

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 Illinois Baptist tells about an evangelistic team by the name of Wood and Cole, Wood doing the preaching and Cole the slinging. These two names suggest fire, if not brimstone. At any rate, the two together certainly ought to be able to kindle the fires of religious fervor.

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In China a few days ago nineteen lepers were huddled together, driven at the point of the bayonet into a deep ditch and shot, and their bodies burned. This was the spirit of heathenism. In what contrast is this spirit to that of Christ, who, while on earth, healed lepers, and whose followers now, animated by His spirit, promote measures for their benefit, and also establish hospitals, sanitariums, asylums for the relief of those afflicted with every form of disease.

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In Burma, where Adoniram Judson began his missionary work nearly 100 years ago, the Baptists report 64,000 church members, and in their mission schools 24,656 pupils are enrolled. And yet Judson labored seven years before he had one single convert. During his long residence in Burma he endured the greatest suffering. Did all of his labors and sufferings pay? Read the answer in the above figures.

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It is stated that the wireless station on Anastasia Island, near Jacksonville, Fla., has been in communication with Eiffel Tower in Paris, and Honolulu. Long distance tests of the apparatus were going on for ten days with the greatest success. The operator copied messages from Honolulu, 4,800 miles; Clifden Island, 5,100 miles; Eiffel Tower, Paris, 5,400 miles, as well as Colon and stations in the West Indies. The time signals from Eiffel Tower each day at 6 o'clock, being midnight at Paris, are recorded. These are sent from Paris automatically by an ingenious switching arrangement from the master clock under the Paris tower.

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We did not know that the brewers published a Year Book until recently, when we happened to see one. This book is authority for the statement that in nine prohibition States the average consumption of malt liquors is 1.35 gallons per capita, per year, and in fifteen local option States (part "wet" and part "dry") the average consumption is 4.37 gallons. But in twenty-seven saloon States—license territory, much of it "wet"—the consumption reaches an average of 25.23 gallons per capita per year. And yet the brewers and their allies are constantly telling us that "prohibition does not prohibit," that there is as much liquor sold in dry territory as in wet. But the difference between the sale of 1.35 gallons per capita for a year in dry territory and 25.23 gallons per capita for a year in wet territory would go very far to explain the activity of the brewers of preventing, by every means in their power, the adoption of prohibition anywhere, either by State or county, or town or district.

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A remarkably successful revival is being held at the Rust Memorial Church of this city, in which Pastor A. I. Foster is being assisted by Rev. T. J. Ratcliffe. This meeting is the culmination of a series of meetings held last fall, in which Pastor Foster did the preaching, and since which time there have been additions to the church at nearly every service. The church seemed to be ripe for the harvest, which accounts for the fact that from the beginning of the meeting on Wednesday night, Jan. 8, to the following Sunday, there were 23 additions to the church, most of them by profession of faith. We had the pleasure of hearing Brother Ratcliffe on Sunday night, Jan. 12. The house was crowded to its utmost capacity. He preached an old-fashioned revival sermon on "And in hell he lifted up his eyes." At the invitation to penitents a large number came forward, and there were five professions of religion that night and two other additions by letter, making seven in all. We do not know when we have been in a more genuine, old-time religion meeting. The meeting continues with the greatest interest. We shall expect to hear of still more gracious results. Later—Up to Jan. 19 there were 63 additions to the church. The meeting still continues.

President-elect Woodrow Wilson has made a very polite request to the chairman of the inauguration committee that the inaugural ball should be omitted, and it will be done. This speaks well for President Wilson. Thank God for a Christian President with a conscience and a backbone.

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The Christian Advocate of New York announces that "more than four thousand new subscribers have been added to the mailing list of the Christian Advocate during the past four months." This gratifying result the Advocate attributes to the pastors. What Methodist pastors are doing for the Christian Advocate, why cannot Baptist pastors in Tennessee do for the Baptist and Reflector?

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The expected has happened. Drs. T. P. Bell and B. J. W. Graham have been re-elected editors of the Christian Index by the Index Printing Co., to which the Index was recently sold by them. Dr. Graham expects to leave on March 4 for a trip through Egypt, Palestine, Syria and Europe, with a party. We know from experience that he will have a very delightful trip. We only wish that we could go along with him.

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The Baptist Standard says that the First Baptist Church, Dallas, with a membership of some 1,800, gave during the year for all purposes \$67,051.81, an average of about \$37.50 per member. Of this amount \$18,315.05 was given to missions and \$18,417.07 to Christian education, while only \$10,731.03 was used for current church expenses. This is a noble record. Dr. A. J. Gordon used to say that he wanted to get his church up to the point where it would give as much for missions as for home expenses. Dr. Truett has got his church up to the point where it gave about 75 per cent more for missions than for home expenses, and over 3 1/2 times as much for missions and education together as for home expenses.

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The members of the Second Baptist Church, Richmond, Va., recently gave Dr. R. J. Willingham, the beloved Corresponding Secretary of the Foreign Mission Board, a purse of gold amounting to \$200, as a token of love and esteem. Dr. Willingham is a member of that church. That was very gracious in them. We want to suggest, though, that it will be still better if the Baptists of the South, to all of whom Dr. Willingham belongs, will show their appreciation of him by sending to him before the first of next May contributions for Foreign Missions to the amount of \$618,000, the apportionment for Foreign Missions during the present Conventional year. Or, best of all, let this amount be given as an expression of love for Him who is the common Master of us all.

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As we have several times announced, the Southern Baptist Educational Association meets in Nashville, January 24-26. We published recently the full program, with the exception of the names. It is now announced that the following will be present and take part in the Conference: Drs. S. Y. Jamison, President Mercer University; E. Y. Mullins, President Southern Baptist Theological Seminary; A. J. Barton, Educational Secretary of Texas; R. G. Bowers, President of Ouachita College; S. P. Brooks, President Waco University; M. B. Adams, Educational Secretary of Kentucky; A. E. Brown, Mountain School Secretary of the Home Mission Board; George J. Burnett, President Tennessee College; J. M. Burnett, President Carson and Newman College; W. L. Poteat, President Wake Forest College; A. P. Montague, President Columbia College; R. G. Patrick, President Judson College; President John B. Brewer, President C. H. S., Jackson; J. P. Green, President William Jewell College; R. T. Vann, President Meredith College; E. M. Poteat, President Furman University; Prof. J. D. Tidwell, Weston Bruner, Chairman Home Board Evangelists; T. B. Ray, Educational Secretary of the Foreign Mission Board. This promises a rich treat. We hope the sessions will be largely attended. We are sure they will be very beneficial.

We have received a copy of the speech by Senator Newell Sanders delivered in the Senate on Dec. 16 on the Kenyon-Sanders bill. It is a strong presentation in favor of that bill. A striking paragraph towards the close is as follows: "It is the moral duty of the Federal Government to protect the States in the enforcement of their laws. There is here an invasion of State rights and a helplessness of States to protect themselves. They must therefore look to the National Government for relief. That is the object of this bill."

* * *

In response to a resolution President Taft last week sent to the senate a report on a new German tuberculosis serum forwarded to the State Department by Consul-General Thackera. Mr. Thackera stated that up to November, Dr. F. F. Friedman, one of the principal exponents of the new cure, had treated 1,152 cases, most of them successfully. Dr. Friedman, according to the report, does not know when the serum can be supplied in America. This will be a matter of the deepest interest in many a home throughout the land. If only the great white plague, tuberculosis, can be stayed, as smallpox, yellow fever and diphtheria have been stayed by science, what a blessing it will be to humanity.

* * *

We appreciate the following kind words in the Bulletin of the First Baptist Church, this city, for Jan. 12, written, we presume, by the pastor, Dr. R. M. Inlow: "It would mean a great deal to our church if the Baptist and Reflector should go into every home. The paper is edited by one of our members—a more faithful servant of the Lord never lived, an able editor he is, and his paper deserves a wider reading in his home town than it gets. The subscription price is \$2 per year. We suggest that a large company of our people begin the year 1913 by subscribing for the Baptist and Reflector." Thanks for the suggestion. We hope that it will be put into practical effect. We trust also that pastors all over the State will make special efforts to put the paper in every home in their churches. Could they do a better service for their members, for their church, for the Baptist cause in Tennessee, and for the cause of Christ in general, than to do that? Let us have in 1913 a great revival in the reading of the Baptist and Reflector.

* * *

When the Kenyon-Sheppard, or, as it has come to be known now, the Kenyon-Sanders, bill to prohibit the inter-State shipment of liquors came up in the Senate on Dec. 20, its opponents in some way secured an arrangement that it could only be considered before the Senate by unanimous agreement. They then seemed to have arranged among themselves that one and another should make objection to it, so as to prevent the consideration of the bill at all. But Senator Newell Sanders, of Tennessee, who had the bill in charge, kept asking every day for that unanimous consent. Objections were made day after day by different ones, until one day no objection was heard and the bill was placed on the calendar for consideration on Jan. 20. After this was done Senator Smoot, of Utah, rose and stated that he was to have made objection that day to the consideration of the bill, but that he had failed to do so by inadvertence, and asked that he might now have the privilege of objecting. This precipitated a debate which consumed most of the time of the Senate for two days, and which finally resulted in unanimous consent being given that the bill should be considered on Feb. 10, and should be voted on by 6 o'clock p. m. of that day. This is a great victory for Senator Sanders in particular, and for the temperance people of the country in general. Just how the Senate stands on the question is not known, though we believe that the bill will be passed. So far as the Senate is concerned, Tennessee is fortunate in having two Senators who are known to be in sympathy with the bill, and who will beyond doubt vote for it. No pressure needs to be brought to bear upon them. But after its passage in the Senate it will have to come before the House of Representatives. What about your Congressman? Are you sure of him? If not, suppose you write to him and ask him to support the bill.

THE RETURN.

By Lucy L. H. Soule.

How shall I make you listen, oh men of the busy mart?
 How can I touch your feelings, oh women of worldly heart?
 How may I stir within you pulses that lie so still,
 How shall I bring the message that will make your dead hearts thrill?
 How shall I lay before you the news that is mine to give?
 And how may I best give it that you may best receive?
 Listen! If Grant were living and should come here today,
 Our soldiers would be marching in all their bright array.
 If Lincoln still were with us and he should pass our way
 We'd all prepare to greet him and martial bands would play.
 Or if some foreign monarch, or wealthy potentate,
 Should come, we'd render homage and welcome him in state.
 This is my urgent message, there's One who is coming soon,
 It may be some bright morning, perhaps not until noon,
 But I know He is really coming, for the news is written down
 Where anyone may read it on the highways to the town,
 And all thro noisy cities and where the fields stretch wide.
 They're reading it by thousands on each and every side.
 I wonder if you're ready, you men with business cares?
 Are your robes all white and spotless should He come unawares?
 I wonder if those women whose hours are spent in play
 With cards and gilded pleasure, are dressed for Him today?
 And if those busy people who knew this long ago
 Have forgotten that He's coming, since life has crowded so?
 If you should not be ready when my message comes to you,
 Just think it over calmly and see what you can do,
 For just as sure as evening has followed each new day
 So surely is He coming, may now be on His way.
 And it may be when the cock crows in the tender morning light
 We shall see Him, but perhaps not till the darkest hour of night.
 —The Watchman.

THREE CAMPAIGNS AND SOME OBSERVATIONS.

By R. P. Mahon, D.D.

During the latter half of the past year it was my privilege to travel over three large Associations—one in Middle and two in West Tennessee. It was also my privilege to speak during this time in something like 90 meeting-houses, and to spend a night in a large number of Baptist homes. In most of the churches visited we asked publicly such questions as, How many members have you? What per cent of your membership take some part in paying pastor's salary and supporting the objects fostered by the Association and State Convention? How many present take some kind of a Baptist weekly? How many receive the Foreign Mission Journal or Home Field? How do you raise money for pastor's salary? How do you collect mission funds? How many are enrolled in your Sunday school?

The answers to the first question show that from 15 per cent to 60 per cent of our church-members have some part in the financial part of our church work. In one of the largest and most capable churches of Central Association this question was asked in the presence of a large congregation and several answered at once, "Not over 30 per cent."

In a great many places no one was receiving either the Foreign Mission Journal or Home Field, and a very small per cent of the members in any of the churches receives any kind of Baptist paper. But during the Friendship campaign over 90 subscriptions to the Foreign Mission Journal were taken and in the Central campaign was secured over 150 subscriptions to the Foreign Mission Journal, and in both campaigns a number of subscriptions were taken for the Home Field.

As to pastor's salary, we find the churches doing

as they have always done—they appoint a committee to take pledges and then one or more collect the pledges during the year. In one church we found that the pastor did the collecting. The brethren said it made him more prompt and regular in making pastoral calls. As to collecting mission funds, I think the usual method was expressed by a brother who replied: "We wait until we think the folks have some money and then make a grab." In regard to Sunday school enrollment, we find that almost without an exception this is less than 50 per cent as large as the church enrollment, and in many places less than 30 per cent of the church members are in the Sunday school.

In quite a number of the churches we found a Woman's Missionary Society, and while these societies are doing a fine work a very small per cent of the women is enlisted. In view of these experiences and the knowledge gained during these campaigns I desire to make some observations which I hope may help to arouse a greater interest in the development of our rural churches.

1. The Baptists are a great people in the country districts, and in the small towns. The Lord has greatly blessed them and on every hand are evidences of great material prosperity. With few exceptions the meeting houses in the country and territory in the bounds of these three Associations are in keeping with the homes of the people, so far as neatness and cleanliness are concerned, and in almost every pulpit, and in many places a modern system of lighting—but, strange to say, no where have we found anything but the old-fashioned square meeting house. The homes of the people are modern, but no one seems to have thought of putting up a meeting house suitable to the work of a modern church and Sunday school.

In almost every community we found the school house "hard-by the synagogue," and in place of the little one-room school house of a few years past, the building is large, roomy and well equipped for up-to-date school work.

2. Not only were we impressed by the great material prosperity, and the improved methods of farming, and the marvelous changes in the homes of our people, and their method of living, but every where we met great throngs of splendid young men and women, and these young people are the greatest asset of our denomination, and at the same time one of our greatest problems. They are full of life and energy; they have their faces toward the future; they are teachable and are waiting to be led to higher and better things. They are our opportunity—tomorrow 'twill have passed. There is no doubt about it, the Baptists of Tennessee, I speak especially of West Tennessee, are facing a crisis in their denominational life, and while God has brought to us this glorious opportunity, I seriously doubt if we are either able or willing to "go up and possess the land."

3. One of our greatest difficulties is the lack of pastors—or if you prefer to change it, the lack of preachers. In many places we find the people ready to form pastorates of two churches, desirous of calling a man and settling him in their midst.

At one place I was speaking to a strong, capable member of a strong church and called his attention to the need of grouping our strong churches, buying a pastor's home and having him live among his people and be a real pastor to them. He listened, and when I had finished he thoughtfully replied: "You are right, and we are able to do just that thing, but when we do that we want a man who can preach and who is capable of leading us to do something worth while. Do you know of a man whom we can get for such a work?" I went away sorrowful for I had no idea where a suitable man could be found. There is no need in advising our country churches to form groups of twos or even threes with a view of having a man in their midst, for the men are not to be had. Yes, we have some choice men, but not enough to supply the demand.

4. Another thing we have sadly neglected is the putting of Baptist literature in the homes of our folks. It was a rare thing to find in the delightful homes where we were so royally entertained, any kind of a Baptist paper. Of course the people know absolutely nothing of our denominational work or plans. It is neither the duty nor the desire of this scribe to say who is to blame for these conditions, but surely some one has failed, and we ought not to rest until these conditions are changed.

In the Friendship Association steps are being taken with a view of putting a wide-awake colporter in that great field to look after this department of work. The right kind of a man would find in Central Association a great field of usefulness. If we

ever solve these problems and change these conditions we must go direct to the people in their homes. We have been beating around the bush with general evangelists and they do the most of their work in places where others could do it just as well, and the work that would bring to us great and permanent returns is neglected. I know it is in West Tennessee. I make no war on the general evangelists, but would emphasize the imperative necessity of putting men in the field who are to go from house to house. We can learn some lessons from the Mormons and Russellites.

5. Another thing that has profoundly impressed this scribe, is the lack of "vision" and the consequent lack of interest on the part of many of our pastors in the great work of the denomination. The rank and file of our members are teachable and are willing to follow the leadership of men who can lead them to do bigger things.

I have absolute confidence in our people, and I still contend that the pastor is the Key to the whole situation, and wherever you find the pastor "on the job" you find something doing in the church.

6. Another thing which has profoundly stirred my heart is the lack of co-operation on the part of pastors and churches. In looking over the minutes of the recent meeting of our State Convention it is surprising to note, that the forty-eight churches in Central Association, only five sent messengers to the Convention, and of the thirty three churches of Concord Association, the Association within whose territory the Convention met, only eleven sent messengers.

