

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

Old Series Vol. 75)

NASHVILLE, TENN., JANUARY 2, 1913

(New Series Vol. 24, No. 20)

—Now for a new life in the new year.

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—Let us make 1913 the best year of our lives so far, with the hope that 1914 may be better still.

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"The tissues of the life to be,
We weave with colors all our own;
And in the field of destiny
We reap as we have sown."

* * *

—We are sure our readers enjoyed the article from Constantinople last week. By inadvertence the name of the writer was left off. It was written by Brother Morris. We do not recall his initials. We hope to hear from him again.

* * *

"I see not a step before me,
As I tread on another year,
But the past is still in God's keeping,
The future his mercy shall clear,
And what looks dark in the distance
May brighten as I draw near."

* * *

—After considerable agitation, continued through some months, part of the time in the daily papers, the Board of Education of Nashville has finally decided to retain the reading of the Bible in the public schools. This they do on the ground of the moral uplift which it brings to the pupils.

* * *

—We asked a negro last week, "Did you have a good Christmas?" "Just fine," he said. "Did you get drunk?" we asked. "No, sir," he said, "I have too much Baptist in me for that." We exclaimed, "That is good." The answer was good, and the fact was good. It ought to be true of every Baptist.

* * *

—According to the annual report of the internal revenue commissioner for the fiscal year ending June 30, there was a decrease in the output of beer of 1,106,429 barrels compared with the previous year. And yet the brewers continue to say that prohibition does not prohibit. For our part, we should be glad to have more of such prohibition.

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—G. W. Crossett, of Cleveland, Ohio, visited the Fiji Islands in 1854, spending two years there. Recently he paid another visit, and writes: "Every village of the eighty inhabited islands has built for itself a tidy church. There are nearly a thousand churches in Fiji, at every one of which the frequent services are crowded by devout congregations."—Christian Index.

* * *

—Dr. J. M. Shelburne, the popular pastor of the First Baptist Church, Bristol, Va., some months ago offered his resignation in order to accept the presidency of Howard College, Alabama. At the urgent insistence of his people he agreed to remain until the beginning of the year in order that the new building being erected at Bristol might be completed. Dr. Shelburne has done a noble work in Bristol. While his church is not in Tennessee, it is just across the line, and so close to it that we felt that he belonged to us. We regret very much to see him leave. The position to which he goes is one of great responsibility and of large opportunity.

* * *

—The Sunday School Board last week let the contract for the construction of its new building on Eighth Avenue to the Selden-Buesch Construction Company. The headquarters of the company is in St. Louis, Mo., but they have a branch house in this city. They were the lowest bidders. They have constructed some of the largest buildings in Southern States, including Nashville, Memphis and Louisville. By the terms of the contract the building is to be completed by September 30, 1913. We published a picture of the building some time ago, from which our readers may judge that it will be a very handsome one. It will be an ornament to Nashville, and will be a source of pride to the Baptists of this city and to the whole South.

—Secretary of Agriculture James Wilson recently submitted his annual report to the President. Recognizing that it will in all probability be his last one, he gives some facts of deep interest. In his first year's report, the value of farm products was \$4,000,000,000; this year it is \$9,532,000,000, an increase of 141 per cent.

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"Faith that increaseth,
Walking in light;
Hope that aboundeth,
Happy and bright;
Love that is perfect,
Casting out fear;—
These shall insure thee
A Happy New Year."

THE OLD YEAR AND THE NEW.

"He came to my desk with grieving lips,
The lesson was done.

'Dear teacher, give me a new leaf,' he said,
'I have spoiled this one.'

In place of the old leaf stained and blotted
I gave him a new one all unspotted,
And into his troubled eyes I smiled
'Do better now, my child.'

"I went to the Throne with grieving soul,
The old year was done.

'Dear Father, hast Thou a new leaf for me?
I have spoiled this one.'

He took the old leaf stained and blotted
And gave me a new one all unspotted;
And into my soul he smiled
'Do better now, my child.'

—Selected.

—At the request of the St. Louis Times to tell its readers something about the new Baptist Bible, Dr. W. C. Bitting, pastor of the Second Baptist Church, St. Louis, reviewed in a masterly way the history of the English translations and revisions, giving the facts concerning the "Baptist Bible." Toward the close of his article Dr. Bitting paid his respects to the secular press in the following way: "If would be wiser for sensational journalism to read a book before criticising it, than to talk about something about which it knows nothing. It would be wiser not only for secular journals but for human beings to weave the ethical ideals of the Bible into their daily lives. This might not so bountifully enrich the money till of sulphurous yellow journalism. It surely would not make staring eyes and gaping mouths so effectively as 'stories' tinged or saturated with mendacity. But it would be vastly better in the long run for humanity. For my part I cannot see why common ethics should be either abrogated or suspended in the interest of 'good reading.' The press is still amenable to the Ninth Commandment."

* * *

—Turkey has at last shown her hand in the peace negotiations at London. What she desires is to leave the matters in dispute to the European powers. She has two reasons for this. One is that it is easier to go before the Turkish people and tell them that Turkey yielded to the judgment of the whole of Europe rather than that she had yielded to the demands of the hitherto despised Balkan States. Another reason is that in such an arrangement Turkey will have everything to gain and nothing to lose. The European powers would not be likely to impose any harder terms than have been proposed by the allies, and might modify them. Besides, Turkey has a sneaking hope that in such an arrangement the European powers might fall out among themselves and bring on a general war between the triple alliance and the triple entente, in which, by siding with the triple alliance, Turkey might recover some of her losses. While the Turk has proven himself to be a poor soldier on the battlefield, at least in the recent war, he is still a wily and shrewd diplomat, and in that regard is equal to the best of them. It was, by playing the European powers against each other that Turkey has been able to hold her place in Europe as long as she has.

—With this issue the Baptist and Reflector enters upon its 79th year. The first copy was issued January 1, 1835. It is 78 years not old, but young. How much good it has accomplished during the 78 years of its existence eternity alone will tell.

* * *

—Remember the meeting of the Baptist Laymen's Missionary Convention to be held in Chattanooga, February 4-6. It is hoped that there will be an attendance of at least 2,000 laymen and 1,000 ministers present. It is expected that this will be an epoch-making meeting.

* * *

—It is said that the income from the tithes of the members of the Mormon church is \$22,000,000 annually. No accounting is rendered of these tithes by the Mormon leaders. As a result, some of them get enormously rich. Brigham Young was said to be worth \$7,000,000 at the time of his death.

* * *

—The number of native Christians in Egypt now totals 30,000. This does not take into consideration the Copts, who number about a million. They are to be found mostly in Southern Egypt. Our guide in Egypt, Solomon Moses, or Seleiman Moussa, as he spells it, was a Copt, and a very clever man.

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—It is stated that of the thirty-two States connected with the Northern Baptist Convention, California heads the list in per capita gifts for missions, \$2.14 per member. Just suppose that the 180,000 white Baptists of Tennessee should give in the same proportion. That would mean \$385,200 given by them for missions. Would not that be great? But why could not and should not they give at least that much?

* * *

—On last Sunday Dr. J. C. Massee tendered his resignation as pastor of the First Baptist Church, Chattanooga, Tenn., to accept a call to Dayton, Ohio. The resignation will take effect March 1. Dr. Massee is an eloquent preacher. Large congregations have attended his ministry in Chattanooga and much good has been accomplished. In Dayton he will have an extensive field and a great opportunity. We wish for him the most abundant success.

* * *

—We are gratified to learn that Dr. E. O. Ware, who has for a number of years been the Corresponding Secretary of the State Mission Board of Louisiana, will take charge of the Baptist Chronicle on Jan. 1. Dr. Ware knows Louisiana and the Louisianians know him. He is an excellent man and we believe will make a fine editor. It is a good arrangement. Since the retirement of Dr. R. M. Boone from the paper, Prof. O. J. Peterson has been editor, and has done his work remarkably well.

* * *

—In its issue of December 19th the Baptist Commonwealth announced that "the regular annual lecture course on the Geo. W. Norton Foundation will be given at Louisville Seminary this year by Prof. Giovanni Luzzi, of Rome, Italy, on Dec. 5th and 6th." In the same column the Commonwealth announces the resignation of Dr. A. V. Rowe as Corresponding Secretary of the State Mission Board of Mississippi. As our readers know, Dr. Rowe was re-elected some weeks ago. Philadelphia is proverbially slow. It seems that news travelling in that direction goes rather slowly.

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—A donor who desired that his name should be withheld, sent his check for \$75,000, to be added to the fund for the relief of the aged or deserving ministers. Dr. W. H. Foulkes has resigned his pastorate in New York City to devote his entire time to the raising of a fund of \$10,000,000 for this purpose. He already has in hand \$3,000,000. How it makes our Baptist mouth water to read these figures. Why could not some of our rich Baptists—Mr. John D. Rockefeller, for instance—give about \$10,000,000 for the support of our aged ministers throughout the country? They could if they would, and we believe they should.

"THE COMING KINGDOM."

REV. WM. T. C. HANNA, D. D.

("Thy Kingdom Come."—Matt. 6:10.)

One of the sublimest conceptions men have ever entertained is the idea of a perfect kingdom, a government of righteousness wherein violence, oppression and wrong should never be known; but peace, order, good will and plenty be perpetual. Crushed under their burdens men have lamented the rigors and defects of all forms of human government, and have longed for the coming of something better. Not only in Plato's ideal of an impossible "republic," but in the impractical theories of modern communists, we have evidence of man's unrest under existing forms of society. The insurrectionary heavings of the masses are largely passionate efforts of the oppressed to obtain their ideals of liberty, equality and justice.

God's word has responded to the yearnings of men, and promised that a perfect kingdom shall be established on earth, conservative of all good, protective against all evil, and stable as the foundations of the everlasting hills. That perfect state is called in Scripture "the kingdom of heaven," and was revealed in old time in vision as a stone cut out of the mountain without hands, which smote into dust the image of secular monarchies, and grew until it filled the earth! The prophets in their allusions to this kingdom strained language to its utmost in efforts to set forth the felicity of the coming reign of righteousness, peace and joy. And yet when Messiah came he did not satisfy the expectations of the Jews, he did not erect his throne upon the ruins of the Roman empire, and restore the kingdom to Israel. Nevertheless he, too, longed for the kingdom of heaven; wherever he went he preached it, he explained its character, its subjects, its laws and beatitudes, and taught men to pray, "Father in heaven, thy kingdom come." Thus Christ gave voice to the world's dumb yearning, and put into articulate speech the groanings of the whole creation travelling in pain; he shaped into words the cry of the disturbed, sin-cursed earth; and uttered the secret desire of perplexed kings and cabinets, as well as the despairing sighs of prisoners, conscripts and slaves. As the mother of Sisera looked out of her window awaiting the return of her son from battle, so the race had waited with impatience the advent of its Prince and Saviour, saying: "Why is his chariot so long in coming? Why tarry the wheels of his chariots?" The beginning of our era was a crisis in human history. To the Jews it was "the fullness of times." The fulfillment of prophecy, and the destiny of their nation required the speedy coming of the Christ; therefore from their temples and synagogues rose continually the prayers: "Let the kingdom of the heavens come!" "Let the kingdom of Messiah appear!" May Jehovah bring his kingdom to the dominion, and let the Redemption arise." And as for the Gentiles, they worshiped "an unknown God," they had lost faith in their mythologies, and were sitting in darkness and the shadows of death waiting for the rising of the Sun of Righteousness. All humanity waited for the child that should be born whose shoulders should sustain the government of the nations, and whose reign of peace and joy would be the long expected golden age of the world. The three words, "Thy kingdom come," are a prayer of vast scope, which may be viewed with reference to the individual conversion of men, or their translation into the kingdom of God's dear Son; or it may be viewed with reference to the evangelization of the world, or with respect to the glorious end and consummation of the mediatorial work of Christ, and the promised restitution of all things.

As regards the individual, it is a prayer for the enthronement of God in our hearts and the subjection of our lives to His authority.

As regards the world, it is a prayer that society may be reorganized into a heavenly commonwealth, and Christ extend his sway over the hearts of men until He reigns King of Nations and King of Saints.

As regards the consummation, it is a prayer that the saints may take the kingdom, the meek inherit the earth, the New Jerusalem descend from heaven, and the personal reign of Christ be established over all the earth.

I. The prayer, "Thy kingdom come," has been already answered. Long ago the kingdom of heaven was established on earth. Even when Christ was bidding his disciples to pray for its coming he was himself inaugurating it. It came not with observation or display, but as seed growing secretly in the hearts of men. In the souls of such men as were waiting for the salvation of God the throne was set up and the heavenly reign begun. To do this was Messiah's errand on earth. For the founding of his kingdom he wrought his mighty works, preached his divine gospel, and gathered his disciples. The key-

OLD YEAR MEMORIES.

Let us forget the things that vexed and tried us,
The worrying things that caused our souls to fret;
The hopes that, cherished long, were still denied us,
Let us forget.

Let us forget the little slights that pained us,
The greater wrongs that rankle sometimes yet;
The pride with which some lofty one disdained us,
Let us forget.

Let us forget our brother's fault and failing,
The yielding to temptations that beset,
That he perchance, though grief be unavailing,
Cannot forget.

But blessings manifold, past all deserving,
Kind words and helpful deeds, a countless throng,
The faults overcome, the rectitude unswerving,
Let us remember long.

The sacrifice of love, the generous giving
When friends were few, the hand-clasp warm and strong,
The fragrance of each life of holy living,
Let us remember long.

Whatever things were good and true and gracious,
Whatever of right has triumphed over wrong,
What love of God or man has rendered precious,
Let us remember long.

So, pondering well the lessons it has taught us,
We tenderly may bid the year "Good-by."
Holding in memory the good it brought us,
Letting the evil die.

—Susan E. Gammons in Our Dumb Animals.

note of his ministry was "The kingdom of heaven is at hand," "The kingdom of God is preached, and every man presseth into it," "The kingdom of God is come unto you." To the group of disciples at his side he said, "Verily, there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power." By his great manifest he inaugurated the kingdom, quoting the prophecy of Isaiah, and saying, "This day is this Scripture fulfilled in your ears." With his own hand he laid the broad foundation stone; he sowed far spread the good seed of the Word; he hid the leaven of righteousness within the meal of human society, and he admitted men to the fellowship of God. The seed of truth he scattered seemed to many inert, and buried in the hearts of the poor it gave no promise of fruitfulness; the rulers crucified the Sower and gave themselves no trouble about the seed; yet within fifty days it germinated, and sprang up into sudden harvests evermore renewed until this day. The Kingdom of Heaven has already come! Apostles, fathers, martyrs, and the general assembly and church of the first born are witnesses. For nineteen centuries there has been growing up among the commonwealths of the earth a kingdom diverse to all of them, interpenetrating all forms of government, and leavening all human society; yet not of the earth, but born, and ordered, and ruled from above. Its subjects are not only organized into the goodly fellowship of churches upon earth, but are also endowed with citizenship in heaven. The church universal is a true kingdom, a spiritual empire well worthy of the prayer of ages, "Thy Kingdom Come." She is a true theocracy, for Immanuel is her king, and from ten thousand bloodless altars, and from millions of adoring hearts, arises continually the sweet incense of prayer, and the sacrifice of praise. In this kingdom we have a government of justice, peace and joy; it has tender and far-reaching ministries of charity; weapons of warfare that are not carnal, yet mighty to the pulling down of strongholds; arts for the promoting of the world's welfare, sciences for the increase of its wisdom, and medicine for the world's healing. The prayer therefore that God's kingdom may come has been already answered, and to see it we have but to look around us.

"Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold!
Hail to the millions from bondage returning,
Gentiles and Jews the blest vision behold!"
(Concluded next week.)

BAPTISM AND THE A. B. DEGREE.

Enclosed find my check for \$2.00 for the Baptist and Reflector another year. The paper is the very throb of Tennessee Baptist thought and life, from my point of view, and is the only point of contact I can now have with a host of friends, whose words and works always evoke my deepest interest.

The First Baptist Church of this city is one of the two Baptist churches in this country which recently decided to admit members of other churches merely

upon church letters. The immediate cause of such action was the fact that seventeen regular attendants and supporters wished to become members, but were unwilling to submit to immersion. The pastor and the majority of the members took the position (1) that immersion was a matter for the individual conscience, provided the applicant was already a member of some church; (2) that the doctrine of immersion should, none the less, be taught; (3) that members so received, in the event they should desire to join a Baptist church elsewhere, should receive letters which stated the local condition of their reception; (4) that immersion should be required of all applicants not already members of some evangelical church. The action of the church here was closely followed by a similar action at the Mt. Morris Baptist Church of New York City. There seems to be an undercurrent in the Northern Baptist churches in favor of this step, but I am not aware just how strong it is. A Baptist church in Massachusetts took some such action several years ago and was, I am told, excluded from the local association. The Ithaca District Association immediately took note of the change in program at the church here and appointed a committee to bring in recommendations at the next meeting.

The pastor, Dr. Robt. T. Jones, who, by the way, is a personal friend and a most lovable man, is chiefly responsible for the departure. Being of English birth, he has, unconsciously, perhaps, been influenced somewhat by his Baptist brethren in England and by the peculiar non-conformist situation there. In conversations with me he has emphasized the point that Baptists, above all men, are the exponents of liberty, individual liberty. This naturally raises the question whether, if a man's liberty leads him to accept the Koran, he will still be a Baptist, and whether, if he essentially modifies any of the distinctive and time-honored principles and practices of the Baptist church, he is any longer entitled to wear the Baptist title. I have been unable to dissociate this question from an academic question: For a long, long time the degree of A. B. stood for an education four-square, a necessary element in it being work in the classics. B.S., B.L., Ph.D., and other degrees stood for courses predominating in science, literature, philosophy and so on. But somehow or other these degrees never seemed quite so desirable or dignified as A. B., and they were abolished. Then a very popular policy prevailed in the great universities and before long the colleges followed suit. What was the result? An immature student with a wide system of electives and great liberty of choice could pick out and "pass up" 120 hours (and more often he chose the easiest and most unrelated subjects) and receive the degree of A. B. This degree he advertised beside that of the A. B. of some man who had an education. In fathering this whole pernicious business, President Eliot gave a staggering blow to American education, setting it back at least twenty-five years. Only in recent years are we swinging back to definite courses with required subjects; and, even yet, when a graduate places that perverted title of A. B. after his name, who knows what it stands for? We used to know that B. S. meant a course predominating in the sciences, and B. L. in literature; and that B. A. meant a broad and fundamental education which was harder to obtain. Why did everybody want the arts degree if it was not a prouder title? Why prostitute it to a common and non-significant usage? Without in the least impugning the motives of men, I have always regarded the act as one of misappropriation. The degree of those who up to that time had received the A. B. was degraded; but the majority ruled. That many have seen the error of their way in this matter is common knowledge.

