

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

Old Series Vol. 76)

NASHVILLE, TENN., JANUARY 9, 1913

(New Series Vol. 24, No. 21

—Be your country your temple,
God at the summit;
A people of equals at the base.

* * *

—Mazzani.

—Some one has said very strikingly: "When, instead of saying, 'The world owes me a living,' men shall say, 'I owe the world a life,' then the kingdom will come in power." It is well to make a living. It is better to make a life. The living is for self. The life is for the world.

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—Since the death of Bro. W. H. Halliburton of DeWitt, Ark., who was the oldest subscriber to the Baptist and Reflector, we wonder who is now the oldest subscriber to the paper. We should be glad to hear from our subscribers who have been taking the paper for many years as to how long they have been getting it.

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—The continued story which we begin this week called "The Victory of Mary Christopher," by Dr. Harvey Reeves Calkins, is taken by permission from a booklet published by Jennings & Graham of Cincinnati and Eaton & Mains of New York. As you see, it is written in very vivid style, and we are sure will be read with deep interest, and we believe with much profit. Tell your friends about it.

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—In renewing his subscription last week, Bro. Robert J. Rhodes of Whiteville writes: "Enclosed please find check for \$2.00, paying for the seventy-eighth year the paper has been coming to our family, I being the youngest child of eight children, and the only one living." This is a noble family record. Is there any other family into which the paper has been coming ever since its origin, in 1835? If so, we would be glad to hear from some representative of the family.

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—Rev. Charles C. Edwards of Georgia has accepted a call to the pastorate of the Chamberlain Avenue Church, Chattanooga. He begins his residence in Tennessee very properly by becoming a subscriber to the Baptist and Reflector, and also by promising to send in a list of new subscribers before long. That is a good way to begin. We extend a cordial welcome to Brother Edwards to Tennessee, and we both wish and predict for him a very successful pastorate.

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—The provost of a great library of literature in speaking recently said: "Sound a note of warning. Our young men and women are wading through filth and expect to come out pure. This is contrary to the laws of nature." Well, we sound a note. In fact, we have already sounded it a good many times. But will parents pay any heed to it? Will they not go on placing before their children papers which are filled continually with this "filth," and refusing to place before them papers which will have an inspiring and uplifting influence upon them?

* * *

—Two Ulemas (which is the name for the expounders of the Koran) have been investigating into the causes of the Turkish defeat, and report: "The religious ardor of the soldiers has become much feebler during four years. Formerly the bugle sounded regularly in every regiment for the five regular prayers; the prayers were said, and those who neglected them were punished. At the beginning of the constitutional regime, these religious duties were neglected, and so this sentiment has become weakened. From time immemorial there was in the heart of the soldier the zeal for returning victorious from war or for dying to go to paradise. This sentiment has been replaced by indifference for the fatherland, which the soldier has not understood. What used to raise the moral courage of the Ottoman soldier was the determination to become Ghazi or Shehid (champion and martyr for the faith)." All of which is very enlightening, and we presume will inspire much greater bravery in the breasts of the Turkish soldiers.

—At a meeting of the stockholders of the Baptist Advance, held on Dec. 27, the Board of Directors of the Advance Publishing Company was authorized to sell the Baptist Advance to the Arkansas Baptist Convention. The transfer was effected on Jan. 1. We are glad to know that Rev. E. J. A. McKinney is to be continued as editor. An Executive Committee was appointed to assist in the business of the paper. Plans have been put on foot for enlarging its circulation. We shall watch with interest this experiment in denominational ownership of religious papers. We hope that it will prove successful.



REV. RYLAND KNIGHT, D. D.

New Pastor Clarksville Baptist Church.

Richmond will enter the New Year poorer for the going of Dr. Ryland Knight into a new field of labor. He will be missed by those to whom he ministered as a pastor, and by that larger congregation of the whole city in whose behalf he toiled eagerly. He was one of those who can carry religion into the life of a community, both by preaching and by practice. He had an active part in the larger organizations of the church. His services as a trustee of Richmond College and the Woman's College, upon the State and National Mission Boards, and as Secretary of the Ministerial Union, proved his catholic interests and his constructive vision.

In more purely civic movements he has been a vital factor. He worked for the limitation of the number of saloons. His deep interest in the saving of children by right treatment led to active participation in the Juvenile Court movement. It will be difficult to find a man for his place on the steering committee of this court who can give the same devotion and ready sympathy to the cause of youth.

Dr. Knight sought no publicity. He never appealed to the mere sensation-seeker. But in his sermons he emphasized the duties of Christian citizenship and the need for laborers in the vineyard. His going has already called forth sincere expressions of regret from men of all classes and all creeds. They have learned his worth and realize how hard it will be to fill his place. The Times-Dispatch joins with those who knew him in expressing this feeling of Richmond's loss, and in wishing the good servant large usefulness in his new charge.—Richmond Times-Dispatch.

—Ah, then shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land.

—Leo Tolstoy.

* * *

—The American Messenger, the official organ of the American Tract Society of New York, reached its seventieth anniversary on Jan. 1. The Baptist and Reflector is eight years ahead, having been started Jan. 1, 1835. It missed, however, two years during the war, so that the present volume is number 76, but the paper itself is 78 years young.

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—The Baptist Standard tells the story of a merchant who died suddenly and left in his bureau a letter to one of his correspondents, which he had not sealed. His clerk, seeing it necessary to send the letter, wrote at the bottom: "Since writing the above I have died." The Standard neglects to add the very evident fact that the clerk was an Irishman.

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—The Christian Index comes to us in a 32-page form. We confess we do not much like it. In the first place, it does not look like the old Christian Index. We miss its familiar appearance. In the second place, it is not very well gotten up. This defect will, we presume, be corrected with experience. In the third place, while the Index sends greetings "to the Presidents and Faculties of our Educational Institutions," "to the Secretaries and Members of all our Boards, Educational, Benevolent and Missionary," "to the Pastors," "to the Larger Index Family," "to our Beloved Missionaries—at Home and Abroad," it sends none to us. By "us" we mean not simply us individually, but us editorially. We could not help wondering why an editor should send greetings to everybody and send none to his editorial brethren. We are used to being left out by others, but we hardly expected it from a brother editor.

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—The following story, sent out from New York City about Christmas, is quite interesting. Mr. John P. Morgan, the great financier, was in a dentist's chair, it was related, suffering considerable pain, for the relief of which the dentist was telling the financier how the case of his wife's washerwoman was one of the worst instances of destitution he ever knew. "Her husband died and left her thirteen children, only five of them being large enough to work," he said, and while keeping on with his dental work he continued the hard-luck narrative in detail. Mr. Morgan left after the operation without comment, but the next day the dentist received a letter, which is quoted as follows: "Dear Doctor: You hurt me like the devil yesterday, but your vivid story about the widow and her thirteen children helped some. Inclosed find my check for \$10,000, which please turn over to the washerwoman, and tell her for me that she was a fool to ever have thirteen children."

* * *

—The young son of a Chicago policeman had got into trouble. He had played a number of after-Christmas pranks, capping the climax by throwing the cat inside the piano. He knew by the looks on his mother's face that a storm was coming. So, in order to avert the threatened trouble, he turned in the riot call at the police station. Half a dozen policemen were rushed to the scene. When they arrived at the house they could tell from the sounds which proceeded from it that there was trouble within. So, while four of them stood with drawn revolvers on the outside, guarding every exit from the house, two of them proceeded to effect a forcible entrance into it—to find the young son stretched across his mother's knee and the mother vigorously applying the hairbrush. Amid his cries the little fellow managed to exclaim, "You come too late. It's already did." That young hopeful is in a fair way to become a successor to his father on the Chicago police force, and with a little training he may even aspire to become a Chicago alderman.

"THE COMING KINGDOM."

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

("Thy Kingdom Come."—Matt. 6:10.)

(Continued from last week.)

II. The prayer, "Thy kingdom come," is even now being answered. The kingdom of heaven is still coming. It has long been here, but it has not yet reached its full development; it is still in its progressive stage, and has not attained its full extension. The seminal power of that corn of wheat sown on Calvary nineteen hundred years ago has not yet reached its limit, it must still grow on until its fruitage shall feed the world. Christ is already reigning in the hearts of men; but we see not yet all things put under him, the larger part of the race is still ignorant of him or rebellious against him; vast tracts of the earth are still pagan. We have sent forth our missionaries preaching "the kingdom of God and the name of Jesus Christ," but these are thinly scattered over vast continents; and our most flourishing stations are but meager oases in the midst of spiritual deserts wider than Sahara. The appalling fact remains—the world lieth in the wicked one! So far is the church from being a world kingdom that it can not yet claim a single nation as its own. Yet while we make this confession of present limitation we are not discouraged, for we see that the kingdom is still coming, coming every hour! As in the first century the kingdom came to Judea, Galilee, Asia Minor, Greece, and Rome, so today it is coming to India, China, Japan, and the islands of the sea. While I address you today, in the uttermost parts of the earth new hands are being stretched out to God, new voices are singing the songs of redemption, and new knees are bowing at the feet of Immanuel! While in our own favored land there are every year tens of thousands translated into this kingdom, and naturalized as fellow citizens of the saints. In our impatience it often seems as though God's kingdom came but slowly. We look at the sky to note the ascent of the Sun of Righteousness, but can see no brightening of the light; indeed, sometimes we fear that the shadow on the dial of conquest has gone backward. But our fears are groundless. The Son of God has gone forth to war, a kingly crown to gain, and "he shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." Society is everywhere reorganizing on more Christian principles. The gospel is forcing its way into the most close-sealed kingdoms of the earth, and idols venerated for ages are being cast to the moles and the bats. In many lands the lights of heathenism are flickering, ready to expire; temples once thronged are deserted, and altars once aflame with offerings are cold and bare. The people who have long sat in the darkness are turning their eyes toward the dawning light of the cross. The hands of the men of a hundred Macedonians are stretched out to us, asking that we come and help them.

"From many an ancient river,

From many a palmy plain,

They call us to deliver

Their lands from error's chain."

So, then, while we are daily praying "Thy kingdom come," that kingdom is daily coming! The petition is in continuous fulfillment. The handful of corn that was sown on the top of the mountain now shakes like Lebanon.

There is a story of a fairy tent which was so small that it was compressed into a walnut shell, but when brought into the king's chamber it spread until it filled the room; they took it into the courtyard when it extended itself to the walls; they carried it out to the open plain, where it unrolled until it canopied all the king's army. That tent is a symbol of the Kingdom of God. It was small to insignificance, like a grain of mustard seed, at its introduction, but in its development it obeys that word "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles." Every act of crime and vice and sin delays the answer to this prayer, and retards the coming of God's kingdom; but every act of piety, righteousness and charity hastens it on.

"Come, Kingdom of God,

Sweet reign of light and love!

Shed peace, and hope, and joy abroad,

And wisdom from above."

III. The prayer, "Thy kingdom come," has yet to be answered. The kingdom of heaven has still to come. Bible prophecies have often a near and also a remote fulfillment, as, for example, the prophecies of Christ upon the Mount of Olives, many of which refer primarily to the destruction of Jerusalem, yet

A BEAUTIFUL WORLD.

Here's a song of praise for a beautiful world,
For the banner of blue that's above it unfurled,
For the streams that sparkle and sing to the sea,
For the bloom in the glade and the leaf on the tree;

Here's a song of praise for a beautiful world.

Here's a song of praise for the mountain peak,
Where the wind and the lightning meet and speak,
For the golden star on the soft night's breast,
And the silvery moonlight's path to rest;

Here's a song of praise for a beautiful world.

Here's a song of praise for the rippling notes
That come from a thousand sweet bird throats,
For the ocean wave and the sunset glow,
And the waving fields where the reapers go;

Here's a song of praise for a beautiful world.

Here's a song of praise for the ones so true,
And the kindly deeds they have done for you,
For the great earth's heart, when it's understood,
Is struggling still toward the pure and good;

Here's a song of praise for a beautiful world.

Here's a song of praise for the One who guides,
For he holds the ships and he holds the tides,
And underneath and around and above,
The world is lapped in the light of his love;

Here's a song of praise for a beautiful world.

—W. Lorag Childress, in the Presbyterian.

in their larger sense they forebode the Day of Judgment. So the prayer for the coming of God's kingdom had an immediate answer in the establishment of the Apostolic Church, but in its larger, grander sense it will not be answered until "all the ransomed Church of God are saved to sin no more." Not until after the final judgment shall the King say to them upon his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Paul was confident "The Lord would preserve him unto his heavenly kingdom." Peter exhorted us to seek "an abundant entrance into the everlasting kingdom of our Lord and Saviour." James declared the poor who are rich in faith are "heirs of the kingdom which he hath promised to them that love him." And we are told that when all things movable have been shaken and removed, we shall then "receive a kingdom which cannot be moved." The kingdom of God is therefore yet to come! They asked a peasant boy, "What is the kingdom of heaven?" He laid his hand upon his heart and answered, "It is something here," and then pointing to the sky, "It is something up yonder." The maturist wisdom could not answer more truly. As regards the present the coming of our Father's kingdom is the entrance of heaven into our souls; while as regards the future it is the entrance of our souls into heaven. We rejoice even now in the reign of God already begun in our souls; but we look forward to a far better kingdom yet to be revealed. That which now appears which we call the kingdom is not the permanent structure, but a temporary scaffolding serving practical uses while the true temple is being built, and then to be taken down—or it is a provisional government organized to establish order and bear rule until the world empire is completed and its monarch crowned. In his visions on Patmos, John saw a little of the glory and beauty of that eternal kingdom, and he burdened human language in his efforts to express it; but its full splendor the eye of man has not seen nor the heart of man conceived. Dr. VanDyke says, "The reappearance of our ascended Lord in the clouds of heaven, in the glory of the Father, and with all the holy angels, is the crowning event of all those scenes amid which the gospel dispensation shall fade and be absorbed into the everlasting light and blessedness of heaven." The present prevalence of vice and crime, the unsubdued riot of sin, even in lands called Christian; the imperfections and contentions of the churches, the unsatisfied aspirations of the saints, the limitations of our efforts and attainments, all call for that larger, fuller, sublimer fulfillment of the prayer, "Thy kingdom come," which the glorious things spoken of Zion predict. It does not yet appear what we shall be as individuals when we become the risen, sanctified and glorified sons of God! Much less does it yet appear what "the City of God," the perfected Church of Christ, the kingdom of heaven, shall be when "the saints of the most high God shall take the kingdom, and possess the kingdom forever."

"Thy kingdom come." Let us clearly distinguish and keep in mind the three-fold answer which God is giving to this prayer: The kingdom has come; we do not need to seek it, or say, "Lo, here!" or "Lo, there!" for it is within us, and established among the empires of the earth.

The kingdom is coming. Day by day its borders are extending, and the kingdoms of this world are becoming the kingdom of our Lord, and soon the ends of the earth shall see the salvation of our God.

The kingdom is yet to come, and shall come in the fullness of its heavenly glory. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

"Thy kingdom come!" It is the philanthropist's prayer, pressed out of his sympathetic heart by his sight of the world's sickness and sorrow and suffering; grieving over the world's want and woe he pours out his soul for the coming of that happy time when these former things shall have passed away, and our Father-God shall wipe away all our tears.

"Thy kingdom come!" It is the reformer's prayer. Wearied with the interminable struggle with oppression and wrong, dismayed by the revival of the evils destroyed, appalled by the return of the tide of evil riot and official graft, he can only cry out with longing for the coming of that commonwealth wherein love shall be the bond of citizenship, and the "Golden Rule" shall regulate the affairs of men.

"Thy kingdom come!" It is the evangelist's prayer as he stands in the pulpit, or goes forth to seek the masses of the people, and notes the hardness of their hearts; that they will not repent and believe the gospel—that neither will they lament to the stern preaching of the law by John, nor will they dance to the happy strains of the gospel of Christ.

"Thy kingdom come." It is the missionary's prayer, uttered with all the fervor of his soul as he goes forth to preach the gospel to the most distant nations of the earth. To help bring in that kingdom—to extend Messiah's sway over the hearts of men, he makes his life one long living sacrifice, content if one small province, or islet of the sea, is added to the kingdom of the Christ.

The full and perfect answer of this prayer may be delayed—but it will not be denied. The oath of the King of Kings is on record, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Presently shall be heard that great voice from heaven, saying, "Now is come salvation, and strength, and the kingdom of our God and the power of his Christ."—*Baptist Commonwealth.*

WHY I AM A BAPTIST

By J. J. Tayler, LL. D.

This is a broad question. In any realm the antecedent forces that have made things what they are often are difficult to trace, and the realm of religion is not exceptional. I am a Baptist; this is certain, but the whyness of the case is not so simple.

Probably heredity and training have had something to do with it. My collateral kindred have usually been of faith, but the direct line has been distinctively Baptist. One of my great-grandfathers was a Baptist preacher. My paternal grandfather was a Baptist deacon, and my father was a Baptist preacher, pastor of a country church for nearly forty years, a man of clear convictions and of sufficient courage to maintain them against all forms of opposition. My mother was a true helpmate to her husband in all his work, and especially in the supreme work of bringing up their children in the nurture and admonition of the Lord. Six of my brothers and sisters became Christians and Baptists before me. The entire home influence was graciously and kindly Baptist. Being converted at an early age, I was not versed in doctrinal disputation, and naturally followed in the way of other members of the household.

At so tender an age that was the only proper course for me to pursue. Children ought to obey their parents in the Lord. As a pastor I have sometimes advised small children to become for the time other than Baptist, that they might have parental oversight in church life. Many a child making shipwreck of faith from lack of parental guidance in religion. On the contrary, few fail when the right influences are constantly exerted at home.

Passing to the maturity of manhood and to a critical knowledge of Bible teaching, I have been confirmed in Baptist views. That which I at first accepted as a matter of course has become a matter of personal conviction.

In infancy I was left unchristened, untaged, untrammelled, absolutely free from ecclesiastical shackles of any kind. As I came to years of understanding, I was taught the doctrine of personal responsibility, and assured that each one must give account of himself to God, religion being a personal matter over which no others, whether priests, preachers, or magistrates have control.

This doctrine of personal responsibility has put me in a position to reject the doings of my ancestors if

found to be wrong; but mature deliberation has only impressed the correctness of the view, and with all my soul I repudiate all coercion in religion, whether imposed upon defenceless babes brought to the front, or upon defenseless heretics brought to the stake.

