carefully a box of Stuart's Dyspepsia Tablets (which I bought myself at a city chemist's shop for the purpose), manufactured by the F. A. Stuart Co., 86 Clerkenwell Road, London, E. C., and have to report that I can not find any trace of vegetable or mineral poisons. Knowing the ingredients of the tablets, I am of opinion that they are admirably adaptable for the purpose for which they are intended. (Signed)

John R. Brooke, F. I. C., F. C. S.

There is no secret in the preparation of Stuart's Dyspepsia Tablets. Their composition is commonly known among physicians. They are the most popular of all remedies for indigestion, dyspepsia, water brash, insomnia, loss of appetite, melancholia, constipation, dysentery and kindred diseases originating from improper dissolution and assimilation of foods, because they are thoroughly reliable and harmless to man or child.

Stuart's Dyspepsia Tablets are at once a safe and powerful remedy. Stuart's Dyspepsia Tablets will digest your food for you when your stomach can't.

Ask your druggist for a fifty-cent box.

ny Aluminum Stereoscopes, \$1.15. Express charges paid. Send orders to Baptist and Reflector, Nashville, Tenn. Further information sent on request.

P. S.—P. J. Ryan, Archbishop of Philadelphia:—"It gives me pleasure to say that your stereographs of Italy and the Holy Lands are the best I have ever seen."

It is announced that President Finley, of the Southern Railway Company, has authorized the double tracking of the Main Line of that company between Armour and Cross Keys, Georgia, which has heretofore been operated as a single track gauntlet in the double track between Atlanta and Gainesville, Georgia. In doing this work grades will be reduced and much of the curvature of the present line will be eliminated. Work is to be commenced as soon as practicable and pushed to completion. The construction of this double track will materially facilitate the handling of trains into and out of America.

WOMAN'S MISSIONARY UNION.

Headquarters—710 Church Street
Nashville, Tenn.

Motto—"Our Sufficiency is from
God." II. Cor. 3:5.

Address all communications for
this column to Mrs. Avery Carter,
1713 Blair Boulevard, Nashville, Ten-
nessee.

Address all money to Mrs. J. T. Alt-
man, 1534 McGavock Street, Nashville,
Tennessee.

"And I, if I be lifted up, will draw
all men unto me."—Jesus.

President—Mrs. A. J. Wheeler, 1806
E. Belmont Circle, Nashville, Tenn.

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Mrs. Wm. Lunsford, 626 Fatherland
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Office Assistant—Miss Nellie Jack-
son, 710 Church St., Nashville.

Sunbeam Leader—Miss Sallie Fox,
Clarksville.

College Correspondent—Miss Carrie
Rynn, Murfreesboro.

Order literature from Headquarters
—710 Church St., Nashville, Tenn.

"Ye shall receive power after that
the Holy Spirit is come upon you."—
Acts 1:8.

"If ye then being evil, know how to
give good gifts unto your chil-
dren, how much more shall your
Heavenly Father give the Holy Spirit
to them that ask Him?"—Luke 9:13.

"I realize that I have not long to
be here, and with the aid of the Holy
Spirit I mean to make it more than
ever the sole business of my life to
keep right with God. I want to make
every day of my life tell—not only in
my inner experience, but in my outer
life. I have laid all upon the altar,
at last. There are no reservations
now and I want Jesus to make me
clean—yes, holy."—Emma T. Knowl-
ton.

"Henceforth my only boast shall be,
Tho' tempted oft my vow to flee,
That I have given my best to Thee,
Jesus, my Lord."

We wonder how many of the saints
(feminine gender, of course) are plan-
ning to attend the annual convention
of W. M. U. Auxiliary to the South-
ern Baptist Convention. (Mercy,
what a mouthful of words!) After
you know you are going send your
name in to Miss Nellie Jackson, 710
Church street. She may send you a
free ticket to St. Louis, and she may
not. We are quite sure she won't,
however, so forget it! At the next
meeting of the Executive Board dele-
gates to the Convention will be ap-
pointed. Any one having an exhibit
will please break the news gently to
the same Miss Jackson; same girl—
same place!

Miss Kathleen Mallory will conduct
a Mission Study Class at the Mont-
eagle Conference next July, upon

which occasion she will represent the
W. M. U.

REPORT FOR FEBRUARY, 1913.

We now have in Tennessee 545 ac-
tive societies. Some of them are not
very diligent about sending in their
reports; still, a message has recently
been received about them saying that
they are still alive. Superintendents
have been busy. In several cases a
superintendent has written in regard
to her non-reporting societies: "I don't
know why they won't report, for they
are alive and doing good work." One
hundred societies still remain on this
list of non-reporting societies. Anx-
ious superintendents are patiently in-
vestigating. Thirty societies have
been reported dead this month; forty-
nine were reported dead last month,
making 79 dead societies in all.

During the entire month of Febru-
ary the office has been brimful of
Home Missions. Obeying Christ's
command, "To begin at Jerusalem,"
the usual special effort will be made
for Home Missions. In accord with
this effort the literature has been
mailed for the special season: Mimeo-
graph letters, 680; mimeograph lists
of questions, 533 (these were ques-
tions that Miss Mallory desired an-
swered in order for her to have the
information for the coming Jubilate);
packages of literature, 538; packages
of envelopes, 530; letters received,
150; cards, 12; typewritten letters
mailed, 156; cards mailed, 4; tracts
distributed, 3,332; Manuals, 14; For-
eign Mission Journals, 6; miscella-
neous typewritten letters, 150; new
societies organized, 8 (Sunbeams,
5; R. A., 1; W. M. S., 1; Y. W.
A., 1); Calendars sold, 105. (Miss
Bertha Johnson, the excellent super-
intendent of Tennessee Association,
sold 100 Calendars in her Associa-
tion).

Lest, in May, we should be too
grievously disappointed because Ten-
nessee had failed to reach her appor-
tionment, the financial standing of
the Tennessee W. M. U. has been
carefully examined. Each Associa-
tion has been investigated, also, and a
statement mailed to each superin-
tendent informing her of the condi-
tion in her Association.

EXPENSES FOR FEBRUARY.

Stamps, \$15; Parcel Post stamps,
\$5; stamped wrappers, \$5. Total, \$25.

Respectfully submitted,

NELLIE JACKSON, Office Ass't.

Two facts given in the above re-
port should set us all to thinking.
One is that 100 societies make no re-
port, the other is that 79 societies
have ceased to exist. Now, there's a
reason for everything and the thing
for us to do is to find out why socie-
ties are willing to receive our litera-
ture, etc., and yet fail to make re-
ports. Also why did the 79 societies
die? Let us discuss these live (?)
questions at our Divisional Conven-
tions.—Ed.

TREASURER'S REPORT FOR FEB- RUARY.

Receipts, \$7.20; disbursements, \$6.
30; letters written, 27; letters re-
ceived, 31. MRS. J. T. ALTMAN,
Treasurer.

The regular meeting of the State
Executive Board of the W. M. U. was
held March 4, 1913, the President in
the chair, and 30 members present.
The minutes of the previous meeting
were read, and with slight correction
approved. Reports of Mrs. Altman,
treasurer, and Miss Jackson, office as-
sistant, were read and adopted as
read. Miss Jackson read a report
from Miss Winn, Y. W. A. secretary,
which, without motion, was adopted.
The President called for reports

Your Hair? Go To Your Doctor

Ayer's Hair Vigor is composed of Sulphur, Glycerin, Quinia, Sodium Chlorid,
Capicum, Sage, Alcohol, Water, Perfume.

Show this to your doctor. Ask him if there is a single injurious ingredient. Ask
him if he thinks Ayer's Hair Vigor, as made from these ingredients, is the best
preparation you could use for falling hair, or for dandruff. Does not color the hair.
J. C. Ayer Company, Lowell, Mass.

from State Survey Committees, and
several chairmen reported from their
respective departments.

Report of Nominating Committee
was called for, and Mrs. Savage as
chairman, presented the name of Miss
Buchanan for Corresponding Secre-
tary, who was accordingly elected to
fill the place.

The President spoke of the State
Convention to be held in Memphis in
November, and appointed Mrs. Alfred
Leathers as chairman of program
committee for that occasion, assisted
by the secretaries of the Board.

After motion to adjourn, Mrs. Van
Ness dismissed with prayer.

Respectfully submitted,

MRS. JAMES C. MORELOCK,

Recording Secretary.

SUNBEAM SPECIAL FOR HOME MISSIONS.

Mission Schools in El Paso, Tampa,
and Cuba. Aim: \$5,866.60; Tennes-
see Sunbeams' share, \$400.

I wonder if any of our Tennessee
Sunbeams have forgotten our special
object for Home Missions this year?
You know we have been asked to
think and learn about the schools for
little foreign children here in our own
Southland, in the schools at El Paso,
Tampa, and in Cuba.

There has been prepared a beautiful
program on these mission schools for
our Sunbeams, and if your Band has
not already used this program, ask
your leader to write to Miss Nellie
Jackson, 710 Church street, Nashville,
for the programs and envelopes for
your offering, and she will send them
to you right away. Let's do our very
best to raise the \$400 which the Home
Board is expecting of us.

A beautiful Sunbeam Manual, "How
to Shine," has recently been mailed to
every Sunbeam leader in Tennessee,
whose name appears on our Sunbeam
list. This is a splendid little book, and
full of splendid suggestions for Sun-
beam leaders, and we want to put a
copy into the hands of every leader in
the State. If you have not received
your copy, will you not write at once
to Miss Nellie Jackson, 710 Church
street, Nashville, and she will gladly
furnish you with one.

We feel sure there are Sunbeam
Bands in Tennessee, organized since
the Convention in Oklahoma City, who
have not reported to headquarters,
and it is necessary that we know of
every organization, if we are to re-
port our pro rata of the 1,000 new
Sunbeam Bands to be organized be-
fore the meeting in St. Louis in May.
Many new ones have already reported,
but we think there must be others
whom we have not yet heard from.

SALLIE FOX,

Secretary of Sunbeam Work.

Miss Fox writes that so many of
the Bands make no report. We im-
agine these little members are the
children of the good sisters who be-
long to the 100 non-reporting W. M. S.
"Like mother, like child."—Ed.

TOKENS OF THANKSGIVING.

As we enter our Jubilate year, va-
rious bits of history are exceedingly
interesting, and certainly none is more
so than the origin of the Week of
Prayer for Home Missions. Way back
in 1894 we find the Executive Com-
mittee making this recommendation:
"That as each year we aim to accom-
plish more in interest and enlarged

MRS. JOHN DREW BETTER.