The church problem is similar in one respect. The title *Baptist Church* is not hard to define. We Baptists all disagree on little matters of one kind and another. Our points of view in our little personal notions about things are just as varied as our faces. There are certain things, however, in which the Baptist people, upon the whole, believe and have believed as far back as we remember, just as there are certain things of a theological nature which our fathers, as well as we, loved to chew on for a quid. We always did believe in a change of heart and a scriptural baptism. Shall we still hold the title while we violate what Baptists as a whole regard as prerequisite to the name?

As I frankly state here, it would have been at least consistent if the church had decided to let absolutely anybody come in without baptism, whether church member or not, if he so desired; in other words, to no longer recognize baptism as the door to the visible church. This is admittedly the goal, but the time is not yet ripe. But when I started this note, I merely

meant to mention the action and the causes—in a very few words!

At my suggestion, the president of the university has invited President Mullins to be one of the university preachers, and I am looking forward to greeting him in February.

HORACE L. JONES.

Ithaca, N. Y., Dec. 8, 1912.

JOURNEY THROUGH PALESTINE DURING 1913
WITH REV. JESSE LYMAN HURLBUT, D.D.

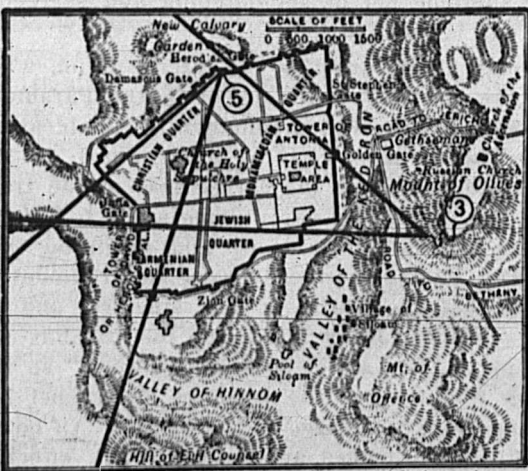
Millions of people have longed to see, and to have their families see, the most important places in far-off Bible lands. But to these millions it has always seemed that such longings could never be satisfied because there was no way of having these experiences except at the great expense of actual bodily travel.

Today, however, the Underwood Travel System has been perfected, by the use of which people may gain, as educational authorities declare, real experiences of being in and seeing those distant places, even though bodily we remain at home. And lest any one should say at this point that, apart from bodily travel, it is impossible to get anything but make-believe experiences of seeing distant places, it will be well to call to mind the telephone and the experiences it makes possible. In fact, this Travel System is analogous to the telephone, and it has been declared to be as important in its field as is the telephone in its field. The telephone gives us direct access to distant people through the sense of hearing. The telephone is an instrument which reproduces near our ear sound waves so similar to those being produced by a distant person that we not only understand the words spoken, but also we feel that we are in the presence, not of a machine, but of the speaker himself. Likewise, this Travel System is a means of reproducing near our eyes light waves so similar to the light waves reflected by a distant place that we not only see with wonderful accuracy how the place looks, but also can actually feel, not that we are looking at a representation merely, but at the place itself.

The features of this system by which this truly remarkable result can be accomplished are, as those of the telephone, apparently simple. There are three features: (a) The stereograph and the stereoscope; (b) a unique system of patented locating maps; and (c) authoritative guide books.

(a) THE STEREOGRAPH, "the most remarkable material product of human skill," is fundamentally different from the ordinary photograph in being made on the principle of two-eye vision. That is, the ordinary photograph is made by a camera with a single lens, like a person with one eye, while the stereograph is made by a camera having two lenses set about as far apart as our two eyes.

This stereoscopic camera gives two slightly different photographs; and when mounted side by side on



a card, they are looked at in the stereoscope, the result is: First, that we get perfect space for our minds as contrasted with the appearance of space in an ordinary picture. Objects stand out in all three dimensions, or as solids, as in nature. Second, we see objects or places LIFE-SIZE; that is, in natural size and at a natural distance; the two small photographic prints, a few inches from the eyes, serving as windows through which to look.

(b) THE PATENT MAP SYSTEM. By the use of this map system a person is able to know at once just what part of a country or city he is looking at through the stereoscope, and the direction in which he is looking, as well as to know his surroundings.

For instance: The map given herewith shows Jerusalem and the old Temple grounds as they exist today. Each figure in a circle is connected with the point of a great V, and indicates that in a stereograph similarly numbered one stands at the point of the V and looks over the territory included between the lines of the V.

PRAYER FOR THE NEW YEAR.

By C. Dufay Robertson.

Hold thou my hand

In thine, O Lord, for thy great hand is strong,
And many are the stony places set
For my unwary feet, the way along,
And myriad the trials to be met.
Hold thou, O Lord, my hand!

Because thou knowest,

Lead me along the changes of the year:

The days when gray earth meets a grayer sky,
The other days when tender skies are clear;
For only thou art great among the high—
I, of the lowly, lowest.

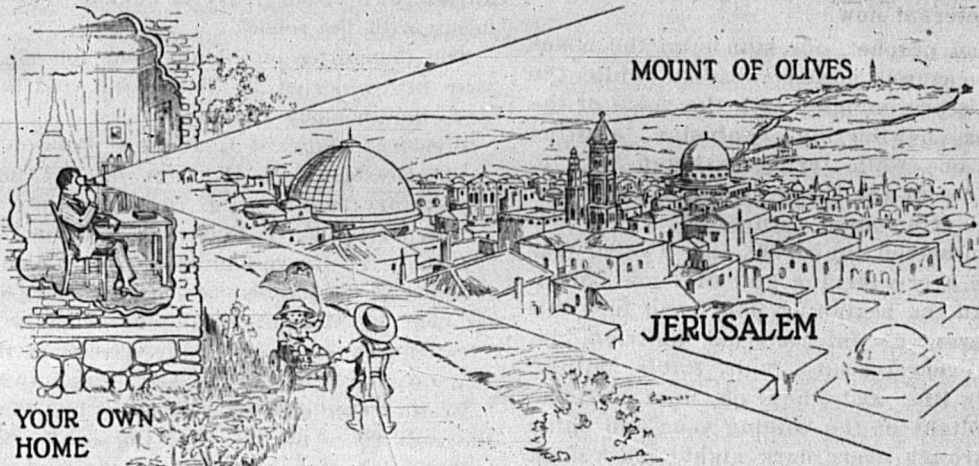
Hold fast my hand;

Then shall I walk adown the year serene,
Grow old as swings the pendule to and fro,
But fearing not, though all may not be seen
Of where I travel when the sun drops low,
Close held by thy strong hand.

Ay, hold my hand!

Be paths where I shall go, or rough or smooth,
Be men whom I shall meet or foe or friend,
Be days with tempest drear, or calm to soothe,
I care not—so through all until the end,
Thou hold, O Lord, my hand.

—The Sunday School Journal.



(c) THE AUTHORITATIVE GUIDE BOOKS. In these books authorities on each country serve as guides, giving the most definite and interesting information about each place seen.

As most of us would make entirely too much of the presence or absence of the material place or object, and thus suppose that any experience to be gained by the use of such a system can not be a real experience of the place or object in any true sense, it is well that the matter has been submitted to many psychologists, philosophers and educators, with the result that those whose names are given below have united in signing the following striking statement:

"If a stereopticon photograph of a place is used with certain accessories (as special maps which show one's location, direction, field of vision, etc.) it is possible for a person to lose all consciousness of his immediate bodily surroundings, and to gain, for a short time at least, a distinct state of consciousness or experience of location in the place represented. Taking into account certain obvious limitations, such as lack of color and motion, we can say that the experience a person can get in this way is such as he would get if he were carried unconsciously to the place in question and permitted to look at it. In other words, while this state of consciousness lasts, it can be truly said that the person is in the place seen."

James R. Angell, A.M., Professor of Psychology, University of Chicago; Russell F. Angier, Ph.D., Acting Director Psychological Laboratory, Yale University; J. W. Baird, Ph.D., Director Psychological Laboratory, Clark University; Stephen S. Colvin, Ph.D., Professor of Psychology, University of Illinois; C. M. Bakewell, Ph.D., Director Psychological Laboratory, Yale University; Charles H. Judd, Ph.D., LL.D., Professor and Head of the Department of Education, University of Chicago; A. E. Kirkpatrick, Ph.D., Director Child Study Department, Fitchburg Normal School; James E. Lough, Ph.D., Professor of Experimental Psychology, New York University; W. B. Pillsbury, Ph.D., Junior Professor of Philosophy and Director of Psychological Laboratory, University of Michigan; Robert MacDougall, Ph.D., Professor of Descriptive Psychology, University of New York; E. B. Titchener, Ph.D., Sc., LL.D., Sage Professor Psychology, Cornell University; Howard C. Warren, A.M., Professor of Experimental Psychology, Princeton University; R. M. Wenley, Ph.D., Sc.D., Litt.D., LL.D., Professor of Philosophy, University of Michigan.

Professor George Trumbull Ladd and other educators state their position in a slightly different form, declaring emphatically that while the state of consciousness above described continues, "it can be truly said that the person is really seeing the place itself."

This statement doesn't mean that these men believe the person in some astral form flits from the body to the distant place; it means that we ought to discriminate far more carefully in our understanding of what "location" for a person means. Usually we think of our bodily location as the only real location for us. But it is evident, as we think about it, that if our body should be taken to Palestine, for instance, and brought back again while we were unconscious, it would profit us nothing. We take our bodies to Palestine as travelers, not that we may eat and sleep there, but that we may get conscious experiences of those places. It is in accordance with the great truth laid down by Jesus when He said: "The kingdom of heaven is within you"—it is not so much an external place as an inner state. If you have the inner state, you are there, no matter where your body may be. Likewise, the essential things we need to go to Palestine for is those inner conscious experiences of Palestine—the same sort of experiences that may be gained by this Travel System.

In other words, the above statement means that the great places of the world can now, in a real

sense, be annexed to practically every home and school room. Certainly such a system ought to be known and used as widely as possible. Consequently we have made arrangements by which two features of this system, as it is applied to Palestine by Rev. Jesse Lyman Hurlbut, D.D., can be given in the BAPTIST AND REFLECTOR during 1913. This stereoscopic tour of Palestine takes us to one hundred of the most important places throughout the land, starting at Jaffa and ending at Damascus. Sections of the patented maps above described will be given in the BAPTIST AND REFLECTOR, and on these each week two places will be indicated where a traveler may stand today, a certain territory over which he may look from each of these points will be marked off; and then Dr. Hurlbut will tell of just what a traveler does see there today, if he stands in those places and faces in the direction indicated, or what he can see in stereographs of these places.

Our Southwestern Bible Conference, to be held in the meeting-house of the First Baptist Church, Shreveport, Jan. 19-26, 1913, will have a program that may be of special interest to all.

Dr. E. C. Dargan will give expository addresses on the Book of Romans; Dr. H. L. Winburn, on II. Timothy; Dr. B. B. Bailey, one address each on Philemon, III. John and Jude; Dr. C. T. Alexander will give lectures on "Types and Shadows;" Dr. Prince E. Burroughs will speak on "Evangelism;" Dr. J. F. Love, on Home Missions; Dr. C. C. Coleman, on Foreign Missions; Dr. G. H. Crutcher, on State Missions; Dr. H. B. Taylor, Murray, Ky., will conduct a fifteen-minute devotional period at the close of each service. Classes in Teacher Training will be conducted by Mr. J. B. Moseley of Louisiana and Mr. Louis Entzminger of Kentucky.

You will note that we will give special emphasis to Bible exposition, which should appeal to ministers in particular and teachers and church workers in general.

We hope to have a large attendance from East Texas, Southeastern Oklahoma, Southern Arkansas, Western Mississippi and all of Louisiana.

We are offering entertainment on the Harvard plan to all visitors; room and breakfast, free; lunches will be served in the basement of the church, and there are an abundance of cafes convenient.

M. E. DODD.

Shreveport, La.

NEW YEAR'S DAY—A VISION.

Time is deliberately marking the passing years and moving resistless to its last little day—steadily on and noiseless as an angel's wing, unobserved by the great throngs of human beings at work or play through the few fleeting years we call life.

All pause a while on the brink of the years and lie down, silent, to sleep till endless morning breaks.

Does time grow weary in its monotonous flight as the world grows hoary with age—its destiny wrought, its doom forever sealed? And when its tragic passage is ended, and earth lies silent, shrouded in deadly gloom, will Time retrace its course, and pass more swiftly across its abandoned waste, and gaze but for a fleeting moment upon the dismal scene, once quick with life, now wrapped in calm repose? And then on glad, fleet wing mount up to God to bask on seas eternal, while with voice omnipotent He shall proclaim that "Time shall be no more?"

But, oh, the dream! I have been borne forward upon its fancied form until lost to the stern realities of a New Year's Day in this swift age of deed and daring.

But in the midst of the dreams and visions of the coming year, and meditations upon sweet memories of the past, let me not forget the appealing voices of the eternal now.

Historian and prophet, one stands on the nexus of the two measured periods nearest, while the voice of the historic mingles with the voice of the prophetic year, bewildering, confusing, alluring and tempting one while trying to listen both to the feeble echoes of the tragic past and the hopeful calls of the triumphant future.

The year nineteen hundred and twelve has glided into the ever-widening gulf of Time extending back to "In the beginning God," and into this bottomless abyss, as into eternal oblivion, let there be cast every tragedy, fault, foible, failure, regret of every life; and Thou, oh, Star of Hope, rise in the twilight of the coming year and shine resplendent through every dark night, and vanish only at the dawn of every bright and happy day whose noon-day sun shall flood the world with light and every needed blessing.

W. A. JORDAN.

Starkville, Miss., Dec. 23, 1912.

CHRISTMAS MESSAGE TO OUR JAPANESE MISSIONARIES.

By T. B. RAY.

What a thrill of joy must have been experienced by our missionaries in Japan when they received from the Foreign Mission Board a Christmas cablegram authorizing them to buy the lot in Tokyo to be used as the campus of our Theological Seminary, recently established in that city. Wasn't it a glorious Christmas gift?

Some time ago the missionaries secured an option on a plot of ground, which expired December 31. They were, of course, very anxious about it, as this was the very piece of land they desired. We felt deep concern also here in the Board rooms.

In our anxiety we approached a good brother and asked him to give us \$12,500 with which to pay for our half of the lot. He, after looking into the matter, guaranteed the \$12,500, and we were able to send the Christmas message. Our brethren of the Northern Baptist Board will pay for the other half. Thus our Theological Seminary for Japan is placed upon a secure foundation. May every succeeding Christmas record the widening of its blessed influence in the Island Empire.

This was a glad message also for the Board because it gives the Judson Centennial a great impetus. It raises in our hearts still higher the belief which has been there all the time that many will be found who will contribute large gifts to this fund. There will be listed in the Judson Centennial fund many objects. This Japanese Seminary is one of them. We are hoping to find many individuals who will take care of separate items in this list. There are many churches also that will do the same thing. May the Spirit of our Lord direct us in finding them.

Richmond, Va.

Our meeting closed last night. Two professed conversion and three were approved for baptism. We want to thank all who remembered us in prayer. Bro. Danbury preached the gospel in great power, and others were convicted who would not join. Pray that we may yet see others saved and added to the church.

H. E. PETTUS.

Westfield, Ill., Dec. 23.

MEMPHIS UNION.

The Memphis Sunday School Union held its regular monthly meeting Sunday afternoon, December 22, with the First Baptist Church. President Edward L. Bass presided over this meeting, the opening song being, "I Love to Tell the Story," after which Bro. C. D. Graves, of the Foreign Board, offered prayer.

Roll call showed the following present from the different churches:

Bellevue	16
Central	37
First	12
La Belle	38
McLemore	17
Rowan	1
Seventh Street	12
Temple	7
Union Avenue	6

The Central school brought the banner to the meeting, and by the united efforts of the retiring Superintendent, Mr. A. I. Ruby, who goes to Asheville, N. C., and Mr. Emmett G. Moore, the new Superintendent of the school, the banner was retained by said school. The contest was, however, close, as figures will show. La Belle lost because of the large enrollment. Superintendent Jones of La Belle, though disappointed, let it go at that, knowing the advantage he would have in January when the Union meets with his school.

The Committee on Nominations for officers for the year 1913 reported at the meeting, and the following were unanimously chosen:

President—Edward L. Bass, of Bellevue.

Vice-President—A. H. Tate, of McLemore.

Secretary-Treasurer—J. D. Martin, of Temple.

Reporter—F. G. Fetzer, of Bellevue.

Rev. C. D. Graves addressed the Union for a few minutes in the interest of the Missionary Institute, to be held in Memphis beginning January 12 at the First church, after which the speaker of the day, Dr. Ben Cox, of Little Rock, Ark., was introduced.

Brother Cox used as a theme, "The Best Thing in the Best Place for the Best Purpose," reading as an introduction Psa. 119:11. The gist of the address was that God's Book was the best thing, while the best place was the heart, and the best purpose was "that I may not sin against Thee."

In Memphis it is a universal regret that Mr. Ruby, former Superintendent of the Central school, is to soon leave us. Mr. Ruby is and has been to Memphis everything that leads to higher and better work along Sunday school lines, and Asheville, N. C., is to be congratulated on having him to come among the Baptists of that city, and the State will surely feel his coming. As a farewell to Mr. Ruby, the audience stood and sang, "God be with you till we meet again," and he certainly has the good wish and the prayers of all who have had the pleasure of meeting him.