The principle is the same in either case. Personal liberty is a fundamental with Baptists, and in proper relation to other doctrine it is not found with other peoples. As Christ's freeman, I deny all human authority in matters of faith and practice.

Baptists regard the New Testament, supported by the Old and fulfilling the same, as an authoritative and sufficient rule of faith and practice. In their view the word spoken shall be the test of judgement at the last day. Over them it is the word of authority. In it they hear the voice of God. Whether by heredity or training or sentiment, that view is my own.

Accepting the New Testament as guide, I am obliged in consistency with myself, to follow where it leads. Through it God commands all men everywhere to repent; I must yield to the command. On the same authority I must have faith in Jesus Christ, and must be buried with him in baptism; must rise to walk in newness of life, being careful to maintain the good works that God arranged beforehand for his people to observe, and must hold fast my confidence steadfast unto the end, since he is faithful that promised. To do these things is to be a Baptist in fact, whether in name or not.

Baptist liberty in interpreting the Scripture, Baptist sternness of principle adorned with flexibility in matters of form and method, Baptist independence tempered by the spirit of cooperation in common causes, Baptist narrowness that refuses in the face of popular clamor to be broader than the truth, Baptist liberality that declines to sit in judgement on what other men's consciences dictate, Baptist broadness that believes in the salvation of all who die in infancy whatever their parentage, Baptist charity that acknowledges the righteousness of all who love the Lord Jesus Christ in sincerity, whatever their name and place, Baptist fraternity that extends through culture and learning and temporal prosperity and on to thousands who are poor and weak and ignorant, whatever their race or color—these and other great qualities hold me to the Baptists, and impel me to wish that my children may walk in Baptist ways until Jesus comes.—Young People.

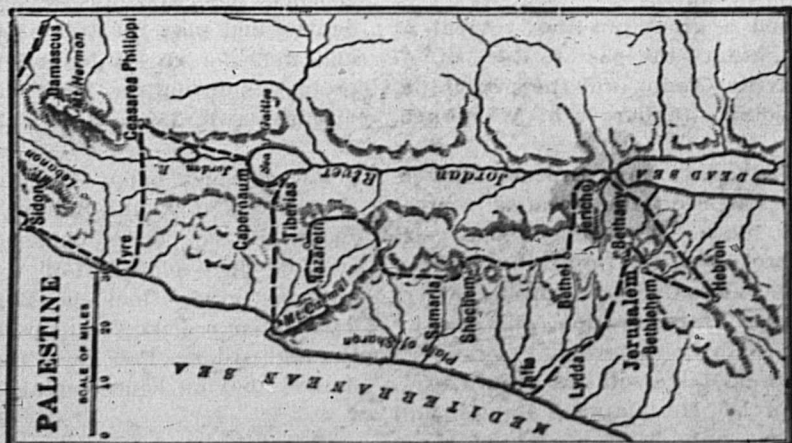
A JOURNEY THROUGH PALESTINE.

CONDUCTED BY

REV. JESSE LYMAN HURLBUT, D.D.

There is no experience in life like visiting for the first time the land of Palestine, and looking on the very places where, centuries ago, history was made that has transformed the world.

On the tour we are to make we shall visit one hundred of the most important places throughout the land, each one definitely marked on a map to show its location and (usually) the direction in which we



are to face. For many it will be well to turn to a general map of Palestine and get clearly in mind a few of the main features. Two places will be visited each week. We are to enter the land at Jaffa, the ancient seaport. Find this on the map; also Mt. Hermon, the Sea of Galilee and Mt. Carmel in the north, with the main mountain chain and the Jordan Valley leading down to Jerusalem and the Dead Sea. Jaffa, as will be seen, is on the coast, well down to the south, about forty miles from Jerusalem.

Now look at the special map of Jaffa, given herewith, and note the encircled number 1 just west of Jaffa, and the two lines which branch east toward the shore. That means that we are to stand first at 1 (on a steamer's deck), and are to look east over the space included between those two spreading lines in the ancient town.

POSITION 1. Jaffa, the Joppa of Bible Times.

As we look off from the ship we can see just be-

MY MASTER.

I had walked life's path with an easy tread,
Had followed where comfort and pleasure led,
And then by chance in a quiet place
I met the Master, face to face.

With station, and rank, and wealth for a goal,
Much thought for the body, but none for the soul
I had entered to win in life's mad race
When I met my Master, face to face.

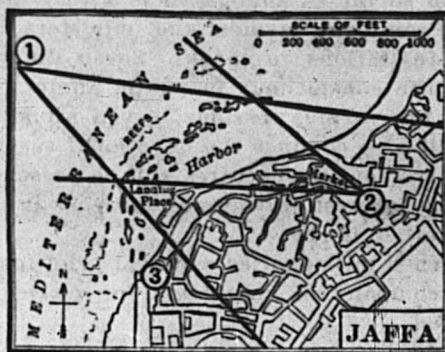
I had built my castles, and reared them high,
Till their towers had pierced the blue of the sky,
I had sworn to rule with iron mace
When I met my Master, face to face.

I met him, and knew him, and blushed to see
That his eyes, full of sorrows were fixed on me;
And I faltered and fell at his feet that day,
While my castles melted and vanished away.

Melted and vanished, and in their place
I saw naught else but my Master's face;
And I cried aloud, "Oh, make me meet
To follow the marks of the wounded feet."

My thought is now for the souls of men.
I have lost my life to find it again;
E'er since alone in that holy place
My Master and I stood, face to face.

—Selected.



fore us the waters of the Mediterranean rippling and sparkling in the sunshine as they stretch away toward the shore. We have anchored so far out because of dangerous rocks near the beach; passengers and baggage must be landed in row-boats. But from here we can plainly see the low stone buildings of the old, old town rising in regular rows, like terraces, from the water's edge. No space can be seen between them for the narrow, crooked streets. The house walls are white-washed, gray-washed, tinted with yellowish and pinkish and orange paints, making the hillside gay with faded color. That building to the right and near the water, looking like a fort, with its row of portholes, is the Turkish custom house, where our baggage must be examined, unless we drop a few piasters into the hand of the officer. The tower on the top of the hill belongs to a monastery of the Greek Catholic Church. That tall, slender tower far to the left is the minaret (prayer tower) of a mosque, reminding us that here we enter

that Gentiles as well as Jews were to have a chance to hear the Gospel.

But we are impatient to go ashore. A street leading up toward the left from the custom house takes us to the market place, where we shall go next. The number 2 on our map shows where we are to stand and the direction of the spreading lines tells us that we shall look back toward the sea.

POSITION 2—The Bazaar of Jaffa.

Almost within reach of our hands we see some shabby timbers forming part of the building on whose low roof we stand, while thronging in the open space before us is a typical Eastern market crowd. Some of the men are talking in groups; some are slowly walking about. Most of them are peasant farmers who have come from scattered hamlets on the Plain of Sharon. We see in this crowd but few women, and those of the peasant class. These home-plums. Six pounds of tomatoes can be bought for a cent. Food for a family of four prosperous people would cost about a dollar a week. As we should expect, donkeys and camels are the only beasts of burden to be seen. That donkey beyond the basket of vegetables is worth from four to six dollars, and a cheap camel can be had here for perhaps fifteen dollars. Notice that little shed in the middle of the throng. That is the office where every dealer pays his tax on merchandise to a Turkish government official. Matthew in his own home town used to collect similar taxes for the Roman government. (Matt. 9:9.)

A strange looking scene indeed is this Oriental throng. Throughout the whole crowd, with but one exception, we can see only loose robes, baggy trousers and white turbans. We could easily imagine we had been transported back two thousand years. That brown mantle with a wide stripe down the back is the universal overcoat of the East. Without doubt the patriarch Abraham wore one just like it, and it was such a cloak that Paul left at Troas with his friend Carpus (11 Tim. 4:12). This square and the buildings undoubtedly looked almost the same when Peter came here from Lydda, almost nineteen hundred years ago (Acts 8:9). Probably Peter walked more than once through this very square while Jaffa people were talking politics, religion and business, just as they are doing today.

To see Joppa from the ship, and also from the market place, with your own eyes, use the stereograph: 1—Jaffa, the Joppa of Bible Times; 2—The Bazaar at Jaffa.

NOTE—In this department Dr. Hurlbut will take his readers to one hundred places in Palestine, two each week. By means of remarkable stereoscopic photographs you can not only see for yourself each of these one hundred places in life-size proportions, but also you can get distinct, conscious experiences of being in these places. Six stereographs \$1.00. Less than six stereographs in one order, 20c each. The twenty-six stereographs for three months are \$4.33. The hundred stereographs for the year, in a cloth-bound gold-lettered case, with a guide book, by Dr. Hurlbut, of 220 pages (containing full descriptions of each place), and a series of seven patent locating maps, are \$18.75, scarcely more than an economical tourist spends for two days on an actual trip. Mahogany aluminum stereoscope, \$1.15. Express charges will be paid. Send orders to BAPTIST AND REFLECTOR, Nashville, Tenn.

Prof. Robert W. Rogers writes an article in "The Bible Record" on "The New Papyrus from Upper Egypt" that is full of interest to students of the Scriptures. He tells of the excavations and finds of a German society in the ruins of an ancient Egyptian city called Yeb, or, according to the Greeks, Elephantine. It was situated on an island in the River Nile five hundred miles north of Cairo. To the wonder of all the world, the remains of a Jewish temple have been found in that far Southern Egyptian city, a city that is a thousand miles from Jerusalem. The temple was built in the Persian period, some time after 588 B. C., and stood until the reign of Darius II., 424-404 B. C. During that reign it was destroyed and a permission was received from Jerusalem to rebuild it. Whether or not it was rebuilt we do not know. The information we have is gained from papyrus found in the ruins of this ancient city. One of the letters written by the Jews of Yeb to the authorities in Jerusalem is given in Prof. Rogers' article. It is written in Aramaic, the language (at that time) of Palestine not of Egypt, and contains the facts we have mentioned concerning the temple. This letter was written in 407 B. C., just twenty-six years after Nehemiah was in Jerusalem. It is in the style of the book of Nehemiah and mentions the name of our old friend Sanballat. Many, many questions are raised

by this letter and its wonderful information. How came a Jewish settlement in that far off part of the world? How came them to build a temple there, an act forbidden by their Scriptures? Why did the Jewish authorities yield and give them permission to rebuild it? Was it recognized at that time that only one temple and that at Jerusalem was the law of Jehovah? The spade raises more questions than it settles. But is it not wonderful that a letter written 407 B. C. can be read in 1912 A. D., and read on the very material on which it was originally written? There is no writing material used in our age that will last as did the ancient papyri.—Baptist Courier.

TO THE BAPTISTS OF TENNESSEE.

The Southern Baptist Convention, at its last session in Oklahoma City, authorized the Home Mission Board to lay out its work for this year on a basis of \$412,000. The Board has obeyed its instructions and every dollar of this amount has been appropriated. No retrenchment nor curtailing of expenses is therefore now possible. The Board must have this sum of money, or go to the Convention with a debt. This \$412,000 has been apportioned among the several States co-operating with the Convention, and Tennessee has been asked to raise \$25,000. This, then, is our Home Mission task during the next four months.

We ought to have no trouble, and we will not, in getting our apportionment in Tennessee this year. Citizens of one of the best States in the South or in the Union, we are a highly favored people, under lastingly, and, I believe, conscious obligation to our Heavenly Father. Altogether, the past year has been one of the very best in the history of the State. Our lives have been spared and our health preserved in a remarkable way. We have not been visited by famine nor scourged by pestilence. Our fields have been exceedingly fruitful, our factories busy and prosperous, and our mines productive and profitable. We are rich in houses and lands, in stocks and bonds, in silver and gold, and in the opportunity to render a glorious service to the South and the world. Yes, we are abundantly able, and may our God make us not only willing but anxious to do so.

In the name of the hundreds of weak and struggling churches in our Southern Zion; in the name of the thousands of noble boys and girls in the mountains without an education; in the name of our rapidly growing, but spiritually destitute, cities; in the name of the more than 3,000 houseless and homeless churches; in the name of the 3,000,000 foreigners, the strangers within our gates; in the name of the 10,000,000 negroes, whose only hope is the gospel; in the name of the for-a-long-time sorely oppressed and down-trodden Cubans; in the name of the dwellers, from almost every country, in the Canal Zone; and in the name of the millions of lost souls in all the Southland and throughout the world, the Home Mission Board again appeals to you, and this appeal, I know, will not be in vain. With all good will,

JOHN M. ANDERSON,
Evangelist Home Mission Board.

A WORD ABOUT MISSIONARY CAMPAIGNS.

By R. L. Motley, Educational Evangelist.

I shall be busy with Institute work during the winter months. The purpose of this article is to offer some suggestions to brethren who may have it in mind to arrange for Associational campaigns this year.

1. As a rule, much time is needed in arranging for a successful campaign. It would be well for brethren who wish my services to write to me at least three months in advance. It is often impossible to make an engagement on short notice.

2. It is not well to protract a campaign beyond three weeks. No force of speakers can keep up to their best longer than this. If the entire Association cannot be covered within this time, arrange for a second series of rallies that will include the remaining churches at a later date. In some cases two rallies, or even three, might be held the same day, though an entire day with each church is desirable. Never group the churches. Let each church, no matter how small, have its own rally.

3. The hearty approval of each church to be visited and the full sympathy of every pastor in the Association should be had well in advance. By all means, include all the pastors among the speakers.

4. In every case insist that, where dinner is to be served at the church, only a modest lunch and not an elaborate picnic dinner be served. Also make it perfectly clear that the campaign is not a money-getting scheme, but that it is strictly educational. No collection should be allowed unless it

be a small, free-will offering to cover the local expenses of the campaign. Many a good woman will remain at home if she knows that an elaborate picnic dinner is expected, and not a few of the men will "have business elsewhere," if they anticipate a high-pressure collection for any purpose.

5. An attractive program should be printed and distributed freely among the churches a full month or more in advance of the rallies.

Nashville, Tenn.

LAYMEN'S MISSIONARY CONVENTION.

We again call attention to the first Convention of the Laymen's Missionary Movement of Southern Baptists to be held in Chattanooga, Feb. 4-6. Centrally located and possessing the greatest historic interest, on account of the battles of Chickamauga and of Missionary Ridge; surrounded by some of the most magnificent scenery in the world, in the shadow of Lookout Mountain, the place of meeting is itself very attractive.

The Convention also will be one of great importance. It is hoped to have an attendance of at least 3,000, 2,000 laymen and 1,000 ministers. They will come from all over the South for the purpose of conferring together as to how best to advance the Baptist kingdom in our Southland and the Kingdom of God throughout the world. The program so far as announced is a very interesting one. Prominent laymen and ministers have accepted invitations to speak. Seven different laymen, quite conspicuous in public affairs, will preside at the various sessions; seven prominent laymen will also conduct the devotional services.

Two stereopticon lectures will be presented, representing interesting views of our work in the home and in other lands.

Returned missionaries will bear brief testimonies and a company of volunteers for service will be presented.

All phases of our missionary enterprise will be presented in an attractive, practical and comprehensive way. One entire session will be devoted to stewardship and another to methods.

The grade of speakers at the Convention, the practical note of the program and the fine class of men that will be present should make a strong appeal to every one, both laymen and ministers, to attend. The song services, led by Mr. R. H. Coleman, of Dallas, will be quite a feature. We should like to urge that pastors can do nothing which would be so valuable to their work as to get their representative men into this meeting. Get them to go at the beginning and attend every service until the close.

The railroad rate is about one fare for the round trip and good entertainment can be had in Chattanooga from \$1 a day up.

Send registration fee of \$1 to J. T. Henderson, Bristol, Va., and write E. E. George, Y. M. C. A. Building, Chattanooga, Tenn., about entertainment.

REVIVAL AT CEDAR FORD.

We recently closed a great old-time revival at Cedar Ford Church, where the pastor, Rev. W. A. Masterson, of Knoxville, Tenn., did the preaching, assisted by Rev. Geo. Wolfenbarger of Washburn, Tenn.

It was a great pleasure to have Brother Masterson with us. This has been the greatest revival ever known at this place. The church has been greatly united as a result of his preaching. There have been thirty-nine added to the church, thirty-four by baptism; three by restoration, and two by letter; about thirty to forty renewals.

We feel that Brother Masterson has been a God-sent man to our church. He is a good Baptist and a good man. He has only been preaching three years, and we all pray God's blessings to be with him and Brother Wolfenbarger wherever they may go.

A. J. CARROLL,
Luttrell, Tenn.

BAPTIST MEMORIAL HOSPITAL.

It is with pleasure that I announce that the Hospital management has secured the services of Rev. B. F. Whitten, who will be on the field on and after the first of January. Should there be any church or pastor in the State who does not know Brother Whitten, let me assure you that you need not hesitate to place him before your people, for he easily numbers among our best preachers.

May I ask for him the heartiest and fullest co-operation on the part of all the churches he may visit, and the very best possible response in the interest of this great institution.

THOMAS S. POTTS, Gen. Secy.

GREAT MEN'S MEETING.

We wish to call special attention to the Laymen's Conference to be held in Chattanooga, Tenn., Feb. 4-6. Secretary Henderson is preparing a rich feast for those who will be at the meeting. We need to have laymen and preachers to be present. Special rates have been made on the railroads and at hotels and boarding houses, so that there will be a minimum of expense. If we succeed in having a large number of laymen, it will be necessary for our leading brethren to talk about this meeting, impress the men of influence with the importance of their being present, and get them to arrange beforehand their business affairs, so that they can attend the meeting. Brother J. T. Henderson of Bristol, Va., will be glad to furnish information to those who desire it, so that they can work up an interest in the meeting.

By all means go, brethren. It will be a blessing to your churches as well as do good in the advancement of the Master's Kingdom.

R. J. WILLINGHAM.

Foreign Mission Rooms, Jan. 1, 1913.

Yesterday (the first Sunday) was a great day for us and yet a sad day for Harmony Church. Preached at Whiteville at both hours to good crowds. Had two valuable additions in the persons of Mr. and Mrs. O. H. Preddy. In the afternoon we were called to Harmony to conduct the funeral of Deacon J. A. Powell. Brother Powell was 85 years of age, has been a member of this church for many years, a deacon, and for the past twenty years has served the church as Moderator. He leaves a wife, one brother and nine noble children with many grandchildren and a host of friends. He was a great man as a citizen, a loving father, a tender husband and a faithful Christian, loyal to his church and pastor. His funeral took place at 2 p. m., and the crowd which attended his funeral told the story of a multitude of friends. We are in the midst of bereavement—a bereaved community, a bereaved church, and a bereaved family. May God bless those who are grieved.