McLeansboro, Ill.—"About five years
ago," says Mrs. John L. Drew, of this
place, "I was afflicted with pains and
irregularity every month. I suffered
continually, was weak and despon-
dent, and unable to do my housework.
I took Cardui, and in one month, I
felt like a new woman and worked
hard all summer. I am now in per-
fect health, and recommend Cardui to
all suffering women." Every day, dur-
ing the past 50 years, Cardui has
been steadily forging ahead as a re-
sult of its proven value in female trou-
bles. It relieves headache, backache,
womanly misery and puts fresh
strength into weary bodies. Try it.

subscriptions, we endeavor to enlist
each church-member as a subscriber to
missions, and that regular contribu-
tors make some special effort to add
to their gifts. To this end a Week of
Self Denial is suggested." In her re-
port the following May, the Corres-
ponding Secretary, Miss Annie Arm-
strong, says: "The Week of Self De-
nial was cordially accepted by the so-
cieties through their delegates, but no
time set nor object proposed. Dr.
Tichenor tells us that more than the
\$5,000 asked of us was contributed." Then the following year she says:
"The Week of Self-Denial was ob-
served in March throughout the
States. One little orphan girl who
was presented with two cents—an un-
usual possession for her—gave both
to this offering. A cook in a family,
seeing the earnestness of the children
of the household, did extra service
and contributed the \$1 earned by her
labor."

And so the record goes on until we
come down to 1904, the year of the
great fire in Baltimore, when all the
literature for the week was burned,
but as Miss Armstrong says, "Just
how or just where, we don't know—
the literature was reprinted and
shipped in time, as though no fire had
occurred. Larger gifts were made by
individual societies than have been
given before." In 1907, we see that
the week has grown even more in
power and is spoken of as the week
of Self Denial and Thanksgiving. We
are not surprised, therefore, that last
year nearly \$20,000 was raised as a
result of its observance.

And what is it to be this year, dear
friends? Can we not take an inven-
tory of the many reasons for self-de-
nial and thanksgiving on our part and
render unto God an offering which
shall come not only from sacrifice,
but also because of thanksgiving? The
Home Board has been generosity it-
self in giving to us large supplies of
literature for the week, so that none
of us can be excused from the obser-
vance on that score. Let us encour-
age our pastors to preach on Home
Missions on or near the first Sunday
in March, and let us of every grade
of our organized societies be united as
one in the heeding of their message,
in the use of the literature and in the
giving of a glorious thank-offering to
Christ, whom we long to see en-
throned in the hearts and lives of the
people of our country.

"Happy is the people whose God is
Jehovah."

"Give thanks unto Him and bless
His name for Jehovah is good."

KATHLEEN MALLORY,
Corresponding Secretary W. M. U.

Baptist and Reflector

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 C. A. FOLK.....Secretary

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EDGAR E. FOLK.....Editor
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TICKET TO THE SOUTHERN BAPTIST CONVENTION.

The Southern Baptist Convention meets in St. Louis, Mo., May 14th. As St. Louis is not far from Tennessee, being only about twelve hours' run from Nashville, and less that that from points in West Tennessee, there will probably be a large attendance upon the Convention from this State. It may be that some will want to go who will not feel able to bear the expense of the trip. And so we repeat the offer which we have made for a number of years: Send us one new subscriber to the Baptist and Reflector for every dollar a ticket from your home to St. Louis will cost, and we will see that you have a ticket to the convention. This proposition, of course, is based upon our regular rate of \$2.00 for the paper. The cost of the ticket would probably be one-half of the regular fare. We hope that a large number will take advantage of this offer. In doing so they will help themselves, help the subscribers as well as help the paper.

THE BAPTIST SCHOOL OF MISSIONS.

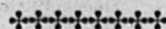
The Baptist School of Missions of the Baptist churches of Nashville was in session at the Edgefield Baptist Church from March 9-14. In the afternoons Drs. J. W. Gillen and V. I. Masters delivered lectures, respectively, on the "The Primacy of State Missions" and "Our Home Mission Task." After that would come supper served in the basement of the church by the ladies of the various churches of the city. Then there would be three addresses in the auditorium. The first was by Brother S. L. Ginsburg, of Brazil, and the other by various speakers, among them Drs. T. W. Ayers, W. D. Powell, B. D. Gray, A. E. Brown, O. P. Maddox, J. T. Henderson and Mr. E. A. Etheridge. The lectures and addresses were all greatly enjoyed, and will, we are sure, prove very helpful in giving information about our mission work and in stimulating increased contributions to that work.

The school was presided over by Dr. C. D. Graves,

District Secretary of the Foreign Mission Board. If there is any criticism we would make on the school it would be that Dr. Graves, himself, did not deliver one or more addresses, as he knows so well how to do.

On the last night, by request of Dr. Graves, Dr. J. M. Frost, the beloved Secretary of the Sunday School Board, presented certificates to those who had attended fourteen or more of the lectures and addresses. A large number received the certificates.

We presume it is the purpose of Dr. Graves to hold Mission Schools of the kind in other places. They cannot fail to do good.



LAW ENFORCEMENT.

A Law Enforcement Meeting was held at the Ryman Auditorium on Tuesday night of this week. Prof. G. W. Dyer presided. Brief addresses were delivered by ex-U. S. Senators Newell Sanders and W. R. Webb. The principal address was delivered by Gov. Ben W. Hooper. All the speakers urged the importance of the passage of additional legislation to insure the enforcement of our present temperance laws. The meeting was largely attended and was very enthusiastic. We believe it will do much good. As we said last week, the strongest force in our political life is the force of public sentiment. When this becomes thoroughly aroused, nothing can stand before it. And we believe that the sentiment in favor of the enforcement of our temperance laws is being aroused now over the State as never before.

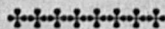


THE VALUE OF THE SABBATH.

In the Independent of recent date Speaker Champ Clark gave the following practical illustration as to the value of the Sabbath:

"Few people ever reflect that the seventh day of rest is founded upon a great philosophical principle. This was demonstrated beyond peradventure when the modern argonauts went across the plains in 1849 in search of the Golden Fleece. Some of them were so anxious to reach the Pacific Coast that they drove steadily forward seven days in the week, resting not at all, while others, either from force of habit, early education, or religious bent, rested on Sunday. It turned out that those who rested on Sunday reached the gold fields first, with men and beasts in better condition than those who failed to rest at all."

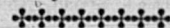
A similar demonstration of the value of the Sabbath was shown in the case of some immigrants from North Carolina to Middle Tennessee about 100 years ago, as we published in the Baptist and Reflector a year or more ago. A number of immigrants left North Carolina bound for Middle Tennessee. Some of them traveled straight on every day in the week. Others, who we believe were good Presbyterians, rested one day in seven. Now the interesting part of the story is that those who rested one day in seven got to their destination before the others who traveled every day. The truth is that the law of the Sabbath is written not only in the Word of God, but in the nature of man and of beasts.



DAVID LIVINGSTONE.

March 19th, is the one-hundredth anniversary of the birth of David Livingstone, and all around the world the story of Livingstone will be told—how as a Scotch lad working in a mill, he put a book before him and read it by snatches, thus inspiring him to an ambition for greater knowledge and for the accomplishment of higher things; how he made his way through school, then went as a missionary to Africa, and how for 40 years he labored in that benighted country preaching, teaching, lifting up the ignorant, vicious natives, exploring the wilds of the country, discovering the sources of the Nile, and adding much other important geographical information to the world's store of knowledge; how on his return for a visit to his native country he was received with the greatest honor, but would not remain, returned to the dark

continent, became lost to the world in its dense forests for two years; how he was found by Henry M. Stanley, but refused to return home with him, how later he was discovered by a servant kneeling by the side of his bed, dead; how his body was carried back to England and now sleeps in Westminster Abbey with kings, queens, poets, philanthropists, and great men of English history. It is more than an interesting story. It is inspiring and thrilling. We advise every boy to read it. The best history of Livingstone, is by Prof. W. G. Blaikie. It has recently been republished in this country by Fleming H. Revell Co., New York. The price is only 50 cents.



GRACE BAPTIST CHURCH.

On last Sunday afternoon the cornerstone of the new building of the Grace Baptist Church, this city, was laid in the presence of a large congregation of the members and friends of the church. The following pastors of the city were present:

Dr. R. M. Inlow, pastor of the First Church; Rev. W. M. Kuykendall, pastor of the North Edgefield Church; Rev. J. T. Upton, pastor Grandview Church; Rev. A. I. Foster, pastor Rust Memorial Church; Rev. M. E. Ward, pastor Belmont Church, and Rev. J. H. Wright, pastor Seventh Church.

The services, which, on account of the weather, were held in the church, were conducted by Dr. R. M. Inlow, pastor of the First Baptist Church. The opening prayer was offered by Rev. W. M. Kuykendall. Rev. J. H. Wright delivered the salutation from the other Baptist churches of the city. Rev. J. T. Upton spoke on "What the Other Baptist Churches of the City Think of Grace Church," calling attention to the high esteem in which Grace Church is held by the other Baptist churches of the city. Dr. Inlow also made a brief address, in which he spoke of the many sacrifices of the members of the Grace Church to carry on the work of the building to completion, and bespoke for them a bright and useful future.

At the close of Dr. Inlow's address a collection was taken, and more than \$900 was pledged, to be paid in thirty days, several contributions being from members of other Baptist churches, as well as from members of other denominations. Most of the contributions, however, were made by the members of the Grace Church. It is expected that it will be finished and dedicated on the first Sunday in May, entirely free of indebtedness.

After the exercises, the congregation surrounded the house to look on the laying of the cornerstone. In the box were placed a list of the officers and teachers of the Sunday School, a history of the church, the names of the Sunbeam Band, numbering forty, names of the charter members, numbering fifty-eight, names of children who had mite boxes, Ladies' Aid and Missionary Societies, choir, B. Y. P. U., photographs of the pastor and Miss Anna Børvie the first Sunday School teacher, copies of the Home Field, Baptist and Reflector, and the Baptist Teacher.

Since the organization of the church in March, 1910, with fifty-eight members, it has grown steadily until at present it has a membership of 171, with an average attendance of 141 in the Sunday School. It is one of two churches in the city with the grade "A-1" in the Sunday School, a degree conferred by the Southern Baptist Convention. Much of the successful growth and usefulness of the church is due to the untiring efforts of the pastor, Rev. C. D. Creasman, and largely to his inspiration and leadership is due the erection of the building.

On another page of this paper we publish a picture of Grace Church. In this issue you will also find a picture of Brother Creasman, together with a sermon preached by him at the church some time ago. We congratulate Grace Church and its noble pastor upon the work which they are doing, and pray God's blessings upon them.

EASTER.

Next Sunday is what is known as Easter Sunday. It is intended to celebrate the resurrection of our Lord, which is believed to have occurred on that day. In the manner of its observance, with forms and ceremonies and symbols, it is distinctly a Roman Catholic festival. Back of that, it was a heathen festival.

There are four seasons—Spring, Summer, Autumn and Winter. The turn of these seasons comes on March 22, June 22, September 22 and December 22—the vernal equinox, the summer solstice, the autumnal equinox, the winter solstice. These seasons have been celebrated by many people in different ways. The Jews celebrated the Passover in the spring, Pentecost in the summer, the Feast of Tabernacles in the fall. They had no winter festivals. The Eleusinian mysteries among the Greeks were simply the celebration of the return of spring, and the lesser Eleusinian mysteries the celebration of the return of fall. In this country our spring festival is Easter, our summer festival the Fourth of July, our autumn festival Thanksgiving, and our winter festival Christmas, the first and last, Christian festivals; the second a distinctly patriotic festival, and the third both patriotic and religious.