The Union meets in January with the La Belle church, and at this meeting President-elect E. L. Bass will either accept or decline to serve the Union for the coming year.

F. G. FETZER.

FOUNDERS' DAY AND GAY LECTURES AT SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

Founders' Day exercises will be held in the Southern Baptist Theological Seminary on Jan. 11, 1913. The speakers for the occasion are President E. M. Potat, D. D., of Furman University, S. C., and Rev. A. J. Barton, D. D., of Texas. The regular annual course of lectures on the Julius Brown Gay Foundation will be delivered by Rev. R. H. Pitt, D. D., of Virginia, on Jan. 29, 30 and 31. These lectures by Dr. Pitt will come at the very beginning of the third quarter. It is expected that many new students will enter the Seminary at that time. We shall give them all a hearty welcome, and would especially urge that they try to be in time to obtain the benefit of the splendid course of lectures which Dr. Pitt will bring to us.

E. Y. MULLINS, President.

Rev. George S. Price of Malden, Mo., who married Miss Polk Pettigrew of our town some two years ago, preached for us Sunday to the delight of all. Bro. Price is doing a great work in Malden, and we wish him still a greater work this new year. We were rained out at night and had no service. We are expecting a good day next Sunday. Bro. W. A. Gaugh of Newbern, Tenn., will preach for us Wednesday night of this week, Jan. 1. It is my pleasure to officiate at the marriage of Mr. Martin and Miss Craig at Harmony tomorrow. Both are fine young people.

Whiteville, Tenn.

JAS. H. OAKLEY.

"MEN AND THE KINGDOM."

This is the title of a new book by the Rev. J. C. Massee, distinguished and popular pastor of Chattanooga's First Baptist Church, evangelist and lecturer. The author is a man of vision, sympathy, magnetism, power. He has been compared to Campbell Morgan, to whom he also bears some physical resemblance.

The book contains 156 pages, about 35,000 words, divided into a brief foreword and ten chapters, entitled The Kingdom of Heaven, The Kingdom with Power, Approach to the Kingdom, Men of the Inner Circle, Men and Influence, Men and Ambition, Men and the Great Debt, Men and the King's Tribute, Men and the Forgotten Book, The Glory of the Common Place.

The work is the gist of messages borne to men of the author's own admiring congregation, and here sent forth to a larger usefulness. It sounds a note of boldness and sincerity, which excites admiration even when it fails to win approval, though it usually wins, while it inspires.

A few striking utterances may whet the reader's appetite for more. "The basic principle of the kingdom of God is not institutionalism, ceremonialism, nor ecclesiasticism, not church, nor ritual, nor theology, but the life of the individual brought into harmony with the life of God."

Spoken of the degeneracy that induced the flood: "Godless wives did not inspire the godliest of men to faith, prayer and purity. At the knees of godless mothers no infant lips were taught to lisp their petitions heavenward, and everywhere the best ideals which the mothers and wives of that generation could give were yet of the earth, earthy. The whole life became carnal."

In reply to the charge that there is no atonement in the Sermon on the Mount: "No, but Jesus is there; and Jesus is the dispensational agent of the kingdom's accomplishment. Jesus is the man of the virgin birth, of the sinless life, of the vicarious death, of the triumphant resurrection, of the glorious ascension, of the pouring forth of the Holy Spirit, and of the promised return of the Lord in glory."

Or this concerning conviction for sin and realization of the Lord's power to save: "One saw himself in all the blackness of his rebellion against God and of his criminal violation of God's law . . . saw the innermost relation of his heart and mind to God, and understood that beneath every transgression lies the fundamental principle of unholiness. He saw himself hopeless, helpless, undone. Night settled upon his soul, like a pall of impenetrable darkness. Then through the darkness fell a ray of hope gleaming from the cross of Christ. The long unused hinges of the heart swung open its door, and in one supreme act of self-outgoing and surrender, Christ was brought in."

One may kindly question the interpretation which makes the Holy Spirit the sower in the Parable of the Sower, or the seed pre-eminently the Incarnate Word. The *ha men*, and the *auta*, plural, in Matthew's record, suggest the correctness of the translators' idea, when they say: "Some seeds fell by the wayside, and the fowls came and devoured them up." And Paul somewhere bases an argument on the fact that the Christ is one, singular, and not plural. Besides, Jesus interprets the parable, saying in part: "The sower soweth the word," so that any one who teaches the truth of the gospel is a sower, as the term is used in the parable. Of course the Holy Ghost makes any sower's work effective. Paul may plant, but he can not secure a harvest without divine aid. However, the interpretation shows the author's independence, and the message which he brings is a message of power.

There is also a squint toward the union of church and State in the utterance: "Protestant Christianity must insist also upon the restoration of the Bible to, and the preservation of the Bible in, the public schools of America. This country owes too much to the Bible and its teachings ever to discard it from its system of public education." This position is hardly tenable from any point of view, unless we propose to yield our heritage of religious freedom bought in blood and tears.

The book as a whole, however, is eminently worthy of a wide reading, especially if read with discrimination.

J. J. T.

May the good friend of all Baptists and all Baptist affairs have a great, good year. I pray this.

H. W. VIRGIN

Jackson, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

First—The pastor preached at both hours. Three were received by letter and one for baptism. A very good day indeed.

Third—Pastor Lemons preached on "The Old and the New," and "The Investment of Life." Some reorganization is proposed in the Sunday school.

Seventh—Pastor Wright preached on "What I Have Written I Have Written," and "God's Call to the Sinner."

North Edgefield—Pastor preached in the morning on "A Visit to Calvary," and at night from Heb. 11: 31. Work progressing on the church. Christmas tree Friday night. Good B. Y. P. U.

Grace—Pastor Creasman preached on "Man's Standard in God's Sight," and "A Plea for God's Standard." 127 in S. S. Fine day. One addition.

Lockeland—Pastor Skinner preached on "Job's Knowledge of the Redeemer." Bro. Bashajian lectured in the evening. One addition. Fine S. S. and B. Y. P. U. Great day.

Rust Memorial—Pastor Foster preached on "More than Conquerors," and "Before an Open Door." Splendid S. S. One conversion during the week.

Belmont—Pastor Ward preached. Very good day, considering the rain.

Eastland—Pastor preached at both hours. Interesting review S. S. lesson. Splendid B. Y. P. U.

Grand View—Pastor Upton preached on "A Trial Balance," and "Influence." Fairly good morning congregation; small night crowd. 111 in S. S.; fairly good B. Y. P. U. One addition by experience and baptism.

Cheap Hill—Pastor Bragg preached in the morning on "A Living Christ." No night service.

Bell Buckle—Pastor Booth had usual services. Two additions by letter. Good S. S.

CHATTANOOGA.

Central—Pastor Grace preached on "The Angels of God Met Him," and "What Should be the Attitude of Christians Towards the Theatre?" Good S. S.

First—Pastor Massee preached on "Forgetting the Past," and "Seeing the King in His Beauty." Two additions. Pastor resigned to accept the call to the First church, Dayton, Ohio. Change will be made about March 1, 1913.

Rossville—The pastor preached on Acts 20:31, and Heb. 9:27. Good interest. Good S. S.

East Chattanooga—Preaching by Rev. Rose in the morning on "Repentance." The pastor preached at night on "The Lost Sheep." 110 in Bible School. The church presented the pastor with \$25 overcoat for Christmas, which was greatly appreciated. Good day.

St. Elmo—Pastor Vesey preached on "Serving God Through Our Fellow Man," and "Turning Over a New Leaf."

Highland Park—Pastor Keese preached on "Ebenzer," and "The Shining Path." One received for baptism. Good congregations. Small S. S. Splendid offering for Orphans' Home.

East Lake—Pastor O'Bryant preached at both services to good congregations. 106 in S. S. Good B. Y. P. U. Good day.

Avondale—190 in Bible School. Pastor Sprague preached at both hours to good congregations. Two conversions at evening hour.

Chamberlain Ave.—Pastor Edwards preached on "The Meaning of Church Membership," and "A Society Tragedy." S. S. increasing. Splendid interest.

Ridgedale—Pastor Richardson preached on "Nebuchadnezzar's Image," and "Nebuchadnezzar's Second Dream." Good congregations. 105 in S. S.

Tabernacle—Pastor Fort preached on "The Judgments," and "Esau and His Birthright." 312 in S. S. Fine B. Y. P. U. Two additions by letter; one baptized.

KNOXVILLE.

First—Pastor Taylor preached in the morning on "The Passing of the Old Year." E. H. Yankee spoke at night on "The House of the Lord." Two received by letter. Three conversions.

Beaumont—Pastor Webb preached on "Reason Why Men Ought to Attend Church," and "Our Salvation." 143 in S. S. Two received by letter.

Gillespie Ave.—T. J. Sexton preached on "Show Thyself a Man," and "Moses' Preference." 124 in S. S. Good congregations.

Broadway—Pastor Risner preached on "Altars for the New Year," and "Unjust Complaints Against the Old Year." 405 in S. S. Great congregations.

South Knoxville—Pastor Bolin preached on "Pennywise," and "The Dying Year." 221 in S. S.; one received by letter.

Bell Ave.—Pastor Mahoney preached on "Another Message for the Coming Year," and "He Could Not be Hid." 527 in S. S.

Immanuel—Chas. P. Jones preached a funeral at the morning service. The pastor spoke at night on "The Overcoming Life." 218 in S. S. 67 in Immanuel Mission; 2 renewals at night. Good Christmas exercises.

Oakwood—Pastor Edens preached on "A Proper Conception of Christ," and "Living on the Right Side." 141 in S. S.; one received by letter.

Mountain View—Pastor Wells preached on "The Religion of Fear or Love, Which?" and "The Perfect Ideal of Life." 201 in S. S.

Lonsdale—Pastor Lewis preached on "A Retrospective View of 1912," and "Man as a Refuge." 180 in S. S. The church presented pastor with a full purse as a Christmas present.

Grove City—Pastor King preached on "The Borrowed Axe," and "Admonitory Counsels for the Concluding Year." Good S. S. and B. Y. P. U.

Euclid Ave.—Pastor Green preached on "The Morning of a New Life," and "The Risen Christ in Our Every-day Life." 100 in S. S. Good services.

Calvary—Pastor Cate preached on "Isaac Offered," and "More than Conqueror." 91 in S. S.

Lincoln Park—Pastor Pedigo preached a sermon to the children in the morning, and at night spoke on "Forgetting." 80 in S. S.

Fountain City—Pastor Davis preached on "Lost Opportunities," and I Kings 20:40. 135 in S. S.

Third Creek—Pastor DeLaney preached on "Vain Worship," and "The Mystery of Life." 103 in S. S. A very good day.

Some weeks ago I closed a successful meeting with Little Doe Church. Bro. C. A. Barker of Benham, Va., assisted in the meeting. We had eight professions. All of them joined and were baptized. I closed another meeting Friday night, Dec. 20, with Babb's Creek Church, and it was a glorious meeting. We had eighteen additions, thirteen by experience and five restored. Eleven were baptized. Others professed that did not join. Bro. James Stout of Elizabethton assisted me in the meeting. He did some good preaching and proved himself to be a good fellow-worker. The work at Butler has started pleasantly, and I am hoping the Lord will use us to do a good work there. Bro. W. D. Hudgins will hold an institute there, beginning Jan. 27 to Feb. 2. I hope to begin a meeting there soon with Bro. J. C. Owen of Canton, N. C.

W. H. HICKS.

Mt. City, Tenn., Dec. 23, 1912.

Since August I have had a standing invitation by some friends to come over into the Buffalo River Country. (If there is a Baptist church on this river from head to mouth, I cannot hear of it.) I came a week ago. Soon the news spread that a Baptist preacher had come. The doors of the Cumberland Presbyterian Church were opened to me very generously. We have held two services at the church each day for eight days. Services at the homes of the people in the afternoon. I have found some few Baptists here and more Baptist sentiment than would be expected where there are old people who never heard more than one or two Baptist preachers preach. The people have heard the truth gladly and have contributed liberally to the work we are doing. I am invited to come back and will come in the spring or summer.

T. RILEY DAVIS, Missionary.

Iron City, Tenn.

I am now located on my new field. Have been here two weeks, and things are looking good. When we tell you that the young people of our church gave the pastor and his wife a severe "pounding" last Thursday night, you will then understand why we are so optimistic.

They know exactly how to treat their pastor here to make him feel like he is appreciated. I have never seen or met a more loyal set of young people in my life, and from all indications this is going to be the greatest year in the history of the church, or at least we hope and pray that it may.

The congregation is increasing at every service, and the interest is growing very rapidly. Pray for us that we may succeed, for this is a great field and it is ripe unto harvest.

H. F. GILBERT.

Oakdale, Tenn., Dec. 24.

SIGN-SEEKERS.

(Matt. 12:38-40.)

By Ben Cox.

The Scribes and Pharisees who asked Jesus for a sign were sticklers, and Jesus knew it. There shall no sign be given, said he, but the sign of Jonah. This experience concerning Jonah is a mighty drama pointing forward to the resurrection of Jesus, just as baptism is a mighty drama pointing back to the same truth. Many would-be critics scoff at the story of Jonah and the great fish. Jesus seems to make a special point of endorsing some of these so-called hard things, as in the case of the Flood, and Lot's wife, and Jonah. Certainly the God who had power to create Jonah can create a fish big enough to swallow him. There are many sign-seekers now, calling themselves by different names; they, like the Scribes and Pharisees, are shut up to the sign of the Prophet Jonah. We are not under obligations to satisfy the mere intellect of man. The Bible reminds us in no uncertain terms that 'the natural man receiveth not the things of the Spirit.' The real trouble with most of the sign-seekers is that they are not willing to believe in Jesus, and use Jonah as an excuse; it is generally found to be the case that he who rules out Jonah rules out Jesus.

THE BAPTIST BIBLE.

I am not always on every side of every thing, but sometimes on one side of one thing. I now allude to the Baptist Bible business. It is too late, however, to discuss a matter after it is already settled, but I am truly sorry that our denomination has published what is denominated "a Baptist Bible."

First, I don't regard the move as a denominational necessity, and if necessity does not demand it—"hands off." Baptists, as independent thinkers, have always been able to put their own construction upon the Scriptures, interpreting them from the original. And this they have done explicitly without calling it a Baptist Book. And hence the Baptist rendering is known to the world without a plenary translation of the entire Book. Let us avoid innovations.

Second, I cannot conceive of (much) better rendering than we have in the "American Standard Revision." It is truly a Baptist Bible, and is so endorsed by Baptist scholars. If so, let us adopt it as our ideal, and not run the risk of bewildering the common reader with a multiplicity of Bibles.

Don't perplex the people with unnecessary (?) diversity. Be sound, but simple. Be correct, but not cumbersome.

Understand, I endorse all the practical and common sense arguments in favor of occasional revision, but let Baptists beware and not lead the van in too many things.

W. T. USSERY, A.M.

Columbia, Tenn.

10,000 SUBSCRIBERS.

It has come to be a maxim that the readers of our denominational papers are the givers to our denominational work. They are the ones who know about our denominational work, and who are interested in it. Give us 10,000 subscribers to the Baptist and Reflector, and you will see:

\$60,000 for State Missions,
50,000 for Foreign Missions,
40,000 for Home Missions,
25,000 for the Orphans' Home,
5,000 for the Sunday School Work,
5,000 for Ministerial Education,
5,000 for Ministerial Relief; with probably
50,000 for Christian Education, and
50,000 for the Baptist Memorial Hospital.

Try it and see.

I have recently closed the seventeenth revival meeting, which I have conducted since beginning evangelistic work ten months ago. My last meeting was held with Three Springs church, near Russellville, where we had a glorious revival. The Lord has blessed my work this year. I have witnessed several hundred conversions this year. I am in the evangelistic field for 1913, and would like to correspond with any pastor desiring my services. If you want me to hold a meeting, please write me at an early date, stating the time you will need me. My next meeting will be with Cedar Creek church, near Morristown, Tenn., beginning next Sunday.

JOHN HAZELWOOD.

Dayton, Tenn.

MISSION DIRECTORY.

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

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

Foreign Mission Board—Rev. R. J. Willingham, D. D., Corresponding Secretary, Richmond, Va.; Rev. C. D. Graves, Nashville, Tenn., Vice-President for Tennessee.

Sunday School Board—J. M. Frost, D. D., Corresponding Secretary, Nashville, Tenn.; A. U. Boone, D.D., Memphis, Tenn., Vice-President for Tennessee.

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

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

Orphans' Home—C. T. Cheek, Nashville, Tenn., President; W. J. Stewart, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. W. J. Stewart, 2141 Blakemore Ave., Nashville, Tenn., Secretary, to whom all communications should be addressed. Address all supplies to the Tennessee Baptist Orphans' Home, Callender Station, L. & N. R. R. Prepay freight. Express packages should be sent to Nashville, care Rev. W. J. Stewart.

Baptist Memorial Hospital—Rev. Thos. S. Potts, D.D., Financial Secretary, Memphis, Tenn., to whom all funds and communications should be directed.

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

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

Tennessee College Students' Aid Fund—Rev. H. H. Hibbs, D.D., Financial Secretary, Murfreesboro, to whom all communications should be addressed; Geo. J. Burnett, President, Murfreesboro, to whom all money should be sent.

THE INSTRUMENTS TO BE USED IN STATE MISSIONS.

By J. W. Gillon, Cor. Sec. & Treas.

In two former articles I have undertaken to define missions and to point out the ideal at which all missions aim. In this article I am to discuss the special Scriptural instruments that are to be used in reaching the ideal or aim in missions. The special passage to be interpreted is Ephesians 4:11, "And He gave some apostles and some prophets and some evangelists and some pastors and teachers."