JAS. H. OAKLEY.

Whiteville, Tenn.

Enclosed you will find \$2.00 in payment of my renewal to the Baptist and Reflector another year. I have been taking the Baptist and Reflector for about 26 years, and to say that Mrs. Crump and I immensely enjoy its weekly visits feebly expresses our appreciation of the valuable services you have rendered in forwarding the Baptist cause throughout the State of Tennessee. Our church and Sunday School continue to grow and prosper under the efficient leadership of our beloved pastor, Bro. Tunnell, to whom his people are very much attached and in whom they have implicit confidence. We had 450 in Sunday School and one addition to the church today, the first Sunday of the New Year. We will begin the erection of our new house of worship the 1st of April. May He who rules supreme in his infinite goodness bless and prosper you more and more abundantly, and may the subscription list to the Baptist and Reflector go far beyond your most sanguine expectations during the New Year.

J. S. CRUMP.
Morristown, Tenn., Jan. 5, 1913.

I wish you a happy New Year. I feel free to say to you that of all the Baptist papers I get, and I get about all the papers published in the South, with most of those published in the North, not one is of a higher grade than the Baptist and Reflector. I have often remarked to my friends that of all the Baptist editors, Folk was the prince. This is not flattery, but an honest opinion.

J. BENJAMIN LAWRENCE.

Columbus, Miss.

We are happy over the arrival of our first-born child, which occurred on January 3, which is also my birthday. I have recently been recalled to my work at Golden and Tishomingo. These churches are a loyal band. In addition to recalling me, they have given me two months' vacation next summer for revival work, if desired.

Golden, Miss.

M. L. LENNON.

I heard an editor of a widely circulated publication in the South say recently: "The Baptist and Reflector is the most brilliant paper of the South." He went on to characterize other papers as excelling in other points, but he gave you first rank for brilliance. I get more clippings from your columns for filing away than from any other paper that comes to my table.

D. W. KEY.

Monroe, Ga.

PASTORS' CONFERENCE.

NASHVILLE.

First—Pastor Inlow preached at both hours. Good interest. One baptized at the evening service. Very fine Sunday School and B. Y. P. U. meeting.

Third—Pastor Robert L. Lemons preached at both hours. Morning theme, "Life's Holy of Holies;" evening theme, "Turning Aside to Talk With God."

Edgefield—Pastor Lunsford preached at both hours. Morning, "Your Part and Mine;" evening, "A New Year Outlook." Splendid congregations. Fine day.

North Edgefield—Pastor Kuykendall preached at both hours. Subjects, "Follow Me," and "The Good Samaritan." Congregations good. The Union met with us. Quite a large crowd was present. Dr. Lofton made us a fine talk. We have our Sunday School rooms almost completed. We start out in the New Year with bright prospects before us.

Immanuel—Roll call, the pastor's message, and the Lord's Supper at the morning service were well attended. Song service in the evening. Large congregations. Outlook for the coming year good.

Seventh—Pastor preached; installation of officers; took a collection for church. \$612.90. Gratitude.

Howell Memorial—Pastor Cox preached at both hours. Morning theme, "Redeeming the Time;" evening theme, "A Year of Grace." Good Sunday School. Good congregations. Two by letter.

Fosterville—Pastor J. N. Poe preached in the morning and at 3 p. m. to good congregations. Two received by letter.

Lockeland—C. L. Skinner, pastor. Morning, "Dangers of Covetousness;" evening, "Christ's Invitation to the Heavy-Laden." Fine S. S. and B. Y. P. U. A good day.

Belmont—Dr. P. E. Burroughs was with us at the S. S. hour and took part in the installation of our teachers and officers. He preached at 11 o'clock to the delight of our people. Pastor M. E. Ward preached at night. Receipts for the past month the best in the history of our church.

Calvary—Pastor Linkous preached on "Self-Denial" and "Baptism." 73 in S. S.

Grace—Pastor Creasman spoke at the morning hour on "Praise from God." Dr. J. W. Gillon preached at the evening service on "Stewardship." 150 in S. S. Splendid day.

Rust Memorial—Pastor, Arthur I. Foster. Rev. R. L. Motley preached in the morning, greatly to the delight of our people. The annual roll call was held and an impressive communion service held. At night the pastor preached on "Where Jesus Helps." Two received by profession in the morning and one at night.

Eastland—Pastor preached at both hours. Good interest. More thorough organization in our Sunday School. Splendid B. Y. P. U.

Bell Buckle—A. E. Booth, pastor. Usual services. Good day.

Gallatin—Pastor Woodcock preached on "In the Beginning God Created," and "Power." 95 in S. S. Volunteer band of twelve take up Bible Readers' Course in the B. Y. P. U. Good congregations.

Bro. Fitzpatrick visited Cookeville preparatory to beginning as missionary.

MEMPHIS.

First—Pastor A. U. Boone preached to large congregations. Five additions. Good day.

Bellevue—Dr. Potts preached in the morning and Dr. Stubblefield of Galveston, Texas, at night. Ten by letter; one for baptism. Church increased the pastor's salary \$600.

LaBelle Place—Pastor Ellis preached in the morning and at night. 272 in S. S. Two additions by letter. Fine congregations. Several requests for prayer.

Seventh Street—Pastor Strother preached in the morning and Rev. B. F. Whitten at night. Observed the Lord's Supper with large attendance. 213 in S. S.

McLemore Ave.—Pastor Thompson preached at both hours. 127 in S. S. Two large congregations.

Temple—Pastor Bearden preached on "Love," and "What Think Ye of Christ?" 200 in S. S. Two by letter. Good day. The outlook for the year is bright.

Union Ave.—Pastor Watson preached at both services. Large audiences. Observed the Lord's Supper at the evening hour.

Rowan—Pastor Utley preached on "If Any Man be a Worshiper of God, and Doeth His Will, Him He Heareth," and "The Dignity of Baptism." Fine audiences. One young man requested prayer. Two married ladies baptized at the evening service. Good day for beginning of the year.

Boulevard—69 in S. S. Pastor Burk preached at

both hours. Two additions by letter.

Calvary—Bro. Whitten preached in the morning, and Bro. Strother at night. 76 in S. S.

KNOXVILLE.

First—Pastor Taylor preached on "God's Plan for the Prosperity of His People," and "The Sinner's Retrospect."

Deaderick Ave.—Pastor Hening preached on "Enlarged Usefulness," and "The Untravelled Road." 500 in S. S.; two received by letter. Four conversions; four approved for baptism.

Dale Ave. Mission—W. P. Lawson, Supt., 36 present.

Lawrence Ave. Mission—H. H. Steffey, Supt., 64 present.

Broadway—Pastor Risner preached on "Quitting Shallows—Launch Out Into the Deep," and "The Blunder of All Great Blunders." 379 in S. S.; one received for baptism. Auditorium crowded. Next Sunday Dr. Risner will preach to the lawyers of Knoxville; the next Sunday to physicians.

South Knoxville—Pastor Bolin preached on "Go Forward," and "Growing Faith." 275 in S. S. Installed "Individual Communion" service.

Bell Ave.—Pastor Mahoney preached on "How to Make Our Church Go," and "The Simplest Elements of the Gospel." 570 in S. S.; four for baptism. Splendid men's meeting at 6 p. m.

Lonsdale—Pastor Lewis preached on "Looking Forward," and "Seeing the Real Vision." 259 in S. S.; one received by letter.

Euclid Ave.—Pastor Green preached on "Serving the Lord," and "Three Requests of Satan." 139 in S. S. Good day.

Gillespie Ave.—Pastor Webster preached on "The Calling of the Disciples," and "The Purpose of the Call." 139 in S. S.; 20 men asked for prayer.

Island Home—Pastor Dance preached on "The Pastor's Wish for His Church." No night service. 275 in S. S.; one received by letter. Two by enrollment.

Fountain City—Pastor Davis preached on 1 Cor. 15:10, and Isa. 61:3. 142 in S. S.; two received by letter.

Beaumont—Pastor Webb preached on "Missionary Gospel," and "A Saviour that is Able to Save." 157 in S. S.; one received by letter.

Mountain View—Pastor Wells preached on "The Authority of Jesus Christ," and "I Have Married a Wife and Cannot Come." 206 in S. S.

Lincoln Park—Pastor Pedigo preached on "Resolutions," and "The Devil's Gospel." 100 in S. S. Good day.

Grove City—Pastor King preached on "Some Things We Should Remember," and "A Prospective View of the New Year." One baptized.

Oakwood—Pastor Edens preached on "Spared for Another Year," and "The Self-Doom of Procrastination." 169 in S. S.; Seven received by letter.

Bearden—Pastor Shipe preached on "The Way of Success," and "Advantages of Wisdom." 86 in S. S.

Third Creek—Rev. Henson of Oklahoma preached in the morning on "The Perfect Man," and Pastor DeLaney preached at night on "The Church Remembered." 95 in S. S. Funeral at 1:30, preached by Rev. J. C. Shipe.

River View—Pastor Hurst preached on "Giving," and "Knowledge of Christ." 60 in S. S.; one received by letter. One received for baptism.

Little Flat Creek—Pastor Grubb preached on Isa. 54:8, and Gen. 49:10. Good S. S.

Harriman—Pastor Mahan preached on "Grow in Grace," and "Weighed and Wanting." 221 in S. S. The works starts off encouragingly. Good congregations.

CHATTANOOGA.

First—Pastor Massee preached on "The Church and the Kingdom," and "The Only Saviour." Two additions. 338 in S. S.

Tabernacle—Preaching by Pastor Fort on "Worldwide Missions," and "Solomon's Choice of Wisdom." 361 in S. S. Splendid day.

St. Elmo—Covenant meeting. Short talks by the brethren. Observed Lord's Supper. Large attendance at morning services. Two scholarships awarded in S. S. for business course to Miss Maude Long and Joe W. Vesey, Jr. Pastor Vesey spoke at night on "An All-sufficient Saviour." One forward for prayer.

Central—Pastor Grace preached on "His Own Received Him Not," and "Judas, a Character Study." 171 in S. S. Good B. Y. P. U.

Ridgedale—Pastor Richardson preached on "The Feast of Belshazzar," and "Our City from a Relig-

ious Standpoint." One received for baptism. One by letter. 128 in S. S.

East Lake—Pastor O'Bryant preached at both services. One addition by baptism. 116 in S. S.

Chamberlain Ave.—Pastor Edwards preached on "A New Year Meditation," and "The Convenient Season." 95 in S. S. Good B. Y. P. U.

SWEETWATER.

First—Pastor Sharp preached on "Pressing Toward the Mark," and "The Ministry of Memory." 301 in S. S. Baptized seven men and boys; one received by letter. Church begins new year without debt for the first time.

TENNESSEE BAPTIST ORPHANS' HOME.

The receipts to the Tennessee Baptist Orphans' Home for the months of November and December, as compared with the same period of last year, have fallen off more than half. In order to finish our buildings that we might move to the farm in the spring of last year, we made heavy debts, expecting to meet them with the collections at this time. You readily see our embarrassment. Many of the notes in bank have been placed there by the parties or firms that furnished us material or did work on the buildings. These notes were executed in payment of the greater part of our outstanding indebtedness and were placed in bank as collateral. To meet these obligations the Board of Managers must have more money. I beg of you that you take your collection for the Orphanage without delay, if you have not already done so, and forward it at once.

Yours for the Orphans,

W. J. STEWART, Secy. and Treas.

Nashville, Tenn., Jan. 4, 1913.

WHO WILL DO THIS?

The Baptist Memorial Hospital is very much in need of a home for its nurses. At this time the school numbers forty-five, and additions are still being made from time to time. They are all housed in the hospital building and this, of course, takes up a great deal of room that would be very profitable for the use of patients. There is ample space on the lot for this home, which we hope to have erected some time in the near future. What a beautiful memorial this would be if some prosperous friend could find it in his heart to build it to the memory of some loved one. The Board of Trustees has expressed its willingness to allow such a dedication in case some good friend will contribute all, or a substantial part, for the erection of this house.

I should be glad to hear from anyone who may have a suggestion to make.

THOMAS S. POTTS,
General Superintendent.

Allow me to correct you as to the article from Constantinople which you published last week. It was by Rev. J. Wiley Brown, from Bluff City, Tenn., a 1910 graduate of Carson and Newman College. He and F. H. Black, a fellow graduate, won appointments in Robert College as teachers. This is their second year there. Bro. Brown sent me a copy of the article some weeks ago, and writes me very interesting letters of their experiences there. They are there for two years, an education in itself.

M. D. JEFFRIES.

Edgefield, S. C.

(Thanks for the correction. The name of the writer of the article was left off through mistake, and we could not recall it. The facts suggested by Dr. Jeffries add much interest to the article. We hope that Prof. Brown will let our readers hear from him again. —Ed.)

Dear Brother Editor: I see the announcement that I am to leave Jennings. It is a fact that I resigned and that I had a call to Vinton, but I never accepted the call to Vinton, though it would have meant about two hundred dollars on my salary, and you know that preachers are just preaching for the money—but often do not collect it. I have yielded to the wishes of the Jennings people and stay here. This is a hard work, but with full time I will try it until I am sure the Lord wants me elsewhere. I crave the prayers of my Tennessee friends.

J. W. MOUNT.

Jennings, La., Jan. 3, 1913.

May the dear editor live many, many years to combat error with truth and righteousness, is my prayer. He has wrought nobly and deserves the esteem and reverence of every Baptist in Tennessee.

MRS. E. M. BURDETT.

McKenzie, 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.

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

Orphans' Home—C. T. Check, 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, Callendar 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.

Foreign Mission Board—Rev. J. C. Massee, D. D., Chattanooga, Tenn., Vice-President.

THE BIBLE AS THE PEOPLE'S EVANGELIST.

By Henry Otis Dwight.

The German Emperor has been quoted lately as saying to the President of the Swiss Republic: "I hold to the Bible, which I constantly read. In it one finds the solution of every difficulty and every problem, even of a political description."

The testimony is striking, coming from such a source. To many it may have the force of a novel view of the old Book. St. Paul once set forth in a few ringing words, whose echoes have not yet died out, the living power of the Bible as being "able to make men wise unto salvation through faith which is in Christ Je-

sus." In these days, however, one needs to recall from time to time these facts as to the relation of the Scriptures to all efforts at evangelization of the people of the United States.

The Bible is essential in all such efforts. The effort of every preacher, missionary and evangelist is to bring the people, as Phillips Brooks so aptly urged, to "meet face to face the strong, exacting, masculine pages of their Bibles." Only thus can the wisdom of life spring daily in mind and heart as a tree springs, we know not how, from a seed so small that carelessness may destroy it.

Any representative of the Bible Society, in any part of the United States or any other home missionary who goes from State to State, is appalled by seeing what multitudes of our people do not, as the German Emperor puts it, "hold to the Bible;" not believing that daily use of the Bible is as much a condition of vigorous life as daily eating of suitable food. In tens of thousands of homes in the United States children are growing up who have never seen a Bible. A few months ago in one of our older States a Bible Society colporteur found an old woman, a native-born American and mother of ten children, who admitted without compunction that she had never had a Bible. Seven of those children, the hope of our racial future, were dead. Where were the three who still lived? The mother gave a look of anguish at the colporteur and was silent. They were worse than dead! A colporteur on beginning work among white Americans in a booming town of 10,000 inhabitants in Alabama had this experience: At the first house visited there was no Bible. At the first three houses—no Bible. Then he went back and asked his boarding house mistress. No, she had no Bible; her brother happened to come in, and he, surprised at the question, answered as a matter of course that he had no Bible. There are churches in that town and pious pastors. Yet many of the people think that to be "life" which amasses gold, but has no Bible to give light.

These are instances of destitution among our own people. They can be duplicated innumerable in every State. The situation is more grave among the immigrants, held back too often from radical and permanent reform by a church which prohibits the Bible. A Bible Society colporteur in Louisiana asked a man, "Are you a Christian?" "A Christian? What's that?" "One who follows in the footsteps of our Lord Jesus Christ." "Follow the footsteps of our Lord Jesus Christ? I follow Father Mauritius in New Orleans." Yet millions of people in like depths of ignorance are on every hand influencing every phase of the life of our own nation.

Such a condition would be hopeless were it not for the marvels encountered in Bible distribution among immigrants as well as native-born Americans. Wonderful examples of the power of the simple words of Scripture point to our defense against dangers, and our duty to our country. A colporteur in Missouri found many people among the laboring classes indifferent to religion and carping at the churches as a rich man's institution without thought for the poor. Yet these same people when offered the Bible with some guidance to its compassion for sorrow and its appeals to manliness, seized it as eagerly as the poet who cried: "I rejoice at thy word as one who findeth great spoil." A colporteur in Montana met an Indian, a

Blood Humors

Commonly cause pimples, boils, hives, eczema or salt rheum, or some other form of eruption; but sometimes they exist in the system, indicated by feelings of weakness, languor, loss of appetite, or general debility, without causing any breaking out.

They are expelled and the whole system is renovated, strengthened and toned by

Hood's Sarsaparilla

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

graduate of Carlisle, who instantly said, "I want a Bible and I pay in hay." Without waiting for further parley, the Indian started on a lope half a mile across the fields and presently returned with a load of hay on his back. He fastened the hay at the back of the waiting wagon. "Now," he said, "I want my Bible." And he took it with joy.

If in some places there is shocking indifference to the fact, in others there is pain because there are no Bibles; "famine of hearing the word of the Lord." This is a part of the explanation of a steady increase year by year of the demand in the United States for the Scriptures in Italian, Bohemian, Polish, Lithuanian, Russian, Greek, Roumanian, and a score of other foreign languages, as well as in English. The English Scriptures (Bibles, Testaments and portions) issued in 1911 from the Bible House in New York numbered 1,274,787 volumes, an increase of 24 per cent over the total issue in 1910.