There is a splendid little city in the State in which there are five Baptist Churches, and yet there is no kind of co-operation between them,—not even a pastors' conference. Many of our pastors rarely, if ever, attend a fifth Sunday meeting and many manifest little interest in the meeting of their Association.

7. As all these problems are to be solved by, and through the pastors, the God-called leaders of the churches, I am overwhelmed with the conviction that we ought to address ourselves more seriously to the proper training of our young ministers. In the first place, there ought to be a revival of prayer for the Lord to "thrust out more laborers into His harvest." And then we ought to see that these God-called laborers are properly equipped for service.

Here in the University in Jackson there are a number of choice young men studying for the ministry, and the school is doing all it can do under the circumstances to train them for efficient service. Some of them, a small per cent of them, will study in the Seminary after they leave the University, but the majority will never see a Seminary and the denomination is a big loser by not giving these boys better training while in the University.

No one man, though he be as great a teacher as Dr. Savage, can look after the French classes in the college, teach Psychology and Moral Philosophy, and in addition to this look after the training of forty ministerial students in a school of this character.

These lines have not been written in the spirit of the "knocker," or the unfriendly critic, but to bring before my brethren some conditions as I have found them as I have gone from church to church.

Let me say in closing that I shall never forget the beautiful and bountiful hospitality extended to the "Mexican," nor can I ever forget the loving, hearty, helpful co-operation of some of the pastors. They will never know how much they cheered the heart and lightened the burden of the "returned missionary" as he tried to lay before the people some of the facts concerning our work in foreign lands.

Jackson, Tenn.

The old proverb about shoemakers' children and doctors' families finds new illustration in an episode said to have occurred in the home of Mr. Tonge and his wife, home missionaries.

Mrs. Tonge, so the story goes, was making cookies one day when her little daughter Helen ran into the kitchen. She slid into a chair and watched operations silently for a moment. Then, "Who are they for, mother?" she asked. "For the ladies' aid?"

"No, dear," said Mrs. Tonge.

"For the church?"

"No."

"For the young people?"

"No."

"For the Sunday School?"

"No."

"For the picnic?"

"No; they are for you."

"Oh, goody, goody, goody!" cried the little girl, in high glee. "We're going to have some ourselves!"—Baptist Standard.

WHEN IS GOD NEAR ME?

When is God near me? Every hour I live;
 At earliest morn, when the first gleam of light
 Breaks through the darkness, promising to give
 Day after night.
 When is he near me? 'Neath the noonday sun;
 When evening's glories deck the glowing west;
 When night's repose, after the day is done,
 Gives peace and rest.
 When is God near me? When the spring's bright flow-
 ers
 Their fragrance and their beauty scatter free,
 When songs of birds gladden the happy hours,
 He dwells with me.
 When is he near me? Through the summer's heat;
 Through autumn's harvest time; through sun and
 rain;
 When winter's tempests on my window beat
 Their weird refrain.
 When is God near? When first upon my sight
 Dawned the world's light, his primal gift to me,
 In love and warmth and tenderness and light,
 His love I see.
 When is he near me? Through life's hour of noon,
 Its hope and faith and strength—all by him given;
 And, if the close of this bright day seems soon,
 Beyond lies heaven.
 And in the hours of dawn and spring and youth,
 At noon, in summer, and in manhood's years,
 And in the night, in winter, and in death,
 His love appears.
 When is he near me? Every hour of life;
 And, when from earth my spirit rises free,
 My guerdon for its suffering and strife.
 His love will be. —William J. Stanton.

THE EDUCATIONAL COMMISSION AND THE BAPTIST CHURCHES OF TENNESSEE.

By Rufus W. Weaver, D.D.

The Educational Commission, by action of the Tennessee Baptist Convention, held in Martin, Tenn., October 11, 1911, became one of the permanent boards of the Convention, taking rank with the State Mission Board. The constitution of the Convention defines its object in the following words: "This Convention shall promote the educational, missionary and Sabbath School interests of the Baptists of Tennessee as special objects, but may patronize other objects of benevolence, and may appoint committees to report at its annual meetings." Thus, after 37 years, the primary object—the educational—has been given its rightful recognition and place. The Educational Commission is now a regularly organized board, and as such, claims the support of the Baptist churches of Tennessee.

It is proper that the churches should know the purpose and plans of the Educational Commission. These were set forth in the annual report made to the Convention held recently in Murfreesboro, the principal items of which are as follows:

"The last Convention instructed the Commission 'to work out a plan which will stand the tests of the courts so that our institutions shall be for all time under organized Baptist control.' It was hoped that the litigation then pending involving another denomination and its leading university would by this time have reached our Supreme Court and the relations of a religious body to the educational institution which it had brought into existence would have been finally determined. It is now evident that no decision will be reached for another year, while the litigation may be prolonged indefinitely. After consultation with some of the ablest lawyers of the State, and serious and prayerful deliberation by the Commission, which has held this week four prolonged sessions, we recommend the following:

"1. The Commission asks the Convention to authorize the securing of a charter from the State, thereby giving to the Educational Commission legal existence and the powers of contract.

"2. The Commission further requests that the Convention give its approval and endorsement to the Commission by making it, when legally organized, the channel through which all gifts made by Baptists to the permanent funds of the four educational institutions fostered by the Convention, shall be distributed, and further that the Commission, in turning over the funds, shall require of the institution so aided a covenant or contract, in which organized Baptist control shall be guaranteed; that this contract shall be so framed that, should the institution ever fail to fulfill the terms of the covenant, the amount given through the Commission becomes a first mortgage upon all property and endowment funds, and the Commission shall have the power to collect every dollar given by it, and to reinvest the

same in some school which shall submit to organized Baptist control.

"3. The Commission desires that there shall be given to it by the Convention the authority to prepare a constitution, to frame a contract in which the rights of the denomination and the rights of the educational institutions shall be carefully and wisely guarded; to confer with the different boards of trustees in order that amicable and mutually beneficial arrangements shall be made, and when such arrangements shall be completed, the Commission desires the authority to employ a Secretary of Christian Education, who shall represent all our schools in a State-wide debt-raising campaign.

"The Tennessee Baptist Convention, organized in this city 38 years ago, came into existence primarily to further Baptist educational interests. The perils which threatened then the Baptist schools drew the whole denomination together. The fact is not generally recognized, but the situation of all denominational schools is today more precarious than in 1874. The wealth of this country, the policy of our State Legislatures, the spirit of modern education, all are arrayed against the college under denominational control. This issue must be met, and the issue is: 'Shall Christian education be allowed to perish from the earth?' Our people do not know how very serious the situation now is.

"The Commission asks the Convention to endorse a campaign of education upon the necessity of Christian education; that every pastor be asked to make the fourth Sunday in January, 1913, Christian Education Sunday, when the solemn and distressing facts shall be presented; that our State Missions Secretary be urged to press the claims of Christian education, and that we set our mark for the coming year at \$5,000; this sum to be used to defray the expenses of this educational campaign, arousing the Baptists of Tennessee to the claims which these four institutions of learning under Baptist control make upon us, and following the awakened interest, to inaugurate a financial movement which will provide adequately in buildings and equipment for all our beloved schools."

Four institutions, Union University, Carson and Newman College, Tennessee College, and Hall-Moody Institute, report to the Convention through the Commission, and are in close sympathy and co-operation with the work of the Commission.

The \$5,000 asked for will be used as follows:

1. Creating a literature setting forth the claims of Christian education, and especially the claims of the four Baptist schools of the State.

2. Putting into the field a secretary of Christian education, who shall be the financial agent of all the schools, and through whom the denomination will make its gifts to these different institutions, receiving guarantees, in legal form, from each beneficiary, that the money shall be returned to the denomination should the school ever sever Baptist control.

3. The immediate task, to which the Secretary of Christian Education will set himself, when engaged by the Commission, will be a debt raising campaign, the terms of which have been practically agreed upon by the Commission and the four co-operating schools.

THE GREAT LOST ASSET.

By Geo. A. Lofton, D.D.

"The gift of the Holy Spirit" is the great lost asset. We dwell recently and largely upon our "assets," especially upon our unused or unenlisted assets, but we forget the unused or unenlisted power of the Holy Spirit in all our personal, church and denominational enterprises for Christ. I do not mean that we do not have the indwelling spirit—the Spirit abiding in us—but that the Spirit does not fill and overwhelm us with his efficiency in the life and work of our Christianity. The Scriptures clearly show that when we are converted—born again—God puts His Spirit in us, and so writes his law upon our hearts and in our minds; but He does more than this in bestowing upon us the "gift" of His Spirit, which involves wisdom and power and efficacy.

The "baptism of the Holy Spirit," on the day of Pentecost, is defined to be "filled with the Holy Spirit." This baptism or filling of the Holy Spirit is shown to be the "gift of the Holy Spirit" (Acts 2:38, 19:44, 45; 15:9.) This "gift of the Holy Spirit" was bestowed before or after baptism, with or without the laying on of hands; and it was therefore not dependent upon baptism or the laying on of hands. Peter was filled with the Holy Spirit when he preached on the day of Pentecost and three thousand souls were converted and baptized in water; and the whole church at Jerusalem (Acts 4:31) "were all filled with the Holy Spirit, and

spoke the word of God with boldness." The first seven deacons chosen were so chosen because "full of the Spirit and wisdom," and Saul was ordained to the Gentile ministry, being "filled with the Spirit," and afterwards baptized, as were Cornelius and his house.

Now this "baptism of the Holy Spirit," or being "filled with the Spirit," was accompanied at Pentecost, Caesarea, and other times and places, with miraculous phenomena which symbolized the "gift," such as the sound of "wind," the appearance of fiery "tongues," and the utterance of foreign languages—all indicative of the Spirit's life-breathing power, the province of prophecy and access to all the nations of the earth; but the essential and permanent feature of this baptism was being "filled with the Holy Spirit," for the purpose of preaching the gospel and converting the different peoples of the world. The miraculous phenomena of this Holy Spirit baptism seem to have passed away with the apostolic age, or with the revelation of the written gospel and the canonization of the Scriptures; but being "filled with the Spirit," the essential element of spiritual baptism, has never passed away.

This is evident from the Scriptures themselves. Paul urges the Ephesian church to be "filled with the Spirit" (Eph. 5:18). Christ himself, in order to his ministry, was filled with the Spirit without "measure" (Jno. 3:34); and John the Baptist, before him, was "filled with the Holy Spirit," so of Zacharias, Elizabeth and others. In the absence of Christ the Spirit was promised to be our comforter, guide, witness, helper and intercessor below and within us, making intercession for us with groanings that cannot be uttered. He does not dwell with us—abide with us—without conscious manifestation and efficacy, or by sub-conscious testimony through his word alone. The Holy Spirit is represented as moving men (II. Peter 1:21), and the Bible is full of instances of God's power to move upon the minds and hearts of men. "The king's heart is in the hand of Jehovah as the water courses," etc. (Prov. 21:1); and the Scriptures nowhere eliminate God from the direct operation of his Spirit in the affairs of men—much less in the affairs of his Kingdom.

To be "filled with the Spirit" is essential to being in conscious contact and operation with the indwelling Spirit; and hence the baptism of the Spirit means extraordinary endowment or power of the Spirit for service. We have only to so live and "ask" for it as to get it (Luke 11:13); and there is not a preacher, or layman, or church, that can not be "filled with the Spirit," and so be made capable of accomplishing all the work of God designed in his Kingdom. The gifts of the Spirit are merely for the asking, that is, prayer which (aites) craves for the power of the Holy Ghost. The word "ask" here means craves, and the clear mind and pure heart that thus "asks" will get the Spirit in illumination, power and boldness, irresistible and overwhelming, just as at Pentecost or Caesarea.

This is the lost asset of the Baptists and of other evangelical Christians. We have learning, wealth, organization and religion, but few have the Holy Ghost. Many are afflicted with the pride of churchianity, or denominational ambition, who only theoretically know that "there be a Holy Spirit," and God is only blessing our great work to the extent of prayer and the Holy Spirit in the few who have these graces in operation. The Baptists everywhere full of the Holy Spirit would take the world. Our unenlisted churches would have a new vision and fall into line; and our mighty force at work, full of the Spirit, would turn the world upside down.

We need a revival of the Holy Spirit in order (1) to see our duty, and (2) having seen it, to do our duty. The minds and hearts of thousands of unenlisted Baptists are now full of ignorance, selfishness, worldliness. Many of our preachers and churches are full of salary and rally and methods of attraction. The theater, the dance hall, the card table, the novel, and entertainment are parallel with, if not paramount to, the Sunday service, the Sunday School, and the prayer meeting. Millions are squandered on self, and fun, and avarice. The Sabbath is desecrated by almost all. Private or family prayer is a lost art. Few, if any, love religious conversation. All this would get out of the Baptist heart full of the Holy Spirit, and with the fullness of the Spirit would come abundance of conversions, missions, charity and liberality. Oh! for a revival of the Holy Spirit! Oh, that I had more of the Holy Ghost! God fill the Baptists and all the Christian world with the Holy Spirit! We would then get together and possess the earth.

CHATTANOOGA CONVENTION.

It is a matter of keenest disappointment and regret that J. Harry Tyler of Baltimore, the zealous chairman of the Executive Committee, is quite sick in a Baltimore hospital, and will not be able to attend the Chattanooga Convention. His heart was thoroughly enlisted in this enterprise and he was looking forward to his attendance upon this great meeting of his brethren as one of the most happy events of his life. In the face of this inexpressible disappointment there comes from his sick room a message of submission and cheer. Let there be general prayer throughout our borders that the great physician will administer healing to this prince of laymen.

The executive committee has requested Hon. Joshua Levering to serve as acting chairman, and he has already entered upon his duties with zest and ability.

We have two more Sundays before this meeting, and we must utilize them to the best advantage in urging the claims of the Convention; will not every pastor who sees this notice call the attention of his men to some of the more vital features of the program and make a strong appeal to them to attend? After all, we must look more to our pastors than to any other agency for the success of any religious enterprise, and it is hoped that the churches will not neglect to provide for the expenses of their pastors. Men's Bible classes in many cases are to send representatives.

May I again urge the importance of sending the registration fee of \$1 and of providing for your entertainment in advance? There is bound to be a great rush on the opening day; it will prove a great convenience both to you and the committee to arrange these details ahead.

Write either J. T. Henderson or E. E. George, care Y. M. C. A. Building, Chattanooga, regarding these matters.

The religious press, as well as every other denominational agency, seems to be doing its utmost to promote the success of this great gathering.

Interest has reached a high pitch, and the committee confidently expects a record-breaking attendance of representative laymen. Let importunate prayer and zealous work continue to be the order of the day.

J. T. HENDERSON,
General Secretary.

GREETINGS FROM OLD KENTUCKY.

Here comes a word of greeting to the many friends in "Sunny Tennessee." I am located for the present on "The Climax of the Cumberlands"—a temporary "exile" in the very heart of the Kentucky mountains. One of the largest coal-mining plants in the world is being operated here. It will soon have an annual capacity of 6,000,000 tons, and will require about 10,000 people.

The situation here presents an object-lesson in both Home and State missions. For truly we have here a "miniature melting pot." People from almost every land and clime can be found in the camps and mines, and still they come. It is the writer's privilege, through the kindness of the State Mission Board of Kentucky, to come in touch with hundreds of them every month, and to tell them the message of redeeming love. In all the camps the interest and attendance are both very gratifying, and, for the most part, they have a profound respect for all that is worth while in things religious.

Jenkins has been on the map only a little more than a year, and yet it numbers its people by the thousands, and is planning soon to be the central section of a series of camps in which there will be at least 10,000 people.

I sometimes wonder if this is only a sample of what will take place in many sections of the South as soon as the Panama Canal is completed, and the tides of the world's commerce and immigration touch our southern shores? They are coming in increasing thousands every year, and already their faces are turned toward the sunny South.

Shall we greet these incoming people, many of them from the lands of Socrates, Plato, Cicero, and the Caesars, with a genuine Christian welcome, or shall we regard them merely as foreigners and unworthy of our notice?

Jenkins, Ky.

I find it hard to do without the dear old Baptist and Reflector, as I have been a constant reader of it ever since 1872, and a subscriber for 25 years. Wishing you a prosperous New Year.

MRS. W. H. TATE.
Toone, Tenn.

ANTI-SALOON LEAGUE CONVENTION.

On Jan. 27-28 we shall hold our State Convention in this city. The meeting is held at the same time that the Masonic Grand Lodge of Tennessee meets, and the railroads grant a rate of three cents per mile, plus 25 cents, for round trip. All friends who desire to attend our Convention can secure this rate.