1. The first instrument here mentioned as an instrument in mission work is the apostle. We do not need to discuss this servant of God and the church at any great length. He belonged to the early infant church. According to Scripture, the essentials to apostleship were that a man

should see Christ for himself and get his message direct from Christ. Men who experienced both of these things were the earliest servants of the church and of Christ in doing mission work. They laid well, broad and deep the foundation of the church. On the foundation laid by these all other servants have builded. With the passing of the first century after Christ every apostle passed off of the stage of activity. We have none who may today, in the Scriptural sense, be called apostles.

2. The second servant mentioned by the text is the prophet. The New Testament prophet, according to Paul's definition, is a man who speaks to the edification, exhortation and consolation of men. He is not a seer as was the Old Testament prophet, but for the practical purposes of the Kingdom he fills a more important place in the Kingdom's on-going than did the prophet of the Old Testament. Without this man in its mission endeavor the church would have been practically powerless in the years gone by. Such man as a prophet God has given to the church in every generation. He is still giving such men and will continue until Christ comes to give such men. The New Testament prophet has been a mighty man in the hands of God in Kingdom building. We may not be able to pick out every prophet that God has among His servants today, but that he has them we may be sure. Here and there a man becomes so distinctly a prophet as that even the men of his own day and generation may recognize him. The church might well go to prayer often asking God that he increase the number of prophets among the servants of the church.

3. The third of these instruments mentioned by the text is the evangelist. This text is not the only one that mentions this man. It will be to our profit to study what the New Testament has to say with reference to the evangelist, his message and his mission.

There are not many evangelists mentioned in the New Testament. There is one, however, that is mentioned with favor. In Acts 22:8 we read as follows: "And on the morrow we departed and came unto Caesarea, and entering into the house of Phillip, the evangelist, who was one of the seven, we abode with him." This passage merely mentions the fact that Phillip was an evangelist.

We have another passage, however, that mentions the same man and has some things to say with reference to what he did as an evangelist. The passage to which I refer is Acts 8:4-13, which reads as follows: "They, therefore, that were scattered abroad went about preaching the Word, and Phillip went down to the city of Samaria and proclaimed unto them the Christ, and the multitudes gave heed with one accord unto the things that were spoken by Phillip when they heard and saw the signs which he did, for from many of those that had unclean spirits they came out crying with a loud voice, and many that were palsied and that were lame were healed, and there was much joy in that city. When they heard Phillip preaching good tidings concerning the Kingdom of God in the name of Jesus Christ they were baptized, both men and women."

There is a further passage concerning this same man and this is found in Acts 8:26-40: "But an angel of the Lord spake unto Phillip, saying, Arise and go down toward the south, unto the way that goeth

Years of Suffering

Catarrh and Blood Disease—Doctors Failed to Cure.

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

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

down from Jerusalem unto Gaza, the same is desert. And he arose and went, and behold a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who was over all of her treasure, who had come to Jerusalem to worship, and he was returning and sitting in his chariot and was reading the prophet Isaiah, and the Spirit said unto Phillip, go near and join thyself to this chariot, and Phillip ran to him and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? And he said, how can I except some one should guide me, and he besought Phillip to come up and sit with him." The passage of Scripture which he was reading was Isaiah 53:7, and following. "And the eunuch answered Phillip and said, I pray thee of whom speaketh the prophet this, of himself or some other man, and Phillip opened his mouth and began from this Scripture and preached unto him Jesus."

These passages taken together give us some conception of the early evangelist and his mission, as interpreted by him and put into practical effect.

(1.) We learn, first that Phillip's evangelism consisted in part in preaching the Word. This early evangelist was a deacon-evangelist and not an ordained preacher. This early deacon-evangelist did not preach philosophy, nor psychology, nor man's vain reasoning. He had a message from God and he looked upon himself as a messenger sent from God. The message which he delivered was to him the very Word of God. Such a preacher endowed with the Spirit would be no mean power in the changing of the lives of men in any age.

(2.) From this passage we learn, in the second place, that Phillip interpreted his business as an evangelist to be to preach Christ, for the passage says: "Then Phillip went down to the city of Samaria and preached Christ unto them." Anything that men might say concerning the special features of this preaching, the mannerisms of the preacher, the language, etc., would be mere surmise. In this distant day from the time in which this preacher presented Christ unto the people it is difficult for us to so clear our minds of conditions and facts that prevail in our own day as to enable us to conceive of the real simplicity of the message that Phillip delivered. Without doubt, Phillip did not stop to argue the Deity of Christ. To him this was assumed. Most certainly he preached Him as God without feeling called upon to undertake to prove it. Nor did he likely feel that it was necessary for him to prove the resurrection. To him this was not a question. It was a settled fact. It was one of the great verities of his faith. We can easily conceive that he held Him up as a great pattern man, the real God who gave life upon the tree that men's lives might not be exacted of them for their transgressions. We

cannot think of his delivering this message without having our hearts burn within us. Surely this is the message of the evangelist of today if he is to be a mighty factor in the mission work of the church.

(3.) From this passage we learn that for Phillip to be an evangelist meant to him that he was to preach the good tidings concerning the Kingdom of God. We read: "But when they believed Phillip preaching the things concerning the Kingdom of God." The Kingdom which Phillip preached was not the outward, visible Kingdom, but the reign of God in the individual heart and life. It is that Kingdom set up within the man which makes him the subject of God by inner heart impulse and not by outward ironclad rule. In a matchless way this early deacon-preacher would persuade men that the greatest King of time was the King that reigns above, and the greatest subject of earth is the man subject to the King of Heaven. This is yet the business of the evangelist. He is to hasten the coming of the Kingdom of God in the individual life and the doing of the will of God by the individual.

(4.) We further learn from this passage that to Phillip being an evangelist meant that he must preach the things concerning the name of Jesus, for the passage says: "And when they believed Phillip preaching the things concerning the Kingdom of God and the name of Jesus Christ." Phillip had no theme that began so far away from Christ as that it could not end with Christ. There was no subject in the sphere of his religious thinking that did not center itself in Christ. There was no message worthy the proclaiming that did not arise through Christ and His name. In one of the cases he got his text from the eunuch on the roadside and preached a mighty message and effectual, for it ended in the eunuch's believing and being baptized in the same hour.

(5.) We further learn from this passage that to Phillip to be an evangelist meant that he should baptize those that came to believe on Jesus Christ, for after the eunuch had believed, as they rode quietly along the roadway, the eunuch beheld much water and said, "What doth hinder me to be baptized? And he commanded the chariot to stand still, and they both went down into the water, both Phillip and the eunuch, and he (that is, Phillip) baptized him." Although Phillip was not an ordained preacher, he counted it a part of his duty as an evangelist to complete, as far as possible, the mission work begun in the life of the eunuch.

These passages will have much light thrown on them by studying them in comparison with Ephesians 4:11-15. As already indicated in two articles that have gone before this, the purpose of each one of the instruments mentioned in this passage is the "perfecting of the saints unto the work of ministering unto the building up of the body of Christ until we all attain unto the unity of the faith and of the knowledge of the Son of God unto the full-grown man, unto the measure of the stature of the fullness of Christ, that we may be no longer children tossed to and fro and carried about with every wind of doctrine by the sleight of men in craftiness after the wiles of error, but speaking the truth in love may grow up in all things unto Him who is the head, even Christ."

It can be seen at once that the

(Continued on page 14.)

WOMAN'S MISSIONARY UNION.

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

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

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

"And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10:16.

"How soon the millenium would come if the good things people intend to do tomorrow were only done today."

"If when in your endeavor to achieve a high purpose you meet with misunderstanding and apparent defeat, let your solace be found in the memory of Him whose mission on earth culminated in Calvary."

WOMAN'S MISSIONARY UNION GREETINGS FOR 1913.

DAILY NEARNESS TO CHRIST.

"O, Jesus, Christ, grow Thou in me,
Let all things else recede;
My heart be daily nearer Thee,
From sin be daily freed,
Let me Thy living image be
In joy, aye sorrow too;
More of Thy glory let me see,
Thou Holy, Wise and True."

A MESSAGE TO THE TENNESSEE W. M. U. SOCIETIES.

Thursday, January 9, will be observed by all Women's Foreign Missionary Societies of all denominations as a day for special, united prayer for foreign missions. The day will occur during our Week of Prayer. Note it, will you? Give a time to the observance and urge that every woman in every society regard the opportunity. Let fervent prayer be offered for all foreign mission work.

How has the year of 1912 gone with you? Has it brought you into the fuller, nearer companionship of our compassionate Father? Has it truly been "one more year's work for Jesus?" It means "one less of life" for each of us. May we apply, anew, our hearts to wisdom, in the dawning of this new year. May it bring to us the grace of courage, the virtue of patience, the beauty of holiness, the strength of endurance, and the conscious guidance, along a plain path, of the Lord of our lives.

This is my New Year wish for you!
M. B. WHEELER.

The above words of greeting from our dear President are worthy of especial notice. How, indeed, has the year 1912 gone with us?

If, with its close we are not living in closer companionship with our dear Master than at its beginning, truly it has been a year of grievous failure and loss.

The Christian life is a life of progress—progress in knowledge and experience. We either go forward or backward; there can be no standing still. What impression have we, as individual Christians, made during the past year, in our churches, societies, and homes? Consciously and unconsciously we extend an influence—but for what? For whom?

These are serious, solemn thoughts and should drive us in deep humility to the secret place of prayer. There alone with God, let us search out our hearts and acquaint ourselves with

our real selves. It will be painful—for the truth often hurts—but it is the only way to get adjusted. Some one said, "To know God is to utterly sacrifice self." One good, honest glimpse of ourselves makes us to utterly long after God. Let us see to it that the coming year finds that for each of us "Heaven is nearer and Christ is dearer" than ever before.

"And closer yet and closer the golden bonds shall be,
Uniting all who love our Lord in pure sincerity;
And wider yet and wider shall the circling glory glow,
As more and more are taught of God that mighty love to know."

"Now, onward, ever onward from strength to strength we go,
While grace for grace abundantly shall from His fulness flow,
To glory's full fruition, from glory's five taste here,
Until His very presence crowns our happiest New Year."

COMMENTS—THAT'S ALL.

The Week of Prayer for World-Wide Missions is close upon us. Instead of giving the whole week to the study of China and China's needs, as formerly, only one day is given to this subject. Wednesday, Jan. 8, is the day set aside for consideration of our yellow brother, and this is also the day for the ingathering of our annual Christmas offering. A good way to begin the week is to have the pastor preach on "World-Wide Missions" on Sunday morning, Jan. 5, as suggested in our program. This will give an emphasis to the whole program that nothing else can. It's such a help, and such an inspiration, too, to have a pastor who fully endorses the work of our W. M. Societies, and who is willing to show his faith by his works. Our Young People's Societies are to be brought into prominence, which accounts for the fact that there is no program for the W. M. S. on Sunday afternoon and the following Saturday. These two afternoons are for the young people, and it would be well for us older children to attend their meetings and learn what we can from them. Thursday's study of Adoniram Judson—a thrice blessed man!—will be instructive and entertaining, too. (It's such a comfort when business and pleasure go hand in hand. Too rare an occurrence, alas!) Just one hundred years ago, on Sept. 6, 1812, he and his wife were baptized at Calcutta. His son, Edward Judson, has said, in regard to this event, "In 1812 the Baptists of America were a scattered and feeble folk, and lacked solidarity. There was little or no denominational spirit. The summons of the foreign field shook them together. The baptism of Adoniram Judson proved to be the crystallizing touch."

Altogether the whole program is a fine one, and if our dear women enter into the spirit of it, it will prove one of the most helpful weeks of prayer ever observed by our W. M. U.

GLEANINGS ABOUT CHINA.

China claims it will take 1,000,000 schools to accommodate the children of school age.

There are now 35,188 educational institutions in China.

The Southern Baptist Convention established the first of its missions in any country in China in 1845.

We have 140 missionaries divided among North, South and Central China Missions.

The new government is determined to deal severely with various forms

I Will Stake This Medicine Against Your Time

A Few Days Will Be Sufficient to Prove That You Are Curable

A few minutes of your time for a few days and I will demonstrate to you, without expense to yourself, that I have a medicine that drives Uric Acid poison from the system and by so doing cures kidney trouble, bladder trouble and rheumatism. I don't ask you to take my word for it, but simply want you to let me send you some of this medicine so that you can use it personally.

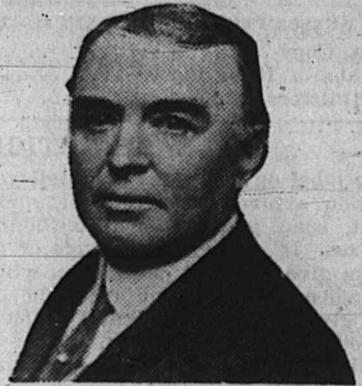
I am trying to convince sufferers from these diseases that I have something far better than the usual run of remedies, treatments and such things, and the only way I can demonstrate that fact is to go to the expense of compounding the medicine and sending it out free of charge. This I am glad to do for any sufferer who will take the time to write me. Understand, I will not send you a so-called "sample, proof or test treatment," nor will I send you a package of medicine and say that you can use some of it and pay for the rest, but I will send you a supply free of charge and you will not be asked to pay for this gift nor will you be under any obligations.

All I want to know is that you have a disease for which my medicine is intended, as it is not a "cure-all," and I give herewith some of the leading symptoms of kidney, bladder and rheumatic troubles. If you notice one or more of these symptoms you need this medicine, and I will be glad to send you some of it if you will write me the numbers of the symptoms you have, give your age, and your name and address. My address is Dr. T. Frank Lynott, 9154 Deagan Building, Chicago, Ill. You promise me nothing; you pay me nothing for it. All I ask, so there shall be no mistake, is that you send me the numbers of your symptoms or a description in your own words, and that you take the medicine according to the directions I send you. It is my way of getting publicity for my medicine so that it will become widely known.

You will agree when you have used it that it dissolves and drives out uric acid poison. It tones the kidneys so that they work in harmony with the bladder. It strengthens the bladder so that frequent desire to urinate and other urinary disorders are banished. It stops rheumatic aches and pains immediately. It dissolves uric acid crystals so that back and muscles no longer ache and crooked joints quickly straighten out. It reconstructs the blood and nerves so that you soon feel healthier and more vigorous, sleep better and eat better and have energy through-

out of crime and disorder. All the gambling places, opium dens and houses of ill fame have been closed in Kong Moon. May this good work spread all over China's vast domain and not stop until it reaches Tennessee!

Dr. Sun Yat Sen recently said: "I call upon the churches to help in the establishment of the new government. The Republic cannot endure unless there is that virtue and right-



DR. T. FRANK LYNOTT

Who Will Send Medicine to Anyone Free of Charge.

out the day. It does all this, and yet contains nothing injurious and is absolutely vouched for according to law.

Sufferers from these dreadful and dangerous diseases can surely afford to spend a few minutes each day for a few days to demonstrate to their own satisfaction if they are curable, especially when you consider no expense is involved, and I willingly give you my time and my medicine. All any fair-minded afflicted person wants to know is if a certain thing will cure HIM or HER, and here is an opportunity to find out without cost, obligation or important loss of time. THESE FEW DAYS may be the turning point in your life.

All who are interested enough to write me for the free medicine will also receive a copy of my large illustrated medical book, which describes these diseases thoroughly. It is the largest book of the kind ever written for free distribution, and a new edition is just being printed. I will also write you a letter of diagnosis and medical advice that should be of great help to you; but, in order to do this, I must know that you need my medicine. Write me the numbers of the symptoms that trouble you, and your age, and I will promptly carry out my promises. Show an inclination to be cured and you will be.

THESE ARE THE SYMPTOMS.

- 1—Pain in the back.
- 2—Too frequent desire to urinate.
- 3—Burning or obstruction of urine.
- 4—Pain or soreness in the bladder.
- 5—Prostatic trouble.
- 6—Gas or pain in the stomach.
- 7—General debility, weakness, dizziness.
- 8—Pain or soreness under right rib.
- 9—Swelling in any part of the body.
- 10—Constipation or liver trouble.
- 11—Palpitation or pain under the heart.
- 12—Pain in the hip joint.
- 13—Pain in the neck or head.
- 14—Pain or soreness in the kidneys.
- 15—Pain or swelling of the joints.
- 16—Pain or swelling of the muscles.
- 17—Pain and soreness in nerves.
- 18—Acute or chronic rheumatism.

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1912.

It has been a memorable year—memorable for its
 calamities—the Mississippi floods, the Titanic disas-
 ter, various railroad wrecks, earthquake in Mexico,
 tidal wave in Japan; memorable for its wars—the
 Balkan war, which was the boiling over of the wrath
 which had been accumulating through seven centuries
 of injustice and oppression; the rapid and surprising
 successes which attended the arms of the Allies, lead-
 ing to an armistice, and proposal of terms of peace,
 which, however, have not been agreed upon; the
 Mexican insurrection, which drags its slow lengths
 along, and seems as if it will never come to an end,
 unless the United States shall intervene and compel
 peace; rumors of wars far greater than these wars
 between the European nations, with the Triple Alli-
 ance on one side and the Triple Entente on the other
 —Germany, Austria, Italy against England, France,
 Russia. If such a war should come and armed prep-
 arations are now being made for it by these different
 nations—it will be the greatest war of all history,
 rivaling the largest number of nations, with the larg-
 est number of soldiers and producing inevitably the
 most momentous results of any war that the world
 has ever known. God grant it may be averted. But
 in the year 1912 the war cloud was very dark and
 threatening.

At home the year has been marked by a quadren-
 nial national election, which, including the primary
 and the regular campaigns, held the interest of the
 country for nearly the whole year, and which result-

ed in an overwhelming victory for one party. It was
 a complete revolution of the government, and yet was
 a bloodless revolution, and all the more because of its
 completeness.

While the floods in some sections injured crops,
 yet, taking the country over, the crops have been
 quite good. The prices also have been high, so that,
 on the whole, the country is in an unusually prosper-
 ous condition. Altogether, it has been a year long to
 be remembered.

But what about ourselves? What has the year
 meant to us, not only from a material standpoint, but
 in a spiritual way? Have we grown in grace any
 during the year? Are we better men and better wom-
 en now than we were at the beginning of the year?
 Have we done any good during the year? Have we
 relieved any poor, helped any sick, comforted any
 sorrowing, saved any soul?

