

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIV.

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PERSONAL AND PRACTICAL.

—1-11-11. That was the date on Wednesday of this week. It will be February 22, 2022, before so many of the same figures will come together again, which will be over 100 years.

—The First church, Gaffney, S. C., has extended a call to Dr. J. S. Dill, of Bowling Green, Ky. He has not yet decided what he will do. We should regret to lose him from our neighbor State.

—The Baptists in the United States report a gain of 743 churches and 151,192 members during the last year. During the last thirteen years they show an average yearly gain of 110,948. Their total membership is 5,266,369.

—With its first issue in January, the *Christian Index* entered upon its 91st volume. The *Index* has had a long and useful career, and never was more useful than now, under the able leadership of Drs. T. P. Bell and B. J. W. Graham. We extend congratulations.

—A Baptist missionary from the Congo says that the ship by which he went to Africa left 1,000 cases of gin at the first port they touched, and 500 at the second, and 1,000 at the third. Shame! And shame on any government which would allow such a thing.

—The *Jeffersonian* tells the story that a man in New York had only 5 cents to his name, but he resolutely determined to invest it in oysters. He ordered oysters in a restaurant, and on putting the second one in his mouth his teeth touched a hard substance which proved to be a pearl worth at least \$10. Moral: Invest your last nickel, in oysters.

—The *Christian Register* says that quick retort is that ascribed to Rabbi Aaron, of Buffalo. At a large public luncheon his friend, Father Kelly, called out to him across the table, "When are you going to be liberal enough to eat ham, Rabbi Aaron?" "At your wedding, Father Kelly," was the instant response.

—The *Baptist Standard* says: "The Baptists in every State should set themselves to build their State paper into real strength. This is at the bottom of success in all lines of work. There is not a State that cannot double the readers to the State paper by the right kind of effort." This is very pointed, and as true as it is pointed. It applies to Tennessee as well as to Texas.

—Discussing State-wide prohibition, which has been in force in North Carolina for two years, Gov. Kitchin, in his annual message to the Legislature, said: "Business has experienced an increase, rather than a decrease, in prosperity; morality, industry and frugality have increased and politics and government have been to a great extent relieved of one of their most corrupting influences."

—Dr. O. J. Copeland has tendered his resignation as pastor of the church at Gainesboro, Ga. His resignation is to take effect the first of March. The *Christian Index* says: "During his term of service he has done a most excellent work. The church has erected one of the most substantial, commodious and beautiful houses of worship in the State of Georgia."

—It is announced that a new ocean passenger ship is to outclass all previous monsters, the "Europa." It will have nine stories above the water line, a veritable skyscraper, and it will carry 5,000 passengers, a larger number by over 1,000 than can be entertained by any hotel in this country or in the world. The steamer *Carmania*, on which we traveled from New York to Alexandria, is ten stories high, but several of these stories are under the water.

—One of the popular magazines described a certain class of "business men" in this country as "The European Peasant Saloonkeepers, the Rulers of American Cities;" and a leading New York daily declared awhile ago that "ours is a government of the saloon, by the saloon, for the saloon." The *Examiner* says: "The sting of this remark lies in the large amount of truth which it embodies."

—The Presbyterian Church of Scotland suffered an irreparable loss recently in the death of its greatest preacher, Dr. James MacGregor, of St. Cuthbert's Church, Edinburgh, and one of its greatest theologians, Professor Robert Flint, of Edinburgh University. These two distinguished representatives of Scottish Presbyterianism died on the same day.

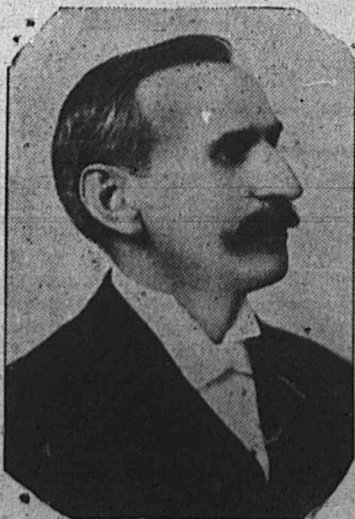
—Under the head of "A Dozen Years in Memphis," the *Golden Age* publishes a page article, together with a fine cut of Dr. A. U. Boone, whom it designates as "Arthur Upshaw Boone." We knew that the first name of Dr. Boone was "Arthur," but we confess the "Upshaw" was new to us. We would like to ask, what kin is Arthur Upshaw Boone to William D. Upshaw, editor of the *Golden Age*?

—Dr. John R. Alexander, who for nearly thirty-five years has been president of Assiut College, Egypt, a mission school of the United Presbyterian Church, has resigned his position. Under his administration Assiut College has become an institution that commands the admiration of all who know anything of its work and exerts an influence felt the length of the Nile Valley, as we learned on our recent visit to Egypt.

—Rev. W. Y. Quisenberry has been in Nashville for the past several days representing the Southern Baptist Theological Seminary. Bro. Quisenberry is well known in this State, having formerly been pastor of the North Edgefield church, and later Sunday School Secretary of Tennessee. He is one of the truest and most consecrated men we ever knew. We are glad that he is succeeding so well in his work for the Seminary. We commend both him and the cause he represents to the Baptist brotherhood of the State.

REV. R. L. MOTLEY.

Rev. R. L. Motley has accepted the position of evangelist of the State Mission Board of Tennessee. He has moved to Nashville and is at the command of the brethren. Bro. Motley is well known in Tennessee, having been pastor at Ripley and Cleveland in this State, in both of which fields he did efficient work. He was for



R. L. MOTLEY.

several years evangelist of the State Mission Board, in which position he was quite successful. We are delighted to have him in Tennessee. We commend him very cordially to pastors desiring the services of a safe and sane preacher, a strong and sound Baptist.

—Mr. John D. Rockefeller and Mr. Andrew Carnegie are said to be the greatest givers the world ever saw. The gifts of Mr. Rockefeller as far as known amount to \$132,000,000 and those of Mr. Carnegie to \$179,500,000. Of these amounts Mr. Carnegie has given \$53,000,000 to libraries, \$75,000,000 to education, \$12,500,000 for the promotion of world-wide peace, \$5,000,000 for a Hero Fund, \$5,000,000 for civic purposes, and \$32,000,000 for miscellaneous charitable purposes. Mr. Rockefeller has given \$107,000,000 for education, \$9,245,000 for religious purposes including missions, \$5,300,000 for medical research and hospitals, \$1,000,000 for civic purposes and general charities.

—Rev. J. W. Cammack becomes Associate Editor of the *Religious Herald*. Dr. R. H. Pitt, of course, continues as editor. In his salutatory Bro. Cammack says: "I am learning what others associated with denominational papers have already experienced, that neither a quiet home life nor a large financial return are among the inducements to such service. One consideration which made my decision more difficult was that of the necessity of declining a call to a pastorate which offered both of these attractions in a larger measure." He thought, however, that the position of editor offered to him a wider field of usefulness and more opportunity for preaching the gospel than the pastorate.

—The *Lutheran* says that a college of another denomination has been offered \$150,000 toward a million, conditioned on its ceasing to be a church institution, and comments on this wise: "That is more than the Jews offered to Judas!!!" To this the *Christian Advocate* of New York adds that "any institution—founded and supported by members of a denomination in order that religion should be taught and exemplified in said institution—that would accept a gift made on such a condition would not only betray a trust, but would be performing an educational act of the most pernicious character." This is respectfully referred to the trustees of the old Columbia College and of Brown University.

—The church at Clinton, Mo., recently added an article to its church covenant in which it says: "We also engage never to sign any petition for a saloon, or in any way lend our influence to the liquor traffic." This carried to its logical conclusion would mean that any one who votes on the side of the liquor traffic, and that means any one who votes for the candidate of the liquor men for office, would be disfellowship. Is the conclusion correct? It seems to us that our churches will have to come to that decision sooner or later. We are just entering upon the severest struggle in which the churches of Christ have ever been called to engage—that between the church on one side and the liquor traffic on the other. Should not every Christian man be found lined up on the side of the church and not of the liquor traffic?

—A Hebrew manuscript has been discovered which seems to have been written in the first Christian century. It was found in a collection of manuscripts of a very old synagogue in Cairo, and has just been reproduced in print by Prof. Schechter, of the Jewish Theological Seminary in New York City, with the title, "Documents of Jewish Sectarians: Fragments of a Zadokite Work." The document exhorts believers to careful observance of the Sabbath and to abstain from the four things named in the letter sent by the Council at Jerusalem to Christian churches, as given in Acts 15:28, 29. It states the pledge taken by those who entered into "the New Covenant," and speaks in honor of God's "holy Anointed One" and "a Teacher of Righteousness." It declares that "the men of the Only One" will listen to the "Teacher of Righteousness," and speaks of an enemy who with his followers had entered into the New Covenant with them, but had "turned and committed treason and turned away from the spring of living waters."

A..REF

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ALONG THE WAY.

The bread that giveth strength, I want to give;
The water pure that bids the thirsty live;
I want to help the fainting, day by day.
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears.
The fainting to conquer, crowding doubts and fears;
Beauty for ashes may I give all th' way;
I'm sure I shall not pass again this way.

I want to give good measure, running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all things my Master saith,
I want to live aright from day to day;
I'm sure I shall not pass again this way.

—Selected.

A SOUTHERN PILGRIM IN EASTERN LANDS

ARTICLE XL

By Edgar E. Folk, D.D.,

THE SEA OF GALILEE.

"O Galilee, blue Galilee,
Where Jesus loved so much to be."

The Sea of Galilee is one of the most beautiful bodies of water in the world. Rising on Mt. Hermon, the River Jordan rushes down in a deep fissure between two mountain ranges until it finally empties into the Dead Sea. On its way it passes through two lakes or seas; one a few miles from its source, known as Lake Merom; the other eleven miles lower down, called the Lake Gennesaret, after the Plain of Gennesaret on its northern border, or the Sea of Galilee, after the section of country in which it is situated. It is frequently also now called the Sea of Tiberias, after the only city on its shores. At this point the fissure broadens and deepens into a capacious pocket, shaped somewhat like a pear or an egg or a heart, $12\frac{1}{4}$ miles long by $6\frac{1}{4}$ miles wide, its surface 682 feet below the level of the Mediterranean Sea, 156 feet deep. Surrounded by mountains which gracefully curve around it at a height of from 1,300 to 2,000 feet, its water clear and bright and pure, a delicate blue, an immense turquoise set in green, it presents one of the most beautiful bits of natural scenery to be found anywhere in the world, resembling the lochs of Scotland or the lakes of Northern Italy, or of Switzerland. A Jewish rabbi once said: "Jehovah hath created many lakes, but the Sea of Gennesaret is his delight."

No wonder it was a place

"Where Jesus loved so much to be."

No wonder he lingered so fondly on its shores and sailed its blue waters so frequently. On and around the Sea of Galilee a large part of his ministry of $3\frac{1}{2}$ years was spent. Here many of his mighty works were done, many of his most striking parables were uttered, many of his most powerful discourses delivered.

In the Savior's time the waters of the sea were covered with fishing boats, or sailing vessels, bearing the burdens of commerce, and its shores were lined with populous cities, such as Capernaum, Bethsaida, Chorazin, Magdala, Tiberias (then just built) and many others. Of these, Capernaum, situated on the northern shore of the Sea and on the western side of the River Jordan, was the largest and most important. After his rejection at Nazareth he "came and dwelt in Capernaum," which was his home for two years of his ministry. Matthew calls it "his own city." One writer speaks of it as "the central pulpit of our Lord's teaching," and another as "the birthplace of the Christian church." Here in Capernaum, or on or around the Sea of Galilee, occurred many of the most interesting incidents in our Savior's life. Here he called his first disciples, four fishermen, by the name of Peter and Andrew and James and John. He healed a demoniac in the synagogue at Capernaum. He healed Peter's wife's mother, an expression of his appreciation of mothers-in-law. He then healed many others who were brought to him by anxious friends. When, after a preaching tour through Galilee, he returned to Capernaum, the house where he was stopping was so thronged with people that there was no longer room for them, no, not even about the door. Four friends let down a paralytic through the roof, and Jesus, "seeing their faith," healed him. Here Matthew, the publican, after

his call to be a disciple, gave him a great entertainment. Here he restored to life the 12-year-old daughter of Jairus, and he healed the woman who only touched the hem of his garment. Here he healed two blind men and a dumb demoniac. Near here he called the 12 apostles, and on a mountain near by he delivered the wonderful discourse known as the Sermon on the Mount. Here, after he was come down from the mountain, he healed the centurion's servant at Capernaum. Here "the woman that was a sinner," commonly thought to be Mary Magdalene or Mary of Magdala, though without foundation, anointed the Savior's feet. Here, sitting in a boat near the shore, so as to keep the people from pressing upon him, he spoke the parables of the sower, the seed growing of itself, the tares, the mustard seed and the leaven. On the eastern shore of this sea he healed the two demoniacs of Gadara, one of whom was possessed with a legion of devils. On the eastern shore also he fed the 5,000 with five loaves and two small fishes. While crossing the sea one day with his twelve apostles there arose "a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling." "And he himself was in the stern, asleep on the cushion; and they awake him, and say unto him, teacher, carest thou not that we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." (Mark 4:38,39.) This experience has been very graphically described by the poet,

"Master, the tempest is raging!
The billows are tossing high!
The sky is o'ershadowed with blackness,
No shelter or help is nigh;
'Carest Thou not that we perish?'
How can'st Thou lie asleep,
When each moment so madly is threatening
A grave in the angry deep?"

The winds and the waves shall obey My will,
'Peace, be still!'
Whether the wrath of the storm-tossed sea,
Or demons, or men, or whatever it be,
No water can swallow the ship where lies
The Master of ocean and earth and skies;
They all shall sweetly obey My will;
'Peace, me still!'

At another time, after he had fed the 5,000, and they wanted to take him by force and make him king, he put the disciples into a boat and started them across to Bethsaida, while he sent the multitude around the northern end of the sea, and he himself "departed into the mountain to pray" for strength to resist the temptation. When he came down to the seashore all the boats were gone. But the boat in which the disciples were "was now in the midst of the sea, distressed by the waves, for the wind was contrary." And "seeing them distressed," and having no boat in which to come to their relief, "he came unto them, walking upon the sea." "And when the disciples saw him walking on the sea, they were troubled, saying, it is a ghost; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." (Matt. 14:26,27) "and the wind ceased."

O wonderful scenes this little inland sea has witnessed, the most wonderful ever witnessed by any sea in all the world. What a charm, what a fascination it had for us! What a privilege it was to sail the waters of that sea.

CAPERNAUM.

I have spoken of the cities which used to line its shores, the most important of which were Chorazin, Bethsaida and Capernaum. These have long ago disappeared. You remember the record: "Then began he to upbraid the cities wherein most of his mighty works were done; because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." (Matt. 11:20-24.) The prophecy has come true, as regards the physical condition of these cities. All of them have long ago been utterly destroyed, and even their very location is now a matter of uncertainty. In the case of Capernaum, the largest and most important of these cities, and His home for two years of his active ministry, there are two places which claim to be its site, one called Tel Hum, situated at the northeastern end

of the Lake, on the western side of the River Jordan near its mouth where it empties into the Sea of Galilee; the other Khan Minyeh, near the center of the northern shore, at the head of the broad plain of Gennesaret. I can not go into details as to the dispute between these two sites or the merits of each. Suffice it to say that scholars are pretty evenly divided on the question, some taking the position that Tel Hum is Capernaum, others that Khan Minyeh is. I had read the arguments on both sides, and I came to the conclusion that Tel Hum is Capernaum. Dr. Junius W. Millard, one of the leaders of our party, had read them, and he came to the conclusion that Khan Minyeh is Capernaum. So there we were. I was anxious to see for myself, and to settle for myself, and so far as my authority would be accepted, for the world, the disputed question. And now I had the coveted opportunity. Soon after lunch on the day of our arrival several boats pulled up to the shore near our camp below Tiberias. They were sail boats, but equipped also with oars in case of necessity. They would carry only about a dozen persons. In our boat there were just twelve—four sailors, five ladies of our party, two boys and myself. There were other men of the party in other boats. But it so happened that I was the only man in our boat. Some of the party seemed to think that we were just going out on a pleasure ride on the sea. I understood that we were going to Tel Hum. I did not think, however, that it would take so long as it did. It was about eight miles from our camp. The other boats hugged the shore. But ours, being the largest, stood out to sea and sailed straight across the central part of the sea.

