

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

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—The Alabama Baptist says that Congressman Victor Murdock, whose hair in years gone by was of a somewhat sandy hue, has a sentiment tacked on his wall, that reads as follows: "The man who happens to leave his footprints on the sands of time must have the sand to begin with." What about the feet?

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—It is announced that the government of Egypt, through the Minister of Education, recently ordered 400 Bibles, 400 New Testaments, 20 reference Bibles, and 20 copies of the concordance for their schools. This is the first time the Bible has been introduced into the government schools of Egypt. Let us hope that the entrance of God's Word will give light to those darkened Mohammedan minds, as we believe it will. The very fact that they are willing to read the Bible at all shows that it has made a strong impression upon them.

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—A letter from Rev. W. R. Ivey, pastor of the Baptist church at Live Oak, Fla., gives us the gratifying information that on Jan. 6 he baptized Dr. Preston Boyd, who for years had been a Presbyterian preacher of note, but who had been led by his convictions to become a Baptist. He also baptized Dr. Boyd's consecrated wife. Dr. Boyd was ordained to the Baptist ministry on the following Sunday. Bro. Ivey says that Dr. Boyd "is a strong Baptist, a strong preacher and a great scholar." We welcome him very cordially into the ranks of our Baptist ministry. We should be glad to see him located in Tennessee.

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—We had one of those pleasant calls from Brother W. B. Pafford last week. For a number of years he has been in the habit of coming in about the first of the year and bringing a good list of subscribers. He says that some time ago he looked around for something to do in his church and decided that he could not accomplish more good along any line than by getting the members to subscribe for and read the Baptist and Reflector. So he has made it his business to do this, until now nearly every member of the church is a subscriber to it. We wish we had a W. B. Pafford in every church in the State. Why not?

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—We find the following very interesting item in the Baptist Advance of Arkansas: "The Central Baptist Church, Memphis, Tenn., has extended a hearty call to Rev. Ben Cox, for 16 years pastor of the First Baptist Church, this city, to become its pastor. Neither Little Rock nor Arkansas wants Brother Cox to go. We want him to stay here, where he is loved and honored for his work's sake, and where he has wrought nobly and wisely." Brother Cox has done a magnificent work as pastor of the First Baptist Church, Little Rock. He is a strong preacher, a popular pastor and an able leader. The Central church, Memphis, offers a splendid field for him. If he shall decide to accept the call, we extend to him in advance a very cordial welcome to Tennessee.

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—And now the higher critics say that Thomas Jefferson did not write the Declaration of Independence. They claim to judge from its style that it must have been written by Thomas Payne, and that Jefferson, as a member of the committee to prepare such a Declaration, simply used the document which had been furnished him by Payne. But what about the document in the Smithsonian Institute at Washington, which we have seen, purporting to be the original copy of the Declaration of Independence? It is written in what is said to be Thomas Jefferson's handwriting, a smooth, round hand. It also has a number of interlineations, where some words were stricken out and others substituted. This would hardly have been the case if Jefferson had simply been transcribing the Declaration from a copy furnished him by Payne. Considering these facts, it seems to us that the case of the higher critics is not made out. But it is about as much made out as are their claims with regard to the authorship of the Pentateuch, of Isaiah, and of the Psalms.

—The Examiner announces that the Calvary church, Borough of Manhattan, New York, has called to its pastorate, Dr. William J. Williamson, of the Third church, St. Louis, Missouri. This is the church of which Dr. R. S. MacArthur was for so many years pastor. It is a great church, one of the greatest in the great city of greater New York. New York is known as the burial ground of preachers. Many a preacher who has succeeded gloriously elsewhere has failed just as ingloriously there. We do not mean to intimate that it would be so with Dr. Williamson, but we should regret to see him leave his present pastorate, where he has been so eminently successful. Still he is of the stuff that succeeds anywhere.



ELDER S. N. FITZPATRICK, A. B.

Chaplain of Senate and Associational Missionary at Cookeville, Tenn.

—Many, very many, of our subscribers have responded to the statements recently sent them. We thank them all. But still a great many have not yet responded. We hope they will do so soon. We were disappointed in not being able to come to the first of the year out of debt. We are very anxious to pay off all indebtedness, however, in a short while; and we can easily do so if all of those who received statements from us will respond to them. The amount is small for each one of them, but in the aggregate the amounts become large to us. Let us hear from you at once, please. Also we hope that all of those who are accustomed to renewing the first of the year, as many of our subscribers are, will do so as promptly as possible.

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—A good pastor in another State makes inquiry about a book which he says is being sold extensively in his community, called "Bible Readings for the Home Circle," and which is published in this city. He said that some of his people are reading it and that there are "some good things in it." On inquiry we find that it is a book put forth by the Seventh Day Adventists, and was intended to inculcate Seventh Day Adventist doctrines. It is not such a book, of course, as a Baptist pastor would care to encourage his people to read. We take the occasion to say that people are going to read something. If they do not get hold of something good to read, they are going to read something bad. We do not blame the Seventh Day Adventists for desiring to circulate their books. We commend their zeal. We do, however, blame Baptists for buying and reading Seventh Day Adventist literature instead of reading their own Baptist literature, which they could easily have if they would. Brethren pastors, what are your people reading? Look carefully to it. And especially you parents, what are your children reading?

—Brother E. E. George, chairman of the Entertainment Committee of the Laymen's Missionary Movement, raises the question, Which shall be ahead in the way of attendance at the Laymen's Missionary Union in Chattanooga, Feb. 4-6, Tennessee, Georgia or Alabama? Tennessee, of course. See if she isn't. We hereby challenge Georgia and Alabama to the contest.

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—The Watchman says that during the prohibition campaign in Maine a meeting was held in Skowhegan at which voters were requested to give their reasons for voting for prohibition. One man arose and called his two boys to his side, and then his wife handed him the baby. "These," he said, "are my three reasons for voting for prohibition." What stronger reasons could have been given?

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—We have received a copy of the Provisional Program of the Laymen's Missionary Convention of Southern Baptists to be held at Chattanooga, Feb. 4-6. The program is a very strong one, embracing many of the most prominent Baptist laymen of the South, and including a number of eloquent Baptist preachers. There ought to be, and it is expected that there will be, a large attendance upon the Convention.

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—We announced recently that Dr. M. A. Jenkins, pastor of the Twenty-second and Walnut Street Church, Louisville, Ky., had declined a call to Moultrie, Ga. It is now announced that he has accepted a call to the Southside Church, Spartanburg, S. C. On account of an attack of malarial fever soon after going to Louisville, Dr. Jenkins' physician advised him to seek another climate at once. Dr. Jenkins hopes to find complete restoration to health in the inspiring climate of Spartanburg. The Twenty-second and Walnut Street church recalled Dr. Jenkins, with a six months' vacation to go away and get well. But, although it was a sad disappointment to have to leave Louisville after a six months' stay there, Dr. Jenkins thought it best to follow the advice of his physician. We hope he may soon be fully restored to health.

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—The Baptist and Reflector (Tenn.) says: "Why could not some of our rich Baptists—Mr. John D. Rockefeller, for instance—give about \$10,000,000 for the support of our aged ministers throughout the country? They could if they would." Why could not Editor Folk and a lot of other brethren pay our rent and board bills? They could if they would. Baptist World. Surely Editor Prestridge does not mean to put "Editor Folk" on a par financially with John D. Rockefeller. We should think that he had been editor long enough to know that an editor is not a millionaire. We rather suspect, however, that what Editor Prestridge meant to say was that if all of the subscribers to the Baptist World would pay their subscriptions to the paper, he would be able to pay his rent and board bills. This is a gentle hint, which we hope they will take.

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Dr. J. C. Massee, for the past five years pastor of the First church, Chattanooga, Tenn., resigns to accept a hearty and unsolicited call to the First church, Dayton, Ohio. Dr. Massee is one of the strongest preachers in the South, and in going to Dayton he will become the pastor of a church with a long and honorable record. Few churches in the North are more noted for their missionary gifts, few are better equipped in strong and efficient men, few are more awake to the vital interests of the denomination and the kingdom. This church has had only two pastors in the past forty-five years. Dr. Henry F. Colby, one time president of the Foreign Mission Society, served as pastor for nearly forty years. Mr. E. M. Thresher, an honored and useful member, was for several years president of the Home Mission Society. This will be Dr. Massee's second pastorate in Ohio, he having served the First church, Mansfield, ten years ago.—The Examiner.

THE KINGDOM OF GOD.

CHAPTER IV.—THE CHERUBIM AND THE KINGDOM.

BY J. BENJ. LAWRENCE.

We have seen the failure of the Edenic effort. There is little use to speculate as to the causes of failure. It is enough to know that man as originally made—and surely God made the best being it was possible to make, and at the same time combine the dust of the earth with the breath of heaven—failed, and that under the most propitious circumstances.

This failure of man under the Edenic test made a new order necessary. After man had disobeyed, the establishment of the Kingdom under the Edenic arrangement and covenant was an impossibility. The problem now is the preparation of a citizenship for the Kingdom. God must win over the will of man so that man will render a conscious, intelligent, willing obedience.

THE THRONE OF GRACE ESTABLISHED.

The first step in this new order is the banishment of man from the Garden of Eden, where there is, by eating of the tree of Life, the possibility of his becoming confirmed forever in his sinful state.

"And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take of the tree of life, and eat, and live forever—therefore Jehovah God sent him out of the Garden of Eden, to till the ground from whence he was taken. So He drove the man out; and He placed at the east of the Garden of Eden the Cherubim, and a flame of a sword which turned every way, to keep the tree of life." (Gen. 3:22-24.)

In his lecture on Genesis, Dr. B. H. Carroll, speaking of the twenty-fourth verse, says: "That verse of the third chapter gives us the institution of the throne of grace. As soon as man had fallen grace intervened; and the first promise of grace is that the seed of the woman shall bruise the serpent's head; and while the woman is expelled from the garden, God's presence is a sword-flame, a symbol of the divine presence which they had lost, set at the east of the garden between the Cherubim. Throughout the Bible the reference to the Cherubim is a reference to mercy, and never to penal chastisement. It refers to a visible symbol of the divine presence; and that symbol is of the throne of grace, and not the throne of judgment. . . . When man was expelled from the Garden of Eden, God symbolically and visibly, as a sword-flame, between the Cherubim, dwelt there in order that, through the terms of the mercy-seat, man might regain paradise; might get back there."

If Dr. Carroll is correct, then, it would seem that the children of men lingered around the eastern entrance to the Garden of Eden where the presence of God, in the sword-flame between the Cherubim, could be seen. Entrance into Eden, for the garden must have remained, or else there would have been nothing to protect, was no doubt the goal of their hopes. That entrance could be effected only by the approval of Jehovah. Here is a real and visible reason for sacrifice and worship.

Did it ever occur to you that this whole story is colored with the reality of an earthly paradise? That the Garden of Eden, which typifies the earthly empire of Jehovah, was a material place, where the physical, organic and moral laws of the universe were in force? And that the banishment of man from this garden was the crux of God's judgment upon him for his disobedience? And that to get back into Eden, the material empire of Jehovah, was the goal of antediluvian man's hopes?

Why should God, in this age of human history, when man is closest to Jehovah and best capacitated because of the fact that the hereditary stains of sin had not yet blunted his moral perception, have begun with a material idea of the Kingdom of Heaven, if He had not wanted to establish an earthly empire? Did it ever occur to you that man was just as well capacitated then, morally and intellectually, to grasp the idea of the Kingdom as he is today?

THE CONFLICT OF CAIN.

In the fourth chapter of Genesis the godless line of Cain is traced to the seventh generation, where the chapter closes with an account of the birth of Seth, the appointed successor of Abel, and with the statement that this line resumes the worship of Jehovah interrupted by the death of Abel.

Dr. B. H. Carroll, in his lectures on Genesis, says: "The section of Genesis commencing 'This is the book of the generations of man' (Gen. 5:1), leaves the world under two opposing lines of worship, God-worship and devil-worship, contending for earth-supremacy—the Kingdom of God warring against the Kingdom of Satan."

To be more exact we should probably say, the

HOW MY BOY WENT DOWN.

It was not on the field of battle,
It was not with a ship at sea,
But a fate far worse than either
That stole him away from me.
'Twas the death in the tempting winecup
That the reason and senses drown;
He drank the alluring poison,
And thus my boy went down.
Down from the heights of manhood
To the depths of disgrace and sin;
Down to a worthless being,
From the hope of what might have been.
For the brand of a beast besotted
He bartered his manhood's crown;
Through the gate of a sinful pleasure
My poor, weak boy went down.
'Tis only the same old story
That mothers so often tell,
With accents of infinite sadness
Like the tones of a funeral bell.
But I never once thought, when I heard it,
I should learn all its meaning myself;
I thought he'd be true to his mother;
I thought he'd be true to himself.
But alas for hopes, all delusion!
Alas for his youthful pride!
Alas! who are safe when danger
Is open on every side?
Can nothing destroy this great evil,
No bar in its pathway be thrown,
To save from the terrible maelstrom
The thousands of boys going down?

—Selected.

forces which look to the establishment of the Kingdom of God are pitted against the forces which look to the establishment of the Kingdom of Satan. There is no evidence that either Satan's kingdom or God's Kingdom is established in the world at this time; but there is evidence that the forces which look to the establishment of these kingdoms are at work, and they are pitted against each other. But the point is that we have here the beginning of that conflict which is to extend through all the years, the conflict between the forces of light and the forces of night, the forces of the Kingdom of God and the forces of the Kingdom of Satan. The field of their conflict is the world, and the end in view is the conquest of the world.

The result of the conflict is graphically told by the writer of Genesis: "And it came to pass, when man began to multiply on the face of the earth, that daughters were born unto them. And the sons of God saw the daughters of men that they were fair, and they took to them wives of all whom they chose. And the Lord said, My spirit shall not always strive with man. . . . And the Lord saw that the evil of man was great in the earth, and that every imagination of the thoughts of his heart was only evil every day. . . . And the Lord said, I will wipe away man whom I have created from off the face of the earth" (Gen. 6:1-7).

The descendants of Seth, who have all along preserved the Jehovah religion by worshipping as God had directed before the sword-flame presence between the Cherubim at the east gate of Eden, intermarry with the daughters of Cain, who are devotees of the Devil religion, and are led into apostasy.

The forces looking to the establishment of the Kingdom of Satan are triumphant over the forces looking to the establishment of the Kingdom of God. God's people, who are the salt of the earth, are reduced to such a minimum, only one family, that the measure of iniquity is full and the race must perish from off the face of the earth. The flood is inevitable if the seed of the Kingdom would be preserved.

But did it ever occur to you that it is the earth God is striving to win? That the wicked host of apostates are swept off the face of the soil in order that the earth may be preserved? That Noah and his family are preserved in order that God may begin again, through man, the conquest of the earth? There seems to be slumbering in the whole story the idea of the establishment of a material empire, an empire that is subject to Jehovah in the earth.

SOME NOTES FROM FAR OUT IN THE PACIFIC OCEAN.

By Rev. G. P. Bostick.

This is our fifteenth day since we steamed out of port at San Francisco. With the exception of twenty-four hours in the port of Honolulu and about fifteen minutes last Saturday morning, when the ship's engines were stopped while our captain read the burial service over the body of a Japa-

nese second-class passenger, who had died the night before, our engines have run every minute of these fifteen days. Our longest day's run has been 371 miles and the shortest 335, yesterday, when we had on a heavy swell against us.

We have a very exceedingly agreeable set of officers and passengers. There are about 600 persons aboard. These represent some fourteen or fifteen nationalities and at least twenty of our States. We also represent very many of the callings and occupations of life. Quite a number of business men are on for different parts of the Far East.

There are twenty-three missionaries aboard for Japan, China, India and Siam. These represent ten different societies, all American, except one man representing the High Church of England. We have had some delightful fellowship and conferences together. I have been deeply interested in some of the facts gathered from these different workers. One fact is the great variation of the salaries paid to these workers. I find also that two of the largest societies represented have recently revised completely their scale of salaries.

But I have been most especially interested in studying some facts in connection with two of the smallest denominations represented on board here. One is the Reformed Presbyterian Church. I believe they are found almost entirely in the North and New England. They are only about 9,000 strong altogether, and yet I learn that they have one foreign missionary to every 300 members. They give an average of about four dollars per capita to foreign missions. They are not increasing in membership at home, but have decreased for several years. They are just now undertaking home mission work. Two main differences from the old-line Presbyterians is that they sing only the Psalms and will not tolerate secret societies among their membership. They hold the Calvinistic doctrine. They are now putting much stress on tithing. But I have been still more astonished in studying the development and work of the Seventh Day Adventists. I have looked somewhat closely into their year-book for 1910 and gathered some facts that I want to give, not to induce any of our people to join them, but to stir us to a study of and imitation of those points in which they evidently excel and which points are also, as it seems to me, justified by God's own Word. I have gathered the following facts: that they have increased since 1863 from a membership of 3,500 to a membership in 1910, in all the world, of about 105,000. I judge from all I have learned of them at home and on the mission field that these have largely been gathered from out other denominations. Two of the points that they greatly stress are the speedy second coming of Christ, interpreting prophecy so as to prove to themselves that His return is imminent, and that tithing is binding on all Christians from the Bible. They hold as tenaciously to tithing as a part of their church life as they do to baptism, which they interpret to be by immersion and for believers only. In 1863, their membership tithed to the amount of over \$8,000, or an average per capita of \$2.29. In 1875, they began to add to their tithe free-will offerings for missions and hospitals, etc., and that year they averaged in tithes and offerings \$4.94 per capita. In 1910, they reported a membership of 105,526, giving in tithes and offerings a per capita of \$21.27! They are this year working for an average in mission offerings of fifteen cents per week per capita from all their people! They have already passed the average of ten cents per member weekly in mission offerings over and above the tithe! Think of this, and compare it with our Southern Baptist average of about twenty-two cents per year! Their 4,151 Sunday Schools gave in mission offerings \$134,830! They are great believers in hospitals and sanitariums. They started one in 1866 at a cost of \$24,800. In 1895, they were maintaining seven, worth \$800,000, and in 1910, seventy-four at an expenditure of \$3,368,000. Their ministers and missionaries have meager salaries compared with those of some of the larger denominations.

They hold to what some of us feel are deadly errors and press them, especially that of the final extinction of the wicked, agreeing here in the main, so far as I can learn, with the doctrine of Russellism. I hate these errors, but I am puzzled to understand why we, holding, as we claim to do, the whole truth of God, should take so much less interest in spreading it than these people do these things that seem to us unmistakable error.