It will thus be seen that Easter corresponds in a general way to the Jewish Passover and the Greek Eleusinian Mysteries, which celebrated the return of spring. For this reason its symbols are flowers and eggs, the flowers indicating the return of spring, the eggs indicating the coming forth of life from apparent death, both expressing practically the same thing. Of course the special meaning of Easter now is the celebration of the resurrection of our Lord from the dead, which took place at the Passover Festival of the Jews, and which occurred about the time of the Vernal Equinox. We shall not say that his death and resurrection just at this time was prearranged. Certainly, though, it is quite significant that it should come just at the time when people everywhere would be rejoicing in the resurrection of nature from the death of winter. And it is exceedingly appropriate that about the time when all nature is returning to life, Jesus Christ, himself, should have burst the bonds of death and have come forth from the grave, the highest and noblest expression of the principle of resurrection from death.

This was an event of such immense, such transcendent importance that it should by all means be celebrated. Not, however, simply with flowers and eggs and forms and ceremonies, but with simple, impressive services suitable to the occasion. The fact that Easter has been made what is called a "movable festival" by the Roman Catholics, and that it varies considerably in its date, coming some weeks earlier this year than last year, for instance, would indicate that we do not celebrate the exact day of our Savior's resurrection.

While Baptists do not take much stock in Easter, because of the fact that it is, as we said, distinctly a Roman Catholic, and back of that a heathen, festival, yet they do, of course, believe in the resurrection of our Lord. And for this reason they join in more or less in the celebration of Easter. There are, however, two other ways in which they celebrate the Resurrection, which are more impressive than its celebration once a year. The first way is by observance of Sunday as the day of worship. Up to the time of our Lord, Saturday, or the seventh day of the week, had been the Sabbath day, the day of rest and worship. But from the time of His resurrection, the Sabbath day was changed among Christian people to the first day. On that very day the Disciples were gathered together in the Upper Room in Jerusalem and again on the following Sunday. The Disciples met at Troas on the first day. Paul advised Christians to "lay by them in store on the first day of the week." John calls it the "Lord's day," saying that he was "in the spirit" on that day. And so all down the centuries the change of the Sabbath from the seventh to the first day of the week can be traced. The observance of the seventh as the day of rest and worship commemorated the creation of the world. The observance of the first day commemorates the resurrection of our Lord, and the change from the seventh to the first day says in effect that the resurrection is a more important event in the history of the world than the creation, as much more important as spiritual things are greater than temporal things. Nearly all Christians join the Baptists in the observance of Sunday as the day of rest and worship and so in celebration of the resurrection of the Lord.

Baptists, however, have another way of celebrating the resurrection which is peculiar to them, and this is by baptism. Baptism, by immersion, of a penitent believer expresses three things: First, the death of the person to sin through repentance, and his resurrection to a new life of faith in Christ. Second, it

pre-figures the burial of his body in the grave and its resurrection at the last day. I herd, it symbolizes the death of our Lord and his resurrection from the dead. Let us keep these facts prominently before our people and let the world understand that Baptists do celebrate in a most vivid and impressive way the resurrection of the Lord—not once a year, but every Sunday, in the observance of the first day as the Sabbath day, and oftentimes during the year in the baptism of the penitent believer.

RECENT EVENTS

The Texas Baptist Laymen's Convention is to be held in Dallas, April 8-10. Dr. George W. Truett, in the Baptist Standard, says that it "is a meeting of such promise and possibilities as should stir all Texans from center to circumference."

The Examiner announces that the Sixth Avenue church, Borough of Brooklyn, New York, extended a unanimous and enthusiastic call on March 7 to Rev. James Taylor Dickinson, D.D., of Rochester, N. Y. Dr. Dickinson, it will be remembered, was pastor of the First Baptist church, Rochester, for some twelve or fifteen years.

The Baptist Courier states that Dr. John F. Vines, pastor of the First Baptist Church, Anderson, S. C., has been elected President of Anderson College, and that he will accept the position in connection with his pastorate, his church having given unanimous consent to the arrangement. This is quite a compliment to Dr. Vines. We must confess, however, that we do not see how he will be able to discharge the duties of two positions, both of them of so much importance.

We had the pleasure of being last Sunday night at the Grandview Church. Before the regular services we spoke, by invitation, to the B. Y. P. U. on "Temperance and Law Enforcement." We then preached to an audience which filled the house. Rev. J. T. Upton is the beloved pastor of the Grandview Church. He is doing a noble work there, and is held in high esteem by every one in the community, both as a man and as a preacher. The church recently declared its independence of the State Mission Board.

"Miss Barbara Tunnell, daughter of Rev. and Mrs. Spencer Tunnell, of this city, has been elected a member of the Oriental, one of the select honor clubs Smith College, Northampton, Mass., the largest girls' school in the world and one of the oldest. Membership to this club is based upon scholarship, and Miss Tunnell is the first student to be elected the first year in school. Although there are nearly two thousand girls enrolled at Smith College, only fifteen members of the Oriental club."—Morristown Republican. We congratulate both Miss Tunnell and Dr. and Mrs. Tunnell upon this high honor, which is thoroughly deserved.

The First Baptist Church, Minneapolis, celebrated the 60th anniversary of its organization on March 2nd. Only one charter member of the church is now living. Dr. W. B. Riley, the able and successful pastor, celebrated the close of the 16th year of his pastorate on the same day. In the 16 years of his pastorate there have been added to the church 2,415 persons, 1,334 by baptism and 1,081 by letter. During this time two other churches have branched out. The church contributed \$14,762.19 in 1897 and the last annual report, 1912, showed a total of \$32,218.05 for all purposes.

During the year 1912 Rev. T. Riley Davis, missionary in the Indian Creek Association offered a banner to the community where the greatest number of persons would read the New Testament through. This banner was won in a close contest by Iron City. For 1913 Brother Davis makes two offers. First, to give a banner similar to the one given last year to the community where the greatest number of people read the New Testament through by midnight on December 25th, and report to him at Iron City by January 1st, 1914. Second. He will also present a beautiful banner to the community where the greatest number of persons read the whole Bible through by midnight December 25th, and report to him at Iron City by January 1st, 1914. Any one living in the territory embracing Hardin County east of the river and Wayne and Lawrence counties may enter the contest. This is an excellent plan to get people to read the Bible. It might not be a bad idea to extend the territory so as to embrace the whole State of Tennessee.

We were glad to have a visit last week from Brethren J. R. Sweeton, of Bolivar, and W. E. Bailey, of Saulsbury. They are among the most prominent Baptists of the Unity Association. They were in the city attending the meeting of the Woodmen of the World.

Brother John Hazelwood has just closed a meeting at Whitesburg. He preached three weeks. There were 60 professions of faith. It was said to be the most effective meeting the church has had in 20 years. Brother Hazelwood is now in a meeting at Bull's Gap with Brother W. E. McGregor.

In his excellent speech on the Mountain Mission Work at the Baptist School of Missions, Dr. A. E. Brown made the interesting statement that of the 178 mountain counties, 134 have not a single Catholic in them, and 107 have not a single Episcopalian. But they are full of Baptists.

Brother Nat R. Jones, who was Superintendent of the LaBelle Place Sunday School, Memphis, for four years, has moved his residence and is now a member of the Calvary Church, where he teaches a class of young girls from 14 to 16 years of age. This is an important work. Brother Jones is one of our most consecrated laymen.

Dr. B. J. W. Graham, the junior editor of the Christian Index, started about the first of March with a party to Egypt, Palestine and Europe. There were only six in the party, including himself. We are sure they will have a delightful time. We shall read with interest the letters of Dr. Graham in the Christian Index about his travels.

Dr. W. H. Major, Vice-President of the Home Mission Board of Tennessee, spent a day or two in the city last week attending the meeting of the Baptist School of Missions, which he seemed to greatly enjoy. As we have previously announced, his beautiful new house of worship will be dedicated early in May. Dr. Geo. W. Truett will preach the dedicatory sermon.

On the last Sunday in February there was unveiled in Tabernacle Congregational Church, Salem, Mass., a tablet commemorating the ordination of Adoniram Judson, Gordon Hall, Samuel Newell, Samuel Nott, and Luther Rice, the first American foreign missionaries. These men were ordained in Tabernacle church, February 6, 1812.

Rev. Sam W. Kendrick, evangelist of the State Mission Board, is in a great revival at Piney Grove Mission, Johnson City, Tenn. The meeting has been in progress two weeks, and up to date there have been 73 professions of faith and 40 additions to the church. The meeting will continue for a few days this week. Then Bro. Kendrick will assist Rev. L. B. Stivers, pastor of the Central Baptist Church, Johnson City, in a meeting which began last Sunday at East Park Avenue Mission. Bro. Kendrick is among the leading preachers of Tennessee, and is doing a great work as State Evangelist.

On March 9, Rev. A. H. Huff of Portland, Tenn., received calls to two churches in West Tennessee, Salem church at Laneyview, and the church at Dyer, each for half time. Each church has a parsonage, and it will be impracticable for him to accept both calls. If he should accept either one, then it would be necessary to have another church to fill up his time. He has not yet decided what he will do. Either place would make a very delightful field of labor. We hope that whatever Brother Huff decides to do, he will at least decide to remain in Tennessee. He is an uncommonly fine preacher, an excellent pastor and a good man in every way. He has done a noble work at Portland.

Dr. Allen G. Hall, Superintendent of Monteagle, announces a partial list of attractions of the Monteagle Assembly Program in its 31st annual session, July-August, 1913. The Assembly will open on July 4th at eleven o'clock with an address by ex-United States Senator, W. R. Webb, and will close on Saturday night, August 30th. Among the speakers we note the following Baptists: Dr. Lincoln Hulley, President of Stetson University; Dr. E. M. Potent, President of Furman University; Dr. John E. White, pastor of the Second Baptist Church, Atlanta. The program is an unusually excellent one. We are sure that it will be greatly enjoyed by the large audience which gather at Monteagle. Monteagle has come to be the greatest Summer Assembly in the South.

The Home Page

THE VICTORY OF MARY CHRISTOPHER.

(A Story of Tomorrow.)

By Harvey Reeves Calkins, A. M., B. D.

CHAPTER II.

THE ATTORNEY'S PLEA.

"Well, that was the most fruitful 'after meeting' I ever attended," said Randolph to his wife, as they sat late that night in their cozy parlor.

Brother Sainly walked home on the air. "Was it a good meeting, George?" asked his wife, who was reading under the drop-light. "Sarah Sainly," returned her husband, as he hung his hat on the nail, "unless all signs fail, Trinity church is going to have a revival this winter such as we have not seen for thirty years."

And yet there was never a meeting with a more prosaic, matter-of-fact object.

Frank Strong was appointed secretary for the evening. After reading the resolution of the Official Board, he added: "We seem quite agreed as to the duty of tithing. You see, Brother Randolph, for the last three weeks we have heard nothing else. Between your sermon, and Brother Sprague's arguments, and Sister Christopher's visits, we have no ground left to stand on, even if there were any disposition to oppose the truth. The only question in our mind, How shall we dispose of our tenth? I am sure I speak the mind of all the brethren in asking you to state the matter as you did at our last board meeting."