A STORM ON THE SEA OF GALILEE.

When we had been sailing about two hours and were nearly in sight of Tel Hum a storm struck us. Storms are frequent on the Sea of Galilee. The surface of the sea, as I said, is 680 feet below the level of the Mediterranean Sea. At that depth the air becomes heated. Hot air rises. The cold air rushes in to take its place, coming down from the snow-capped mountains of Lebanon and Hermon. It rushes through the valley of the Jordan, which is a deep fissure between two mountain ranges, as through a funnel, and when it strikes the waters of the sea it lashes them into a fury.

We were caught in such a storm. The clouds gathered thick and black. The rain began falling. The wind blew. The sails flapped. The waves rolled high. Our little boat was tossed upon the billows. It would rise on the crest of some wave, and then drop in the trough between the waves. It looked like it was going all the way to the bottom, but it did not. It would rise and then fall again, rise and fall, rise and fall. Was I scared? No, I enjoyed it. Think of it! Caught in a storm on the Sea of Galilee, in the same kind of boat the disciples were in when they were caught in a storm on that same sea, with the same number in our boat that was in theirs, 12, and in just about the same part of the sea. Why it was the experience of a life-time. It was an experience worth crossing the ocean to enjoy. Not all travelers have such an experience. I had been afraid that we would not have a storm while we were on the sea. And when it came, I enjoyed it to the utmost. I laughed. I sang. I felt like shouting. Oh! it was glorious.

But it did not affect all the members of our party that way. One lady in our boat got very seasick from the continual tossing on the waves. And she passed through all the stages of sea sickness. She was first afraid she would die, and then she was afraid she would not die, and then she did not care whether she died or not. Another lady sitting on a high seat in the front of the boat, holding an umbrella over her to protect her from the rain, looking the picture of misery or like impatience on a monument, got mad. And the other ladies in the boat got scared, as the wind blew harder and the waves rolled higher, and the boat tossed higher and fell lower. There was no one asleep in the hinder part of the boat to whom they could appeal for help, and who could rise and say to the sea, "Peace be still," and like a spaniel it would recognize its master's voice, and fall subdued at his feet. Neither was there any one to come walking on the waters and call to them above the noise of the winds and the waves: "It is I. Be not afraid." And so the ladies told the sailors to go back. But those Mohammedan sailors would not take orders from a woman. They have no respect for a woman. They would not take orders from the boys. They would not take orders from anybody but me, the only man of the party in that boat. I never felt my importance quite so much in the presence of ladies as I did that day. The sailors turned to me and said—they could speak a little English—"Wind Tel Hum, no good. Wind Bethsaida, good. Wind Tiberias, good," meaning to say that they could not

IN THE COOL OF THE EVENING.

In the cool of the evening, when the low sweet whispers
waken,
When the laborers turn homeward, and the weary
have their will,
When the censer of the roses o'er the forest aisles are
shaken,
Is it but the wind that cometh o'er the far green hill?

For they say 'tis but the sweet winds that wander
through the heather,
Rustle all the meadow grass, and bend the dewy fern;
They say 'tis but the winds that bow the reeds in prayer
together,
And fill the shaken pools with fire along the shadowy
burn.

In the beauty of the twilight, in the Garden that he
loveth,
They have veiled his lovely vesture with the darkness
of a name!

Thro' his Garden, thro' his Garden, it is but the wind
that moveth,
No more! But O the miracle, the miracle is the same.

In the cool of the evening when the sky is an old story,
Slowly dying, but remembered, aye, and loved with
passion still,
Hush! the fringes of his garment in the fading golden
glory
Softly rustling as he cometh o'er the far green hill.

—Alfred Noyes.

well go on to Tel Hum, as that was almost directly
north of us, and the wind was blowing from the north.
They could tack around and go to Bethsaida, towards
the northwest, or they could turn around and go back
to Tiberias—which should they do? Now what should
I do? Here I had come about 8,000 miles to see Tel
Hum, among other places, and to settle for myself, and
as far as possible for the world, the disputed question
whether Tell Hum or Khan Minyeh is Capernaum.
Here I was in sight of Tell Hum, and now should I
tell those sailors to turn around and go back because
the wind was blowing in our face, and because one lady
was sick, another was mad and the others were scared?
Well, I tell you what I did. I put on a bold front and
I said to those sailors: "Yaller"—which is the Arabic
word for go on—

"YALLER TELL HUM."

And then the storm got fiercer. The wind blew
harder. The waves rolled higher. Our boat rose
higher and fell lower. The sick lady got sicker, the
mad one got madder, and the scared ones got scareder—
is there such a word? If not, I will coin it. Now I
don't want you to think me selfish. You know I was
afraid that if we turned around and went back the
sick lady might die before we got back to camp. It
had taken us about two hours to get that far, and
would take us probably that long to get back. But if
we went on to Tell Hum we would land in some ten
or fifteen minutes, and she would get over her sea-
sickness. So I thought it would be best for her that
we should go on. I made a kind of compromise,
though. I said to the sailors, "Yaller Tell Hum, Yaller
Bethsaida, Yaller Tiberias, Yaller—somewhere." Our
boat was bobbing up and down on the waters then
like a cork, and was not getting anywhere. The sail-
ors seemed to understand my meaning, and much to
my gratification they yelled to—Tell Hum. And
when we got there the old priest who keeps the en-
closure which is said to contain the ruins of the syn-
agogue which the centurion built for the Jews, would
not let us land at first. He came out and gesticulated
wildly and articulated still more wildly. And the sail-
ors began to back the boat. I thought that after all,
after I had come 8,000 miles to see Tell Hum, after I
had got in sight of it, after I had braved the wrath of
the sea, and what was to me the still more terrible
wrath of five ladies—after all I was to be disappointed.
But the sailors came up on the other side of the landing
place, where there was a strong rock wall. The waves
were dashing over the wall. But they ran the boat up
against it, one sailor jumped out, took the chain with
him, and held the boat against the wall. And so while
the boat was bumping up against the wall, and bobbing
up and down on the waters we all jumped out and got
safely to land, including the occupants of the other boats
which came up about this time. And when we landed
the old priest for some reason refused to let us go in-
side the enclosure, and we had to content ourselves
with looking at it from the outside. And so I am
sorry to have to say, I was unable to settle for myself
and for the world the question as to whether Tell Hum

or Khan Minyeh is Capernaum, and must leave it still
in dispute between scholars.

"THIS YEAR ALSO."

By W. W. Hamilton, D.D.

"Fruitlessness is godlessness" seems to be the lesson
which Jesus was teaching in the parable of the barren
fig tree, and the reason assigned was that the proprie-
tor has his rights. The new year brings us face to
face with the fact that time is fleeting, but it brings us
hope for new achievements and for making again that
which has been marred in the hands of the potter. Will
the fig tree bear this year? or, will the decree go forth
to cut it down? "This year also," "This year also!"
The words have a peculiar ring! What will we do with
"this year also?"

If all the trees in that vineyard were like this one,
then the proprietor was not rich even if he had ten
thousand of them. "Baptists in the South," some one
once said, "are many, but they are not much." Such
a statement is true only of those churches or of those
individuals who are barren. Numbers mean nothing
when they call attention to emptiness. Some people
are "land-poor" and some churches are "numbers-poor,"
for the membership only cumber the ground. Will
that be true again "this year also," or will we see many
of them responding at last and the keeper of the vine-
yard rejoicing that he spared them?

There is not one of us who is excusable for fruitless-
ness. Each has his own place and his own opportu-
nities and duties and responsibilities. Nor do we re-
alize our influence. We scatter seeds with careless hands
and do not dream that they are falling into responsive
soil and that down the years will go ringing our song
or our story. John Randolph said, "I should have been
an atheist had it not been for the recollection and mem-
ory of the time when my mother used to take my little
hand in hers and cause me, on my knees, to say, 'Our
Father who art in heaven.'" Little do we know what
faltering one we may help, if we shall only continue
to be faithful "this year also."

"Cut it down." Is that to be the decision "this year
also?" If we continue to be the recipients of divine
favor we must not continue to be fruitless and unre-
sponsive. We must not wait until the cry goes forth
that the bridegroom comes and then prepare our lamps,
for then we shall fail and the door will be shut. We
shall be unfaithful tenants if we omit to bring to our
Lord some crops from the soil. It will not be enough
to say that we have not destroyed the buildings and
that we have not burned up the fences and trees and
vines. We must bring fruits, or be wicked and slothful
servants.

It will not excuse us that others have done well, even
those of our own church or home. The record of "Our
grand old church" will not be to our credit. If we have
failed, then only in spite of our example has it made
its glorious history, and we must give account of our-
selves to God. Will the church have to succeed "this
year also" in spite of us? Will we "this year also"
be a burden on the pastor's heart and a hindrance to
the progress of our Lord's cause? Will we "this year
also" come at once into the minds of God's people
whenever the word "worldliness" is mentioned? What
pleasure we could give if we would from now on be
helpers rather than hinderers, if we would cease to be
"Sunday oncers," if we were always at prayer-meeting,
if we were helpers in the Bible school, and if we no
longer bowed the knee to Baal!

Success in life is to find God's plan and get hold of
that for which God has gotten hold of us. To fail of
that plan is to miss the best of this life and of that
which is to come. Maybe we have failed to respond
thus far, but we will not do it "this year also." Our
good resolutions, or our past years, may be a scrap heap
in the sight of the Lord, but today he is offering us
another chance, and the old cast off iron is to go into
the furnace again and this time it is to become steel of
the finest type.

"Fruitlessness is godlessness!" Presumption is folly!
God is only sparing us that the fruit may yet be borne,
and the question is as to whether for "this year also"
we will continue to rob God. Sad indeed will it be
for the lost man or woman who shall this year for the
last time refuse to respond to the digging and the en-
riching work of the Holy Spirit. As Dr. Alexander
wrote:

"There is a line by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.

"To pass that limit is to die,
To die as if by stealth;

It does not quench the beaming eye,
Nor pale the glow of health.

"The conscience may be still at ease,
The spirit light and gay;
That which is pleasing still may please,
—And care be thrust away.

"But on that forehead God has set
Indelibly a mark;
Unseen by man, for man as yet
Is blind and in the dark.

"Indeed the doomed one's path below
May bloom as Eden bloomed;
He did not, does not, will not know,
Or feel that he is doomed.

"He feels perchance that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell
Not only—doomed, but damned.

"Oh! where is that mysterious bourne
By which our path is crossed;
Beyond which God himself hath sworn
That he who goes is lost?"

Lynchburg, Va.

BEGINNING OF CHRISTIANITY.

By Rev. O. C. Peyton.

Here are many valuable lessons for us! We ought
to look back to those days of deep conviction, prompt
obedience and untiring zeal for impulse and guidance
in giving the gospel to men.

The whole church at Antioch could not go away into
Asia Minor to carry the gospel to the Gentiles. So,
they followed the direction of the Holy Spirit, and,
setting apart two men, whom God had called to go,
they sent them forth to carry the glad tidings.

The work of spreading the gospel in heathen lands
requires thoroughly converted, divinely-chosen, wise
and consecrated men. It is the province of the Holy
Spirit alone, now as then, to guide in the selection of
the right men. Paul and Barnabas were called by the
Holy Spirit, prepared by the Holy Spirit, set apart at
the direct command of the Holy Spirit, and, in all their
labors, they leaned upon the Holy Spirit, and, in all
their success, they magnified and honored the Holy
Spirit.

Thus, called, prepared, authorized and sustained by
the Divine Spirit, Paul and Barnabas went forth to
do valiant service for God and men. They were God's
servants, messengers speaking God's truth. They re-
alized their divine appointment and the responsibility it
placed upon them. To them, failure was impossible.

After the preacher has faithfully told people of their
sins and need of the Savior, and done all in his power
to induce them to repent and accept Christ, his respon-
sibility ceases. He can then face his unrepentant hear-
ers at the bar of God and be free from the blood of
all men. Paul and Barnabas shook off the dust of their
feet and left Antioch, in Pisidia, because the people
wilfully rejected the offer of salvation.

But, at Iconium, whither they went at once, they
spoke with such wondrous power the words of eternal
life that "a great multitude, both of the Jews and the
Greeks, believed." Alas! some of us, after such treat-
ment as Paul and Barnabas received at Antioch, would
have been disheartened and turned back. "Grace, grit
and gumption" are all three essential to the true and
successful preacher of the gospel of Christ, and with
these Paul and Barnabas were richly endowed.

Those days of the early beginnings of Christianity
teach us many other important lessons, but these must
suffice for this time.

Pulaski, Va.

—The *Christian Advocate* tells the following story:
"One day recently several rowdies were on a train of
the New York, Susquehanna and Western Railroad.
Suddenly they broke out in a rough-and-tumble fight,
using profanity that would have shamed the vocabulary
of a canal driver. While women trembled with fear
and men frowned with timid impotence, a young min-
ister of Paterson, N. J., mildly rebuked the men. Then,
before they could recover sufficiently from their amaze-
ment, he took a Bible from his pocket and began to
read from a chapter of Isaiah. The trouble makers, rec-
ognizing him as a minister, listened with respectful at-
tention until he finished. They had absolutely no fur-
ther remarks to offer from that time until they left the
train. The preacher afterward told some questioners
that he felt called to speak when he heard the profan-
ity."

ANTI-SALOON LEAGUE CONFERENCE.

At a meeting of our Headquarters Committee, Dec. 31, 1910, it was definitely decided to hold a delegated conference of the Anti-Saloon League in this city on Monday and Tuesday, Jan. 23-24.

The Importance of Holding Such a Meeting:

First—The Legislature is in session, and it now seems a determined effort will be made to repeal our prohibition laws. A protest should come from over the State against any modification of these laws, and the best way to make the protest effective is to send strong delegations from every county in the State to this Conference.

Second—We should not only protest against any backward step, but should come together and plan for more rigid law enforcement. The laws must be enforced if we expect to hold them.

Third—It has been two years since we have held such a conference or convention. No organization can do its best work without keeping in close touch with its constituency.

Basis of Representation:

Each local Anti-Saloon and Law Enforcement League shall be entitled to three representatives, and each religious organization in sympathy with the League is entitled to one representative, including Sunday Schools and Young People's Societies.

Reduced Rates on the Railroads:

The Masonic Grand Lodge will convene in this city at this time, and the railroads grant them one fare plus 25 cents for the round trip, and all representatives to our conference can secure this rate.

The time is short. We request every pastor or Sunday School Superintendent receiving this notice to appoint, or have appointed, a representative to attend this conference, and to furnish the name and address of such representative, and send by return mail, so that we can furnish them copy of program, which will be out in a few days. Every pastor in the State who can do so is urged to attend this meeting. We are counting on you to help make this conference a success by awakening a stronger sentiment for the maintenance and enforcement of the laws. It will require prompt action. Won't you attend to it today?

E. E. FOLK,
H. B. CARRE,
W. R. HAMILTON,

Committee on Conference and Program.

S. B. T. SEMINARY.

As you have doubtless noted, negotiations have been in progress for the purchase of a piece of ground in the suburbs of Louisville by our Seminary. I have not written you, making definite announcement of the matter, because there have been some conditions involved in the deal with the parties who own the ground which may, after all, defeat the effort to obtain the property. We now hope, however, that it will go through successfully in the near future. I give the following description of the property:

The tract consists of forty-four acres in the edge of the city, on the northeast. It is about one mile from the Ohio River on an elevated table land, and in that part of Louisville known as Crescent Hill. A beautiful macadamized avenue runs in front of it, known as the Brownsboro Road, and on the east side of it there is a similar avenue connecting the city waterworks with the river. The frontage on Brownsboro Road is about one thousand feet. The ground slopes gently upward from the street to an elevation of perhaps one hundred feet above the level of the street. The Southern end of the ground, fronting Brownsboro Road, where buildings will be located, is covered with trees of various kinds. A commodious old brick house stands on the ground, which was formerly occupied as a dwelling, but is now vacant. The surrounding property is increasing in value all the time, and it is the opinion of real estate men and others that this section of Louisville is destined to be one of the most attractive in the city. In the vicinity are already a number of handsome residences. It is proposed by some real estate men to at once develop some sixty or seventy acres adjoining, building streets and laying it off in handsome lots.

There is no likelihood that the Seminary will move any time in the near future. Perhaps it will be five or six years before the change of location is made.