It is our desire to make this State Convention one of the most interesting and helpful meetings the Tennessee Anti-Saloon League has ever held. There will be important questions to consider and decide with reference to the future policy of our organization. As you know, the Legislature will be in session at that time, and no doubt there will be legislation pending in which the friends of our organization will be vitally interested. We extend to you a special invitation to attend this Convention. We are especially anxious to have the largest attendance of pastors that we have ever had at one of our State Conventions. We desire to have representatives as far as possible from all churches, Sunday schools, and other religious organizations that are willing to co-operate with the Anti-Saloon League. Will you not see to it that your community is well represented at this Convention?

The war against the liquor traffic is primarily a battle of the Christian moral forces against their most seductive enemy, the legalized liquor traffic. In this war the battle now being fought is one of law enforcement. If we are to succeed in this engagement and to triumph, the Christian moral forces, under the leadership of the pastors of the churches, must continue to press this battle and not allow the settlement of the liquor question to be left entirely to political parties and political leaders.

The Tennessee Anti-Saloon League must do her part in the larger work of the national organization. We mention two important fields of activity: First, national legislation. By this means we seek to protect dry territory from inter-State shipment of liquor and also to discontinue the practice, on the part of the Federal Government, of collecting a federal tax in territory where the sale of alcoholic liquors is prohibited by State laws. The other is the Abstinence Department of the League. We should undertake not only to destroy the liquor traffic, but to educate the present and future generations to abstain from the use of intoxicating liquors. Remember the dates—January 27-28.

W. R. HAMILTON, Supt.

I write this to correct what I think is a wrong impression in regard to the death of Rev. Burton A. Hall. I have in my possession a letter written by him to me on the 6th day of January, 1913, from Yuma, Arizona, stating that he had gone from Casa Grande to Yuma to assist the Baptist pastor at Yuma in a meeting, and only was able to preach four sermons and broke down, and had to give up the work, and was going back to Casa Grande on the 7th. He says his doctor told him that he ought to be able for regular work in one or two years. From the recent date of his letter to me I hardly think the report of his death is correct. At least I hope it is not. The fruits of his labors here in Dayton last fall are plainly to be seen now. About 380 conversions was the result in the four weeks he was here.

WILLIAM WHITLOCK.

Dayton, Tenn.

(We saw a notice of the death of Brother Hall in one of our exchanges, and have since seen another notice of it. We should be very glad to learn that it was a mistake. Can some one inform us?—Ed.)

BURTON A. HALL NOT DEAD.

It was rumored in Chattanooga a few days ago that Bro. Hall had died suddenly at Tucson, Ariz., and I wrote to ascertain the facts. By return mail I received a letter written by Evangelist Hall, stating that he was not well by any means, but was improving and hoped to be able to return to Tennessee soon and hold some meetings. This letter was dated Jan. 6, and I am quite sure that he is still living. Let his friends pray for his speedy recovery.

W. N. ROSE.

Dunlap, Tenn.

I went to Piney Flats last Saturday and preached at 11 a. m. Drove over to Chiquipin Grove Baptist Church to assist in funeral of Brother Ross Hedges, who was converted in one of my meetings at Bluff City while I was pastor there. Bro. W. H. Hicks is their beloved pastor. He is greatly loved by his church, and he is bringing things to pass. Would be glad to locate near the middle of the State. Can correspond with some pastorless churches. My health is not very good on the mountain. R. F. SWIFT.
Johnson City, Tenn.

New Year's greeting to the editor and all the great Baptist and Reflector family. It has been almost eight years since my doctor said I would have to leave my home State with a sick family and come West. God has graciously blessed us in our Western home, has restored my family to health, given me a place to labor all the time, and wonderfully blessed my labors. I was missionary on one field in Central Texas for five years, and I am now missionary in North Texas for the third year. A word to my many friends in Ebenezer and William Carey Associations, where I gave the best years of my life and witnessed over a thousand professions of faith and baptized over seven hundred converts. I have a great desire sometime, if it is the Lord's will, to visit that field and once more tell the story of Jesus and His love. I greatly desire to make this the best year of my life in His service. Pray for me.

R. A. FITZGERALD.

Denton, Texas.

We want the paper to come every week, for its visits will be like a message from home. Many other ties will be severed by our leaving the State. God has led me here and I will be happy in doing what He wants me to do. May the Lord bless you in your labor of love for civic righteousness in the State of Tennessee, as well as your labors for the principles of Baptists as believed by our fathers, and as I trust shall be believed by our children. You are doing your part to make it possible for the succeeding generation to know and believe Baptist principles as they really are. You have been a true and helpful friend to me in many ways. I shall always feel grateful to you for the kindness you have shown personally as well as the courtesy you have shown through your paper. But you have a great mother and a great father, and you have made a worthy son. May the Lord bless you.

G. H. CRUTCHER.

Shreveport, La.

A seventeen-days' meeting at Cedar Creek church, conducted by Rev. John Hazelwood of Dayton, Tenn., has just closed. God greatly blessed our church and community through the untiring efforts of this faithful servant, who preaches the Word with power from above, and great simplicity, thereby attracting great crowds. The meeting resulted in 21 conversions and five renewals, and the church was reunited in the bonds of Christian fellowship and love. There were seven additions to the church; others may follow. The interest continued until the last, there being three conversions at the final service, and if the meeting had continued there would probably have been more.

Brother Hazelwood was obliged to leave to fill another engagement. We bid him God-speed in the great work he is doing, and recommend him to any church, for surely the Lord is with him.

MRS. J. S. CURRIER.

Russellville, Tenn.

Married, at the Watertown Baptist Church, Jan. 15, at 4:30 p. m., Mr. William C. Tinsley, of Nashville, Tenn., and Miss Gladys Young, of Watertown. The great overflow of the church building bespoke the popularity of the bride. At 5 p. m. they took the train for Nashville, their future home. May many blessings attend them.

J. B. MOODY.

Watertown, Tenn.

Any one holding a minute of the New Salem Baptist Association will please take the minute, run down the membership column to New Home Church, and add 55, and in the column for baptism, add 13.

W. A. BROWN, Church Clerk.

Boma, Tenn.

I received the dishes you sent me as a premium, and am well pleased with them. Wishing you a happy and a prosperous New Year, I am,

MRS. G. R. WALTERS.

Balleton, Tenn.

I love the Baptist and Reflector, and do not feel like I could get along without it. The Lord's blessings on the entire Baptist and Reflector family.

W. C. RENFRO.

Crab Orchard, Tenn.

—Lord Kelvin, who died in 1907, was in his day, England's greatest scientist. When asked what he considered the greatest discovery he ever made, he answered: "My greatest discovery is that Christ Jesus came into the world to save sinners, of whom I am chief." And it was,

PASTORS' CONFERENCE.

NASHVILLE.

Third—Pastor Lemons preached on "Religious In-difference and Its Remedy," and "Who Is to Blame for Sin?" Fine congregations. Largest congregation at the evening hour that we have had in many months. One addition by letter. A meeting for men will be conducted every Sunday afternoon at 3 o'clock at the church auditorium.

Seventh—Pastor Wright preached on "In the Inner Circle with Christ," and "Be Sure You are Right." Fine congregations and good interest. One reclaimed.

Edgefield—Pastor Lunsford preached on "A Bird's-eye View of Genesis," and "The Beautiful Life." Large congregations. Three additions.

North Edgefield—The pastor preached on "Saving Religion Spiritual in Its Nature," and "Looking for God." 200 in S. S. Will soon have ten rooms ready for the S. S. Dr. M. B. Adams of Frankfort, Ky., will preach for us next Sunday morning. The B. Y. P. U. is increasing in interest.

Immanuel—Pastor Weaver preached on "Knowing the Love of God," and "The Covenants of God." One received for baptism; eight received since last report. Outlook good.

Howell Memorial—Pastor Cox preached on "The Anointing at Bethany," and "Birthrights and Potage." Good S. S. Splendid congregations. One addition by letter.

Lockeland—Pastor Skinner preached on "How to be a Blessing," and "Mighty to Save." Two additions. Preached at the Florence Crittenden Home in afternoon. Two conversions. Best S. S. in history of church. Fine B. Y. P. U. Great day.

Grace—Pastor Creasman preached on "The Foundation of the Church," and "Dictating to Jesus." 150 in S. S. Best audience in several months. One addition. Great day.

Pastor Woodcock preached first anniversary sermon at the morning hour. Total contributions of the church have been \$1,000; last year they were \$600. One received by letter. 83 in Sunday School. Good B. Y. P. U.

South Side—Pastor Savell preached on "A Passport to Heaven," and "Studying Law." One received since last report. Sunday, the 12th, was the fifth anniversary of the church, when a birthday offering was made amounting to \$410.50. Sunday, the 19th, was an unusually good day. Largest attendance at S. S. for twelve months. Attendance at B. Y. P. U. and preaching service quite large.

Belmont—Pastor M. E. Ward preached. 119 in S. S. 35 in B. Y. P. U. One by baptism; one baptized. Splendid day.

Grand View—Pastor Upton preached on "True Friendship," and "The Secret of a Contented Life." Good B. Y. P. U.

Eastland—Pastor W. T. Ward preached on "Gideon's Band," and "Sin No More." Had 5 additions by letter. Splendid S. S. and B. Y. P. U.

Rust Memorial—Pastor A. I. Foster. We are having a great meeting. Rev. T. J. Ratcliff is preaching each day and night, and the meetings will continue this week. Sixty-three have been added to the church, and there is still great interest. We have our house crowded and many turned away. 107 in S. S.

Centennial—Pastor Bell preached on "Come and See," and "The Vision of the Man." 119 in S. S. Welcome service at 3 p. m., and it was a delightful occasion to the new pastor. We thank them all.

Christiana—Pastor Poe preached at both hours to good congregations.

Mt. Olivet—Brother Fitzpatrick preached on "Stumbling." Good service. On Thursday Brother Fitzpatrick, assisted by Brother Chenault, the M. E. preacher at Leeville, conducted the funeral of Prof. J. R. E. Darden.

Calvary—Pastor Lhikous preached on "What I Do Thou Knowest Not Now, but Thou Shalt Know Hereafter," and on "Our Refuge." A good day. 70 in S. S.

New Bethel—Pastor Bragg preached to fine audiences. One reclaimed. 64 in S. S. We are looking forward for great things.

CHATTANOOGA.

Chamberlain Ave.—Pastor Edwards preached on "The Teaching Service of the Church," and "Temptation." 96 in S. S. Good congregations.

East Lake—Pastor O'Bryant preached at both services. Large congregations. One received by letter. Twenty forward for prayer. 120 in S. S.

St. Elmo—Will D. Upshaw of Atlanta preached in the morning. Pastor Vesey preached at night on

"Sin and the Remedy." Good services. 220 in S. S. East Chattanooga—Preaching at both hours. In the morning by Rev. Joe Delzell to the Junior Order of American Mechanics, upon its principles; at night by Rev. J. G. Sprouse on "Borne of Four." Fine service. One by letter. One baptized. Great day. Large congregations. 151 in S. S.

Highland Park—Pastor preached on "The Gain of Godliness," and "Paradise Regained." Splendid congregations. 205 in S. S.

Central—Pastor Grace preached the first of a series on "The Soul's Discoveries," based on the opening chapters of Genesis. At night the subject was "Digging Out the Old Wells." Fine congregations and large S. S. One approved for baptism.

Tabernacle—Pastor Fort preached in the morning on "Locating Jesus." Will D. Upshaw preached at night. Great congregations. 376 in S. S. Six additions.

First—Pastor Massee preached on "The Making of a Preacher of Power," and "The Man in the Midst." 368 in S. S. One addition.

Ridgedale—Pastor Richardson preached his fifth sermon in a series on the Book of Daniel, special subject, "The Den of Lions;" night subject "Some of Our National Dangers." Excellent congregations. 118 in S. S. At the close of the Sunday school the pastor made an earnest appeal to the unsaved, and much interest was manifested.

Avondale—Pastor Sprague preached at both services to good congregations. One saved. 180 in S. S.

Rossville—Pastor preached at both hours on Ps. 133, and Rom. 15:4. Good interest. Good S. S.

The Second Annual Sunday School Institute, comprising the schools of Chattanooga and suburbs, was held in the Central Baptist Church last week under the direction of Secretary Hudgins, assisted by Brethren Leavell and Cullom, and also Miss Annie Williams. Splendid attendance. Number graduated in the normal course.

Rockwood—Pastor Chunn preached on "The Good Soldier," and at night preached his farewell sermon to a crowded house. He has accepted a call to the Monterey and Livingston churches, and will move on the field next week. The church here has the largest S. S. it has had for a number of years, and a splendid B. Y. P. U.

KNOXVILLE.

First—Pastor Taylor preached on "Yearning After God," and "Following Christ." 331 in S. S.; one baptized; four received by letter.

Deaderick Ave.—Dr. Henning preached in the morning on "Taking It Easy." L. P. Leavell preached in the evening on "Finding Your Bible." 554 in S. S. 54 in Lawrence Ave. Mission; 42 in Dale Ave. Mission.

Broadway—Pastor Risner preached on "The Synagogue and the House," sermon to physicians of Knoxville. Night subject, "The Key to Every Situation." 475 in S. S.; one for baptism; two by letter. Every aisle packed with chairs.

Bell Ave.—Pastor Mahoney preached on "The Church that Could not Observe the Lord's Supper," and "A Study of Your Case." 633 in S. S.; one for baptism; one received by letter; splendid men's meeting at 6 p. m.

South Knoxville—Pastor Bolin preached on "Where is Thy Brother?" and "Three Men." 296 in S. S. Began a meeting. Dr. Perryman of Norfolk, Va., is doing the preaching.

Lonsdale—Rev. S. J. Parks preached in the morning on "Christ in All Things." Bro. W. D. Hudgins preached at night on "Every Man in His Place." 259 in S. S. Pastor resigned to take the work in Florida, to which he has been called. Will leave about Feb. 15th.

Euclid Ave.—Pastor Green preached on "Evidences of True Conversion," and "Pots of Sin." 121 in S. S. Good day.

River View—Pastor Hurst preached on "Steadfastness," and "Some Attributes of God." 76 in S. S. Very fine services.

Fountain City—W. D. Hudgins spoke on Sunday School work in the morning. Pastor Davis preached at night on "What Jesus Has Given Us." 100 in S. School.

Oakwood—Pastor Edens preached on "The Blessings of Obedience," and "The Slave of a Cruel Master." 202 in S. S.

Immanuel—Pastor Jones preached on "God's Benefits," and "What Man Lost in the Fall." 185 in S. S. One received by letter. 100 in Mission. Good day.

Gillespie Ave.—Pastor Webster preached on "How to Treat Our Enemies," and "The Devil in Division."

123 in S. S. Good congregations.

Lincoln Park—Pastor Pedigo preached on "Pure and Undeified Religion," and "The Meeting of Opposite Characters in Judgment." 98 in S. S. Good interest.

Third Creek—Pastor DeLauney preached on "All Things Are Yours," and "Quench Not the Spirit." 126 in S. S. Good B. Y. P. U.

Bearden—Pastor Shippe preached on "What We Are Now and What We Shall Be Hereafter," and "The Three I Am's of Jesus." 128 in S. S.

Island Home—Pastor Dance preached on "Encouraged for the Battle," and "Parable of the Virgins." 300 in S. S. Glorious day.

Beaumont—Pastor Webb preached on "The Memorial Ordinance," and "The Sin Against the Holy Ghost." 169 in S. S.; one received by letter.

Mountain View—Rev. E. H. Yankee preached on "The House of Prayer," and "The Wages of Sin and the Gift of God." 230 in S. S. Two received by letter. Twenty professions of faith approved.

Grove City—Pastor King preached on "The Guiding Word," and "God's Fireman." 98 in S. S.

Calvary—Pastor Cate preached on "Go and Tell John," and "The Uplifted Christ." 108 in S. S. One received by letter. One received for baptism.

Brethren Hudgins and Leavell and Miss Williams are conducting a Training School for Teachers in the First church. Splendid interest.

MEMPHIS.

Binghamton—We had with us at the morning hour Dr. T. W. Ayers of Hwang-Hein, North China, who talked to us about Medical Missions. Pastor Davis preached in the evening on "Encouragements to Strive." Good services and large crowds.

First—Pastor Boone preached at both hours. Six additions. Good day.

Bellevue—Pastor H. P. Hurt preached at both hours. Four received by letter.

Union Avenue—Pastor E. L. Watson preached at both hours to good audiences. One addition. Splendid B. Y. P. U.

Boulevard—Sixty-eight in Sunday School. One approved for baptism. Good attendance at both services. R. Burk, pastor.

Seventh St.—Pastor Strother preached. One addition by letter. 157 in Sunday School.