The increased and eager demand for Scriptures is only a suggestion of the value of the Bible in missionary operations in America. Discernment of righteousness and sensitiveness of conscience spring from honest searching of Scripture. The more ignorant and materialistic those are who begin to feed upon the Bible, the more startling the change in their ideas and lives. Space cannot be given here to illustrations of these facts. The process of uplift through sincere study of the Bible is seen throughout the annual reports of the nine great home agencies of the American Bible Society. An immigrant, Pole, Bohemian, Italian, Japanese, or what not, is converted by reading Scriptures given him by a Bible worker. Immediately, and this is the startling feature of the case, he advises his fellow countrymen to read the Bible. In time he becomes expert in persuading men. His zeal and ability attract the attention of the Bible Society's representative, and the convert becomes a tactful and zealous colporteur. Soon associating with him is found a group of men who become the nucleus of a mission opened by some one of the churches, and finally the mission leads to the organization of a Bohemian, Polish, or Italian, or Japanese evangelical church, which owes its origin, by the grace of God, to a gospel or testament that fell into the hands of a man who was hungry at heart for the knowledge of God. In the United States today there are churches of native-born Americans, and more than a score of churches of immigrants, organized in different States by different denominations within the last five years as the fruit of the labors of Bible colporteurs.

The Bibleless condition of masses of our own people, the heart-hunger which often meets half way the man



KANSAS WOMAN HELPLESS.

Lawrence, Kas.—Mr. J. F. Stone, of this city, says: "My wife suffered for ten years from womanly troubles, during two years of which she was totally helpless. She was examined by many physicians, some of whom gave her up to die. Finally she began to take Cardui, and since then has greatly improved in health." The tonic, strengthening, and restorative effects of Cardui, the woman's tonic, on the womanly constitution, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble.

with the Book, and the fruit already garnered through persuading men to read the Bible in their own tongue unitedly call for an increase of Bible circulation among the plain working people of America. St. Paul's question, "How shall they hear without a preacher?" confronted the Christian world when there were no printing presses. The preacher is absolutely essential to the cure of souls; but in unnumbered cases the printed Word by itself, alone, does the work of an evangelist.

It is not derogatory to the preacher's high office to remark that no man's description of Christ and his message can make the vivid and lasting impression created by our Lord's own words and the narrative of his deeds for mankind given in the New Testament. No man can be nourished by seeing that others are fed. Every man must absorb for himself the message that God has for him in the Bible. Upon this rule depends the fruitfulness of all missions.

WHY THE BAPTIST NAME.

A testimonial from Dr. J. P. Greene, President of William Jewell College, Liberty, Mo.:

"Dear Dr. Lofton: I did not get a chance to read your book until recently. It is a very interesting discussion. You take your argument from Acts 10:43-48. I regard your argument as unanswered and unanswerable. I had no idea that the Disciples were still contending that Baptism was a part of salvation.

"I presume that Mr. Smith is a representative of his people. I am sure that you understand the Baptist situation and that you are abundantly able to defend it from the Scriptures. I regard this book as a valuable contribution to theology.

Very truly,
J. P. GREENE."

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
this office.

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.

COMMON THINGS.

"Give me, dear Lord, Thy magic common things,

Which all can see, which all may share—

Sunlight and dew drops, grass and stars and sea—

Nothing unique or new, and nothing rare.

Just daisies, knapweed, wind among the thorns;

Some clouds to cross the blue old sky above;

Rain, winter fires, a useful hand, a heart,

The common glory of a woman's love.

Then, when my feet no longer tread old paths

(Keep them from fouling sweet things anywhere),

Write one old epitaph in grace-lit words:

Such things looked fairer that he sojourned here."

—The Spectator.

HELP WANTED.

Editing this page is like trying to make a dress out of three yards of cloth when the pattern calls loudly for six. It's like trying to make a pound cake with no butter in the house, no kind neighbors to borrow from within five miles of you, and the knowledge that your grocer is in the lockup for violating the pure food law.

It's like trying to conduct a meeting of your Woman's Missionary Society when you haven't received your Foreign Mission Fields and you have been so busy making a party dress for Mary Jane that you haven't even thought of the program any way. It's like having your rich relatives come in unexpectedly to spend the day when your family have just eaten the last crumb of cake, and you have let the queen of the pots and pans department go to hear her uncle's funeral sermon preached.

It's like—it's like—oh, it's like a heap of things you don't like. The little spectacled party who presides timidly over these columns has ideals for this page, but it's 'sorter' lonesome to have nothing to work on but your imagination. These columns ought to be full every week of letters telling of the progress of our W. M. U. work all over the State. If a Society has tried a new plan and finds it a success, the rest of us want to hear about it. We want to hear of the Associational meetings; we want to hear from the superintendents of the various departments of the work, and we want right now, too, to hear from some of the societies telling how they observed the Wee of Prayer. Let us share our good things with each other, and in that way be a mutual help.

What's this page for, any way? In other States the women are deeply interested in their page in the church paper, and the editor doesn't have to tear her native-grown hair and scrape around frantically for copy. It comes pouring in from all quarters.

Once, each month we have the reports of the meeting of the Executive Board, and reports from our Treasurer and Field Worker. This is the only time we can count on a page full of choice literature.

Most of the time our columns are radiant with the glories that are said to emanate from the using of patent medicines. Man is pictured at his favorite occupation—eating—with a wide, benevolent smile suffusing his countenance, while in his pocket reposes, we infer, a box of Stuart's Dyspepsia Tablets, warranted to prevent regretful heartburns. Mrs. Winslow's Soothing Syrup has charms calculated to soothe the savage cries of young infants, while "Genuine Diamond Rings" are offered to our good Baptist sisters "on credit." If any one doubts the efficacy of Vick's Croup and Pneumonia Salve, just read our columns. Now, let us change all this. Let us endeavor to dignify our work, and to elevate our page in this paper to what it ought to be. Our good friend, Dr. Folk, says we can have a whole page, so let us use it gladly, feeling that it offers opportunity for service, and should become a medium of information and communication between our workers all over the State.

Since writing the above our ruffled feelings have been soothed by receiving a letter from Miss Sallie Fox, which we read with joy, and publish with gratitude. You are our friend for life, Miss Sallie!

NEW YEAR RESOLUTIONS FOR SUNBEAM LEADERS.

Our editor recently published a set of splendid New Year Resolutions for our W. M. U. workers, which I trust will be faithfully kept by all who read them, but we are giving some resolutions applying particularly to Sunbeam leaders. These have been used by a Sunbeam Superintendent of another State, who has been very successful in her work, and as we know "a good leader makes a good band," it is hoped that every one of our Band leaders in Tennessee will observe the resolutions given below, not only for one week or one month, but for all the months throughout the year. If this is done we believe at the close of 1913 we will see a great advancement along all lines of our Sunbeam work.

Relying on the help and power of Jesus Christ our Lord, who loved little children, and commanded that they should be brought unto Him, I am resolved to do the following things this year:

1. To pray each day for my Band.
2. To devote more thought, time and study to the preparation of the programs for the Band meetings.
3. To gain a closer personal knowledge of the children, their interests and their likes, that through this knowledge wiser plans may be made to arouse their interest and develop their sympathy in the great work of missions.
4. To try, through the help of the pastor, the Sunday school Superintendent, the Woman's Missionary Society, and all other ways, to gain the co-operation of the parents and older people.
5. To strive to increase the membership of my Band, enlisting every child of Sunbeam age in our church.
6. To hold the meetings regularly and promptly.
7. To observe the Home Mission offering, Bible Day, State Mission Day, and Christmas offering.
8. To report to Mrs. Altman each quarter.

Afraid of It? Go To Your Doctor

Afraid to use hair preparations? Don't know exactly what to do? Then why not consult your doctor? Isn't your hair worth it? Ask him if he endorses Ayer's Hair Vigor for falling hair, dandruff, a hair tonic and dressing. Have confidence in his advice. Follow it. He knows.

J. C. Ayer Co., Lowell, Mass.

9. To use every effort to have my Band reach their apportionment for the year. Faithfully yours,

SALLIE FOX,
Sunbeam Superintendent.

Clarksville, Tenn.

May God's richest blessings abide with our Sunbeam Superintendent and Band leaders as they strive, during the New Year, to guide little feet in the Path Beautiful.

"What strength, what purity, what self-control,

What love, what wisdom should belong to her

Who helps God fashion an immortal soul."—Ed.

A LETTER FROM DR. RAY.

Dear Sister—After conference with the officers of the Woman's Missionary Union, it has been agreed that any money given by Woman's Missionary Unions, or by individual women, especially to the Judson Centennial Movement, will be credited on the Jubilate offering which is to be raised by the women in connection with the twenty-fifth anniversary of the organization of the Woman's Missionary Union. In this way, the Jubilate Missionary Offering and the Judson Centennial Movement are combined without any conflict. We are looking to the women for a large part of the Judson Centennial Fund, and we are very glad that we have been able to so arrange that their gifts to the Judson Centennial Movement can count upon their offerings to the Jubilate Fund.

It will, of course, be borne in mind that money given on this special object should be given in addition to the regular offering of the women to the current income of the Foreign Mission Board.

Cordially yours,

T. B. RAY.

The calm statement of our good Dr. Ray that "we are looking to the women for a large part of the Judson Centennial Fund," fills us with admiration and wonder. Admiration of the unselfishness of woman, and wonder at the nerve of man! Here we are with a Jubilate on hand, and are we asking them to help us? But men never could do anything without feminine aid, so we will come up to the rescue gladly, as we have always done and always expect to do. The "Judson Centennial Fund" deserves to grow and prosper and we will see to it that it does. Come on, girls! Let's help.

The following communication from Baltimore explains itself:

SUGGESTIONS TO STATE CONVENTIONS CONCERNING THE JUBILATE.

The Executive Committee of the Woman's Missionary Union has decided that the 25th anniversary of our Union shall be celebrated under the general title, "The Jubilate." The spirit of the name Jubilate, "Rejoice Ye," is best expressed in the first verse of the 100th Psalm.

It is the purpose of the Program Committee to hold one great Jubilate meeting in St. Louis on Convention Sunday. At that meeting we hope to have about 600 young people's voices in the chorus. There will be special words and music written for this occasion. Each State should try to fur-

nish at least one of these songs.

At the morning session a procession of young girls in costume will be given to show the need of the Gospel of Light. In the afternoon the States will take a prominent part. It is desired that each State will see to it that her banner is duly represented in this procession.

Each State is requested to make arrangements to hold a number of Jubilate meetings during the year 1913-1914. These meetings should be held by individual societies, Associations and Districts. In addition to these, it is earnestly desired that the Jubilate program be given at each State Convention held during 1913-1914, and that effort be made to have one other central celebration during that year in each State. The program for all these meetings will be ready by May, 1913. For further information, write Mrs. W. C. James, 209 N. Vine Street, Richmond, Va.

The important matter at present is to have each State arrange definitely for the display of its State banner at St. Louis, and for the celebration of "The Jubilate" at its annual Convention in 1913-1914. It is further requested that the three posters sent out by the Union concerning "The Jubilate," the Sunbeams and Our Mission Fields be prominently displayed at the State Conventions and in subsequent meetings. Their influence for good will be multiplied if their contents are published also in the State papers.

THE SPIRIT OF WINTER.

The Spirit of Winter is with us, making its presence known in many different ways—sometimes by cheery sunshine and glistening snows, and sometimes by driving winds and blinding storms. To many people it seems to take a delight in making bad things worse, for rheumatism twists harder, twinges sharper, catarrh becomes more annoying, and the many symptoms of scrofula are developed and aggravated. There is not much poetry in this, but there is truth, and it is a wonder that more people don't get rid of these ailments. The medicine that cures them—Hood's Sarsaparilla—is easily obtained and there is abundant proof that its cures are radical and permanent.

NEW CANCER BOOK FREE.

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

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effects of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

Baptist and Reflector

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"DISCIPLES OF CHRIST."

The Christian Evangelist of St. Louis declares in favor of the term "Disciples of Christ," rather than "The Christian Church," or any other of the several names proposed to designate the people with whom it is associated.

The Christian Evangelist gives the following reasons for the adoption of this name:

"One all-sufficient reason would be that we who are engaged in this reformation are not a church at all, much less 'The Christian Church.' Our movement is made up of a large number of persons, organized into local churches of Christ, but, in the aggregate, they do not constitute 'The Church of Christ,' nor 'The Christian Church,' in the Scriptural use of these terms. The brethren of the 'Christian Connection,' as we sometimes call them, have adopted as their denominational name 'The Christian Church,' just as there is a 'Presbyterian Church,' 'Lutheran Church,' etc. Popularly speaking, it has become a custom among us to speak of ourselves as members of 'The Christian Church,' but no well informed person, even though he use the phrase, would defend it as 'sound speech which cannot be condemned.' We are, however, Disciples of Christ in the aggregate, and if we spell it with a capital D it is only because of a necessity which is forced upon us by the laws of language, and by the divided condition of the church. It means there are other disciples of Christ not so designated. It is as modest a designation as we can assume, if we designate our-

selves at all. There is no exclusiveness in it, and no assumption of a monopoly of it."

We have long thought that this is the best name by which to designate the people who are usually called Campbellites, but who often claim the name of the Christian Church. The name "Campbellite" is unambiguous. When that is used every one knows to whom reference is made. It seems, however, to give offense to those to whom it is applied. Just why it should do so we do not understand. We speak, for instance, about Lutherans, Wesleyans, Calvinists, Arminians, etc., meaning those who are the theological followers of Martin Luther, John Wesley, John Calvin and James Arminius, etc. In the same way the name Campbellite is intended to designate theological followers of Alexander Campbell.

The name "The Christian Church" is just as offensive to others as the name "Campbellite" is to them. It seems arrogant and insulting, indicating that this is the only Christian church and that others are not members of "The Christian Church" at all. But the name "Disciple" is a good compromise. And we prefer that it should be spelled with a capital D, because that is more distinguishing than the word "disciple" with a small d. For our part, we will accept the term, if our Campbellite-Christian-Disciple brethren will do so. Shall we not then agree on that term as a compromise? What say our friends of the Gospel Advocate order? Will they agree upon the designation "Disciples"—with a big D?

THE ENDOWMENT OF RELIGIOUS PAPERS.

Says the Journal and Messenger:

"The next step in the way of providing against great loss in the religious world is, probably, the endowment of religious papers, especially the great denominational weeklies. It is admitted and asserted that these papers are doing more for the life and progress of the denominations to which they belong than are any other agencies, not forgetting the colleges and theological schools. They cannot be dispensed with. The chief of them have come out of recognized necessities, as did *The Journal* and *Messenger* eighty years ago. All came to independence through years of severest trial and hardship, and now, since the income from advertising has been so reduced, it becomes evident that something must be done to keep them alive. Papers of other denominations have been consolidated, or have died, and several of our own have changed hands during the past two years, because the proprietors were unable to continue, for lack of income. So *The Examiner* of New York, so the *Christian Index* of Georgia, so the *Central Baptist* of St. Louis, and we might name one or two more reckoned among the steadfast. The low price at which these papers are offered, and the increased expense of publication, as well as the lack of paid advertising, are making it next to impossible for them to continue publication. A writer in *The Standard* declares that it ought to come and must come—or a great loss will be incurred—that the larger papers be endowed. He estimates \$250,000 needful for *The Standard*, and he is right. Something must be done, or our denominational papers will be lost to the religious world."

The situation, we think, is not quite so bad as that. On the contrary, we believe that the tide is turning back toward the religious papers. The members of the various denominations are awakening to a realization of the importance of the denominational paper for the propagation of the denominational principles and as the medium of communication for carrying on the denominational work. At the same time, though, we believe that there should be an endowment of religious papers in order to their greater efficiency. We are endowing seminaries, universities, colleges, schools, hospitals, etc., in order to promote their highest usefulness. Then why should not the denominational paper, which is at the basis of all of our denomi-

national work and represents all of that work, be endowed? A comparatively small endowment for these papers would mean a proportionately much larger increase in the income of our denominational work along all lines.

NEW BOOKS.

"Literary Hearthstones of Dixie," by Mrs. LaSalle Corbell Pickett. Mrs. Pickett is the widow of Gen. George E. Pickett, who made the famous charge at Gettysburg. Both on account of this fact and also because for some years she has been on the lecture platform, she has had exceptional opportunities to come in contact with the writers of the South, and to visit their homes and haunts. The writers discussed are Edgar Allan Poe, Sidney Lanier, Paul Hamilton Hayne, Henry Timrod, William Gilmore Simms, Joel Chandler Harris, Francis Scott Key, Father Ryan, Dr. George William Bagby, Margaret Junkin Preston and Augusta Evans Wilson. The sketches are written in vivacious style. Many interesting incidents are related. The book is published by J. P. Lippincott & Co., Philadelphia, Pa.

"Corporal Cameron," by Ralph Connor. The author is famed for his vivid descriptive powers and for the interest which he arouses at the beginning and holds to the end. The scene opens in Edinburgh, where the International football game was lost through an error by Cameron, a Highland Scotch lad, due to the fact that he was "not fit." Soon afterwards he came to Canada, found employment in several different positions, but was not capacitated to hold them for lack of training, worked on the farm, joined a surveying party, and afterwards became a member of the famous Northwest Mounted Police, where he readily distinguished himself and earned the title of Corporal. In telling his experiences much information is given about Canada. There is, of course, the inevitable love story, which adds to the fascination of the book. It is published by Geo. H. Doran & Co., New York, N. Y.

"Mary Ware's Promised Land," by Annie Fellows Johnston. This is the latest book in the popular Little Colonel series, and will be eagerly seized upon by the public, especially girls. L. C. Page & Co., Boston, are the publishers.

"Chronicles of Avonlea," by L. M. Montgomery, is quite an interesting and helpful story, or rather series of stories. It is published by L. C. Page & Co., Boston, Mass.

A REVIVAL OF READING.

Bishop Theodore S. Henderson of the Methodist Episcopal Church, recently said in the *Methodist Advocate-Journal*:

"Throughout the Methodist Episcopal Church a real revival is in progress. Not a revival of religion—would that it were!—but a revival of reading, a revival of interest in the church papers, a forward movement in the way of support for the publications of our denominational press. In every section of the country the cry is going out, 'More readers! More subscribers for our Advocates!' Preachers and district superintendents, laymen and women are working; the result is sure—an increase in the number of readers and supporters of our papers."

"This is good—very good. It means a better informed, more intelligent people in our churches. It means people more in touch with the work of the church, and this means a more united Methodism. It means power, because it means better service, in the sense of better equipment. Every preacher who urges the claims of the church paper is speaking in the interest of a stronger local constituency. And so, every preacher should preach the church paper as he goes from house to house, with the aim of making every family a supporter. Every pastor in our area ought to seek to scatter the *Advocate-Journal* through his parish until every home knows it and reads it and pays for it. Why not ten thousand subscribers?"

Sound the call, brethren, and work to bring it to pass, for the victory will be one well worth while for our church and the Kingdom of our Master!"