E. Y. MULLINS, *President.*

CARSON AND NEWMAN COLLEGE.

The end of the first week of the spring term shows an enrollment of 419; we shall reach up to about 500 for the entire session.

There was a particular interest in the Orphans' Home

among our students and in our Sunday School this Christmas; the students raised a special offering of over \$13.00 and the Sunday School \$23.30.

Rutledge and Niota churches are behaving beautifully as to young men called out of their midst for the ministry; they are standing right behind the young brethren and providing, in good part, for the expense of keeping them in school. The demand on the Ministerial Education Fund has been unusually heavy this session, but the churches are paying their pledges so well that to date there is no debt. Seven additional men have come in since New Year, making the number of students for the ministry enrolled about 45. If the rank and file of our thrifty Baptists could realize the fact that success, in securing the \$50,000 now being sought, will not only relieve the college of serious embarrassment, but will almost certainly lead to other large gifts, from people of means, they would certainly turn their religion loose into their business and push the enterprise through. To succeed in this means another \$100,000 in the next few years; to fail would mean to shrivel up.

M. D. Jeffries.

THE EDUCATIONAL NEED OF TENNESSEE BAPTISTS.

Tennessee Baptists should have two great schools—one for women and one for men.

No denomination in one State can establish and equip more than two colleges.

The day is passed when we can crack the denominational whip over the parents and secure their sons and daughters for our schools which offer inferior advantages. We must give the best or as good as the best. Our sons and daughters are worthy of the best, and if we hope to educate them under Baptist auspices, we must establish schools second to none.

To do this we must combine our forces and concentrate our energies upon two educational centers.

There will always be a place for well equipped secondary schools, and the denomination should foster these.

But they should not be called colleges in name when they are not in fact. I believe Tennessee College is well located and in it we have the hope of a great college for young women. As a citizen of West Tennessee I am willing to join the Baptist brotherhood of the Volunteer State in an effort to equip and endow this already splendid institution.

J. L. WHITE.

Memphis, Tenn.

A GOOD MAN GONE.

I feel impelled to say a word concerning the going of Brother J. M. Phillips. As a man of sterling character, and nobility of purpose, none stood before him. His life was as nearly absorbed in the ministry as any man I ever knew. His last pastoral work was with our church here in Lebanon, and it was not until the encroachments of his last sickness forced him to do so, that he could get the consent of his mind to give up the pastorate. And even after he removed to Nashville his mind continually reverted back to his last pastorate, and the scenes of his childhood. Just a few days before he passed under the wave, he wrote this scribe a long letter enquiring after the work in this section.

It seemed befitting that he should close his ministry in the same section where he began it, forty-six years ago. It was near here that he was born, grew to manhood and spent the prime of his manhood. It is here that his people live. He was one "prophet" who had "honor in his own country and among them of his own household." I want to offer this humble tribute to the memory of a noble herald of the cross.

J. H. GRIME.

Lebanon, Tenn.

NOTICE.

Those wishing to buy "One hundred and ten reasons why the Campbellite Church is not the Church of Christ," will address me as follows: C. B. Massey, Pleasant Shade, Tenn. One book for five cents, or six for 25 cents. Thanks to the Baptist and Reflector for the orders that have been sent to you and forwarded to me. You shall in no wise lose your reward. The Baptist and Reflector is a good paper, especially Bro. Folk's account of Palestine. I am now in my new field of labor. The brethren in this vicinity know how to make one feel pleasant. The people in these hills are strong Baptists. They love the gospel well enough to pay to have it preached. Let us all do our best for Christ in this year 1911. May the Lord bless all the means of bringing souls to Christ.

Your brother in gospel bonds,

ELD. C. B. MASSEY.

NOTES FROM HOHENWALD.

Had a great day at Centerville yesterday. Three accessions by letter. The largest crowd at the night service since I have been pastor.

Bro. Hudgins was with us there two days last week, and held a very interesting Sunday School Institute. Our people were delighted with him. Under the management of Bro. E. L. Loving as superintendent, the Sunday School has grown rapidly. Each teacher and pupil are going to try to get at least one person that does not attend any Sunday School to attend ours. In this way we expect to double the attendance.

Watch Centerville grow.

J. H. HULL,

Missionary State Board, Hohenwald, Tenn.

A GOOD MEETING.

I was out with my good people at Charity church yesterday. Fine congregation and good service.

I was unanimously elected pastor of this church recently without any acquaintance with the membership whatever. They say that the Lord impressed them to call Jackson, and that alone was introduction enough. This church has a strong membership—strong numerically and financially. I took just a peep at their barns. The hay is hanging out the windows; corn is piled up to the top logs in the cribs; horses, hogs, cattle and sheep in abundance, with money on interest. The good Lord has wonderfully blessed this people and they should fill his treasury to overflowing.

F. M. JACKSON.

The mid-winter lecture courses at the Southern Baptist Theological Seminary will take place during the present session, the week beginning Monday, February 6, and running through till Friday of that week. There will be two courses of lectures given during this week. One will be the Sunday School Board Lectures, which will be delivered by Prof. J. R. Sampey, of the Seminary. Dr. Sampey has been for many years identified with the work of the International Sunday School Association, and is preparing a course of lectures on the history of that work. It promises to be one of the most interesting courses we have had on the Sunday School. He will give five lectures. The other lecture course will be that provided by the Home Mission Board on the subject of Evangelism. The lecturers will be Dr. B. D. Gray, Corresponding Secretary of the Home Mission Board, and Rev. Weston Bruner, D.D., who is in charge of the evangelistic work of the Home Mission Board. There will be five lectures by these two brethren. One of the lecture courses will take place in the morning and the other at night, and they will extend through the week. We are looking forward to an occasion of great interest and profit, and trust that many friends from a distance will be present.

Sincerely yours,

E. Y. MULLINS, *President.*

Enclosed find my check for one year's subscription to the dear old home paper. This is the fourteenth year that I have lived in Texas, yet there has not been a single week that the BAPTIST AND REFLECTOR has not found two glad readers in my far away Texas home. This last year has been a hard year on me in many ways. I have been pastor of a fine little church in a small town. We received during the year into the church by baptism 28, and by letter over 40, total about 70. We gave more to missions than the church had done in three years. We could do far more were we not handicapped by several well-to-do men in our church who are opposed to, and give nothing, or next to nothing, for missions, and even try to make it warm for me because I preach and urge missions. However, they are largely in the minority and can't run the church. We have received a hearty call for another year, and if we stay we pray for and expect great things. Well, Tennessee has got one of our very best men for Secretary of Missions. He will make things hum. God bless the work in good old Tennessee.

Clifton, Texas.

J. B. FLETCHER.

Please accept my heartfelt thanks for your kind words of welcome. I feel much indebted to a number of Tennessee friends who have kindly sent words of greeting and welcome. The church here has received myself and family most graciously. Among the many kind and thoughtful things they have done in locating us, was to give us a check covering all our expenses of railroad fare and freight expenses of moving. I hope in due season to become a bona fide Tennessean. And if at any time I may contribute any mite of help to any Baptist interest of the State, I hope to be ready to try to serve.

J. A. RANSOM.

Dyersburg, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

First.—Pastor Inlow preached at both hours to good congregations. Four received by letter; 331 in Sunday School; Good B. Y. P. U. meeting. Bro. Michael of the Home Board preached at 3 o'clock; 81 present at the Overton Street Mission School.

Third.—Rev. J. W. Gillon preached at 11 a. m. and S. W. Kendrick at 7:30 p. m. 211 in Sunday School; good day.

Central.—Bro. S. W. Kendrick preached at 11 a. m., Pastor Lofton at night.

North Edgefield.—Pastor W. C. McPherson preached at both hours. Subjects, "A Soul-Winning Church," and "Neglecting the Great Salvation." Large congregations. One addition by letter. Good B. Y. P. U. 212 in Sunday School.

Seventh.—Dr. Burroughs preached at 11 a. m. Bro. Motley preached at night. Two great sermons. Splendid services. Five received by letter.

Howell Memorial.—Dr. E. E. Folk preached at the morning service. Very fine sermon. Theme, "Who Loved Me and Gave Himself for Me." Pastor preached at evening service. Theme, "Confession and Forgiveness of Sins," one by letter; 170 in Sunday School.

Centennial.—Pastor J. N. Booth preached at both hours. Morning, "The Heavenly Ministry of our Lord;" evening, "The Lord Seeking to Save;" 139 in Sunday School; good B. Y. P. U.; fine congregations and good time.

Lockeland.—Pastor J. E. Skinner preached on "The Road to Usefulness," and "The Second Coming of Christ;" 1 received by letter. Good day all-round.

Calvary.—Bro. W. C. Golden preached at morning service on "Reaping," at 3 o'clock on "Sticks," and at 7:30 o'clock on "The Condemnation of Unbelief;" 85 in S. S. Good B. Y. P. U. Revival will continue two weeks, with Brother Golden preaching.

Grandview.—Pastor J. H. Padfield preached at both hours, morning subject, "Weariness in Well Doing;" evening subject, "If so, What Then." 100 in Sunday School. Good B. Y. P. U. Congregations good at both hours.

South Side.—Pastor W. J. Stewart preached in the morning on "Turning Over a New Leaf." The church celebrated the third anniversary of its organization; \$500 paid on church debt; 1 received by letter. Good day. Dr. E. E. Folk preached at night.

Grace.—Pastor Johnson preached on "Dwelling at Bethel," and "God's Mercies New Every Day." Good B. Y. P. U. 103 in Sunday School.

Rust Memorial.—Pastor Clay I. Hudson preached at both hours. Subjects, "A Threefold Vision," and "Contrasts of Sin and Holiness." Good Sunday School; good congregations; 2 received by restoration.

Una.—Pastor Fitzpatrick preached day and night on "He that is in you is greater than he that is in the world." 87 in Sunday School.

Gallatin.—Pastor Huff preached on "Man and His Dominion," and "The Suicide of Sin."

Green Hill.—J. F. Dew supplied and was called for one-fourth of his time.

CLEVELAND.

Little Hopewell.—Preaching Saturday and Sunday by Pastor A. T. Hays. Subjects, "What God is in Psalms 32," "Back to the Work with Joy," and "The Intermediate State." Good services; interesting Sunday School, about 40 present even if the weather was bad. Will have a 5th Sunday exercise at this place. A good program has been arranged. Pray for us at this place.

McEWEN.

W. D. Mathis, pastor. Three great services Sunday. Home Board Evangelist T. O. Reese preached to three large crowds. More men at the afternoon service than has been seen for a long time at a service in McEwen. Five approved for baptism, 1 by letter.

HARRIMAN.

Trenton St.—Pastor B. N. Brooks preached at 11 a. m. "On Pleading the Lord," and at 7 p. m. on "God's Gift." 152 in Sunday School; good B. Y. P. U.; fine services; good interest; 88 in Clifty Street Mission.

Walnut Hill.—Pastor preached on "Putting on the Armor;" 75 in Sunday School. Work is encouraging.

VISITING BRETHREN PRESENT.

W. Y. Quisenberry, Financial Agent for Louisville Seminary; G. E. Bostick, return missionary from Japan; R. L. Motley, evangelist for Tennessee Baptist Convention; S. W. Kendrick, evangelist for Tennessee Baptist Convention; W. D. Hudgins, S. S. Secretary

for Tennessee Baptist Convention; A. H. Huff, pastor at Gallatin, Tenn.; James A. Brown, First Baptist Church, Bloomington, Ind.; J. W. Michaels, deaf and dumb evangelist; Hon. J. A. Householder, member of Tennessee Legislature and Baptist Colporteur.

KNOXVILLE.

Conference called to order by Chairman J. J. Taylor. Scripture reading and prayer by Bro. W. L. Winfrey. An interesting paper was read by J. M. Anderson, D.D., on "Twentieth-Century Preaching."

First.—Pastor Taylor preached on "Paul on Church Behavior," and "Asa the Royal Reformer." 1 received by letter.

Deaderick Ave.—Pastor Waller preached on "Making and Breaking Vows," and "The Cry from the City;" 535 in Sunday School, 4 received by letter, 1 under watch-care, 1 approved for baptism, 2 decisions, 74 in mission school.

Broadway.—Pastor Atchley preached on "Pleasing God," and "Thinking On Our Way;" 399 in Sunday School; 5 baptized; 2 received by letter; 1 under watch-care.

Bell Ave.—Pastor Sharp preached on "In remembrance of Me," and "Show Us the Father;" 391 in Sunday School; 90 in B. Y. P. U.

South Knoxville.—Pastor Anderson preached on "The Christian Warfare," and "Let Us Alone;" 150 in S. S.; large B. Y. P. U.

Euclid Ave.—Pastor Green preached on "Free Grace," and "Looking Forward;" 138 in S. S. Good B. Y. P. U. Good day.

Lonsdale.—Pastor Lewis preached on "Test of Discipleship," and "Provision for the Future;" 179 in S. S.; 85 in Sr. B. Y. P. U. and 32 in Jr. B. Y. P. U.

Grove City.—Pastor King preached on "The Trial of Our Faith," and "Instability of Character." Good Sunday School and B. Y. P. U.

Fountain City.—Pastor Atchley preached on "The Crimson Thread," and "Two Swords."

Immanuel.—Pastor McGregor preached in evening on "Turn or Burn;" 102 in Sunday School; a good B. Y. P. U.

Calvary.—Pastor Caté preached in evening on "The Things that Abide;" 94 in S. S.; good services; 2 received by letter.

Oakwood.—Pastor Edens preached on "Letting God Have His Way With Us," and "The Sacrifice of a Life." 145 in Sunday School; 2 received by letter; good services at both hours.

Gillespie.—Pastor Webster preached on "His Second Coming." 110 in S. S. 1 received by letter.

Ferry Street.—Pastor Wells preached on "Sowing and Reaping," and "When to Laugh;" 104 in S. S. 1 received by letter.

First Chilhowee.—Pastor Bull preached on "The Talent Hider," and "Paul's One Purpose;" 88 in S. S.; 4 received by letter. The church and school are doing nicely.

Third Creek.—A. F. Mahan, pastor. Morning service, reorganization of Sunday School. Preaching in evening by pastor, subject, "The Importance of Obedience;" 83 in S. S. Plans made for the New Year.

Smithwood.—Pastor Shipe preached on "Christ's Prayer for His Disciples," and "Watching Jesus;" 67 in S. S. Observed the Lord's Supper.

Beaumont Ave.—Pastor Williams preached on "Fishing for Men," and "True Friendship;" 100 in S. S.; several requests for prayer.

Island Home.—Pastor Dance preached on "The Business of the Church," and "The Kings of Israel."

Sharon.—Preaching by W. A. Masterson morning and evening. Subjects, "Honoring Jesus in Service," and "Salvation of the Lord;" 22 in S. S.; 1 received by letter.

MEMPHIS.

First.—Pastor A. U. Boone preached at both hours. One received by letter; two approved for baptism; good day.

Central.—Pastor White preached. Morning, "What I Believe About God and Why." Night, "How Was Sodom Destroyed?" Two baptized, one by letter; large congregations. Miss Ruth Ellison, of Somerset, Ky., becomes pastor's assistant.

Seventh Street.—Pastor I. N. Strother preached at both hours. "Faithfulness in Office," and "Problems and Answers."

Bellevue.—Pastor H. P. Hurt preached at both hours. Morning subject, "A New Consecration," and at the evening hour, "A Man's Place in the Service of Christ." Large congregations.

Central Ave.—Pastor Roswell Davis preached at both hours. Morning theme, "Christ our Redeemer;" evening theme, "Salvation."

Union Ave.—Pastor E. L. Watson preached at both

hours. "The Christian's Heritage." Evening services, "The Tearless Land." Large audiences.

McLemore Ave.—Pastor E. G. Ross preached in morning on "The Lord's Supper," evening subject, "The Great Distress of the Soul." Good congregations, three requests for prayer.

Rowan.—W. J. Bearden, pastor. Morning subject, "The Two-fold Nature of Man." Evening, "The New Birth." One by relation. Pastor goes to Hayte, Mo., to help Pastor John B. Swanner in a ten days' meeting.

Binghamton.—Pastor C. H. Bell preached morning and evening. Subjects, "Spiritual Discernment," and "Jonah and Nineveh." Good day. One by letter since last report.