I wish to commend to all the readers of these lines an earnest study of what a persistent practice

of tithing will do, even among a small people. Will each of you take your pencils and calculate what Southern Baptists would be doing were they to reach what these people have already reached—ten cents per week per capita? It would be the astonishingly large sum of \$10,400,000 a year! I also learn that these Seventh Day Adventists are not rich above their neighbors, except it be in the richness of their faith in what they profess to believe, which faith in these professed principles they constantly show by their works. Oh, that our God would mightily awaken us Baptist folks to a deep sense of our responsibility and ability in Him and in and through Him to all the world at this time of world awakening! How long, oh, how long, shall we profess so much more than we do?

We are now within about 600 miles of Yokohama, Japan, where we hope to arrive on the day after tomorrow. We have had so far a very delightful voyage in almost every way, except that Mrs. Bostick has been quite seasick part of the time. We feel that we have very much for which to thank Him who is the giver of every blessing that we enjoy.

From far off on this great ocean we send our hearty greetings and best wishes to all the dear saints at home.

Our address will be Po-Chow, An Hwei, China. In the Pacific Ocean, Nov. 18, 1912.

A GLORIOUS YEAR.

By R. J. Willingham.

As we stand on the threshold of the New Year, we cast a look back over 1912, and call upon our hearts to praise God. The year was full of blessings. Our missionaries on the foreign fields never reported a larger number of baptisms for any one year than they did last year. The receipts of the Foreign Board were never near so large, and we rejoice that the missionaries are pressing forward with encouragement and hope. We enter upon 1913 feeling that the Lord is leading us forward, and that we should make a glorious advance in His name.

New Missionaries.

It is well known that we have a large number of applications from those who desire to be sent out as missionaries. The Board has not felt authorized to appoint many on account of our financial condition, but since the first of May twelve young men and women have gone to the front, and two have been appointed on the fields, making fourteen, while there are others waiting to go just as soon as we can send them.

Many Calls.

There are many calls, not only for men and women, but for better equipment in the way of homes for missionaries, churches, schools, hospitals and publication plants. We are in hope that the great Judson Centennial Movement will soon be worked out in such a good way that a number of these needs so necessary for proper equipment on the fields will be provided for. Our people do not realize the needs which are upon us, and the wonderful opportunities which we have to greatly strengthen the hands of those who are representing us in foreign lands. Better equipment means that far more will be accomplished on the part of our missionaries.

Our Finances.

We begin the New Year with our receipts somewhat behind what they were at this time last year, but we believe that this is due at least in part to the special effort which was made at the Convention in Jacksonville, Fla., to pay off our indebtedness. We find that the 1st of January, 1913, our indebtedness is \$290,105.90. This includes the \$56,000 indebtedness which was brought over from last year. For our running expenses from the 1st of January to the last of April, when the Convention year closes, we will likely need about \$200,000 to \$210,000, making a total of nearly \$500,000 which we must have by the last of April in order to close our Convention year with all accounts paid in full. This is no very large amount for all of our people if they will heartily take hold of it. However, we must prayerfully and yet joyfully throw our shoulders under this amount, and lift it so that God's cause may go forward. We do not ask any State to give more than the amount which was requested of it at the last Southern Baptist Convention. If only we can get the amount asked from each State we feel that we can meet all of our obligations. Let us take hold of this with a hearty good will, trusting God and our brethren, and each one do his best.

BLUE GALILEE'S SHORE.

In the dark I grope and my vision fails;
I sigh for a sight of the things of yore;
My soul sojourns over long-lost trails
In search of the Light on blue Galilee's shore.
Long years have I strayed down the crooked road,
Far and away from life's holy things,
Till lost, I paused with a leaden load,
That 'round my heart and soul still clings;
For I let my life run on apace,
Forgetting the things that make life sweet;
Till my peace was gone, and I lost God's grace,
And I stumbled and fell, for I met defeat!
Alas, when from me friends have flown,
When the wine and the music are mine no more,
I sigh for the happy hours I've known
In sight of His face on blue Galilee's shore.

—John Maurice Sullivan, in The Watchman.
New York City.

Work Abroad.

The letters which are coming from the foreign fields indicate a glorious advance. Our missionaries are rejoicing as they wave back to us, and tell us to send the reinforcements. This is not the time to fail them. Let us under God show them that we are in full sympathy with them in the work to which they have gone.

Pleading with God.

While many thousands are interested in the work, there are quite a number who do not feel the burden of it. Let us pray to God that there may come over our people a longing for souls which will make us joyfully take up this work in His name and carry it forward. Recently one brother sent a check for \$1,000. Others are giving even more than this. We wish that right at once twenty-five or fifty brethren and sisters would write to us and say, "I will give \$1,000 this year," and many others would write and say, "I will give at least \$600, the salary of a missionary." While others can give large amounts also. May God's Spirit lead us forward.

A WORD ABOUT OUR MEMORIAL HOSPITAL IN MEMPHIS, A FIREPROOF, SANITARY BUILDING.

I am sure many good friends will be glad to have a little information about our hospital:

We have been in operation since July 22, 1912, and up to the 1st of January we have treated 811 patients, and these have come from Tennessee, Arkansas, Mississippi, and many other States.

It gives me great pleasure to say that the work done in the hospital has been of a very high order. The nursing staff has improved and is improving daily. The service in the hospital, which in the beginning—on account of an incomplete building, noisy workmen in the house, and a new and untrained staff of servants, nurses and officials—may have been a little ragged, has improved and is improving with every passing day, as our nurses become more efficient and our forces learn to work together more perfectly.

I think news has been circulated that the prices in this hospital are very high, and I wish to state that this is not true. We are not giving cheap service, for we are not doing cheap work, but we are not charging high prices for the service we do. As compared with other hospitals in our class, or below it, the rates are very reasonable; in fact, are just as low as can be made for efficient service and good business management.

Our average price room is \$25 per week, which includes board and general nursing. We have a few rooms cheaper; and some of higher price, according to location, size, furnishings and conveniences.

This is the best built, the best furnished and the best equipped hospital in the South, and we propose to do the best work. The building is fireproof and sanitary, and those who come here may have the assurance that they are in one of the very best hospitals in the world.

We ask the co-operation, sympathy and prayers of our people.

THOMAS S. POTTS,

General Superintendent.

AN INTERESTING SITUATION—WHICH SHALL IT BE, GEORGIA, ALABAMA OR TENNESSEE?

In the approaching Laymen's Convention to be held in Chattanooga, Feb. 4-6, we have this unique situation:

Chattanooga, the convention city, is nestled so-

renely under the shadow of Lookout Mountain and Missionary Ridge, and is right at the junction of these three States, namely Georgia, Alabama and Tennessee. With a strong Baptist constituency in each of these States, the question arises, which State shall have the largest representation at the great Laymen's Convention in February. At first thought, Chattanooga, being in the State of Tennessee, and Tennessee with her 185,000 white Baptists, one would naturally suppose that Tennessee would get first honors in this respect. But in Alabama and Georgia, Tennessee will find aggressive rivals. With Birmingham and Atlanta recognized great Baptist centers, and with the pastors in these two cities working hard to have at least 100 pastors and laymen each present, and a difference of only 15 cents in the railroad fare from either of these cities to Chattanooga, and with a strong effort to get a large representation from these two States-at-large, it becomes an interesting question which State is going to lead. Being an Alabamian by birth, I naturally would like to see Alabama come up with the largest delegation; but with a profound appreciation and admiration of the way Baptists do things down in Georgia, I wouldn't care at all, nor would I be surprised, if Georgia walked off with the honors. At the same time, being a Tennessean by adoption and a natural State pride, it would afford me great pleasure to see Tennessee the winner.

We suggest this as an ideal for the Baptists of these States: From Atlanta, 100 delegates, 400 from the State-at-large. In Alabama, 100 from Birmingham, 400 from the State-at-large. In Tennessee, from all parts of the State (for the Baptists are everywhere) at least 500. That's an ideal worth striving for. Chattanooga is preparing to take care of all delegates in splendid style. Now which shall it be—Georgia, Alabama or Tennessee? We shall see.

E. E. GEORGE, Ex. Secy.

LOUISIANA LETTER.

The Baptists of Louisiana and we Tennesseans especially are greatly rejoiced at the coming of Dr. G. H. Crutcher to become State Secretary of Missions. A spirit of enthusiasm and hopefulness now pervades all our ranks. There is much hard work to be done, but a great field of opportunity, and we feel that Crutcher is just the man to do the work.

Other Union University men in Louisiana are succeeding gloriously in their respective fields; L. W. Sloan, at Slidell, is doing good work and living up to the privileges of a large opportunity. J. W. Mount has recently moved from Jennings to Vinton, and is rendering service and co-operation with the State Board and our Southern Louisiana Mission work. Rev. C. H. Mount, at Crowley, La., has been leading his church out in a splendid way; they have heretofore been a beneficiary of the State Board, but under Mount's aggressive work sent word to the Board at the last annual meeting that they would now be able to walk alone. Rev. J. C. Watkins is performing difficult tasks in a noble way in Northeast Louisiana; Rev. C. P. Roney, newly-elected Recording Secretary of the State Convention, is aggressive and progressive in his work at Leesville; Rev. F. C. Flowers keeps steadily at it with Central Church in New Orleans; he and his good wife are doing the most loyal, self-sacrificing work of anybody I know anything about, and the Lord is honoring their labors. Our own work in Shreveport is progressing gloriously.

We are glad that Dr. Crutcher is to be located here, as the domicile of the State Board has been removed here from Alexandria. There have been 212 additions to our church during the past year, and all departments of the work are growing in proportion.

M. E. DODD.

December 30, 1912.

THE MISSION OF DISCARDED PAPERS.

Over 5,000 fathers and mothers with large families and very limited means have applied to our Mission for free literature. These are worthy families unable to supply themselves with just such reading matter as is going to waste in thousands of homes. Write us for name and address of one or more of these families. The Paper Mission, Rev. B. A. Loving, Supt., Woodward, Okla.

B. A. LOVING.

The paper grows better and better, and I do not expect to do without it as long as I am able to take it.

MRS. A. L. BARTLETT.

Cleveland, Tenn.

THE NASHVILLE CONFERENCE ON EDUCATION.

On May 18, 1912, in Oklahoma City, a group of school men in the territory of the Southern Baptist Convention held a conference on the general relations of our school work to the Convention. It was determined to hold a mid-winter meeting at Nashville, Jan. 24-26, 1913.

During the four months past there has been much correspondence with the leaders of the several States in educational matters, and very hearty responses to the suggestion of the Nashville meeting have been received by the committee in charge. A preliminary program has been prepared and sent out to about 200 addresses, suggesting the scope and purpose of the conference. This program includes practically all the topics of discussion among us; as for example, The Relations of our Baptist Educational Enterprise to State Systems of Education; the Relations of Our Own Denominational Schools to Each Other; the question of a Baptist University in the South; all the details of School Administration; the Distinctive Features of Christian Schools, etc. These topics will be handled in Round Table Discussions rather than in formal papers, the leaders in each case being given a limited time in which to open the discussion.

Already we are sure of the attendance of some of the strongest men in the denomination. President Mullins, for example, will open a discussion of the Biblical Doctrine of Education. Educational Secretaries and other general officers of the denomination will be in attendance. It is hoped to clarify and to unify Baptist sentiment and conviction throughout the Southern Baptist Convention on the subject of education.

It is a matter of regret that the date of the meeting could not be changed to meet suggestions from two quarters—one that we synchronize with a meeting of the State Secretaries at Hot Springs; and the other that our meeting be held on dates just preceding or succeeding the meeting of the Laymen's Convention in Chattanooga. The change of date would have inconvenienced as many as it would have accommodated, and accordingly the original date was adhered to—January 24-26.

We bespeak for the Conference the cordial interest and prayers of our Baptist people. It may be the beginning of a federation of the interests of the several denominations in the field of education; for as yet the denominations have no acquaintance with each other and no common organ of expression of their conviction in this field. And the Nashville meeting, if it led on to a conference of the denominations, might render great service in resisting the sweeping tide of secularization in education of which we are all painfully aware.

EDWIN M. POTEAT.

Greenville, S. C.

UNION UNIVERSITY.

I am glad to make report through the columns of the Baptist and Reflector concerning the progress of our building movement. The buildings are almost ready for use, and the contractor tells up now that we can use the auditorium by the first of February, and the remaining portion of the building by the first of March. The only trouble we are now having is securing cash to satisfy our contracts with the builders. We are, necessarily, having to borrow some money for this movement; this will mean interest, and this is a condition that Baptists of this State should not allow.

If we had several like our generous brother, O. C. Barton, of Paris, Tenn., who would give us some large amounts, we would have no trouble in meeting the obligations. Brother Barton has just sent another check for \$2,000, making \$7,000 he has contributed in cash on this movement. He does not know I am publishing this fact, and did not give it for that purpose. He is giving it to a worthy and needy cause, and I am taking the liberty of letting it be known, for it may stimulate some others to help Christian education at this time of Union University's great need. I thank him very heartily for his sympathy and co-operation, as well as others who are making sacrifices to help in this movement. I trust this will fall under the eye of some one who will feel it in his or her heart to send us money for this building, or state how much we may depend upon at some date in the near future.

Our school work is moving very smoothly, and a good year's work is being done. Our mid-year examinations begin the last of this week, and the Spring term opens January 27. We hope for new students at that time. We have enrolled several since the holidays, and are expecting others in the near future.

Do not forget the Ministerial Education Board. Oh that every pastor would present this cause to his congregation and send us a contribution to help maintain these young ministers who cannot stay unless we receive some help. We have enrolled 41 ministerial students this year, and are helping some on the board of ten of these.

R. A. KIMBROUGH, President.

BURTON A. HALL.

By W. L. Robertson.

I have just seen a note to the effect that Rev. Burton A. Hall died recently at Tucson, Arizona. Burt was one of my warmest personal friends. He was a man not over 37 years of age. Born in direst poverty in the Red Hills of East Tennessee, he grew up without schooling. He began preaching before he was grown and when not able to read his own texts. He was so tremendously in earnest that, from the very first, great throngs of the people of McMinn, Bradley, Polk, Meigs, Monroe, Rhea, and James counties, in his native State, went out to hear him and to weep with him over the lost condition of sinners. At his meetings scores of his hearers made professions of religion. There was no other preacher in all the land who during his first few months exercised such a tremendous influence over those people as did their "boy preacher," Burt Hall.

His success was such that at the beginning Bro. Hall made the fatal mistake of thinking that his call to preach the gospel gave him all needed qualifications. When I listened to the tender, ignorant, earnest words that fell from the lips of the preacher he touched my heart as no other had ever done. As he so frequently told it from the pulpit, perhaps I may be pardoned for saying that I was the first person to suggest to him that he needed an education. I was so very near his own age that he resented my suggestion and, as he afterward told me, attempted to insult me. Within three months he was in school in the town where I was pastor, but he "graduated" within another three months, and it was several years before he finally entered Baylor University in Texas.

Though very weak in body the last years of Hall's life were blessed with greater meetings than any other Southern evangelist. It was not uncommon for him to be able to report from some small city as many as 500 conversions in one series of meetings. A vivid imagination and soul-moving earnestness, such as were possessed by my late friend, will not fail to impress any congregation.

Our loss is his gain, and while sorrowing that I may not look on his face again, I rejoice that Burton A. Hall is free from pain and at home with God. Beaumont, Texas.

"SAINT MARY."

On Jan. 1, Miss Mary Northington came to Stoc-ton's Valley Institute and remained with us until Monday, Jan. 6. She is here just twenty-four years sooner than she was due to be here, according to Dr. Brown. He said we would be ready for her about 1936. Dr. Brown, though, is like all other doctors. His patients make, sometimes, more rapid progress than he expects.

Owing to bad weather the work done by Miss Northington was not as full as she aimed at, but she made several talks and organized a Woman's Missionary Society. This school is exceedingly thankful for. We think it means the dawn of a new day for the women in this Association. May God hasten the full noonday splendor of this new day.

The writer's wife and the writer had the pleasure of having Miss Northington as their guest while she was among us. We feel that this was a privilege indeed.

We trust that our faithful Field Secretary will have a pleasant stay while she is in Louisville, where she goes soon to take up some work in the Training School. May God, see fit to send her among us at this Institute again next year.

We are far from being Catholics up here, but we do believe in the Virgin, Saint Mary. May God's richest blessings always be on her.

Yours for the Master's service,

FRED O. SANDERS.

NOTICE.

Please address me after Jan. 22 and until the meeting of the Laymen's Missionary Convention at Chattanooga, Tenn., Y. M. C. A. Building.

Prospects brighten every hour. Let every layman that possibly can come, and if possible provide a way for his pastor.

January 11, 1913.

J. T. HENDERSON.

FROM FLORIDA.

By S. L. Loudermilk.

The Florida Baptist Convention met in the thriving little city of Lakeland, Dec. 10-12. The Auditorium furnished ample accommodation for the large assemblage. There were nearly 350 delegates and visitors. Hon. C. A. Carson was re-elected President, and Prof. C. F. Turner was elected Recording Secretary to succeed the lamented Rev. E. H. Remonds, Sr., deceased. Reported over \$20,000 raised for State Missions, with a small deficit of \$150, which was provided for on the floor of the Convention. We raised more than our apportionment of \$12,000 each for Home and Foreign Missions. Great interest was shown in our Columbia College at Lake City, whose advance and prosperity was greatly appreciated. Dr. Montague, for many years the successful President of Howard College, Ala., is bringing things to pass at Columbia College. High ground and an advanced step was taken toward the support of our aged ministers. We have now more than 50,000 white Baptists in Florida, leading all other denominations. Next session will meet at Arcadia—the heart of the orange section.

Our destitution extends from Titusville, along the Indian River and east coast and keys, all the way to Key West, a distance of nearly 300 miles. On my own field, as missionary of the State Board, in south half of Indian River Association, in St. Lucie County, there are twenty-two towns and stations which, three years ago, were without any Baptist church or Baptist preaching. Have organized four churches that are growing, and yet there are eighteen communities without any church, at seven of which I am preaching, leaving eleven points yet unoccupied. We need two more men on this field, but the pay is lacking. Have built two church houses and are going forward to build two more. We have the stalwart Dr. Holt as pastor at Kissimmee. He preached the Convention sermon. It was fine.

The Tennessee Destitution.

As I was born near Greenville, Tenn., 1859, and began preaching at Denver, Humphreys County, Tenn., in 1883, and wrought as missionary of the Judson Association for six years, I was especially interested in the articles of Bros. Stamps and Riley Davis in the Baptist and Reflector of Dec. 26. I spent ten weeks the past summer on that field, holding meetings and visiting friends and relatives. While there were new churches established and excellent houses built at Waverly and McEwen, I found all of them pastorless and in a deplorable condition. I found seventeen Baptists at Oak Grove, in Big Bottom, that ought to be organized into a church and a strong missionary put in that field. Let the multitude of Baptists in East and West Tennessee wake up and give money especially to support eight or ten missionaries on that field. Successful New Year to all your readers.