Temple—Pastor Bearden preached. 203 in S. S. Calvary—Preaching by Elder M. W. DeLoach. 69 in Sunday School.

McLemore Ave.—Pastor Thompson preached. Fine audiences. One for prayer.

Rowan—Pastor O. A. Utley preached at 11 a. m. and 7:30 p. m. Morning subject, "The Mission of the Church." At night from the subject, "Why I Am a Baptist." One baptized at evening hour. Good day. Bought a new piano.

La Belle Place—Pastor D. A. Ellis preached at both hours. 292 in S. S. Good day.

Central—Pastor preached morning and night. One received by letter. One for baptism. Several for prayer at night.

Dr. T. S. Potts conducted a very tender service, introducing the new pastor, Rev. Ben Cox.

Binghamton—Pastor Roswell Davis preached in morning on "Christ Precious to the Believer;" evening, "The Gospel a Power."

HARRIMAN.

Brother R. L. Motley preached at both hours. Two splendid sermons. He will remain a few days for a Missionary Institute. 236 in S. S.

SWEETWATER.

Pastor J. H. Sharp preached on "Keeping the Step," and "Report of the Spies." 312 in S. S.

ETOWAH.

Every thing moving along nicely. Largest S. S. in history of church, 303 present. Largest Sunday morning congregation in history of church. Four additions. Pastor Singleton preached on Ps. 139:23-24, and Ps. 139:7.

We had good services at Macedonia Saturday and Sunday. The pastor preached Saturday on "Our Call to Service;" Sunday on "Some Things That Help to Make Men and Women of Strong Character." The pastor accepted the unanimous call of the church to be pastor for another year. We have had a very prosperous year. We are hoping for a better year's work this year. The pastor is very anxious for an increase along all lines. L. A. HURST.

Carthage, Tenn.

MISSION DIRECTORY.

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

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

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

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

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

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

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

III.

A JOURNEY THROUGH PALESTINE.

Conducted by Rev. Jesse Lyman Hurlbut, D.D.

On our way across the Plain of Sharon, by the Jerusalem road, we must pause to see at least one of the old towns of the plain. We will take our stand on a housetop in ancient Lydda, where the map sets down the number 5, and look off—as those branching lines indicate—westward across the town.

Position 5. Lydda, the Old Testament Lod.

Coming up here on the flat roof of a Lydda man's home is really almost the only way to get an idea of this

old, old town; a person down in one of the crooked streets before us sees nothing but bare walls of whitewashed stone, often without a single window to break the monotony. From this higher point we can look over those dazzling white walls and see that they enclose courtyards, some pleasant with green shrubbery, some with tall feathery, date palms rooted within the privacy of their enclosure. The houses stand at every sort of angle to each other, and crooked lanes wind in and out, around and between them. You could rent one of those houses for ten dollars a year. A few roofs slant and are covered with tiles; some roofs are rounding; most of them are flat like the one on which we stand.

Lydda has a past out of all proportion to its present in point of importance. If an existence for literally thousands of years entitles a place to respect, then we should look with veneration at the place before us. Turn the pages of the Bible to First Chronicles, 8:12, and to Ezra, 2:33, and Nehemiah 11:35, and you will find its records. The town here (they used to call it "Lod") was built by the Benjaminites before the exile, though beyond



their territorial limits, and they occupied it again after the exile. What new interest we have now in those few words in the Bible! They take us back to living realities, to people planning and working right here on this ground, and to the great home-coming that Ezra speaks of. Hearts were happy then as they are at home-comings today.

Still more vivid and real are the people who were here at Lydda almost nineteen hundred years ago, shortly after the crucifixion. You remember how Peter came down here to meet a number of fellow-Christians. In some home-practically just like these he healed Aeneas of a long and wearisome sickness (Acts 9:32-34). On housetops just like these the neighbors of Aeneas sat after supper, while sunset lights faded from this same sky, talking it over and talking of the Master in whose name the wonderful and joyful thing had been accomplished.

That one tall church, standing now head-and-shoulders above the little white houses, belongs to Greek Catholics, who have rebuilt it within recent years. They hold its ground sacred because it was the burial place of St. George, the saint of so many picturesque legends, the slayer of the storied dragon, the great soul not only revered by Syrian Christians, but honored by England herself, as the special patron of King George's realm.

That still taller yellowish stone tower near the church, with a balcony encircling its summit, is the minaret of a Moslem mosque. The muezzin of the mosque climbs five times every day to that balcony and chants aloud to Lydda townfolk, the official calls to prayer.

Every mile of the way, as we go on from Lydda toward Jerusalem, is full of interest—if it is not the sight of some storied ground, it is the sight of other people traveling over the same road and traveling in almost the same

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ways that were practiced in Jesus' time, in David's time, yes—away back in the times of Abraham and his emigration into Canaan. We will pause for a moment beside the highway just out of Lydda to see an oriental family of this twentieth century, taking a journey of their own. (See where position 6 is marked on the map).

Position 6. Syrian Travelers near Lydda.

The father of this Syrian family, picturesque in his long woolen robes and white cotton turban, has halted his two camels for a moment in the sunny highway. His wife and three children ride on one patient beast. A couple of jolly looking boys, in long, belted robes, tend the second animal. The mother has pulled a cloth veil over her face, but the young folks are free to gaze at us strangers as much as they please. Those boys have probably been taught by some sheik to read and write in Arabic and they know by heart whole chapters of their Mohammedan Bible, the Koran, but of the great world outside their home district here in Syria they guess as little as they do of the geography of Mars and the moon. The little girls have most likely never been to school at all, but home lessons in cooking and sewing will make them ready to be married by the time they are twelve or fourteen.

Joseph must have been somewhere about the same age as these boys when he was sold to the Ishmaelite traders, and carried off to Egypt (Gen. 37:28). One of the most frequented of the ancient caravan routes through Syria to Egypt connects with this road only a short distance from where we stand. Joseph must have seen palm trees growing alongside the way, much as we see them now. The Ishmaelites' camels plodded along in the sunshine as these animals do, the extra long strides of their muscular legs making up for the leisureliness of their jolting movement.

And after that epoch-making journey of Joseph, how many other caravans have come and gone over this same palm-dotted plain! How many armies have marched along this very same road that we see at our feet, the old, old highway to Jerusalem! The Egyptian troops of Shishak marched along here on their way to ransack the Hebrew temple up in Jerusalem (I. Kings 14:25-26). Fierce-bearded Assyrian generals, commanding Sennacherib's troops, rode along here in their heavy two-wheeled chariots, during the terrible campaign against the lowland settlements and the "fenced cities of Judah" (II. Kings 18:13-17). The Greek troops of Alexander the Great marched along here. In the fall of the year 70, after the Roman troops of Titus had besieged Jerusalem, storming and starving the city into submission, it must have been along this very road that Roman victors carried the spoils of the Temple down to ships waiting at Jaffa.

To see for yourself the ancient town as it is today, and the historic highway, use stereographs entitled (5)

"Lydda, the Old Testament Lod" and (6) "Syrian travelers near Lydda."

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 you can get distinct, conscious experiences of being in these places. Six stereographs, \$1. Less than six stereographs in one order, 20 cents each. The twenty-six stereographs for three months are \$4.33. The hundred stereographs for the year, in a cloth-bound, gold-lettered case, with a guide book by Dr. Hurlbut, of 220 pages (containing full descriptions of each place), and a series of seven patent locating maps are \$18.75, scarcely more than an economical tourist spends for two days on an actual trip. Mahogany-aluminum stereoscope, \$1.15. Express charges will be prepaid. Send orders to the Baptist and Reflector.

Thomas L. Masson, editor of Life, New York: "What I like about this stereograph system is that it accomplishes most of the purposes of a trip abroad, without any of the discomforts of travel. It is a great thing to have on tap at all times such wonderful stereographs as you have gathered together. One can so easily put a girdle round the world in forty minutes. The best test, too, is that they constantly grow in interest. As an aid to courses of reading I regard them as indispensable. Particularly is this so in the study of the Bible."

MRS. JOHN DREW BETTER.

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

HOW ARE YOUR NERVES?

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Resolutions adopted by the W. M. U. Society of Binghamton Baptist Church:

Whereas Bro. C. H. Bell has served as pastor for three years,

Therefore, be it resolved, That we express to Bro. Bell and wife our love and deep appreciation for their valuable services while laboring among us. They have our prayers and good wishes for their success in other fields of usefulness.

Resolved, That a copy be sent to the Baptist and Reflector, and a copy be placed on minutes of the Society.

MRS. J. C. SAILORS,

MRS. MARIA HARLOW,
Committee.

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.

"With good will doing service, as to the Lord and not unto man."—Eph. 6:7.

"One woman with a belief is worth ten women with only interest."

"We live not to ourselves; our work is life."

A LETTER FROM OUR FIELD WORKER.

May I thank the W. M. U. of Tennessee for giving me the privilege of going to the Training School? I am to have the pleasure of being the first to go on our Memorial Scholarship. Will leave for Louisville the last of January and will stay until the first of April. Although I will be out of the State for the two months, will still be thoroughly interested in our work here. It will be a pleasure to assist through correspondence while away. My address will be 334 East Broadway, Louisville, Ky.

These two months in our Woman's Missionary Union Training School will give me an opportunity to attend the lectures at the Seminary on the Bible and on Comparative Religion and Missions, and to enter into the practical mission work in connection with our school. Another great privilege we have in the school is the personal acquaintance of our future missionaries. The girls I was in school with three years ago are now in Mexico, Brazil, China, Cuba and many working in the homeland.

To be associated with forty girls who have really surrendered their lives to their Master is a glorious privilege. We have in the school but two girls from Tennessee—Miss Randall of Chattanooga, and Miss Maxwell of Halls. Are there not others who should be there? Any girl can enter who has a high school education, good health, not under twenty years old, and not more than thirty-two, who have purposed in their hearts to make His service first and who want to be trained to be efficient servants at home or abroad.

Your field worker has felt keenly the need of this training, and now is so grateful for this opportunity.

MARY NORTHINGTON.

Miss Mary may rest assured that the love and good wishes of our Baptist women and girls follow her. Be sure and bring that radiant smile back with you.—Ed.

MRS. McLURE TELLS ABOUT THE NEW SETTLEMENT HOUSE.

"Oh, Lillie, come on and let's go see that house what the new folks is paintin' and paperin'." "All right," said Lillie, "the paper in one room is awful pretty, 'cause I seen it t'other day." Down the street tripped the two children, and hand in hand presented themselves at the doorway of 512 East Madison Street, where the Settlement work of the Baptist Woman's Missionary Union Training School was soon to begin. "Teacher," they called, "what's you folks going to do here?" "You must come next Friday and see," said the lady, "for we are going to have lots of good times here

all the winter. Come on Friday afternoon and hear a good musical program, get some ice cream and then play games." "Is that the thing them teachers what come to our house told us about?" "Yes," came the reply, and quick as a flash Lillie blurted out, "Say teacher, what do it cost?" "You can come to this entertainment free," said the worker. "Gee, but we'll be there," they said, and off they scampered to tell the children for blocks around, about the Settlement where they could go and play games and have ice cream "just free." And well they spread the news, for all day on Friday there were curious faces peering in and many passers by stopping to read the notices of the opening of the Settlement House at 3 p. m. on Friday, October 25.

For an hour before the doors were open, the sidewalk was crowded with children, and they pressed close against the door—their grimy faces and dirty hands leaving their impress on the glass, which a moment before had been spotless. How long it seemed to wait. At last they saw signs of the opening of that door—"There comes the 'Head Lady,'" shouted a boy, and in a moment the door swung wide. In came that dirty, ill kept, merry restless lot of children, whom the Master came to earth to save. From miserable homes where dirt and shiftlessness are the key words and where cold and hunger are seldom banished, they came into the Settlement House where there was cleanliness and brightness and cheer and where simple furnishings give a home-like atmosphere. The entire Training School was there and these young women gave themselves up to the pleasure of the youngsters, while groups of grown people wandered through the five rooms running back of the chapel.

What a happy time the children had! They sang, ate, and played games until they were rather confused, for when invited to come to Sunday school on the following Sabbath, one little boy asked, "Is yer goin to have ice cream every Sunday?" In spite of the fact that no ice cream was promised, the Sunday school opened with forty children. Jewish children came that Sunday afternoon, but as soon as the singing began these children marched out, the older girl saying, "Mother told us not to stay if you taught about Jesus." It is hoped that such children will be reached by the clubs and other forms of activity at the Settlement House during the week. The house is open every day during the week, some of the students of the Training School or the Principal or Miss Leachman, the city missionary, being there. A branch station of the free public library has been placed in the Settlement, and this is open from three to five every afternoon, and two nights in the week from seven to nine. On Tuesday night there is a free clinic when a physician comes for consultation by the people of the neighborhood. He is assisted by a trained nurse, now a student in the Training School, and should a patient need special attention during the week, this nurse will visit the home.

On Tuesday night a girls' club, formed of working girls, meets for gymnastics, sewing, reading, or cooking, as they elect. On Wednesday afternoon, one of the students gives music lessons for the nominal sum of five cents a lesson, if the applicant belongs to one of the clubs. Great merriment was occasioned in Training School circles, when a little girl who had taken one lesson did not return for the second lesson, saying she "didn't get her nickel's worth in the first lesson."

Wednesday night, an energetic and interesting young man from one of the churches, has begun a Boys' Brigade, which is very attractive to the boys of the neighborhood, and which we hope will gain a hold on the "gang" in that vicinity. A club for boys over fifteen meets on Thursday nights under the direction of one of the theological students from the Seminary. These boys have gymnastics, games and stories. Mr. Barnes, recently a Home Board missionary in Cuba, is Superintendent of the Sunday school, and another theological student has a class of boys. The Settlement is fortunate in having such manly men to take charge of the difficult work of reaching the boys during the week and at the Sunday school.

On Saturday afternoons, the Settlement is vibrant with life and interest, for in one part of the building twenty little tots assemble for a story hour, and a happy time they have, making doll wagons of spool boxes, whose wheels are the paper stoppers of milk bottles, or making dolls of clothes pins, or hearing fascinating stories from their enthusiastic teachers. In separate rooms are two groups of Camp Fire girls, numbering respectively fifteen and twenty-five. This new organization which takes the place with the girls of America that the Boy Scout movement has with the boys, utilizes the thought of the girls, keeping the Camp Fire burning to keep the hearthstone bright and attractive. Under the guise of "Home Craft" the girls are taught cooking and sewing, hygiene, etc., winning honors in the Camp Fire as the tasks are completed, thus weaving a bit of romance about homely duties so often distasteful to girls. The law of the Camp Fire is:

"Seek beauty.
Give service.
Pursue knowledge.
Be trustworthy.
Hold on to health.
Glorify work.
Be happy."

The costume of the Indian maiden, beautiful camp fire songs, pass words and signs, all make appeal to girls at the time when girlhood of high and low degree is dreaming dreams and the two Camps at the Training School Settlement are most enthusiastic. Indeed, plans are now on foot for the forming of another group for the Jewish girls who will not come on Saturday. At a meeting of the "Montezuma" group recently, a part of the girls were learning the Camp Fire songs, while others were learning to cook creamed potatoes, each taking her turn at both cooking and singing, with fairly good results in both. One girl was heard to say to another: "We have this kind of potatoes at home sometimes, but we don't call 'em creamed potatoes, we call 'em smashed potatoes."

Miss Emma Leachman, city missionary, and a member of the Training School faculty, has her office at the Settlement House, and here the mothers who have known and loved her for years may come in and have a cozy, warm room, where they may be quiet for a time, and talk with this friend who heartens and cheers them so. Miss Leachman keeps the clothing that the Baptist ladies of Louisville, and all over the State, send her for the poor, and if those applying for help are able to do so, they may pay five or ten cents a garment for this clothing; otherwise, it is given them. She will soon open a mothers' club, a great boon to those women, whose existence is so barren and drear.

With over forty children in the Sunday school, thirty-five in the Camp Fire groups, twenty-five at the story

EFFECT OF ONE BOTTLE.

Crandall, Tex.—"After my last spell of sickness," writes Mrs. Belle Teal of this city, "I remained very ill, and stayed in bed for eight weeks. I couldn't get up, all this time, and though my doctor came to see me every day, he didn't do me any good. I had taken but one bottle of Cardui, when I was up, going everywhere, and soon I was doing all my housework." Cardui helps when other medicines have failed, because it contains ingredients not found in any other medicine. Pure, safe, reliable, gentle-acting—Cardui is the ideal medicinal tonic for weak, sick women. Try it.

hour, and from fifteen to eighteen in the Boys' Brigade, and Boys' Club, a half dozen music pupils, some patients at the clinic, and those who frequent the library, as well as the women who come to Miss Leachman's office and club, many lives and homes are being touched and opportunities for service are endless. There is a constant effort on the part of the workers to show the neighborly spirit, which is the source of the Settlement idea, and already there is a feeling that no mistake was made when, at Oklahoma City, the Woman's Missionary Union agreed that the Training School should open a Settlement.