Preached Sunday, 2 p. m. at Egypt Church, funeral of Sister Hood, who joined us in August. Our Sunday School was postponed on account of the death. Large congregation at the funeral. Preached on "The Happy State of the Dead Who Die in the Lord." Preached to a good congregation at Raleigh on Sunday night. Subject, "A Great Invitation to Go Upon a Great Journey to a Great Country." J. W. ROBINSON.

Bible House for Israelites of the New Covenant—Joseph Rosenthal preached January 6 and 8, regular meetings, good attendance.

LaBelle Place.—Pastor Ellis preached on "Paul's Confidence in Christ," and "The Wages of Sin." 240 in Sunday School.

Bro. Koonce preached at Lamar Boulevard Mission. 23 in Sunday School. Brother Rice preached at New South, Memphis Mission, 22 in S. S.

CHATTANOOGA.

First.—Pastor Massee preached, morning, "The Arm and Hammer Brand of Christianity." Night, "The First Famous Conversion." 5 additions. 269 in S. S.

Central.—D. P. Harris, pastor. Splendid B. Y. P. U. led by Lewis Wilkins; 127 in S. S. Pastor preached at both hours. Morning, "To This End was I Born." Evening, "Balaam—His Way, His Error, His Doctrine." Good congregations at both hours.

Baptist Tabernacle.—Good congregations; 312 in S. S. Pastor Allen Fort preached on "The Supremacy of Love," and "The Oracles of God." 2 additions by letter.

St. Elmo.—Pastor Vesey preached. Morning subject, "The Great Commission." Evening, "The Blind Man." Good services, well attended. Fine Sunday School.

East Chattanooga.—Pastor E. J. Baldwin preached on "What I Have Written I Have Written," and "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Fine congregations.

East Lake.—Good Sunday School. Brother H. M. King preached at 11 o'clock to an attentive audience. Great B. Y. P. U. Pastor Carroll preached at night to a splendid audience. Much interest at both services.

Ridgedale.—Pastor Chunn preached on "The Divine Guide," and "God's Call to Abraham;" 100 in Sunday School. Good B. Y. P. U. 1 received by letter. A very good day.

Chamberlain Ave.—Pastor Moore preached at 11 a. m. on "Covenanting with God." At evening service, Bro. H. M. King, city missionary, preached a very helpful sermon on "Visions of God." Good services and splendid interest. Fair S. S. and B. Y. P. U.

ETOWAH.

Pastor W. L. Singleton preached at both hours. Morning, on "Woman's Mission," evening, on "The Rich Man and Lazarus." Weather conditions unfavorable; 167 in Sunday School.

There has never been a time in the history of the Baptist Church of Maryville when the work was more encouraging and the church in a more prosperous condition than now. The month of December was probably the most satisfactory month of the year just closed. The Sunday School is flourishing, the B. Y. P. U. and Sunbeam Band are making steady progress, and our congregations are uniformly good.

Yesterday was the second Sunday in the New Year, and the attendance at the Sunday School and both preaching services was unusually large and the interest good. There were two to come forward for prayer at the evening service, one a college student and the other is the mother of a large family of children.

Maryville is one of the most important points for the Baptists in the whole country. It is in the very heart of a great mountain population, and is also the seat of Maryville College, a Presbyterian school, where there are about six hundred students enrolled every year. Many of these students are Baptists, and receive special attention from the members of our church. We appreciate the sympathy of the brotherhood.

W. B. RUTLEDGE.

Mission Directory

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

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

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

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

Orphans' Home.—C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. E. K. Cox, Nashville, Tenn., Secretary, to whom all communications should be addressed.

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

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

FIFTY WISE SAYINGS OF FIFTY FRIENDS AND PATRONS

OF TENNESSEE COLLEGE, MURFREESBORO.

1. I have found the place I have been looking for.
2. I am delighted with every thing.
3. I don't see why every girl who goes away to school does not come to Tennessee College.
4. Do you feed the school this well all the time?
5. I am much better pleased than I thought I would be, though I expected much.
6. You have certainly succeeded in establishing an ideal college for young women.
7. The best furnished school in the South.
8. I know of no school building so well equipped and fitted for its high service.
9. The effort is made to train efficient Christian workers.
10. I heartily commend Tennessee College for women in all respects.
11. I was especially struck with the spiritual atmosphere that prevailed.
12. Without offensive sectarianism Tennessee College stands squarely for the teaching of Jesus Christ.
13. Like the old Mary Sharp College, this school promises to give to the South more through the educated mother than we can fully appreciate.
14. I know of no institution in which there is a purer religious atmosphere.
15. The physical comforts are ideal and the table service excelled by few homes or hotels.
16. As for religious culture it stands chief among those institutions of learning with which I am personally acquainted.
17. Parents are to be congratulated that they can commit their daughters to your care.
18. It has the best equipped building in the State.
19. A very desirable place to send our daughters.
20. The home life is ideal and the work done in the school room is of the highest character.
21. The school impresses me as being one which not only offers the finest

educational advantages, but also the best religious influences.

22. This certainly is a wonderful school.

23. I do not see how conditions could be more convenient and comfortable than you have them.

24. Careful attention is given to the religious life of the individual student, and to the student body as a whole.

25. I am so much pleased with the way my daughter has improved.

26. I regard Tennessee College as an exceptionally good school for young ladies.

27. I was greatly pleased with all I saw and heard at Tennessee College.

28. The student's personal relations supply the best part of her education.

29. A worthy successor to the famous Mary Sharp College.

30. Two things are distinctive at Tennessee College—thorough training in college branches, and a positive religious instruction and influence.

31. It is a school in which the welfare of the body, mind and soul, are all looked after in the best manner possible.

32. The life in the College is wholesome and elevating.

33. Surely you are doing a great work.

34. The method of instruction is practical as opposed to mere theory.

35. For character building and intellectual development, I doubt if it has a superior.

36. The appointments of the building are as good as the best hotels.

37. The teaching is of a very high order.

38. There is not a more attractive little city of its size in the Union than Murfreesboro.

39. I feel there is no better place for parents who desire to place their daughter in a high class Christian school.

40. A moral, esthetic and intellectual atmosphere pervades the institution.

41. I am myself very well pleased.

42. If a man is skeptical about what advantages are to be had in Tennessee College, a visit will convince him forever.

43. It was a great pleasure to send a friend my sincere endorsement and cordial commendation of your splendid institution.

44. I observed that all forms of worldliness and frivolity are discouraged, if not actually forbidden.

45. In my opinion Tennessee College is a providence, and has come to the kingdom at the right time.

46. It does precisely what it professes to do, and does it well.

47. The teaching force is the very best.

48. You have a great school.

49. I am very thankful for the training I received at Tennessee College.

50. Burnett Brothers are the finest educators in the South. I judge them by their work, their standards, and the efficiency of their faculty.

BAPTIST CAUSE AT BOLIVAR.

It will be gratifying to the lovers of Baptist progress to know that we are on the upward move down here. I have only been on this field of great opportunities since the first of October, but have been able to see many signs of progress. We have recently repaired our house of worship at the cost of about three hundred dollars. After having had some other expenses and paying them all off, we start the new year with determination to do more along all lines of our denominational work. Last Sunday we took a collection for the Orphans' Home to the amount of \$27.70 in cash.

Our church at Saulsbury is doing

Last third Sunday we took a collection for the Orphans' Home to the amount of \$18.50, with a good collection from the Sunday School to follow.

These churches know just how to make their pastor and his family feel good. Among some of the many gifts they gave us a new sewing machine, shoes, good things to eat, along with a nice purse of \$16.75.

Wishing for our cause in this country great progress, and our missionaries a hearty support from our churches of both money and prayers, I am a happy pastor,
A. S. WELLS.
Bolivar, Tenn.

COTTON SEED OIL IS HIGHLY PRAISED BY PROF. J. L. BEESON.

Prof. J. L. Beeson, who holds the chair of chemistry and physics at the Georgia Normal and Industrial College at Milledgeville, Ga., a branch of the University of Georgia, graduate of Johns Hopkins, has prepared and presented a most interesting paper, entitled "Reasons for Believing Cotton Seed Oil a Wholesome Food," which is herewith presented:

"I have written to more than a dozen food chemists, all of whom agree that cotton seed oil is digestible, wholesome, and nutritive. It is eaten every day.

"Probably fifty or seventy-five million people are now using the refined cotton seed oil as lard substitute, and as oil in salads, with no ill effects. The demand for cotton seed oil is even increasing, and ninety per cent. of it is used as human food.

"Physicians are using it more and more as a valuable tissue-builder in cases of sick or thin persons.

"All the physiological chemists agree that liquid fat is more digestible than a fat like tallow.

"There is no complaint about its being injurious, and no controversy about its use.

"I have asked twelve prominent food chemists to refer me to publications in chemical literature adverse to its use, and not one has done so, nor has any one of the chemists expressed an opinion unfavorable to its wholesomeness as a food; so, according to all rules of scientific reasoning, the conclusion is that cotton seed oil properly refined is a wholesome article of human food."

PROGRAM

Of the Fifth Sunday Meeting of the Indian Creek Baptist Association, to be held with the Waynesboro church, Jan. 27, 28 and 29, 1911:

FRIDAY.

- 11 a. m.—Introductory sermon, W. R. Beckett; alternate, J. H. Carroll.
- 1:30 p. m.—A general discussion of Associational Missions, led by J. H. Carroll and T. P. Standfield.
- 6:30 p. m.—Sermon, W. H. White; alternate, T. P. Standfield.

SATURDAY.

- 9:30 a. m.—Devotional service, led by Z. R. Overton.
- 10:00 a. m.—Home Missions, T. P. Standfield and W. R. Beckett.
- 11:00 a. m.—State Missions, J. W. Gillon.
- 1:30 p. m.—Foreign Missions, W. J. Barnett and J. W. Standfield.
- 2:30 p. m.—"How to Make the Most of the Bible," W. H. White and Z. R. Overton.
- 6:30 p. m.—Sermon, T. O. Reese; alternate, J. W. Gillon.

SUNDAY.

- 9:30 a. m.—Devotional service, led by J. L. Morrison.
- 10:00 a. m.—Song and Sunday School service, led by J. R. McClanahan, and W. H. White.
- 11:00 a. m.—Sermon, J. W. Gillon.

6:30 p. m.—Sermon, J. W. Gillon.

A query box will be open during the meeting.

The members of the Associational Executive Board are requested by the Chairman and Secretary to be present, as there is business of importance to come up during the meeting.

J. N. DAVIS,
R. M. SIMS,
Committee.

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EXECUTIVE COMMITTEE NOTES.

The first meeting of the Executive Board, W. M. U., for the new year, was held on January 3. Despite the snow and the unusually cold weather, an excellent representation was on hand from the Howell Memorial, Rust Memorial, Third, First, Immanuel, Belmont, North Edgefield and Calvary churches.

The report of the Treasurer showed considerable activity so far as expenditures are concerned. The establishment of the office will increase our expense. Let the Societies remember this in sending in offerings for the expense fund.

Our Typewriter Fund is growing nicely. Up to this writing our Treasurer has received \$11.50 as follows: Murfreesboro, W. M. S., \$5.00; Paris, \$2.50; Ooltewah, \$1.00; Third Creek, \$1.00; Johnson City, 50 cents; Fairview, \$1.00; Ogden, 50 cents. Let others help. Small gifts from many Societies will soon amount to enough to secure our typewriter. We have been fortunate in finding an excellent second-hand Underwood machine, which will be purchased as soon as the funds on hand will permit. We gratefully acknowledge the gifts already made and hope that others will follow promptly.

Our Field Worker is happily located at 710 Church street, where she is ready to serve the W. M. U. in every way possible. Just now she is open to engagements in and near Nashville. The Nashville Societies are calling upon her for their Week of Prayer services.

It has been decided to purchase from the Literature Department at Baltimore a small but carefully selected assortment of its publications. This will be kept at our Nashville office and can be had upon application to Miss Mary Northington. This paid literature is not to be confused with the free literature distributed by Mrs. J. C. Johnson. The free literature will be sent out as formerly. The paid literature is to be handled merely for the accommodation of the Tennessee workers, as there will probably be some loss to us. From time to time attention will be called in this column to leaflets that will be specially helpful for the monthly subjects. These can be had for one or two cents each. We feel that this step is one that will be of much help to the Societies.

It is with pleasure that we announce

the Vice-President for West Tennessee—Mrs. J. W. Kirkpatrick of Ripley, Tenn. She is probably better known to the readers of this column as Miss Susie Anthony, our capable Vice-President of Big Hatchie Association. We are glad to retain Mrs. Kirkpatrick in our working force in this larger sphere, and wish for her the greatest success.

A letter full of interest was read from Mrs. I. L. Ford, former Vice-President of Tennessee Association, now in Texas. She sent cordial greetings to all and assurances of her continued interest in Tennessee W. M. U. affairs. We are glad that she is still a reader of the BAPTIST AND REFLECTOR, and of our W. M. U. page, and that we can thus keep in touch with her week by week. Her willing hands have already found plenty of work. We congratulate Texas W. M. U. on this valuable acquisition.

Plans for our great Missionary Jubilee are being vigorously pressed. The Tabernacle has been secured for the two night sessions, January 30 and 31. On Monday night there will be a stereopticon lecture showing the growth of Woman's Work. On Tuesday night there will be a great mass meeting planned to reach the young people and the children. Special dinner will be served on Tuesday at the beautiful new Hermitage Hotel for fifty cents apiece. During the dinner some of the best speeches will be delivered. This promises to be a very unusual occasion and we are hoping that vast numbers of Baptist women will avail themselves of it. Our Vice-Presidents will be entertained free, although it is not the plan of the committee in charge to offer free entertainment. Perhaps one of the greatest services will be the denominational rally meeting. Ours will be held at the First Baptist church, with Miss Edith Crane in charge. Others will be with us, as some of the best of the visiting lady speakers are Baptists. Come, enjoy this meeting with us.

We were glad to hear of the Woman's Missionary Society recently organized in our new church in Nashville—the Rust Memorial. This church is the outgrowth of a mission established by the W. M. S. of the Edgefield church, and so in a peculiar sense is interesting to us. Mrs. Bailey, 821 Boscobel street, is president. A cordial welcome was extended the representatives from this society to the Executive Board, and through them to the Society itself.

Our Secretary reports a number of the Missionary Calendars unsold. These can be had for 15 cents each. Let the Societies interest themselves in these, and seek to place one in every home.

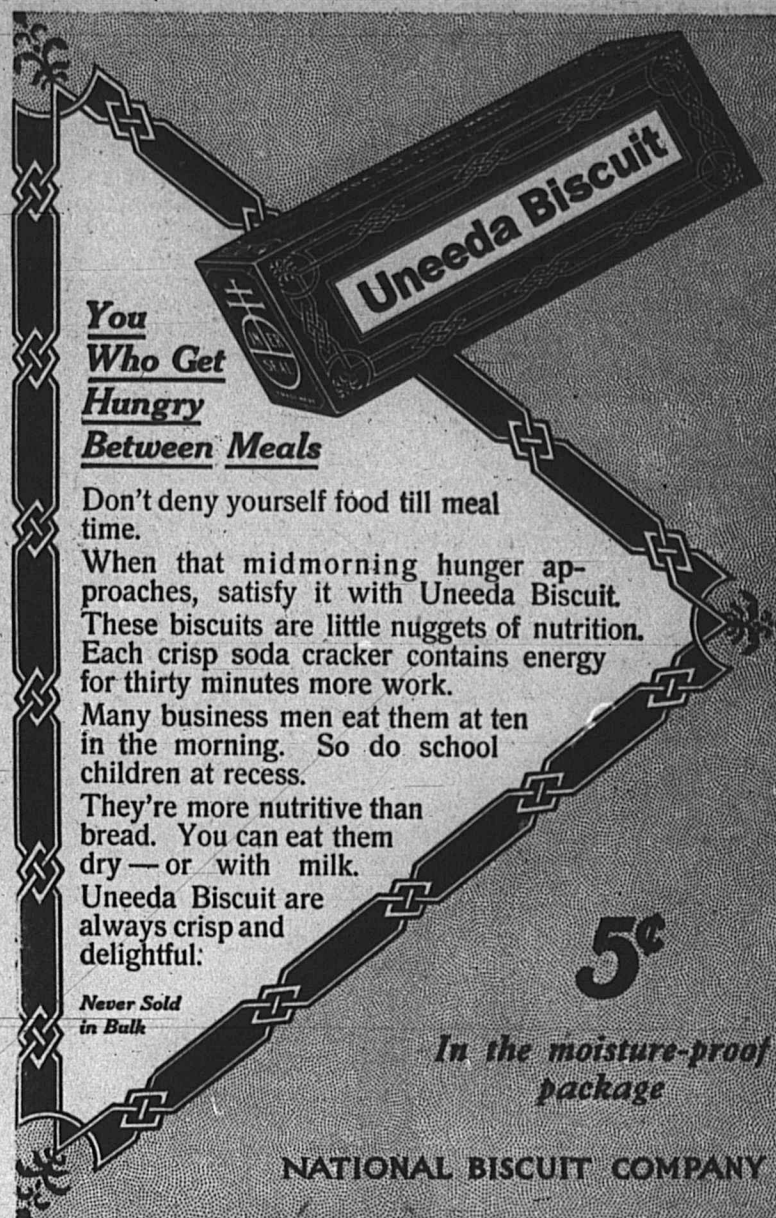
Report of Band Superintendent, Miss Sallie Fox:

Letters written, 31; postals, 3; letters received, 5.