Quay, Fla.

ON NEW FIELD.

We reached Huntingdon Jan. 1 to try the year 1913 for the Master in these parts. We find the people loyal, earnest and ambitious. We had hardly got "set up" before the whole church came to see us. They did not stay long, but what they brought would make any one feel happy. They checked a grocery bill for a season and waded right into our hearts. We are hoping for great things this year. We must have Dr. Folk to deliver his famous lectures here soon.

Huntingdon, Tenn.

SIGEL B. OGLE.

On the last night of the Old Year the people of Lockeland Church met with Brother L. M. Hitt, on Eastland Avenue, and had a very enjoyable time. Speeches were made by Brethren Hampton, Horn, Phillips, Greer, Pickel, Hitt and the pastor on various subjects pertaining to church life, after which refreshments were served. The church gave the pastor \$45 in gold and his wife a nice handbag and \$5 in gold. It is good to be pastor of such a people. There were between 60 and 70 additions to the church during the year just closed.

C. L. SKINNER.

The meeting at Crossville is growing in interest. Many are interested and have indicated a desire to be saved. Rev. W. H. Runions, our church-builder, is pushing the new Baptist Church house. The splendid stone foundation is finished, and the sills and joists are in ready for the framing to go up.

Crossville, Tenn.

S. W. KENDRICK.

PASTORS' CONFERENCE.

NASHVILLE.

Third—On account of water in the basement of our church-building, and through the kindness of the pastor and people of the Monroe Street M. E. church, we worshipped at their church-building both morning and evening. Pastor Lemons of the Third church, preached at the morning hour on "Strength, Courage and Fidelity as Assets of the Christian Life." North Edgefield—Pastor preached in the morning on "Commonplace Heroes," and at night on "The Fate of Judas Iscariot." Good services at both hours.

Seventh—Pastor Wright preached on "Gideon and His Band," and "The Gospel is the Power of God Unto Salvation."

Howell Memorial—Pastor Cox preached at both hours. Morning theme, "Stewardship." Evening theme, "The Two Foundations." Good congregations; good services.

Centennial—Pastor C. H. Bell preached at both hours. Five additions by letter. Very good day.

Belmont—Pastor M. E. Ward preached at both hours. Very good day.

Grand View—J. T. Upton, pastor. A good day. 149 in Sunday School. Pastor preached at both hours; at 11 a. m., a New Year text; at night on "How to Be Happy Though Married." A fine B. Y. P. U.

Grace—Pastor Creasman preached on "The Incarnate Spirit of God" and "The Greatness of God." One addition. 136 in Sunday School. Two splendid audiences. Fine day.

Rust Memorial—Pastor, Arthur I. Foster. We had a great day. Our services were all crowded. Bro. T. J. Ratcliff is with us in a meeting since Wednesday. Twenty received for baptism. Two for letter.

Eastland—Pastor W. T. Ward preached at the morning hour on "A Barren Fig Tree," evening on "A Beautiful Life." Splendid interest, and two additions by letter. B. Y. P. U. held in one of the Sunday School rooms.

Lockeland—C. L. Skinner, pastor. Morning theme, "The Greatest Thing in the World." Evening, "Death of Christ." Two additions. Good Sunday School and B. Y. P. U.

Cookeville—Pastor Fitzpatrick waterbound. Came to Lebanon and assisted Pastor Martin in farewell service for Bro. John Shepard, missionary to Brazil.

MEMPHIS.

First—Dr. E. M. Poteat preached at the morning hour and Pastor Boone at night. Two received by letter.

Union Ave.—Pastor Watson preached in the morning and Dr. A. C. Cree at night. Large audiences. One addition.

LaBelle Place—Pastor Ellis preached in the morning and Rev. S. L. Ginsburg at night. Two additions by letter. 221 in S. S.

Boulevard—Pastor Burk preached at both hours. Good attendance. 62 in S. S. One conversion; one addition by baptism.

Bellevue—Pastor Hurt preached in the morning and Dr. Poteat at night. Three by letter. Large congregations.

Seventh Street—Rev. Ginsburg preached in the morning and Pastor Strother at night. One profession of faith.

Temple—Pastor Bearden preached in the morning on "The Lord's Supper." Dr. Gillon preached at night. Two fair congregations. 182 in S. S.

McLemore Ave.—Preaching in the morning by Dr. Gillon. Pastor preached at night. Good day.

CHATTANOOGA.

First—Pastor Massee preached on "The Name—All-powerful to Heal." Mr. W. L. Clark spoke at night on "The Need of a Friend." One addition. 337 in S. S.

Ridgedale—Pastor Richardson preached on "The Edict of Darius," and "Our Churches." Fine congregations. Scores of young people are attending the church services. 110 in S. S. A splendid meeting of B. Y. P. U. led by Miss Mollie Dugger. The pastor addressed the Union on "Religion, Natural and Revealed."

Rossville—Preaching by pastor on "Plaiting and Placing a Crown of Thorns" and "Seeking After God." Good S. S. 162 present.

Oak Grove—Pastor preached on "A Skilled Workman," and "Repentance." Four received by letter; one approved for baptism. Large B. Y. P. U. 101 in S. S.

Highland Park—Pastor Keese observed his fifth anniversary. Good congregations. Four received by letter. One received and baptized since last report.

179 in S. S.

East Lake—Rev. E. J. Baldwin preached in the morning and Pastor O'Bryant at night. Two received by letter. 106 in S. S. Good B. Y. P. U.

Chamberlain Ave.—Pastor Edwards preached on "Rolling Away Stones," and "The Value of a Good Name." One addition. 102 in S. S. Largest in several months. Work moving off nicely.

Central—Pastor Grace preached on "The Worst Kind of Profanity," and "He that Winneth Souls is Wise." The Baptist S. S. Institute of Chattanooga and suburbs is holding its second annual Institute with this church this week.

East Chattanooga—Rev. R. J. O'Bryant of E. Lake church preached in the morning and Pastor Baldwin at night on "The Lost Boy." Much interest manifested on part of unsaved. Twelve or more requests for prayer. One fine young man united with the church.

Tabernacle—E. E. George supplied at both hours. Good S. S. Large congregations. Splendid interest.

St. Elmo—Pastor Vesey preached at both hours to large audiences. 175 in S. S.

KNOXVILLE.

First—Pastor Taylor preached on "Teachings of Grace," and "How Men Come to God." One baptized. One other received for baptism.

Deaderick Ave.—Dr. Hening preached on "Unrestricted Sowing," and "Balsam Tree." 541 in S. S. 42 in Dale Ave. Mission; 56 in Lawrence Ave. Mission.

Broadway—Pastor Risner preached on "How to Win Cases" (to the lawyers of Knoxville), and "Man's Greatest Discovery." 395 in S. S. Hundreds came forward to covenant for the prosecution of the highest work.

Bell Ave.—Pastor Mahoney preached on "To Whom Do You Belong?" and "The History of the Devil." 606 in S. S.; 7 baptized; one received by letter; one for baptism.

Lonsdale—Rev. Sam P. White of Cleveland spoke on "How to Find a Way," and "The Age of a Woman." 283 in S. S.

Euclid Ave.—Pastor Green preached on "The Title Examined," and "A True Picture." 139 in S. S. Pastor preached at 2:30 to men only.

Third Creek—J. M. Anderson preached on "Home Missions." Pastor DeLaney preached at night on "Forsaking All for Jesus." 105 in S. S. Three requests for prayer.

Immanuel—Pastor Jones preached on "A Missionary Program," morning; evening, "Thoughts for the New Year." Sunday School, 135. Mission, 68. Dr. W. S. Ogle, Supt. We enter the New Year out of debt for the first time since the church was organized. The pastor has just closed a ten days' meeting at Clear Branch Church. It was a good meeting. Good results; 18 additions to church.

Piney Grove—Bro. H. M. Grubb preached in the morning on "Secret Devotion."

Beaumont—Pastor D. A. Webb preached in the morning on "Business Qualities of Jesus," and in the evening on "Season of Grace." 162 in Sunday School. One received by letter.

Cedar Ford—Pastor W. A. Masterson preached in the morning on "Shewing the Lord's Death," and in the evening on "Devotion or Desertion—Which?" 104 in Sunday School.

Gillispie Ave.—Pastor A. Webster preached in the morning on "Christ Died for Our Sins," and in the evening on "The Resurrection." 142 in Sunday School. Good congregations.

Oakwood—Pastor Geo. W. Edens preached in the morning on "The Church at Its Best," and in the evening on "A New Man in the New Year." 180 in Sunday School. Good day.

Smithwood—Pastor J. C. Shipe. Preaching in the morning by pastor on "The Present and Future of God's Children." Bro. J. M. Anderson preached in the evening on "Home Missions." 79 in S. S. Observed the Lord's Supper.

Island Home—Pastor Dance preached in the morning on "Paul Taking a Collection," and in the evening on "Good Worker." 280 in Sunday School. A fine day.

Mountain View—Pastor S. G. Wells preached in the morning on "God's Creation," and in the evening Rev. G. B. Houk preached on "Prize Fighting." 217 in Sunday School.

Calvary—Pastor E. A. Cate preached in the morning on "They Ate the Fruit Together," and in the evening on "The Conclusion of the Whole Matter." 104 in S. S. One received by letter.

Shiloh—Pastor J. H. Grubb preached in the morning on "Wells of Salvation," and in the evening on "Paul's Past, Present and Future."

Harriman—Pastor A. F. Mahan preached in the morning on "A Whole Gospel for a Whole World," and in the evening on "God in Search for Man." 205 in Sunday School. The ladies of the church observed the week of prayer and collected about \$35 for missions.

SWEETWATER.

First Baptist—288 in Sunday School. Good congregations. Observed Lord's Supper in the morning, and preached at night on "Forward, March." J. H. Sharp, pastor.

MARYVILLE.

Pastor W. B. Rutledge preached at morning hour on "The Acceptable Man." 202 in S. S. One received by letter. Good interest. Good congregations. The church is in better condition every way than ever in her history, and we pray for God's blessings to rest upon us.

TENNESSEE COLLEGE.

You will rejoice with us again, I am sure, when I tell you that Bro. J. W. Drake of Orlinda, Tenn., has given Tennessee College a thousand-dollar scholarship in the name of his wife, Mrs. Robbie Drake.

Bro. Drake is not a rich man by any means, but a prosperous man, and long ago learned that it is more blessed to give than to receive. Years ago when he was just starting in life and was very poor, he gave \$50.00 to the Lord's work in August, when he was in debt \$700, and had to raise this amount right away. He went on and gave the \$50 and by Christmas of that year he had \$1,200 in cash.

My friend, Brother L. C. Kelley, the pastor of the Orlinda church, did all he could for me in my canvass of his church. He is a great pastor and spiritual leader of his people and has one of the greatest village churches of the whole South. For many years Brother Burnett, the father of the Burnett Brothers, was pastor of the Orlinda church, and he is remembered there now with great affection, and the present pastor says that much credit for the present splendid condition of his church is due to Brother Burnett.

Other friends at Orlinda assure us that they are going to remember the College liberally in the future. This is as it ought to be, for the spiritual children of the Senior Burnett, who has been for so many years pastor in Robertson County, ought to, and I have no doubt will, consider it a joy to help his sons in the flesh build up and make great the child of their love, the Tennessee College.

H. H. HIBBS.

The Fifth Sunday meeting, appointed to be held with the Clifton Baptist Church, Indian Creek Association, was a failure so far as the local Baptists were concerned. The roads were nearly impassable, and a great many were sick; but what kept the others away I shall not suggest. Our meeting was not in vain, for Dr. Gillon, our beloved Secretary, was with us, and preached four very helpful and practical sermons. His sermon on "Stewardship" should be heard or read by every Baptist in the State, and then put into practice.

W. B. BECKETT.

Waynesboro, Tenn.

Sunday I attended the funeral of Jesse A. Carter of Fellowship Baptist church. The services were held in the church building. A great company of people gathered to pay a last tribute of respect to their honored citizen who had fallen. Bro. Carter was a staunch Baptist, a worthy Christian, and an efficient church-member. No man enjoyed hearing and reading great truths of the Bible more than he. His wife and three children, Berry, Inez and James, are left to mourn his loss.

G. A. OGLE.

Springfield, Tenn.

My church here gave me a New Year's surprise in the way of voting an increase of \$200 on my salary. I have just accepted the Vice-Presidency of the Foreign Mission Board for Georgia. A great opportunity challenges Southern Baptists this year. While the work is so prosperous abroad, it is urgent that we maintain our interest and liberality on the home field.

D. W. KEY.

Monroe, Ga.

Had good services at Hartsville and Zion yesterday. We are surrounded by water on all sides and no way out but by boats. We have a demonstration of the scriptural "much water." The water is higher here than last April and still rising. Married two couples since the New Year set in, with more to follow.

J. T. OAKLEY.

MISSION DIRECTORY.

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

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

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

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

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

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

Orphans' Home—C. T. Cheek, Nashville, Tenn., President; W. J. Stewart, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. W. J. Stewart, 2141 Blakemore Ave., Nashville, Tenn., Secretary, to whom all communications should be addressed. Address all supplies to the Tennessee Baptist Orphans' Home, 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.

MINISTERIAL RELIEF.

By J. W. GILLON,

Corresponding Sec'y and Treasurer
I have only two good reasons for trying to write something on this subject. The first is, that the Secretary and Treasurer of the Ministerial Relief Board has asked me to write an article. The second is, that we are neglecting the worthy servants of men and Christ who are beneficiaries of this fund. I would like to contribute, in some way, to the enlistment of our people in a more worthy support of this cause.

What is Ministerial Relief?

1. As interpreted by our Board, it is material support given to the aged, worn-out and helpless preachers, and the widows of preachers. At present

we have only 16 beneficiaries. This is not due to the fact that these are all who have applied, but largely to our inability to care for more. Our funds are so meagre that we are not able to take care of all the worthy applicants, even in a small way.

2. It is "relief" in deed and in truth in that it lifts the burden that has grown so heavy as to bear down the burden bearer.

Surely no man can doubt that both mind and heart are burdened when one sees it impossible to secure the absolute necessities of life and pay for them. It is a trial to most of us to have to deny ourselves the luxuries of life; how much greater must be the trial when the necessities cannot be had. The worn-out servants of other days labored for almost nothing. They were compelled to do so for the people in their day were not educated to pay the pastors for their services, nor indeed are they yet so educated.

Many of these dear old saints face what seems to them to be the heartlessness of their Christian brethren. This is an unspeakable trial. Nothing hurts much worse than to be compelled to doubt the gratitude of people. If their brethren will not provide for their needs, it must be for the want of real gratitude for the services rendered.

Many of these sensitive, worthy souls see the hour coming on when the purity of their lives will be called in question by a heartless world, because in their old age they are not able to pay their bills made for necessities. This is to them worse than death.

If their brethren will step in with funds sufficient to meet their needs and save their good names, they have rendered "relief" indeed.

With this understanding of the significance of the work, our terms are justified.

Why Ministerial Relief?

First—As an expression of gratitude for the work done by them and the heritage that is ours as a consequence of their work. We must not forget the human source from which has come our present great strength. It is not a reflection upon God's part for us to magnify the human part. But for these very men who need our help we would not now have the great denominational life which we enjoy.

Second—For purely humanitarian reasons. We pick up the orphan and the begging widow and hand out to the man who stands at our back door because they are human and we are humane.

A feeling of pity drives us thus to do. We do this even though we do not know them to be worthy.

Will we be more humane to them than to our own worthy, disabled ones? If we do we greatly reflect upon our appreciation of the worth of our Christianity.

Third—Because to care for the poor is as important as proclaiming the gospel. God has shown this to be a fact by the fact that he has ordained one man for each church to preach the gospel and seven men to care for the poor. What reason can we offer for caring for any other poor that is not also a good reason for caring for our poor preachers?

Fourth—Because of personal responsibility for their poverty, and if not for theirs, then some other preacher's poverty, we ought to give to this cause.

We have formed the habit of demanding that our preachers be so supported as barely to be able to live. Preachers and laymen are alike guilty in this matter when they have to do

Knees Became Stiff

Five Years of Severe Rheumatism

The cure of Henry J. Goldstein, 14 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla. This great medicine has succeeded in many cases where others have utterly failed. Mr. Goldstein says: "I suffered from rheumatism five years, it kept me from business and caused excruciating pain. My knees would become as stiff as steel. I tried many medicines without relief, then took Hood's Sarsaparilla, soon felt much better, and now consider myself entirely cured. I recommend Hood's."

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

with employing a preacher. We can keep a man where he can barely live and in most cases we succeed in doing so. When such man comes down to old age his poverty-stricken condition is not to be laid at his door, but at our doors, for we are to blame.

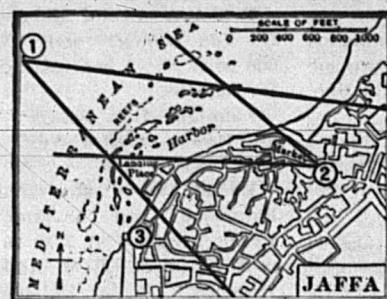
A JOURNEY THROUGH PALESTINE.

Conducted by

REV. JESSE LYMAN HURLBUT, D.D.

II.

Last week, when we began our journey, we stood first on shipboard and looked across the Mediterranean waters to Jaffa; then we visited the market place in town. While looking from the ship, we called to mind that it was at Jaffa Peter had his vision of the world-wide field of the gospel



of Christ. Today we shall visit what is said to be the very spot where Peter was a guest on that eventful day almost nineteen hundred years ago. The place is marked 3 on our map of Jaffa given herewith.

Position 3. House of Simon the Tanner, at Jaffa.

A gate in a high wall gives entrance to the courtyard in which we take our stand. Large flat stones pave the ground, partly shaded by an old fig-tree with spreading branches full of big leaves, five-parted like a hand with outstretched fingers. Directly before us is a stone trough or tank of water; the well itself we see at the left, with a rude sort of windlass for raising and lowering buckets. That man in front of the well is a water peddler, who has just filled his big goat-skin bag or "bottle," ready for delivering a cent's worth of water to some Jaffa housekeeper. No city water supplies in Palestine! Just such leather bottles as we see now leaning against the tank have been used in Palestine ever since the days when Abraham's migrating company carried drinking water in their primitive fashion. It was receptacles of this kind that Jesus had in mind when he spoke of the danger of putting "new wine into old bottles" (Luke 5:37).