If this be true with regard to Methodist papers, is it not equally true with regard to Baptist papers? Should there not be a revival of interest in our Baptist papers, a forward movement in the way of support for publications of our denominational press? We hope Baptists as well as Methodists will heed the call of Bishop Henderson. As a matter of fact, there is no greater revival needed than right along this line.

THE EXAMINER.

With its issue of Jan. 2 the Examiner entered upon the ninety-first year of its existence. The paper was recently purchased by a group of New York Baptists and Dr. Curtis Lee Laws was made the editor. The Examiner says:

"The purchasers and present owners of the Examiner are all prominent members of Baptist churches in New York or the vicinity. They were moved to purchase the paper because of their loyalty to our beloved denomination. They do not feel that the day of religious journalism has passed. In the providence of God, and in the progress of the Kingdom of God nothing has arisen which can take the place of the denominational weekly. The owners of the Examiner feel that New York is the logical place for the publication of a National Baptist newspaper. They feel that such a paper is needed the country over—North, South, East and West. With large generosity and entire unselfishness, the present proprietors purchased the Examiner and are prepared to spend a large sum of money in making it a paper which will serve our denomination throughout the country."

We trust that the hopes and plans of the owners of the Examiner may be realized.

RECENT EVENTS

The First Baptist Church, Grenada, Miss., recently called to its pastorate Dr. L. E. Barton of West Point, Miss. It is not known what he will do.

Rev. S. N. Fitzpatrick of Lebanon has taken the Convention Normal Course of the S. S. Board, receiving his diploma and three gold seals, also red seal.

The Bellville (Ill.) Church was recently repaired at an expense of about \$1,000. At the reopening of the house the sermon was preached by Pastor P. D. Mangum.

Rev. R. L. Motley, the Educational Secretary of the State Mission Board, is planning for campaigns in a number of Associations during the year. Bro. Motley has been very efficient in this work, and the campaigns have proven very helpful to the Associations in which they have been conducted.

We were glad to have a visit last week from Rev. Sam W. Kendrick, the efficient evangelist of the State Mission Board. Bro. Kendrick has held some remarkably successful meetings. Due to the strain of overwork, so the doctor said, he recently had a spell of sickness lasting about ten days. He is now nearly himself again, and expects to enter soon upon his evangelistic work, which he loves so dearly.

Dr. T. W. Young, pastor of the North Church of Detroit, Mich., has accepted the pastorate of the First Church, Columbia, Mo. He will enter his new field on Jan. 12. Dr. Young is a Tennessee boy, born and reared in this State, educated at Union University, and his many friends in this State will join us in wishing him the most abundant success in his new field of labor, which, from all accounts, is a very delightful one.

In a recent issue of the Scientific Monthly a prominent physician gives the result of his study of the statistics of smoking in college. In the examinations 70 per cent of those who received the highest marks were non-smokers, and 70 per cent of those who received the lowest marks were smokers. In athletics the non-smokers are twice as successful as those who smoke. In every comparison that was made the evildoers favored the abstainers.

Dr. D. W. Key of Monroe, Ga., recently gave his congregation a prelude on "The Baptist Bible," which gave some readings from the Baptist Bible. We wish Dr. Key would write out his notes for publication in the Baptist and Reflector.

Rev. C. H. Bell of Binghamton has accepted a call to the pastorate of the Centennial Church, this city, and began his work last Sunday. Brother Bell is an uncommonly fine preacher, an uncompromising Baptist and a most excellent man in every way. We extend to him a cordial welcome to Nashville.

We mentioned recently that Dr. H. P. Fitch would move from Atlanta to his summer home at Mineral Park Springs, near Chattanooga. The Golden Age announces that Dr. Fitch has become Field Editor of the Golden Age. Dr. Fitch is an able preacher and a fine writer. We congratulate the Golden Age upon securing his services.

We should be glad to have some one give us the address of Brother W. H. Crittenden. The Baptist and Reflector addressed to him is going to Greenbrier, Tenn. We have received a card from the postmaster at Greenbrier, though, stating that he is "unknown there." His subscription does not expire until October, 1913, and we are anxious to send the paper to him at least until that time.

Bro. A. Nunnery says that the Baptist Worker has now lived longer than any religious paper in Oklahoma, and quotes a representative of the Western Newspaper Union as saying that "The Baptist Worker has the largest circulation, with one exception, of any weekly paper in the State." We congratulate Bro. Nunnery upon his success as editor. Long may the Worker live to work for God.

Rev. Edward Braislin, D.D., for five years pastor of the Dorchester Temple church, Boston, has resigned because of ill health, and will go to his old home at Burlington, N. J., for rest and recuperation before entering upon another pastorate. We had the pleasure of meeting Dr. Braislin some years ago, when he was pastor of the First Baptist Church, Colorado Springs, Col. He is a splendid man. We hope that he may soon be fully restored to health.

Rev. S. N. Fitzpatrick of Lebanon has accepted the position of Missionary Evangelist in the New Salem Association. He will live at Cookeville, preaching there half time and giving the other half to work in Putnam and other counties around. Brother Fitzpatrick is no stranger to the people of those counties. Some years ago he taught school in Cookeville, and preached throughout that section of country. He has rented out his home near Lebanon and will move to Cookeville.

We regretted very much to learn of the death of Brother G. R. Hatcher of Cleveland. He was the oldest deacon of the Inman Street Baptist Church, Cleveland, and was always active in Sunday School and church work. His place will be hard to fill. He was the father of Mrs. R. P. McPherson of Trenton. We extend to her and to other members of the family and to the members of the Inman Street Church our deep sympathy in his death.

The Watchman calls attention to the fact that the arrests for drunkenness in Worcester, Mass., in 1908-1910, under the no-license law, were 4,641. The two following years, under license, the arrests were 9,111. The alcoholic cases set to the City Hospital in the corresponding years were 327 and 678. Moreover, the deaths from alcoholism, as reported by the Board of Health, were, under license, 38, and under no-license, 16. The Watchman asks very pointedly: "How can any reasoning person miss the force of such a temperance lecture as that?"

After a successful pastorate of eight years at Fincastle, Va., Rev. D. A. Glenn has located in Bristol, Va.-Tenn. His wife is broken in health, and it is hoped that she may be restored in the bracing climate of Bristol. While retaining his home in Bristol, Brother Glenn desires to preach to vacant churches and hold meetings. We may say that we have known Brother Glenn for a good many years. We were students together at Wake Forest College in, what seem now, the olden days. He was also for a while pastor in this State. He is an eloquent preacher and a true, consecrated Christian man. We commend him very cordially to the brotherhood of Tennessee, and hope that he may be kept busy.

Lorimer Memorial Baptist Church, of which Rev. Martin W. Bluck is pastor, recently lost its house of worship by fire.

Mrs. Maria J. Windes, wife of Rev. Enoch Windes, died at her home, Town Creek, Ala., Dec. 28, 1912. We extend deep sympathy to Brother Windes in his great sorrow.

Dr. Frank L. Wilkins, who was for a number of years the Secretary of the B. Y. P. U. of America, but who for the past seven years has been pastor in Portland, Me., has accepted a call to the Second Baptist Church, East Providence, R. I.

Announcement is made by Mr. and Mrs. Thomas Albert Young that they will give in marriage their daughter, Miss Gladys, to Mr. William Cummins Tinsley, on Jan. 15, at the Watertown Baptist Church. May the blessings of Heaven rest on the young couple.

Rev. James Davenport requests us to change the address of his paper from Dowelltown to Brush Creek. His correspondents are requested to take notice. As we understand, he retains the same churches, except that he gives up Smithville and takes Brush Creek.

Rev. and Mrs. L. B. Jarmon announce that they will give in marriage their daughter, Miss Fannie McLean, to Mr. Lawson Hill Hughes, on Jan. 9. The ceremony will be performed at the Baptist Church in Wartrace. We acknowledge receipt of an invitation to be present. We extend cordial congratulations, with very best wishes.

The members of the Second Baptist Church, Little Rock, Ark., recently made a "handsome raise" in the salary of Pastor Sam H. Campbell, and then arranged for him to get a new automobile by putting so much of his salary each month into the payment for the car. He now has the car, and says that he is "the happiest pastor in Arkansas." Congratulations.

Dr. E. S. Alderman, pastor of the Fourth Avenue Baptist Church of Louisville, Ky., has accepted a call to the pastorate of the First Baptist Church, Spartanburg, S. C. Dr. Alderman was pastor of the church at Russellville, Ky., President of Bethel College, pastor at Yonkers, N. Y., and later of the Fourth Avenue Church. The Spartanburg church is one of the best in the South. It offers a great opportunity.

In renewing his subscription, Brother J. B. Fletcher of Blanket, Tex., writes: "I don't want to miss a single number. It comes to me weekly as a messenger of good news from the good old State of Tennessee, where I trust I have many friends true and tried. The work here is going on nicely, and the Lord is adding to the church the saved. We have every ism almost that is taught in the world, but the Missionary Baptists are beautifully in the lead."

As stated by Dr. Thomas S. Potts, Superintendent of the Baptist Memorial Hospital, on another page, Rev. B. F. Whitten has been elected as Field Representative of the hospital. Brother Whitten is well known in West Tennessee, having been pastor at Dyersburg, Collierville and other places. For some years he has made his home in Memphis, preaching to churches around. He is an excellent preacher and a genial, sweet-spirited man. We congratulate the hospital upon securing his services. We commend him cordially to the Baptists of Tennessee.

Evangelist S. W. Kendrick recently closed a splendid meeting with the Double Springs Baptist Church, near Ford Town, Tenn., assisting the pastor, Rev. Andrew J. Watkins. The Double Springs Baptist Church is said to be the second oldest in the State. A pew said to be one hundred years old is a prominent part of the church furniture, also a stool is retained said to have been used by Rev. Keen, a former pastor, for forty years during his ministry. The meeting resulted in forty-five professions of faith and thirty-five additions to the church, thirty-two for baptism and three by letter, and others to follow. Bro. Kendrick began a meeting Sunday at Crossville, Tenn., and requests prayer for the success of the meeting. All letters to Evangelist S. W. Kendrick will reach him if directed to 710 Church Street, in care of Dr. J. W. Gillon.

The Home Page

THE CONFESSION OF MISTER C. I. GARETTE.

By Billie.

(Continued from last week.)

"I am not so sure about that," I said, "for I remember to have seen some of your servants, and if I am not mistaken, after one has been your slave for some time he smells worse than a respectable goat. Old Deacon Brown got right close to me one night when he was trying to tell me how to find the Lord, and while I have forgotten just what he said to me, I have never forgotten how that breath of his smelled. It nearly knocked me down. And the Deacon is one of your best slaves, is he not?"

"One of our very best," said the little man. "He tells the sinners about being slaves to the devil, and he is one of the most obedient slaves we have; we can make him get up at the hour of midnight to take a chew of old grandfather Plug. To tell you the truth, the Deacon is one of the easiest ones we have on our slave list. He would resent it if you should tell him that he is a helpless slave, and really there is no use of telling him anything of the kind. He thinks he is having a good time using my family, and I am in favor of allowing him to go in that deceived fashion. There were never slaves more fully under the control of their masters in the times of the Greeks and Romans than the Deacon is under our control now. I heard him say once that he would rather be dead than to be the hopeless slave to anyone except the Lord, but I laughed, for I knew our family had him, teeth and toenails."

I was simply astounded at the long speech from the little man. He got up from where he was lying, and came to my pallet again. He came right close again, and shouted in my ear, "Say, Billie, won't you light me and suck me a few times?"

"Will it help me to get a good position when I get a little older?" I asked.

"O no," said the little man, "on the contrary, it will keep you from getting a good position. Please don't let any of the boys know what I am, telling you about me and my family, for if they knew all the things I am telling you, they might turn against us and declare their freedom. But, to tell you the truth, we are facing a time of great trouble from men who are looking for good boys to work for them. I wish you would look at this that I recently copied in my book from a notice sent out by a great railway company. If there was ever a time when things were beginning to look dark to our family, it is now."

And Mr. C. I. Garette handed me a tiny little book that looked to me to be about the size of a pinhead. "Just read that, won't you?" But as I didn't have a microscope with me, I begged to be excused. I could hardly see the book, to say nothing of the letters. "O well, if you can not read, I'll read it for you," laughed Mr. Garette. So he read:

"For the betterment of the service and the safety of the public, it will be the policy of the company from this date NOT to retain men who use intoxicating liquors or cigarettes, or are in the habit of gambling. While it is the privilege of each individual to eat, drink or

smoke what he pleases, it becomes the duty of this management to have in its service only men of sober and temperate habits, PHYSICALLY and MENTALLY able to perform the duties to which they are assigned."

"Now, what do you think of that, Billie? If that kind of thing keeps up, if the boys all find out that we are poisonous, if they find out what it really means to be slaves to us, what will become of us?"

"I guess you might get Pa to get on the stump and make a few speeches for you," I said, "for I heard him tell a man that Mr. T. O. Bacco is a powerful disinfectant. He might tell that same tale everywhere. What do you think of that, Mr. C. I. Garette?"

"Pshaw, boy, that daddy of yours is an old crank, he—" But I would not allow anybody to talk about Pa. The little man at my ear saw that he had offended me. So he said, "I beg pardon, sonny, but when I hear such a fool argument used for me, I get impatient. Your father possibly heard some old ignorant doctor forty years ago trying to justify our use by some such argument. But the same argument can be used for carbolic acid. I fancy that the most of people would not use that stuff very long as a mouth disinfectant. But there are some splendid disinfectants on the market if one really needs one for the mouth and teeth. Good, pure water and a toothbrush work like a charm for this purpose."

Mr. C. I. Garette was getting in earnest and honest all at the same time. "You see, sonny, I do not often get honest and open my heart to folks in this manner, but somehow I like you, and I want to open your eyes a bit, so that you may take me wide-awake. But you are about the only one I ever allowed to find out so many things about me and my family."

"Well, you are in the world, and you must be here for some good cause," said I, for I always feel like helping a fellow who is down and feels blue over his shortcomings. "I suppose God put you here for folks to chew and smoke and to dip, else why are you here?"

The little fellow broke into one of his shrill laughs as he shouted:

"Another one of your pa's bright arguments, I suppose. My grandfather T. O. Bacco told me that he gave that argument to one of his foul-mouthed old slaves 'befo' de wah, and that people who actually think they have good sense are still repeating that old chestnut. But nobody makes such an argument for our use now, except some old ignoramus who reads the almanac to find out the best time to plant beans, or when the sign will be right to pull fodder."

"No, son, there are but three creatures that will touch us. One of them is an ugly old worm that eats us and grows and grows until he is so stuffed that he will burst if you touch him. He seems to have been made to eat us. Another animal is a goat. He will take a little of us, but it doesn't take much of us to do him. He had rather go down to the garbage pile and eat a few nice tin cans. The goat is too nice an animal to eat much of us, and we have never succeeded in making much of a slave of him."

"The only other animal that uses us are such bipeds as your Pa and Deacon Brown and the boys who smoke me. But they can't help it, as they are our slaves, you know, and a slave has to do what his master tells him to do. If I had told any one of a dozen boys in this town to

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For the Sake of Others If Not For Your Own

BAPTIST BELIEFS

By Pres. E. Y. Mullins, D. D.

Clear, concise, attractive statement of Baptist Beliefs, including "Liberty of Conscience," "Education," "Missions," and "Social Service" in addition to beliefs usually contained in such a treatise. The New Hampshire Declaration of Faith is printed in the back of the book.

Dr. Strong says: "It fills an empty niche in our literature."

Dr. MacArthur says: "Its sanity of thought is beautifully paralleled by its lucidity of statement."

The Western Recorder says: "We anticipate for it a wide and useful circulation."

If you are a weak Baptist it will help to make you a strong one. If you are a strong Baptist it will make you a stronger one.

Bound in chaste blue cloth with white stamping.

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DOROTHY PAGE

By Eldridge B. Hatcher, D. D.

A charming denominational story upholding the distinctive doctrines of the Baptists in a most direct, interesting and convincing way.

Rev. Dr. Rufus W. Weaver of Nashville, Tenn., a man of fine literary taste and discriminating judgment says: "The presentation of the Baptist position in fictional form reaches and convinces in a way that the controversial sermon never can. The Baptist propaganda requires this type of literature and in 'Dorothy Page' Dr. Hatcher has not only surpassed himself but has set a new standard for all others."

194 pages, printed on high grade paper, bound in dark green silk cloth with white stamping and exquisite portrait of the heroine in colors on the cover. An ornament to any parlor table. Would easily sell at \$1.25, but the price has been placed at

Only 60 Cents Net, Postpaid

smoke me today, instead of you, I would have been burnt into ashes and smoked long ago. But you seem to be a peculiar sort of boy. You want to think for yourself."

"Do you help boys to think more clearly?" I asked.

"No," said the little man. "Let me read to you from my little book again:

"City Superintendent of Schools, New York: 'Have found that cigarette smoking is one of the worst habits that a growing boy can acquire. It hinders his growth, it retards his intellectual development, and, worst of all, it weakens his will, and thus renders him less capable of resisting temptation to evil courses. Nearly all incorrigibles are cigarette smokers.'

"Now, I wish you would listen to all that. The best people are knocking us on every hand. But they have to, I guess."

"Did you ever know George McLane?" I asked.

"Know him? I guess I did. He was one of the brightest boys I ever knew. I think he was fixing to be a preacher. The church made up money to send him off to college. He became acquainted with my family, and it was not long before he was one of our most trusted slaves. He nearly always had one of our family in his mouth. He would slip away from school on almost any pretext and suck one or more of my little brothers. He would even go to such an extreme that he would tell his professor a falsehood about where he had been and what he had been doing. I remember one day that he asked permission to go home to help his mother care for a sick calf, and the teacher gave him permission. George went out behind an old house and smoked some of my brothers, and then went back to the school room and told the teacher that the sick calf was much better."

"His mind became duller, and he lost interest in his studies. He quit school after awhile. Say, do you know where he is now?"

"Yes," I said, "I saw him last summer. I was on a visit to the country, and I saw a fellow come down the road driving an old, poor mule to a one-horse wagon. He had on about as ragged clothes as I ever saw, and looked like he was half dead. I asked him how he was getting along, and he said that he never did have any luck. Everything seemed to be against him."