Report on Literature for December, by Mrs. J. C. Johnson.

The following were distributed during the month:

Leaflets, 967; samples of Our Home Field, Foreign Mission Journal, Missionary Messenger, and Kind Words, 48. Our Mission Fields, for first quarter, 595 copies; mite boxes, 85; fish, 25; Mission Manuals, 16; Organization



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blanks, 32; envelopes for Christmas offering, 1,050; Topic cards, 78; catalogues, 10. Expense of mailing, \$7.93.

Report of Field Secretary for December.

Your Field Secretary has been hampered in her work during December on account of the inclement weather and the Christmas holidays. A number of churches in Cumberland Association were visited during the month, and we hope some good was accomplished.

Several days have been spent in the office, during which time mimeograph letters from Mrs. Altman were sent to five Societies. The quarterly report blanks were also enclosed. The office is now opened and all interested in W. M. U. are cordially invited to visit our headquarters in State Mission office. Any information will be gladly given at 710 Church St. by the Field Secretary.

MARY NORTHINGTON.

REPORT OF THE TREASURER, MRS. J. T. ALTMAN.

RECEIPTS.

Seventh Church, W. M. S., \$1.00; North Edgefield, W. M. S., 25 cents; Grace, W. M. S., 25 cents; Edgefield, W. M. S., \$1.00; Trenton, W. M. S., 50 cents; Belmont, \$1.20; Desk for office, by Miss Evie Brown, \$36.00. Total, \$40.20.

DISBURSEMENTS.

To Field Secretary, expenses and

postage, \$16.50; to Treasurer, postage, \$11.20; to Treasurer, stationery, 75 cents; to Chairman of Literature, postage, \$10.00; to Corresponding Secretary, postage, \$1.20; to office desk, \$36.00; to office chair, \$8.00. Total, \$83.65. Letters written, 15; letters received, 12; letters mimeographed, 535; blanks sent out, 570; blanks received, 38.

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BAPTIST CITY MISSION BOARD ORGANIZED.

The Nashville City Mission Board met in an adjourned session in connection with the City Brotherhood Monday night at the First Baptist church, and perfected the organization of the Board, Rev. R. M. Inlow, temporary chairman, in the chair. Rev. W. J. Stewart, temporary Secretary, read the minutes of the last meeting, which were corrected and adopted. The reports of committees were called for. The committee on the securing of a charter reported progress, but they were unable to finish their work until a Board of Directors was elected. On motion, the Constitution and By-laws, as read by Dr. Gillon, were adopted. The Committee on Nominations reported as follows: President, Dr. G. C. Savage; Vice-President, Rev. J. E. Skinner; Secretary, Mr. G. F. Cole; Assistant Secretary, Mr. Geo. L. Stewart; Treasurer, Mr. G. F. Clark. The report of the committee was unanimously adopted, and Dr. Savage, the newly elected President, took the chair. A Committee on Board of Directors was appointed, and reported as follows: Dr. G. C. Savage, Mr. L. M. Hitt, Mr. G. F. Clark, Mr. Geo. L. Stewart, Mr. R. M. Turner, Mr. F. P. Provost, Mr. T. J. Smith, Mr. R. J. Cowan, Mr. Geo. D. Greer, Mr. R. L. Wright. Finance and Property Committees will be appointed later.

Announcement was made that Dr. J. M. Frost had requested that Stock Certificate No. 1 should be issued to him, and it was so voted by the body.

Dr. J. W. Gillon was elected an honorary member of the body.

The next meeting will be held the second Monday night in February with North Edgefield church.

BAPTIST AND REFLECTOR, JANUARY 12, 1911.

HOWELL MEMORIAL AND SOUTHSIDE CHURCHES.

On last Sunday we had the pleasure of preaching in the morning at the Howell Memorial church, of which Rev. E. K. Cox is pastor, and at night at the South Side church, Rev. W. J. Stewart, pastor. The Howell Memorial church now has a membership of about 260. Under the able leadership of Pastor Cox it has recently erected a Sunday School Building, and it is expected that later a handsome auditorium will be erected adjoining the Sunday School building. There was a large audience on Sunday morning, nearly filling the house. It was especially notable for the number of young people in it. Bro. Cox is doing a solid work and is building for the future. We are glad to know that he has resisted all temptations to leave his present field and go elsewhere. It was a pleasure to take a meal in his hospitable home.

The South Side church is comparatively new, having been organized only a few years ago. It has an excellent location in a growing part of the city. Like the Howell Memorial church, it has recently erected a Sunday School room. This is now all paid for except about \$1,600. During the last quarter the church raised and paid out \$665, including a note for \$400, which was paid off and was framed and hung on the wall last Sunday. On Sunday night there was one addition to the church, making even 100 members. Bro. Stewart, like Bro. Cox, is building for the future, and is looking forward to the time when an auditorium will be erected adjoining the Sunday School building. Brethren Cox and Stewart are two of the most faithful pastors in our State, and we enjoyed being with them.

DR. J. M. PHILLIPS.

We mentioned last week the death of this servant of God at his home in this city, on January 3. The following is a brief sketch of his life:

James Madison Phillips, the youngest of ten children, was born February 28, 1840, near Watertown, Tenn. Here he spent his early boyhood. He was converted at the age of eleven years in an old log schoolhouse, and was baptized by Rev. E. B. Haynie. At the age of 21 he entered the Southern Army, raising two companies from his own county, and having the rank of Captain, until towards the close of the war, when he was promoted to the rank of Major. His soldiers fairly adored their young captain and were willing to follow his brave leadership anywhere. He served under Gen. N. B. Forrest in the Fourth Tennessee Cavalry. At the close of the war Captain Phillips could have had almost any position in civil life to which he might have aspired, but he decided to give his life to preaching the gospel. He returned to his native county, taught school at Alexandria, and entered the ministry, holding a number of country pastorates, greatly beloved by every church he served, but receiving comparatively small remuneration from them. In 1869 he taught in Union University at Murfreesboro, under President D. H. Selph, with Dr. T. T. Eaton. In 1870 he accepted the pastorate of the church at Shelbyville, Tenn., as a successor of Dr. W. A. Nelson, of sainted memory.

In 1871 he was married to Miss Lucie Dayton, the second daughter of Dr. A. C. Dayton, the author of "Theodosia Ernest," and a name most dear to Southern Baptists. After this happy event he accepted the Presidency of the Masonic College at Hartsville, and some years later the Presidency of the Masonic College at Lebanon. Among the pastorates he held after this were the First Baptist Church, Chattanooga, Tuscaloosa, Ala., Henderson, Ky., Pembroke, Ky., and Jefferson City, Tenn. His last churches were Howell Memorial church, West Nashville, Watertown and Lebanon. Lebanon was his last church. Failing health made it evident that his work was done, and he came to Nashville to spend his remaining days with his son in this city.

There were two things especially notable in the life of Dr. Phillips. As a Confederate veteran he was loyal and true, devoted to the cause he served, but after the war he took up at once his old position among his friends and relatives in Wilson County, never for a moment allowing his sentiments to interfere with the affection he felt for them. He was pastor of old friends and relatives; and while they called him "Matt" and "Cousin Matt" and "Uncle Matt," etc., yet they

had the utmost respect for him. Familiarity did not breed contempt. He was a prophet who had honor in his own country.

Another notable thing was that in the 40 years of continuous work in the ministry he was never for one week without a pastorate, always going straight from one to another, as God seemed to direct, taking seldom even a brief vacation. He was one of the most active, energetic pastors, despite his poor health, visiting the poor and the sick, in night time and storm, whenever and wherever needed.

In manner, Dr. Phillips was dignified, polite, courteous, considerate. He had his opinions and was free to express them, but he always did so in the fairest and kindest way. We do not remember ever hearing him say an unkind word, or at any rate, an unkind word in an unkind spirit. He was brave, but generous. He was a Christian gentleman of the highest type, what we sometimes call "an old-time gentleman." Would there were more of them now. His character might be summed up in one word by saying that he was a good man. And that is, after all, the best thing. "A good name is rather to be chosen than great riches." It is better to be good and not great than great and not good.

As a preacher, Dr. Phillips was not especially fluent or eloquent, but he was always earnest and thoughtful and faithful. He seemed to feel it a privilege to be a minister of the gospel, and like Paul, thanked God that he counted him worthy, putting him into the ministry.

The funeral services were held at the Howell Memorial church on the morning of January 5. They were conducted by his pastor, Rev. E. K. Cox, assisted by Dr. I. J. Van Ness and the editor of the Baptist and Reflector. There was a large attendance, including most of the Baptist preachers in the city, and a number of members of his former churches at Lebanon and Watertown. Besides his wife, the well known writer, Mrs. Lucie Dayton Phillips, he leaves two sons, Dayton and John Phillips, and two daughters, Mrs. R. E. L. Watkins, of Franklin, Va., and Mrs. Burnett, wife of Prof. J. M. Burnett, of Carson and Newman College.

We append the following poem, written by Rev. William H. Fitzgerald, pastor at Jefferson City, where Dr. Phillips was formerly pastor:

A TRIBUTE TO REV. J. M. PHILLIPS, D.D.

BY WM. H. FITZGERALD.

Servant of God, in prophet's garb serene,
Proclaiming messages of love and cheer,
Beautiful thy feet bringing hope of things unseen
Over rough ways to hearts broken and drear.

Shadow and sunlight both alike to thee,
Living on truth eternal, born to serve,
Thou spenest thy life like crystal waters free,
And naught from thy felt duty could thee swerve.

O Prism through which the Father's love did shine,
O soul that drew thy passions from the skies,
Rest in God's holy, heavenly peace divine
In the long-waiting courts of Paradise.
January, 1911.

BAPTISTS IN EUROPE.

The *Literary Digest* quotes the *Episcopal Recorder* of Philadelphia as saying that

"Throughout the whole of Eastern Europe an evangelical revival is in progress under the ministry of the Baptist churches, which bids fair to change the religious aspect of the East. This demonstration shows that the failure of Protestantism, of which we have heard so much recently, turns out to be no failure at all where it is properly applied. Another fact thus emphasized, we are told, is that the first impulse arising from evangelical Christianity is a flaming evangelism, in which the saved man—preacher or layman—takes a most active part."

The following facts are given by the *Recorder*:

"In Russia, the Baptists are doing a splendid work. Hitherto the churches have been divided into eight unions, according to nationality. One of the problems presented by the work has been the large number of nationalities concerned, as, for example, the German-speaking Baptists have comprised Letts, Lithuanians, and Estonians. This union alone comprises 147

churches, with 468 preaching stations, and represents a membership of over 26,000, which has been increased by nearly 2,000 during the past year. The Russian Baptist Union comprises 149 churches, with over 10,000 members and an addition of 2,000. In the south of Russia, the churches are springing up by scores. An effort is now being made to consolidate all these unions into one great union for the whole Empire. This effort may not prove successful, for the toleration of the Government does not go quite so far as that, and in Russia one has to watch every step."

The Edict of Toleration has had a similar effect in Russian Poland, where since it was promulgated in 1905 fifty-nine churches have come into existence. Further facts are given by the *Episcopal Recorder*:

"Some of them are very large; that at Lodz having 1,559 members, and that at Lucinow 848. These two churches alone report an increase for the past year of 199. When it is remembered that these figures represent the addition of adults on confession of faith, the growth of the work is seen to be remarkable. Full figures can not be readily obtained, but it is believed by those who have studied the matter that when they are available, it will be found that the Baptists of Eastern Europe are second in numbers only to the churches in our own country.

"But it is not in the various parts of the Russian Empire alone that this work is growing. Other parts of Eastern Europe have the same glad tidings. Hungary, the scene of the Los von Rom movement, is being swept by this evangelical revival. Last year shows an increase of 12 churches, 100 preaching stations, and 4,000 members. Some of the churches have stirring tales to tell. The church at Bekessaba, formed three years ago, has 250 members; while that at Homorod, not a year old, has 160 members, and has launched out, supplying 20 preaching stations. The church at Budapest has 839 members, with an increase of over 200, and 27 preaching stations.

"A similar work is going on in Roumania. Remarkable vitality is manifested in every direction. One evangelist last August baptized 280 converts, and during the twenty years of his ministry has baptized over 6,000 persons. Churches with memberships running into the hundreds are happily not few. At Prague and Brunn, splendid work is being done among the Czechs and the Carpathian mountaineers, while the professional classes in these centers are being reached. Efforts are being made to establish without delay a Baptist college, where pastors and workers for Russia and Southern Europe can be trained, in the hope of keeping pace with the demands of this work."

The following facts taken from an article in the *Baptist Times and Freeman* by Rev. Charles T. Byford will also be found very interesting reading in this connection:

"In a recent issue of one of the leading daily papers published in St. Petersburg, the writer refers to the Baptist movement in the kingdom of the Czar in the following terms: 'This great Baptist movement makes for the reformation of Russia. It began with the lower classes, and is now reaching the wealthy and intellectual. These two waves must meet. The Government must be careful how they deal with this movement; it must not be hindered, but helped. These Baptists are awakening the best powers of the country—and in their progress is to be found the true salvation of Russia.' At present there are three companies of Baptists in Russia. The largest, founded by, and largely controlled by, the German Bund, whose Handbook is the Union's Statistik for Russia, printed in Riga. The second the 'Evangelical Christians' (Free Baptists), led by Ivan Prokhanoff, of St. Petersburg; and the third 'The Russian Baptist Union,' of which Rev. E. Galieff, of Barastov, is the President. In the Union's Statistik of the Baptist Churches in Russia the earliest date given for the founding of a Baptist Church is 1860, and in the recently published Russian Baptist Union Handbook the earliest date is 1864, the former being a Lettish church, founded by German missionaries, and the latter a purely Russian work. The origin of the Evangelical Christians is of more recent times than either of the former.

"In the eight Associations included in the German or Union's Statistik Handbook there are 147 churches and 468 stations, with a total membership of 26,126, and 1,609 baptisms for the year.

"In the newly-formed Russian Union there are 149 churches, with a membership of 10,935 and 1,839 baptisms for the year. These figures do not include the churches not in membership with either Union or the numbers in the Evangelical Christians (Free Baptists), who far outnumber the latter body (Russian

Baptist Union), especially in St. Petersburg and the south of the Empire.

"The church in Boresov was founded in 1905, and has 142 members, 71 being baptized last year. In Rostoff, where there is a membership of 312, 116 baptisms are recorded. St. Petersburg Church, of which Mr. Feller is the minister, records a membership of 200, with 84 baptisms.

"Turning to Poland, we find the church at Lodz with a membership of 1,559, recording a net increase for the year of 98, and the church at Lucinow with 848 members, showing 101 baptisms as a result of the year's work. Since the Edict of Toleration, granted to Protestant Dissenters in 1905, there have been founded 59 churches, with a total membership of 3,430. Again, we have not been able to tabulate the greater growths of the Evangelical Christians.

AMONGST THE CZECHS.

"The brethren Novotny junior and Capek, of Prague and Brunn respectively, are working amongst the Czechs in Bohemia and Moravia, and although the work in the latter town was only started in 1904, already in the Mother church there are more than 150 members, and a ring of stations in the country. Brother Capek is gaining ground amongst the professional classes in his country, whilst Novotny is a welcome evangelist amongst the mountaineers in the Carpathians. The time is already ripe, despite the restrictive laws of Austria, for a great forward movement. Men are being trained for this service, and others are already competent to go forth; and, in the near future, if we but seize the opportunity, these two Czechish countries can be evangelized.