Beyond the water-seller and the well we see the end of a one-story stone building with a couple of windows—mere openings in the masonry, without any glass, for any glass window is subject to a special tax in this part of the Turkish empire. That flight of stone steps against the house wall, leading from the courtyard up to the housetop, is the customary thing in Palestine; it makes a flat roof available to use as we at home use porches and piazzas. But we

have a special interest in these stairs leading to this particular housetop. Up just such steps, it may be from this very ground, past this same ancient well, Peter went to the roof of the tanner's house to pray. There he had the vision of the great sheet let down from heaven, containing things that Jewish ceremonial law classed as clean and unclean—the epoch-making vision that did so much to start Christianity on its movement for world conquest (Acts 10:9-20 and 34-48).

But Jaffa is only the gateway to the Holy Land. From here thousands of eager pilgrims every year start on the journey to Jerusalem, forty miles away up among the Judean hills. We will now set out on that same journey.

Look for a moment at our map showing a part of central and southern Palestine, showing how the broad plain of Sharon borders the seashore. Our next position will be on that plain, at the spot where you find the number 4. We shall look east over the space included between those two lines that branch from 4.

Position 4. Roses of Sharon on the Plain of Sharon.

We stand knee-deep in the grasses, weeds and poppy blossoms of a neglected field. A few rods ahead some old olive trees rise, with crooked gray trunks and pale, silvery green foliage. Beyond those trees we can see for miles ahead over level and gently rolling ground—fields all the way sprinkled here and there with more olive trees. Most of the soil hereabouts is good and might give abundant crops, but exorbitant Turkish taxes discourage the peasants from putting energetic work into their farming.

These delicate blossoms that spring in such profusion around us may very likely be what the old writer of the Canticles had in mind when he alluded to the lovely "rose of Sharon" (Song of Solomon 2:1). It was of scenes like this that Jesus thought when he spoke of the "lilies of the field," more splendid in beauty than the robes of royalty (Matt. 6:28, 29). In springtime every pasture in Palestine is aglow with such blossoms of every color.

These broad levels of Sharon, peace-



ful as they look today, have seen their share of thrilling events. Here great numbers of the pagan Canaanites lived in old times—the heathen against whom every Hebrew leader from Joshua to David had to fight for the life of the Israelite nation. Only a dozen miles away ahead beyond that low horizon, where the plain changes into broken ridges and low hills, Joshua fought with the pagan people of these lowlands one of the greatest battles of all human history, the battle of Beth-horon (Josh. 10:1-11). It was the greatest not in the number of warriors nor in the extent of empire at stake, but greatest in its far-reaching results, for on that day the fate of the world's religion was practically settled. If the Canaanites had triumphed then at Beth-horon and Joshua had fallen, we hardly see how there could have been in the following centuries any history of Israel, any psalms of David, any Jesus of Nazareth.

(Continued on page 7)

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.

"Then shall we know if we follow on to know the Lord."

"The lives which seem so poor, so low,

The hearts which are so cramped and dull;

The baffled hopes, the impulse slow, Thou takest, touchest all, and lo!

They blossom to the beautiful!"

"We always may be what we might have been."

"If there be some weaker one, Give me strength to help him on; If a blinder soul there be, Let me guide him nearer Thee."

CALENDARS OF PRAYER.

Every Baptist woman in the State should have one of our Prayer Calendars. They are very attractive in appearance and exceedingly helpful and inspiring. Send for two right away, please—one for yourself and the other for your mother-in-law! Fifteen cents is the price, and 710 Church Street is the place.

Don't some of our W. M. Societies want to write us of how they observed the Week of Prayer?

REPORT OF FIELD WORKER.

(December.)

December is always the hardest month of the year, on account of the holiday spirit prevailing throughout the month.

This year, during December, your field worker had the privilege of visiting seventeen churches and making twenty-six talks. These churches were in Holston and Nolachucky Associations, and we were indebted to Dr. Tindell and Bro. Layle for their kindness in conveying us to the country churches.

One quarterly meeting was attended, the East Tennessee, which held its meeting at Rankin. Four W. M. S. were organized during the month.

The week given at Christmas was greatly appreciated and most thoroughly enjoyed.

The last of the month your worker left for the Stockton Valley Institute, one of our Home Mission Board mountain schools in Fentress County.

Expense fund for December, 1912:

RECEIPTS.

Third Church, Nashville, W. M. Society	50
Central Church, Nashville, W. M. S.	50
Eastland Church, Nashville, W. M. S.	25
Seventh Church, Nashville, W. M. S.	50
Bethlehem Church, Y. W. A.	25
Williams Chapel, W. M. S.	40
White House, Band	60
Pleasant Grove, W. M. S.	25
Bethel, W. M. S.	24

Total \$3.49

DISBURSEMENTS.

To Secy. Y. W. A., postage	1.00
To Treas. Y. W. A., postage	50
To Secy. Sunbeams, postage	62
To Baptist and Reflector, on	

W. M. U. edition	8.78
To Remington Typewriter Co., for supplies	4.25
To moving desk	2.00

Total \$17.15

Letters written, 15.

Letters received, 21.

Respectfully submitted,

MRS. J. T. ALTMAN, Treas.

OFFICE ASSISTANT'S REPORT.

Just as 1912 was slipping away, the W. M. U. headquarters were leaving their familiar home on Waters Avenue and Porter Pike. Dec. 10 witnessed the office moved to 710 Church Street, and from here this report was made. Despite the joyous holiday preparations and the busy Christmas rush, December gives a very creditable report:

Letters received	20
Typewritten letters mailed	23
Cards received	10
Foreign Mission Journals mailed	8
Home Fields mailed	6
Foreign Mission envelopes	75
(Substituted for Christmas offering envelopes.)	
Year Books	6
Auxiliary Manuals	3
Mite Boxes	70
Fish	35
Minutes	43
Packages	30

EXPENSES.

Stamps	\$18.15
Stamped wrappers	1.85
Envelopes	.05
(Business envelopes)	

\$20.05

MIMEOGRAPH SUPPLIES.

Ink	\$2.00
Rags	.50
Stencil paper	1.70

\$4.20

Mimeograph letters to Superintendents 43 (Apportionment cards enclosed.)

Mimeograph letters to Treasurers 650

Quarterly report blanks mailed 675

Prayer Calendars were received and 26 have been sold.

New societies organized 7

Respectfully submitted,

NELLIE JACKSON,

Office Assistant.

December, 1912.

MINUTES OF THE STATE EXECUTIVE BOARD.

The State Executive Board of the W. M. U. met in regular session Tuesday, January 7, 1913, with nineteen members present, with the President in the chair.

Devotional service consisted of the 23rd Psalm repeated in concert and prayer by Mrs. J. O. Rust.

The Secretary pro tem of previous meeting being absent, no minutes were read.

Mrs. Altman, treasurer, read her report, and it was adopted as read.

Miss Jackson, corresponding secretary, submitted her report, and with some slight corrections, it was adopted.

Mrs. Altman commended the work of Miss Jackson in the new office.

Our field worker, Miss Northington, was present and gave an interesting report of her work. This report was also adopted.

Reports of committees were called for, and Mrs. Savage as chairman of the nominating committee, presented the name of Mrs. James C. Morelock as recording secretary, Mrs. W. L. Wene being unable to keep the office longer. Upon motion by Mrs. Rust, and duly seconded, Mrs. Morelock was elected to fill this office.

SHE WAS SMOTHERING.

Rockford, Ala.—Mrs. M. C. Paschal, of this place, says: "I was taken with nervous prostration, and had headache, backache, pains in my right side, and smothering spells. I called in physicians to treat my case, but without relief. Finally, I tried Cardui, and it gave perfect satisfaction. I recommend it to every sick woman." Are you weak, tired, worn-out? Do you suffer from any of the pains peculiar to weak women? Cardui has a record of over fifty years in relieving such troubles, and will certainly benefit you. It prevents those frequent headaches, and keeps you up out of bed, feeling fresh and happy. Try Cardui.

Mrs. I. J. VanNess reported plans for the banner to be used in the 25th anniversary celebration. Motion was made and carried that this body approve of her plans.

Miss Evie Brown stated very fully the plan of Miss Northington to attend the Training School in Louisville during the months of February and March, recommending that the Board pay her only \$30.00 a month for the two months she will be at the Training School. The report was unanimously adopted.

Miss Northington spoke interestingly of her work and gave good suggestions whereby she could accomplish more for the advancement of the cause and with less expense if superintendents were permitted to visit points easily accessible to them. Mrs. Savage moved that Miss Powers' expenses be paid and she be sent into East Tennessee, while Miss Northington was called into West Tennessee. Motion carried.

Mrs. Wheeler read an interesting letter from Miss Heck in regard to a text-book of Baptist history to be compiled and used as a mission study book by all societies all over the South. This was fully discussed and motion made and carried that Miss Evie Brown, representing the Board, request Dr. Inman to write a sketch of early Baptist history in Tennessee, to be used in this book.

The President stressed the importance of the policy of Central Committee for 1912-1913. After same being read by Secretary, motion was made and carried that this form be adopted by the body.

Mrs. Savage made some timely remarks with reference to the ladies throughout the State informing themselves fully on our work, thereby enabling them to get more out of the great Southern Baptist Convention, which it is hoped will be held here in 1914.

There being no further business, the meeting was dismissed with prayer by Mrs. Avery Carter.

MRS. JAMES C. MORELOCK,

Recording Secretary.

DO YOU KNOW?

1. That there are 1,000,000,000 unevangelized people in the world?
2. That the Baptists are responsible for 61,340,000 of this number?
3. That 27,180 are on seven fields?
4. That the Baptists send out 1 out

Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh. This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way. A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to DR. J. W. BLOSSER, 204 Walnut St., ATLANTA, GA.

of 3,500 members to foreign fields?

5. That it ought to be 1 out of every 500 if we provided for our share?

6. That the Baptists are the second largest and richest Protestant denomination in the United States?

7. That the contributions of 2,421,203 Southern Baptists last year amounted to \$580,408?

8. That for next year the Board is asking for \$618,000 and also for \$1,250,000 as an Equipment Fund?

9. That if the average gift of Southern Baptists were even \$1.00 per year instead of \$0.23, the Foreign Board would have \$2,000,000 at its disposal—enough to meet its immediate needs and to start new work?

10. That the greatest factor of all—the power that must control the men and money—may be ours if we will but make use of it? Mr. John R. Mott says: "Prayer is the method which relates the irresistible might of God to the missionary enterprise. . . . How to multiply the number of Christians who, with truthful lives and clear unspeakable faith in God, will, individually and as a church, wield this force for the conversion and transformation of men, for the breaking down of all that exalts itself against Christ and His purposes—that is the supreme question of Foreign Missions."—Maryland Messenger.

A JOURNEY THROUGH PALESTINE.

(Continued from page 6)

eth. any Gospel for the world! If ever in all earthly annals there was one day when the sun might well stand still till victory was won, it was that day (Josh. 10:12-14). The allied armies of the Canaanites were routed. Their chiefs were slain. The pagans who lived in the foothills and on these broad lowlands were indeed not exterminated—they remained for centuries longer a menace to Hebrew life and a corrupt influence on Hebrew morals; but in David's glorious time, even they did have to acknowledge the mastery of the Chosen People over nearly all this long-disputed territory.

To see the old Jaffa house, and the flowery plain with your own eyes, use stereographs entitled (3) "House of Simon the tanner at Jaffa," and (4) "Roses of Sharon on the Plain of Sharon."

Editorial Note.—In this department Dr. Hurlbut will take his readers to one hundred places in Palestine, two each week. By means of remarkable stereoscopic photographs, you can not only see for yourself each of these one hundred places, in 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, 20 cents each. The 26 stereographs for three months are \$4.33. The 100 stereographs for the year, in a cloth-bound, gold-lettered case, with guide book by Dr. Hurlbut of 220 pages (containing full descriptions of each place) and a series of seven patent locating maps, is \$18.75—scarcely more than an economical tourist spends for two days on an actual trip. Mahogany-Aluminum Stereoscope, \$1.15. Express charges paid. Send orders to The Baptist and Reflector.

Prof. O. E. Brown, D.D., Vanderbilt University: "These stereographs of Palestine and other countries, are not only accurate, but also they present the scenes with the proportion and perspective which would unfold itself before an eye-witness. The use of the hand-book and maps prepares me to look upon the scenes with a perfectly definite sense of location, and they do actually produce the realization of having seen the actual locality, and not merely a picture of it."

Baptist and Reflector

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BRO. J. A. POWELL.

We published last week a brief notice of the death of Bro. J. A. Powell by his pastor, Rev. James H. Oakley. We publish on another page this week a letter from his son, Bro. W. D. Powell, of Chattanooga, giving fuller information with reference to his death. This letter was intended as personal to the editor, but we are sure that it will be of much interest to many of our readers. It is the heartfelt tribute of a noble son to a noble father.

Bro. J. A. Powell was one of the best men we ever knew. Between our college and seminary courses we preached for some months at Old Harmony Church, in Haywood County, of which he was for so many years an honored and useful member. This was our first pastorate. We can never forget the sympathy and helpfulness of Bro. Powell to the young preacher. Though living several miles from the church, he was present at every service, day and night, and was always exceeding attentive to the sermons—very crude probably—of the young preacher.

During the revival which was held, in which the pastor did the preaching, Bro. Powell was practically the pastor's assistant, taking the lead in the after-services, exhorting sinners, talking to the penitents, who came forward in large numbers to the front benches, and rejoicing with them when many of them found the Savior. When, on the second Sunday night of the meeting, the pastor—having presumed that, according to the usual custom, it would come to an end then, and having preached all the sermons which he had prepared—announced that the meeting would close, Bro. Powell said to the audience that the meeting must not close then, and requested the audience to meet him at the church the next night, saying that if Bro. Folk could not come, he would continue the meeting himself. The pastor was back, of course, as were also Bro. Powell and the audience. The meeting continued for another week, and there were a number of conversions during that week. We mention this incident, which has remained with us

through all the years, as characteristic of the man.

A better church member we never knew. It could be said of him with pre-eminent fitness that he was a good man. He could say with Paul, "For to me to live is Christ." He lived for Christ and he lived Christ. His was an exemplary Christian life in the highest degree. He exemplified the principles of Christianity in his every-day walk and conversation. If any one had any doubts as to the reality of the religion of the Lord Jesus Christ, he needed only to know J. A. Powell to have those doubts dispelled.

At the close of life, he could say again with Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day." And now again we are sure he can say with Paul, "To die is gain." Thank God for such a life! Thank God for such a death!

To the widow and children we offer our deep sympathy in his loss. May the legacy of his bright example, the memory of his deeds, be an inspiration to them to consecrate their lives more fully than ever before to the service of the Master.

REASONS FOR TAKING THE BAPTIST AND REFLECTOR.

1. It is a *religious* paper. It tells about the on-goings of the Kingdom of God. Events of tremendous importance along religious lines are occurring in the world every week. Every Christian should know about them.

A religious man ought to keep up with these events in the religious world. He can do so only through reading religious papers. Secular papers tell little and care less about these events. They seem to consider as news only something bad that happens, not something good. Besides, the religious paper develops the religious life of a person. A Christian man ought to cultivate himself along religious lines and not simply along secular lines.

2. It is a *Baptist* paper. It advocates Baptist principles and Baptist practices, and gives information every week about our Baptist work and Baptist workers.

No other paper but a Baptist paper will advocate Baptist principles, and no other will give much information about our Baptist work and Baptist workers. It is the business of a Baptist paper to do these things. Every Baptist ought to know about Baptist affairs. He ought to keep informed along denominational lines.

3. The Baptist and Reflector is our *State* paper—that is, it is the recognized organ of the Baptists of Tennessee. It expresses the thought and life of the Baptists of the State. It reflects their words and deeds. It represents them.

It tells about our denominational work, State Missions, Home Missions, Foreign Missions, Sunday Schools and Colportage, the Orphans' Home, Christian Education, Ministerial Education, Ministerial Relief, the Baptist Hospital. Every Baptist in Tennessee is supposed to be a reader of the Baptist and Reflector, and ought to be. As a matter of fact, he cannot afford not to be a reader of it, for the sake of the information which it gives him along denominational lines, for the sake of the inspiration which it brings to him in his Christian life, and for the sake of his highest usefulness in the Kingdom of God.

Are you a reader of the Baptist and Reflector? If not, you ought to be. Will you not become one at once?

PROF. J. T. HENDERSON.

The Word and Way is authority for the following statement:

"Governor Ben Hooper of Tennessee has appointed J. T. Henderson of Bristol, Tenn., superintendent of public instruction. He is a successful pastor and has done efficient work in behalf of the Baptist Laymen's Movement of the Southern Convention."

With reference to the above we have to say:

1. J. T. Henderson does not live in "Bristol, Tennessee," but Bristol, Virginia.

2. He is not a "successful pastor," or a pastor of any kind. He is not a preacher, but was formerly the successful President of Carson and Newman College and later for some years has been the successful President of Virginia Institute, Bristol, Va.

3. In the third place, Prof. Henderson has not been appointed "superintendent of public instruction in Tennessee" at all. He would certainly make a very fine superintendent, and we have no doubt that Gov. Hooper would be glad to appoint him, and certainly the Baptists of Tennessee would rejoice in the appointment, but Prof. J. W. Brister has filled that very important and responsible position for the past two years; and soon after his own re-election, Gov. Hooper announced that Prof. Brister would be re-appointed to the position.

We make these statements both in the interest of truth and in justice both to Gov. Hooper and Prof. Henderson.

DR. R. C. BUCKNER.

On Jan. 3 Dr. R. C. Buckner, founder and President of the Buckner Orphans' Home, celebrated his 80th birthday, and on that day the magnificent new dining hall, known as Manna Hall, was dedicated. There were 1,500 visitors. Dr. George W. Truett delivered a splendid address on "The Moses of Texas," as he termed Dr. Buckner. In reporting the occasion the Dallas Morning News gives this information, which will be of especial interest to Tennesseans:

"On the grounds where visitors could see if yesterday, there was the old log cabin in which Dr. Buckner was born in Tennessee. The matrons of the home put their little funds together and sent to Tennessee, had the house torn down and shipped to Texas, where it is erected on the grounds of its distinguished former occupant. Dr. Buckner referred to it pathetically yesterday."

Dr. Buckner was born in Monroe County, near Madisonville. All Tennesseans will join us in expression of pride in the great achievements of this ex-Tennessean, in congratulations to him upon reaching his four-score years, and in wishing that his useful life may be spared other years.

BAPTIST GROWTH.

In 1790 there was one Baptist to 57 of the population in the United States. In 1912 there was one Baptist to 17 of the population of the United States. In a few years the proportion will be one Baptist to 16 of the population—16 to 1. Let it be remembered, too, that this takes into account only the membership of Baptist churches. If Baptists should count not only those who are members of the church, but those who are under Baptist influence, as Roman Catholics count, then the proportion would be about 1 to 5. Again, if Baptists should continue to grow in the next hundred years as they have grown in the past hundred, then by 2012 about every other person in the country would be a Baptist. We have based this estimate upon an arithmetical ratio. As a matter of fact, though, the growth of Baptists has been, and is likely to be, more in a geometrical than an arithmetical ratio. Counting that way, then by 2012 every person in this country would be a Baptist. So mote it be.