"About as I expected," laughed the little man. "I know of a great many bright boys who have turned out that way. It is great fun for us to blight a life in that manner. And we sel-

dom fail, if we can get hold of them right. But I must get down to business; are you going to smoke me? I am not doing anybody any harm here talking to you. My mission is to curse, and not to talk. Please, Mister Billie, take me up and smoke me. It will make some of the boys think that you look manly."

"Is it really manly to smoke you?" I asked.

"Why, of course not," said the little man, "but I tell boys that it is manly, and some of them are fools enough to believe it. I remember that a fellow asked a noted doctor one day if it damaged a fellow's brain to smoke us, and the doctor replied that he didn't know, he had never heard of it being tried on anybody with brains enough to test. But that was all a joke. Smart boys smoke us, and some of them think it looks manly."

And I thought that the little fellow stepped right around near my mouth and was about to step in and take control. I was frightened at the thought.

All at once I heard something like this, "Get up from there, Billie; are you going to sleep all day and all of the night, too?" It was Pa coming down to wake me so that I could get the cows from the pasture. I was glad he waked me this time, for I didn't want the filthy little Mr. C. I. Garette crawling into my mouth and taking possession. The other boys can do as they please, but I tell you, boys, the T. O. Bacco family is going to have a hard time getting me to sign up to be their slave. Don't you think I am right?

THE BOOKS OF THE BIBLE.

How many books are there in the Bible? Here is one good way to remember. First, write down the words, "Old Testament." Now, how many letters are in the word "Old"? Three. How many in the word "Testament"? Nine. Put three and nine together and you will have 39—the number of books in the Old Testament.

Next, write down the word, "New Testament." There are also in "New" and "Testament" 3 and 9 letters. Multiply 3 by 9 and you will have 27—the number of books in the New Testament. By adding 39 and 27, you have 66—the number in the Bible.

THE INWARD EFFECTS of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alterative and tonic, whose merit has been everywhere established.

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.

Missionary topic for January, "Home Mission Survey."

I wish each one of you a happy New Year!

These pretty greetings farther on I take from the Woman's Missionary Union. Learn them and recite them at your next meeting, and unite with me in sending your greetings to those who furnish the Calendars, and who give us Our Mission Fields.

May 1913 be the best year we ever spent.

We have January, February and March yet in which to work.

Greetings for 1913.

Woman's Missionary Union.

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."

CORRESPONDENCE.

Are your Christmas gifts all put away? Is there a special purse or a box, where you can store away God's part? Have you studied China in its new and interesting features? I am so anxious that you study each topic this year, not only here on our page, but wherever you find it. Begin at once on the Home Mission Survey we have for January. I am hoping each church will celebrate the week or one whole day, with which we are asked by the Union to begin the year. Read the 12 expected blessings.

Yes, there are several people whose letters you are to read. I am greatly distressed that Mr. Squibbs and his young farmers have not written us this year. I am afraid he feels we have not sufficiently supported him in the wonderful work he has done these other years. Is not the harvest in yet? We shall live in hopes though until this month has gone.

I have sent Dr. Stewart \$67.96, and have more already for the Orphans' Home.

I hope sincerely all the Calendars have reached you, and are hanging in your homes. There was such a demand for the ones I had that I am still without any, but I am expecting mine every mail.

This grand letter shall begin the year for us. It comes from Madisonville. Give three cheers all of you for this first letter in 1913:

"Enclosed find

TWENTY-ONE DOLLARS AND FORTY CENTS.

It was contributed by the Baptists of Madisonville for our Baptist Orphans' Home. Wishing you all happiness and prosperity for the coming year."—Mrs. L. G. Henderson.

Isn't that a splendid beginning? I am much inclined to believe "a good beginning makes a good ending." We are so grateful to the Madisonville Baptists.

This comes from Lascassas:

"Please find enclosed 16 cents for which send me one calendar."—Mrs. W. A. Black.

I shall order at once and rejoice to have you join the number of calendar readers.

Here is another fine offering for our first number this year:

"Enclosed please find

FIFTEEN DOLLARS AND FORTY CENTS.

This is a Christmas offering; to China, \$10; to Japan, \$5, and send calendar to A. Judson Cunningham, and the Foreign Journal for 40 cents."—A Friend.

Thanks, dear friend, from all our hearts. Goodlettsville is ever kind to us.

You remember the church at West Shiloh.

"This is Christmas-day and here is a little mite from West Shiloh for the Orphans' Home. I earned this by picking up walnuts and selling them. A happy New Year to one and all of you."—Ruth Hardin.

That's so well done. "Earned pennies" are ever precious to the Young South.

Sevierville comes next:

"I take a collection in my Sunday school class once a month for missions. I have 32 girls, most of them church members from 12 to 16. They wish this one \$2.12 to go to China. We want some part in the great movement in China. Wishing you great success in the Young South."—Mrs. R. T. Wade, Teacher.

Won't some of our other Y. S. classes do likewise? Thanks for this offering. There is great need in this far-off land. Please thank those 32 girls, Mrs. Wade.

Corryton says:

"You will find enclosed \$1.15. Use the dollar in any way you think best and 15 cents for a calendar. With best wishes."—Mrs. G. W. Shipe.

Shall we give the dollar to the Mt. School at Butler? It is much needed there. The calendar is ordered.

Miss Ruby Tate, Liberty, has her calendar, I hope. Besides, she gives 50 cents for the Home, 20 cents for Japan, postage and calendar, 30 cents. Many thanks.

Toone, Tenn., writes us of their society.

"We have a small missionary society, about five or six attending. We meet once a month, and I feel that our Band is strong, but the problem before us is how to get our church members to help us. Miss Mary Northington organized us last March. We have started a 'missionary quilt' and have some money on hand. Give us any information you can. Send us a calendar."—Mrs. J. A. Jones.

Make your meeting interesting. Take the Our Mission Fields for 20 cents a



year so you will never be at a loss. The programs are so fine. Don't read them, but make them into talks by giving them out to ladies beforehand. I'll order you one with pleasure. The calendar will help you very much.

And here's our old Shelbyville friend with his yearly memorial to the beloved aunt, my old schoolmate in the long ago. He says:

"Enclosed is

TEN DOLLARS AND FIFTY CENTS for the Orphans' Home."—Madison Goggin.

And so her memory is green for another year. Thanks to all who contributed. Mr. Stewart shall have it at once.

This is from Trundle's Cross Roads and ends this first installment for 1913:

"Please find enclosed 30 cents, for which send two calendars. I read the Young South every week with much interest. God bless Mrs. Eakin in her work."—Mrs. V. M. Allen.

The calendars are ordered. May you find them of great use.

This ends Chapter No. 1. Come on for the next.

Fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

Make this a great year for the Y. S.

RECEIPTS.

To Jan. 1, 1913	\$541 43
For Home Board—	
A Friend, Goodlettsville (C.) ..	10 00
A Friend, Goodlettsville (J.) ..	5 00
Mrs. R. T. Wade, Sevierville (C.)	2 12
Ruby Fite, Liberty	20
For Orphans' Home—	
Madisonville Baptists	21 40
Ruth Hardin, W. Shiloh	25
Ruby Fite, Liberty	50
Madison Goggin, Shelbyville ..	10 50
Calendars, W. M. U.—	
Seven calendars	1 05
Mountain School—	
Mrs. G. W. Shipe	1 00
For Foreign Journal—	
A. Judson Cunningham	25
Postage	20
Total	\$594 00

Since Oct. 1, 1912:

For Foreign Board	\$ 56 62
" Home Board	18 00
" State Board	18 25
" Calendars, W. M. U.	12 50
" Orphans' Home	100 11
" Ministerial Relief	3 00
" Ministerial Education ..	50
" Margaret Home	50
" Jewish Girl	2 00
" Training School	25
" Mt. Schools	1 00
" Foreign Journals	5 50
" Home Fields	1 00
" Baptist Hospital	25
" Japanese Kindergarten ..	6 91

\$226 39

Smoke of Herbs Cures Catarrh.

A Simple, Safe, Reliable Way and It Costs Nothing to Try.

This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it out through the nostrils in a perfectly natural way, the worst case of Catarrh can be eradicated.



It is not unpleasant to use, and at the same time it is entirely harmless, and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmy anti-septic smoking remedy goes to all

the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and can not reach all the affected parts.

If you have catarrh of the nose, throat or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple but scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will upon request, be sent you by Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga.

He will, also, mail you five days' free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address and the booklet and free trial package will be mailed you immediately.

THE TRAITOR'S TOWER

In Beroea we saw a huge tower in recent ruin. Great blocks of stone lie around in confusion, and piles of broken brick, mortar and masonry, declaring what a mighty structure must have once existed there.

The intelligent and wealthy Greek gentleman who kindly served as our guide told us that this tower, which had been sealed up by the Turks since the twelfth century, had lately been destroyed by the Young Turks, and that for a curious reason. It seems that in the eleventh and twelfth centuries Beroea was in the height of its power. It was a city larger and more important than Salonica even, but it was betrayed to the Turks by a recreant Christian, and the punishment of the traitor, according to tradition, was that he must wander around the tower night after night through all the centuries until the Christians came again and he should give the keys of the city back to their former owners. This tradition, with the hope of future Christian domination, so pervaded the city that the Young Turks, it is said, destroyed the Traitors Tower, which contained a great library, in order that the force of the superstition might be broken.—Christian Herald.

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Whittemore's Shoe Polishes

FINEST QUALITY LARGEST VARIETY



"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.

"STAR" combination for cleaning and polishing of all kinds of russet or tan shoes, 10c. "DANDY" shoe, 5c.

"QUICK WHITE" (in liquid form with sponge) quickly cleans and whitens dirty canvas shoes, 10c. & 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A. 1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" size, 25 cents.

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

WHITTEMORE BROS. & CO.,
20-26 Albany Street, Cambridge, Mass.
The Oldest and Largest Manufacturers of
Shoe Polishes in the World.

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

Via Bristol
and the
Norfolk & Western Railway

SOLID TRAIN, DINING CAR,
THROUGH SLEEPER

Lv. 8:00 p. m., Memphis for New York.
Lv. 9:30 p. m., Nashville for New York.
Lv. 6:20 a. m., Chattanooga for Wash-
ington.

D. C. BOYKIN, Passenger Agent, Knox-
ville, Tenn.
WARREN L. ROHR, Western Gen'l
Agent Pass. Dept., Chattanooga, Tenn.
W. C. SAUNDERS, Asst. Gen'l Pass.
Agent.

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

Southern Railway

("Premier Carrier of the South")

Excellent Passenger
Service to all Points

ELEGANT COACHES
MAGNIFICENT PULLMAN SLEEP-
ING CARS
DINING CARS

If you intend traveling to any point
in any direction, call on or write to
nearest SOUTHERN RAILWAY agent.

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

APOSTOLIC HYMN BOOKS.

A choice collection of hymns and
tunes for all occasions of worship.
Selected by upward of 100 ministers,
teachers and singers, with rudiments
of music. This book contains a great
number of the old hymns of our fa-
thers. At the following prices:

Linen binding, per copy.....30c
Per dozen\$3.00
Board binding, per copy.....45c
Per dozen\$4.80
Cloth binding, per copy.....60c
Per dozen\$6.60

Address all orders to J. V. and R.
S. Kirkland, Fayetteville, Tenn.

Rev. E. E. Dudley of Jonesboro,
Ark., lately held a revival at Lexing-
ton Avenue Church, Fort Smith, Ark.,
which resulted in 50 conversions and
30 additions by baptism.

SOUTHWESTERN BIBLE CONFER- ENCE.

The detailed program of our South-
western Bible Conference is just com-
plete:

At 7:30 each morning there will be
private devotional services in all our
homes; from 9:30 to 10:30, there will
be a special meeting of the preachers
only, which will be addressed by Drs.
Love, Dargan, Winburn and Taylor;
at the same hour of the ministers'
meeting there will be a meeting of the
women in our church parlors to dis-
cuss subjects of particular interest to
their work; from 10:30 to 11:00 each
morning there will be special song
service, led by Mr. and Mrs. Schol-
field; from 11:00 to 11:45, there will
be an expository sermon; from 11:45
to 12:00 each day a devotional period
conducted by H. B. Taylor of Ken-
tucky; he will also conduct a devo-
tional period at the close of the eve-
ning service from 8:45 to 9:00; from
4 to 6 each day there will be a special
song service and two addresses, prac-
tical and doctrinal; from 6 to 7, lunch
and good fellowship in the basement;
from 7 to 8, there will be four differ-
ent classes doing general class work;
Mr. J. B. Moseley will teach the Sun-
day School Normal Manual, Mr. Louis
Entzminger will teach the Graded
Sunday School, and some efficient
teacher will meet a class in mission
study, and there will perhaps be a
class in personal work; from 8 to 8:45
there will be a general evangelistic
service.

Dr. Dargan will give expository lec-
tures on the Book of Romans; Dr.
Winburn will give four on II. Timo-
thy, and some others. Dr. Bailey will
give one lecture each on Philemon,
III. John and Jude; missionary ad-
dresses will be delivered by Drs. J. F.
Love of the Home Board, G. H.
Crutcher of the State Board, and C.
C. Coleman of the Foreign Board.
There will also be practical addresses
on Sunday School work, on the daily
and home Christian life, etc.

We are anticipating a large attend-
ance from Texas, Oklahoma, Arkan-
sas, Mississippi and Louisiana. "Come
thou with us and we will do thee
good." M. E. DODD,
Shreveport, La.

OUR WORK.

An angel passed over the earth
one morning, and met a little child
in a sunny field. "Little one," said
he, "do you love the Master?"

The child looked up with bright
eyes, and said, "Yes, I am one of his
little lambs."

"Then," said the angel, "there is
work for you to do; go and do it."

"Yes, I will do it after a while,"
said the child; "it's only morning
now; the day will be so long, and I
do love to play."

And the child ran away after the
butterflies and flowers. The angel,
on his way, murmured, "The day will
end, the night comes, and it will be
too late."

In a few years the child had
grown into a schoolboy. The angel
visited the earth again one morning,
and passing near the school, found
the boy locked out, too late for school.

"My boy," said he, "the day is pass-
ing, night will come, and your work

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 plain-
ly printed on every bottle showing it
is simply quinine and iron in a taste-
less form, and the most effectual form.
For grown people and children, 50c.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston pub-
lisher, says that if any one afflicted
with rheumatism in any form, neural-
gia 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.

is not yet begun."

"Oh," laughed the boy, "there is
plenty of time; the sun was shining
so brightly, I could not stay shut up
in a schoolroom."

In a few more years the angel vis-
ited the earth for the last time. He
was passing down a hill one evening,
when he overtook an old man leaning
on his staff. Slowly he plodded down
the hill toward an open grave.

"My friend," said the angel, "have
you completed the life-work which
was yours to do?"

"The night is come," said the old
man, "and my work is not yet begun;
the day seemed so long, but now it is
too late."—Selected.

POOR FOLKS ALSO GET THE BIBLE.

One million, five-hundred and sev-
enty-five thousand volumes of Scrip-
ture were put into circulation in the
United States during the year ending
March 31, 1912, by the American Bi-
ble Society.

Of this number, 1,274,787 vol-
umes were in the English language,
for the most part inexpensive edi-
tions, and were sold without profit
or given away.

An example of the substantial but
low-priced and useful issues of the
Society is the twenty-five-cent edition
of the Pentateuch. The five books
for the Sunday School lessons of
1913, Genesis, Exodus, Leviticus,
Numbers and Deuteronomy, are sepa-
rately bound in cloth. They are put
up in a neat box and with them a
strong leather case, which holds any
one of the books while in use. Either
of the little Scriptures in its leathern
case slips handily into the vest pock-
et, and in any place or time of wait-
ing invites one to read and meditate.

THE SECRETARIES.

A battleship like the North Dakota
has a crew of about nine hundred and
fifty, and in a brilliant article which
Commander R. R. Belknap has written
for The Youth's Companion, he shows
them at work and at play, ashore and
afloat. Very different from battleships
are the craft Miss Murfree ("Charles
Egbert Craddock") describes in her
article for the same periodical. She
gives a vivid picture of the craft of
the Mississippi. "All is so delightful,
so remote, from hackneyed experience,
that one can but hope that the day is
not distant when the congestion of
railway traffic may renew the ascend-
ancy of water carriage and the pres-
tige of Mississippi River travel."

To Whom It May Concern:

Rev. Chas. Courtney, who has been
supplying as pastor of the Centennial
Church, Nashville, Tenn., for more
than three months, preached Christ
and him crucified, earnestly delivering
the message without fear or favor to
any one.

A unanimous vote of thanks was
taken and heartily endorse his serv-
ices to any church in need, and pray
God's blessings on his work.

This done by order of the church.

J. J. EVANS,
Clerk Centennial Baptist Church.
Nashville, Tenn., Dec. 29, 1912.

HATCHER—George R. Hatcher de-
parted this life on Nov. 24, 1912, in his
79th year. In his death the Inman
Street Baptist Church of Cleveland,
Tenn., sustained a heavy loss. He had
been a member of this church since its
reorganization at the close of the Civil
War. He was its senior deacon for
many years. As a Christian he exem-
plified beautifully many Christian
graces.

His was a spontaneous type of re-
ligion, as a consequence of which we
always thought of him first as a Chris-
tian. He lived the prayer life and it
could be well said of him that he had
the objects of true prayer ever upper-
most in his mind. He was an altruist
in the best sense, thinking and work-
ing for the welfare of his own, his
church, the young people and the lost
of the community.

He also portrayed a life of faith.
Hence as a natural sequence he lived
a faithful, devoted life, and left an
example worthy of emulation.

He had suffered financial reverses in
his business career, but always bore
his loss with Christian fortitude. As
an optimist he was conscious of the
shortcomings of men, but he trusted
implicitly in the ultimate triumph of
the purposes of God. Now, as he is
"absent from the body and present
with the Lord," we miss him. But we
still love his memory as we loved him
while he was present with us, to en-
courage us with his words and deeds
of righteousness.

S. P. WHITE, Pastor.

Allow me space to send my card
of thanks. I thank Bro. R. M. Inlow
for taking interest enough to ask his
church to help me. I thank them
for their help. I think \$10 is a nice
Christmas gift. May God bless Bro.
Inlow in his work, is my prayer.

I also thank Sister Martin of Mt.
Juliet for the \$5 she sent me, and
am also thankful for her prayers.
Still pray for me, that I may some
day be able to go to my work again
for Christ and his people.

I also thank Brother Bridger and
family for their \$2.75. It is a nice
Christmas gift.