IN THE LAND OF THE MAGYAR.

"Notwithstanding the rapid advance in Russia and amongst the Czechs, Baptists are making the greatest headway in Hungary actually, and in proportion to the population more so. Returns just arriving from the land of Kossuth show that progress is being made amongst all the diverse races of the buffer State between the Teuton and the Turk.

"The forthcoming Handbook will show a net increase in Hungary of more than 4,000 members, 12 churches, and over 100 new stations.

"Some of the recently formed churches are showing remarkable activity. Thus the church at Bekessaba, formed in 1907, has 250 members; and Dabi, formed in 1908, has a roll of 212; and Homorod-Szent-Marton, formed in August, 1909, returns 160 members and 20 preaching stations opened.

"The Budapest second church, under the efficient and saintly ministry of Andreas Udvarnoki, has had a year of blessing, and with a membership of 839, shows a net increase of 218. When one considers the tremendous work of our brother in the Preachers' School and his 27 stations, such an increase is most gratifying.

THE ROUMANIAN HOSTS.

"We have already recorded the 280 baptisms by Mihaly Kornya during August last, bringing that veteran's total of baptisms to 6,100 during his twenty years' ministry, but Kurtics, with a membership of 950, has had 124 baptisms, and Talpas, 78 baptisms, with a membership of 840. Between them these two churches have 47 stations.

"The number of stations reveal at once the strength and weakness of the Baptist movement in all these countries. One man cannot efficiently supervise all this work and build up the churches. Many of these stations have more than 100 members, and are willing to support a minister and open up fresh territory, and in the present stage of development the pastors can only be trained and supported, mainly during their period of study, by outside help. That help the Baptist World Alliance is willing to give, just as soon as the Lord's stewards in this and other lands realize the great opportunity of the present decade, and the joy and delight in taking some part, however small, in this forward movement.

"Europe for Christ' is our watchword, and we long and pray for the ideal to become the real."

We have been telling you for some time that the world is coming to the Baptists, and it seems to be coming pretty rapidly. For the first time in a good many centuries the European world is now sitting up and taking notice of the Baptists. When such papers as the *Literary Digest*, the *Episcopal Recorder* and a leading daily paper of St. Petersburg, Russia, take notice of the Baptist movement it means something, yea, it means much. The world is coming to the Baptists. It is bound to come. The world is needing and calling for such principles as those of individualism,

religious liberty, separation of church and State, congregationalism, a spiritual religion. These are all fundamental Baptist principles. Baptists have always held to them. They have what the world wants. Let us give them to it.

RECENT EVENTS.

The Grand Avenue Baptist church, St. Louis, has extended a call to Rev. T. B. Frary, of Shurtleff College, Upper Alton, Ill., to become pastor. He has entered upon the work.

—The *Baptist World* says that Rev. S. M. McCarter, lately of Brownsville, Ky., has accepted a call to Lawrenceburg, Ky., and is now on the field. Bro. McCarter is a Tennessean.

It is announced that Rev. M. E. Dodd has declined the call to the Twenty-second and Walnut Street church, Louisville, Ky. The *Baptist World* says: "the Louisville church is much disappointed."

We have received from Rev. and Mrs. B. F. Whitten an invitation to attend their 25th marriage anniversary on January 17th, at the pastorium of the First Baptist church, Aspermont, Texas. We extend congratulations, with best wishes.

Rev. J. E. McManaway, of South Carolina, has been elected evangelist of the Home Mission Board. He has been evangelist in South Carolina for the past three years. The *Baptist Courier* says he has rendered efficient service and God has blessed his labors. The *Courier* commends him to the Baptist brotherhood.

The Second Baptist Church, Richmond, Va., has extended a call to Dr. L. B. Warren, of Owensboro, Ky., to become its pastor. Dr. Warren is a son of the late Dr. E. W. Warren, who was for a number of years pastor of the First Baptist church, Richmond, Va., Atlanta, Ga., and Macon, Ga. Dr. Warren has had successful pastorates in Florida, Texas, Chicago, and Owensboro.

The First Baptist Church, of Longview, Texas, of which Rev. J. E. Hughes, D.D., is pastor, will at once begin the erection of a \$20,000 meeting house. The church there is having a remarkable growth and great enthusiasm prevails among the Baptists. The town has 7,000 people and is growing by leaps and bounds; and will in the near future have a population of 15,000 or 20,000 at the present rate of growth.

In his message to the Legislature last week, Gov. Charles S. Osborne of Michigan, said, discussing the liquor question: "Temperance is a matter of personal discipline and is more of a moral and social problem than political. Government by saloon and brewery must go. In communities where saloons exist there should not be more than one to 1,000 population, and breweries should be divorced from their ownership." The liquor question has become not only a live question, but the liveliest question everywhere.

—The widow of a Methodist preacher recently filed in Nashville an inventory of the estate of her husband. Here are a few extracts: "It is not with the intention of showing an egregious sentimentality that I say I find it impossible to give you a complete and satisfactory inventory of the estate of Lundy H. Harris. The part that I give is so small that it is insignificant and misleading. At the time of his death he had \$2.35 in his purse, \$116 in the Union Bank and Trust Company of this city, about 400 books, and the coffin in which he was buried, which cost about \$85. He invested every year not less—usually more—than \$1,200 in charity so secretly, so inoffensively, and so honestly that he was never suspected of being a philanthropist, and never praised for his generosity. He pensioned an old outcast woman in Barton county and an old soldier in Nashville. He sent two little negro boys to school and supported for three years a family of five who could not support themselves. He contributed anonymously to every charity in Nashville. Every old maid interested in a benevolent object received his aid. Every child he knew exacted and received penny tolls from his tenderness." Mrs. Harris is the author of the book entitled, "The Circuit Rider's Wife," which has attracted much attention. Mr. Harris was understood to be the circuit rider referred to in the book. He died suddenly a short while ago. He was evidently a beautiful character.

THE HOME

MY MOTHER'S WAY.

My mother had a happy way
Of seeing every pretty thing.
She always saw the sunset's glow,
The shadows floating cloudlets fling,
A bud, a shell, a bit of moss,
A dainty spray of cypress vine,
Against the azure of the sky
Where slender, leafless twigs entwine.

Saw tiny rainbows span the spheres
Of shining dew on leaf and blade;
A fragile insect's gauzy wing,
The shifting play of light and shade
In sky and cloud, on bluff and plain:
A dove's smooth breast, the sumach's glow,
The "little wheels" made in the pool
By sparkling raindrops falling slow.

Midst closely nibbled meadow grass
She spied a daisy still uncropped;
She saw a fern, a pebble bright,
A feather by some song bird dropped.
A flower in unaccustomed place,
The touch of color on the hill
From autumn leaves by frost lips kissed,
Beside the way a trickling rill.

The old, sweet childhood days are gone
My mother, now a memory
From out the past—the dear, dead past—
Yet o'er and o'er comes back to me
With all its power for happiness,
The wealth of cheer and peace it brings,
The influence of her blessed gift
Of always seeing pretty things.
—Gazelle Stevens Sharp in *Christian Advocate*.

THE STORY OF A YEAR.

BY HARRIET LUMMIS SMITH.

Robert was looking for a certain necktie. To the uninitiated the size of his bedroom, which measured ten to twelve, made the loss of any article difficult, if not impossible. Robert did not find it so.

He pulled out the bureau drawer which appealed to him as most promising, and turned it upside down upon the bed. Letters, photographs, ties, and a miscellaneous collection of personal belongings greeted him. He uttered a pleased exclamation at the sight of the shoe-horn for which he had been searching six weeks and over. He also drew forth his mother's photograph and set it upon the mantel. He laughed to think of the expression of his mother's face, if she should see the contents of that bureau drawer.

The necktie he wished had not appeared. He consulted his watch and decided that he still had time to do a little searching.

"The night'll be long enough at Austin's for me to repent of later," then he added, "But I don't begin to run the pace the other fellows do. I don't know how they stand it. Takes me three or four days to straighten out the tangle in my brain. Well, I'll go slow tonight—get there late and hold on to myself." Even as he made the resolution a shrug of his shoulders expressed his realization of its futility. One couldn't seem too offish. It was a pity one had to do so often just what one knew to be unwise, just to be a good fellow. He turned to the heap before him, then cried, "Hello, what's this?"

A letter, whose seal had never been broken, and whose stamp had not been canceled, met his eyes. He held it nearer the light, the expression of vexation and bewilderment increasing on his handsome young face. The letter was directed in his own handwriting. It was

addressed to his mother. Evidently he had dropped it into the bureau drawer instead of into the letter-box, but how long it had remained there, he had no idea.

He tore open the envelope hastily, and consulted the date at the top of the hastily-written sheets. Then he gasped. "Why, that's today!" he said. It was a moment before he realized that by a singular coincidence he had unearthed a letter written to his mother exactly a year before, but never posted.

The necktie was forgotten. The little group waiting at Austin's rooms also passed out of Robert's mind. All that he could think of was the letter he had written a year before, to a day. He was new to the city, then, "green as grass," he told himself with a good-natured contempt for his former self. He had stayed at home for Christmas, and had started off next day, with the scent of the fir in his nostrils, and the warmth of Christmas cheer in his heart. A position was waiting for him, and in that year he had made a rapid advance which was the envy of many of his associates. This letter had been written while everything was still fresh and new. He was rather curious to know its point of view. He moved nearer the gas jet, smoothed out the folded sheets and began to read:

Dearest Mother: Your letter came this morning and I could hardly wait till tonight to answer it. You mustn't worry about me, dear little mother. It's true that I'm away from home, and from you, but it would be a pity if, after I've had both all these years, I didn't know the right way well enough to stick to it.

Robert paused in his reading, and he was aware that his face had flushed uncomfortably. Unconsciously he had fallen into a rather supercilious way of regarding the youth he had been twelve months before, the boy fresh from the country, with so many lessons to learn. He had a curious feeling as if the tables had been turned upon him, and he had incurred the contempt of his old-time self. He had lost interest in the letter.

He no longer cared to know what it said. Perhaps there was more than indifference, a certain shrinking reluctance from what was coming. Robert had a sense of making a deliberate effort as he went on with the letter.

Even if I didn't have my bringing up to help me, you must remember that I'm ambitious. A fellow doesn't have to come to the city to find out what drinking and gambling and bad companionship do for men. I think too much of my future to imperil it in any such way. I would be a fool, wouldn't I, to risk my prospects for the sake of drinking and playing poker in the company of a set of fellows who don't think of anything but having a good time just for now.

Again Robert was conscious of an uncontrollable wave of color which burned its way up to the roots of his hair. Whatever might be laid to the charge of the country boy he himself had been, he could not be attacked on the score of lacking good sense. Robert contrasted the standpoint of the letter with something Austin had said the day before. Austin's hand was unsteady, his cheeks hollow and cadaverous, and someone had remarked warningly that if he didn't change his tactics he would not live out half his days. "A short life and a merry one," Austin had made answer. Somehow in the atmosphere this letter had created, the reply seemed contemptible.

The letter was not finished yet. More and more oblivious to everything but its message, Robert read on.

You know, mother dear, I never was much of a hand to talk about the things that meant most to me. But now I'm going to break through my rule. I mean

to make the kind of man you'd be proud to own for your son. I'm ambitious to make money, but I'm not going to be satisfied with that. A fellow who's not strong and decent, and who isn't ready to lend a helping hand, and who doesn't make the world a better place because he's been in it, had better never have lived at all.

A new year is about to begin, and I hope you'll feel happier for knowing just how I mean to begin it.

Your loving son,

ROBERT.

The young man returned the letter to the envelope and sat down to think. The difference between his present self, of a year ago appeared to him like a yawning chasm. But he was no longer so self-deceived as to think of the change with complacency. The boy from the country might have been a little green, a trifle awkward, but there was no comparison between the manliness of his standards, and those of the Robert of the present. The clear-sighted youth who laughed at the idea of risking his future in doubtful companionship had much to teach this other young man who lamely regretted the necessity of doing foolish things in order to be "a good fellow."

Step by step he traced the change in himself. At first it was so slight as hardly to be perceptible. Little by little he had yielded ground. His principles had been set aside in favor of other people's preferences. He had lost sight of his ultimate ambitions in his eagerness to pass muster with fellows like Austin. And, as for his aspirations to make a man of whom his mother could be proud, that had slipped his mind altogether. He had given more thought to the selection of his winter overcoat than he had given to the making of character for the last three months.

He read the letter again from the beginning, and as he was finishing it, the maid rapped at the door. "A gentleman's calling you at the phone. He says to tell you they're waiting for you."

"Tell him they may keep on waiting," Robert snapped out. Then he collected himself. "No, not that. But tell them that I'm not coming out tonight, Lucy; will you please? Thank you!"

Still for a third time he read the letter, with a frowning attention as if to extract from it the last flavor of meaning. Then he took his pen from his pocket and wrote at the bottom:

"Endorsed by me the 31st of December as expressing my purpose for the New Year, in spite of the failure of the old."

The letter was in an envelope directed to his mother, carrying a message of cheer back to the little country home, when Robert fell asleep, and he awoke to a New Year with an unstained page and infinite possibilities.—*Young People's Weekly*.

INSTALLATION SERVICE

Of the Officers, Teachers and Workers of Central Baptist Sunday School.

A most interesting installation service of the officers, teachers and workers of Central Baptist Sunday School was held Sunday morning, Jan. 1. A very unique program had been arranged, and was carried out with splendid effect. The installation sermon was preached by Dr. P. E. Burroughs, of the Sunday School Board. Dr. Burroughs' remarks were most timely and effective. It was, indeed, a very great sermon. The covenant adopted by the workers is as follows:

"Trusting in the Lord Jesus Christ for strength, I humbly promise Him and this church that I will be faithful to

A MISSISSIPPI ENTHUSIAST

Mrs. Lena Gresham, of Clinton, Miss., Has a Few Facts to Tell Our Readers About Cardui.

Clinton, Miss.—"Thanks to Cardui," writes Mrs. Lena Gresham, of this place, "I have been greatly relieved."

"I suffered for three years from female inflammation, and had taken medicine from four different physicians without much benefit."

"I have received more benefit from seven bottles of Cardui, than from all the physicians."

Just try Cardui. That's all we ask. It speaks for itself. It has helped so many thousands, it must be able to help you.

Trying Cardui won't hurt you. It is safe, harmless, gentle in action, and purely vegetable.

If you are weak, tired, down and out, try Cardui.

If you are sick, miserable, and suffer from womanly pains, like headache, backache, dragging feelings; pains in side, arms, legs, etc.—try Cardui.

It is the medicine for all women. It is the tonic for you.

N. B.—Write to: Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.

the extent of my ability, to all known duties and responsibilities devolving upon me as a worker in this Sunday School. I will endeavor to be regular and punctual in attendance; diligent in my lesson study; loyal to the established rules of the school; consistent in my example; and will seek earnestly the salvation and edification of the scholars, and the truest Christian fellowship among the entire membership."

QUICKLY CURED AT HOME.

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

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

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

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

We mail a trial package free to all who write.

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

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

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

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

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

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 290 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

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

No knife and its torture.

No doctor and his bills.

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

Young South

Mrs. Laura Dayton Eakin, Editor

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

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

Mission topic for January, "The
Home Mission Work."

How much of it are you going to do?
There is need of it all around you. Only
look for it. Go to the kitchen, to the
poor homes on the alleys. There are cold
and hungry ones today, and through
ministering to the body you may reach
the soul.

Then there are the Indians and the
Cubans. Send me a two-cent stamp
for Our Mission Fields, and you will
learn much about all these fields.—L.
D. E.

CORRESPONDENCE.

We are sad here at 309 West Sev-
enth street today. Yesterday, Jan. 3,
there came the dreaded yellow slip from
the telegraph office telling me that my
good brother-in-law was dead in West
Nashville. Rev. J. M. Phillips, who had
done a brother's part by us for forty
years, has ended life's struggle and gone
home. He lies with folded hands today,
and I long inexpressibly to be with my
sister, his devoted wife, but it seems
impossible for me to go alone. The
streets are like glass with the sleet, and
it is bitterly cold. So I can only follow
the stricken family through the day of
their beloved one's funeral, in my
thoughts, praying the Father to strengthen
them.