"A JOURNEY THROUGH PALESTINE."

We are sure that our readers are reading the articles on "A Journey Through Palestine" by Dr. Jesse Lyman Hurlbut, with much interest. Having been over the ground, we are prepared to say that the articles are written with great accuracy, and they contain much valuable information. We want to say also that we have bought a set of the stereoscopic photographs, or stereographs, together with a stereoscope, and have looked through them all. They are very fine, by far the finest stereoscopic pictures we

ever saw. Instead of being flat, the figures stand out before your eyes in the most real, life-like manner. We recommend these stereographs most cordially to our readers. To look at the one hundred pictures is almost like taking a trip through Palestine and Syria. Yet it can be done for comparatively a trifling cost. Besides, by means of the stereographs the whole family may take the trip, together with their friends. By all means, get the stereographs, if possible. You will never regret it.

THE GROWTH OF MISSIONS.

According to the statistics given by Dr. D. L. Leonard in the Missionary Review of the World, the total gifts of all the Protestant churches in the world for foreign missions amounted to \$30,404,401, which is an increase of more than \$5,000,000 over the amount given in 1911, which was \$25,297,074. Twelve years ago the total amount was \$15,481,565. The statistics reveal the healthy increase of missionary activity throughout the world. The number of communicants in lands where foreign mission work is done is 2,644,170, as against 2,304,318 reported in 1911. The total number of adults received into the churches during the year and baptized was 116,071, a decrease from the number reported in 1911, which was 152,216.

What a wonderful growth there has been even during the past century along all lines of missionary effort. The first contribution for foreign missions of which we have any record in modern times was made in 1792, when, after a meeting in the back parlor of a Baptist widow, Beebe Wallis, a contribution was taken to send William Carey to India, and amounted to \$63. A growth from \$63 to \$30,000,000 in something over 100 years is certainly wonderful.

But no less wonderful is the growth in the number of Christians in foreign lands. It was, as we remember, on the last day of the last week of the last month of the last year in the eighteenth century that William Carey led Krishnu Pal down into the waters and baptized him "in the name of the Father, and of the Son, and of the Holy Ghost." He was the first convert to Christianity made after seven years of labor. Now Krishnu Pal has become the first fruits for a harvest of nearly 3,000,000 Christians in foreign lands, to say nothing of those who during the century have died and gone home to glory.

QUERY.

Dear Bro. Folk: Please answer the following queries for the general information of the Baptist brotherhood:

Brother A contemplates moving to another State to spend the winter, calls for a letter to join a church during his temporary residence. The letter was granted in the usual form and states: "Will be dismissed from us when joined to another church of the same faith and order." He remained only a few weeks, but did not unite with another church.

1. With that letter, is he not still a member of the church that granted it—only having permission to join another Baptist church?

2. Is it customary, or did it ever occur, if he wants to remain with the church, for the church to open its doors and receive him upon a vote of the church just as they would one coming from a sister Baptist church?

3. Is there anything for him to do but to return the letter to the clerk of the church?

ENQUIRER.

Answer 1. Yes.

Answer 2. It is not customary. We remember seeing it done once, but that was when a brother had kept his letter out of the church for a number of years for some reason. It is not, however, necessary or usual.

Answer 3. No, though it might be well either for him or his pastor to make a statement to the church, that it may be officially informed with regard to him, inasmuch as he had previously asked for a letter.

RECENT EVENTS

Rev. T. D. Brown, of Monroe City, Mo., has accepted a call to the First church, Hope, Ark.

Rev. S. N. Fitzpatrick was last week appointed Chaplain of the State Senate by Speaker N. H. White, which responsible position he is filling to the satisfaction of every one.

Mrs. A. F. Mahan, of Harriman, Tenn., is the author of a song, entitled, "Mother's Last Appeal," being her mother's words to her son. It is set to music, and it quite pretty. Write to Mrs. Mahan for a copy. The price is 25 cents.

Acting on the advice of the Baptist Flag, the Gospel Missioners have left off "chasing the conventionites." But they have gone much beyond the Flag's advice, and are now chasing one another with hot poker. —Baptist Builder.

It was with much regret that we learned of the recent death of Rev. R. F. Tredway, of Mansfield, La. Brother Tredway was a popular pastor and a successful evangelist. He was a frequent contributor to the columns of the Baptist and Reflector.

"The Roman Catholic Mass and the Bible." This is the title of a 12-page pamphlet by Charles C. Cook. It is published by Chas. C. Cook, New York. The price is 2 cents each, 20 cents per doz. Mr. Cook authorizes us to say that he will be glad to send it postpaid to any applicant for it. It is a strong discussion of the subject.

Rev. Sigel B. Ogle has taken up his work as pastor of the church at Huntingdon, Tenn., and is quite happily situated. Bro. Ogle is the son of our friend, Rev. G. A. Ogle, of Springfield. He has been pastor for some time in Kentucky, where his work was quite successful. We are glad to have him back in Tennessee.

"Denominationalism Put to the Test," by Rev. Selus E. Tull, pastor of the First Baptist Church, Paducah, Ky. This is both a very interesting and a very strong presentation of our Baptist position. It is published by the News and Truths Publishing Co., Murray, Ky. The price is, single copy, ten cents, postpaid; 12 copies, \$1, postpaid; 100 copies, \$6, not prepaid.

"That Neighbor of Yours" is the title of a sermon preached by Rev. Calvin B. Waller, D.D., in the First Baptist Church, Asheville, N. C., on Dec. 22. It is published by the Carolina Distributing Agency. The sermon is quite a strong and striking one. The price is ten cents. The many friends of Dr. Waller in Tennessee will be glad to know that he is succeeding so finely in Asheville.

"Financing the Kingdom." This is the title of an address delivered before the Pastors' and Laymen's Conference in Texas at its recent meeting in Ft. Worth, by Dr. F. M. McConnell, Corresponding Secretary of the State Mission Board of Texas. The Conference requested that 50,000 copies of the address should be printed. It makes a booklet of 20 pages. It is a very strong presentation of the doctrine of tithing. It will, we are sure, be read with much interest and profit.

Dr. Leonard W. Doolan, pastor of the First Baptist Church, Bowling Green, Ky., was recently assisted in a meeting by Dr. J. C. Massee, in which there were 50 additions to the church. In writing to the Baptist World Dr. Doolan says: "But the best part of it all is the spiritual awakening and uplift which has come to our hearts and homes and church. We bless God for the blessings of Dr. J. C. Massee's mighty messages and the glorious season of refreshing from above which came together with them."

"A Treatise on Feet Washing," by Rev. J. H. Milburn, Union City, Tenn. Bro. Milburn is a well known writer on denominational subjects. We do not agree with him in the position taken in this booklet that Christ washed the disciples' feet at the supper in Bethany, and not at the Passover Supper. With that exception, though—which does not make any material difference in the argument—we consider the discussion by Bro. Milburn one of the strongest we have ever seen on the subject. It is published by the Baptist Flag Publishing Co., Fulton, Ky. The price is 25 cents.

Rev. Roswell Davis, pastor of the Central Avenue church, Memphis, has accepted a call to the church at Binghamton, made vacant by the coming of Bro. C. H. Bell to the Centennial church, Nashville.

In renewing her subscription, Mrs. J. P. Richardson, of Grand Junction, is kind enough to say: "May the New Year bring you much happiness and prosperity, and may God spare you to us many, many years is my wish."

The Baptist Temple, Philadelphia, is making preparations for a celebration in honor of the 70th birthday of its distinguished pastor, Dr. Russell H. Conwell, Jan. 19. Dr. Curtis Lee Laws, editor of the Examiner, has been invited to preach the sermon. An effort will be made on that day to pay the \$27,000 debt upon the church.

Dr. W. J. Cambron, who recently resigned the pastorate of the church at Fayetteville, Tenn., to engage in evangelistic work, goes to Philadelphia the latter part of February to begin a meeting which will continue for three weeks. He has several fixed dates and several prospective dates for meetings. He will be glad to help any pastor where dates can be satisfactorily arranged.

It is stated that during the six weeks' meeting at McKeesport, Pa., conducted by Evangelist "Billy" Sunday, the total attendance reached 600,000, and 10,023 persons professed conversion. These numbers are certainly very remarkable. Now, if all of those 10,000 persons who professed conversion are only really, soundly, permanently converted! Or if even half of them are.

We again call attention to the State Convention of the Tennessee Anti-Saloon League, to be held in Nashville, Jan. 27, 28. On another page will be found a communication from Mr. W. R. Hamilton, Superintendent of the League, urging pastors and others to attend. It is hoped that there may be an unusually large attendance upon the Convention. It will be a very important meeting.

We regret to record the death on January 11 of Bro. Jesse Carter. He was a prominent member of the Fellowship Baptist Church in Rutherford County. The funeral was preached at the church Sunday morning by his former pastor, Rev. G. A. Ogle, in the presence of a large concourse of friends. He leaves to mourn his departure several children, with a host of friends, to all of whom we express sympathy.

We were glad to have a visit last week from Bro. R. C. McElroy, formerly of West Tennessee, now of Knoxville. Bro. McElroy was one of the most active and efficient members of the Legislature of 1905 and 1907. He had charge of what was known as the Pendleton Bill in the House. After leaving the Legislature he decided to give himself to the ministry. For some time he has been editing a magazine, entitled "Baptist Foundations." Bro. McElroy is a fine speaker and an able writer.

We mentioned recently the serious illness of Rev. Burton A. Hall in Tucson, Arizona, where he had gone in search of health. We regret very much to learn that his illness was fatal. Brother Hall was a Tennessee boy, born and reared near Calhoun, Tenn. He was taken up by Col. C. G. Samuel and trained by him. He developed marked gifts as a preacher and became a wonderfully successful evangelist. His death at so early an age, when he seemed in the very beginning of his useful ministry, appears a calamity. But God knows best. He doeth all things well. We bow to His will.

Mr. Robert H. Neal died at his home in Buntyn, Tenn., on January 10. Mr. Neal was born at Watertown, came to Nashville in early life and engaged in business. He was a member for a long time of the Edgefield Baptist Church, later of the First Baptist Church, of whose Sunday School he was for a while Superintendent. Afterwards he moved to Memphis and was a member of the First Baptist Church of that city. He was a clever man and an active, useful Christian. He had been in ill health for some time, and his death was not unexpected to those about him, though it came as a shock to his many friends in Middle Tennessee, who did not know of his illness. His funeral was held at the First Baptist Church, this city, on Jan. 11, conducted by Drs. R. M. Inlow and G. A. Lofton. He leaves to mourn his loss a widow and daughter. We tender to them our deep sympathy in their overwhelming sorrow.

Rev. Carlisle Cortney, of Columbia, S. C., has been called as assistant to Dr. E. C. Dargan in the pastorate of the First Baptist Church, Macon, Ga. Dr. Dargan's duties have been so numerous and so onerous that he needs help.

The Home Page

THE VICTORY OF MARY CHRISTOPHER.

(A Story of Tomorrow.)

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

A WORD BEFORE.

The cities are alike. The hair a little different worn, the garments draped to suit the sun—why call that odd which is only odd to us?—a darker flash to the eye, and a sprightlier accent to the tongue; but in all things else Bombay differs from Chicago not at all. I have wondered what is that particular genius which is the city "city-sense." I have felt it in the metropolitan centers of three continents, and everywhere the same. The cities are alike.

And in this more they are alike: the kingdom of God lives or languishes as Christian men give to it of their brain and blood and money.

But in this they differ as the day from dark: the atmosphere, the vital air that surrounds them. The plague is bitter in this city of "the palm and the sea," in Bombay the beautiful, but more foul than the dread poisons of the air is the stench of moral death: a death that will not be buried, but walks in all the streets with the rottenness of the grave dropping putrid. No man knows the meaning of Christian until he has breathed for a year in the midst of the uncanny shadows of heathenism.

Chicago, New York, London—their wickedness is colossal, but their very wickedness is because of their vital goodness, their conscious capacity for righteousness. Wicked they are but not reprobate. But how shall I make you know the deep darkness of the men who sit in these shadows? Can hunger be painted after it is grown tired with famine? Can one describe wind and confusion? Or picture the lack-luster of the mind that never knew, and that does not know it does not know?

And how shall I make you understand what they mean by the "open door?" When John R. Mott spoke the other day at Framji Cowasji Hall, hundreds of students were gathered from the university and the schools.

As I moved along the crowds who listened and looked, but answered not there were printed handbills stealthily passed from seat to seat. I found one (English, of course); it read:

"VICTORY FOR HIND!"

DO NOT LET THEM TURN YOU FROM THE FAITH OF THE VEDAS!

Do not let them! When before did this disdainful Brahman ever become excited! A tremor of fear is passing through the hulk of this Hinduism. Islam is our only vital foe, and I could tell of wonders of the Lord which my eyes have seen this twelve month among Mussulmans with moral and intellectual girth to them.

I look beyond, and there is Japan, with its recent Pentecost, and China, and the Philippine Islands—an opportunity which is only for the now; and Africa lay open from Cairo to the Cape, like a ripened peach, ready—for what? And the old Catholic lands and their New World degenerate offsprings in Mexico and South America, all spelling the one imperative word—now.

Then my eyes turn homeward, and I remember the colleges and universities, which, with all their rich endowments, are still poor—an organized "hunger" clamoring to be fed; and I

think is any need greater than theirs? Then I see the cities with their vast necessities, and recall the days when in all the world nothing seemed to me so imperative as to redeem them from their wickedness. Perhaps a broader view of human need has come forth seeing these packed lands of the East, but not even for India can I forget the claims of Christ at home—churches to be built and maintained, colleges to be endowed, the cities to be saved.

And from everywhere the call is "money!" I think it is over stressed, for character and will can be coined into gold of action to-day, any day. The church, persecuted and poor, was richest then. But obedience is life, and because she is poor no longer, but rich and increased in goods, the Church must therefore consecrate her wealth or die. God seeks not ours, but us. Nor riches nor poverty God can use, but men.

And yet this is the day and hour of money, of vast enterprises of associated wealth, of world movements in finance, and of limitless expenditure in pursuit of science and pleasure. Churches and schools and books and—men! Are these less essential to the world movements of our day than are steel bridges and railways and scientific expeditions? Go to; shall Christian men not invest God's money in clear brains and pure hearts?

One hour ago a Mussulman convert sat in my house, clear-eyed, educated in the learning of the East, late the moulvi (prayer-leader of a mosque). Two months ago I baptized him. Tonight he took my hand and said: "I will go where you send me, I will do what you bid me; you are my father and my mother; all of my own have thrust me from them. And yet I count it joy for the love I have to Jesus Christ." O friends, why should the Church of God call men to such sacrifice as this—and it is but typical of what is common in all the mission fields—unless she is ready to be unto them as a nursing mother? Is she to have none of the sacrifice and they all?

To sit as I write and hear the tides of human life wash past my study walls; to remember they are all types of uncounted multitudes in these lands of sorrow; and to know—to know that they could be reached in masses and saved for God and righteousness, and saved NOW, if Christian men but cared enough to give their money or their life—what think you, my friend, of that? When they say it is a sacrifice to become a missionary to the Christless peoples, they speak words that no man sent of God can understand; but to see the ripened grain of one's planting perish in the field for want of men and sickles to gather it and barns sufficient to garner it—O what sacrifice then is like his!

H. R. C.

(To be continued)

GREAT FAMILY COMBINATION OFFER

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

The Baptist & Reflector,
Regular Price ----- \$2 00
The Youth's Companion,
Regular Price ----- \$2 00
Both papers together for
one year ----- \$3 50
To Ministers ----- \$3 00
To take advantage of this Club
Rate send all subscriptions to
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Two Books You Ought to Have For the Sake of Others If Not For Your Own

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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.

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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.

Only 50 Cents Net, Postpaid.

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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

QUICKLY DISPELS STOMACH DISTRESS.

Whatever the Trouble, it Disappears in Five Minutes after Taking a Stuart's Dyspepsia Tablet.

All of the unpleasant sensations attendant upon eating too heartily are, almost instantly relieved by a Stuart's Dyspepsia Tablet.



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When you take food into a stomach that is tired and over-taxed, the gastric juices do not form fast enough to digest it properly. So the food becomes sour and at once begins to throw off gases. Your stomach becomes inflated just as surely as if you attached a toy balloon to a gas jet. Then the gases and foul odors issue forth and pollute your breath. Your tongue quickly becomes coated and you can taste the foulness that is within you.

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One grain of a single ingredient in Stuart's Dyspepsia Tablets will digest 3,000 grains of food. This saves your stomach and gives it the rest it needs. All muscles require occasional rest if they are ever over-taxed. The stomach is no exception to this rule.

Try a box of Stuart's Dyspepsia Tablets, and you will wonder how you ever got along without them. They are sold at 50 cents by all druggists everywhere.

THE BAPTIST LAYMEN'S CONVENTION.

By J. W. GILSON.

When?

February 4, 5 and 6, 1913.

Where?

Chattanooga, the historic city, with splendid citizens, noted for their business hustle and progressiveness. The city of strong churches.

Why?

We have come to an hour in our denominational development when we need to make a great advance in all of our work. To do this we must have laymen leadership in each of our churches. Our pastors ought no longer to be asked or be expected to stand alone in leadership. Our Conventions as now organized and run, are largely in the hands of our preachers. This Laymen's Convention will be in the hands of, and will be run by, our great laymen. They will discuss great themes, and set up high and righteous standards. The preachers will be there and some of them will be heard, but most of the speakers will be laymen. This is as it ought to be.

Who Ought to Go?

Every laymen in the State of Tennessee who can. Surely the business of our God deserves some consideration upon the part of the business man. No business man will suffer in his private business by going to this Laymen's Convention. Every man who goes will be enriched in his religious life. This is the best part of the life of each of us, and our laymen ought to seek to utilize every minute that will look to this end.

What Is the Church's Part?

Each church in the State ought to elect one or more representatives who will attend the Convention. If the one elected is not able to pay his own expenses, let the church meet the expense of his attendance. The church that does this will, in every way, be blessed. The man that goes will come back to the church with a vision and enthusiasm, never before known to him.

How Many from Tennessee?

At least 1,797 representatives. Surely every church ought to be represented and we have 1,797 churches.

WORTH ITS WEIGHT IN GOLD.