I thank Bro. W. C. McPherson for
the \$1.50 sent me. Hope to meet
you all some time in the future.
Pray for me. Thanks to Dr. Norvill
for his \$1. It was received with
pleasure. Thanks to Sister W. L.
Turley for \$1; it was appreciated.
Indeed, I can sympathize with every
one in bad health.

Bro. Brown and wife, I thank you
for the \$1 sent me, and which was
received with pleasure.

I received \$22.25 in all. I thank
them all. May God bless the Bap-
tist and Reflector and its many read-
ers, is the prayer of one who loves
its service. J. R. HARBER.

Dyersburg, Tenn., Route 3.

IMPERIALISM AND CHRIST.

By Ford C. Ottman, D. D. Pub-
lished by Charles C. Cook, New York.
Price, \$1.25, net.

Dr. Ottman is a pronounced Pre-
millenarian, and writes from this
viewpoint. He has given us eighteen
well written chapters. Many read-
ers may not agree with him in all he
writes, but no one can fail to be in-
terested in the book.

He exalts and glorifies the Lord,
and the man who reads his words
will find them strengthening to his
faith.

The book deserves and will most
surely get a wide reading by all those
who look for a speedy return of the
Savior.

OUTLINE OF A SERMON ON REGENERATION.

By H. E. Pettus.

1. Regeneration is essential to salvation—no regeneration, no salvation. Jesus said, "Except a man be born again, he cannot see the kingdom of God" (Jno. 3:3). No substitute can take the place of regeneration. One may join the church, or be baptized (as far as the act is concerned), and yet be in a lost condition, unless he is first regenerated. So it is impossible to be saved—to get to heaven at last, unless we are regenerated.

What does regeneration do for us?

2. Regeneration makes us "new creatures." "If any man be in Christ he is a new creature" (II. Cor. 5:17). Regeneration is the impartation of a "new," a divine life, and that is why it makes us a "new creature." Prior to this we did not love God. "Ye have not the love of God in you" (Jno. 1:42). Now, after regeneration, we are "holy brethren partakers of the heavenly calling" (Heb. 3:1). "Now we sing a new song" (Psa. 40:3).

3. Regeneration is the work of the Holy Spirit. "It is the Spirit that quickeneth" (Jno. 6:63); "and you hath He quickened," etc. (Eph. 2:1). It is a spiritual birth. "So is every one that is born of the Spirit" (Jno. 3:8). It has truly been said, "The greatest misfortune that could come to any one is to be born into this world without ever being born again."

Jesus emphasized the necessity of being born again. O that sinners everywhere could realize this and come to Jesus through repentance and faith and receive Spiritual life. After regeneration we love God. "Every one that loveth is born of God" (I. John 4:7).

4. Regeneration is wrought through the "Word of Truth." "Of His own will He begat us with the Word of Truth" (Jas. 1:18). The Holy Spirit accompanying the gospel makes the Word effectual in the salvation of sinners.

5. Regeneration produces "joyful obedience" to God. "Then they that gladly received (and all who receive it, receive it gladly) His Word were baptized" (Acts 2:41). "And hereby we do know that we know Him, if we keep His Commandments" (I. John 2:3). "By their fruits ye shall know them" (Matt. 7:20). "He that saith I know Him and keepeth not His Commandments is a liar and the truth is not in him" (I. John 2:4). "But who so keepeth His Word in him, verily is the love of God perfected; hereby know we that we are in Him" (I. John 2:5).

Alas for the man who claims to know God, yet brings forth no fruit to perfection. If we say we know Him, let us prove it by righteous living. "He that hath my Commandments and keepeth them, he it is that loveth me" (John 14:21). "If a man love me, he will keep my Word" (John 14:23). "If ye continue in my Word, then are ye my disciples indeed" (John 8:31).

6. Regeneration assures us of heaven. Peter says, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I. Pet. 1:5). God does the keeping. "I am persuaded that He is able to keep that which I have committed unto Him against that day" (II. Tim. 1:12). Every believer has committed his soul to God and God will keep it. "I give unto them eternal life and they shall never perish" (John 10:28). "He

that beareth my Word and believeth, (etc.) hath everlasting life, and shall NOT come into condemnation" (Jno. 5:24). The wicked will be turned into hell, but regeneration assures God's children of heaven. Jesus taught this, so may we; it is the truth, let us rejoice and thank God.

FARMERS ADVISED TO USE SHEET METAL FOR ROOFS AND WALLS.

A more general use of sheet metal in the construction of farm buildings has just been recommended by the Agricultural Department in Washington. It is pointed out that buildings so constructed are ideal not only for the sheltering of farm animals and crops, but can be erected readily at small cost for housing farm implements, thus preventing the destruction and waste which will go a long way in defraying the cost of farming by modern machinery.

Perhaps the most generally used material of this kind is the Edwards "Reo" Steel Shingles, made by the Edwards Manufacturing Company of Cincinnati, O. The ease with which these shingles are applied for roofs and for side walls of a frame construction makes the farmer independent of carpenters and other skilled labor. He can nail these shingles on quickly in short order, and so cut down the cost for labor on his building.

These things are explained in the Government reports, which have been sent out widely to sheet metal workers and to farmers all over the country. Of equal importance, according to the report, is the fire-protective value of the sheet metal construction. This is a point which the farmer can readily appreciate, since his buildings are so isolated from fire departments as to make all farm buildings accessible to the ravages of the fire from any one.

Sheet metal constructions are protective against fire, or are fire retardant when through accident a fire may start in some one of a group of buildings. In such construction the farmer can easily arrange for necessary windows and such ventilation as may be required. The report declares that with such construction the farmer will get better shelter for his stock, crops and implements than ordinarily prevails. Farmers may get the report by writing to the Department of Agriculture at Washington. For detailed information regarding steel shingles for roofs and walls, the farmer should write for the new book issued by the Edwards Manufacturing Company, 1324-1374 Lock St., Cincinnati, O.

TENNESSEE COLLEGE NOTES.

Jan. 1 marks the opening session of Tennessee College for the New Year. It was a great pleasure to welcome back so many at this time. Others will be coming in, and likely the entire student body will not be assembled before the 6th. Most of the students went to their homes for the holiday season, some few, however, visited their fellow-students, and five remained here in the building; those who remained here were shown many courtesies by friends in town.

Each summer a number of our teachers take special work at the various universities, and this is always gratifying to those connected with the school. Not until this year, however, have we had one of the teachers to get a leave of absence during the session and go away for study. Miss Dutton, head of the

Sunday School Literature

UNIFORM LESSONS.

Price List per quarter.

Superintendent's Quarterly	\$0 15
The Convention Teacher	13
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
Junior Quarterly	2
Home Department Magazine (quarterly)	5
Children's Quarterly	3
Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (weekly)	13
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	2 1/2

B. Y. P. U. SUPPLIES.

B. Y. P. U. Quarterly, per quarter	\$0 06
Junior B. Y. P. U. Quarterly, per quarter	5
Topic Cards, for six months, per doz.	15
How to Organize, per dozen	10
Pledge, Invitation or Bible Reader Record Cards, per 100	50

Baptist Sunday School Board,

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

INTERNATIONAL GRADED LESSONS

Exclusively Biblical Series.

Price, per Quarterly Part.

Beginners' Department, two grades, 1st and 2d year—	
Teacher's Book, either grade	\$0 25
Pupil's Paper, either grade	7 1/2
Pictures (for the Teacher)	65
Primary Department, three grades, 1st, 2d and 3d year—	
Teacher's Book, either grade	25
Pupil's Paper, either grade	7 1/2
First Year Pictures (for the teacher)	65
Second-Year Pictures (per year by set)	1 50
Third-Year Pictures (per year by set)	1 25
Junior Department, four grades, 1st, 2d, 3d and 4th year (ready Oct. 1, 1912).	

GRADED SUPPLEMENTAL LESSONS.

(Twelve Grades—in Nine Pamphlets.)

Beginners (3-5 years, one pamphlet, each)	\$0 08
Primary (6-8 years, one pamphlet, each)	5
Junior (9-12 years, four pamphlets, each)	5
Intermediate (13-15 years, 3 pamphlets, each)	05

Latin and Greek departments, has gone to Chicago for the winter quarter to finish up her work for the Ph. D. degree. Her work while she is away will be distributed among the other professors.

OUR FINANCIAL STANDING IN STATE MISSIONS.

By J. W. Gillon, Cor. Secy.

We began the Convention year \$4,000 in debt. We have had to borrow \$2,000 to meet contracts and salaries up to Jan. 1. This means, of course, that we now have borrowed \$6,000. Half or more of our missionaries' salaries will come due Feb. 1. This is due to the fact that all the new fields occupied have their contracts begin Nov. 1, 1912, and close Nov. 1, 1913. This will necessitate our borrowing more money on Feb. 1, unless the churches send in more money during this month than was sent in during December.

It is very unfortunate that we are compelled to borrow money and pay big interest accounts. If the churches would adopt systematic giving and send in money regularly we would not have to borrow.

We have an unprecedented task before us this year, and it will take the most heroic giving upon our part to meet our contracts. Let all the pastors and brethren bear this in mind constantly.

A CHANCE TO MAKE MONEY.

I am making a fortune selling Pure Fruit Candy. Any brainy person can do likewise; so if you want to make more money than you ever possessed, write me and I will start you in business. I am glad to help others, who, like myself, need money. People say "the candy is the best they ever tasted"—therein lies the beauty of the business—the candy is eaten immediately and more ordered. You don't have to canvass; you sell right from your own home. I made \$12 the first day. So can you. Isabelle Inez, Block 69, East Liberty, Pittsburgh, Pa.

FINANCIAL INDEPENDENCE FOR WOMEN.

Our representatives make from \$15 to \$35 per week. Can work all or part of your time. An excellent opportunity. Light but very remunerative work among ladies. Experience unnecessary. Write today for full particulars. CHAS. REIF CO., 800 Cherry St., Chattanooga, Tenn., U. S. A.

BETTER THAN SPANKING.

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

"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.

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.

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

How to Make Better Cough Syrup than You Can Buy

A Family Supply, Saving \$2 and
Fully Guaranteed.

A full pint of cough syrup—as much as you could buy for \$2.50—can easily be made at home. You will find nothing that takes hold of an obstinate cough more quickly, usually ending it inside of 24 hours. Excellent, too, for croup, whooping cough, sore lungs, asthma, hoarseness and other throat troubles.

Mix one pint of granulated sugar with 1½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle, then add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

This is just laxative enough to help cure a cough. Also stimulates the appetite, which is usually upset by a cough. The taste is pleasant.

The effect of pine and sugar syrup on the inflamed membranes is well known. Pinex is the most valuable concentrated compound of Norway white pine extract, rich in gualacal and all the natural healing pine elements. Other preparations will not work in this formula.

The Pinex and Sugar Syrup recipe is now used by thousands of housewives throughout the United States and Canada. The plan has been initiated, but the old successful formula has never been equaled.

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

Don't Fool With Wood Shingles

Buy STEEL Shingles
They Cost Less, Last Longer,
Are Easier to Put On and Are Fireproof

This is the Age of Steel. Wood shingles have gone out of date. Cost too much. Too much bother to put on. Rot out in a few years. And they multiply by 10 the danger of fire. Thoughtful men are nailing STEEL SHINGLES right over their old wooden roofs. And those putting up new buildings are likewise careful to choose STEEL SHINGLES.

Edwards STEEL Shingles come in big sheets of 100 shingles or more. Don't have to put them on one at a time like wood shingles. Just nail the whole sheet right over old roof or on sheathing. No extras, no painting, no tools needed. And money can't buy a more handsome roof.

Absolutely Rust-Proof

Don't judge Edwards Steel Shingles by common galvanized iron roofing—the kind that rusts. We have invented a method that absolutely prevents rust from getting a foothold, as 100,000 delighted owners of Edwards Roofs have found. It's the famous Edwards Tightcote Process.

Protection From Fire

Don't take chances of fire from defective chimneys, flying sparks and lightning. Roof your buildings with these STEEL Shingles and make them safe. Remember, nine out of every ten fires start with the roof. We specifically guarantee every Edwards Roof Shingle Roof against lightning. This guaranty is by a \$10,000 Cash Bond.

Write for Special Factory Prices—Freight Prepaid

We sell direct from factory to user, thus saving you 40%. And our business is so big that we cut our profit-per-sale to about half the maker's usual profit. And we pay the freight. Amazing as it may seem, these STEEL Shingles actually cost LESS than wood shingles. Send postal order for our latest Reading Book No. 1374 and Special Factory Prices. Give size of roof, if you can. THE EDWARDS MANUFACTURING CO., 1324-1374 Lock Street (93) Cincinnati, Ohio

TRUSS WEARERS

FREE TRIAL. The PLAPAO PADS are different from the truss, being medicine applicators made self-adhesive purposely to hold the parts securely in place. Neat, straps, buckles or springs—cannot slip, so cannot chafe or compress against the public bone. Truss wearers have successfully treated themselves at home without hindrance from work and conquered the most obstinate cases. Refractory—easy to apply—Inexpensive. Awarded Gold Medal. Process of recovery is natural, no no further use for truss. We TRIAL OF PLAPAO prove what we say by sending you Trial of Plapao absolutely FREE. Write TO-DAY. Address, PLAPAO LABORATORIES, Bldg. 132, St. Louis, Mo.

Headache and Neuralgia
Quickly and safely relieved by
ME-GRIM-INE
Write for a Free Trial Box
The Dr. Whitehall Megrimine Co.
181 S. Lafayette St. South Bend, Ind.
Sold by Druggists—Established 1889

SOLID GOLD
These two Rings FREE
for selling seven 25c
boxes "Merit" Blood
Tablets in 30 days.
One solid gold. Address
MERIT Medicine Co., Room 86 Cincinnati, Ohio.

WANTED: A MAJOR WOMAN all or part
time to secure information for
us. Work at home or travel. Experience not necessary.
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DRINK AND THE DEATH RATE.

Our attention has recently been called to a statement submitted by Prof. Irving Fisher, of the Department of Political Economy at Yale University, to a subcommittee on excise and liquor legislation of the United States Senate, and published as a Senate document March 7, 1912. Prof. Fisher is president of the committee of one hundred on national health, which was appointed by the American Association for the Advancement of Science. He did not undertake the investigation of the bearing of alcohol drinking upon the public health with any bias in favor of total abstinence, or even of moderate drinking. His sole purpose was to discover the relation of health and disease to economics, to the laboring classes, and to industry. For twelve years he pursued this line of investigation, and when, five years ago, the committee of one hundred on national health was appointed he undertook the preparation of a report, which later was submitted to President Roosevelt as a part of the report of the conservation commission of which he was a member. "In this report," he says, "which endeavored to cover the subject of public health in the United States, I found it necessary to pay considerable attention to the effects of alcohol." The results of this investigation he reports as follows:

"After making what I believe was a thoroughly disinterested study of the question, being perfectly willing to be convinced that alcohol is a benefit, or, within limits, is a benefit, or, at any rate, not an injury, I came personally very strongly to the conclusion, on the basis of statistics as well as on the basis of physiology, that alcohol, so far as we can observe its effects, is an evil and no benefit. As soon as the effects manifest themselves, they are injurious and not beneficial. It is not what we could properly call a stimulant, but it is a depressant. It is apparently a stimulant, because it puts to sleep the nerves that indicate fatigue, so the person says that it relieves fatigue. What it does is to make you unconscious of fatigue."

Professor Fisher then gave the results of some of his observations last year at the great international hygiene exhibition in Dresden, in which was represented the public health work of all the nations of the world, with the sole exception of the United States. He was greatly surprised at this exposition, he said, to see that in Germany, an alcohol-using and distinctively a beer-drinking nation, so much attention was given to the evils of alcohol. New and interesting statistics were on exhibition, and facts were brought out by physiologists, through a daily demonstration by a skilled expert on alcohol, which was listened to with very great attention by all the visitors, including the Germans. "I also found," he said, "that the Kaiser was encouraging this anti-alcohol movement in Germany, that he had spoken against alcohol, had given it up absolutely in his own household, and had selected the university to which to send his sons on the basis largely of the fact that that university had less of the fashion of beer drinking than any other university in Germany." The movement in Germany, he further pointed out, was mainly scientific in character, differing in that respect from the kind of temperance reform to which we have hitherto been accustomed in this country. The statistics showed that there has been a striking diminution in the use of alcoholic beverages, including beer, in that country. Con-

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comitant with this, he added, there has been a decline in the death rate.

Referring to the decline of the death rate in the city of London, he ascribed it to a variety of causes, but chiefly to the decrease in the consumption of alcoholic beverages among the laboring classes. This, he said, was the opinion of Mr. John Burns, Secretary for Municipal Government in the British Cabinet. "He believes, and I believe, and I believe that every unbiased student of the subject believes, that one of the very worst enemies of the working classes is alcohol. It is not only an enemy to health, but it is an enemy to thrift and to economics well-being. These two act and react on each other, because if you undermine the health you take away the earning power."

In several pages of memoranda subsequently submitted to the committee by Professor Fisher, he first of all stated that

"All physiologists agree that, in large quantities at least, alcohol is a poison. Dr. William H. Welch, professor of pathology at Johns Hopkins University, in Baltimore, is quoted as saying that alcohol in sufficient quantities is a poison to all living organisms, both animal and vegetable. The present state of physiological science indicates that if there exists any 'physiological minimum' of alcohol which is harmless or beneficial, it is exceedingly small. The best statistics indicate that even 'moderate users are injured thereby.'"

Many other authorities are quoted, whose statements, all from the strictly scientific point of view, show conclusively the injurious effects of alcoholic beverages on the physical powers, the mental faculties, the criminal propensities, and upon mortality in general.

In conclusion Professor Fisher remarks upon the fact that the physicians are beginning to give up alcohol in their practice. "The marked decline in the use of alcohol as a medicine is significant of the trend of the times."

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

It will probably soon come about that almost the only alcoholic medicines will be the outlawed 'patent' or proprietary medicines containing alcohol." —The Examiner.

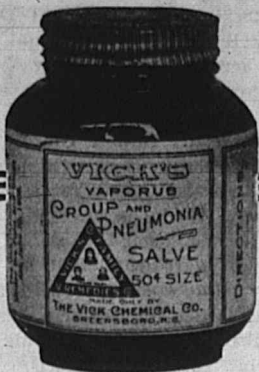
TRAINING SCHOOLS FOR MISSIONARIES.