1913.

The date of this paper is January 2, 1913. An-
 other year has gone—gone with all its hopes and all
 its fears, all its successes and all its failures, all its
 joys and all its sorrows—gone irrevocably. There is
 not one of us probably but who would be glad to
 wipe out some of the record of the past year, if pos-
 sible. But it cannot be done. It has gone up on
 high, to confront us at the Judgment Day. But while
 we cannot change the record of the past, we may be
 able to make a different record for the future. An-
 other year means another opportunity. Let us make
 use of it. What the year 1913 holds in store for any
 of us no one can tell. God alone knows.

"The future's great veil our breath fitfully flaps,

And behind it broods ever the mighty *perhaps*."

Let us face that future with an earnest purpose
 to live better than we have ever lived. Forgetting
 the things that are behind, let us press forward, with
 new zeal, new hopes, new ambitions, new courage,
 toward the mark of the prize of the high calling of
 God in Christ Jesus our Lord.

And may God's blessings rest in richest abundance
 upon every reader of the Baptist and Reflector dur-
 ing the coming year.

FIFTH SUNDAY MEETINGS.

We attended two of them. The first was that of
 the Friendship Association at Alamo, where we spent
 Saturday. There was a good attendance. The
 preachers present were Brethren J. T. Barker, R. J.
 Williams, W. A. Gaugh, R. E. Downing, U. A. Ran-
 som, H. D. Clift, J. E. McAliley, R. P. Mahon and G.
 M. Savage. The program was an interesting one, but
 the discussion was considerably marred by an un-
 pleasant wrangle over mission methods, which lasted
 most of the day.

Alamo is the county-seat of Crockett County. Since
 the coming of the Birmingham & Northwestern Rail-
 way it has taken on new life and is growing rapidly.
 This is true also of the Baptist church. It now has
 a membership of about 75, among them some of the
 best people in town. Rev. J. T. Barker has recently
 been called as pastor. He is a most excellent man
 in every way and is doing a good work.

From Alamo we ran up to the Fifth Sunday meeting
 of the Central Association in session at Gibson, where
 we spent Sunday. We learned that they had a fine
 day Saturday. Despite the continuous rain of Sun-
 day there was a fairly good attendance. A number
 of visitors had gone home, but among those present
 Sunday were Brethren H. W. Virgin, J. W. Dickens,
 H. E. Watters, — Boston, John H. Carr and A. R.
 Dodson.

The discussions were quite interesting. The paper
 by Brother Dodson on "Best Method of Conducting a
 Sunday School," the speeches by Brethren J. W.
 Dickens on "The Organized Sunday School," H. W.
 Virgin on "Our Home Mission Task," and H. E. Wat-
 ters on "The Educational Value of Our Foreign Mis-
 sion Work," were among the best we ever heard on

an occasion of the kind. The sermon by Brother
 Dickens on "The Visit of the Wise Men to the Child
 Jesus," was also very fine.

Under the efficient ministry of Pastor J. A. Car-
 mack the saints at Gibson have recently erected a
 handsome house of worship. It is, we believe, the
 nicest house of worship we have ever seen in a town
 of that size anywhere. It is substantial, commodious,
 ornamental, and has fine acoustic properties. We
 enjoyed being in the hospitable home of Brother J.
 T. Warmath.

BETHLEHEM.

There is no question that Bethlehem is the birth-
 place of Jesus. Of this we may be certain. It is one
 of the few authentic places in all Palestine. Situat-
 ed somewhat out of the line of travel, from east to
 west, and also from north to south, it has been left
 untouched by the ravages of war for the 1900 years
 since the stirring events which occurred there on that
 Christmas night in the long ago. The houses, being
 constructed of stone, cannot burn and do not readily
 decay. And so it is probable that the present Beth-
 lehem is practically the same Bethlehem as in the
 time of Jesus, of David and of Ruth. It is now a
 city of some 8,000 inhabitants. It is a matter of
 much gratification to know that it is

A CHRISTIAN CITY.

Of its 8,000 population nearly all are Christians,
 at least in name. It is said there are no Jews there
 at all, and only seven Mohammedans. This is true
 also of Nazareth, though not to so great an extent
 as of Bethlehem. It seems very appropriate that the
 place of our Saviour's birth and the place where he
 spent most of his life should now be inhabited pre-
 dominantly by his followers after 1900 years. As a
 result Bethlehem and Nazareth are the nicest cities
 in Palestine—if such an expression can be applied to
 any city in that country. There is less poverty, less
 misery, less squalor, less dirt, less ignorance in them
 than in any other city in Palestine proportionately.
 Bethlehem especially has the reputation of being the
 most orderly, contented and industrious community
 in all Palestine. It is also the cleanest. The pave-
 ments in the main part of the city are swept and
 sprinkled daily—think of that for Palestine—the
 houses are neatly whitewashed, the courtyards are
 kept clean, and a visitor misses, much to his gratifi-
 cation, the horrible stench usually encountered in
 other cities, such as Jerusalem, Hebron and Shech-
 em. The 8,000 population are almost entirely de-
 pendent on tourists and pilgrims and the manufac-
 ture of religious emblems. It is said that at least
 4,000 men, women and children, out of the 8,000 pop-
 ulation are engaged in manufacturing rosaries, cru-
 cifixes and other articles of olive and sandal wood
 and mother of pearl. The mother of pearl work, es-
 pecially, is famous. It is very beautiful, and at the
 same time remarkably cheap. Millions of rosaries
 are shipped from Bethlehem annually to all parts of
 the world, and millions of crucifixes of ivory, moth-
 er of pearl, olive wood, sandal wood, cedar, lava,
 marble, alabaster and other materials are made and
 sold to tourists or exported.

THE PEOPLE.

The people of Bethlehem look happier and more
 intelligent than those of other cities, and the women
 are considered the most beautiful in Palestine. Both
 the Roman and Greek Catholic churches have
 schools for boys and girls. There is a school for
 girls and also a seminary for training teachers con-
 ducted by the British Mission. A German Protestant
 church has a school for boys and one for girls. The
 Mohammedans, you know, do not believe in the edu-
 cation of women. Not one in a thousand Moham-
 medan women can read. So much for the uplifting
 influence of Christianity, even when imperfectly
 practiced and when surrounded by the grossest igno-
 rance and superstition.

THE CAVE.

We said that there is no doubt of the location of Bethlehem. The same is true to a large extent with regard to the exact site where Jesus was born. Luke tells us that when Mary brought forth her first born son she "laid him in a manger, because there was no room for them in the inn." Justin Martyr, born only a short while after the death of the Apostle John, says distinctly that the birth of Christ occurred in a "certain cave close to the village of Bethlehem." A century later Origen states that the cave and the manger were still shown, and that the fact of the birth there and the place of the birth were a matter of notoriety, even among the heathen. Eusebius and Jerome in the fourth century both confirm the belief in this cave as the site. Jerome went so far as to take up his residence in a grotto near it, spending 30 years there in literary work.

And thus we have the tradition in unbroken succession, coming down from the second, third and fourth centuries that this cave was indeed the very place of our Saviour's birth. To sum up: We know that Jesus was born in a stable, because there was no room for his parents in the inn, which was crowded with visitors coming to be enrolled. We know that the stable was situated in the village, and that it was probably a cave, as Justin Martyr says it was. We know that the location of the village has not changed, because there is no other place convenient for it. There being but the one cave in the village it must have been this one.

THE CHURCH OF THE NATIVITY.

In 330 what is known as the Church of the Nativity was erected, it is said, by order of the Emperor Constantine, who, as you remember, had just been converted to Christianity, and who showed the zeal of a new convert by erecting this church in Bethlehem, and the Church of the Holy Sepulchre in Jerusalem. Unlike the latter, the Church of the Nativity has not been destroyed. It is believed that the church now standing is practically the same building as the one erected by Constantine, or at least that the oldest part of it is. It has undergone, in the 1600 years since its erection, numerous repairs and restorations, the earliest in 550 by Justinian. In this church, on Christmas day, 1101, Baldwin I of Crusade fame, was crowned King of Palestine. He would not be crowned in Jerusalem, because he said he was not worthy to be crowned with a crown of gold where his Lord had worn a crown of thorns. He and his successors held Palestine for nearly a century, until utterly overthrown by Saladin in 1187. In the twelfth century the Byzantine conqueror, Manuel Comenes, at large expense, caused the walls to be adorned with beautiful gilded mosaics, traces of which may still be seen. In 1482 the roof, which had become dilapidated, was repaired, Edward IV, of England, giving the lead for the purpose, and Philip of Burgundy the pine wood for the beams. The wood work was executed by artificers of Venice. Near the end of the seventeenth century the Turks stripped the roof for lead with which to make bullets. By a special concession the Greek Catholic church obtained possession of the Church of the Nativity in 1672, which they held undisputed for nearly two centuries, until in 1852, through the influence of Napoleon III the Roman Catholics were made co-proprietors in it. Since then there has been the interest rivalry between the two sects with regard to the church, each objecting to the slightest encroachment by the other upon their own territory and prerogative. The Church of the Nativity does not present a very attractive appearance from an exterior view. It is a large, irregular and ugly pile of buildings extending along the ridge of a hill east and west. It includes three convents owned by the Roman Catholic, Greek Catholic and Armenian churches. It is said that at one time a stately portico ornamented the front of the church, but it was torn away by the Persians or other barbarians, and has never been re-

placed. This explains why the front of the church looks like a blank partition wall of an ordinary brick building. It is unplastered and unpainted. In 1482, when Edward IV of England, and Philip of Burgundy, repaired the roof, they erected the buttresses which now prevent the wall from falling.

THE INTERIOR.

The interior of the church is more attractive. It has a double row of 44 monolithic columns with Corinthian capitals. The upper part is lighted by windows. The

CHAPEL OF THE NATIVITY

is reached by 15 stone steps downward. This is the actual cave or grotto where it is believed that Christ was born. It is 38 feet long, 12 feet wide and 10 feet high. It is lighted by 32 lamps. The floor is of marble and the walls are lined with marble. In a deep recess in the wall, sunk into the pavement is a silver star, encircled by the inscription: "Hic de Virgine Maria Jesus Christus Natus est," "Here Jesus Christ was born of the Virgin Mary." Just above the star are 15 lamps kept perpetually burning, six of which belong to the Greek Catholics, 5 to the Armenians and 4 to the Roman Catholics.

Descending three steps we come to

THE CHAPEL OF THE MANGER.

This is the traditional location of the manger in which the Christ child was laid. The original manger was carried to Rome by Queen Helena, and is now in the Cathedral of St. Maria Maggiore at Rome. It is exposed Christmas when the annual adoration is offered. In the place of the original manger is one of white and brown marble, surmounted by a crude picture and a number of pendant lamps. In the Chapel of the Nativity is also the Chapel of the Holy Innocents, where it is said several children, who had been concealed here to escape the wrath of Herod, were found and killed; the Altar of the Adoration of the Magi; and farther on the Altar and Tomb of Eusebius, the Tomb of Jerome and the Chapel of Jerome. (This was intended for last week's issue, but was crowded out. It may be of interest now.—Ed.)

TWO MILLION BOYS AND ONE MILLION GIRLS.

Dr. F. J. Tyler, of Erwin, writing in the Nashville Tennessean, says: "There is a great deal said in some quarters about the State needing a business administration just now. That sounds well. It would sound better if it were not so hollow. What is the real business—or should be—of a State or nation? Is it simply to make money—construct railroads and develop other industrial enterprises? These are very important and have their place in building up a State or nation. But they are only means to an end, viz.: the turning out good and useful men and women. It should be the aim of the State to develop every boy into a first-class man, and every girl into a first-class woman. This can not be done where you have the open saloon. Rum, ruin and rags go together. It takes every thirty years 2,000,000 fresh boys and 1,000,000 fresh girls to run the saloon business."

These figures sound large, and yet they are none too large. As a matter of fact, they have been verified by statisticians and physicians, and upon their authority we have many times given these figures in speeches, except we stated that there are 100,000 lives destroyed every year through strong drink, about two-thirds of them boys and one-third girls. Multiply these figures by thirty and you have the figures given by Dr. Tyler. Awful? Of course it is awful. And yet that is the tribute which we pay to the liquor traffic every year. Shall we continue to pay that tribute? In Grecian Mythology there was a story of a minotaur which came up out of the sea every year and demanded and received the tribute of the brightest youth of the land. But this minotaur of the liquor traffic is not satisfied with one youth. It demands 100,000 of them every year, 3,000,000 in a generation.

RECENT EVENTS

Dr. M. A. Jenkins, pastor of the Twenty-second and Walnut Street church, Louisville, Ky., has declined the call to the First church, Moultrie, Ga.

Rev. P. W. Carney of Springfield was in the city last week. Brother Carney is the popular pastor of several churches around Springfield. He is also the efficient Moderator of the Cumberland Association.

It was a pleasure to have a visit last week from Prof. John Bryan, Jr., of Shop Spring. Prof. Bryan is a prominent member of the Shop Spring church. For some years he was clerk of the New Salem Association.

We received last week a copy of the alumni edition of the Union University Bulletin. In addition to a number of interesting alumni notes it contains a roll of the alumni of the University which is quite interesting.

In renewing his subscription Dr. H. P. Fitch requests us to change the address of his paper from Atlanta, Ga., to McDonald, Tenn. He returns to take charge of Mineral Park Springs. We are glad to have him back in the State.

On accepting the position of District Secretary of the Foreign Mission Board, Rev. C. D. Graves resigned as Vice-President of the Board for Tennessee, and Dr. J. C. Massee, pastor of the First Baptist Church, Chattanooga, has been elected in his place.

The American Baptist Publication Society, Philadelphia, has published in tract form Professor F. L. Anderson's address on "The Future of the Baptists." It aroused great interest, and can be obtained from the society for five cents, or by mail for six cents.

Rev. H. P. Fitch has resigned the pastorate of the Woodward Avenue church, Atlanta, Ga., and returned to his summer resort place at Mineral Park, Tenn. He will make his permanent home at the Park, which will be his headquarters, and re-engage in evangelistic work. He will be ready to respond to requests for his services after January 15.

Rev. W. N. Rose, who recently resigned the pastorate of the Alton Park Church, Chattanooga, has been called to Dunlap for two Sundays and Pikeville and Whitwell for one Sunday each. These are three of the best churches in Sequatchie Valley Association, and they offer a fine opportunity. Brother Rose will live at Dunlap.

Mr. J. H. Wright, Jr., and Miss Mary Tommie Stephens were married on December 25th at the home of the groom's father, Rev. J. H. Wright, pastor of the Seventh Baptist Church. Mr. Wright is a fine young man. His bride is highly spoken of. We trust that the happiness which they now enjoy may grow only greater as the years go by.

In requesting us to change the address of his paper from Clinton, Tenn., to Ridge Spring, S. C., Bro. I. G. Murray writes: "We sorely regret to again leave Tennessee. I regard this as one of the best fields in the State. The outlook was never more hopeful. I thank you for your kind words. Heaven's blessings upon you." And you. "Don't forget to come back home."

We published last week a clipping from the Lincoln County News telling of the resignation of Dr. W. J. Cambron, pastor of the Baptist church at Fayetteville. A prominent member of the church says of him: "He is a strong preacher, a splendid pastor and a most excellent gentleman." Dr. Cambron is thinking of engaging in evangelistic work, for which he is peculiarly fitted, and in which he has been quite successful.

"The death of Brother E. G. Vick will bring sorrow to many souls. Many years of his useful life were spent in our State, where probably his greatest work was accomplished. He was a man of consecration and convictions, and was willing to spend, and be spent in the Master's service. A close student, and with considerable pulpit ability, his sermons were both interesting and edifying. Best of all, he was a Gospel preacher and teacher."—Western Recorder.

"Rev. A. E. Booth, D.D., Ph.D., now pastor of the Baptist church at Bell Buckle, Tenn., the home of the famous Webb school, is on a visit to this, his native State, being called on the pleasant mission of officiating at the marriage of his sister, Sudie, to Mr. Floyd Gabriel, of Statesville, at Elkin, December 21. Though having had good success in school work, ascending from district school to University presidency, he is devoting himself to pastoral labor exclusively, and is both happy and useful in his ministry."—Biblical Recorder.

The Home Page

THE CONFESSION OF MISTER C. I. GARETTE.

By Billie.

Did I ever tell you of my dream that I had when I was lying out under the old oak tree one hot, summer day? I am going to tell it to you, then.

It was just after dinner, and I was feeling awfully sleepy. So, I got one of ma's old quilts that she doesn't care much for and took it out under the old oak tree in the front lot. I spread it down for a pallet, and it wasn't long until I began to have a strange experience.

A little, old man, not half as big as my little finger, came running right up to my ear and began shouting as loud as he could at me. I looked at the comical little fellow, and said, "Say, what do you want to come around here this time of day, when I'm so sleepy I can't keep my eyes open? Who are you and what do you want?"

The little fellow got closer and tried to shout a little louder: "See here, pard, I am Mr. C. I. Garette. I am especially fond of boys, and, in fact, I spend most of my time with boys and men. Can't you do a little favor for me, and I will do something for you?"

It was funny to see that curious little fellow right there shouting in my ear and promising to do something for me if I would do something for him. So I thought it would be interesting, too, for me to find out just what he wanted me to do, and I said: "Well, my little friend, what can I do for you?" Then he jumped up and down, clapping his hands, and I think I noticed a little smile, but, of course, it was a very tiny one, for his face wasn't a bit bigger than a lady-pea. "I'm so glad I've found a friend," said he, "I want you to take me in your fingers, put one end of me in your mouth. Then get a match, strike it on something, and then light the end of me that is not in your mouth." I was tickled at such a strange request. The very idea of the little fellow wanting me to do that for him! But I let on that I was not a bit surprised. "Then, what must I do?" said I. "O well, after you have set me afire, I want you to go to sucking the smoke that I make. Some of it you may swallow; some of it will be nice to puff in the face of somebody. Won't you please do this for me?"