S. T. Trigg, Richton, Miss., says: "I had a sore on my leg for nine years, and tried every thing I could get and two doctors, and all failed to cure me. Then I decided to try Gray's Ointment and three boxes cured the old sore sound and well. It is worth its weight in gold." No wonder this man feels grateful towards Gray's Ointment. Think of the suffering caused by a chronic sore for nine years. If you are troubled with old sores of any nature, ulcers, boils, bruises, carbuncles, burns, tumors, etc., try Gray's Ointment. You will recommend it ever afterwards. It is one remedy that can be absolutely depended upon to effectually relieve skin diseases. A free sample can be had from Dr. W. F. Gray & Co., 817 Gray Building, Nashville, Tenn. 25c a box at druggists or by mail from manufacturer.

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, 1913: "Home Mission Survey."

THE ALL-DAY MEETING ON JAN. 9.

Did you have one at your church? Ours was lovely. The Woman's Society of the First Baptist Church, Chattanooga, met at 10 o'clock and remained until 3:30 in session with lunch at 12, in spite of the rainy day, and studied the lessons on Foreign Missions, and collected the envelopes already distributed. We sang the good old hymns like "From Greenland's Icy Mountains," and "I'll go where you want me to go," and discussed the beloved Judson. I don't know why it was. I was "raised" on Judson. I learned from my father when I was eight or nine years old of his life in Burmah, and I suppose because I connected it all with him, I could not keep my eyes from tears. It came back to me so vividly. One of our young ladies, who has just returned from a trip around the world, added to the interest by telling us how his memory was honored in those eastern cities of today.

Mrs. Whitaker gave us the life of the Chinese women of today, and we were so much interested.

You know that the societies of the whole Southland celebrated this day, as they have done for a quarter of a century, but I never knew one as interesting as this one just past.—L. D. E.

Learn this little poem for your next meeting:

Subject: "Home Mission Society."

"Not America for America's Sake, but America for the World's Sake."

Let us lift up the slogan, from river to sea;

To Americans all let it say—

One call, as it throbs o'er the land of the free—

"Our Country, God's Country" for aye!

On prairies, down valleys where great rivers run,

And far, where the mountains rise gray,

Ring it on to the land of the western sun—

"Our Country, God's Country" for aye!

C. L. Thompson.

CORRESPONDENCE.

The complaints about the Calendars are still reaching me, but I am sure you will soon get yours. I have three out myself. I hope for them by Sunday, so I can take them to some pupils from a disabled teacher's class, who came into mine, two or three weeks ago, and ordered them.

Mrs. T. E. Moody orders one to be sent to Mrs. Sarah Emerson, Athens, Tenn. I shall order it today. Her Missionary Band sends \$2.00 for China and 5 cents postage for the Calendar. Mrs. Moody closes with this:

"The Young South should offer a card to the Bands reporting each quarter."

I am always so glad of suggestions,

but I don't quite understand. Will Mrs. Moody explain? What kind of a "card," please ma'am? We certainly are glad indeed to have the Bands report each quarter. Shall I send them a pretty picture card, or a receipt? These Athenians are one of our best and deserve every recognition.

Petersburg comes next:

"Please find enclosed \$1.15. Use as follows: 50 cents for Mrs. Bettie Redd for Ministerial Relief; 4 Calendars with 5 cents postage. These ladies wishing Calendars are members of Hannah's Gap church. May Heaven's richest benediction rest on the Young South's work."—R. A. Wagster.

I shall order with great pleasure.

Christiana wishes a Calendar and sends 15 cents, and Mr. D. F. Tribble will soon receive it, I trust.

Liberty still waits for Calendars. Read this:

"About Dec. 17 I mailed you 40 cents for the Orphans, 40 cents for Mrs. Medling, and 20 cents for a Calendar. I fear it is lost in the mail."—Ruby Fite.

I certainly received it. I think you have read the acknowledgment in last week's Baptist and Reflector, and I hope the Calendar is on your wall.

Clinton says:

"Enclosed find 15 cents, for which send me a calendar. As I cannot walk, I stay in my room through the winter. The beautiful Calendar will serve me as a teacher. I read the Young South with deepest interest and sweetest pleasure."—Mrs. Sherman Wallace.

I feel sure it will help and comfort you. It has been ordered.

Ripley orders the Foreign Journal to be sent Mrs. H. J. Verser, Harlingen, Texas, and Mrs. W. H. White wishes the Young South the happiest of New Years. May hers be the same! The Journal has been ordered.

Read what Rev. W. J. Stewart says:

"I am in receipt of your remittance of \$67.46 from the Young South to the Orphanage. Please accept my thanks for this noble offering, which is largely attributable to your untiring efforts on your page. I greatly appreciate the good work you are doing for us."

—W. J. Stewart, Secretary and Treasurer Orphans' Home.

Not so much as during holiday weeks perhaps, but most gratefully received.

Now, let's begin again. Don't forget Mrs. Maynard's Kindergarden, and all the things we want to begin the year by helping.

Fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

To Jan. 1	\$593 81
For Foreign Board (China) ..	2 00
" Foreign Journal, Texas ..	25
" Ministerial Relief	50
" Calendars	1 05
" Postage	10

Total

For Foreign Board	\$ 58 65
" Home Board	18 00
" State Board	18 25
" Cal.—W. M. U.	13 60
" Orphans' Home	100 11
" Ministerial Relief	3 50
" Ministerial Education ..	50
" Margaret Home	50
" Jewish Girl	2 50
" Training School	1 25
" Mt. School	1 00
" Foreign Journal	5 50
" Home Field	1 00
" Baptist Hospital	25
" Japanese Kindergarden ..	6 91

\$236 25

OLD LADY'S SAGE ADVICE.

Knoxville, Tenn.—Mrs. Mamie Towe, of 102 W. Main Street, this city, says: "If you had seen me before I began to take Cardui you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardui, and now I can go most anywhere." All ailing women heed Cardui, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable, vegetable remedy, successfully used for over 50 years. You ought to try it.

A MOTHERS' MEETING.

Personal service of intelligent, devoted women from our churches through mothers' meetings, kindergartens, industrial classes and clubs for girls and boys furnish examples which will give higher incentives and better motives to those who perhaps know little above a mere animal existence. Everywhere there are women needing the helping hand from their more enlightened sisters, needing instruction in righteousness, encouragement in training their children, to be brought to see their need of Jesus Christ as their Savior and Helper through whom alone they can teach and lead their loved ones in the right way.

Mothers need help more than any other class; day and night they are surrounded by noisy, crying children whose demands are unceasing; no wonder, some weary, helpless ones gladly close their tired eyes from this earthly scene.

With these ideas in mind, attention was unexpectedly called to an opportunity for the carrying forward of a mothers' meeting in a section of Baltimore, Md., where foreigners are crowding out old residents until an old established Baptist church is left almost stranded, or in jeopardy, on account of the majority of its members transferring their homes to other parts of the city. The question seemed imminent of abandoning the ground to the incoming tide, and the church property in danger of being sold out of the denomination, as had been the case in another instance. One most efficient woman of an uptown church suggested to another woman who had some former connection with the struggling church, "We must do something to help; let us try to start a mothers' meeting." Immediately numerous questions arose as to ways and means—workers must be found, money absolutely needed to carry forward plans for a successful work. For months unceasing prayer was made for help and direction, for workers, money and co-operation of the women's societies in the Baptist churches, and that the hearts of the brethren might be impressed with the importance of helping these women. At last an appeal for funds was made to the Executive Board of Maryland State Convention through the Committee on Work Amongst Foreigners in the city. These men most gladly have responded, showing their confidence in those conducting the work by furnishing a certain fund, which is most wisely administered in a business-like manner by experienced women.

The women who have undertaken this work in the part of the city greatly needing evangelization have been most faithful. The first meeting was opened the first Monday afternoon, November, 1911, continuing through winter and spring until May, 1912. The leader and helpers

faithfully conducted the exercises, through sunshine and storm, during all these weeks. Beginning with thirteen mothers, each week there has been a constant and steady increase even into this second year, when the report of the Secretary at the last meeting showed that mothers, children, officers and all the count was one hundred and thirty-seven. At first children were not expected, but so many mothers were unable to attend and were anxious to come and could not because the children could not be left alone at home. This showed the need for work amongst the little ones. Through the gift of a generous brother, a separate room has been renovated and decorated with beautiful pictures, and a kindergarten is being conducted by trained young women, who gladly give their services each Monday afternoon. It is a lovely sight to look in upon these children, happy, listening to beautiful stories, circling in play about their teachers, their voices learning to sing, while the mothers sit in peace and rest in the adjoining room listening to helpful talks on Bible truths, household economies, care and nursing of young children, training of youth, first aid to injured, responsibility to the next woman, etc. Each meeting is full of interest, bright with singing and diversified exercises. One afternoon in the month a social tea is served by a committee of ladies from missionary societies of Baptist churches of the city, who come to these poor women as visitors from another life and environment. Some afternoons during the winter are devoted to evangelistic effort, where mothers have been induced openly to profess their need of salvation, and several have been received into the church by the pastor, who always wishes to have the mothers feel his sympathy and desire to be their friend and helper at any time. In connection with the work, indeed an important part of it, is a co-operative store where mothers purchase goods at the wholesale rate, either on installments of five cents per week or upward, or by direct purchase. Through this department each woman attending is given a certain quantity of material for any article she prefers to make, and she sews upon it while the meeting is carried on, then, after a given number of weeks of attendance, the article is her own to carry home. Another department of service has grown out of this mothers' meeting, an industrial club for young girls with classes in sewing, embroidery, millinery and dress-making. This club meets at night, conducted by the pastor's wife, a trained worker.

The mothers decided by their own vote to have an offering at each meeting; every month some special object is presented, such as State, Home and Foreign Missions, rescue work, tract society work in the city. It is wonderful to observe their joy as they drop their pennies and nickels in the passing collection basket, then listen with intense interest when the report is read and the amount tabulated. All this work has evidently had the blessing of God from its earliest inception. Step by step, as the way opened for service, there has been prominent the conviction that all this is in answer to the earnest prayers which accompany the effort. The hope for enlargement and greater development is entertained, while prayer and holding on to God must continue to be the foundation and strength of the entire work.

PISO'S REMEDY
Best Cough Syrup. Tastes Good. Use in Time. Sold by Druggists.
FOR COUGHS AND COLDS

"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.

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.

In my last article the type made me say "Babb's Creek," when it should have been "Cobb's Creek." Since I last wrote I have been called on to preach two funerals. One was Bro. H. J. Hicks, a member of Chiquopin Grove Church. He was 76 years old; professed faith in Christ when a child, and was one of the charter members of Chiquopin Grove. He was also a deacon and was clerk of the church for 24 years. The other funeral was that of Bro. Abraham Lowe, a member of Bethel Church, and also a deacon. He was 58 years of age. Both of these brethren were good members and will be greatly missed.

W. H. HICKS.

Mt. City, Tenn.

Washington, D. C., Jan. 9.—President Finley of the Southern Railway Company, commenting upon the record of cotton mill construction during the calendar year 1912, said:

"The Southeastern States led all other sections of the country in cotton mill development in 1912. There were 37 new mills built in the United States during the year. Of these 20 were in the Southeastern States. Out of 533,100 new spindles, 427,000, or 80 per cent, were in Southeastern mills, and out of 9,774 new looms, 6,450, or 66 per cent, were in Southeastern mills. These figures refer only to new mills and take no account of the large additions made during the year to existing plants by which the manufacturing capacity of the section was largely increased. The aggregate increase has been so great as practically to insure the maintenance of the record made by the cotton-producing States in the year ended Aug. 31, 1912, when the mills of the South consumed more cotton than those of all other sections of the United States."

DROPSY cured with a vegetable remedy. Relieves shortness of breath in 36 to 48 hours. Reduces swelling in 15 to 20 days. Write for symptom blank and testimonials, etc. Collum Dropsy Remedy Co., 512 Austell Bldg., Atlanta, Ga.

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 39 Cincinnati, Ohio.

DROPSY Treated. Quick relief. Removes swelling and shortness of breath in a few days, usually gives entire relief in 15 to 45 days and effects cure in 30 to 60 days. Write for trial treatment free. Dr. H. E. GREEN'S HOME, Box 11, ATLANTA, GA.

The weekly visit of the Baptist and Reflector is almost necessary to a Tennessean so far from home. As I do not often have the opportunity I feel like taking advantage of this one to say something of this part of Virginia and of my work here.

I came to Pennington Gap last July to take charge of Lee Baptist Institute. This is one of our mountain mission schools. It is certainly located in the mountains, for they rise above us on all sides. It is also missionary, for it is dependent on the Home Board to a great extent for its finances, and is providing an education for many young people who would otherwise be deprived of this privilege. The teachers are also giving freely of their time and talents for salaries much smaller than they could command at other places.

Ours is the leading school of this section. It has a more advanced course and better prepared teachers. Our great difficulty is the lack of equipment. Our library is inadequately supplied with books of reference, and we are greatly in need of a physical laboratory. Our enrollment has been 163 so far, and we are expecting to reach 175 this term. Nearly half of our students are in the academic department.

Now just a few things about the country and the churches. The whole section is rich in mineral resources and also in farm products. The country has not been open to the outside world for any length of time, hence is undeveloped to a great extent. The same thing is true of the churches. There is at present a great need for better prepared preachers. Many of the churches are pastorless, and those that are supplied are not giving them the support a pastor must have in order to do efficient work. The spirit of giving needs to be developed among our members. The church here is without a shepherd, Bro. J. T. Pope having resigned to take work at Corbin, Ky.

If possible, I mean to attend the meeting of school representatives at Nashville Jan. 24.

Greetings to all my Tennessee friends. CHAS. T. BEALL.
Pennington Gap, Va.

TURNER—Dr. J. T. Turner was born June 10, 1856, and died Nov. 9, 1912. In early years he gave his heart to the Savior and his life to the service of God. He first held membership in Salem Church, Liberty, Tenn., but later joined the church at Auburn, where he was a member at the time of his death.

Dr. Turner was an honorable and faithful man, who commanded the love and respect of many people, as was attested by the very large attendance at his funeral.

He was married Sept. 18, 1883, to Miss Vicy Carter, who, with four children, survive him. During his long illness he received marked attention from his family. His death is a severe blow to them.

May the God of all grace comfort and sustain them till they meet him in the house of many mansions.

W. C. M'PHERSON.
Murfreesboro, Tenn.

FEATHER BED BARGAINS.

\$8.40 brings you one new 36 lb. Feather Bed and one pair 6 lb. New Feather Pillows. Agents wanted. Big pay. Address SOUTHERN FEATHER & PILLOW CO., Dept. 11, Greensboro, N. C.

SELL TREES.

Fruit trees, pecan trees, shade trees, roses, ornamentals, etc. Easy to sell. Big profits. Write today. SMITH BROS., Dept. 40, Concord, Ga.

Severe Cold? Go To Your Doctor
You could not please us better than to ask your doctor about Ayer's Cherry Pectoral for coughs, colds, croup, bronchitis. Thousands of families always keep it in the house. The approval of their physician and the experience of many years have given them great confidence in this cough medicine.
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BAPTIST MEMORIAL HOSPITAL, Memphis, Tenn.

Fireproof, sanitary, splendidly ventilated; a modern hospital with modern methods; for comfort, service and security, unexcelled. It offers its services to the sick and suffering, regardless of religion or creed. Rates reasonable for wards or private rooms. Open to all reputable physicians. For any information, write

Baptist Memorial Hospital, Memphis, Tenn.

THOMAS S. POTTS,
General Superintendent.

One of the poorest investments of public money is a school house that stands idle half of the year. Lengthen the school term—use the building as a social neighborhood center—open it as a reading room for the children during the long winter evenings—do anything rather than let it fall down from disuse. An unused building, like an unused muscle, is the quickest to decay.—Southern Agriculturist.

IS EPILEPSY CONQUERED?

New York Physicians Have Many Cures to Their Credit.

New York, Special.—Advices from every direction fully confirm previous reports that the remarkable treatment for epilepsy being administered by the consulting physicians of the Waterman Laboratories is achieving wonderful results. Old and stubborn cases have been greatly benefited and many patients claim to have been entirely cured.

Persons suffering from epilepsy should write at once to Waterman Laboratories, 122 East 25th St., Branch 575, New York, for a supply of the remedy, which is being distributed gratuitously.

RUBBER PATCHES

Anyone can save time and money by using the "Crown Rubber Patch," the greatest thing on earth to fix rubber goods, hot water bottles, syringes, garden hose, rubber boots, bicycle inner tubes, automobile inner tubes, etc. Send 15 cents for sample containing two patches worth 50c and instructions how to save money by mending your own rubber goods, which are bound to spring a leak. Satisfaction guaranteed, or money refunded.

CROWN RUBBER PATCH CO.,
Room 67 Patterson Bldg.,
Dayton, Ohio.

REVIEW AND EXPOSITOR.

The January number of the Review and Expositor is before us. Its table of contents contains a number of notable and exceedingly valuable articles.

The first article is by the Rev. Henry W. Clark of England on "Religious History and the Idea of Imminence." Dr. Clark is the author of a number of valuable books dealing with the Atonement and other vital themes under discussion at the present day. In this article he makes a real contribution toward harmonizing the views of transcendence and imminence which are so at war in current theological thought. No other recent article has been so valuable in this direction.

Then follows the second of Prof. Vedder's articles on the first epistle of John. The third is the second of

Dr. Farmer's articles upon "The Kingdom of God," this one dealing with "Faith, the Entrance Into the Kingdom."

The able and evangelical professor of church history in Colgate Theological Seminary, W. H. Maynard, contributes a valuable article on "The Twentieth Century Preacher."

The last article is "Fifty Years of Negro Freedom," treated by the two men who, perhaps, know most about the progress of the race in the last fifty years, Dr. B. F. Riley of Birmingham, Ala., who treats of their religious and moral progress, and Booker T. Washington, who treats the economical and educational progress of his race.

The expository notes are by Profs. A. T. Robertson and B. H. DeMent. The usual book reviews contain notices of many very valuable books. The number of the Review and Expositor is one of the best.

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FITS YOUR OLD LAMP.
100 Candle Power Incandescent pure white light from (kerosene) coal oil. Needs either gas or electricity. COSTS ONLY 1 CENT FOR 6 HOURS. We want one person in each locality to whom we can refer new customers. Take advantage of our Special Offer to secure a Beacon Burner FREE. Write today. AGENTS WANTED.
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CAN CANCER BE CURED? IT CAN!
The record of the Kellam Hospital is without parallel in history, having cured to stay cured permanently without the use of the knife or X-Ray over 90 per cent of the many hundreds of sufferers from cancer which has been treated during the past fifteen years. We have been endorsed by the Senate and Legislature of Virginia. We guarantee our cures.
Physicians treated free.