With the permission of the Union, the initial expenses for renting, furnishing and renovating the house were taken from the interest on the Training School endowment fund, and it is hoped that most of the current expenses can be met from the same source. But to begin such a work properly, to make a centre that will be an object lesson in every way, in a dark environment, is always more expensive than can be foreseen. So many opportunities for far-reaching results present themselves, if we can furnish a little extra money—that if any Baptist friends have the impulse to give us help, it will be most gratefully received, and will enlarge our work immensely. One friend who became interested in the Camp Fire girls, generously furnished means to buy the materials for their costumes. Another made a liberal donation towards the work in the Boys' Club—and others have shown from time to time a deep personal interest in this first distinct Settlement Work in the city, under Baptist auspices. We are trusting to this new movement reaching the hearts of our Baptist people, that by their visits, their prayers and their material gifts, they may express their appreciation of the practical work of our Training School, their endorsement of the Woman's Missionary Union, and their sympathetic interest in building up a new lighthouse in the dark places of this city.—Maude Reynolds McClure.

CORRECT YOUR STOMACH.

Bodi-Tone gives the Stomach new strength and vitality, and it converts food into the pure blood elements which the body needs. It stops the bloating distress after eating, nausea, etc., by making the Stomach well. Thin persons gain flesh, strength and energy, for the blood becomes filled with vital elements, which were lost by the Stomach's weakness. You can try a dollar box without a penny. See offer on last page.

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EXCUSES.

"I pray thee have me excused from reading the Baptist and Reflector." Why?

1. "I haven't time to read it." Then you ought to take time to do so. You ought to cultivate yourself along religious lines. You need to know about our denominational work in the State and elsewhere. The Baptist and Reflector gives you this information as nothing else does. You have time for other things. Why not take time to read your denominational paper? It will not take very long. An hour or two a week will be sufficient. Or, if you cannot give more time to it, you can scan its pages in half an hour. If you haven't enough time during the week, it will make good Sunday afternoon reading. As a matter of fact, many of our subscribers make it a point to read it at that time.

2. "I am getting so many other papers that I cannot afford to take it." But you ought not to be getting so many other papers to the exclusion of your own State paper. If you can take only one paper, that ought to be a religious paper, a Baptist paper, and your State Baptist paper. If you can take other papers, do so. The more the better, within limits. But certainly you ought not to load yourself up on other papers, such, for instance, as daily papers and secular papers of all kinds, and not have your denominational paper in your home. You should not cultivate yourself simply along secular lines, but should cultivate yourself along religious lines and along Baptist lines. You cannot afford to take it. You cannot afford not to take it.

3. "I am not able to take it." But you take other papers. You take a daily paper, perhaps two of them. You take one or two county papers. Why could you not take your denominational paper? Besides, you spend much more money for luxuries than the paper would cost—for instance, for tobacco, perhaps. Some men, some Baptists, will spend three, four, five, ten, twenty times as much for tobacco during the year as the Baptist and Reflector would cost them. Why not leave off some

of the tobacco and take on a little more religious literature?

4. "It is too high." Did you ever stop to think how high? It is only four cents a week, or, really, a little less than four cents—less than two postage stamps a week, less each week than one street-car fare one way. That is not very high, is it? And then did you ever stop to think how much you get for the four cents a week? You get reading matter—leaving out all advertisements—which, if put in book form, would be equivalent to ten books of 300 pages each, and which would cost you from \$10 to \$15. And it is good reading, too; important reading for a religious man, for a Baptist, and especially for a Baptist in Tennessee, giving information which he ought to know and which he cannot afford to do without. Remember, too, that everything has gone up in the last twenty years except the price of the Baptist and Reflector. We have kept the price of that the same, though we may say candidly we have found it hard to do so.

5. "I don't like to see advertisements in religious papers." Why not? Advertisements are only in accordance with the law of supply and demand. Here is a man who has something to sell. Here is another man somewhere else who needs something of that kind. Why should not the paper be the medium through which the man who has something to sell may reach the man who wants to buy? Besides, as a matter of business, the paper is compelled to have the revenue which comes from the advertisements in order to be able to live at all. It ought not to be so. It ought to receive a sufficient income from subscriptions to enable it to live without having to depend upon advertisements at all. But the cold fact is that it does not.

6. "I don't object to advertisements in general in the paper, but I object to some in particular." As announced on page eight, our advertising is in the hands of the Religious Press Advertising Syndicate of Clinton, S. C. At the head of the Syndicate is a Presbyterian minister, whom we have always found to be a high-toned Christian gentleman. Associated with him is his brother, who was a practicing physician, and is also a Christian gentleman. Under their direction the Syndicate proposes to secure and publish only such advertisements as may be proper. If any of our readers deem any advertisement to be improper, we should be glad to have them write to us about the matter, and we will put them in correspondence with the Syndicate.

7. "The Bible is good enough for me." Well, it goes without saying that the Bible is good enough for any one. The Bible is good literature. In fact, it is the best literature in the world. Nothing can equal it. It is also a good Baptist book. But it tells about what Baptists did many years ago. The canon of the Bible was closed nearly 2,000 years ago. Since that time a great many things have happened in the world, and a great many things have happened along Baptist lines. And they are still happening, happening all around us every week. Ought you not to know about them?

8. "The paper is not stopped when the time is out." No, and very few of our readers want it stopped. Nearly all of them are permanent subscribers. Some of them have been getting it for many years and expect to continue taking it as long as they live, and would not like it if we were to stop their paper. They would say, "I am honest. I pay my debts. If the Baptist and Reflector had just waited until I sold my cotton, or my wheat, or my berries, or my hogs," as the case might be, "I would have paid all I owe and would have renewed for another year. But if they want to stop the paper, they can just let it stay stopped." As a matter of business, it is necessary for us to adopt a uniform policy—that is to say, we must stop everybody's paper when the time is out or stop nobody's paper when the time is out, unless we receive notice to do so. And so, as most of our subscribers are permanent and

want the paper continued to them, we have adopted the policy, along with all religious papers, of presuming subscribers to be permanent until we receive notice to the contrary. If, however, any one wishes his paper stopped, all he has to do is to drop us a card and request us to discontinue it when his time is out, and it will be done. If he is behind with his subscription, he ought, when ordering the paper discontinued, to send the amount which he would be due up to that time.

9. "The Baptist and Reflector has too much in it about temperance." We may say that we have absolutely no apologies to make to anybody, anywhere, for anything we have ever said or done in the temperance cause. At the same time, though, we hope that there will not be need to say as much along this line in the future as there has been in the past. We now have temperance laws on our statute books of the State, and they are there to stay. These laws forbid the sale of intoxicating liquors anywhere in the State. All that is needed now is that they shall be enforced. Having had some part in the enactment of these laws, the editor felt that others could look to their enforcement, and for this reason he resigned the Presidency of the Anti-Saloon League in order to devote himself more exclusively to Baptist affairs.

CHRISTIAN EDUCATION.

We call special attention to the article on another page by Dr. Rufus W. Weaver with reference to the "Educational Commission and the Baptist Churches of Tennessee." It will give much food for thought. By way of emphasis we should like to say a few words with regard to the matter.

1. "We must educate, we must educate, or we must perish." This is emphatically true of Baptists. A fundamental principle of Baptists is Individualism. That means the doctrine of the privilege and responsibility of the individual. And that means that the individual, to use the privileges placed before him and to meet the responsibilities resting upon him, must be developed to the utmost capacity possible. The theory of Roman Catholicism is that power begins at the top with the Pope and comes down through cardinal, archbishop, bishop and priest to the individual. The theory of Baptists is that power begins with the individual and goes up—or down—to the officials, who take their authority from the individuals and not the individuals from them. In accordance with their theory, the Roman Catholics believe in keeping people in ignorance in order that they may keep them in subjection. In accordance with their theory, the Baptists believe that the individual must be regenerated, consecrated, educated. And so we repeat that as Baptists "we must educate or we must perish."

2. Baptists believe not simply in the education of the individual. They believe that education ought to be Christian education, an education not simply of the mind and of the body, but of the soul as well. Horace wrote, "Sana in sano corpore mens," "A sound mind in a sound body." And that is all right that far. But Baptists would write it, "Sanae in sano corpore mens et anima," "A sound mind and a sound soul in a sound body." The development of the individual ought to be a symmetrical development. To develop simply his body and not his mind and his soul is to make of him a John L. Sullivan. To develop his body and mind and not his soul is to make of him a Robert G. Ingersoll. To develop body, mind and soul is to make of him a William J. Bryan. In order to this highest development along Christian lines it ought to be, and, in fact, must be, under Christian influence.

3. But more than that, Baptists believe that education ought to be not simply along Christian lines, but it ought to be along Baptist lines; not simply under Christian influence, but under Baptist influence, under the direction of Baptist teachers, in a Baptist atmosphere, and with a Baptist color given

to the character. This Baptists must believe if they believe in Baptist principles at all. Otherwise we may as well dismiss our Baptist schools, disband our Baptist churches, discontinue our Baptist papers, and allow our Baptist principles to perish.

We felt that these general observations would be appropriate in connection with the report of the Educational Commission. We make them as the foundation for two or three other remarks:

1. As the report says, the State is everywhere seeking to bring the education of the youth under its control, and thus secularize education. For this reason, Baptists, and for that matter all other denominations, must now fight for education under their own control. And in doing so they are fighting for their very life.

2. We believe that those schools in Tennessee which are recognized as Baptist schools, and which appeal to Baptists especially for their support, both in the way of money and of students, ought to be under denominational control, so as to make them thoroughly and forever Baptist.

3. We believe that there ought to be one Educational Secretary in the State representing all of our Baptist schools along financial lines. The multiplicity of agencies adds expense and brings confusion to the minds of the Baptists of the State. The amount asked for by the Commission, \$5,000, to be used during the next year in an educational campaign, so as to bring the Baptists of the State up to the point of being ready for a greater campaign, is none too large, and in fact, is quite modest. We hope that it will readily be given, and we believe it will be money well spent. After years of talk we are now getting down to business in our educational work in Tennessee. We trust that the work may be carried on in a business-like way to its complete success.

MRS. FIXEN VS. THE BIBLE.

Mrs. Laura G. Fixen, business manager of the Working Woman's Home of Chicago, is quoted as saying recently:

"A woman cannot be a conscientious Christian and a suffragist also, because of man's monopoly of the Bible and religion. We cannot accept the Bible as a divine inspiration, because it features the male sex in everything almost to the exclusion of the female. Man has usurped almost everything in religion as well as everything else.

"In the Bible that we know, God is represented as a man; Christ as a man, the apostles as men and the angels in heaven as men, and in it women are commanded to obey their husbands. Suffragists cannot accept the Bible literally as a divine inspiration. We must see that it was written by men at a time when women were their chattels. The position given women in the Bible has kept them from their rights as the equals of men. The Bible needs revision, it is not up-to-date."

This suggests several things:

1. It is to the Bible and the Christ of the Bible that women owe their present advanced position in Christian lands. One has only to compare the position of women in these lands with that of women in Mohammedan, Confucian, Buddhist or other heathen lands to realize this fact. Does Mrs. Fixen think it would be right to kick down the ladder on which she has climbed? Is it good policy for a person to saw off the limb between herself and the tree?

2. If Mrs. Fixen thinks the Bible "needs revision," suppose she write a revision of it and submit it to the world for acceptance—or rejection.

3. It may be a question as to whether the Bible needs revision, or the ideas of Mrs. Fixen and those, if there be any others, who, like her, think that the Bible is not "up-to-date." When any one says that the Bible is "not up-to-date," it simply means that that person is not up to the standard of the Bible.

4. This does not mean that we think the Bible is opposed to women suffrage. If we thought so, then we say unhesitatingly that we should stand by

the Bible and be against woman suffrage. And so would thousands and millions of other Christian men and women. Mr. Fixen does her cause a gross injustice when she seeks to make it appear that the Bible is opposed to it, or, to put it the other way, that it is opposed to the Bible.

THE KENYON BILL.

In the Commoner of Jan. 17, Mr. William J. Bryan said:

"A measure pending in Congress and giving to the States absolute power over the shipment of liquor is good and ought to be enacted into law. It is called the Kenyon-Sheppard bill and proceeds upon sound democratic theory. Long ago Mr. Bryan favored such a measure, and in The Commoner, April 22, 1910, he wrote an editorial, in which he said: 'Inter-state commerce is used to override State laws. What Democrat is willing to put himself on record against the proposition that the right of the people of a State to control the liquor traffic is more sacred than the right of liquor dealers to dispose of their product in dry territory and in violation of the law?' Mr. Bryan believes that Congress should pass a law recognizing the right of each State to prescribe the conditions upon which intoxicating liquors can be transported, sold and used within its borders. He also believes that the Federal Government should dissolve partnership with law-breakers and no longer issue licenses for the sale of liquor in communities where local laws prohibit its sale. If it is thought unconstitutional to discriminate, in the issue of licenses between different communities the same end can be reached by reducing the license to a nominal figure and requiring the applicant for a federal license to give written notice to the local authorities, and newspaper notice to the local public of his intention to apply for a license. Now let those who oppose these propositions meet them with arguments." This is pointedly said. The arguments are unanswerable.

RECENT EVENTS

Anyone wishing to correspond with Elder S. N. Fitzpatrick may reach him either at Lebanon, Tenn., 317 Sixth Avenue, N., or Senate Chamber, Nashville, Tenn.

The First Baptist Church, Spokane, Wash., has called Dr. Luther Little, of Seattle, Wash. Dr. Little was formerly pastor of the Baptist church at Brownsville.

Rev. W. J. Malone, of Fayetteville, was in Nashville last week. Besides being pastor of four churches, he is Circuit Court Clerk of Lincoln County, and was in the city on business connected with his court.

Evangelist T. O. Reese and Gospel Singer J. P. Scholfield, in addition to the Jacksonville and Tampa campaigns, will conduct meetings in Dade City and Live Oak, Fla. The Jacksonville campaign grows in power. Perhaps more interest has been manifested so far than at any campaign yet held.

Dr. Henry C. Risner, the popular pastor of the Broadway Baptist Church, Knoxville, is preaching a series of sermons for the art season. Large audiences are attending them. One of the sermons was to the lawyers of Knoxville on "How to Win Cases, or the Hope of a Second Trial." It made a profound impression. We hope to publish it soon.

It was with much regret that we learned of the recent death of Prof. J. R. E. Darden of Leeville. Prof. Darden was a man of much ability and of the highest character. He had for many years been a prominent and active member of the Mt. Olivet Church, near Leeville. We tender to his widow and a large circle of friends our deep sympathy.

* * *

Will some one please give us the address of Rev. L. Cubbins? He is now on our list at Earleyville, Tenn., R. R. 2. The paper addressed to him there, however, is returned to us by the postmaster for some reason which we do not understand. His time is marked to expire September 19, 1913. We should like to send the paper to him at least until the expiration of that time.

Rev. J. W. Mount has finally decided to accept the call to Vinton, La., extended to him sometime ago. His correspondents will please address him there.

Volume 1, Number 1, of the Baptist Visitor, comes to our desk. It is published at Lawrenceburg, Ky. Rev. S. M. McCarter is the editor. It is the organ of the Baptist Association.

The Examiner announces that Dr. W. J. Williamson, the popular pastor of the Third church, St. Louis, Mo., declines the call to the Calvary church, New York City, as we rather anticipated he would.

The many friends of Rev. J. W. Crow in this State will be glad to read his letter on page four. They will rejoice with us that Brother Crow is so happily situated in Kentucky, but, at the same time, will join us in wishing that he may sometime come back home, where we feel he belongs.

Rev. E. B. Booth, of Oliver Springs, was in Nashville last week in attendance upon the State Teachers' Institute. Besides being pastor of the Oliver Springs and one or two other churches, he is engaged in school work. He is one of the strongest preachers and most widely useful men in that section of the State.

We were glad to have a visit last week from Senator A. J. Fitzpatrick. He represents the senatorial district composed of Sumner, Trousdale, and Macon counties. He is one of the strongest temperance men in the Legislature, as might be expected from his being so good a Baptist. He is a brother of Rev. S. N. Fitzpatrick, Chaplain of the Senate.

We should be glad to have some one give us the address of Rev. J. L. Mason. His name is now on our list, at Smithville, Tenn. We have received a card from the postmaster, however, stating that his paper is not delivered, for the reason that he has "removed." His subscription does not expire until September 21, 1913, and we want to send the Baptist and Reflector to him at least until that time.