"What Brother Strong doubtless refers to is some words that I spoke concerning 'the storehouse,' suggested by that familiar passage, Malachi, third chapter, and tenth verse," answered the pastor, addressing the congregation. He was a clear speaker, and received the closest attention. Bibles were opened. "You notice how easily this text falls into three parts," began Randolph. "First is a command, 'Bring ye all the tithes;' and second, a challenge, 'Prove Me, saith the Lord;' and third, a promise, 'I will pour you out a blessing.' The unchangeableness of the command, the glory of the challenge, and the certainty of the promise have already been suggested, and need no further discussion now. Only one question remains. 'All the tithes' (or, as the Revised Version more correctly renders it, 'the whole tithe,' meaning a full and honest tithe) were to be brought into the 'storehouse.' The Israelite could not dispose of his tenth as it might please his fancy. It was to be 'brought to God's storehouse, that there might be meat in His house.' What is meant by this?"

"To the Jew," continued the pastor, "there could be no question. The 'storehouse' was the temple, with its divinely appointed worship and its priestly sacrifices. The Jew no more thought of diverting his tithe from its proper uses than of profaning the Holy of Holies. The text itself is entirely clear, and needs no comment. It is only in our effort to transfer the spirit of this ancient commandment into modern Church life that many seem to have missed the purpose of the original law of 'the tithe.' I am

not at liberty to use my tenth for indiscriminate gifts. If types and symbols have any meaning, and if there be any force in the eternal fitness of things, then the Church of God is the storehouse to receive and administer the tithes of Christian believers."

As John Randolph paused, there was a hum of subdued conversation. Some shook their heads as though dissenting, some approved, some seemed to wait for further confirmation of their pastor's views. They had not long to wait. Harrison Crossley arose. He seldom spoke, and his words were always valued by those who desired clearly expressed convictions.

"I am of the opinion," he said, "that our pastor has given us no wiser suggestion than the one just made. I was intensely interested when the matter was brought before our last board meeting. I may say that, until some years ago, I was a careful and conscientious tither. Some of you may not think it, but one finds it a deal easier to give his tenth when he is living economically on a small income than when fortune begins to smile, and money is plentiful. I have never given up my early convictions, which were formed in boyhood under the instruction of a godly father, and I have none but myself to blame for the laxity of these later years; nevertheless I am deeply convinced that my gradual lapse as a tither was because I had no clearly defined object for which my tithe was to be expended."

"It was my custom," continued the attorney, meeting the inquiring eyes of his listeners with frankness, "to do as, doubtless, some of you are accustomed. I would lay aside my tenth when I drew my salary and out of this I would make my various contributions. First came my monthly Church subscription, then my Young Men's Christian Association dues, and after that various charities and the benevolent collections. As my salary increased I was glad to increase my Church subscriptions, until I thought I was paying about my share. Right there was the beginning of my blunder."

"I could wish a few others would commit the same 'blunder,'" said the treasurer, in an audible whisper.

"Yes, but listen," said Harrison Crossley. All faces were turned toward him as he continued: "I thought I was a member of Trinity Church. I was glad of that, proud of it. But I never took in the thought that I was also a living unit in an organism immeasurably greater than any local congregation. I thought after I had paid an equitable share toward pastor's support and current expenses, and had made my annual subscription to the church benevolences, that my financial obligations had been generously discharged. It never occurred to me that our Church schools and our network of missions in every land are like the thirsty sea, while Trinity Church is but one of thousands of streams and rivulets which should carry their wealth into its bosom."

"What petty ideals has the man who thinks 'life' the making of a 'living'! What merchant would continue in business, who, year after year, found that his profits were eaten up by the expenses? What general would lead forth an army to fight for—rations! And yet Trinity Church—and I believe it has a good average, both of sense and piety—has for years been accounted in a prosperous financial condition. Why? Because, forsooth, we have managed to pay our pastor his modest salary, have incurred no debt, and have usually raised our apportionments for the benevolent collections. That is to say, a Church of

two hundred members, most of whom are in comfortable circumstances, and some of whom might be called wealthy, has actually succeeded in keeping its doors open for twenty years without running in debt!"

Harrison Crossley's speech caused a mild sensation. But he had not yet finished. He continued:

"Now brethren, I condemn only myself when I say that the Lord's tenth has been turned aside from its rightful uses. If you will pardon further personal reference, I continue to make what I considered to be a proper distribution of my tithe, as I have already suggested. This was not difficult, for my tenth was only a small amount. Then came increased prosperity and certain large professional fees. I gave freely to local charities, and aided in the building of Memorial Hall, as you all know; but, somehow, the regularity of my subscriptions was interrupted. I found it more difficult to keep account of the Lord's tenth, and, in a word, I finally lapsed in what you have known me to be these last dozen years—a fairly prosperous, fairly generous member of the Church; but the joy and fire of my early manhood has been sadly lacking. I do not begrudge the money I have given to various worthy enterprises. Perhaps it might be said of me, 'These ought ye to have done and not to leave the other undone.' One thing I know, and confess here with deep regret, I have diverted into other channels much of the money which, by every analogy of life, and the clear teaching of Scripture, should have been paid, as the Lord's tithe, into the treasury of his Church."

"Do you mean the treasury of Trinity Church asked Roger Greene, who was wondering how it would seem to record such unheard-of subscriptions."

"Certainly," continued the speaker, who had not yet taken his seat, "always remembering that Trinity Church is but one of many branch agencies, authorized to receive and transmit the funds which belong to the whole Church."

"O, my brethren," continued the attorney, advancing to the front, and facing the congregation with suffused countenance, "I love the dear Church in which I found the Savior; my memory is filled tonight with its hallowed association. Why should I search outside its borders opportunities to invest my Lord's money?"

The tithe is not a charity. In ancient Israel a special tithe was collected for charitable purposes, and other offerings besides. The first tithe was holy. Not even for the poor could it be used. It was for the solemn sacrifice and the majestic worship of Jehovah. Times have changed, but not the purposes of God. The Temple in Jerusalem is no more, but before it passed away there burst from its beautiful gate the evangel of 'the wondrous Son of God,' a Savior for all the world. Whole continents still lie shrouded in darkness. Multitudes unnumbered wait for the messengers of Jesus—

'Children crying in the night,
Children crying for the light.'

Without a guide they are entering the shadows of the grave, forty millions every year. O, my brethren, until 'the earth shall be filled with the knowledge of the glory of the Lord,' the tithe of God's people must be kept sacred for the direct increase of His kingdom, and the maintenance of His worship. I have no right to use any portion of it for works of 'charity' and 'reform.'

"Indeed," and Harrison Crossley's words were with the authority of the Holy Spirit, "I am bold to say that,

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, gentle-acting—Cardui is the ideal medicinal tonic for weak, sick women. Try it.

If God's tithe were faithfully paid, and sacredly guarded for its divine mission in the world, there would be such an overflow for charities, for hospitals and asylums, for temperance and social reforms, as these agencies for good have never known. Under the inspiring influence of our Christian civilization, men will never be wanting who, though they be not themselves personal followers of the Lord Jesus Christ, are nevertheless ready to endow colleges and equip libraries for general and secular education, and for the advancement of science. Under the leadership of Christian thought, and yet alienated from the deeper purposes of God through his Church, a new word has of late come into vogue. 'Humanitarianism' is the new shibboleth. More and more does public sentiment demand that increase in philanthropy shall keep pace with increase in wealth. The world will care for its own. Shall not the Church care for its own? In this new day of public-spirited beneficence, shall the supreme command of Christ be slightly received? My brethren, I have erred. I have asked God's forgiveness. I shall continue to aid worthy causes as I may have opportunity and ability, but henceforth my tithe is sacred for the Church of God, for its schools of Christian training, and for its missions at home and abroad. As the ancient law did not permit the Jew to use aught of his tithe for the payment of a vow, so my tithe is not my own. It is holy unto the Lord."

As the gray-haired attorney ceased speaking and resumed his seat, Brother Sainly leaned over and whispered, "Ah, Harry, I always told you you made a mistake when you did not become a preacher."

IS EPILEPSY CONQUERED?

New Jersey Physician Said to Have Many Cures to His Credit.

Red Bank, N. J.—(Special.)—Advices from every direction fully confirm previous reports that the remarkable treatment for epilepsy being administered by Dr. Perkins of this city is achieving wonderful results. Old and stubborn cases have been greatly benefited and many patients claim to have been entirely cured.

Persons suffering from epilepsy should write at once to Dr. H. W. Perkins, 54 White Street, Red Bank, N. J., for a supply of the remedy which is being distributed gratuitously.

GERMS OF DISEASE

should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.



The Young South

Missionary's address—Mrs. P. P. Medling, Kagoshima, Japan.

Address all communications for this department to Miss Annie White Folk, 627 Boscobel Street, Nashville, Tenn.

Our Motto:
Nulla Vestigia Retrorsum.
(No Steps Backward.)

A WISH.

Do you wish the world were better?
Let me tell you what to do,
Set a watch upon your actions, keep
them always straight and true;
Rid your mind of selfish motives, let
your thoughts be clean and high,
You can make a little Eden of the
sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom in the scrap-
book of your heart.

Do not waste one page on folly; live
to learn and learn to live.

If you want to give men knowledge,
you must get it ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness as
you pass along the way;
For the pleasure of the many may be
ofttimes traced to one.

As the hand that plants the acorn
shelters armies from the sun.

—Ella Wheeler Wilcox.

YOUNG SOUTH CORRESPONDENCE.

The first letter we give you today is from our dear Mrs. Eakin. Read what she says:

"I am sure the members of the Young South are glad to see it in such young capable hands, and I am so pleased I want to congratulate every one who used to write to me, and many who will begin now with you to do their very best. Let me remind you now, soon May will be here and our report must go in to the W. M. U. Gird up your loins and from now until the Convention do all you can.

"Last week a lady who went to school to me all her girlhood was passing through Chattanooga and came to see me to ask what she must do with the money her Sunday school class had raised for Mrs. Medling, some \$7. As soon as it had reached \$10 she wanted to send it on. She has sent money several times before. I was so glad to tell her to send it directly to Miss Annie White Folk, 627 Boscobel St., Nashville, Tenn., and I am hoping it will come soon.

"Don't forget the Easter eggs, and your birthday offerings. Fill up your boxes fast from now till May. I remember I went very slow after I succeeded Aunt Nora for awhile, but don't you who have done so well all these years discourage Annie White by holding back. There is so much to be done, and such a short time to do it in. Sit right down and bid her welcome and help her in every line.

"I chose her long ago when she was only a wee bit of a girl to succeed me in this beloved work, and if you loved me you must help her. I am somewhat better now, but so glad to give the Young South over to one who is well and strong.

"May God give her grace sufficient to her day and you hearts full of

love to his cause. Let me see lots of letters hereafter proving your interest. Wishing her all success,

"Your old editor,

"LAURA D. EAKIN."

How much we thank Mrs. Eakin for giving us this much of her time and strength, and for her hopeful, encouraging words. If she could only get well enough to take this work again, I would gladly turn it over to her and give up the task. I wanted to be her "successor," but I hoped it would be in the distant future. Please pray for me and help me all you can. It is delightful to have the grown up people write to me, but I want the boys and girls, especially the boys and girls way out in the country to write and tell us what they are doing.