"Well," said I, laughing. "I have never been accused of being a sucker yet, and I am nearly fourteen years old. Do you think I look like a sucker?" "You are a strange boy," said the little man. "The most of boys do as I bid them without asking questions."

"Tell me something more about yourself, Mr. Garette," I said, for I thought that he might have a story that would be interesting to boys.

"Well, to begin with," said he, looking down sheepishly toward the ground, "I am the son of Mr. C. I. Gar. He is descended through a long line of ancestors from the famous T. O. Bacco family. I am his little son. The 'ette' at the end of my name shows that I am a little fellow. But I am more popular than my father ever was. I was born at a place in North Carolina, and they shipped me with a lot of my little brothers in a big car to this place. I am just

starving to find some nice, good boy who will smoke me. Now, say, won't you please do it?"

"Is that all you want me to do for you?" I asked.

"Just smoke me, and then you will want to smoke one of my little brothers, and another and another, until you will be smoking one of us all the time."

"I see," said I, "but would you mind telling me where my part of the profit comes in?"

"You will have a lot of fun after you have smoked a few of us. You need not be surprised if I make you sick, for the first few of my family that a boy smokes make him sick. But, after a while, he gets used to us and does not get sick a bit."

"Is the pleasure ALL I get out of it?" I asked.

"Now, look here," said Mr. C. I. Garette, "that is about all I ever tell a boy about myself. I tell him that I will give him pleasure; but generally stop there. But as you are such an inquisitive fellow, and want to get at the bottom of things, I am going to tell you a whole lot about myself."

"Boys say that they get a great deal of pleasure out of smoking us. And I expect they do. But to tell you the truth, we are poisonous. I told you a moment ago that I would make you sick when you first begin to smoke. The reason of that is because there is poison in me. That poison makes a fellow deathly sick. A great doctor took one of my little brothers one day and got all the poison out of him. We all contain a poison that the doctors call 'nicotine.' Well, he took some of that poison which came from my brother and gave it to a frog. He didn't have anything against the poor frog, but he wanted to find out something. The poor frog began to act queerly, and the first thing he knew he was as dead as any frog ever was. The doctor then took the other part of the dead frog's twin brother, and in less time than it takes to tell it, frog No. 2 had joined his brother in the happy hunting grounds of frogdom. It's funny how we can kill frogs as well as folks."

I was getting in earnest about that time, I tell you, so I said: "Now, look here, Mr. C. I. Garette, do you mean to say that you are in the habit of killing frogs and boys? I am surprised to hear you talk that way."

"Don't talk so plain, son," said the little man. "You are trying to get too many things out of me about myself. I hardly ever tell so much about who I am and what I do for folks. But I am going to tell you something that I hardly ever tell to anybody. The poison in me is of such a nature that it kills boys slowly. That is where it differs from the way it treats frogs. The poor frog died all at once, but when I get hold of a boy, I try never to turn loose until he is poisoned all through his system. His mind is weakened, he can not think as well as he could before he began to use us, his body is not as strong, his will power is weakened. He cannot do as he knows he ought to do, and we have him as our slave. How would you like to be my slave, Mr. Billie?"

I laughed at such impudence. "The idea of my being a slave to such a thing as you are," I said. "I would not be a slave to a king who owned half the world, and do you think I would be a slave to such a tiny, insignificant thing as you are? Pshaw, you make me tired!"

The little fellow rolled over on his back after I had made that speech, and I bent right over close to him to

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What do they do with snuff?" I asked. "It's too funny for anything to watch the women dip my folks. They first get a stick of some kind. A black gum stick is about the best, they say. Then they chew one end of that stick until it gets to be a mop. This mop is dipped into the bottle or box, and when it comes out is full of snuff. Then the dipper takes the mop, smears the snuff all over her mouth and teeth, and generally gets a beautiful ring all around her mouth. I heard a man who was not one of our slaves say once that he would rather kiss a goat than a woman with our ring around her mouth. But I think he was a little particular, don't you?"

(continued next week.)

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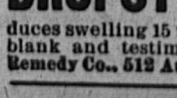
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The Young South

MRS. LAURA DAYTON EAKIN,
Editor.

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

Address all communications for this department to Mrs. Laura Dayton Eakin, 118½ Vine Street, Wallace Apartments, No. 2.

1913.

"Teaching them to observe all things whatsoever I commanded you" (Matt. 28:20).

January Mission Topic, "Home Mission Survey."

This begins our new year! Take its motto above to your hearts. Make an exhaustive survey of the first topic, "Home Missions." Let us see how much you can learn of it, for now in studying "Home Missions" you are taking in much of "Foreign Missions," for the world is coming to us here in America.

I trust you are learning to use the Calendar every day.

I gave them to my class in Sunday School, and they promised to join me, to keep up promptly with me, to take each day's lesson to heart.—L. D. E.
THE FIRST CHURCH OF CHATTANOOGA AT THE CHRISTMAS TIDE.

I have lived in this church over 30 years, but never have I witnessed such a beautiful entertainment as they had on Dec. 22, 1912. Miss Birdie Stapp, the pastor's assistant, and her host of helpers from the school were wonderfully successful.

First of all, an Irish potato was the price of admission. These were deposited in a barrel at the door and afterwards distributed to the poor families belonging to the church. Then on a long table were heaped piles of presents from the various classes for the needy. Flour, canned goods, meat, fruit, etc., and clothing, which were next day sent where a committee of ladies thought best, and in many homes were brightness and good cheer.

On the stage, decorated with our native holly and mistletoe and evergreens, and numbers of red and green electric lights, there were over 100 participants, who presented a series of tableaux, beginning with Adam and Eve and closing with the annunciation of the birth of the Savior. The costumes were beautiful, but not expensive, and made of tissue paper mostly. I feel sure many grown-ups as well as children searched anew their Bibles in order to understand them more fully. The "star" of the evening was a real live little baby in the basket of bullrushes, whose own mother was called to nurse by the Egyptian princess, and who behaved in the most immaculate manner.

Then the two darling little pages who served King Solomon as he received the Queen of Sheba, and took care of the costly gifts, came next perhaps as favorites of the large audience present, in spite of a pouring rain.

At the close most of the teachers were presented by their classes with nice gifts, and the janitor, who has served the First Church through many pastorates, was given a check, and we all went home happy. I wish from my heart you all could have seen the whole affair.—L. D. E.

CORRESPONDENCE.

There is quite a pile of letters and pretty cards in the Young South pigeonhole. I am grieved that some of the letters have to complain of Calendars not yet received, but if you will scratch your heads a little you may remember that away back in October I began to beg you to send on your orders, because I knew that by a former experience, those ladies in Baltimore were sadly pressed for time just the last few days. They were sent in promptly, those orders of yours, I know, but when so many come at once! They worked day and night to get them in the mails, and I am sure you will have them in time for your friends to begin with them on Jan. 1, 1913, and next year put in your note-book that you must send the money in November, at the latest.

No. 1 has the envelope almost covered with stamps, for it was registered. The same good soul has done the like before. She says, from Boyd's Creek, the following:

"I should have sent this before, but I have been sick. I trust the 'widew's mite' may help some poor sinner to trust in Jesus. I have served him 65 years, and I am not tired of His company. Now I am in my 80th year, and I hope you every one will have a happy Christmas." She encloses FIVE DOLLARS; \$2.00 for Mrs. Medling, \$1.00 for Mrs. Maynard, 25 cents for Calendar with stamps, and gives the rest wherever needed. MARY E. PAYNE.

Thanks! Thanks!! Mrs. Payne, and may I give the \$1.75 to the Orphans?

If this dear old Baptist saint reads what Mr. Stewart has written me, she will not mind, I'm sure. I am going to send what I have at once.

May God keep you safe, another year, and our own missionaries and the orphans will bless you!

"The receipts to the Tennessee Baptist Orphans' Home as compared with this time last year have fallen off half. I have no explanation for this condition, but it has brought great embarrassment to us, as we are facing heavy obligations that were made in the completion of our buildings on the farm with the expectation of having the money to meet them at this time. The larger notes in bank are being renewed as they fall due. The smaller ones were placed in bank for collection by firms that furnished material and did work on our plant, so these notes cannot be renewed. Two of these small notes, aggregating more than one thousand dollars, fall due the middle of the incoming week; so I am calling on our friends to help us. Is the Young South in position to send us a check reaching Nashville not later than Christmas Day? If so, it will be greatly appreciated. Accept thanks in advance for your kindness.

"We have broken dirt for the Baby Building, and hope to be able to make some progress in the construction of the same in the next few weeks. However, this financial crisis coming on us has hindered us very much. I wish for you a very happy Christmas.

"W. J. STEWART,
"Secy. and Treas."

This little note from Mrs. Nimmo of Baltimore was so comforting, I let you share it with us. For her sake, order earlier next time, won't you?

"It has been said that a person who makes no mistakes never makes anything else; I write you this, for your comfort. If all mistakes were as readily rectified as yours has been,

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this would be a splendid, splendid world.

"I wish to take this opportunity for thanking you for the splendid sale of Calendars you have made and also to wish you a very joyful Christmas and a beautiful New Year. It is always a pleasure to hear from you. MRS. W. R. NIMMO."

A family gift from Margaret and Vera Wilkes, their mother and Sister Kathleen, to be divided between Japan and the orphans, and 20 cents for calendar and postage.

Thanks for all. I hope the mother is well again.

Mrs. Alice Hollingworth of Clinton ordered five calendars some three weeks ago, and is certainly justified in wondering why they do not come. I shall re-order them at once. Perhaps they are lost in the mail.

Now hear from Alexandria, who has written us for years past:

"I enclose \$1.00 for the Home, given by Mr. James Sampson, as a Christmas gift. MRS. L. TUBB."

So much obliged for collecting it for us. Thank the gentleman for his kindness.

Miss Lee Brown's calendar is ordered, and I trust she has received it ere this.

Castalian Springs sends SIX DOLLARS.

Also, Mrs. E. J. Cawthron of Flintville has ordered ten calendars, and I have already investigated that. I hope sincerely they have reached Flintville by this time.

Grandview has sent \$1.00 for the Orphans' Home. Thank you, Mrs. Hinds.

From Devol, Okla., comes also \$1, with wishes that it was \$100.

Mrs. M. E. Tatum is assured of our gratitude for even this.

Miss Katie Russell's order has also been looked after. Has she received the calendar? I hope so.

"A Friend" at Bunkie sends \$3.70, for Orphans Home, \$1.00; State Missions, 50 cents; Home Missions, 50 cents; Mrs. Maynard, 50 cents; four calendars and postage, 10 cents. The calendars are ordered.

Newcomb orders three calendars for Miss Beatrice Baker. We hope they are safe in her hands.

I have done my best. Tell me if anything is wrong, but wait patiently about New Year's.

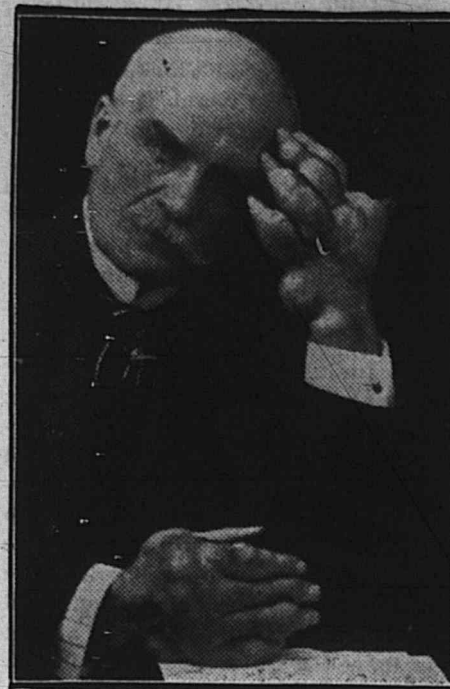
Fondly yours,

LAURA DAYTON EAKIN.
Chattanooga.

RECEIPTS.

Dec. 26, 1912.

For Foreign Board—	
Wilkes family	\$3.00
Friend50
Mrs. Payne	2.00
For Home Board—	
Friend, Bunkie50
For State Board—	
Friend, Bunkie50
For Orphans' Home—	
Mrs. Payne, Boyd's Creek ..	1.75
Grandview Friends	2.00
Mr. Jas. Sampson, Alexandria	1.00
Family gifts, Wilkes and others	3.00
For Calendars	1.35
For Japan Kindergarten	2.00
Postage15
Total	\$544.18



LET ME CURE YOU OF RHEUMATISM FREE.

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

If you suffer from rheumatism, let me send you a package of my remedy absolutely free. Don't send any money. I want to give it to you. I want you to see for yourself what it will do. The picture shows how I suffered. Maybe you are suffering the same way. Don't. You don't need to. I've got the remedy that will cure you, and it's yours for the asking. Write me today. S. T. Delano, Dept. 412-A, Delano Building, Syracuse, N. Y., and I'll send you a free package the very day I get your letter.

GREAT FAMILY COMBINATION OFFER

We do not know of any family weekly that we can more heartily recommend to our readers than The Youth's Companion. It gives us pleasure, therefore, to announce that we have arranged with the publishers to make the following offer:

The Baptist & Reflector,
Regular Price\$2 00
The Youth's Companion,
Regular Price\$2 00
Both papers together for
one year\$3 50
To Ministers\$3 00
To take advantage of this Club
Rate send all subscriptions to
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STOMACH GALL TROUBLES. Try our LIVER and GALL Home Remedy (No Oil) No more Pains or Aches, Stomach Misery, Dyspepsia, Colic, Gas, Bileousness, Headaches, Constipation, Piles, Catarrh, Nervousness, Blues, or Sallow Skin. Write GALLSTONE REMEDY CO., Dept. 328, 2195 Dearborn St., Chicago

48 BREEDS Fine pure bred chickens, ducks, geese and turkeys. Northern raised, hardy and very beautiful. Fowls, eggs and incubators at low prices. America's greatest poultry farm. Send for large, fine, Nineteenth Annual Poultry Book. R. F. NEUBERT, Box 959 MANKATO, MINN.

WANTED: A MAN OR WOMAN all over the U.S. Work at home or travel. Experience not necessary. Nothing to sell. GOOD PAY. Send stamp for particulars. Address M. & I. A., 531 L Bldg., Indianapolis, Indiana.

WOODLAND CHURCH.

Program observed by Woodland Sunday School the 22nd of December:

Scripture reading on the birth of Christ, and prayer, J. L. Clark.

Welcome, little Ruthven Hudson.

Paper on Christmas, Mrs. H. P. Hudson.

Song, "Away in the Manger," eight little girls.

Recitation, Jocell Clark.

Quartette, "No Night There."

Paper on Forgiveness, Mrs. W. H. Curlin.

Solo, "Under the Stars," Faustina Curlin.

Special collection for Orphans.

Benediction, J. W. Hudson.

After the program the Superintendent announced there were refreshments for all. Covers were laid for 210, which was the number present. Mesdames J. L. Clark and R. E. Dickinson, and Misses Callie Curlin and Lura Wallace had converted the rostrum into a bower of beauty, both to the eye and the appetite. Eight little girls served the audience from large waiters. The refreshments consisted of fruits, cakes and candies, and it was indeed a Christmas treat to all. Both the soul and body feasted.

Altogether it was a great day for the Sunday School. I would suggest that more of our country, Sunday Schools would observe special days and get up interesting programs. It would help build them up. We have tried this plan, and have more than doubled our number since May. Bro. Hudgins, take notice. We are still doing things; we are moving onward and upward. And we would be glad, if you ever come our way again, to have you stop and give us some more good Sunday School talks.

W. H. CURLIN,
S. S. Supt.

Brownsville, Tenn.

P. S.—Collection for Orphans' Home, \$8.25.

A GOOD MEETING.

On the first Sunday in December, Rev. John Hazelwood of Dayton, Tenn., with his good wife came to us and for two weeks he did some real gospel preaching that gave greater strength and courage to the stronger Christians, strengthened and encouraged the weaker ones, turned backsliders back to their duty, and shook some off their sandy foundations and turned them to God, resulting in about thirty-five professions and renewals and twenty accessions to the church.

We can heartily recommend Bro. Hazelwood to churches that want a revival and want a man who depends on the Bible, the Holy Spirit and prayer for results.

J. W. PANGLE.

Three Springs.

Washington, Dec. 24.—The Southern sweet potato was given effective exploitation as a table delicacy on Wednesday, Dec. 18, when the Southern Railway, the Cincinnati, New Orleans & Texas Pacific Railway, the Alabama Great Southern Railroad, the New Orleans and Northeastern Railway and the Mobile & Ohio Railroad joined in advertising the day as "Southern Sweet Potato Day," serving the sweet potato in various styles on their dining cars.

The delicious and wholesome qualities of the Southern sweet potato and the many ways in which it may be prepared was brought prominently to the attention of all dining car patrons on that day, and henceforth



Would you like to have a nice Fountain Pen? The above Pen, with the Baptist and Reflector, 50c extra.

the potato will be regularly included on the menus of these lines, which are working with the idea of enlarging the market for this valuable product of the South, thus encouraging farmers and truckers to pay more attention to growing sweet potatoes as a money crop.

YOU ARE INVITED.

The advertising manager of the Baptist and Reflector cordially invites you to investigate the attractive offer of the Piano Club. The club has proven, to the entire satisfaction and delight of its members, every claim that was made for it. It was founded on the principle that "What is impossible for one is easy for one hundred." The tremendous purchasing power of an army of one hundred piano buyers solves perfectly the otherwise difficult problem of securing a piano of highest artistic standard at a price and on terms which put it within reach of practically every subscriber.

The club catalogue, beautifully illustrated and fully describing the club plans and pianos is now ready for distribution. We have a copy of this beautifully illustrated catalogue for you. Won't you write for it today? Address Ludden & Bates, Baptist and Reflector Piano Club Dept., Atlanta, Ga.