Dr. W. C. Golden, evangelist of the Home Mission Board, is in Arcadia, Fla., assisting in a meeting. We learn that they are having fine audiences. On Sunday night, Jan. 12, every seat in the auditorium and the Sunday school rooms was filled, and one hundred people were standing at the door. There were five additions on the night of Jan. 13. Brother J. D. Adecock is conducting the singing during the meeting.

The Gaston Avenue Baptist Church of Dallas, recently extended a call to Dr. H. A. Porter, of Louisville, as pastor. He visited Dallas and preached to large congregations at the church, but has not yet signified his acceptance of the call. The Baptist Standard says: "We never knew a church to show greater determination in securing a noble leader. Neither do we know a field of greater possibilities."

On last Sunday afternoon a service was held in the Centennial Baptist Church, this city, to welcome the new pastor, Rev. C. H. Bell. There was a large audience present. Rev. J. H. Wright, pastor of the Seventh Baptist Church, presided. Addresses were delivered by Dr. J. W. Gillon and J. J. Evans, Superintendent of the Sunday School. Brother Bell made a felicitous response. He starts his work at the Centennial Church auspiciously.

Prof. J. Henry Burnett, of Tennessee College, was at Hartsville with Pastor John T. Oakley last week, and while on his way to the depot returning, the skiff in which he was riding through the high waters around the town capsized and he was left struggling in the water. When finally rescued he was almost on the point of sinking. His many friends throughout the State will join us in rejoicing at his escape, though regretting that it was so narrow a one.

We learn on good authority that about two years ago Governor Hooper offered the position of Superintendent of Public Instruction of Tennessee to Prof. J. T. Henderson, but that he declined it on the ground that he was not eligible, inasmuch as he was a citizen of Virginia, and furthermore he would not consider it wise for him to accept were he a citizen of Tennessee. It seems, therefore, that there was some truth after all in the paragraph which we copied from the Word and Way last week, though it was rather belated.

The Home Page

THE VICTORY OF MARY CHRISTOPHER.

(A Story of Tomorrow.)

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

A WORD BEFORE.

Chapter 1.

An Interrupted Tea.

"Well, I wonder what next!" and Mary Christopher gave her umbrella an impatient snap as she stepped into the shade of the ivy-trellised veranda.

"A cup of tea, to be sure, and a quiet rest right here until dinner;" and, almost before she knew it, Mrs. Christopher was settling back into the cushions of an easy-chair and answering Amy Robert's sympathetic glance with, "Two lumps, please, and no milk."

Somehow, Arthur and Amy Roberts had a way of making rough places smooth. They had been the most popular young people in the church, and, after their marriage and Arthur's appointment as one of the stewards, they seemed to form a living link between the older and more conservative members and the fresh young life of the church. Their pleasant home was a favorite meeting-place for all sorts of official and—mostly—unofficial church committees. "It isn't because Roberts is so pious," one of the young men was saying to old Brother Saintly, "but he's so downright manly; religion with him is as natural as breathing." And Brother Saintly, who lived "in the heavenlies," replied, "Ah, my dear boy, Arthur has learned the secret of the Resurrection; what you call 'manliness' St. Paul calls 'the mind of Christ'; and that is why we older ones never tire of sitting in the quietness of that gentle home."

"I hope there is no trouble," said Amy, when the vexed lines in her visitor's face began to disappear under the influence of the fragrant Coonoor.

"Trouble? Trouble enough!" and Mrs. Christopher set her cup on the tray and began a vigorous fanning. "Weren't you at church yesterday morning?"

"Why, yes, of course, I was there," replied Amy, as she quietly refilled the emptied cup. "I am sure I would not have missed Mr. Randolph's sermon for a good deal; but what has that to do with any trouble?"

"Amy Roberts, do you mean to say that every Christian ought to give a tenth of his income to the work of the church, as Mr. Randolph said? I have never been so vexed in all my life, especially when John said this morning he thought we ought to begin tithing. I would like to know any one who regularly gives the tenth."

"Why, dear Mrs. Christopher, Arthur and I have done so ever since our marriage, and I know of others who tithe."

"Oh, it is all well enough for young married people, who have no children to clothe and educate, and who have no house rent to pay! Wait till you know what trouble means, and then you'll not talk so glibly about giving a tenth."

Amy was silent for a moment before saying, "You forget that our little home is not yet paid for, and

that Arthur was out of a position for nearly a year after the bank failed, and surely"—Amy's lips trembled and two tears fell softly upon the tea-towel she was hemming—"surely you cannot have forgotten my long sickness of last winter when little baby died."

"Forgive me, Amy, dear," and in a moment Mrs. Christopher's vexation was melted into a woman's tender sympathy. "I had no right to speak so hastily, but I confess that since yesterday I have been unbearable. What with the rent, and the children's schooling, and Elsie's music, and a dozen extra trifles every day, it is all I can do to make both ends meet as it is; and now to have our pastor talk of giving a tenth, it puts me out of all patience! Goodness knows we are giving all we can, but would he take the clothes from our backs and the food from our children? I was beginning to like Mr. Randolph, but this is out of all reason."

"I am sure our pastor spoke with great tenderness when he mentioned those in difficult circumstances, and he specially dwelt upon God's faithfulness to those who obey him."

"Well, if he did, I'm sure I did not hear him! Why he actually said we were robbing God by not paying a tenth of our salary into the work of the church! Do you call that tender?"

"Now, really," said Amy, with a mischievous glance, "did Mr. Randolph say that himself, or was he quoting from the Prophet Malachi?"

"Well, it amounts to the same thing; and, any way, I don't believe in preaching from those old Jewish prophets. We are not under the law, but under grace."

"Under grace!" and Amy looked up with a deep, holy light in her eyes; "surely, Mrs. Christopher, you do not mean that the coming of our dear Savior and his sacrifice upon the cross, and the gift of the blessed Comforter, are deserving of a less return on our part than that which the Old Testament law required of the Jews."

"Oh, Amy, you know I did not mean that! I truly love the Savior, but—Goodness me! here comes Mr. Randolph himself, and dear old Brother Saintly is with him. Let me slip out through the side entrance, for I am afraid I'll say something to hurt him, and I truly would not for the world."

"You do not know Mr. Randolph very well, or you would not fear that. I'm sure he will be glad to hear the worst you can say. Arthur says it is only selfish people who get their feelings wounded, and that a true pastor is always helped and never hurt when his people tell him what they really feel; so don't you stir a step!" and Amy shook a warning finger at Mrs. Christopher, as she turned to welcome the new arrivals.

(To be continued)

GOD IS LOVE.

"Who loved me and gave himself for me." Jesus, my Friend and Brother. Sometimes when I think of the sweet story of Jesus' love for poor sinners, it is different, and my soul leaps upward within me and I have a love-feast when none but God is near. How sweet to think that Jesus loves me and cares for sinners! Herein is love, not that we loved him, but he loved us and gave himself for us. That love reaches infinitely further than I can measure. Men love friends, but Jesus loves enemies. Jesus loved men when they lived in sins, detestable



For Coughs and Colds Is safe for Children Contains no Opiates

FOLEY'S HONEY and TAR Compound

filth, when they were slaves to obscene lusts, feeling the lusts of the flesh and of the mind. By nature, by practice, Jew and Gentile, high and low, all men everywhere are sinful sinners. Such was Paul, such was I, and such were you, my dear preachers, God-fearing brethren. Why did Jesus love such a one? Can you, can I, can the wisest tell? The question is too great for my poor mind. But there is something sweetly answers back: "Because it seems good in thy sight."

True God and fully understood in the fullness of amazing grace. The grace of love reigned before I lived, before the earth was spoken into existence. The wonderful work of redemption and of the great salvation of His chosen ones in Christ Jesus the Lord from sin was known unto God before the world began, and love and sympathy moved in that plan. And as a result of that love, Jesus came and lived and died, and, my text says, "gave himself for me." There is nothing indefinite about this wonderful love, this priceless gift to the children of men! He died, not for godly men, for those who would be good, for those who would endeavor to be good, but for the ungodly, for enemies, for slaves of sin. The beneficiaries of this love were haters of God and his attributes, haters of His love. There was absolutely no reason in men to cause the spotless Son of God to love them or die for them. Hence, I talk of salvation from sin being purely of grace. If men were worthy of being loved or saved, then the merit they possess, and not the pure grace of God, would figure in their deliverance from guilt. Another thing in this gracious love plan is the calling of the loved ones. That calling is according to grace given before the world began. Paul says "God called him by his grace." This calling is in no way based upon any virtue foreseen in the sinner, but it is purely of grace as any other part of the system which saves. Loving kindness draws men to the Father through the Son. That drawing is irresistible, of course, else it would not be a drawing at all. Men who are unmoved are not drawn, of course. Men are held captive, are dead in sins before love is put into their hearts. When that love is shed abroad the drawing begins and the captive in love willingly runs after the lover of men. This love sheds itself abroad in the hearts of men

and follows Him. Such hate their own lives; then they follow Him—Jesus. Such hate their, detest their, own filthy self-righteousness, see in Christ all and in all.

ELDER O. G. FRAZIER.

Cohutta, Ga., R. R. 1.

LUCK.

The word luck is used to express many ideas, but its misuse is in attributing to fate or destiny what rests with the individual. "Bad luck" and "just my luck" are expressions used to lay on some indefinite something blame that properly rests on the sufferer himself.

There are great unchangeable natural laws by which the physical, the economical and the moral worlds are governed. The person who observes these laws has good "luck" and the ones who disobey them has bad "luck." There is not some unseen something back of the scene handing out to one good fortune and to others bad; the individual chooses what he will be and what he will have, although it may be unconsciously, by putting himself in line with natural laws or by bumping against them.

Man is master of his own destiny and he but acknowledges his own weakness when he attributes to luck what comes from misconduct or bad management. The sample of treatment he gets from his fellows is as a rule of the kind he has given. The health he has is to a great extent a product of his environments and his care of himself. His success or his failure in his vocation is due to the observance of natural laws or the lack of observance of them. It is not luck but self that each of us is dependent upon for our success and happiness, for we are not dealing with chance but with law invincible and unchangeable.

Then for luck let us read law. Instead of hoping for ourselves good luck let us study nature's laws and obey them as far as possible. In the event of failure, place the responsibility where it belongs, on yourself, and make another effort, profiting by former mistakes.—Southern Agriculturist.

CONVALESCENCE

after pneumonia, typhoid fever and the grip is sometimes merely apparent, not real. To make it real and rapid there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

FROST PROOF CABBAGE PLANTS

GUARANTEED TO SATISFY CUSTOMERS
FROM THE ORIGINAL CABBAGE PLANT GROWERS



EARLY JERSEY WAKEFIELD, CHALMERS LARGEST, GOODENSON, AUGUSTA TRUCKER, SHORT STEMMED
The Earliest, The Earliest, A Little Later, Largest and Latest Cabbage

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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.

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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; 500 to 999, \$1.25 per thousand; 10,000 and over \$1.00 per thousand.

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

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.

Mission topic for January, 1913: "Home Mission Survey."

Chattanooga is enjoying a Sunday School Institute, and enjoying it very much.

The faculty consists of Mr. Hudgins, Mr. Entzminger, Dr. Beauchamp, Dr. Cullom, and the ever-charming Miss Annie L. Williams of Birmingham, Ala. I think myself she is the most attractive lady speaker I have ever had the pleasure of listening to.

These excellent teachers are at the Central church, Dr. Grace, pastor, and the Baptists of the whole city have had a time of great refreshing. It has grieved me much that I have been kept at home.

Next we shall have the Laymen's Convention, when the finest men of the South and North will be here. I hope sincerely not to lose that. They expect some 2,000 to attend.

CORRESPONDENCE.

Oh, yes. These bright, pretty days have brought me some letters to share with you. Read them carefully. I have received my last Calendars and I am hoping yours are in hand. Report immediately all you have failed to get them.

Nashville has ordered one of these Calendars for Mrs. C. F. Dillon, and I hope it has cheered her, in spite of the high water there.

Our old friend at Gallatin says: "It is a little late for a new year's offering, but it's 'better late than never.' I enclose \$2 for the Orphans' Home. I trust the Young South has enjoyed a happy Christmas and New Year."—Lena Smith.

It is just in time for the second check I have sent Mr. Stewart lately. Thanks for your faithful remembrance of us.

And here's another faithful crowd that never fails us. This comes from Sweetwater:

"I enclose a check for \$3.84 from the Primary classes of the First Baptist church, taught by Mrs. Bilderbach and Mrs. Love, for the last quarter. Please use part of it for Mrs. Medling's salary, and give the rest on the mission work as seems best. We send all good wishes to the Young South."—Mrs. M. C. Lowry.

Thank the children, please. Shall I give \$1.00 to Japan, and \$1.00 to China? \$1 to the Home Board and 84 cents to the State Board? Will that do? Your seed will fly abroad then over land and sea!

Stanton comes next: "Enclosed find \$4 from the Willing Workers. Give \$2 to Mrs. Medling and \$2 to the Orphans."—Louise Harris, Secretary.

Many thanks. We always expect your fine Band to remember us. God bless you all.

Englewood warms our hearts:

"Enclosed find \$4 for the Orphans' Home. May God's blessings go with it to the Home, the Young South, and the great cause generally during 1913."—Chestnutt Farm, N. C.

HAVE YOU A BAD LIVER?

Liver sufferers usually complain of a fullness at the right side, a sense of bloating, with a dull, heavy pain, and often a disagreeable pain in the shoulder joint. Skin is usually pale and yellow, with puffs beneath the eyes, tongue is coated and life is made miserable by headaches, bitter taste in the mouth, fever, restlessness, constipation, loss of appetite, etc. Bodi-Tone is very successful in removing these and other Liver symptoms because of its special action in this important organ. You can try a dollar box without a penny. See offer on last page.

This will help us and Mr. Stewart will rejoice. They are in the greatest need now, because some have failed to pay what they promised.

Hartsville gives us great pleasure: "I'm sending you

FIVE DOLLARS AND SEVENTY-FIVE CENTS

from the dear boys and girls in my Sunday school class, as a new year's gift to the Baby Cottage and Orphans' Home. May this year bring much joy and success to your great work."—(Miss) Geneva Carr.

Return our thanks to the class. Mr. Stewart will soon have it and be very glad and grateful, I am sure.

Niota sends the last now.

"Enclosed find

TEN DOLLARS.

We are starting on the new year and we find a little money in the Lord's treasury left over from the last year. We feel impressed to send this to the orphans by the way of the Young South. May the Lord bless this little offering, and abundantly bless you is our prayer."

And then this good man and his wife tell me not to sign their names.

I'm sorry always not to let the Young South circle know who gives so generously, but God knows.

We are so grateful to both, so thankful that they took the Young South route. May this year be full of happiness to them.

This has been a good month. Make February, that is prone to be dreary, as good.

Most fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

To Jan. 9, 1913.....	\$597 66
For Foreign Board—	
Primary class, Sweetwater (J.),	
Mrs. L.	1 00
Primary Class, Sweetwater,	
(China), Mrs. L.	1 00
Willing Workers, by L. H.,	
Stanton 2 00	
For Home Board—	
Primary Class, Sweetwater, Mrs.	
L. 1 00	
For State Board—	
Primary Class, Sweetwater, Mrs.	
L. 84	
For Calendar—	
Mrs. Dillon, Nashville 15	
For Orphans' Home—	
Lena Smith, Gallatin 2 00	
Willing Workers, Stanton, by	
L. H. 2 00	
Chestnutt Farms, N. C. 4 00	
Miss Geneva Carr, Hartsville.. 5 75	
No names, Niota 10 00	
Postage 05	
	\$627 45

From October 1, 1912:

For Foreign Board	\$62 62
" Home Board	19 00
" State Board	19 19
" W. M. U. Calendars	13 75
" Orphans' Home	123 86
" Ministerial Relief	3 50
" Ministerial Education	50
" Margaret Home	50
" Jewish Girl	2 50

Tired? Nervous? Go To Your Doctor

All run down, easily tired, thin, pale, nervous? And do not know what to take? Then go direct to your doctor. Ask his opinion of Ayer's non-alcoholic Sarsaparilla. No alcohol, no stimulation. A blood purifier, a nerve tonic, a strong alterative, an aid to digestion. Let your doctor decide.

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

" Training School	1 05
" Mountain School	1 00
" Foreign Journal	5 50
" Home Field	1 00
" Baptist Hospital	25
" Japanese Kindergarten ..	6 91
" Postage	50

\$261 83

BANISH THOSE UGLY PIMPLES

Skin Cleared in a Short Time by
Stuart's Calcium Wafers, the
Greatest Blood Purifier
Known.

Pimples, blotches, skin eruptions of all kinds are simply the impurities in the blood coming to the surface. All the external treatment in the world won't do a particle of good un-



Clean Your Back and Face of
Pimples.

less you purify the blood. And there's nothing so humiliating as a face that's all "broken out" and spotted.