The week has been a good one in
Young South annals. I am so thank-
ful to all who have come so early in
this new year with their thank-offerings.
It is well to give special thanks for 1910
in the beginning of 1911. Don't you
think so? "Count your blessings," past
and present, and let us press on toward
that

THOUSAND DOLLARS,

Dr. Folk expects of the Young South by
May 1. Don't forget the "Christmas
offering." This bitter weather and the
slippery streets have spoiled our "Week
of Prayer," I fear, when we give to the
salaries of the women who are working
in China and Japan. It is not too late,
though, to send in yours by mail.

Let us see the postman's delivery for
this second week in January, 1911. First,
there is one that was here last week,
but the amount was not mentioned in the
letter, and in the Christmas confusion,
I had neglected to set it down, as I al-
ways try to do immediately. It comes
from Calhoun and says:

"Here is a little Christmas offering
from the Calhoun Baptist Sunday
School. It is not much, but we hope it
will do some good for the Orphans'
Home."—Frank Shaw, Superintendent.

It contained \$1.10, for which we are
most grateful. And will you learn a
lesson and always this year, say just
what is enclosed within? Some of our
largest contributors leave me to get the
sums forwarded and it is so easy to
make a mistake. I am so much obliged
to Mr. Shaw for his prompt reply.

No. 2 comes from our good Arkan-
sas friend, and begs to know where to
send a cloak for a girl in the mountain
school. I have sent the necessary in-
formation and some shivering moun-
tain girl will be warm henceforth. We
thank our friend, who is always good
to the Young South.

No. 3 comes from Rich Creek, and
says:

"Find enclosed 40 cents, for which
please send—Our Mission Fields to Miss
Jessie Hastings and Mrs. John Lane at
Lewisburg."—Mrs. John Lane.

I send the order at once, and I am
certain the ladies will enjoy the help
of its contents all the year.

Jackson sends No. 4:

"Enclosed find \$1.00 to be divided as
follows: Give 25 cents to the Orphans'
Home, 25 cents to the Children's Ward
in the Memphis Hospital, 25 cents to
the Home Board, and 25 cents to the
Medling Chapel. I pray God's blessing
on every object represented by the
Young South, and wish its members a
very happy New Year."—Annie Bell.

We are most grateful to you, and so
glad to hear again from you. Your
seeds will go wide and all bring in a
plenteous increase, I am sure.

No. 5 comes from a household band
that never neglects us long. Listen to
Nashville:

"Enclosed find \$2, which you will
please give to the Orphans' Home. This
amount represents what was saved out
of our 'Christmas money,' and was part-
ly made by memorizing a famous Christ-
mas poem. We wish you a happy and
prosperous New Year."—Annie White,
Edgar, Cornelia, Joe; the "Little
Folks."

Many thanks. That was well done.
I fancy "Annie White" will soon cease to
be a "Little Folk," as she is off at Ten-
nessee College. The Young South appre-
ciates their kind aid and hopes they will
never quite outgrow this habit of help-
ing the orphans. May 1911 bring them
all blessings.

No. 6 is from Ocoee. This old In-
dian name is quite linked with my life
now. My correspondent lives there, and
I make my home in the Ocoee Apart-
ments; I belong to the Ocoee Union,
and my church belongs to the Ocoee
Association. But this letter says:

"I send you \$2.30 for the Orphans'
Home, the gift of the Sunday School at
Shiloh Baptist church at Ocoee Sta-
tion."—W. M. Brackett.

Let us shake hands. The helpful peo-
ple at "Ocoee" is best of all about the
name the red men left in East Tennes-
see. Many thanks.

Elizabethton has the floor now in No.
7:

"Enclosed find \$4, our Christmas of-
fering for Africa. We had our Christ-
mas mission program last Sunday."—
Harmon Miller, Treas.

We are so much indebted to you for
this Christmas offering. There is much
to encourage us in the work being done
in the "Dark Continent," and this will
help. Will you thank the Band, Har-
mon?

No. 8 is also from Jackson:

"Find enclosed
FIVE DOLLARS AND FIFTY
CENTS,

an offering from Ararat Baptist Sunday
School, made this beautiful Christmas
morning for the dear orphans in the
West Nashville Home."—Gertrude Pow-
ell, Secretary.

Please say to the school how grateful
we are to them in the name of the or-
phans, will you? It commemorates a
beautiful act.

And No. 9 brings tidings from Trim-
ble, where the orphans have such good
friends, who have this to say:

Listen! West Nashville orphans:

"Dear Little Brothers and Sisters: It
has been some time since we wrote you
and sent in our donation. This is our
New Year's gift,

FIVE DOLLARS AND SIXTY-TWO
CENTS,

and we hope to do better this New Year
than we have in the past. We hope you
are all well, and had a good time Christ-
mas as we had. Santa Claus remem-
bered all of us, and we remembered you.
A part of this came from our birthday

offerings, and I am going to give you
what the little ones say when they count
in their pennies:

"Many happy returns for the day of
thy birth,

May seasons of sunshine be given.
May God in his mercy prepare thee on
earth

For a beautiful birthday in heaven."

"So pray we for all the orphans."—
Annie Pitts, Teacher, and Intermediate
Class in Trimble Sunday School.

Our school says that pretty verse from
Supt. Huffaker down to the youngest
pupil. Thank them all, Miss Annie, and
I know the orphans thank them sincere-
ly. They are most generous, and may
God bless them every one.

And now comes No. 10, the last and
best, I was about to say, but God does
not look at things as we do. A dollar,
if it is your best, may equal \$10.00 in
His sight.

But No. 10 from New Market delights
our hearts:

"We send you

TWENTY-FIVE DOLLARS,

our Christmas offering. Divide as fol-
lows: Give Foreign Missions \$10;
Home Missions, \$5; and State Missions,
\$5; Ministerial Relief, \$2.50, and \$2.50
to Jewish Missions. May our Heavenly
Father bless the Young South and all
the workers for his glory."—Mr. and
Mrs. W. K. Cox.

I think these good friends must be
"tithers," they are so liberal. A thou-
sand times, thanks. You let us end our
second week in January so grandly. I
am so glad of the gifts to Ministerial
relief, and the Jewish Mission. We
have seemed to forget them of late, and
both funds are so worthy and so needy.

Don't you count this a good week?
I am not counting on that "dull thud"
yet. Keep our postman busy again next
week, and let's make the first month of
1911 a notable one in Young South his-
tory.

A fine snow is falling. May God
keep you all. Be good to your horses,
and remember the poor.

Fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

From May 1 to Dec. 31, 1910. \$590 01

1st week in January, 1911. 48 60

Second week in January, 1911:

For Foreign Board:

Miss Annie Bell, Jackson (K.

C.) 25

Elizabethton S. S., by H. Miller

(Africa) 4 00

Mr. and Mrs. W. K. Cox, New

Market 10 00

For Home Board:

Miss Annie Bell Jackson 25

Mr. and Mrs. W. K. Cox, New

Market 5 00

For State Board:

Mr. and Mrs. W. K. Cox, New

Market 5 00

For Jewish Mission:

Mr. and Mrs. W. K. Cox, New

Market 2 50

For Orphans' Home:

Calhoun S. S., by F. S., Supt. 1 10

Miss Annie Bell, Jackson. 25

"Little Folks," Nashville 2 00

Shiloh S. S., Ocoee, by W. M. B. 2 30

Ararat S. S., by G. P., Sec. 5 50

Miss Pitts and Class, Trimble

S. S. 5 62

W. M. U. Literature:

Two subs. O. M. F., by Mrs.

Lane, Lewisburg 40

For Ministerial Relief:

Mr. and Mrs. W. K. Cox, New

Market 2 50

For Baptist Hospital:

Miss Annie Bell, Jackson 25

For Mountain Schools:

Cloak, Arkansas Friend.

Total \$685 53

Received since May 1, 1910:

For Foreign Board \$292 03

" Home Board 98 00

" State Board 86 90

" S. S. Board 8 00

" Jewish Mission 9 70

" Orphans' Home 169 05

" Margaret Home 6 90

" Foreign Journal 9 00

" Home Field 5 00

" W. M. U. Literature 3 95

" Ministerial Relief 12 75

" Ministerial Education 8 10

" Baptist and Reflector 2 00

" Baptist Hospital 17 46

" Mt. Schools cloak and 4 60

" Postage 2 09

Total \$685 53

HOUSEHOLD ECONOMY.

How to Have the Best Cough Syrup,
and Save \$2.00, by Making
It at Home.

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 (fifty cents' worth) in a pint bot-
tle, and fill it up with the Sugar Syr-
up, 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
hoarseness, asthma, chest pains, etc.

Pinex is the most valuable concen-
trated compound of Norway white pine
extract, rich in guaicol and all the heal-
ing pine elements. No other prepara-
tion 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 suc-
cessfully.

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

A LIFELONG FRIEND.

Most every one has some friend in
particular, some one that gives them
comfort in time of trouble, and on whom
they can rely implicitly. Friends vary:
that is, friends are not always neces-
sarily human beings, but is any thing that
is comforting in our dark hours. There
are friends in the shape of people, cats,
dogs, birds and what not, but the best
friend in the world, the friend that can
be relied upon regardless of circum-
stances or conditions, is "Gray's Oint-
ment." It cures your boils, carbuncles,
bruises, cuts, burns, old sores, rheuma-
tism, felons, prevents blood poisoning
and relieves you of untold suffering. It
is a friend that you should have with
you always. Get a box from your drug-
gist for 25 cents, or write us for free
sample to test its friendship, addressing
Dr. W. F. Gray & Co., 805 Gray Build-
ing, Nashville, Tenn.

FOR PHYSICAL EXHAUSTION,

Take Horsford's Acid Phosphate.
Especially recommended in physical
and mental exhaustion, nervousness and
impaired digestion.

Fluttering Hearts

"I have had heart trouble for 49 years; after taking 18 bottles of Dr. Miles' Heart Remedy I am entirely cured, and to-day I do not feel the slightest effect of heart trouble." DAVID FRAZIER, State Soldiers Home, Erie, Co., Ohio.

Fluttering indicates a weakness of the nerves and muscles of the heart. Like palpitation, shortness of breath, pain in side and shoulder, it is frequently followed by the worst form of heart disease; therefore it should not be neglected.

Dr. Miles' Heart Remedy is a most reliable heart medicine. It strengthens and regulates the heart action, stimulates the digestive organs, and increases the circulation.

The first bottle will benefit: If not, your druggist will return your money.

AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. E. G. Butler, of Newbern, Tenn., has lately declined the call to the care of the First Church, Holdenville, Okla., when to have accepted would have meant a \$500 increase of salary. He felt that it was God's will that he stay in Newbern. Again the lie that money rules the ministry is nailed. Sad to say, lots of church members help the devil to circulate that old slanderous falsehood on preachers. God speed the day when the world will know it is a lie.

Rev. S. B. Callaway accepts the hearty call to the care of the First Church, Clovis, N. M. He is a strong man in a strategic place.

Rev. H. P. Crego has resigned the care of the First Church, Blackwell, Okla., to take effect February 1. For a year he has wrought well in that pastorate.

The Golden Age of last week has as a leader, an interesting article on the event of Dr. A. U. Boone rounding out twelve years as pastor of the First Church, Memphis. Dr. Boone's picture adorns the first page of that sparkling paper. Editor Upshaw says the work has been carried on "wisely, cautiously, vigorously and victoriously."

The annual Bible Conference held in Tabernacle Church, Atlanta, Ga., of which Dr. Len G. Broughton is pastor, has been postponed from March 1 to April because of an unavoidable delay in the construction of the new Tabernacle.

Rev. Alonzo Finch, of Slidell, La., has been called to the care of the church at Livingston, Texas, and has accepted the work to begin February 1.

The Baptist Temple, Houston, Tex., has called Rev. Evander Ammons to succeed Rev. F. Huhns, resigned, and he has accepted. For nine years Bro. Ammons was pastor of another church in that city.

Rev. T. M. Thomas has resigned as pastor of the Beacon Hill Church, San Antonio, Texas, to become effective February 1. His plans for the future are not known.

Dr. J. B. Lawrence of the First Church, New Orleans, La., is assisting Rev. A. J. Brown in a revival at Aberdeen, Miss. The church lately ordained to the ministry Rev. J. Ousley, which is the fifth member of that church thus honored in fifteen years.

Rev. W. E. Fendley, of Meridian, Miss., has been called for the second time to the care of the First Church, Bay City, Mich. He is undecided whether to accept the call.

The tokens of affection by the church at Pontotoc, Miss., to Rev. R. A. Cooper and family as he entered upon his twenty-third year as pastor were stronger and more demonstrative than ever before.

The Baptist Courier, of Greenville, S. C., begins the new year by doing things in a lively manner. A new latest model two-revolution four-roller cylinder press has been purchased, patent medicine advertisements have been discontinued, the Gospel Forum, of Clinton, S. C., a monthly publication, has been purchased and Rev. E. A. McDowell has been employed as field editor for full time. All obituaries over 100 words will be charged for.

Dr. C. C. Brown has rounded out thirty-six years as pastor of the First Church, Sumpter, S. C., and is in even greater favor with his people now than at the start. Verily, that church must have a considerably Brown finish to it.

Doyle Baptist College, Doyle, Tenn., has secured as pastor Rev. John W. Jamison, of Livingston, Ky., whose work began January 2. His welcome to Tennessee is most cordial.

Rev. Alvah F. Gordon, of Calhoun, Ky., was lately assisted in a meeting by Rev. G. W. Clarke, of Henderson, Ky., which resulted in 20 additions.

Rev. N. F. Jones, of Owensboro, Ky., has accepted the position of evangelist for Bracken Association and began his labors January 1 in a revival at Dover, Ky.

Rev. John N. Lawless, formerly pastor of La Belle Place Church, Memphis, Tenn., has been called to the care of the church at Batesville, Ark., and has accepted. He is a native of that State. He is the most law-abiding, Lawless preacher in the ranks.

Rev. R. E. Reed, of Louisville, Ky., has accepted the position of Sunday School and B. Y. P. U. Secretary in Arkansas and goes to the work February 1. He was born in Arkansas and is not a Reed shaken by the wind.

We are enjoying the spat between Editor E. J. A. McKinney of the Baptist Advance and Rev. L. E. Barton of West Point, Miss., as to whether or not ours is a Christian nation. Barton says it isn't and that the Bible ought not to be read in public schools. McKinney says it is and expresses the belief that there is no surer way for this nation to go to the devil and the dogs than for it to ignore God or refuse to allow the reading of the Bible in our public schools. Here's our hand, Bro. Mc!

Somebody is writing some notable editorials in the Baptist World of late. If it is Dr. J. N. Prestridge, the genial editor, or Dr. A. T. Robertson of the Seminary, or President E. Y. Mullins, he should have praise for the brilliancy of his productions. There is no tameness on the World's editorial pages of late.

Andrew Carnegie pays half of a \$15,000 pipe organ for the First Church, Charlottesville, Va., of which Dr. H. W. Battle is pastor. Carnegie could not resist a Battle.

Evangelist W. A. Pipkin and singer J. E. Turner lately assisted Rev. T. W. Givens in a revival at the Second Church, Joplin, Mo., which only resulted in 8 additions at the time, but in a few days thereafter that number had grown to 21. Bro. Givens thinks that is the best kind of a revival after all.

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.

TRENTON ST., HARRIMAN.

Thinking that it would be of interest to the readers of the paper, and especially to my friends to know something of the work at Harriman, I give a short review of the year's work. One year ago on New Year's, I took charge of the work here. During the year we have had many things to gladden our hearts and to cheer our pathway. We have had several conversions. Baptized 13, received 17 by letter, total 30.

Our finances have been exceedingly encouraging, notwithstanding we have lost some good families, yet we are pressing onward.

Our Benevolence—

Foreign Missions	-----	\$ 134 91
Home Missions	-----	161 28
State Missions	-----	66 35
Orphans' Home	-----	69 87
S. S. and Colportage	-----	17 50
Ministerial Relief	-----	8 75
Ministerial Education	-----	25 45
Seminary Fund	-----	82 50

Total	-----	\$ 566 61
Current expenses	-----	\$1,067 85
S. S. expenses	-----	128 47

Total ----- \$1,762 93

Of the above, the Sunday School gave for missions and Orphans' Home, \$82.75. The average attendance of the Sunday School was 181½. We had a fine meeting run as a prayer-meeting, which resulted in a great spiritual uplift to the church and salvation of souls. We are expecting greater things this year. Love to the brotherhood.