This next letter I appreciate more than I can express. I am going to share it with the readers of the Young South who love Mrs. Maynard so dearly:

"Salem, Va., March 11, 1913.—Dear Annie White: It would seem much more natural for me to say, dear little Annie White, for the days do not seem many since you were our baby member of the Young South. I have wanted to write and give you my hearty welcome into the position of honor and trust to which you have been chosen. It seems a most fitting and appropriate choice which our dear Mrs. Eakin has made and one which I believe every member of the Young South will heartily endorse. I certainly do. And I trust that with renewed interest they will rally to your support and so heartily enter into the work with you that you will find in it a source of great joy and satisfaction. You are young to undertake such a work, and that of itself ought to appeal to us, and make us feel that we want to do our very best. I want to be considered on your list, though of course most of my contributions must go through the church of which Mr. Maynard is pastor. Occasionally though a little special must find its way to you for Japan. I am sending you \$1 of my thank-offering to go that way. I have great cause for thankfulness. My dear old father, who has been so critically ill, was spared to me for his 91st birthday, and is now able to sit up again, and we really hope will soon be out enjoying the lovely spring days as he always does. He is a very wonderful old man, his mind is clear and bright, and he greatly enjoys reading. He is greatly loved, and testimonials of that fact came from far and near to gladden his heart on his birthday. I am here nursing him, but hope soon to be able to return to our work at Houston. Please tell your father for me how much we enjoy the Baptist and Reflector, which my father reads first and then sends on to me. I shall still watch our page with deepest interest, and pray for its young editor, and for the work which it represents. I know Mrs. Eakin, too, will watch those weekly reports after she feels a little stronger. I do so much hope that its gifts may show increased interest rather than a falling back, and that you may be greatly cheered by seeing from week to week a decided growth. Most sincerely yours,

"BESSIE MAYNARD."

The Athens Band sends the next:

"Enclosed you will find an order for \$1.12, monthly collection for the Mission Band of the Athens Baptist Church."—Miss Shirley Orth.

Thank the Athens Band so much. May we add it to our Japan fund, which sorely needs it?

Collierville comes next in No. 4:

"Enclosed you will find \$2. One dollar for the Orphanage and one dol-

lar for the Baby Cottage."—Mrs. W. H. Nolley.

Thank you in the name of the little orphans, Mrs. Nolley. Papa, mother and myself are planning to go out to the Orphanage some time next week. I hope to tell you something about our visit soon.

Sweetwater comes next, ordering Mission Journals:

"Find enclosed \$1.35 for three Foreign Mission Journals for one year, and three Mission Fields for one year to the following names: Mrs. A. M. Tredway, Mrs. A. B. Scruggs, Miss Addie Gant, Mrs. F. C. Yearwood, Mrs. D. L. Smith. Wishing you much success, I am your friend."—Mrs. F. C. Yearwood, Treasurer.

We have ordered the Journals sent and trust the ladies will receive them in good time.

"McKenzie, Tenn. Dear Annie White: I send a small contribution. Please give half a dollar to aged ministers' fund, half a dollar to Mrs. Medling, and one dollar to State Missions. May God's choicest blessings rest on you, 'little girlie,' in your great work for Him begun so soon. Yours in much love."—Mrs. Mollie Burdett.

Thank you, Mrs. Burdett. What would the Young South do without the older members who are so faithful? You are an inspiration to us younger members, and I thank you personally, Mrs. Burdett, for your interest in me.

No. 7 is from Greenbrier, Tenn.:

"The Sunbeam Band was reorganized in October. We have ten members. I send you \$1 for Mrs. Medling's salary. We have recently built Sunday school rooms to our church. The Sunbeams are going to furnish one room. I am sorry Mrs. Eakin's health has given down, so that she cannot continue her work. But I am glad you have taken up the work. I would appreciate any information in regard to the Sunbeam work, as the work is new to me. I would like to have blanks for the quarterly reports. Yours lovingly."—Mrs. M. L. Pinson, Leader.

We are so glad to report this reorganized Band. Ten members is a good start. We hope you will soon double that number, though. May the Lord help you to do good work in his service. You shall have some helpful literature soon.

"Pennington Gap, Va.—Dear Miss Annie White: I have been an interested reader of the Young South for some time. I have noted with what loyalty you have responded to those who really need help, and I am writing to ask a favor of the readers of the Young South. My husband is principal of Lee Baptist Institute, one of the mountain mission schools. Our needs are many, but right now we are endeavoring to raise a 'mile of pennies' to furnish our auditorium. If the friends of the Young South will respond with their pennies we will soon have dollars, and these dear mountain girls and boys will thank you from their hearts. We offer you our sincere thanks for any aid you may give us."—Mrs. Chas. T. Beall.

This work is outside of our State, but it is in the South, and under the Home Mission Board. Mr. and Mrs. Beall are Tennesseans who have recently taken charge of this school in Virginia. This is a commendable work and deserves help.

The Baptist School of Missions is in progress at the Edgefield church this week. Dr. A. E. Brown, superintendent of the mountain schools, spoke last night and stirred our hearts as he told of the grand work being done by these schools. He said there were thirty of these schools now under the

direction of the Southern Baptist Convention, and three more houses in course of erection for other schools. He told of the excellent work carried on in these schools and said some of the best preachers in our denomination had come from these mountain schools.

No. 9 is from Puryear, Tenn., and introduces a new Band, which we cordially welcome into our circle. It has certainly done well since its organization in January. Such workers are valuable and we are so grateful that it has chosen the Young South as the medium of its offerings. May it ever do as well in the future:

"You will find enclosed \$10, our first contribution since we organized in January. You will please send to Home Mission Board. It is the wish of our Band to send all our money through the Young South."—Stephen G. Miller, Treasurer Sunbeam Band; Mrs. Wm. T. Morris, Leader.

Remember Japan these next few weeks. We are anxious about our missionary's salary. May and the Convention will be here before we know it.

RECEIPTS.

Previously acknowledged	.....\$664 25
Miss Shirley Orth, Missionary Band, Athens	..... 1 12
Mrs. Mollie Burdett, McKenzie, aged ministers	..... 50
Mrs. Mollie Burdett, McKenzie, Japan	..... 50
Mrs. Mollie Burdett, McKenzie, State Missions	..... 1 00
Stephen G. Miller, Sunbeam Band, Puryear, Tenn., Home Mission Board	..... 10 00
Mrs. M. L. Pinson, Sunbeam Band, Greenbrier, Japan	..... 1 00
Mrs. W. H. Nolley, Collierville, Tenn., Orphanage	..... 1 00
Mrs. W. H. Nolley, Collierville, Baby Cottage	..... 1 00
Mrs. Bessie Maynard, Salem, Va., Japan	..... 1 00
Mrs. F. C. Yearwood, Sweetwater, Tenn., Mission Journals	..... 1 35
Total	.....\$682 72

Atlanta, Ga., March 12th.—To give practicable aid to live stock growers along its lines, the Southern Railway Company has secured the service of two experts in animal husbandry: Dr. Walter Sorrell, who will be stationed at Greensboro, N. C., and will work Virginia, North and South Carolina; and Dr. C. D. Lowe, who will be stationed at Chattanooga, Tenn., and will work Tennessee, Alabama, Georgia, Kentucky, and Mississippi. They will be known as assistant live stock agents and will report to Mr. F. L. Word, live stock agent, Atlanta, Georgia.

Both Dr. Sorrell and Dr. Lowe have had years of practical experience in animal husbandry work. Both have been in the service of the United States government and are thoroughly conversant with conditions throughout the Southeastern States.

The duties of these men will be to advise farmers as to feeding, breeding, and caring for live stock under conditions that exist in the territory along the Southern Railroad, to assist farmers in organizing live stock clubs and associations, to give practical demonstrations, and to be at the service of farmers without any cost to them, giving any information, rendering assistance, and cooperating in any manner that will tend to aid and encourage the raising of more and better live stock.

STOMACH GALL TROUBLES. Try our **LIVER and BILE** from **Bundy (No. 64)**. No more Pains or Aches, Stomach Misery, Dyspepsia, Colic, Gas, Bilio-nousness, Headaches, Constipation, Flatulency, Nervousness, Sleep, or Fallow Skin. Write **CALLSTONE REMEDY CO., Dept. 320, 310 S. Dearborn St., Chicago**

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York and other Eastern
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Norfolk & Western Railway

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THROUGH SLEEPER

Lv. 8:00 p. m., Memphis for New York.
Lv. 9:30 p. m., Nashville for New York.
Lv. 5:30 a. m., Chattanooga for Washing-
ton.

D. C. BOYKIN, Passenger Agent, Knox-
ville, Tenn.

WARREN L. ROHR, Western Gen'l
Agent Pass. Dept., Chattanooga, Tenn.
W. C. SAUNDERS, Asst. Gen'l Pass.
Agent.

Lv. 8:00 p. m., Memphis for Washington.
W. B. BEVILL, Gen'l Pass. Agent, Roan-
oke, Va.

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nearest SOUTHERN RAILWAY agent.

J. R. MARTIN, D. P. A.,
Chattanooga, Tenn.

ADMINISTRATOR'S NOTICE.

Having qualified as administrator
of the estate of Mrs. Mary F. Bailiff,
deceased, all persons indebted to the
estate will come forth and settle the
same with me at my residence,
Nashville, Tenn., McLean Station B,
R. F. D. No. 8, and all persons hav-
ing claims against the estate will
file the same with me, properly cer-
tified and proven, on or before May
1, 1913.

This February 25, 1913.

CHAS. E. BAILIFF,

Administrator of the Estate of Mrs.
Mary F. Bailiff, deceased.

"SPECIAL" SILK HOSE OFFER

To introduce the beautiful "La
France" silk hose for ladies and gents
we offer 3 pairs 50c quality for only
\$1, postpaid in U. S. Pure silk from
calf to toe, with durable, elastic top,
heel and toe for long wear. Sizes 8 to
10 1-2; in white, tan or black, assorted
if desired. Money back promptly if
not delighted. La France Silk Store,
Box G, Clinton, S. C.

CANCER—FREE TREATISE.

The Leach Sanatorium, Indianap-
olis, Ind., has published a booklet
which gives interesting facts about
the cause of Cancer, also tells what
to do for pain, bleeding, odor, etc.
Write for it today, mentioning this
paper.

ONE STROKE GETS THE WATER.
Steam, gas or hand power. Dealers
and agents wanted.

E. Z. FORCE PUMP CO.,
Winston-Salem, N. C.

PROGRAM OF THE MIDDLE TEN- NESSEE SUNDAY SCHOOL CONVENTION.

Columbia Baptist Church, April 9
to 11, 1913. Comprised of the fol-
lowing Associations: Nashville, Con-
cord, Duck River, William Carey,
Indian Creek, Judson, Stewart Coun-
ty, Cumberland, Wiseman, Enon,
Salem, New Salem, Riverside, Union
and Ebenezer.

Schedule of services:

Wednesday Night.

7:30. Devotions.