Stuart's Calcium Wafers will clear the most obstinate complexion, because they go right into the blood and remove the cause of the trouble. The blood is cleansed of all impurities and foreign substances and these are quickly eliminated from the system. You'll notice a wonderful change in a few days—you will hardly know yourself in a week.

And Stuart's Calcium Wafers are absolutely harmless to any one. Their ingredients are just what a physician prescribes in most cases of skin eruptions and poor blood. These wafers are put up in a concentrated form, which makes them act quickly and thoroughly.

Begin taking Stuart's Calcium Wafers today and then look at yourself in the mirror in a few days, and find all those awful pimples, blackheads, acne, boils, liver spots, rash, eczema and that muddy complexion rapidly disappearing and your face cleared like the petal of a flower.

You can obtain Stuart's Calcium Wafers at any drug store at 50 cents and there is now no reason why anyone should be disfigured by pimples or any other skin eruption.

REV. E. G. VICK.

Inasmuch as the Lord in His wise providence has removed from our midst our beloved Brother Eben G. Vick, be it resolved,

First, That knowing Our Father makes no mistakes, we humbly bow in submission to His will.

Second, That we have lost a brother true and beloved; gentle of manner, kind, yet firm in his convictions, his counsel and presence will be much missed by us.

Third, That we are profoundly grateful for his stay among us. He ever exemplified the characteristics of a true man of God. His life has made a lasting impression upon us.

Fourth, That we, his brother pastors, extend to his wife, children and relatives our heartfelt sympathy, and pray that even in their grief they may realize that the Father's hand is in it all.

Fifth, That these resolutions be published in the Baptist and Reflector and the Baptist World, and that a copy be sent the family.

Passed by the Pastors' Conference Jan. 13, 1913.

R. M. INLOW,
WM. LUNSFORD,
A. I. FOSTER,
J. H. WRIGHT,

Committee.

A SON'S TRIBUTE TO HIS FATHER

Papa is dead. He passed peacefully away Saturday evening at 4 o'clock. He was buried at old Harmony at 3 o'clock yesterday evening. I had spent Christmas week with him, and left him slightly unwell, as I thought, on Dec. 28.

A telegram reached me at Chattanooga late Saturday evening. I came on the first train, but reached Harmony at 3:30, just as the large crowd was leaving the church. It was a matter of keen regret to me that I could not look on his face again, on which, they tell me, there rested a smile of perfect peace. When I kissed him good-by a week ago, he said, "Willie, if I do not see you again, I want you to meet me in heaven." I promised I would.

Others may write you some notice of his life. I felt that I wanted to write you as a personal friend, who loved him, and tell you of our loss.

His was a long life—he was 86 years old Nov. 22, 1912—but its great length was not the only remarkable thing about that life. It was filled with kind words and loving deeds, and permeated all through by a faith in God and his Word that was truly inspiring.

During all the years he had been a hard worker. His hands were hard and worn, but age nor care could not efface the kindly expression from a face that was lit up with the zeal of a noble soul.

He was a poor man, but I believe that no one who knew him, who saw his peaceful end, who witnessed the wealth of love and confidence bestowed upon him, but would count him rich.

To us, his six sons, who knew him best and loved him most, there could have been no richer legacy left than his good name. God help us to hand it down to our children unsullied.

The entire community will miss him, but the old home—those who are left in it—most of all. As I knelt last night at the family altar, which he erected when a young man, and about which he had never failed, in all the long years, to call his family together, I felt unworthy to lead the worship there. Mother, now 77, a widowed daughter with two children, and my youngest brother are all who are left of our once large family. Five of the sons are out in the world grappling with life's problems, trying to live true to the principles he taught us.

Knowing your kindly heart and friendly interest in us all, I beg your sympathy and your prayers.

Yours in grief,
W. D. POWELL.

Whiteville, Tenn.

CANCER—FREE TREATISE.

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

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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.

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AMONG THE BRETHREN**By Rev. Fleetwood Ball**

Corresponding Secretary W. D. Powell of Louisville, Ky., is at Battle Creek, Mich., for his health and is improving. He could not attend the Missionary Conference at Memphis on that account.

Gaston Avenue Church, Dallas, Tex., which has called Dr. H. A. Porter of Walnut Street Church, Louisville, recently had a visit from him and it is thought he will go West. He has not given his decision.

Rev. J. D. Allen has resigned as State Evangelist in Texas to accept the pastorate at Commerce, Tex.

Dr. W. J. Williamson of the Third Church, St. Louis, Mo., has declined the call to Calvary Church, New York City, succeeding Dr. Robert Stuart MacArthur. Good!

For years Dr. F. M. McConnell has been editing "The Questions Answered Department" of the Baptist Standard. The questions and answers have covered the very widest range of Bible and Doctrinal research. Dr. McConnell ought to refer to the files of the Standard and publish them in book form.

Rev. W. E. Thayer of the First Church, Laurens, S. C., has been called to the care of the South Main Street Church, Greenwood, S. C.

Rev. Carlile Courtenay of Columbia, S. C., has been chosen as assistant pastor to Dr. E. C. Dargan of Macon, Ga., and it is believed he will accept.

W. W. Gaines retires from the editorship of the B. Y. P. U. Department of the Christian Index, and is succeeded by F. L. Leavell, the new B. Y. P. U. Secretary. The Index loses its Gaines, but operates on the Leavell.

Rev. B. J. W. Graham, junior editor of the Christian Index, leaves March 4th for a trip to the Orient, with a party of eight and an experienced conductor. He and Dr. T. P. Bell remain as editors of the Index.

The First Church, Raleigh, N. C., is to be assisted in a revival early in April by Dr. W. L. Pickard of the First Church, Savannah, Ga. Dr. Thos. W. O'Kelley is the pastor.

C. R. Boone of the Tabernacle Church, Raleigh, N. C., will support Rev. G. P. Bostick of China as missionary. The remainder of the church supports Mrs. W. D. Bostick.

Editor Hight C. Moore of the Biblical Recorder is a versatile genius. Just now he is enriching his paper with an exposition of the New Hampshire Confession of Faith and a series of papers on "Old Testament Heroes." These superb papers are from his pen. They merit permanent preservation.

Dr. J. B. Searcy has been elected Chaplain of the Senate of the Arkansas Legislature at Little Rock. He has held this position before.

Dr. W. D. Nowlin, editor of the Baptist Witness, is being aided in a revival at his church in Lakeland, Fla., by Evangelist T. T. Martin of Blue Mountain, Miss., and Singer J. F. Scholfield. Great crowds are flocking to the services.

Vice President James T. Warren of Hall-Moody Institute, Martin, Tenn., and Miss Mattie Vincent of Winchester, Tenn., were recently married at her home, Dr. H. E. Waters officiating. We offer hearty congratulations.

It is announced that Rev. J. W. Beville has resigned as pastor at Johnson City, Ill., to become an evangelist of the Illinois State Mission Board.

Editor I. N. Penick of the Baptist Builder reads Rev. T. F. Moore of the Baptist Flag and this scribe a fatherly lecture because we have had the temerity to express a difference of opinion on matters, and advises us to "make up, throw a friendly kiss at each other, and get sweet." Take your own advice, Penick! About every other issue of your sprightly paper contains a salty reference to Bro. Moore or some of his crowd.

It seems that Dr. E. M. Poteat of Greenville, S. C., stirred a hornets' nest in his Founders' Day address in the Seminary on "The Life and Work of W. H. Whitsitt." The editor of Seminary Notes in the Recorder says: "His remarks were very untimely. They were apparently enjoyed by those who agreed or sympathized with them, but were most odious to those of the opposite view." He must have harped on 1641.

It is announced in the secular press that Rev. Allen Fort of Tabernacle Church, Chattanooga, Tenn., has been called to the care of Twenty-second and Walnut Street Church, Louisville, Ky. It would be a matter of regret should he leave Tennessee.

Dr. Geo. B. Eager of the Seminary at Louisville, Ky., has resigned the care of the church at New Castle, Ky.

Rev. W. R. White of Calvary Church, Newport-News, Va., is being aided in a meeting by Rev. C. A. Jenkins of Norfolk, Va.

The Baptist Chronicle of Alexandria, La., which is in the twenty-eighth year of its history, argues in a sensible editorial that the silly practice of sampling preachers with a view to the pastorate is a farce and hurtful to the churches.

Dr. S. H. Campbell of the Second Church, Little Rock, Ark., writes: "I have made 450 miles in a month with my new automobile, and with the exception of about 25 miles in which I took two of my old members who had been sick for a little fresh air, the rest has been made in doing my regular work as pastor. I have needed it a long time, and now that I have it I am determined to use it for the glory of God."

Dr. G. M. Savage, professor of philosophy and Bible in Union University, has joined the Woman's Equal Suffrage Club of Jackson, Tenn. We would heartily enjoy an explanation of the philosophy of that action.

The work at Royal Street Church, Jackson, Tenn., is taking on renewed prosperity under the pastoral care of Rev. Alvin L. Bates. The Sunday School is larger than it has been for years. Miss Mary Northington of Clarksville addressed the Woman's Missionary Union of the church last Tuesday afternoon.

Rev. Solomon L. Ginsburg, missionary to Brazil, preached for Dr. H. W. Virgin at the First Church, Jackson, Tenn., last Sunday. We are confident the Jacksonians heard things worth hearing.

The advertising given the first Baptist Laymen's Convention, to be held in Chattanooga Feb. 4-6, has been most artfully and skillfully done. And it is well, for the much-heralded Laymen's Movement pronounced the panacea for all the denomination's ills, badly needs resuscitation.

Corresponding Secretary Geo. H. Crutcher of Shreveport, La., is arranging to have Missionary R. P. Mahon of Mexico do some work in the interest of foreign missions in Louisiana in the near future. Will he be a collecting agent or a missionary?

I believe it is due me to write a letter occasionally to the Baptist and Reflector. And the first thing I shall mention is the extremely cold spell we had early this month, January, in which it dropped down to 32 degrees below zero on the first Sunday night after Christmas. However, it did not stop folks from coming to church that evening. I had a good attendance that night. This shows the spirituality of the Deertrail Baptists. Indeed, I can say that I never found a better people during the whole of my pastoral life, and I have served some excellent fields back East.

Notwithstanding the severe cold here in winter, the climate is the most healthful of any that I have ever found. Really I should never have left Virginia and accepted work here had it not been for the health of my little daughter, whom this climate has entirely cured, and now I am the proudest man in the Rocky Mountain State. But all praise and honor to Him who led me here.

There is a word of explanation respecting the Bureau of Information that it might be well for me to make in this letter, as I have some letters of inquiry from Baptist and Reflector readers. The object of such bureaus is not to make money. There are several such institutions in this country, and "the fees are so small that" (to use the words of a New England brother, acquainted with this kind of work) "there can not be anything in it." My fees are \$1 to a minister for entering his name on my list, and one per cent of the first year's salary, if he locates on any field that I inform him of, or introduce him to. I do not charge churches for information or introduction to a man. I positively have not made a cent out of it, yet I shall gladly serve by giving some of my time to this much-needed work.

Wish my many brethren back East a most pleasant and profitable year. I trust my friends will accept this as a belated New Year's greeting.

Your brother who has been exiled from the Southeast on account of the reasons above mentioned.

Deertrail, Col. H. S. ATKINS.

My work closed out at Piney Flats the second Sunday in this month. I began working at that point about two years ago with much opposition, but I preached on. Held two revival meetings inside of the two years. The last meeting, some months ago, resulted in the establishing of a Baptist church.

I find a great part of this mountain country is a mission field. One of the most needy fields I have found is at Shell Creek. At one time there was a Baptist church at Shell Creek, but the Campbellites have it now. My work for over a year has been among weak points. I held a meeting some six weeks ago seven miles from Shell Creek on Walnut Mountains and more than doubled their membership. They told me it had been over two years since a Baptist preacher had been on that mountain.

Oh, if our Baptist people would give more for State Missions, so good and strong Baptist preachers could be placed on these fields, it would not be very long until the country would all be covered with Baptists.

R. F. SWIFT.

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TENNESSEE COLLEGE NOTES.

CAROLINE FOYE FLANDERS.

An unusual treat is in store for Tennessee College and Murfreesboro lovers of art and literature. On the evening of January twentieth, at 8 P. M., Mrs. Carolyn Foye Flanders, one of America's leading platform artists, will appear at Tennessee College in a dramatic impersonation of Shakespeare's "A Midsummer Night's Dream."

Miss Frances K. Gooch, director of Elocution in Tennessee College and a personal friend of Mrs. Flanders, has the following to say of her:

"Mrs. Carolyn Foye Flanders of Boston, Mass., is one of the leading platform artists of today. It has been my pleasure to know her a number of years and hear her read many times. Three times I have heard her read "A Midsummer Night's Dream" and it is one of the most artistic interpretations of literature I have heard from platform or stage.

It has been my pleasure to hear all of the great interpreters of Shakespeare whom the stage presents today and I can truly say that Mrs. Flanders is excelled by none.

She has a charming personality, an excellent voice and a most unusual command of pantomime. She knows how to create the illusion of a stage full of characters and within the limits of a personality dainty and naive she is able to handle nineteen different characters of this drama without confusion of personalities.

Those who have once heard her reading of "A Midsummer Night's Dream" can never forget the joy and wonder of it."

ADDRESS ON SIDNEY LANIER.

Professor Edwin Mims, head of the English department of Vanderbilt University, will deliver an address on Sidney Lanier, February the third, the anniversary of Lanier's birthday. This address will be given under the auspices of the Lanier Literary Society of Tennessee College.

Professor Mims, who is widely known for his literary ability and love of Southern poets, has made an exhaustive study of Lanier's poetry and has also written a book on his life.

We look forward with great pleasure to the last week in January when Dr. S. P. Brooks, President of Baylor University, Waco, Texas, will be in Murfreesboro for one week.

President Brooks is one of the foremost educators of the South; while he makes no pretense to flights of eloquence and silvertongued oratory, he has the reputation of being one of the most forceful speakers in the South. No definite program has as yet been made for President Brooks' stay in Murfreesboro but we are eager to avail ourselves of every opportunity to hear him.

The first number of the Tennessee College Magazine has just come from the printer. The binding and style of the magazine have been changed and we are truly proud of its outward appearance as well as the contents. This number contains several interesting articles as well as clever stories and original poems.

It may be of interest to some to know that from this time on the magazine will be entirely under the control of the two literary societies. Though they have always had charge of the literary work, this is the first year that the College has felt that the Literary Societies were able to take entire charge of the finances as well.

One of the interesting features of the week was a lecture on the new Par-



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cels Post system by Professor W. E. Everett.

Briefly he detailed the advantages of Parcels Post, giving us a general idea of its work and a summary of the articles eligible to be sent through Parcels Post.

Immediately we racked our brains trying to think of something to send home so we could see if the new system worked.

Miss Emily H. Dutton, Professor of Greek and Latin in Tennessee College, has recently gone to Chicago University to do some further study preparatory to obtaining her Doctor's degree. Miss Dutton will resume her work in March, her classes having been provided for in her absence.

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.

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

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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.

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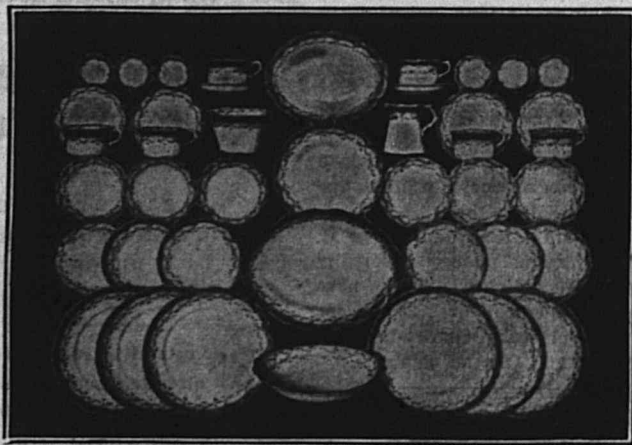
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BAPTIST AND REFLECTOR
Nashville, Tenn.

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EDINGTON—Death has entered our missionary society and claimed one of our most faithful members. On Nov. 24 the spirit of Anna Adella, wife of Rev. J. L. Edington, departed this life to wend its way to heaven. Sister Edington was a faithful member of the Baptist Church, a devoted wife and affectionate mother.

She was always ready for every good word and work; her ways were quiet and unassuming, and those who knew her best loved her most. It is with profound sorrow that we think of her death, but with sincere joy we look upon her life, and with endless faith that we believe her soul is basking in the sunlight of God.