Training schools for missionaries, in which they may learn the language of the country in which they intend to work, are multiplying in missionary countries. It is announced that a school for missionary study will be opened in Lucknow, India, next autumn. In Cairo, Egypt, Dr. Samuel M. Zwemer will be in charge of a training school for missionaries to Moslems. The English government will open a school of Oriental studies in London, modeled after the German Oriental Seminary in Berlin, and after the Colonial Institute in Hamburg. Both of these institutions in Germany have aided missionary work to a large extent by teaching the missionaries the language before they go out to their fields. A language school is also to be opened in Nanking, China. Missionaries representing more than a score of societies and boards had requested the University of Nanking to open such a school. Hereafter missionary recruits for Central China, irrespective of nationality or denomination, can spend their first year in China at Nanking in an effort to master as much of the Chinese language in one year as the average student used to master in two years under method of private instruction. —Christian Observer.

BIBLES AND BATTLESHIPS.

On the last Sunday of the Atlantic fleet's stay in New York waters one hundred and fifteen young people visited the thirty-two battleships and gave away 24,000 copies of the Bible to as many men. A handsomely engrossed copy of the Bible was presented to Rear-Admiral Osterhaus. —Christian Advocate.

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, illustrated Annual Poultry Book. R. F. NEUBERT, Box 959 MANKATO, MINN.



A Talk to Mothers

Every good mother is something of a doctor.

She is called upon almost daily to practice medicine in the lesser ailments of the children.

Frequently she is forced to use her skill on more important diseases until a doctor can be secured.

Hence every mother should be as well informed as to advanced methods of sanitation and medical practice as possible.

Here are some valuable medical facts which every mother ought to know.

1.—In treatment of coughs, colds, catarrh, croup, and especially pneumonia, plenty of fresh air is all important. It is life to the organs of respiration.

2.—In the treatment of these and of other diseases it is very important not to disturb digestion.

The stomach is the laboratory in which fresh life blood is made from food and drink.

In the interest of health the process should never be interfered with, if it can be avoided.

3.—Given plenty of fresh air, and good digestion, it only remains to eliminate the cause of disease and nature quickly responds to complete recovery.

4.—The modern treatment of croup, colds, catarrh and pneumonia with Vick's Croup and Pneumonia Salve permits plenty of fresh air to enter the lungs, avoids interference with digestion by stomach medication and instead attacks the disease at the real seat of infection, the air passages of the head, throat and lungs.

5.—The process involves the application of antiseptic and heating vapors direct to the internal linings of the air passages, by inhalation, with plenty of good fresh air.

6.—This loosens the phlegm, cleanses the mucous membrane and allays the inflammation.

The process also stimulates the organs, by absorption into the skin of throat and chest, overlying the seat of the trouble.

The fever is reduced by elimination of the congestion, which is its cause.

In cases of croup, breathing becomes easier immediately and in fifteen minutes the case is relieved.

Similar excellent results are secured by using Vick's as a salve for various forms of diseases due to inflammation or congestion.

The price of Vick's Croup and Pneumonia Salve is 25c, 50c and \$1.00 at druggists, or by mail.

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Sample sent to anyone on request.

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THE PROBLEM OF THE CITY.

The statistical abstract of the United States shows that in 1800 there were but six cities in the United States with a population exceeding 8,000. These cities had a combined population of approximately 200,000.

In 1910 there were 2,405 towns in the United States with a population of 2,500. These towns had a combined population of 42,623,383, or 46.3 per cent of the entire population.

The phenomenal growth of our urban population has lifted into new prominence and accentuated the problems of the city.

Formerly the function of city government was largely that of regulation. To this, however, advancing civilization has added education of the youth, sanitation, control of the social evil and questions of housing poverty, employment, and recreation.

It is quite certain that the cities of our country will ultimately dominate the nation, if, indeed, they do not do so now. It is equally certain that every one of the cities' problems is aggravated and rendered more difficult of solution by the presence of the saloon and its congeners.

The liquor traffic breeds crime and ignorance, fosters lawlessness, gives aid and comfort to the brothel and gambling den; is the most fruitful source of poverty, thriftlessness, and is the incubator of graft.

Let it be definitely understood there will not and cannot be any permanent solution of the problem of the city government which omits the saloon. To do so, is to gloss over a suppurating cancer.

Judgment must begin with the saloon. At its doors lies the responsibility of the shocking conditions obtaining in many cities. In fact, there is possibly no more reliable index to the quality of municipalities citizenship for government than the ratio of its saloons to its population.—American Issue.

A BIBLE

The charter of all true liberty.
The forerunner of civilization.
The mold of institutions and governments.
The fashioner of law.
The secret of national progress.
The guide of history.
The ornament and mainspring of literature.
The friend of science.
The inspiration of philosophies.
The text-book and ethics.
The light of intellect.
The answer to the deepest human heart hungerings.
The soul of all strong heart life.
The illuminator of darkness.
The foe to superstition.
The enemy to oppression.
The uprooter of sin.
The regulator of all high and worthy standards.
The comfort in sorrow.
The strength in weakness.
The pathway to perplexity.
The escape from temptation.
The steadier in the day of power.
The embodiment of all lofty ideals.
The begetter of life.
The promise of the future.
The star of death's night.
The revealer of God.
The guide and hope and inspiration of man.—Bishop William F. Anderson.

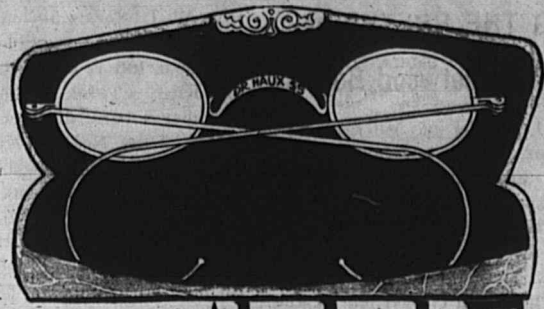
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**JOHNSON'S
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A warranted remedy. 25c and 50c sizes at dealers or direct. Trial bottle 10c. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

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Glasses Absolutely Free

Don't Send Me One Cent

when you answer this announcement, as I am going to mail you a pair of my wonderful "Perfect Vision" glasses (known in the spectacle business as "lenses") absolutely free of charge as an advertisement.

As soon as you get them I want you to put them on, sit down in front of the open hearth one of these cold wintry nights, and you'll be agreeably surprised to discover that you can again read the very finest print in your bible with them on even by the dim firelight; you'll find that you can again thread the smallest-eyed needle you can lay your hands on, and do the finest kind of embroidery and crocheting with them on and do it all night long, if you like, without any headaches or eye-pains, and with as much ease and comfort as you ever did in your life.



Or, if you're a sportsman and like to go out hunting occasionally, just shoulder your gun and go out into the woods some early morning when the haze is yet in the air, and you'll be greatly delighted when you drop the smallest bird off the tallest tree-top at the very first shot sure, with the help of these wonderful "Perfect Vision" spectacles of mine. And in the evening, when the shadows are gathering in the twilight, you'll easily distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach with them on—and this even if your eyes are so very weak now that you cannot even read the largest headlines in this paper.

Now Don't Take My Word For It

but send for a pair at once and try them out yourself for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and every way. Then after a thorough tryout, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep them forever without one cent of pay, and

Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. Won't you help me introduce my wonderful "Perfect Vision" spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write your name, address and age on the below four-dollar coupon at once, and this will entitle you to a pair of my famous "Perfect Vision" glasses absolutely free of charge as an advertisement.

Write your name, address and age on the below coupon at once.

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	I herewith enclose this \$4.00 coupon, which you contracted in the above advertisement to accept in full and complete payment of a brand new pair of your famous "Perfect Vision" glasses, and I am certainly going to make you stick to that contract. My age is..... Name..... Postoffice..... Rural Route and Box No..... State.....	
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AMONG THE BRETHREN

By Rev. Fleetwood Ball

News and Truths of Murray, Ky., H. B. Taylor, editor, enlarged to sixteen pages, greeted its readers with the first of the year. It is literally much in little. It speaks forth the words of truth and soberness.

Rev. J. B. DeGarmo of Blue Mountain, Miss., has been chosen one of the evangelists of the Home Mission Board and has joined the forces now laboring in Jacksonville, Fla.

The fifteenth annual Bible Institute is to be held at Murray, Ky., Feb. 9-14, 1913. Rev. H. B. Taylor has year by year made these notable occasions. The program includes the names of Drs. W. D. Powell of Louisville, R. H. Tandy of Greenville, S. E. Tull of Paducah, L. Entzinger of Louisville, M. E. Staley of Fulton, W. M. Wood of Mayfield, H. W. Virgin of Jackson, C. M. Thompson of Hopkinsville, and others just as good.

Mr. Geo. W. Ellis of Oryville, Ala., a splendid business man, began duties as office secretary of the Alabama State Mission Board Jan. 1. The Board has no evangelists.

The First Church, Selma, Ala., loses its splendid pastor, Dr. J. L. Rosser, who accepts a call to the First Church, Bristol, Va., succeeding Dr. J. M. Sheldorne.

Mirabile Dictu! Missionary C. D. Daniel, who is everlastingly "coming to judgment" when questions of right and wrong are up, is to debate with a Catholic priest, Henry M. Kemper, at Kerrville, Tex., in April. That priest has a tough job before him.

Parkview Church, Shreveport, La., has called Rev. W. A. Freeman of Cuero, Tex. He accepts and is on the field.

The church at Gainesville, Tex., is fortunate in securing as pastor, Rev. T. Joe Talley.

The Christian Index of Atlanta, Ga., in its enlarged form of 32 pages, is a thing of beauty. If the Georgia Baptists do not grow hilarious over it they will not do as they ought.

Rev. N. B. O'Kelley has resigned the care of the Grant Park Church, Atlanta, Ga., to accept the care of the Highland Park Church in the same city.

Mr. Frank H. Leavell of Oxford, Miss., brother of L. P. Leavell, has been made State B. Y. P. U. Secretary in Georgia. We now have four Leavell Secretaries.

Dr. W. J. Williamson of the Third Church, St. Louis, Mo., has taken his family for a two weeks' stay at Havana, Cuba.

Dr. T. W. Young of the North Church, Detroit, Mich., has accepted the care of the First Church, Columbia, Mo., and enters upon his work Jan. 12.

One of the richest sketches we have ever read was that by Peter Clarke MacFarlane in Collier's Weekly on Dr. Geo. W. Truett of the First Church, Dallas, Tex., whom he denominates "The Apostle to the Texans." He says Dr. Truett is Titanic and Texanic. The character sketch ought to be reproduced in every Southern Baptist paper.

Count on Dr. W. H. Ryals and the First Church, Paris, Tenn., to keep abreast of the times! The Baraca and Philathea Classes of that church have established permanent reading rooms in the church for the benefit of the young people of the town. Rev. Andrew Potter and wife have been put in charge of the rooms.

The work at Milan, Tenn., begins the New Year with a bright outlook.

Rev. W. L. Norris not only has the distinction of being the ablest preacher in the town, but is a director in the leading bank. Think of it! A Baptist preacher a bank director!

Rev. Jesse Neal of Martin is to debate for six days, beginning Jan. 13, with F. O. Howell at Mt. Vernon Church, near McConnell, Tenn. Bro. Neal's opponent is a Campbellite. He will wish he wasn't before Neal gets through with him.

Our sympathies go out to Rev. D. T. Spaulding of Paris, Tenn., in the sorrow he feels over the loss of his brother, Alf Spaulding, who recently died.

Rev. I. N. Penick of Martin, Tenn., is with Rev. T. F. Lowry in a revival at Senath, Mo., which it is hoped will result graciously.

Beginning Jan. 26, Rev. W. P. Pearce of Charleston, Mo., is to assist Dr. I. N. Penick in a revival in the First Church, Martin, Tenn. Immediately thereafter Bro. Penick goes to Charleston to perform a similar service for Bro. Pearce in the First Church of Charleston.

Dr. A. W. Lamar of College Park, Ga., is in Philadelphia, Pa., this month conducting a winter campaign of evangelistic services.

Dr. G. W. Gardner of Greenwood, S. C., takes the position that South Carolina Baptists do not need a hospital. He advises concentrating energy on relieving Greenville Female College from debt and advancing the interests of Furman University. Not a bad suggestion.

Dr. E. S. Alderman of Fourth Avenue Church, Louisville, accepts the care of the First Church, Spartanburg, S. C. A field of great opportunity opens to him.

The Board of Publication of the Arkansas Baptist Convention is now in charge of the Baptist Advance. Rev. E. J. A. McKinney was re-elected editor, and Miss Annie Bass, Business Manager. Bro. McKinney has the editorial gift in a marked degree.

The First Church, Hope, Ark., is to have a Brown taste in its mouth, and it will be a good one. Rev. T. D. Brown of the First Church, Monroe City, Mo., accepts that pastorate.

Rev. P. A. Eubank of Liberty, Mo., is on the field and already bringing things to pass as pastor of the First Church, Eureka Springs, Ark. You make no mistake if Eubank on him.

The First Church, Pine Bluff, Ark., was dedicated last Sunday, Dr. Chas. W. Daniel of the First Church, Atlanta, Ga., preaching the sermon. Rev. C. D. Wood is the happy pastor. The work of constructing the building was begun during the ministry of Dr. Daniel, twelve years ago.

The Second Church, Little Rock, Ark., made its pastor a Christmas present of a handsome raise in salary and a new automobile. He says all this was done to add to his efficiency. Rev. S. H. Campbell is the happy man, and you may be sure he is going some.

Dr. Milford Riggs of St. Louis, Mo., formerly with the Central Baptist, has accepted the care of the church at Ironton, Mo., and is on the field.

Revs. W. Q. Young and W. A. Gardner have gone to Holdenville, Okla., prospecting, with a view of locating in that vicinity. Oklahoma is getting some of the best of the Tennessee ministry.

Rev. J. H. Hull of Hohenwald,

FROST PROOF CABBAGE PLANTS.

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.

Tenn., has resigned the care of the churches at Hohenwald, Centerville, Nunnally and Cross Roads. He has done a faithful, unselfish service with those churches. Rev. C. N. Hester of Bon Aqua succeeds him at Centerville and Cross Roads.

Rev. Seigel B. Ogle is on the field as pastor of the church at Huntingdon, Tenn., for full time. He has a most congenial, loyal people to serve, and they are blessed with a good pastor. It is the first experience of the church with full time preaching.

Our good friend, Thos. F. Moore, of the Baptist Flag, must have received a keg of sour kraut and a box of cayenne pepper in his Christmas stocking. Evidently the spirit of peace on earth, good will to men, didn't possess his righteous soul. In the first issue of his paper in 1913 he occupies much space quarrelling with his brethren and this unworthy scribbler in particular. He says we want gospel missionaries dismissed from our churches and Associations. No, Bro. Moore, continue with us, for we will do thee good.

Rev. R. B. McDaniel of Alderson, W. Va., has been called to the care of the church at Covington, Ky., and accepts.

COOKEVILLE MISSION.

Our joint meeting for Salem and New Salem Associations was very successful, considering the "grip and holidays."

Brethren T. J. Eastes, J. B. Moody, L. A. Hurst, C. Hurst, C. Wauford, W. E. Wauford, L. L. Allen, S. N. Fitzpatrick, F. Nevill and D. Wauford were the preachers present, and gave interest to the work.

The next meeting is expected to be held with Cookeville Mission, Cookeville, Tenn.

Bro. L. A. Hurst left the meeting and went to Cookeville to gather a congregation for night. S. N. Fitzpatrick, after preaching at the meeting, joined him at night, and a steady rain kept us out of a church service.

On Monday we investigated the field and were surprised. The house, after being recovered, is an excellent building, rather imposing in appearance, well painted and furnished.

The growth and change in streets give our church building a good location now. We found more Baptists than we expected.

I was pastor at Cookeville some years gone and preached as an evangelist in that field in the early years of my ministry; also taught in schools and colleges of that section, and had many friends and acquaintances; but was surprised at the warm reception received from men and women of all denominations and schools, as well as all lines of business. This, together with the great courage expressed by the Baptists, also the great opportunity offered, caused me to decide to go as Associational Missionary. I shall expect to begin the first of February.

I am leaving an excellent field of as good brethren and sisters as can be found anywhere, and the eight years spent with many of them will be remembered as one of the most pleasant memories of life.

We expect many of our preachers to arrange to be at Cookeville the fifth Sunday in March.

S. N. FITZPATRICK,
Associational Missionary,
Lebanon, Tenn.

THE MENACE AND CATHOLICISM.

The Menace, the anti-Catholic paper being published at Aurora, Mo., is proving to be the needed instru-

MRS. POWELL ALMOST DEAD.

Dry Ridge, Ky.—"I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly, I was almost dead. Now I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure. Cardui is successful in benefiting sick women, because it is composed of ingredients, that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has for the past 50 years. Try Cardui, the woman's tonic.

ment for enlightening the people as to the encroachments of the Roman Catholic hierarchy.

Great crises have in the past aroused men to action and to a realization of impending danger. The Menace has scented the danger menacing the United States in the form of the Roman Catholic Political Machine and is appealing to every true patriot to enlist with them in enlightening the masses. They have in less than 22 months reached the phenomenal circulation of one-half million weekly, and with the co-operation it deserves will reach the million mark at a not far distant day.

This paper has among its supporters men and women of powerful influence throughout the United States. It should receive the support and approval of every Christian minister, every voter and citizen and every lover of the American principles of free education, purity, freedom of worship, freedom of speech and press, and all the rights a free people reserve to themselves. Remember, papal bans and curses are against all these!

Which shall you stand for?

Although the regular price of The Menace is 50c per year in single subscriptions, or 25c each in clubs of four or more, a special rate of 25c for a year's subscription will be given those who answer this appeal. Address The Menace, Aurora, Mo.

CHURCH ROLL

—AND—

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JUST WHAT THE UP-TO-DATE CHURCH CLERK IS LOOKING FOR.

This book contains "Church Covenant", "Rules of Order" and "Articles of Faith"

Space for recording 1,316 names, showing when and how received, dismissed, etc. The pages are indexed with strong linen tabs, followed by 150 pages for recording church minutes. Size 8½x11 inches, and handsomely bound in black cloth, with leather back and corners, with gold stamping.

Price, \$1.50 net—not prepaid.
By Prepaid Express, \$1.70 net.
By Mail, \$1.85 net.

Twelve church letters of dismission free with this book.
BAPTIST AND REFLECTOR,
Nashville, Tenn.

CANCER—FREE TREATISE.

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

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

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