The monthly department pages of The Youth's Companion, the Girls' Page, the Boys' Page and the Family Page, have done much to increase the popularity and value of that much respected periodical. In supplying the material for these pages during the coming year, representatives of no less than twenty-two universities and thirteen colleges have given their aid. Teachers in six technical schools, thirteen agricultural colleges, numerous private schools and the public secondary schools of nine cities have given authoritative information in their especial fields. Eleven normal schools are represented in the forthcoming series of articles on teaching. The departments of public instruction of twelve States and eight library commissions have been of help. Six governors or ex-governors have given their counsel on the way in which the pages can be of the greatest service to the people in their respective States.

BIG DEAL ON STERLING HOSE.

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

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

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

ONE STROKE GETS THE WATER.

Steam, gas or hand power. Dealers and agents wanted.

R. Z. FORCE PUMP CO.,
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OBITUARIES.

We will publish 200 words of obituaries free. For all over 200 words a charge of one cent a word will be made. Before sending in an obituary notice, count the words in it, and you will know exactly the amount of money to send with it, if any.

BROWN.—Brother John S. Brown was born June 25, 1833, and departed this life July 14, 1912. He brought a letter from Dimplin Church and united with Shady Grove Baptist Church when it was first organized, in 1880. He got a letter from this church August 8, 1896, and united with New Market Baptist Church. In April, 1903, he again joined Shady Grove Church and remained a member until his death. He was married twice, the first time to Martha Langston, the second time to Lue Case. He leaves a widow and several children to mourn their loss. He was a faithful member of the church. He was always glad to go to church when he was able. His funeral was conducted by Rev. J. A. Lookhart.

Resolved, That we bow in humble submission to Him who doeth all things well, and would say, Weep not as those who have no hope in Christ.

Resolved, That we extend sympathy to the bereaved ones in their sad hours of affliction.

N. E. MANARD,
G. W. BETTIS,
MOLLIE SMITH,
Committee.

RUNAN.—On March 18, 1912, the death angel entered our community and took a brother and friend from us—Brother Thomas Runan. He was born October 4, 1878. He made a profession of faith in Christ and united with the Shady Grove Baptist Church August 13, 1895, and remained a member until his death. When that dread disease tuberculosis laid a strong hand upon his system all seemed gloomy. He said he deeply regretted that he had not done more for the Lord. He often asked his friends to pray for him and wanted the Bible read to him. By and by he seemed to see a ray of sunshine and his hopes for heaven grew brighter. Jesus said: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." May we all try more and more to improve our opportunities and work while it is called day. He told his friends he would be better off when his suffer-

ings were over. He leaves one sister and four brothers to mourn their loss. We hope Brother Runan has gone to live with God and loved ones gone before. We extend sympathy to the bereaved ones.

MOLLIE SMITH,
MYRTLE JONES,
N. E. MANARD,
Committee.

WATSON.—Since it has pleased our Heavenly Father to take from our number in the church Sister Mollie E. Watson, we humbly submit to His will and pray His forgiveness for our grief.

Mrs. Watson was born July 23, 1846, died Oct. 31, 1912. She was loved by all who knew her, for the innocence and gentleness of her nature, together with a true Christian spirit, were traits of character to be coveted. She was a faithful wife, a tender and loving mother and a devoted Christian. She professed faith in Christ and united with Chiquipin Grove Baptist Church in March, 1882. She was ever faithful in service and loyal to God's cause. Surely it can be said of her, "Her life was one of beauty of holiness."

May heaven sustain us in our loss, and her loved ones in their bereavement. Very sincerely dedicated,

ADELIA LOWRIE.

Bluff City, Tenn., Dec. 9, 1912.

RICHARDSON.—Whereas, Almighty God, our Heavenly Father, has seen best in His infinite wisdom to call from this life to the life beyond, the father of Brothers Nat and Franklin Richardson.

Resolved, That we, the Third Baptist Baraca Class, extend to them our prayers and deepest sympathy in their sorrow.

Be it further resolved, That these resolutions be spread on the minute book of this class.

Be it further resolved, That a copy be sent to the boys and one to the Baptist and Reflector for publication.

Respectfully submitted,

C. H. LEWIS,
R. E. LOFTIN,
J. W. LUSTY,

Committee.

BUREAU OF PASTORAL SUPPLY.

Ministers desiring a field and fields desiring a pastor will be introduced to each other by writing REV. H. S. ATKINS, Deertrail, Col.

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We grew the first FROST PROOF PLANTS in 1868. Now have over twenty thousand satisfied customers. We have grown and sold more cabbage plants than all other persons in the Southern States combined. WHY? Because our plants must please or we send your money back. Order now. It is time to set these plants in your section to get extra early cabbage, and they are the ones that sell for the most money. **WE SOW THREE TONS OF CABBAGE SEED PER SEASON.**

Earn Your Plants for a Slight Service—Ask Us How

Postage Paid 30 cents per 100 plants. By express, buyer paying express charges, which under special rate is very low, 50¢ for \$1.00; 1,000 to 4,000 \$1.50 per thousand; 5,000 to 9,000, \$1.25 per thousand; 10,000 and over \$1.00 per thousand.

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JOIN THE SEWING MACHINE CLUB.

If you are going to need a sewing machine any time soon, it will pay you to write for a free copy of the machine catalogue of the Religious Press Co-operative Club. You can save from \$15 to \$20 on a high grade machine, thoroughly guaranteed. One lady writes: "I am delighted with my machine." Another writes: "My friends are surprised when I tell them what it cost me." Another writes: "Your plan is a splendid one. The machine is a beauty."

The Club pays the freight and returns all money on the return of the machine if it is not entirely satisfactory. In writing please mention this paper. Address the Religious Press Co-operative Club, Louisville, Ky.

It is remarkable how varied the scenes of the stories which The Youth's Companion announces for 1913. Labrador is the background of "The Wilderness Castaways," by Dillon Wallace; a Maryland plantation that of "The Colonel's Experiment," by Edith Barnard Delano; Louisiana that of "The Game Warden Series," by Charles Tenney Jackson; and South Carolina that of "Old Plantation Days." Missouri appears in a group of stories of the pioneers, and New England in "Tales of the Old Farm," by the always popular C. A. Stephens. Mrs. Elia Peattie's story moves between New York City and Wisconsin. In every sense of the word, The Youth's Companion is the national family paper.

Last Saturday Fall Creek Church proved that they know how to make their pastor and family feel good. At 1 p. m. of the above date a wagon loaded as follows, came to my home: Ham, lard, sausage, sugar, coffee, potatoes of both kinds, beans, flour, preserves, jellies, apples, dried peaches, dried apples, salt, soda, pepper, turnips, popcorn and nuts; and they were not sparing in anything. May God bless the good people of Fall Creek Church and community. The pastor and family offer thanks to all who contributed to us.

W. J. WATSON, Pastor.
Lebanon, Tenn., Dec. 23, 1912.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

"SPECIAL" SILK HOSE OFFER

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

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the old standard, Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle showing it is simply quinine and iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

THANKFULNESS.

By Alice Brower Wingo.

I thank thee Lord for this day,
I thank thee for the sun's bright ray,
For the sweet rest of consciousness
That makes us forget all sore distress.

I thank thee for the peaceful heart,
That makes all wrongs from me depart,

For all the precious, blessed truths
That guide my feet so near to yours.

For laughing birds that fill my ear,
Whose joyous trills I often hear,
For comfort, friends and all good cheer,

For life through all this happy year.
Trezavant, Tenn.

RESOLUTIONS.

Resolutions of respect on the death of Mrs. Emma Bull:

All but too soon death has again visited our band of faithful workers and taken from us one of our beloved and highly esteemed Christian workers, Mrs. Emma Bull.

To us only her presence in our meetings was an inspiration, for upon all occasions her life seemed to reflect the image of her Master. The uppermost thought of her life seemed to be one of praise and thankfulness. To her, things were never so bad but what she could be heard to say, "I am so thankful they are no worse." What a heavenly benediction upon one's life to be always able to see the silver lining behind the cloud of disappointment.

As we see things from an earthly standpoint, her place in her church, missionary society and home can never be filled. It is a mystery to us who are yet of the earth to know why the Lord takes from us the ones whose lives are seemingly so helpful to others. But through our sense of religion and of our duty of resignation to a power that is beyond our control, we must say, "Thy will be done, not ours." We learn that since childhood she has been a member of the church, and a faithful Christian worker, and to us it is a sad thought that she should die, "a stranger in a strange land." But we are made to feel that in the absence of her earthly friends, the Lord was especially near and dear to her.

To the husband, children and mother of Mrs. Bull, we would say: If any consolation can be afforded under so heavy an affliction as you have just experienced, it must come from a higher power than human. Whereas it has pleased our Heavenly Father to remove from your home a devoted wife and a sainted mother, be it resolved that our Missionary Society tender our heartfelt sympathy to the family in this hour of affliction.

And may the vacancy made in all their hearts by this death be filled with the spirit of God's love.

Resolved, That a copy of these resolutions be sent the family.

MRS. J. L. KLINE,
MRS. T. T. M'MILLAN,
MRS. R. N. KESTERSON,
Committee.

PHILLIPS—On Oct. 16, 1912, after a long and useful life of more than 75 years, Bro. N. E. Phillips fell asleep in Jesus. He was born May 13, 1837. In early life he confessed faith in Christ and united with Fall Branch Church. Moving to Blountville some forty years ago he united with the Baptist Church here, where he remained an efficient member until his work on earth was done. He was a deacon in the church and had

MRS. VEST FELT LIKE CRYING.

Wallace, Va.—Mrs. Mary Vest, of this place, says, "I hadn't been very well for three years, and at last I was taken bad. I could not stand on my feet, I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. Now I feel well, and do nearly all my housework." No medicine for weak and ailing women has been so successful as Cardui. It goes to the spot, relieving pain and distress, and building up womanly strength, in a way that will surely please you. Only try it once.

been Superintendent of the Sunday School for a number of years. The church feels keenly its loss in the removal of such a zealous worker from their midst. He was a pillar in the church, and one on which a pastor could have leaned for support and counsel. He took great interest in all of the Associational meetings and in the denominational work generally. He was a very liberal supporter of the cause, besides giving regularly; even made sacrifices as he saw the cause had need.

Although in his last days he suffered from physical disabilities and much bodily pain, his zeal abated not, neither did his energies relax, but until the day wherein he lost consciousness of things passing his mind and heart was in the work.

His great desire was to see a pastor's home built, pastor located, and the spiritual interest of his church built up, a part of which he realized. And notwithstanding his great desire to live to help to further the cause of Christ in his church and community, when he realized the end was near, he calmly resigned himself unto the will of Him who doeth all things well. To him salvation meant to serve, and he wanted to see every one, especially his own children, manifest their faith by their works.

A great man in Israel has fallen.

T. L. CATE,
W. H. FARTHING,
Committee.

BOWLING—Dora M. Dowling was born Sept. 12, 1869, and died Nov. 20, 1912. Married J. H. Bowling, Dec. 17, 1885. Professed religion and united with the Bethlehem Church in 1884. There were born to this union twelve children, nine of whom died in early life.

Sister Bowling was a consecrated Christian. She was sorely afflicted for years, but bore her affliction with that patience and fortitude which becometh a Christian. She was an obedient daughter, a faithful wife, a kind sister, and an affectionate and devoted mother. She was a good neighbor. She commanded the confidence and love of everybody.

May the Lord comfort the good husband and his little children in their sorrow, and bless the brothers and help them to meet their sister in that world where there are no partings.

P. W. CARNEY.

CORNELIUS—On last Thursday the Lord visited the home of my loving brother, A. G. Cornelius, who lives at Albertville, Ala., and took from the home one of its brightest jewels, the two-year-old baby. How we hate to give them up, and how we miss them from our home. But oh, how precious is the thought that our dear little loved one is safe in the arms of Jesus. We are glad we can say that "the Lord doeth all things best, and that His will be done, not ours."

A. O. CORNELIUS.

Grand Junction, Tenn.

The best train service to Washington
Baltimore, Philadelphia, New
York and other Eastern
Cities is

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SOLID TRAIN, DINING CAR,
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Lv. 8:00 p. m., Memphis for New York.
Lv. 9:30 p. m., Nashville for New York.
Lv. 6:30 a. m., Chattanooga for Washington.

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W. C. SAUNDERS, Asst. Gen'l Pass. Agent.

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

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Service to all Points

ELEGANT COACHES
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If you intend traveling to any point
in any direction, call on or write to
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J. R. MARTIN, D. P. A.,
Chattanooga, Tenn.

WALKER—On the morning of Aug. 20, 1912, in the home of her daughter, Mrs. Lizzie Walker, at Alpha, Tenn., Mrs. Amanda Howell Walker fell peacefully and calmly to sleep in the arms of Jesus. She was born April 4, 1826; professed faith in Christ at the age of sixteen years, and was baptized into the fellowship of Old Bethel Church—now Morris-town First. She was married to Lovell Walker in 1845. To this union were born five children. Three daughters survive, also a number of descendants, three being of the fifth generation. Her son, Dr. Wm. S. Walker, of Indiana, was called home two months previous, leaving the dear, aged mother in great sorrow.

Alpha Baptist Church, of which she has been for many years a faithful member, has lost one who was firm in Baptist principles and ever willing to bear its burdens. During our last visit to her bedside, her words of advice were: "Do not cease your labors for the church because others lost interest and stay away."

For many years we have scarcely known her absent from the monthly meetings; now we are sad to see her vacant seat. One by one God is calling our dear ones to the "Home of the Soul." At the end of a long and useful life she has passed from a world of sorrow to a world of joy. She was laid to rest in the family cemetery to sleep the long sleep from which none ever wake to weep. How sweet it must be to rest after eighty-six years of labor and usefulness in this life. By her request, her funeral was conducted by her former pastor, Rev. J. L. Willis. May God comfort the bereaved daughters.

RINDA JOHNSON,
MRS. A. S. GORRELL,
MRS. ETHEL MANLY,
Committee.

(Continued from page 6.)
 evangelist is set forth as an essential to the carrying out of each one of these ideals and plans, not merely an essential in the time of the early infant church, but an essential today. His is an abiding office and he is to be an abiding servant of the church. He is not the pastor of the church, he is not the prophet of the church, he is not of necessity the teacher of the church. He is the man peculiarly endowed of God to create an atmosphere in which it is easy for the lost to find their way to Christ and the saved to find their way to their duty. It is his business to present to men their needs of Christ and the attractiveness of Christ and His sufficiency in such a manner as that men will find it easy to lay hold on Christ as the one who meets their deepest soul needs. No other servant of the church in mission work can take this man's place. The church or denomination that undertakes to do its mission work without this man goes crippled to its work and is doomed to unnecessary failure. He is as much a missionary when he stands in the great church before the great, cultured audience as he is when he stands under the brush arbor on the bank of the stream, or on the mountain side, and he is just as important in one place as in the other. It has grown popular in certain sections in recent years to belittle this man and his work. No man can expect to have Christ look upon such act with favor, for the evangelist is Christ created, given and preserved, and his mission cannot be despised or belittled by any man except at his own peril.

SOUTHERN BAPTIST EDUCATION ASSOCIATION.

Preliminary sketch of program for conference, Nashville, Tenn., January 24th to 26th, 1913.

Purpose of the conference: To unify Southern Baptist sentiment and conviction on the subject of denominational education, and by mutual help to increase the efficiency of all our schools.

Meetings—First session, Friday, 10 a. m., Jan. 24; second session, Friday, 3 p. m., Jan. 24; third session, 8 p. m., Friday, Jan. 24. Saturday hours the same as Friday. Sunday services in the churches at 11 a. m.; central mass meeting at 4 p. m.

The conference sessions to be round-table discussions, opened by appointed leaders.

General Theme: Our Schools.

I—External relations:

1. To the state system of education.
2. To the denomination. (a) Does the denominational school in Christian program deserve a co-ordinate place with other department work? Is there a Biblical doctrine of education? (b) Best method of denominational ownership, control, support, endowment, etc. Trustees, how appointed; their functions. Education commissions. (c) Methods of bookkeeping and accounting; expert auditors. (d) Advertising, canvassing, by whom.
3. To other denominational schools.

(a) A fixed classification of Baptist schools, clearcut definitions of terms university, junior college, academy, high school. (b) The minimum equip-

ment to entitle to entrance into each class. (c) The number and types of schools in state; proportion maintained between schools of higher and lower grade; where put the most of strength, on primary, secondary, higher education? Schools grouped under same trustees or separate? (d) A Baptist university in the South? (e) Co-education.

II—Administration:

1. Officers of; gradation of teaching staff.
2. Entrance requirements; uniform system for Baptist schools? (a) Entrance by certificate, by examination. (b) The diffusion of entrance credits and effects on college standards. (c) Articulation of high school and college course; a system of certifying schools. (d) Should Baptist academy courses be conformed to those of local state high schools? (e) How standardize courses in academy, college; how prevent lowering of standards under guise of "local needs"? (f) Special students.
3. The curriculum: (a) Difference in colleges for men and women. (b) Vocational, industrial and technical courses? These in present degree courses, or in a new degree? Comparative culture value for these studies. (c) When to introduce electives; vocational studies? (d) Instruction in sex hygiene?
4. The distinctive features of Christian schools. How far insist on these in published statements and in general attitude to the public? (a) A chair of Christianity; Bible and Christian ethics? (b) Bible courses required or elective; scope, credits. (c) Specific denominational instruction, in secondary schools. (d) The chapel service. (e) Special evangelistic effort; college evangelist? (f) College Y. M. C. A. work and the denominational boards; publications.

III—Student life:

1. Student government; senate, senior council, etc.; hazing, honor system.
2. Fraternities, sororities.
3. Intercollegiate athletics.
4. Dormitories, cottage system, clubs, chapter houses, etc.

IV—General:

1. Should there be a board of education of the Southern Baptist Convention?
2. Should the Association attempt a permanent organization, annual meetings, etc.?
3. Should our educational enterprise be laid before the Southern Baptist Convention year by year? If so, how?

E. M. POTEAT,

J. H. BURNETT,

E. G. TOWNSEND,

Committee.

This is the suggested program to give you an idea of the scope and purposes of the meeting.

Mail any suggestion concerning it to Dr. E. M. Poteat, Greenville, S. C. If you want a completed program address E. G. Townsend, Belton, Texas, care Baylor College.