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STOMACH AND GALL TROUBLES. Try our LIVER and GALL Home Remedy (No Oil). No more Pains or Aches, Stomach Misery, Dyspepsia, Colic, Gas, Biliousness, Headaches, Constipation, Flies, Catarrh, Nervousness, Bile, or Sallow Skin. Write GALLSTONE REMEDY CO., Dept. 328, 2195, Dearborn St., Chicago.

WANTED—A MAJOR WOMAN all or spare time to secure information for us. Work at home or travel. Experience not necessary. Nothing to sell. GOOD PAY. Send stamp for particulars. Address M. E. I. A., 531 E. Bldg., Indianapolis, Indiana.

SIMS—The death angel has again visited our part of the country, and Brother Sims is mourning the loss of his loving companion. Sister Phronia Sims was born Feb. 19, 1877, and departed this life Dec. 29, 1912. She professed faith in Christ at the age of sixteen, and lived in the love and fear of God, uniting with the Christian Church first, and then in 1902 she joined the Indian Creek Baptist Church, in which she lived a good Christian life. She was married to John Sims Dec. 12, 1900; she leaves one little son to mourn with his father her loss. May God who has wounded bind up these broken hearts.
W. R. BECKETT,
Missionary Pastor.

TENNESSEE COLLEGE NOTES.

Rev. Austin Crouch, who recently came to Murfreesboro as pastor of the First Baptist Church, has made a gift of thirty modern novels to Tennessee College. This is a valuable and much appreciated addition to the College Library. In addition to Dr. Crouch's gift, the books obtained by the fund received from the "District Schule" have been ordered, and are now in the library. The library, which has been rather small, is rapidly increasing, and it will not be long, we hope, before a library building can be erected.

One thousand dollars to endow a scholarship in Tennessee College has recently been received by Dr. Hibbs from Mr. J. W. Drake of Orlinda, Tenn. This is the second scholarship that has been endowed in the last few months, and with many such friends abroad in the land, we naturally take an optimistic view of the glorious future for Tennessee College.

Dr. Nast, who spent the holidays in New York City, returned with his head filled with the wonderful doings in the metropolis. Dr. Nast, who is of an inquisitive turn of mind, was able to describe to us the music, art, and even the fashions of the day as he saw them. Among the treasures acquired by Dr. Nast was a splendid portrait of Gen. Robt. E. Lee. This picture was given to Tennessee College by Mr. F. A. Nast, a brother of Dr. Nast.

Invitations to the wedding of Miss Gladys Young, also Miss Fannie McLean Jarmon have been received. The charming young ladies were formerly students of Tennessee College. We wish for them a long and happy married life. Dr. Nast, director of music, has been invited to play the wedding march for Miss Jarmon.

The college girls were scattered all over the South during the holidays, yet old Santa Claus did not escape a one. Many and amusing were the experiences they related when they returned. On Saturday evening an experience rally meeting was held in the dining room. The girls were encouraged to tell their experiences, and Miss Judson, in a clever poem, related the Christmas adventures of the faculty. At this time Dr. Nast played several new numbers he had acquired while adventuring in New York.

The five students who remained at the college for the holidays had a very happy time indeed. A huge Christmas tree in the college parlors revealed on Christmas morning many gayly beribboned packages which showed the love of their absent friends.

We patiently waited for the usual New Year elopement of a student on the way back to school. We were sadly disappointed, and it seems as if fashions change in that as everything else.

President Burnett, very solicitous for the health of the young ladies during the holidays, wrote a letter to the parents of each, suggesting that the girls keep regular hours. Imagine his surprise on receiving an answer from one of the young ladies thus: "Dear Mr. Burnett: Mother read me your letter. I have promised to keep regular hours. I will go to bed every night at 12 o'clock."

ONE STROKE GETS THE WATER.

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

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

Birmingham, Ala., Jan. 10.—A tour embracing forty cities and towns along the Southern Railway and Northern Alabama Railway in northern Alabama territory and along the Southern Railway between Chattanooga and Memphis, including stops in Tennessee and Mississippi, has been arranged for the Southern Railway's "Dairy Instruction Car," commencing Jan. 10 and lasting through March 12.

The car is fitted out as a model farm dairy, and during this tour will be accompanied by expert dairymen and cattle breeding specialists representing the railways and the State and Federal Departments of Agriculture, who will conduct lectures and demonstrations showing just how a dairy can be conducted so as to yield steady and substantial profits. From two to three meetings will be conducted at each stop in Tennessee as follows:

Feb. 17, Monday, Germantown, Tenn., 10 a. m. and 2 p. m.

Feb. 18, Tuesday, Collierville, Tenn., 10:30 a. m. and 2 p. m.

Feb. 19, Wednesday, Moscow, Tenn., 11 a. m. and 2 p. m.

Feb. 20, Thursday, Grand Junction, Tenn., 10 a. m. and 2 p. m.

Feb. 21, Friday, Middleton, Tenn., 10 a. m. and 2 p. m.

Feb. 22, Saturday, Chewalla, Tenn., 10 a. m. and 2 p. m.

On the car, which is provided with comfortable seats, are pictures of the best dairy animals, charts telling how to feed, how to handle milk and how to make larger profits by use of materials and methods in reach of the average dairyman. In the part set aside for the model dairy room, there are shown all the utensils and apparatus necessary to the economical production of milk, cream and butter, including separators, testers, coolers, aerators, the barrel churn, butter worker, butter mould, scales, market crates and bottle filler, the entire outfit representing a modest cost. The sanitary milk pail is featured. Models of silos and farm buildings are shown. Free tests will be given milk samples brought to the car, and advice, based on results of the tests, will be found helpful by every person who owns a cow and takes advantage of the tests.

All the details of the tour have been worked out and special pains have been taken to make the program at each stop one of interest and value to every farmer and dairyman. Ladies will be especially welcome. This tour is being undertaken by the Southern Railway Company in line with the policy of President Finley to lend practical aid in the development of the territory served by its lines. It is hoped that the people in the counties on the itinerary will take advantage of the great fund of instruction afforded by the tour of the car.

Before engaging in the matrimonial enterprise, Bro. B. F. Stamps (in last issue, page 15) thought it best to see as to the soundness of the divorce law—run no risk. My father once owned an old negro who would say, "Shore bine, short fine," i. e., to secure a thing, bind it well. Like Paul, Bro. Stamps has as much right to lead a sister about as any other man—but he won't do it. Will Bro. Stamps give us, in detail, the character of petition to offer to the Legislature? His suggestion is good, though practically and personally from a disinterested party.

But, however this may all be, may I not presume that Bro. Stamps has been quickened on this subject from

reading my Book of Sermons?—for he has it. In first sermon (legalized sins), we find all that we need on this subject. And kindred to this you will find "Unfortunate Marriages Discussed," in which there is a ton of truth, yea, a world of wisdom—because true to Bible and true to nature. The world is suffering for want of wholesome teaching in these matters. And, besides, the little monitor contains a sermon on "Popular Fallacies," on "Gambling," on "Modern Dancing," on "Sunday Calls," on "Intemperance," on "Excuses of the Sinner," on "Elements of Church Prosperity," on "Here We Have No Permanent Home," on "Personal Accountability to God," etc.; total, twenty-two sermons.

All the clergymen of Columbia have heartily endorsed them, and they are selling well down here.

Order from Baptist and Reflector, or from W. T. USSERY, Columbia, Tenn.

We have had a glorious revival just closed at Mt. Lebanon Church, held by Rev. W. A. Masterson of Knoxville, Tenn., Route No. 8. We had eighteen conversions and several restorations during the two weeks he preached here. Bro. Masterson preached day and night for the two weeks. He has just been preaching four years. It was an awakening to the church to hear him preach his forceful sermons. He just got better every sermon. It has put the church on a higher plane for working in church work and Sunday School. We have a fine Sunday School at this place; never goes in winter quarters. The church elected Bro. Masterson as pastor for the present year for half time. We are glad to have such an able man for the task before him. Glad, too, to have his work in our Sunday School. He has the harness on for any kind of church and Sunday School, and we hope we may make great progress under his preaching and work in general. Our church is located three and three-fourths miles northeast of Maryville, Tenn. While Bro. Masterson was here he induced a club of us to take your paper for this year. We hope to accomplish much for the Lord through the church and under the able preaching that we will get from our pastor. He is a power for the Lord.

VIRGIL E. GRANT.

Maryville, Tenn.

The mother and the child with all the possibilities, hopes, aspirations, earnest purpose! May the Great Artist fill out His thought for the motherhood of this great land, through such agencies as have been recounted, and may our Christian woman be the brush to paint the beauties of life and color in the Hand of our God and Father.

MRS. JAMES POLLARD.

Baltimore, Md.

DON'T think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.

Mrs. Winslow's Soothing Syrup

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

IF YOU HAVE CATARRH

C. E. Gauss will Send You Free a Treatment of His New Combined Cure to Try.

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



Send Today for the Free Treatment.

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

Send your name and address at once to C. E. GAUSS, 3640 MAIN ST., MARSHALL, MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

BIG DEAL ON STERLING HOSE.

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

THIS WILL INTEREST MANY.

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

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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

FOR BACKACHE, RHEUMATISM
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FOLEY KIDNEY PILLS

Contain No Harmful or Habit Forming Drugs

THE WILLIAMS PORTABLE CORN MILL



The Most Perfect Bread Meal and Feed Mill in the World

HUNDREDS of Williams Mills have been sold on an iron clad guarantee to perform absolutely as we claim, or mill taken back and money refunded. To date, we have not a single dissatisfied customer.

If you want the finest, softest, round sweet meal for yourself, or wish to make the most money by public grinding, get a Williams. The pebble stone grit buhrs will outgrind and outwear any other buhr. No other mill has patent device to prevent hard substances from injuring buhrs. So constructed that buhrs cannot run together when grain gives out—an exclusive feature. Equipped with cleaning fans, new feeding device and sifter. Strong and durable as steel. Low first cost.

Ask your dealer or write us at once for free catalog and full particulars.

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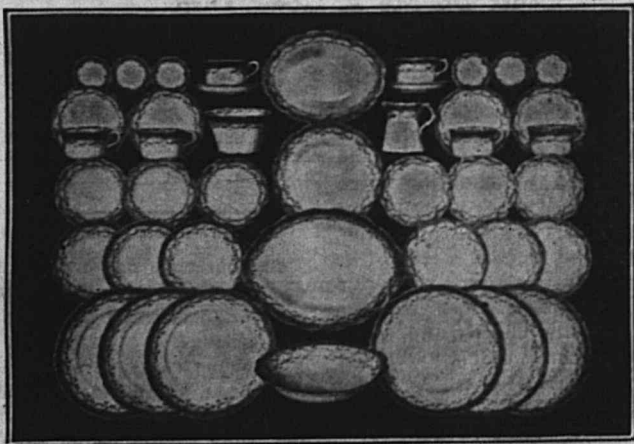
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FROM THE ORIGINAL CABBAGE PLANT GROWERS

Established 1868. Paid in Capital Stock \$30,000.00

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

Earn Your Plants for a Slight Service—Ask Us How Prices on Cabbage Plants—By mail Postage Paid 30 cents per 100 plants. By express, buyer paying express charges, which under special rate is very low, 50¢ for \$1.00; 1,000 to 4,000 \$1.50 per thousand; 5000 to 8000, \$1.25 per thousand; 10,000 and over \$1.00 per thousand.

WM. C. GERATY, CO., Box 528 Yonges Island, S. C.



WE have made arrangements with one of the largest manufacturers of Pottery to furnish us with a very **HANDSOME DINNER SET**, either of 42 pieces or 31 pieces, at a price that permits our offering them on very inducing terms.

This ware is a fine grade of Porcelain, which is light and very durable. The shapes are of the very latest Haviland design. They are decorated in a handsome underglaze blue effect, with a beautiful gold lace border. The 42-piece set consists of:

- 6 pie plates.
- 6 dinner plates.
- 6 tea cups and saucers.
- 6 fruit saucers.
- 6 individual butters.

- 1 meat platter.
- 1 sugar and cover.
- 1 cream pitcher.
- 1 bowl.

The 31-piece set consists of:

- 6 lunch plates.
- 6 tea cups and saucers.
- 6 fruit saucers.

- 6 individual butters.
- 1 meat platter.

THE 42-piece set will be given for FIVE (5) NEW YEARLY CASH SUBSCRIPTIONS TO THE BAPTIST AND REFLECTOR at \$2.00 each.

The 31-piece set will be given for only THREE (3) NEW YEARLY CASH SUBSCRIPTIONS at \$2.00 each.

BAPTIST AND REFLECTOR
Nashville, Tenn.

OBITUARIES.

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

DAVIS—Rev. B. J. Davis, my own dear brother, fell asleep in Jesus about midnight, Dec. 10, 1912, at his home in Morgansfield, Ky. He was born June 17, 1849, in Owen County, Ky.; was converted and joined the Baptist church in his youth, and was faithful unto death. He was licensed to preach in the early seventies by the Parrish Chapel Baptist Church, Dyer County, Tenn.; was educated at Union University and the Seminary at Louisville, Ky. Dr. J. R. Graves preached the ordination sermon at Friendship Baptist Church, Crockett County, Tenn. He served churches as pastor in four different States, but spent the greater part of his ministerial life in his native State. He leaves a wife and six children, two brothers and one sister, a host of relatives and many friends to mourn his untimely death, caused by heart failure. He had only been pastor at Morgansfield about eight months, but had greatly endeared himself to the people of the town and community. He was buried at Bagdad, Ky., in the presence of a large concourse of people, who came to pay their last respects. Dr. J. W. Porter, editor of Western Recorder, conducted the funeral services, assisted by Brethren W. D. Powell, J. G. Bow, T. C. Stackhouse and Otis Hughson. We humbly bow in submission to him that doeth all things well, and in the language of Job, say, "The Lord gave and the Lord taketh away; blessed be the name of the Lord." Farewell, dear brother, till we meet in that home on high. **W. D. DAVIS.**

BROWN—The infant spirit of Sam Eblen Brown took its flight to the heavenly land on November 5, 1912. His childish prattle and little form is gone forever from earth, to live with its Maker, the Giver of all good things, and He who said "suffer them not, for of such is the kingdom of heaven." The writer, with his family, kinsmen and friends, are in great sympathy with Brother and Sister Brown and their family, because of the sad taking away of bright little Sam Eblen; but we can say, as did David of old, It will only be a short time and we can go to him. Then may we submit our all to the Good Shepherd, who takes care of our infants and loved ones during their short stay on earth and gather them safely in his fold when their earthly pilgrimage is over. And say good-night amid our earthly sorrows, heartaches and troubles, to say good morning in that blissful heavenly home over there. **Uncle Tom.**

JOHNSON.—Brother Thomas D. Johnson was born October 25th, 1847. He was converted Tuesday night after the third Sunday in November, 1864, and joined the church the next Saturday and was baptized by Elder Jonathan Wiseman into the fellowship of Dixon Creek Church, May, 1865. He transferred his membership to Hopewell Church, in Sumner County, February, 1888. He was ordained deacon of said church January, 1889.

Brother Johnson led a straightforward Christian life, ever ready to lend a helping hand to his brethren. He was always at his post of duty. Very seldom did he miss his church meetings unless prevented by sickness or unavoidable surroundings.

His contributions were always liberal in promoting the cause of Christ. When his health began to fail, every means was used for his recovery, but all proved to be in vain. God saw proper to relieve him of his sufferings and took him from us. While his place is vacant at home and at church, he left us with the assurance of rejoicing with God and loved ones on the other shore. During his last illness he would oftentimes lift his feeble voice in singing God's praise. On Sunday, Aug. 18, 1912, just as the sun sank behind the western hills his spirit went home to be with God.

Resolved, first, That the church deeply feels the loss of one of its very best members; but her loss is his eternal gain.

Second, That the church cherish his memory and endeavor to emulate his worthy examples.

Third, That the church extend to his family her deepest sympathy in their loss of the husband and father.

Fourth, That a copy of these resolutions be furnished the family of the deceased, a copy to be published in the Baptist and Reflector, and also a copy be spread on the church records.

Respectfully submitted by deacons

W. H. BATES.

J. M. SCOTT.

J. T. WILKS.

W. K. WISEMAN.

THOS. S. JONES.

And adopted by Hopewell Church
Nov. 17, 1912.

HUDSON—On Sept. 9, last, after a long and painful illness, death released the spirit of our beloved brother, Moses Newton Hudson, from its pains and sorrows. "Precious in the sight of the Lord is the death of his saints."

Brother Hudson was born Aug. 27, 1845, near Brush Creek, Smith County, Tenn. Early in life he made profession of faith in Christ and joined the Missionary Baptist Church. He lived a godly life. He was a good, kind neighbor, ever ready to lend a helping hand.

In his young manhood he married Miss Emmie Allen. Of this union one son was born, Marcus Hudson, of Louisville, Ky. Some years after the tragic death of his wife, he was married to Miss Ann Organ, who survives him, to mourn his loss. He was a tender, devoted, gentle husband and father. All who knew him loved him.

Shop Springs Church and community have lost a devoted member and neighbor.

To the bereaved I would say, Look up; he is with God. Let us be ready, for soon we must go as he went. "He lived, he died, is the history of man."

May the Holy Spirit comfort the bereaved.

JOHN BRYAN, JR.

Shop Spring, Tenn., Dec. 3.

SAW YOUR WOOD

With a FOLDING SAWING MACHINE. 9 CORDS by ONE MAN in 10 hours. Send for Free catalog No. 1217 showing low prices and testimonials from thousands. First order secure against Folding Sawing Mach. Co., 161 W. Harrison St., Chicago, Ill.

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"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.



Including a genuine plant of the wonderful new
CLIMBING ROSE, "EXCELSA"

Greatest Climber Ever Introduced—Better Than Crimson Rambler
Rich, crimson flowers, 30 to 40 on a stem. Foliage insect
and rust proof. The other five are: Wm. B. Smith, shell
pink; White Cochet, pure white; Helen Gambler, pure
yellow; Star of France, deep red; Champion of the
World, deep pink. The six, all strong plants on own roots,
postpaid for 25 cents. Will bloom profusely this summer.

30 Beautiful Plants for \$1.00
6 Carnations...25c. 6 Best Carnations...25c.
6 Bedding Petunias...25c. 6 Ferns, all different...25c.

We will send any one of these splendid collections on
receipt of 25 cents, or the entire four collections and the 6
Blossoms named above for only \$1.00. We pay all post-
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and incubators at lowest prices. Send for big book,
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run incubators successfully. It's FREE, send for it.

J. W. MILLER CO., Box 464, Rockford, Ill.

THE HOUSE OF KINDNESS.

By Ada L. Nichols.