Words of welcome, J. L.
Robinson; response, C. A.
Ladd.

8:00. Annual address, "The Life
Beautiful," H. W. Fancher.

8:30. "How I Keep My S. S. Up
to the A-1 Standard," R. J. Cowan.

9:00. Everybody's meeting, presi-
dent.

Thursday Morning.

9:00. Devotions, Rev. C. A. Ladd.

9:30. "Setting the Standard,"

Rev. J. R. Hobbs.

10:00. "The Purpose of This
Convention," George Mitchell.

10:30. "Teaching the Adult
Class," Dr. I. J. Van Ness.

11:00. "The Ups and Downs,"
M. W. Robinson.

11:30. "The Pastor Leading the
Forces," Dr. J. M. Frost.

Thursday Afternoon.

2:00. "Training Our Women for
the Church," Prof. Geo. J. Burnett.

2:30. "The Golden Rule," Dr. I.
J. Van Ness.

3:00. "Viewing My Field," Dr. E.
E. Folk.

3:30. "Training for the Larger
Field" (or "The King's Teacher"),
Dr. J. M. Frost.

4:00. Reports from the Vice
Presidents: Nashville Association,
R. J. Cowan; Cumberland, B. F. Al-
nut; Stewart County, B. F. Stamps;
Wiseman, J. T. Oakley; Riverside, G.
M. Phillips; Union, J. W. Jamison;
Concord, C. W. Baird; Duck River,
George Mitchell; William Carey, M.
D. Smith; Ebenezer, Professor Joe
Sims; Judson, Robt. Clements; In-
dian Creek, R. M. Sims; Enon, R. M.
Sims.

Appointment of committees: New
Salem, J. F. Nevils; Salem, L. D. Jen-
nings.

Thursday Night.

7:30. Song and praise.

8:00. Conference, "The Teach-
er," W. D. Hudgins.

8:30. Address, "The Teacher,"
Dr. R. M. Inlow.

Friday Morning.

9:00. Devotional, C. L. Skinner.

9:30. "Elementary Work," Miss
Margaret Frost.

10:00. "Leading My Class to
Christ," Dr. Austin Crouch.

10:30. "Round Table," Dr. R. M.
Inlow.

11:00. "The Possibilities of This
Convention," Dr. J. H. Wright.

11:30. "The Sunday School in
the Denominational Life," Dr. J. W.
Gillon.

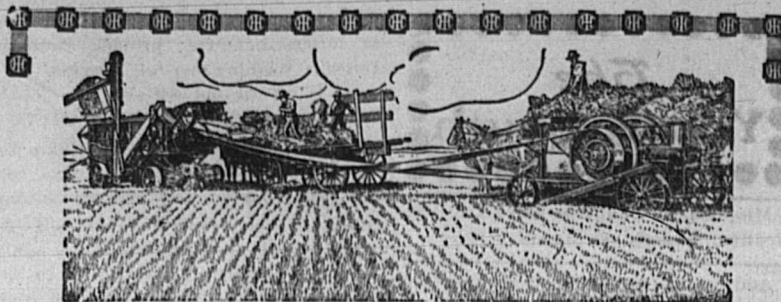
Friday Afternoon.

2:00. Elementary work, Miss
Frost.

2:30. "The Child in the Midst,"
Dr. W. J. Stewart.

MANY THOUSANDS SOLD.

One of the most popular books re-
cently published is "Evils of Social-
ism," by W. F. Lemmons, of Tyler,
Texas. Every reader of this paper
should read this book. Price, 25 cents
per copy; five copies for \$1; postpaid.
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tion Publishing Company, Austin, Tex.



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WHEN you buy your engine, get it big enough to
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speed for each IHC engine, a speed at which the parts balance and at
which the engine runs without harmful vibration. When you buy an
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the correct speed you add years to its life. Get your engine big enough
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vice when carrying a normal load. All parts are carefully, accurately
ground and perfectly balanced. The best material obtainable is used.
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gas, gasoline, naphtha, kerosene, distillate or alcohol. Kerosene-
gasoline tractors, 12 to 60-horse power.

The IHC local dealer will help you decide on the size of
IHC engine you need. Get catalogues from him, or, write



International Harvester Company of America

(Incorporated)

Chicago

U S A



3:00. "Summing Up," W. D.
Hudgins.

Adjournment.

Besides this regular program there
will be held before each session spe-
cial conferences on different phases
of the work. Miss Frost will have
charge of one of these on primary
work; Mr. Hudgins will have charge
of one on Organization and Manage-
ment, and Prof. Henry Burnett one
on Teaching. The conferences will
be held in different rooms of the
building at the same time. Ques-
tions will be furnished for same.

ARNOLD—Hugh Turney Arnold,
son of James Arnold and Nannie
Frances Arnold, was born in War-
trace, Bedford County, Tenn., May
17, 1874; departed this life May 18,
1912, at the home of his father in
Wartrace. He was one of two sons
born to Brother and Sister Arnold.
Thomas, the oldest son, died in
young manhood. Hugh was convert-
ed Aug. 21, 1887, and at once be-
came a member of the Wartrace
Baptist Church. He was married to
Miss Matchie Willingham of Macon,
Ga., Feb. 16, 1897. There were two
children born to them, both of whom
died in infancy. Hugh moved to
Montgomery, Ala., several years ago,
where he was an active member of
a large furniture business. When he
went to Montgomery he united with
the First Baptist Church of that
place, and was soon elected Secre-
tary of the Baraca Bible Class. He
greatly endeared himself to the
members of his church and the peo-
ple generally of Montgomery by his
quiet, manly conduct. As a boy he
was a model. He had no bad habits.
was always prompt in the discharge
of his duties, and, in fact, he was a
manly boy. As a young man he was
very popular on account of his
sweetness of disposition and the
kindly manner in which he treated
every one. He possessed an unusu-
ally bright mind, which he culti-
vated with great care and discretion.
He was a faithful, loving husband,

and spared neither time nor money
in contributing to the welfare of his
beloved wife. He was a noble son,
and was the pride of his father and
mother and sisters, Mabel, wife of
Dr. Fred Smartt of Wartrace, and
Kathleen, wife of Prof. Wm. Stan-
cell of Washington, D. C., who sur-
vive him.

The ways of the Lord are inscruta-
ble; we cannot understand why this
noble young man was taken in the
very prime of young manhood, but
we will understand it in the sweet
bye and bye.

The funeral service was conducted
by the writer at the home of his fa-
ther in Wartrace, and his body was
tenderly laid beside that of his
brother in beautiful Holly Wood
Cemetery.

It is my sincere prayer that our
Heavenly Father may comfort the
hearts of his loved ones and help
them to bear this great loss.

L. B. JARMON.

Wartrace, Tenn.

A NEW "HANDS-ACROSS-THE- SEA" MOVEMENT.

The largest club of girls and wom-
en in the world has entered the field
of social service. The Girls' Club of
the Ladies' Home Journal has un-
dertaken to raise among its mem-
bers a fund of \$1,200, to be used for
endowing a perpetual scholarship in
medicine for Chinese women at the
Union Medical College for Women,
located at Peking, China, with the
understanding that the successive
beneficiaries will devote their serv-
ices to the neglected and suffering
among their own sex. June 1, 1913,
is the date set for the completion of
the fund, and The Journal has prom-
ised to subscribe to one-half of the
fund, \$600, if the members of the
club, by small individual contribu-
tions, will make up the remaining
\$600. Only members of the Girls'
Club are to be allowed to contribute
to the fund, and the money must be
earned through personal effort.

BIG DEAL ON STERLING HOSE.

Big purchase direct from the mills on "Sterling" Half Hose, enables us to offer them while they last at startling prices.

"Sterling" Hose are stainless fast dye, good, clean selected yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths, come in any color wanted, one dozen to box, solid sizes 9 to 11.

Sent postpaid to any address in U. S. for \$1.40 dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The Bee Hive, Box F, Clinton, S. C.

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I started with an idea and \$100 and made six hundred and fifty thousand dollars in 18 months. I tell you WHAT TO DO AND HOW TO DO IT. Don't be a wage slave; get out of the rut; get grit; get backbone; wake up and start NOW. Write and learn of my money-making mail order plans. My great FREE book, "How to Achieve Mail Order Success," tells all about my own achievements and how I equip, teach and get you started on very small capital. This book tells how to quickly start in your home, while otherwise employed. It is a B line to a large income. Send for my new free book if you want to start a mail order business and start making money now. Address President, Mail Order School, Suite 4899, Brecht Bldg., Denver, Col.

PROGRAM

Fifth Sunday meeting of Central Association, to be held with Malesus Baptist Church, March 28, 29 and 30, 1913.

Friday Night.

7:30 p. m. Sermon, J. T. Early; alternate, S. P. Poag.

Saturday.

9:30 a. m. Devotional, E. F. Adams.

9:45. Roll call of churches.

10:00. "Country Church Problems and Their Solution," H. A. Smoot.

10:30. "God's Plan for Leadership in His Kingdom," J. W. Dickens.

11:00. "The Sphere and Work of Deacons," O. F. Huckaba.

11:30. Sermon, Dr. G. M. Savage.

12:00. Lunch.

1:00 p. m. Devotional, A. M. Nicholson.

1:15. "The Solemn Obligations of a Church Member to His Church," H. W. Virgin.

2:00. "The Bible Instruction for Our Dealing With Heresy, Both in the Church and Out," R. P. McPherson.

Sunday.

9:30 a. m. Sunday School work.

(1) "The Purpose of a Sunday School," J. T. Early.

NEW CANCER BOOK FREE.

A revelation to cancer sufferers. Result of lifetime study and over twelve years remarkable success treating cancer with medicines by one of America's most eminent physicians. Illustrates and shows absolute proof of permanent cures effected. Why cancer should not be neglected; symptoms of different kinds of cancer; valuable suggestions and full particulars of the Doctor's Combination Medical Treatment, etc. The book is free while this edition lasts. Write for your copy today. Address O. A. Johnson, M. D., 301 Raymond Bldg., Kansas City, Mo.

(2) "The Best Method of Conducting a Sunday School Service," J. L. McAlilly.

(3) "Methods of Teaching the Lesson," Prof. Guthrie.

10:30. "State Missions," H. W. Virgin.

11:15. "Home Missions," Dr. G. M. Savage.

Lunch.

1:00 p. m. Devotional (to be selected).

1:15. "God's Plan of Financing His Kingdom," J. W. Dickens.

2:00. "Foreign Missions," R. P. Mahon.

Adjournment.

Chairman of Executive Board.

PROGRAM.

Fifth Sunday meeting at Three Forks, March 29-30:

10:40—Devotional, W. D. Wilmoth.

11:00—Sermon, Rev. S. H. Flowers.

Noon.

1:00—Missions, Rev. W. J. Ford, and Rev. J. W. Smith.

1:30—How to Secure the Co-operation of the Association with the Organized Work, Rev. D. J. Copeland, and Rev. J. P. Bilyeu.

2:00—Is Salvation Wholly of Grace, or of Grace and Works? Rev. G. W. Burrows and Rev. W. J. Biddle.