Mrs. Winslow's Soothing Syrup

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

TO YOU—MY SISTER



Free to You and Every Sister Suffering from Woman's Ailments.

I am a woman.
 I know woman's sufferings.
 I have found the cure.
 I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whilish discharges, Ulceration, Displacement or Falling of the Womb, Prolapse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, it will cost you nothing to give the treatment a complete trial; and if you wish to continue, it will cost you only about 12 cents a week or less than two cents a day. I will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address

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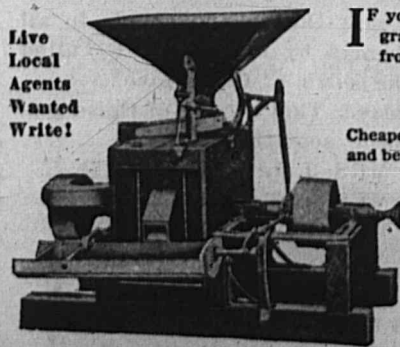
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RATES to LAYMEN'S MISSIONARY CONVENTION.

The following is a list of rates issued by Southwestern Passenger Agent to the Laymen's Missionary Convention of Southern Baptists to be held in Chattanooga, Feb. 4-6, 1913.

From towns in Tennessee to Chattanooga:

From—	Rate.
Athens	\$ 1.95
Bartlett	9.60
Bell Buckle	3.30
Belevue	5.15
Bon Air	4.80
Bristol	7.50
Brownsville	9.60
Camden	7.35
Carthage	5.90
Centerville	6.85
Charleston	1.50
Chesterfield	8.85
Christiana	3.55
Clarksville	6.60
Cleveland	1.10
Clinton	4.20
Coal Creek	4.50
Coalmont	3.00
Columbia	4.90
Cookeville	4.80
Covington	10.70
Cowan	2.15
Crossville	3.60
Dayton	1.40
Decherd	2.30
Dickson	6.00
Dresden	8.75
Dyersburg	9.40
Fayetteville	3.50
Florence	4.05
Gallatin	5.60
Harriman	2.70
Humboldt	9.00
Jackson	8.50
Jasper	1.50
Jefferson City	4.45
Jellico	5.55
Johnson City	6.75
Knoxville	3.60
La Follette	4.95
Lawrenceburg	6.00
Lebanon	5.70
Lenoir City	2.90
Lewisburg	4.35
Lexington	8.50
McKenzie	8.30
McMinnville	3.75
Martin	9.00
Maryville	4.05
Memphis	9.60
Morristown	4.85
Murfreesboro	3.80
Nashville	4.80
Newport	5.50
Paris	8.30
Pegram	5.40
Pulaski	4.90

CATARRH TRUTH

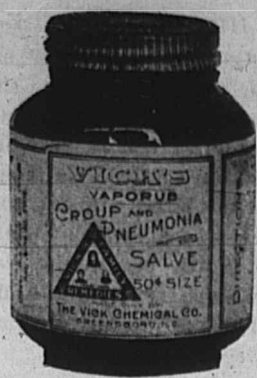
You Can Plainly See the Truth This Picture Tells.

This picture shows the mucous membrane tract of the nose, throat, and air passages. This is where catarrh germs live and where the disease spreads. The small black spot No. 1, shows where balms, creams, pastes, ointments and such treatments reach by direct application. You can see that it doesn't reach more than 2 per cent of the disease.

No. 2 shows where douches, sprays, atomizers and similar treatments reach. So their cures, like 1 and 2, only reach a tiny part of the disease. You cannot cure catarrh by stopping the disease only in a very small part.

No. 3 shows that medicated smoke can, will and does reach ALL the corners, nooks and creases, touching every part. Dr. Blosser's Catarrh Remedy, which I will send you free, is made of herbs, roots, flowers and leaves; no tobacco or habit-forming drugs. When this mixture is burned in a tube or new clean pipe, which I send you free, it sends forth a powerful, germ-killing, volatile smoke, relieving the distress and killing the germs. You can instantly feel the beneficial effects. I have shown you in the picture the truth about various treatments. You can see it is reasonable and fair.

Now I want you to write for a free treatment to let you prove for yourself what a grand remedy I have. The regular treatment costs only \$1.00, postpaid. Just say in a letter or on a postal to me "Please send me Dr. Blosser's Catarrh Remedy Free." When I get your request I will send the treatment by mail free and also facts about catarrh you will be glad to know. Address Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga.



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Tullahoma 2.70
Wartrace 3.15
Winchester 2.40

Washington, D. C., Dec. 5.—That the railways of the United States are underpaid for carrying the mail and that, despite this fact, the Postmaster General is not only seeking to have the present rates of pay reduced, but is planning to force the railways to transport without any compensation whatsoever the enormous additional amount of mail matter expected to be offered by the public under the new parcels post to be inaugurated on Jan. 1, such service without compensation to continue on the railways of the Southeast until 1916, are some of the startling statements convincingly set out in a pamphlet just issued by the Committee on Railway Mail Pay, representing 268 railways operating 214,275 miles of line.

The pamphlet shows that the railways receive a smaller rate for the space on their passenger trains devoted to the mail service than they do for the space assigned to passengers or express. As every one knows that the passenger train service of the American railways is less remunerative than the freight service, this makes carrying the mail the poorest paid service which the railways render.

During the last twelve years the Postoffice Department has made great reductions in the pay for railway transportation, but has not reduced the total of its other expenditures or the proportion of such expenditures to its total revenues, all savings in the department's operation having been made at the expense of the railways.

Having repeatedly failed to get redress from the Postoffice Department for either the unjust reductions in pay or the numerous burdensome requirements made of them, the railways have determined to take their case directly to the people, feeling that when the facts are known the American people will not sanction the methods which the officials of the Postoffice Department have adopted to make a record of economy for themselves by unfair treatment of the railways, which render the one vital service of the mail system, that of transporting the mails from one section of the country to another.

THE DIVORCE EVIL.

While at the Tennessee Baptist Convention at Murfreesboro, I visited the Courthouse and saw the Circuit Judge, Mr. Richardson. He remarked that all the preachers of the State ought to petition the Legislature to repeal the present divorce laws and enact a divorce law similar to that

of South Carolina.

He was correct in saying that if all the preachers of the State should petition the Legislature to that effect, that a suitable divorce law would be the result. We all admit that our present law is odious. Now, if the preachers of the State are responsible, will they not do their duty? Now is the time to act. Let every preacher and every reader of this paper write his representative, and the work will be done.

B. F. STAMPS.

Erin, Tenn.

The Whiteville Sunday School, in service Dec. 1, 1912, appointed a committee to draft resolutions concerning the death of Brother W. O. Newsom.

Feeling that we are in the midst of bereavement—a bereaved Sunday School, a bereaved community and a bereaved family—caused by the sad death of Brother W. O. Newsom on Nov. 27, 1912;

Resolved, That the Baptist Sunday School of Whiteville, Tenn., of which Brother Newsom was a faithful member and a prominent teacher, bow our heads and hearts in deep sorrow and solemn grief over our great loss.

Resolved, That our sympathy goes out to the broken-hearted family, who will greatly miss his words of tenderness, and that a copy of these resolutions be sent to the family, a copy to the Baptist and Reflector and a copy be spread on the minutes.

Resolved, That we recommend to one and all, young and old, the good example and cheerful advice given in the Sunday School by this godly man.

Respectfully submitted,

Brethren:

J. R. WEBB,
L. C. HOWSE,
B. P. GATES.

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"GILT EDGE" the only ladies' shoe dressing that positively contains OIL. Blacks and Polishes ladies' and children's boots and shoes, shines without rubbing, 25c. "FRENCH GLOSS," 10c.

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If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

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AMONG THE BRETHREN

By Rev. Fleetwood Ball

Rev. W. R. Farrow of Covington, Tenn., offered his resignation to Liberty and Oak Grove Churches last Sunday in order to accept the call to Dickson, Tenn., but the two churches unanimously refused to accept the resignation and raised his salary \$200, making it \$1,000 and a home. These churches agreed that the pastor's wife was worth more than \$200 to the church and Sunday School. Mrs. Farrow has a Baraca class of 30 young men in the Oak Grove Church. Bro. Farrow declined the call to Dickson, and will remain on his present field, starting into his fourteenth year as pastor on that field.

Rev. A. L. Bates of Jackson, Tenn., has been re-called to the care of Royal Street Church in that city, and it is thought he will accept. It will be remembered that he resigned some time ago to enter school. He has done a notable work there.

Rev. Forrest Smith of the First Church, Sherman, Tex., writes: "There has never been the slightest ground for all this report about my going to Abilene. Even the religious newspapers know some things that are not so."

Rev. W. F. Boren of Darden, Tenn., declined the call to the Royal Street Church, Jackson, Tenn., owing to the fact that the church needed a man for full time, and he could only serve twice a month, and also because he could not move on the field.

The Louisiana State Mission Board fixed the salary of the new Corresponding Secretary, Rev. Geo. H. Crutcher at \$2,400 and paid his moving expenses from Jackson, Tenn. J. B. Moseley was elected Sunday School Secretary at a salary of \$1,300 and expenses. The work was planned on a basis of \$25,000 contributed by the churches.

At the earnest insistence of the First Church, Carrollton, Ga., Rev. J. M. Dodd has declined the position of Financial Secretary of Shorter College and remains in the pastorate.

Rev. Bruce Benton of Colfax, La., has accepted the care of the First Church, Rockingham, N. C., and begins work Jan. 1. He is a native North Carolinian.

Rev. A. E. Booth of Nashville, Tenn., spent the holidays in his native State, North Carolina, having the pleasure of officiating at the marriage of his sister, Miss Sudie, at Elkin, to Mr. Floyd Gabriel of Statesville.

The following interesting invitation came to our desk recently: "Mr. and Mrs. Anthony Walton Foster will give in marriage their daughter, Lillian, to Mr. Walter Benton Scott, on Wednesday afternoon, Jan. 15, at 3:30 o'clock at their home, Huntingdon, Tenn." The bride is a most superior young lady, a consecrated Christian and faithful church worker. The groom resides in Chattanooga. Blessings on the happy pair!

Congratulations are in order. Dr. W. H. Ryals of the First Church, Paris, Tenn., is now a grandfather. There was recently born to his son, Hugh G. Ryals, and wife, a son. May he be as good a man and as great a preacher as his grandfather!

Rev. J. V. Kirkland of Fayetteville, Tenn., is to assist in a revival at Grayville, Ill., beginning the first week in January.

NOT A DAY IN BED.

Gramling, S. C.—In a letter from Gramling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui, that it tired me to walk just a little. Since taking it, I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

Rev. Frank B. Raymond of Cliffside, N. C., has accepted the care of the church at Pittsboro, N. C., and takes charge Jan. 1.

Rev. M. A. Jenkins declines to be pastor of Twenty-second and Walnut Street Church, Louisville, Ky., and accepts the call to Southside Church, Spartanburg, S. C. His physicians have advised that he take to the hills.

Rev. L. E. Barton of the First Church, Westpoint, Miss., will edit the Sunday School lesson department of the Baptist Record next year.

The Northeast Mississippi Ministers' Conference will be held at Pontotoc, Miss., Jan. 28. Rev. R. A. Cooper will be the host of the meeting.

Mr. W. D. Hudgins of Estill Springs, State Superintendent of Sunday School Work, missed connection en route to the Fifth Sunday meeting of Indian Creek Association at Clifton, and was deflected to the Fifth Sunday meeting of Beech River Association at Jack's Creek Church. He was at his best in a Sunday School address Sunday morning. He will be constantly holding Training Schools until late in the spring. He is a man of the people.

Rev. Martin Ball of the First Church, Winona, Miss., and wife, have been spending the holidays with relatives at Lexington and Paris, Tenn. They have rounded out eight years in the Winona pastorate.

Rev. J. R. Reynolds of Carrollton, Ky., has accepted the care of the church at Jerseyville, Ill., where great opportunity for work is presented him.

Although Prof. Arthur Yager has for the second time tendered his resignation as President of Georgetown College, Georgetown, Ky., the trustees have refused to accept the resignation.

Columbia, S. C., Dec. 5, 1912.—"An Invitation to American Farmers" is the title of a handsomely illustrated folder just issued by the Southern Railway, calling attention to the Fifth National Corn Exposition to be held in Columbia, Jan. 27 to Feb. 8, 1913. A large number of these folders will be circulated among Northern and Western farmers and they will also be placed in the hands of farmers throughout the South.

The folder not only sets out the attractions of the National Corn Exposition, but gives interesting facts concerning the agricultural possibilities of the South, which should appeal especially to farmers in other sections of the United States.

In getting out this folder the Southern Railway is aiming to co-operate for the success of the National Corn Exposition at Columbia, and at the same time to call attention to the South as a corn country, in the hope of attracting desirable farm settlers to this section.

MATTHEW HILLSMAN DANCE.

Thursday night, Dec. 19, the sad telegram came from Centralia, Ill.: "M. H. Dance killed here tonight." He was a civil engineer in the employ of the Illinois Central Railroad, and had just completed a great contract at Centralia. A switch engine ran down his motor car as he and two assistants were returning home from work. The two young men escaped without serious injury.

"Hillsman," as he was familiarly known, was the son of Capt. and Mrs. J. R. Dance of Trenton, Tenn., and a grandson of Dr. Matthew Hillsman, so well known in Tennessee.

In the Baptist Church at Trenton, Brother McPherson, the pastor, conducted the funeral services. It was in this church that Dr. Matthew Hillsman was pastor for nearly a quarter of a century, and from Trenton as a center preached the gospel to all the regions round about.

Brother Dance had been in the employ of the I. C. for about eleven years, and from an humble beginning had risen to distinction in his chosen profession.

Just two years before the day of his burial, he was happily married to Mrs. Ruth Wheelless of New Orleans, who is broken-hearted over his loss.

He built the great terminals for the I. C. at New Orleans a year or two ago, and it was my pleasure to have him in our home often. He was my wife's brother, and nearly her age.

He was a leader of men, rather than a boss of men, was the impression he left on one who visited him in his work.

We cannot understand why one so young, so useful and so promising, should be snatched away, but perhaps "some time we'll understand."

F. C. FLOWERS.

New Orleans.

RESOLUTIONS ON THE DEATH OF MRS. TABBIE OGLESBY BASS.

The Woman's Missionary Societies of Wiseman Association, realizing their great loss in the death of Mrs. Tabbie Oglesby Bass, President of Hopewell Society, and recognizing her inestimable worth as a Christian worker whose removal is so deeply deplored, adopt the following resolutions:

First, That in the death of our beloved co-laborer we have lost one of our most consecrated workers—a woman 'beloved most by those who knew her best,' full of alms-deeds and kindness—an example of piety and devotion to the cause of Christ—and whose walk and conversation were worthy of emulation.

Second, That while recognizing our loss in her removal, we bow with submission to the will of our Heavenly Father in taking her from the walks of life, where it seemed she was so much needed in His service. To His will we yield, knowing He can make no mistake, and that our loss is her gain.

Third, That we extend to the bereaved family our deepest sympathy, and hope some day, with them, to clasp her hand on the other bright shore.

Fourth, That a copy of these resolutions be spread on the minute books of our Missionary Societies and a copy be furnished the Baptist and Reflector for publication.

MISS LIZZIE SCOTT,

V. P. Hopewell Society.

MRS. J. M. OGLESBY,

President Hartsville Society.

MRS. A. F. BURNLEY,

President Friendship Society.

RESOLUTIONS.

Resolutions of respect to Brother J. L. Scarbro by First Baptist Church, Lenoir City, Tenn.:

Since God in His providence has removed from our midst our beloved brother, J. L. Scarbro, whose death we deeply deplore, we, as a church in which he was a consistent member and deacon, do offer these resolutions of respect:

First, That the church realizes its great loss in the departure of such a member as our brother proved to be during his long Christian life and devotion to church interests;

Second, That his life of Christian service shall ever teach us that the ways of God are pleasures to those who walk after the precepts of the Heavenly Father;

Third, That we express our sympathy to the family in their bereavement of husband, father, exhorting them to walk in the ways of godliness that the family circle may again be united in the Kingdom of God;

Fourth, That copies of these resolutions be made, spreading one upon the minutes of the church book, providing the family with another, and sending others to the local paper and the Baptist and Reflector.

Respectfully submitted,

A. A. TAYLOR,

W. F. FERGUSON,

EUGENE PARTAIN,

Committee.

Resolutions regarding the resignation of Rev. C. A. Ladd as pastor of the Jonesboro Baptist Church:

Whereas Bro. C. A. Ladd has served us as pastor for several years past, and is now about to sever his connection with us to accept the pastorate of a larger church:

Therefore, be it resolved, That the church express to Bro. and Mrs. Ladd our deep appreciation of the valuable services they have rendered while laboring among us, and that we convey to them our sincere good wishes for their every success, and Godspeed in the new field of labor to which they have been called.

Resolved further, That a copy of these resolutions be spread on the minutes of the church, one copy mailed to the Baptist and Reflector, one copy to the Jonesboro Herald and Tribune, and a copy handed to Bro. Ladd.

Done by order of the church, Dec. 22, 1912.

J. T. WHITLOCK,

JNO. D. COX,

SAM WESTALL,

Committee.

HALL—On June 27, Richland Church lost its oldest member, Sister Jane Hall. She had been a member of Richland Baptist Church for 84 years. She loved her church, and was always found at the services when possible to get there. She was nearing her eighty-sixth birthday. Her mind was good for one of her age. She was always ready to lend a helping hand to those in need. Funeral services were conducted by her pastor, Rev. Mr. McGregor of Jefferson City. Her body was laid in the family burying ground by the side of her husband, who preceded her thirty-five years ago. She leaves four daughters and one son and a host of friends, who all spoke in praise of "Aunt Jane."

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Grown from best seed. Low express rates. Prices: 500 plants, \$1; 1,000 to 4,000 plants, \$1.50 per 1,000; 5,000 to 9,000, \$1.25 per 1,000; 10,000 or over, \$1 per 1,000. Count and satisfaction guaranteed. F. S. CANNON, Meggetts, S. C.

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