When I came to the house of kind-
ness,

On my journey, hard and drear,
Lo! it seemed, almost, e'en the lintel
post

Called, "Rest, there is solace here."
The sun flamed a fervent welcome

In the glow on the window pane,
As I stood, abashed, from a world that
clashed

In futile strife and strain.

And a brook by the portal purled
sweetly and clear,

"Weary ones, seeking peace, it is near,
it is near."

Then I entered the house of kind-
ness,

O'er the time-worn, shabby sill,
But I left behind all the grasp and
grind,

For that house has no room for ill.

There I feasted the spirit's craving

On the food it had been denied,

Faring forth once more, through the
blessed door,

With my armor, by love supplied.

Now the brook by the portal sang
sweetly and low,

"To the river of need we will go, we
will go."

So, those of my world-bound brothers

In their winter of dull despair,

To that house I led, and our souls
were fed

On the meat that is cherished there.

Lo! the earth bloomed in fragrant
fullness,

And the grass wore the restful
green,

And the wood flower's grace filled
each desert place

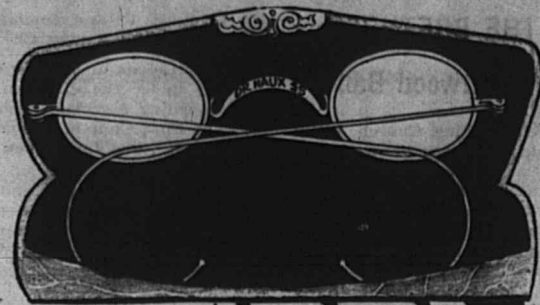
Where winter and death had been.

Then each heart heard the brook by
the portal sing,

"Where kindness dwells it is spring,
it is spring."

BLESSINGS OF CHILDREN.

You that have children are the blessed ones; you that open sleepy eyes in the gray dawn of Christmas morning to see a small face round with excitement peering through the bedroom door and hear from the next room treble shouts of "Merry Christmas" and the scampering of little feet. You are the happy ones about whose Christmas tree the gifts are mostly toys. There are so many who have no children. So many homeless people in the city boarding houses, in villages, cottages, in mines, in camps, in offices; so many lonely women whom a cruel fate and a chaotic world have robbed of their heritage; so many barren in body or in spirit, to whom home is but a dwelling place and the future only a dream. You about whose skirts little hands are clinging are ones to whom a Christmas really comes. When in the dusk of Christmas Day the curtains are drawn over the holly wreaths, and the fire throws a soft light among the yuletide evergreens, flickering on the shining tree around which the gifts lie scattered, when a little head rests wearily against the fathers' knee with the utter trust of childhood, and a soft, tired body snuggles up against the mother's breast, then is life justified. The memory of a hard and lonely past may



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 had 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.

\$4	DR. HAUX—The Spectacle Man—ST. LOUIS, MO.	\$4
\$4	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.....	\$4
\$4	Name..... Postoffice.....	\$4
\$4	Rural Route and Box No..... State.....	\$4

NOTE:—The above form will do everything they promise, as we know they are absolutely reliable.

bring unnoticed tears, the fear of an uncertain future may sober the smile, but this moment at least is a perfect one.

The world may roll on with its wars and wickedness and misery, kingdom may go and governments may come, philosophies and religions may wax and wane, but to you at least is this life worth living, and to you is immortality assured.—Collier's Weekly.

A PHYSICIAN'S CHOICE.

"If I had my choice of only one medicine in the world," said a promi-

nent physician the other day, "I should unhesitatingly choose Tyree's Antiseptic Powder, the great germ destroyer, for most of our physical ills are caused by germs and with this power I could easily relieve them." It is especially valuable but non-poisonous antiseptic. It is also prescribed for sore throat, eczema, sores, ulcers, abscesses, burns, catarrhal conditions, wounds of all sorts on man and beast, and every affection of a germicidal nature. This powder is used in hospitals the world over. A generous sample of it may be obtained by writing to J. S. Tyree, Chemist, Washington, D. C.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

AMONG THE BRETHREN

By Rev. Fleetwood Ball

Dr. Ben Cox of the First Church, Little Rock, Ark., which has been his pastorate for seventeen years, accepts a call to the Central Church, Memphis, Tenn., the work to begin at once. What a glorious thing for Tennessee that is! It is not the first time a Memphis church captured an Arkansas pastor.

The church at Trezevant, Tenn., Rev. L. V. Henson, pastor, has decided to erect a modern house of worship at a cost of \$6,000 or \$8,000. Good for that plucky and valiant communion of saints!

Theo. B. Davis of Morehead City, N. C., is the new B. Y. P. U. Secretary for that State. He says he wants the brethren to come to him with their suggestions and problems. Rather risky proposition to make, isn't it? He begins work April 1.

Rev. R. P. Mahon, beloved missionary to Mexico, who has been in the States for about twelve months owing to turbulent conditions in Mexico, returns to his field of labor within the next few days. He preached in the First Church, Jackson, last Sunday. He has been doing effective work in missionary campaigns while at home.

Rev. Charles Dilworth of Augusta, Ga., has accepted the call to Quanah, Texas, succeeding Rev. T. Joe Talley, who goes to the First Church, Gainesville, Texas.

Former Corresponding Secretary E. O. Ware of the Louisiana State Mission Board is putting much vigor into his work as editor of the Baptist Chronicle. Dr. W. J. E. Cox of Emanuel Church, Alexandria, La., is associated with him.

It is announced that Rev. W. J. Epling of Whitewright, Texas, has been called to his former field of labor at Ripley and Iuka, Miss., giving half time to each. During his pastorate of eighteen months in Whitewright there have been 123 additions.

Dr. Geo. W. Truett of the First Church, Dallas, Texas, is assisting Rev. T. C. Mahan of the First Church, Nacogdoches, Texas in a revival.

The Baptist Standard printed last week an excellent picture of the log house in which Dr. R. C. Buckner was born. He is 80 years old, and established the great Buckner's Orphans' Home. In history he will rank as one of the greatest Texas ever had.

Rev. Luther Rice Burress of Brownsville, Texas, takes issue with Dr. J. B. Gambrell of the Baptist Standard on the question of Female Suffrage. Dr. Gambrell believes women ought to vote. Dr. Burress holds the opposite view. Their mothers were cousins.

Rev. W. B. Clifton of the Baptist Worker, Martin, Tenn., whose health has so improved that he can preach with accustomed vigor as well as write, is desirous of having engagements for full time preaching. He ought to be kept busy.

Rev. J. B. Housley of Hickman, Ky., was recently ordained to the full work of the ministry by the First Church of Hickman, his uncle, Rev. T. T. Thompson, of Memphis, preaching the sermon.

Dr. M. D. Jeffries of the First Church, Edgefield, S. C., has arranged a meeting to begin Jan. 20, in which he will be assisted by Rev. Jno. F. Vines of the First Church, Anderson, S. C.

Dr. I. M. Mercer of Rocky Mount, N. C., has been unanimously called to the care of the First Church, Chester, S. C., succeeding Rev. J. S. Snyder. The brethren think he will accept.

Rev. U. S. Thomas of Rogers, Ark., has been assisting Rev. W. A. Moffitt in a gracious revival at Bentonville, Ark. Gracious results are confidently expected.

Rev. O. C. Wilcoxon of Luxora, Ark., has accepted the care of the church at Augusta, Ark., and takes charge this week. He has been pastor at Luxora four years.

Evangelist A. A. Walker of Birmingham, Ala., is to assist Rev. J. F. Rake in a revival at Euclid Church, St. Louis, Mo., beginning Jan. 27.

Beginning Feb. 1, Evangelist D. P. Montgomery of Charleston, Mo., will assist Rev. C. S. Tunnell in a revival at Carondelet Street Church, St. Louis. The brethren of that great city are getting ready for the Southern Baptist Convention in May.

Rev. J. Frank Norris of the First Church, Fort Worth, Texas, the persecuted, is to assist Rev. F. M. Masters of Broadway Church, Ardmore, Okla., in a revival at an early date.

Rev. Alexis D. Kendrick of the First Church, Winnfield, La., becomes editor of

the B. Y. P. U. and Sunday School Department of the Baptist Chronicle.

State Missions in Louisiana is bounding forward under the direction of the new Corresponding Secretary, Geo. H. Crutcher. The First Church, Shreveport, recently gave \$750, and the church at Mansfield \$618.

The Alabama Baptist announces that Evangelist J. E. Barnard is recovering the use of his foot, which for months has given him serious trouble. What was the trouble? Somebody step on his toes, or the gout?

Rev. L. E. Barton declines the call to Grenada, Miss., remaining in the pastorate at Westpoint, Miss., where he has wrought so well.

The employment of Rev. B. F. Whitten as financial agent of the Tri-State Baptist Memorial Hospital at Memphis means much for the success of that institution. He began work Jan. 1.

Rev. James B. Leavell of Gulfport, Miss., and Singer W. B. Scholfield lately assisted Rev. W. E. Farr in a revival at Columbia, Miss., resulting in eleven additions.

The Second Church, Hopkinsville, Ky., has called Rev. W. R. Goodman of Fairview, Ky. Whatever else he may be, none can say he isn't a Good-man.

Dr. Luther A. Little of Tabernacle Church, Seattle, Wash., has been called to the care of the First Church, Spokane, Wash.

Forty-five were added to the First Church, Danville, Ky., recently, where Rev. C. V. Cook is pastor. Rev. W. W. Hamilton of Lynchburg, Va., and Singer I. E. Reynolds conducted the revival.

In the recent revival with the First Church, Bowling Green, Ky., in which Rev. Leonard W. Doolan was assisted by Dr. J. C. Massée, there were fifty additions.

Evangelist T. N. Compton of Owensboro, Ky., will assist Rev. R. E. Reed in a meeting at Bartow, Fla., beginning Jan. 19.

A Missionary Conference began Sunday with the First Church, Memphis, Tenn. Dr. A. U. Boone is the host. Drs. E. M. Poteat, A. C. Cree, Missionary S. L. Ginsburg, Dr. J. W. Gillon, Dr. C. D. Graves, Missionary T. W. Ayers, Dr. C. C. Coleman, Dr. J. C. Massee, Dr. W. D. Powell and Dr. B. D. Gray. The ladies of the churches of the city are to serve lunch each evening.

All honor to that Baptist United States Senator Newell Sanders! He has been persistent in his efforts to outwit and defeat the liquor traffic while in Washington. By his efforts a vote on the Kenyon-Sanders bill, forbidding the shipment of liquor into dry territory, will be had in the Senate on Feb. 10.

Profs. W. H. Denison of Lexington and W. A. Malone of Jackson have been elected Superintendent of Public Instruction in their respective counties, Henderson and Madison. They are good Baptists.

ON TO CHATTANOOGA.

Although it has already secured wide publicity through the denominational and secular press of the Southern States, too much emphasis cannot be placed on the coming Convention of Baptists, to be held in Chattanooga, Feb. 4, 5 and 6, when there will be gathered together in this mountain city of ours many hundred strong Baptist laymen and a goodly representation of ministers to discuss the great missionary movement of the churches.

Chattanooga was selected only after a contest, as several other Southern cities, realizing the importance of the meeting, put in their bids for it. But the Chattanooga Baptists must have exercised a more determined spirit than those of the sister cities, for they landed the Convention, and in doing so they secured for the East Tennessee metropolis one of the biggest gatherings scheduled for the year 1913, either religious or otherwise.

Although the promoters of the Convention have stayed modestly in the background, yet they have been at work. The credit that is due them will be recognized before the thing is through with.

The Secretary of the movement, Dr. J. T. Henderson of Bristol, Tenn., has kept the path hot ever since definite arrangements were made for holding the Convention here in Chattanooga. He has traveled many thousand miles, trying to work up interest, and the results of his efforts are already manifested. One has but to drop into the office of the local Secretary, Rev. E. E. George, and converse with him about the prospects for

the Convention's success to realize what a vast amount of work has been done. The General Chairman, Mr. J. Harry Tyler, of Washington, D. C., has also been taking a vital interest in the coming Convention, and Dr. George, above referred to, has been kept busy, day in and day out, in his office in the Central Y. M. C. A. Building in Chattanooga. He has managed his part of the work, and it has been a vital part, in a most enthusiastic manner. Among local Baptists his work as Superintendent of the City Mission problem is indispensable, and he is recognized by churchmen of other denominations as a man of broad-minded ability. He gained much prominence here when he was engaged as General Secretary of the Men and Religion Forward Movement campaign in Chattanooga, and he also materially aided the Presbyterians when they held their Laymen's Missionary Convention here last winter.

As to the coming Convention, it will be the first of its kind ever held and is properly termed the First Laymen's Missionary Convention of the Southern Baptists. The aim has been to have present 2,000 laymen and 1,000 ministers from all over the South. Of course, there can be no definite prophecy made as to exactly how many will be here, but it is safe to say that the attendance will be very large. Daily registration cards are pouring in from all parts of the South. Accompanying one of these cards was a note reading something like this:

"Of course, I will help you in the Convention. I am right with you and you can count on me."

This was from one of those who will figure prominently on the program. He is coming from North Carolina.

Georgia Baptists, Alabama and Carolina Baptists have taken up the cry, "On to Chattanooga," and are proclaiming it from many pulpits. But, without even the slightest intention of trying to discount the praiseworthy efforts of Baptists in other States, the writer feels that a special appeal should be made to the Baptists of our own State during this period preceding the Convention. Although Chattanooga has been chosen as the place for holding the Convention, Tennessee will be the host-State. It will be more than a mere municipal occasion and more than just a local pride should be taken in it. The eyes of all Southern Baptists are on Tennessee, and Baptists all over the other States are wondering just how Tennessee is going to respond.

Tennessee should be the best represented State in the South, and Tennessee Baptists, by coming to Chattanooga to attend the Convention, should show their appreciation of the fact that a city in this State was chosen for this important Convention, when movements will be started—not merely South-wide or nation-wide movements—but world-wide movements, for the mission problem is a problem that knows no bounds. The world is the field. Those attending the Chattanooga Convention will get a vision of the field. "This is the only generation we can reach," it has been said, and truly.

The Chattanooga Convention will mark the beginning of a new epoch in the life of Baptist laymen and in the life of the Baptist churches. Keynotes will be sounded, caught up and conveyed to the various churches by their representatives attending the Convention. "The little brown church in the vale," say over there in the East Tennessee mountains, as well as the more stately edifices adorning our metropolitan cities, will feel the effects. When a stone is dropped into a lake, the waves go out to the remotest borders. During the time that the Convention is in session here, Chattanooga will be the center. Men will unburden themselves of thoughts that will be dropped into the treasury of progressive ideas and the waves will go out to the remotest boundaries of the Southern Baptist territory, and on to the utmost borders of the world through missionary influences.

Now the question is: "What are the Tennessee Baptists going to do about it?" There is but one thing to do, in order to make this State show up as it should, and that is to get busy. The visiting delegates will be not only the guests of Chattanooga, but, in a way, the guests of Nashville, Memphis, Jackson, Knoxville, and other cities—the guests of Tennessee. Our Governor will welcome them for Tennessee. This will be in recognition of the fact that they will be guests of the State.

Several Sundays remain in which to talk up the Convention at the churches, and during the week days it would be a good idea for all interested parties to tell their neighbors just what a big thing the Chattanooga Convention is going to be and urge them to come.

The program is one of the best of its kind ever gotten up. One has but to glance over it to see that the discussions are going to be of the most profitable order.

The special railroad rate should be an inducement. Chattanooga is ready to take care of all who come, and the scenery about here at this season is excellent. The various places of interest in this section are accessible by many means of transportation at all times, and special trips will be arranged for the delegates. Come to Chattanooga!

W. H. RICHARDSON.
Chattanooga, Tenn.

QUARTERLY MEETING OF W. M. U. OF CHILHOWEE ASSOCIATION.

The Woman's Missionary Union of Chilhowee Association held their all-day quarterly meeting with Immanuel Baptist Church Jan. 9.

Owing to the illness of Mrs. Brad Chambers, one of the Vice Presidents, who was to conduct the meeting, Mrs. John Gilbert, our Superintendent, took charge of the program.

Mrs. Sheppard conducted the devotional exercises, taking Psalm 103 for a Scripture lesson.

After singing "My Jesus, I Love Thee," the minutes of the previous meeting were read and approved.

Miss Norma Singleton of Maryville was elected Assistant Secretary. Upon roll call, it was found that thirteen societies reported, showing an attendance of 103 delegates and visitors.

First was a general discussion of the difficult problem of what to do with societies that never do anything. It was suggested to hold special meetings with them, when and wherever practicable; and also that the most effectual way in which to arouse them would be through their pastors.

Reports of societies were read, showing the amount of \$151.55 given to missions during the quarter.

The Superintendent's report was also read. The amount of \$50, with which to buy a cow for the Orphanage, had been asked for at our former meeting. The report showed \$53.18 was raised by the women, chiefly from the churches, the credit where so raised going to the church. Ten dollars was sent by the W. M. U. of the Association for the Memorial Fund.

The Ladies' Quartette of South Knoxville sang a beautiful song, very much enjoyed by all.

Miss Laura Powers, Vice President of W. M. U. of East Tennessee, was present and gave a most interesting and thrilling account of women in heathen lands.

Then the ladies of the Immanuel Church entertained us most sumptuously during the noon hour.

The afternoon session was begun by singing "Work, for the Night is Coming," and Miss Bess Goolsby of Island Home conducted the devotional exercises.

Miss Norma Singleton then most ably discussed the subject of "The Ideal Y. W. A." She impressed the thought that the ideal Y. W. A. is one that knows, pays and prays. Using the letters of the word "ideal" as an acrostic, she showed very effectively what was essential in order to reach the ideal.

Mrs. O. P. Adcock sang "He Tenderly Looked at Me," in a sweet and most impressive manner.

Then Mrs. W. L. James spoke on the "Destitute Conditions of the Mountain People in Chilhowee Association." The women have prayerfully pondered this great problem and feel that it is one in which the brethren must lead us, that as soon as possible the vast territory spoken of may have a house of worship and a preacher of the Gospel.

"Higher Aims for the Year" was next spoken of by several of the ladies in open discussion.

Then after the announcements and prayer by several of the ladies, and after some words of encouragement from Uncle Joe McCarrell, our oldest and most highly esteemed honorary member, we were dismissed to meet with Maryville Baptist Church the second Thursday in April, 1913.

MRS. WILEY A. DAVIS, Secy.

SPECIAL NOTICE.

Central Association will hold a quarterly meeting at the West Jackson Church Thursday, Jan. 23, 1913. A cordial invitation to all the W. M. S. and Y. W. A. Societies in Central Association. A splendid program has been arranged by Mrs. H. A. Smoot and Mrs. Daman of Humboldt. We hope to have a good attendance.

MRS. LENA DONALDSON,
Superintendent Central Association.