2:30—The Power of Prayer, Rev. J. F. Stephens and G. M. Phillips.

7:00—Sermon, A Successful Christian Life Essential Thereto, Rev. G. M. Phillips.

Sunday—

10:30—How and When Should a Church Call Its Pastor and How Provide for Its Salary? J. W. Key and Rev. W. C. Elmore.

10:30—Tithing, Rev. J. P. Bilyeu.

11:00—Sermon, Rev. G. A. Chunn.

Noon.

1:30—Should the Churches of This Association Support Its Missionary, and What Methods Should be Used? Rev. G. M. Phillips and E. M. Smith.

2:00—After One has Been Bound of the Spirit, Is There Any Possibility of Being Finally Lost? Rev. S. H. Flowers and Rev. J. W. Smith.

7:00—Sermon, Rev. W. C. Elmore.

H. L. PARSONS, Chm.

W. H. QUALLS, Sec'y.

Executive Board, Riverside Association.

A NEW BOOK ON A GREAT QUESTION.

Are you interested in Socialism? Have you read both sides? Have you read the new book, "Evils of Socialism?" If this book has not yet fallen into your hands, do not lay this paper down until you have made out your order. This new and popular book by W. F. Lemmons, of Tyler, Texas, is having an almost unprecedented sale. Many thousands of copies have already been sold; we are looking for your order next. Price, 25 cents per copy; five copies for \$1. Address your order to Firm Foundation Publishing Company, Austin, Texas.

BETTER THAN SPANKING.

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

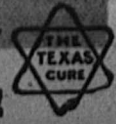
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BAD COLDS**

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TONIC**

A warranted remedy. 25c and 50c sizes at dealers or direct. Trial bottle 10c. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

That's It!



**KEEP THIS
ON HAND**

AN UP-TO-DATE LINIMENT

For Sore Muscles, Wrenches, Sprains, Strains, Rheumatic and Gouty Conditions. It allays pain, is healing, cooling, soothing.

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Have found Absorbine, Jr. helpful when made into a wash or rub-down, (one ounce Absorbine Jr. to a quart of water or witch hazel) not only after severe exercise, to relieve soreness, but in getting their muscles in condition for their tests.

**ABSORBINE JR.**

Is not only a Liniment, doing what is expected of a liniment, but is an Antiseptic and Germicide. Chemical Laboratory tests show that even when diluted, Absorbine, Jr. destroys the germs of Diphtheria, Bronchitis, Tonsillitis, Pneumonia, Typhoid, Eczema, Ulcers and other disease producing germs. It does not however destroy tissues.

This increases its efficiency and enlarges the scope of its usefulness.

ABSORBINE, Jr.

Is economical, as only a few drops, full strength, are required at an application.

Liberal Trial
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Sold by leading druggists at \$1.00 for 4-ounces and \$2.00 for 12-ounces, or delivered on receipt of price, all charges paid and safe delivery guaranteed, by

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Beginners (3-5 years, one pamphlet, each)	\$0 05
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Baptist Sunday School Board,

J. M. FROST, Corresponding Secretary, Nashville, Tenn.

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General Superintendent.

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Cough medicines, as a rule, contain a large quantity of plain syrup. If you take one pint of granulated sugar, add 1/2 pint of warm water and stir about 2 minutes, you have as good syrup as money could buy.

If you will then put 2 1/2 ounces of Pinex (50 cents' worth) in a pint bottle, and fill it up with the Sugar Syrup, you will have as much cough syrup as you could buy ready made for \$2.50. It keeps perfectly.

And you will find it the best cough syrup you ever used—even in whooping cough. You can feel it take hold—usually stops the most severe cough in 24 hours. It is just laxative enough, has a good tonic effect, and taste is pleasant. Take a teaspoonful every one, two or three hours.

It is a splendid remedy, too, for whooping cough, croup, hoarseness, asthma, chest pains, etc.

Pinex is the most valuable concentrated compound of Norway white pine extract, rich in guaiacol and all the healing pine elements. No other preparation will work in this formula.

This recipe for making cough remedy with Pinex and Sugar Syrup is now used and prized in thousands of homes in the United States and Canada. The plan has often been imitated but never successfully.

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



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I took my own medicine. It cured my rheumatism after I had suffered tortures for thirty-six years. I spent \$20,000 before I discovered the remedy that cured me, but I'll give you the benefit of my experience for nothing.

If you suffer from rheumatism let me send you a package of my remedy absolutely free. Don't send any money. I want to give it to you. I want you to see for yourself what it will do. The X-ray picture shows how rheumatism twists and distorts the bones. Maybe you are suffering the same way. Don't. You don't need to. I've got the remedy that I believe will cure you and it's yours for the asking. Write me to-day. S. T. Delano, 541-A Delano Bldg., Syracuse, New York, and I'll send you a free package the very day I get your letter.

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For introductory purposes and to prove to every one without cost that this treatment will stop backache almost immediately, relieve scalding pains, weaknesses, and all minor kidney troubles in twenty-four hours, and begin to help from the first dose the worst cases of kidney disease or rheumatism—to prove all this The Dr. D. A. Williams Company, Dept. 854, East Hampton, Conn., will mail a 60c bottle for only 10c in stamps or silver to help pay the distribution cost.

If you have any kidney trouble or rheumatic aches and pains take advantage of this liberal offer and get a real remedy for a few cents.

TENNESSEE COLLEGE NOTES.

A interesting feature of the past week was the Tennessee Philological Association which met with us in the College building last Friday and Saturday, Feb. 21st and 22nd, in which fifteen different schools were represented. W. R. Webb, Jr. was elected President of this Association. Especially interesting to us were the papers of two of our teachers, Miss Winifred Moore, professor of German and Miss Emily Dutton, professor of Latin and Greek. The latter has spent the last few weeks in the University of Chicago, where she has been finishing her work for her Ph. D.

On Friday night, Feb. 21st, President and Mrs. Burnett gave a reception in honor of the visitors attending the Association. The Seniors and Juniors were fortunate enough to be included in the list of those invited, but those of us who have not yet attained these giddy heights were forced to enjoy the reception only through elaborate descriptions. On Saturday at one o'clock a buffet luncheon was served to the members of the Philological Association and the visitors in town who were present. This social hour was one of the most enjoyable occasion of the meeting.

Washington's birthday was greatly enjoyed by the students of Tennessee College, as a holiday. Especially did we enjoy the charming six-o'clock dinner which Mrs. Burnett served to us on Saturday evening, with appropriate decorations and souvenirs. In addition to the College Home, the following visitors were present on this occasion:—Rev. and Mrs. Crouch, Mr. and Mrs. C. H. Byrn, Mr. and Mrs. R. W. Hale, Mr. and Mrs. John Williams, Mr. and Mrs. E. T. Rion, Mrs. Alden Hale, Miss Dutton and her mother. Between courses the Glee Club favored us with two original songs, which had recently been sung in chapel. This was truly a gaylor occasion.

After dinner Mr. and Mrs. Burnett invited all into the Chapel where we were further entertained by "An evening with the Southern Negro," a program of Jubilee songs, and recitations, which were well worth the hearing, rendered by Rev. J. A. Meyers (colored).

"It's the little things that tell," said Alma Lackey, as she pulled her small brother out from under the sofa.

The Y. W. C. A. gave a most interesting program in its last weekly meeting, when it represented "The Campfire Girls," with splendid results.

"Time has turned backward," it seems, on its way.

Some who were College are Preppies to-day.

And now we come to the event which, to the writer at least, ranks almost equal to the last week's basket ball game in its importance. On Monday night, Feb. 24th, the two Societies, the Ruskin and the Lanier, met in a contest of skill in literary qualifications; to wit, the Debate, which takes place each year. The subject under discussion was, the question which has been so lately agitated in the State Legislature, "Resolved, that the Southern States should now enact a Compulsory Education Law." The Ruskin Society, represented by Misses Poole and Hoskins, took the Affirmative, and the Laniers, represented by

Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

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Misses Lytle and Bridges, the negative. Mr. DeWitt and Mr. Dews of Nashville and Rev. Paul Kern of this City served as judges. Both sides acquitted themselves nobly, and a tense stillness prevailed as the judges left the room to decide on their verdict.

Had it not been for the College songs, which the students had prepared to sing, it is doubtful whether we could have retained any degree of calmness and composure; for even as it was, there was a certain degree of hysterical sobbing and laughing. At last after an almost interminable wait, the judges returned, and Mr. DeWitt, the Chairman, rendered the decision. He spoke barely four minutes, and yet to us who depended so helplessly on his words, he seemed to speak for hours. At last when he had rendered the climax of his eloquence, he announced that the decision was rendered in favor of the negative.

Then, indeed, did pandemonium break loose on the side which floated the red and black of the Laniers. Of course, we, of the victorious side, strove to seem calm and self-contained, to look as tho' the winning of the debate was exactly what we had expected, and to confine our spirits to hand clapping, which we all know is totally inadequate to express such sensations as we experienced. But even our honest efforts could not wholly prevent us from showing our enthusiasm and delight.

This is the fourth annual debate between the two Societies; and the third victory for the Laniers.

The number of girls in the building has been greatly decreased this last week end by those who are visiting either their home or their friends; but they are all expected back in time for school Tuesday morning.

Mr. Smith, the head of the School Advertising Department of the great firm of N. W. Ayer & Sons of Philadelphia, was a guest at dinner a few evenings ago. Mrs. McMillan of Jackson, Tenn., spent the week-end with her daughter, who is here in school.

An interesting event to those who are here in school was the ordination on Sunday morning at the Baptist Church of seven deacons—four of whom were trustees of the College and one, Mr. J. Henry Burnett, connected with the management. We were glad at this time to again hear Dr. Van Ness, who a favorite with the College girls.

Sunday was the birthday of Dean Everett. President and Mrs. Burnett entertained him at dinner. In addition to Mr. Everett, there were present Misses House, White and Holt. The Dean is yet unmarried, but he did not state just how old he was. One thing is sure this little party had a very enjoyable occasion.

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Some of our salesmen make more. Our big line of over 50 articles, all guaranteed, brings you steady trade, quick. We must have one energetic, honest man in your county. If you are a hustler between 21 and 60 years old, and can furnish horse or team, write for our proposition. Do it now. SHORES-MUELLER CO., Dept. R-28 Cedar Rapids, Ia.

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SOLID GOLD

These two Rings FREE for selling seven boxes "Merit" Blood Tablets in 30 days. One solid gold. Address—**Merit Medicine Co., Room 86 Cincinnati, Ohio.**

HOOD—The Baptist Church at Milton, Tenn., has sustained a great loss in the death of Bro. Dayton Hood, whose young and useful life went back to God who gave it on Oct. 23, 1912. He was born Oct. 11, 1888. He professed faith in Christ at the age of 11 years, joined the Baptist Church at Milton. Lived a consistent Christian life. Almost from the hour of his conversion he struggled with the impression made upon his heart by the Holy Spirit to preach the glorious gospel of the Son of God to a lost world.