B. N. BROOKS, Pastor.

On December 14, at Pleasant Hill Baptist Church, Tenn., a Presbytery was called to ordain Bro. Robert Woodall to the full work of the ministry. Brethren Charles Payne, John Wright, of the Pleasant Hill Church, and Bro. W. F. Meguiar, of the Providence Baptist Church, constituted the Presbytery. Bro. Tow, of Scottsville, was to preach the sermon, but failed to come. So without a sermon, the examination was conducted by the writer. The Bible was presented by Rev. R. D. Payne. The candidate having given full satisfaction as to his call to the ministry, and his knowledge of our doctrines, after prayer and the laying on of hands, he was set apart to the full work of the ministry.

The church then gave Bro. Woodall the hand of "God bless you," and the congregation was dismissed by Brother Woodall. We wish him an abundance of success and pray he may be wonderfully useful in the Master's cause.

SIGEL B. OGLE.

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Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced Mill to shut down. Large stock on hand to be sold direct to consumer. Spring and summer, medium weight, in black, lisle finish, fast color guaranteed. Double toe and heel, very durable. Sizes, 9½, 10, 10½ and 11. Retail at all stores at 20c and 25c per pair. Special offer to readers of the Baptist and Reflector; 1 doz. pairs (any size) for only \$1.40 postage prepaid to any address. Send money order, check or registered letter to Clinton Cotton Mills, Station A, Clinton, S. C.

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No Two Alike—Latest Designs. Lovely assortment of 20 Artistic Christmas, Friendship, Good Luck, Roses and Flowers in exquisite colors, all for only 10 cts if you answer this ad immediately J. H. Seymour, 141 W. Eighth St., Topeka, Kansas

IF YOU HAVE CATARRH, C. E. GAUSS WILL SEND YOU FREE A TREATMENT OF HIS NEW COMBINED CURE TO TRY.



Trained Nurses Strongly Recommend Gauss' Catarrh Cure to All Sufferers. The Remedy Has Proved So Marvelously successful that Mr. Gauss Offers to Take Any Case of Catarrh, No Matter where the Patient Lives, or what Stage the Disease Is In, and Prove Entirely at His Own Expense that It Can be Cured.

Send Today for the Free Treatment.

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

Send your name and address at once C. E. Gauss, 9478 Main St., Marshall, MARSHALL MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

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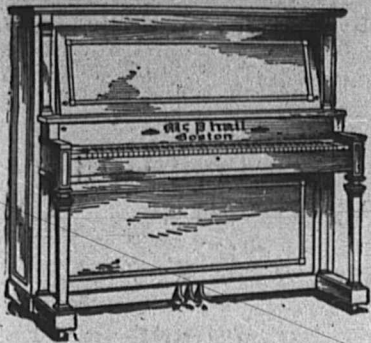
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"One of the greatest novels ever written by a Southern man. It is vivid, telling, powerful."—John Trotwood Moore.

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ENGLISH DEPARTMENT OF TENNESSEE COLLEGE.

"This and this alone I count a tragedy, that a soul should be born into the world with a capacity for knowledge, and should die out of it with that capacity undeveloped."—*Carlyle*.

Today no thoughtful person questions the importance of the study of English. In his "Self-Cultivation in English," Prof. Palmer says that a whole nation is learning its mother tongue. "Under such circumstances," he adds, "it is doubly necessary that any one who is conscious of feebleness in his command of English should promptly and earnestly begin the cultivation of it. The present generation are to be congratulated on the advantages they enjoy in their frequent opportunities to write. About the time they leave their mothers' arms they take their pens in their hands. On paper they are encouraged to describe interesting birds, friends and adventures. Everybody is writing these days, and if the higher graces of style do not appear, neither on the other hand do the rude awkwardness and obscurities. A straightforward English is becoming established." It is this skill in the use of her own language that the teacher of English is striving to develop in the student. In her effort to do this, she should keep in mind the importance of oral composition. "Whether words are uttered on paper or in the air, the effect on the utterer is the same, and since the opportunities for oral practice out-balance those of the written, it is the oral which are chiefly significant in literary power. We rightly say of the accomplished writer that he has the mastery of his own tongue."

But oral composition, as important as that may be, cannot supply the precision and skill which comes only from constant and systematic practice in writing. Along with this practice there should be the study of specimens of our best prose as models of style. "One does not learn so to turn a phrase as to make it vibrant with meaning who has not felt the vibration of many phrases and learned himself to hear the over tones that ring between the lines of what he reads. The one power must follow and be derived from the other and must follow far in its wake."

But the teacher of English is something more than a teacher of language. To her perhaps in a greater degree than can be said of the teacher in any other department of the school is entrusted the task of developing personality. If she would be true to her trust she must strive to cultivate the taste and to awaken the spiritual nature of the student. In the study of literature the student learns to appreciate the best that has been thought and felt, and when once she has known the best she can never again be satisfied with that which is mean or trivial. Literature is concerned not alone with thought, but with the emotions, and carries truths not alone into the understanding, but into the heart when they are vitalized and issue as conduct. Robt. Louis Stevenson says, "When you have read you carry away with you a memory of the man himself; it is as though you had touched a loyal hand, looked into brave eyes, and made a noble friend; there is another bond on you henceforward, binding you to life and the love of virtue."

We require the students in our preparatory school to take English during the four years of the preparatory course, four periods a week being given to the study of English and one to the study of the Bible. The College requirements are used during the first three years, and an outline of literature is taken up during the last year. Composition is emphasized throughout the course.

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Freshmen college students and two advanced courses in Literature are open to Sophomores and Juniors. Miss Willie Tabb Moore, who has been head of the department since the establishment of Tennessee College, has a practical knowledge of her subject, which she has acquired from years of experience as a teacher of English. She has an earnest love for her work and no student finishing one of the courses in College English can fail to take away with her an enthusiasm and an abiding love for the beautiful and best. Miss Moore is a graduate of Judson College, and studied English at Cornell and the University of Chicago.

The English in our preparatory school is under the direction of Miss Bess Carnall of Fort Smith, Ark. It is during these years that thorough and correct training count for so much, and Tennessee College is fortunate in having secured for this department a trained English teacher. Miss Carnall is a graduate of the University of Arkansas, where she took her A. B. in 1909, and the following year did graduate work in English. To the skill which is the result of thorough preparation, Miss Carnall adds the necessary qualifications for a successful teacher—enthusiasm and a love for her work.

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

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

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Wichita, Kas.—The almost miraculous cures of hopeless invalids made by Professor Samuels, of Wichita, Kas., have been of such a startling character that they have aroused widespread wonder, admiration and curiosity. Time and again, he has taken cases pronounced hopelessly incurable by the medical profession and restored the patients to health in a most phenomenal manner.

Professor Samuels came into note several years ago by his almost miraculous cure of "Blind Joe," of Topeka, Kas., who was well known in that city, having sold peanuts and popcorn on the streets there for years. He had been blind for ten years and had exhausted all the means in his power to be cured, but had given up in despair until he fell into the hands of Professor Samuels, who effected a cure.

Professor Samuels has been arrested many times for practicing his system without having a diploma. On being interviewed a few days ago, relative to his many arrests, Professor Samuels said:

"Yes, I have been arrested many times for practicing without a license, but in no case have I been convicted. Naturally, the medical profession are jealous of my success, and are fighting me most of the time, but how are they going to convict me? Do you suppose any jury, when my patients come into court, as they did at Alva, Okla., Newkirk, Okla., Ponca City, Okla., and other towns, and tell how they have been cured of all manner of trouble, do you suppose for a minute that any jury hearing these people and seeing with their own eyes what has been accomplished, is going to convict me? My trial at Alva was before a very able judge, Jesse J. Dunn, who is now chief justice of the State of Oklahoma; after hearing the evidence for and against me I was acquitted.

The professor here showed a reprint from the court records showing the proof of his assertions that the court had not convicted him.

"What is the nature of your treatment?" was the next question.

"That is a secret that has taken many years of my life to accomplish. I can only say that my results are obtained, treating diseases by dropping a colorless liquid, which I prepare, into the eye. Strange as it may seem, so-called incurable cases of consumption, Bright's disease, dropsy, epileptic fits, nervous prostration are treated in this apparently miraculous way. My system is based absolutely on scientific principles. The eye is the window of the soul. I have evolved a system of treating other bodily ills based on the relation of the eye to the system as a whole. This may seem strange, but here are the proofs."

Thereupon the professor placed before his interviewer his "Message of

Facts," affidavits and letters in great numbers, many of them from responsible and well known people, all bearing out his statements.

This proved that Mr. Frank Hoff, now in business at 249 North Main street, Wichita, Kas., had been given up to die of consumption. He had been treated by the greatest specialist in Brooklyn, N. Y. It was some seven years ago and when he had tried everything else without avail, that he came to Professor Samuels and was cured. He is a large, strong man, and weighs 240 pounds now, and when called upon by the interviewer, stated that he owed his life to Prof. Samuels.

Mr. H. S. Bodkin, living at 110 Frisco Street, Oklahoma City, Okla., had what physicians told him was incurable paralysis and a blood clot on the brain.

In 1900 he had the first attack; in 1902 another attack, and a few days later a third attack. Physicians finally told him that blood clot on the brain had caused locomotor ataxia, and stated that nothing could be done for him. After taking treatment from various doctors for several years, in 1909 one side became entirely paralyzed. Soon after this he began treatment from Prof. Samuels. He is now, although in his seventieth year, in good health, the paralysis having entirely left him. He does not even use a cane and walks anywhere any other healthy man can.

Mr. Geo. Hartman, who lives at 211 North Meridian street, Wichita, Kas., had what some physicians pronounced Bright's disease, and others called diabetes. Various doctors, among them his family physician, had given him up to die. He was so weak he could hardly walk. About this time he heard of Prof. Samuels and placed himself in Prof. Samuels' care and showed a change for the better in a few weeks. At the end of ten months he felt just as well as he ever did, and claims he is absolutely cured. It is now more than a year since he took the treatment and he has never had a recurrence of the trouble.

Mrs. J. T. Williamson, who resides at 200 B street, West, Hutchinson, Kas., was almost on the verge of the grave with consumption and nervous trouble. For nearly twenty-two years, Mrs. Williamson was seriously afflicted and the doctors said she had St. Vitus Dance, in addition to tuberculosis. Many leading physicians had pronounced her incurable and stated in the spring of 1909 that she would be buried with the falling of the leaves in autumn. She turned as a last resort to Prof. Samuels, and after starting his treatment, Mrs. Williamson had only one hemorrhage of the lungs and began to improve at once. In a short time she was able to do her own housework. She recently had her lungs examined by a doctor, who pronounced them absolutely sound and well.

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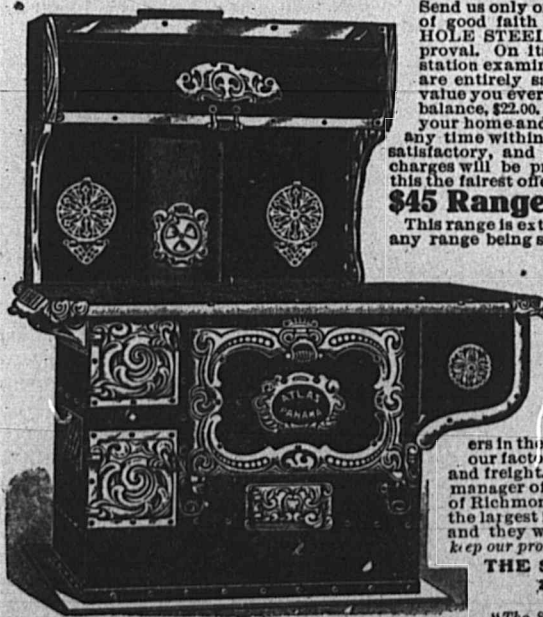
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In addition to this, the old-standing nervous trouble had disappeared.

Mrs. H. J. Burroughs, living at Collins, Ia., and who had a serious case of heart trouble, in a recent letter to Prof. Samuels, states: "I have not taken a drop of medicine since I began your

treatment. Before that I had to take from 1 to 4 heart tablets a day. I had dizzy, blind spells and my heart did not beat regularly at all, but just fluttered; now it beats regularly and does not bother me a bit. I tell every one I talk with of your treatment and what it has done for me."

Mr. C. C. Miller, living near Hutchinson, Kas., had been given up to die by the best physicians in that section of the country with what they termed kidney trouble. After all else had failed, he began to treat with Prof. Samuels. He took the treatment for six months, after which all symptoms disappeared and he has never had a recurrence.

Miss Daisy Hubbard, living at Alva, Okla., in a recent letter wrote: "For fifteen years I have been subject to epilepsy and have received treatment from several noted doctors and have failed to receive permanent good." As a last resort she began treatment from Prof. Samuels, and now has no symptoms of the disease.

Mrs. Mary Symms, a trained nurse living at Newton, Kas., brought her sister, Mrs. Rice, who resides at Dempster, S. D., to Wichita, to be treated by Prof. Samuels. Her sister had what the best doctors called paralysis of the optic nerve, and said that nothing could be done to bring back her sight, and she had resigned herself to go through life totally blind. She began treatment under Prof. Samuels and now Mrs. Symms writes as follows: "She can now see with the eye that was entirely blind. Your treatment is certainly a wonder, and what I positively know to be a fact is, that it cures those who have been given up as hopeless cases."

Mrs. Louisa Lockhart, living at Washington, Kas., had a very bad case of kidney and bladder trouble. She had reached the point where her kidneys and bladder were in an awful condition. In a recent letter to Prof. Samuels, she states: "After taking your treatment two weeks, I was able to do my own housework, which I had not done for months. I took the treatment one month and now I am well in every respect, thanks to your wonderful treatment."

"Is it necessary for your patients to come to see you to be treated?" was asked. "No, my treatment can be sent by mail. Many of my patients come to see me, but it is not always necessary. My treatment is sent to hundreds, and, in fact, I am as successful in treating that way as though the patients were right here. To people from a distance who write me, an information blank is sent to fill out. In this way I am enabled to send them the treatment with full directions for its use."

"I should think with your ability to cure you would be in a position to demand big money from your patients," remarked the interviewer. "No, I do not do that now. My charges, when the patients used to call on me in person, used to be pretty high. I am getting old, and I feel that it is my duty in my last years to place my treatment in the hands of the poor as well as the rich. I believe that I owe a duty to mankind, and that as many people as possible, no matter what race or nationality, nor where located, should be benefited by my life's work. On this account, I have reduced my charges so they are within reach of all."

"My greatest aim in life now on will be to relieve the ills of humanity, and when death shall claim me, I have arranged that my secret will not die with me, but will be known, so that men in all ages to come will reap the reward of my life's work."

Every one who is sick, no matter what their troubles may be, should write Prof. Samuels, Room 214, Samuels Building, Wichita, Kas., for his "Message of Facts," and they will find something in it of interest to them.

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To prepare the tamales: Put a layer of dough on the husk, about four inches long, one and one-half inches wide, and one-fourth inch thick; along the center spread two teaspoonsful of the prepared meat; roll the whole like a cigarette, and fold the small end of the husk, place them with the folded end down, in a potato strainer; place the strainer in a pot, over water; cover the whole with cloth, and steam for two hours; always serve hot. The above will make about fifty tamales.

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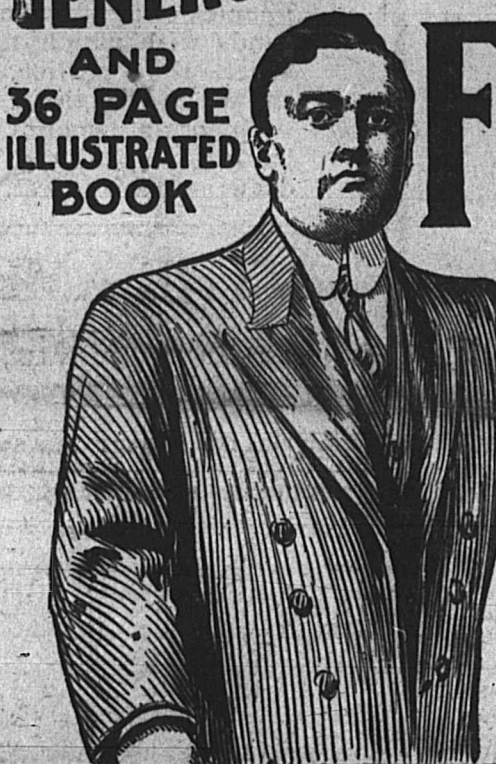
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