The church licensed him to go forward and exercise his gift. Being in very poor health, he went to Arizona, hoping he might be fully restored. But after a few months of patient waiting, he realized that he was growing weaker day by day. So he returned home to spend his few remaining days with his loved ones and friends. He fell asleep in Jesus Oct. 23, 1912. He leaves a kind father, a devoted sister and brother and a host of dear friends to mourn his loss. Quite a large crowd attended his funeral.

Thank God his place is with the faithful ones, of whom it is said: "Blessed are the dead who die in the Lord." May God's richest blessings rest upon the bereaved ones.

A FRIEND.

DICKSON—On Jan. 3, at 3:30 p. m., peacefully as one falling into a sweet sleep, the pure spirit of little Mattie Lee Dickson was wafted to its heavenly home. A more beautiful life than hers is scarcely seen in this world, or a more heroic death.

Mattie Lee Dickson was born June 21, 1902, near Fayetteville, Tenn. She is survived by father, mother, brothers, Sunday School teacher, and a host of friends both young and old in whose hearts and lives her memory will not cease to do its work of good. She was here to fulfill God's great plan and in this she did not fail. Although her years on earth were but few, we imagine we can hear the Shepherd's gentle voice say as he took the little lamb by the hand, "Well done, Mattie Lee, come up higher."

Whereas, God saw fit to come into our garden and pluck one of our fairest, purest and most fragrant blossoms, we, the Belmont Baptist Sunday School, make the following resolutions:

First, That we bow in humble submission to the Divine will, knowing that "He doeth all things well."

Second, That we are thankful for her little life and the sweet memories it shall always bring to us.

Third, That to her father, mother and brothers, we offer the consolations of sympathy and trust that even in their grief they may feel that

"God nothing does, nor suffers to be done,

But thou thyself wouldst do, couldst thou but see

The end of all events as well as He."

Fourth, That these resolutions be published in the Baptist and Reflector and that a copy be sent to her family.

MRS. D. W. GORDON.

MISS BEATRICE PRESTON.

PASTOR M. E. WARD.

Rev. C. J. D. Parker has closed his work with the First Reidsville, N. C., Church, and entered upon his duties as pastor of Moffett Memorial Church, Danville, Va.

Rev. W. T. Wingfield of Franklin Street Church, Lynchburg, Va., has resigned to accept a call to Melrose Church, Roanoke, Va., April 1.

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It's Safe for
Children**

CONTAINS
NO
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For Coughs and Colds

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AMONG THE BRETHREN

By Rev. Fleetwood Ball

The churches at Dyer, Tenn., and Salem, near Laneview, Tenn., have called Rev. A. H. Huff of Portland, Tenn., for two Sundays each. It is earnestly hoped he will decide to come to West Tennessee.

Rev. G. H. Stigler of Dyer, Tenn., responded to the earnest call from the First Church, Rocky, Okla., and has gone to that field. The work has begun auspiciously.

Dr. M. P. Hunt of Fort Collins, Col., accepts the call to the care of Twenty-second and Walnut Street Church, Louisville, Ky., beginning April 15. It will be his third term as pastor of this great church. It will be good to have him back in the South.

In a recent revival at Cynthiana, Ky., in which Dr. C. M. Thompson of Hopkinsville, Ky., assisted Rev. C. W. Elsey, there were 30 additions, 25 by baptism.

Dr. H. W. Virgin of the First Church, Jackson, Tenn., has on the past three Sunday nights discussed "The Dance," "Cards," and "The Theater." His members now have a conscience more pungently quickened now than ever on these themes. Dr. Virgin was exhaustive in these discussions.

Evangelist T. T. Martin of Blue Mountain, Miss., was distinctly blessed of God in the revival recently held with Rev. A. C. Hutson at Barbourville, Ky. There were 80 additions, over 60 by baptism.

Rev. W. J. Couch of Owensboro, Ky., for many years field representative of the Central Baptist, lately assisted his son, Rev. A. N. Couch in a revival at Maceo, Ky., which resulted in 26 additions.

Evangelist D. P. Montgomery of Charleston, Mo., is to assist Rev. R. F. Jaudon in a revival at Campbells-ville, Ky., beginning next Sunday.

Dr. R. A. Kimbrough, late President of Union University, Jackson, Tenn., left last week with his family for his new field, the First Church, Abilene, Texas. He is one of God's noblemen. May God's blessings attend his labors.

Rev. W. M. Gaddy of Athens, Texas, has resigned there in order to accept the care of the church at Merkel, Texas.

Rev. John R. Clark of Cairo, Ill., has consented to hold a revival with Rock Hill Church, near Warren's Bluff, Tenn., beginning the second Sunday in August. He has held two meetings with this church.

Rev. Ira Wilcox Bingham of Calvary Church, Norwich, N. Y., is supplying the pulpit of the First Church, New Orleans, La., during the illness of the pastor, Rev. C. T. Alexander.

Rev. J. E. Hampton of the First Church, Gainesville, Ga., lately assisted in a revival at Williamsburg, Ky., which resulted in 83 professions and additions.

On April 13 a revival will be inaugurated in the First Church, Murfreesboro, Tenn., in which the gifted pastor, Rev. Austin Crouch, will do the preaching. Singer Robert Jolly will conduct the music.

Rev. J. T. Dickinson of Rochester, N. Y., has been called to the care of the Sixth Avenue Church, Borough of Brooklyn, New York, and it is believed he will accept.

Dr. Caleb A. Ridley of Central Church, Atlanta, Ga., has in the past 30 days seen 50 grown men accept Christ in his services. He says there have been 300 additions to the

church in the last three months, of which 80 were by baptism.

Dr. John E. White of the Second Church, Atlanta, Ga., is assisting Dr. A. L. Johnson in a revival with the First Church, Valdosta, Ga.

Rev. Dan S. Brinkley of the First Church, Union City, Tenn., will assist in revivals at Chapel Hill Church, near Life, the fourth Sunday in July, and Mazie's Chapel Church, near Alberton, the fifth Sunday in August. He has splendid evangelistic gifts.

Dr. Jacob L. White, formerly of the Central Church, Memphis, Tenn., is conducting a revival in his present pastorate, Vineville Church, Macon, Ga., doing his own preaching. He is a prodigious worker.

In the revival at Waynesville, N. C., in which the pastor, Rev. J. M. McManaway, was assisted by Dr. J. J. Taylor of the First Church, Knoxville, Tenn., there were 28 professions. Dr. Taylor is no dry-as-dust preacher.

The election of Dr. R. M. Inlow of the First Church, Nashville, Tenn., to the presidency of Union University, Jackson, Tenn., and the assurance of his probable acceptance sends a thrill through the hearts of all friends of that great institution, and it is a thrill of hope and joy. We pray you accept, beloved.

The church at Wildersville, Tenn., has called Rev. C. H. Bell of Centennial Church, Nashville, to become pastor Jan. 1, 1914, with assurance that he will accept.

Evangelist A. A. Walker lately assisted Rev. J. D. Ray in a revival at Calvary Church, Birmingham, Ala., resulting in 61 additions, 49 by baptism.

Rev. T. M. Boyd has been called as supply pastor of the church at Wildersville, Tenn., and will preach at 2 p. m. on the afternoon of each second Sunday in the month.

Evangelist A. A. Walker lately resigned as missionary evangelist of the Birmingham Association, Birmingham, Ala., but it was promptly declined. The Association is determined to keep him if possible.

The church at Halls, Tenn., will have a revival, beginning the second Sunday in July. Rev. R. J. Williams, the pastor, is happy over the progress of the work. The writer will assist in the revival.

The Word and Way says Dr. O. F. Gregory of Staunton, Va., is "an ornament to the denomination." Is that a compliment or a knock? How would you like to be called an ornament? It would be better to say that he is a pillar, a force, a light in the denomination.

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PROGRAM.

Joint Fifth Sunday meeting of Old and New Salem, Union and Riverside Associations, to be held with the Cookeville Baptist church, beginning Friday evening, March 28, and continuing until Sunday evening:

- Friday, 7 p. m.—
Sermon—Elder T. J. Eastes.
Organization.
Saturday, 10 a. m.—
Church Membership—
(a) Who Ought to Join the Church? Elder Riley Green.
(b) Why Join the Church?—Elder S. P. Martin.
(c) Responsibility of Church-membership—Deacon Julius Williams.
(d) Opening of General Discussion—Elder Chunn.
Our duty with regard to Destitutions in Tennessee—Elder L. A. Hurst.
Orphans' Home—Elder W. J. Stewart.
Secretary.
Saturday, 2:30 p. m.—
Temperance—Elder Samuel Howell.
Woman's Work—Elder S. N. Fitzpatrick.
Sunday School—
(a) Needs—Elder J. P. Bilyeu.
(b) Teacher—Elder J. C. Stewart.
(c) Superintendent—Elder L. L. Allen.
(d) Literature—Elder J. Davenport.
(e) Time—Elder J. B. Nevels.
(f) What Ought to be Taught—Elder J. D. Howell.
(g) County Organization—Elder W. W. Baxter.
(h) Attendance—Elder A. E. Johnson.
Prayer—Elder W. M. McClearin.
Saturday, 7 p. m.—
Sermon—Elder J. B. Moody.
Sunday, 10 a. m.—
Sunday School.
Address to the Sunday School—Elder W. E. Wauford.
Sermon—"Missions,"—Elder J. W. Gillon, Secretary.
Sunday, 7 p. m.—
Sermon—"Security of the Christian"—Elder J. H. Grime.
Ministers and brethren of other denominations are cordially invited to attend and join in the exercises.
S. N. FITZPATRICK, Chm.
L. A. HURST.
SAM EDWARDS.

Committee.

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Send us this ad with \$10.00 Money Order, and we will ship you one first-class, new 40-pound Feather Bed; one pair 6-pound New Feather Pillows, worth \$2.50; one 6-pound New Feather Bolster, worth \$2.50; and one pair Full Size Blankets, worth \$3.50, all for \$10.00. All new goods and no trash. Biggest bargain ever offered. Satisfaction guaranteed. This offer is good for a short time only. Mail money order now. Reference, American Exchange National Bank. Address **SOUTHERN FEATHER & PILLOW CO., Dept. 340, Greensboro, N. C.**

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I was at Spring Creek Sunday with a fair hearing and with indications of a general pick-up along all lines. The church building was damaged in the storm by a falling tree across the roof. I was at Kirkwood Church Sunday night with a good congregation and a good spiritual service. I am pastor supply to this church as my fifth meeting in each month.

We have before us and about us many good things—just ahead. The fifth Sunday meeting at Oakland of the Cumberland Association promises to be of much interest and attendance. Then the Laymen's Institute with Elder Kelly and noble flock at Orlinda the 12th of April, and continuing five days with such speakers as H. Z. Duke, Harry Watts, J. T. Henderson, E. M. Po-teat and others, a feast of good things. Then an all-day service at Spring Creek Saturday, May 3.

Rev. B. McNatt at New Providence and Rev. Ryland Knight at Clarks-ville are spreading out and taking hold and doing things never done before. Rev. S. C. Reed of Antioch comes in with two churches in our Association, making himself felt around. Ewton and Kelly are holding strong lines and doing a good work, and Bro. Carney is one of the busiest preachers about us. We think we have the liveliest Association in the State, and we are expecting to do greater things this year than in the past.

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