Resolved, that we, the members of the Ladies' Missionary Society of the Trenton St. Baptist Church, of which Sister Edington was a devoted member, do express our deepest sympathy and prayers to the bereaved husband and children in the great loss which they have sustained, and recommend them to the grace of him who said, "Lo! I am with you always, even unto the end of the world." Be it further resolved, That a copy of these resolutions be spread on the minutes of this society, that a copy be sent to the Harriman Record, that a copy be sent to the Baptist and Reflector; also, that a copy be sent to the family.

MRS. A. F. MAHAN,

MRS. J. B. BODWELL,

MRS. J. F. CORMANY,

Committee.

BARRETT—Deacon Jas. A. Barrett was born in Smith County, Tenn., March 2, 1838. He professed faith in Christ and united with Macedonia Church October, 1859; there were 41 others baptized with him.

Bro. Barrett was twice married; first to Miss Martha Whitley about the same time he was baptized. Martha was the mother of two boys, the elder, W. A. Barrett, M. D., who preceded his father to paradise by several years. The other son is in Oklahoma and doing well. Bro. Barrett was married a second time to Miss Cornelia Smith, by whom he had six children. R. N. Barrett, D. D., was the oldest; he died in Waco, Texas, honored and beloved by all who knew him.

The other four boys live in Oklahoma and Texas, and are good, devoted Christians and church members. His daughter lives in East Tennessee, a devoted Christian woman.

Bro. Barrett was ordained deacon October, 1869, which office he filled with credit to himself and honor to the church. He was liberal in contributions, an example to the flock. He was mighty in the Scriptures, a good adviser, safe in counsel and always for church interests. He was a good citizen and officer in the county. He served a good while as justice of the peace and a term as representative of his county in the Legislature, making an acceptable and efficient officer. He passed to his rest the 26th of October, 1912, at the advanced age of 74 years, 7 months, 15 days. Long and useful was his life. He wrought well; his work is finished. He rests from his labors, and his work follows him.

We will miss him, but he will be remembered by the good he has done.

T. J. EASTES.

PISO'S REMEDY

Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.

FOR COUGHS AND COLDS

FRENCH—In remembrance of Sister Carrie Dalton French, who died March 6th, 1912. Born September 19, 1880; professed faith in Christ and joined the Piedmont Baptist Church at the age of 15; was married to Buford French October 22, 1901. She leaves a husband and five children to mourn their loss. Weep not, dear ones, for soon we will meet her again in the better land. Resolved that our church extend a helping hand to the husband and father, so that he may live and teach his children in a way that they will be an undivided family. Resolved further, that these resolutions be spread on our minutes and published in the Baptist and Reflector.

H. L. FRENCH,

J. T. BOWEN,

MRS. M. E. ATCHLEY,

Committee.

NAPPER—Brother Jim Napper was born June 26, 1844, and died November 26, 1912. He was 68 years and 5 months old. He professed a hope in Christ 25 years ago. We can truly say, a good man has died and is free from the pain and sorrow of this world of sin and disappointment. We feel sure that his spirit has gone to the God who gave it, to bask forever in his sweet presence, and that the body that was buried will be raised in the likeness of the glorious body of his redeemer in the morning of the resurrection. We commend the brothers and sister, together with the little orphan children, to the love and mercy of an all-wise God. The church has lost a good member, but we hope we all will meet again.

REUBEN GORDON,

Wartrace, Tenn.

M'DANIEL—God, in his all-wise providence, called from earth to heaven Brother John Milton McDaniel, who died the 8th of November, 1912, at his home in Rutherford, Tenn., aged 81 years 4 months and 14 days. Brother McDaniel had been in failing health for some time, and just a few days before he died he took his bed, never to get up again. He expressed his willingness to go if it was the Lord's will and told his family he was ready. Brother McDaniel professed religion and joined the First Baptist Church in Rutherford, Sept. 20, 1891, and lived an honorable, upright Christian life. Brother E. L. Watson of Memphis conducted the funeral services. He was buried in the Rutherford Cemetery, to await the resurrection of the body to live with Christ forever and forever. So ends the life of a good husband, father, and a noble citizen. Brother McDaniel is the first death in a family of eleven, wife and nine children, six boys and three girls. Weep not, dear ones, for you know where to find husband and father. So be ready when the time comes to meet your father and live with Jesus and loved ones forever and forever.

Resolved, That a copy be sent to the Baptist Builder and Baptist and Reflector for publication and spread upon the church book. Respectfully submitted, your committee,

S. LUMPKIN,

J. S. HOUSE,

W. P. ELROD,

SOLID GOLD

These two Kings make for selling seven 25c boxes "Merritt's" Best Tablets in 50 days.

One solid gold. Address: MERRITT Medicine Co., Room 50 Cincinnati, Ohio.

Smoke of Herbs Cures Catarrh

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

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

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

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmey antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and cannot reach all the affected parts.

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

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

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

CHURCH ROLL —AND— RECORD BOOK

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

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

Space for recording 1,316 names, showing when and how received, dismissed, etc. The pages are indexed with strong linen tabs, followed by 150 pages for recording church minutes. Size 8 1/2 x 11 inches, and handsomely bound in black cloth, with leather back and corners, with gold stamping.

Price, \$1.50 net—not prepaid.
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Twelve church letters of dismission free with this book.

BAPTIST AND REFLECTOR,
Nashville, Tenn.

TRUSS WEARERS

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



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THAT'S what a position with McCann's is worth to you. Most reliable terms and best profits. We have positions open now for the right men who are ambitious to have a business of their own. No matter where you live, write for our plan to start you in business. Free Course in salesmanship worth many dollars to any man. This advertisement will prove the foundation of your fortune if you answer it and take advantage of the opportunity it will bring you. For full particulars write to McCann & Co., Winona, Minn. Mention this paper.

WHEN CHANG PRAYED.

Chang Fang Uai would not be called a handsome man. He is minus his front teeth, is stoop-shouldered, deaf, halting in gait and speech. He is uneducated, and poorer than many Americans can sense. But there is a smile on his face and a gleam in his eye that at once arrests the beholder and makes him look twice.

This man learned the gospel when Miss Vaughan came to his village. She was accompanied by several of the women of a Bible Women's School which is under the management of some of the Chinese leaders of our field and is largely supported by our Chinese Christians.

Chang hung on the edge of the crowd of curious women and learned some new things that he could not get away from. And the more he pondered this "Jesus Doctrine" the more he believed it. His family and neighbors ridiculed and abused him for his faith. But a great peace had come to him, and "the heavenly light" that now filled his soul he wanted them to experience. So he began to pray for this.

To his mind it was important to get to the village various leaders who could more fully explain the teaching. He had no money, no name, no influence—not even a cart or barrow on which to bring foreign guests, even if they could spend the time to come. So he prayed, in faith, steadily, for a year.

He prayed that on a given date Miss Vaughan, with a band of Bible women, might return; also that "the foreign pastor" and several native evangelists might come. Without collusion, all came.

He prayed for a crowd of heathen to leave their spring plowing and dragging and sowing to come and listen. And they came.

No house or yard in the big market town was big enough to hold the crowd he wanted to see gathered; so he had prayed that a large "revival tent" might come; and it appeared at the proper time and was set up.

He could not furnish the tent with seats and convention accessories, and so he prayed for them. And the people of his and a neighboring village brought all that were needed and put them at his disposal—even foreign lamps for the evening sessions.

At the meetings it was soon realized that the preachers, because of the uncomfortable jam, would have to divide forces. So Miss Vaughan took the tent, which daily, from early till late, was packed with women and babies. Some Bible women taught others who thronged the yard of Chang's mother. We men talked to companies on the streets and to the constantly shifting throngs who came to the yards which were in friendliness loaned for our various headquarters.

Some results: There was a large company of women inquirers—some thirty. More than 3,000 men had heard the gospel, and the people themselves had provided the money for the expenses of the meetings.

After we left Chang was smitten with the need of a Christian school. He prayed for it and a teacher and got both.

Then his old mother, in answer to his prayer of faith, accepted Christ. A few months later his flaming zeal

brought to his village a second series of meetings, in which many of us were greatly blessed. It was remarked by many as a curious fact that just before and after each of these two series of meetings the weather was cold and windy and dusty. But later they learned that it was Chang who had especially prayed the Lord for the perfect weather that obtained during the meetings.

I have since baptized a number of those for whom Chang especially prayed. All his family are now Christians or inquirers and many outsiders are interested. Good days are ahead for that village and that region. And all because one humble man has tried to live up to his light he had.

Do not forget to pray for Chang.—Rev. Charles E. Scott, in Presbyterian Advance.

TOO MUCH INDIVIDUALISM.

Individualism is a most excellent thing, but it is possible for a people to have a surfeit of it. This is the case in our country. It is difficult to hold men together in a common cause. So much of their time and thought is given to their own business and to personal matters that little is left for community interest. Innate selfishness has grown to the extent that it is a great handicap to progress and public improvements.

The community means co-operation if it means anything. There is no advantage of having neighbors, in fact, they are distinct disadvantages, unless there is some co-operation. Twenty farmers can build the five miles of road to the town where it would be impossible for one of them to do it. Again, they can unite and have a school and a church. These are only a few illustrations of co-operation. There are dozens of other opportunities for united effort to achieve a common end.

Community life is superior to isolated life because of the mutual helpfulness of neighbors working together. Co-operation is the principle, however, on which the success of community life depends. A crossing of purposes brings unhappiness as well as poor results from a business standpoint. The only way for the neighborhood to be successful is for it to work as a unit. The individual must lose sight of personal interests for the good of the whole group. In the long run this will prove to be to the advantage of all. The time will come frequently when self-interest must give place to community interest, but the final results will always justify the sacrifice.—Southern Agriculturist.

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 DIARRHEA. 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.

48 BREEDS Fine pure bred chickens, ducks, geese and turkeys. Northern raised, hardy and very beautiful. Fowls, eggs and incubators at low prices. America's greatest poultry farm. Send for large, fine, Nineteenth Annual Poultry Book. R. F. NEUBERT, Box 650 MANKATO, MINN.

WANTED: A MAN OR 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 L. Bldg., Indianapolis, Indiana.

Household Economy

How to Have the Best Cough
Syrup and Save \$2, by
Making It at Home.

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

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

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

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

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

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

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

Whittemore's Shoe Polishes

FINEST QUALITY LARGEST VARIETY



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

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

"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.

VIOLIN FREE

This is a fine, handsome, clear toned, good sized Violin of highly polished, beautiful wood with ebony-finished pegs, finger board and tail piece, one silver string, three gut strings, long bow of white horse-hair, box of resin and Fine Self-Instruction Book.

Send us your name and address for 24 packages of Bluine to sell at 10 cents a package. When sold return our \$2.40 and we will send you this beautiful Violin and outfit just exactly as represented.

BLUINE MFG. CO.
618 Mill St., Concord Junction, Mass.

MORPHINE WHISKEY AND TO- BACCO Habits Cured

by new painless method. NO DEPOSIT OR FEE required until cure is effected. Endorsed by Governor and other State officials. Home or sanitarium treatment. Booklet free.

DR. POWER GRIBBLE, Supt.,
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You Look Prematurely Old

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

Old Folks

Young or Old

No matter whether you are a man or a woman, twenty years old or seventy, all you need do is send the coupon with your full name and address and it will be sent to you, without a penny from you. *Age is no barrier to health, and this offer is open to all Old People, as well as middle-aged and young men and women.* We want to send every elderly person a full-sized one dollar box of Bodi-Tone on twenty-five days trial, the same as we send it to the young and middle-aged, all at our own risk and expense, to prove how Bodi-Tone acts in ailments of the old as well as the young, to prove what it does for persons suffering from bodily weaknesses and ailments, whether from age or otherwise. *This trial offer is open to all men and women, freely, generously, without any age limit.* Thousands of persons, old and young, have sent for Bodi-Tone on trial, without paying a penny, and found it put new flesh on their bones, new vigor in their minds, new vim in their muscles, and new vitality into every vital function, and we want you to try it, to see if it will not do as much for you.

All you need do is to say "I Want to Try It" and a dollar box will be handed out to you.

It makes no difference who, where or what you are. Bodi-Tone takes all the risks, and asks no pay if it does not benefit. You don't need to write a long letter, don't need to fill out any tiresome blanks, don't need to send any money or stamps. We don't ask to know your ailments and you need not write a word about it. All troubles originate in the body, and Bodi-Tone sets the body right. All you need do is clip out the coupon, which says "I Want to Try Bodi-Tone," fill in your name and address, and we will send Bodi-Tone to you. This is how Bodi-Tone wants to be tried by old and young, this is how it wants to prove its curative powers. We are glad to send it to you without a penny, glad to give you a chance to try it, to learn about this medicine which has brought new health and vigor to so many sick, suffering and feeble persons, old and young, glad to show you how health can be created at all ages with the right medicine, made from the right ingredients. If Bodi-Tone benefits you as it has benefited thousands, pay us a dollar for it. If you are not satisfied, don't pay a penny. We won't ask for pay or dun you, for we leave it all to you. *Clip the coupon and send for it today.*

Bodi-Tone Does Just As Its Name Means

It cures disease by toning all the body, and we want to show you what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five tablets, enough for twenty-five days' use, and we send you the full box on trial so you can try this great remedy and learn what it is, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. Bodi-Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, when lack of vitality is found and felt, the tone of the entire physical body should be raised to the highest possible point, to make all the body help to cure and restore. This is the power which underlies all of Bodi-Tone's great work for the sick, this is the power it offers you to help you get new health and strength, new vigor and new vitality.

What Bodi-Tone Is

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such ingredients guarantee its merit.

Natural Curatives To Make Natural Health

When you use Bodi-Tone you know just what you are using, know it is pure and safe and know you are taking the right kind of medicine to provide real help for the body. It contains nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies nature intended to tone and cure the body when that power was given them. Thus, Iron gives life and energy to the blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the kidneys and dissolves rheumatic deposits, Gentian does invaluable work for the stomach and digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. *A remarkable combination that does wonderful work for the body's health.* Each one of its ingredients adds a needed element from nature to the body, for Bodi-Tone is altogether a natural remedy. Each has a certain work to do in the body and does it well, in a natural manner. They are

used in Bodi-Tone because of this ability. We claim no credit for discovering these valuable ingredients, each of which has a well deserved place in established medical science. We claim only the credit for our successful Bodi-Tone formula, which is our own discovery, for the way in which we have selected, proportioned and combined these great natural curatives, and for the health-making work which Bodi-Tone has so well proven its ability to perform in the body. The curative forces which Bodi-Tone so ably uses are the forces which have always existed in nature for the restoration of the body's health. Many are regularly prescribed by good physicians in combination with such drugs as each doctor may favor, for there are wide differences of opinion among doctors of various schools. The exact combination used in Bodi-Tone is what gives it the far-reaching and thorough curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users, cures which prove the difference between Bodi-Tone and common remedies, cures which have won the gratitude of thousands.

You Need Bodi-Tone To Set Your Body Right

If you are tired of continual doctoring and bad health, if you are wearied of feeling you cannot depend on your body to act right and do its full duty, you need Bodi-Tone right now, and this offer gives you a chance to try it without risking a penny. You need it to seek out your weak spots and make them stronger, to stop the leaks which have been draining your vitality, to make your organs capable of giving you the right measure of strength, vigor, energy and full-blooded comfort your body should have. If there is anything wrong in your body, if any organ is acting in a way which you realize and know is not right, send for Bodi-Tone on this trial offer and give it a chance to set you right. If you do not feel right, eat right, sleep right, weigh right, work right and think right, now and all the time, put Bodi-Tone in command of your body for twenty-five days. Let it marshal your bodily forces, let it line them up and work them into shape, until all are marching along straight, strong and harmoniously, in perfect time, tune and tone, for this is what Bodi-Tone is for and what it is doing for thousands. If the doctor's prescriptions and ordinary medicinal combinations have failed, let this scientific combination of special remedies show and prove what it can do for you. Its greatest triumphs have been among men and women who had chronic ailments, who had used patent medicines and had doctored with their local doctors and out-of-town specialists, all without lasting benefit. It is because of its great work in these cases that all chronic sufferers and persons with obstinate diseases are invited to try a dollar box of Bodi-Tone at our risk.

Why be a Slave To Bad Health?

Why remain in ill-health month after month, why allow your body to make you a slave to ills, humors, distress and discomforts, when it is so easy to procure a trial box of this home treatment which has restored thousands to vigorous health and glorious strength? Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering, when by filling in your name and address on the trial coupon and mailing it to us, you can get a full twenty-five days treatment of this great remedy which people everywhere are praising and talking about. It just costs a two-cent stamp, and you don't need to pay a single penny for the medicine unless Bodi-Tone benefits you. You have all to win and nothing to lose, no matter what your ailment may be, by thus trying it.

Thousands of Cures

of Rheumatism, Stomach Trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anaemia, Sleeplessness, LaGrippe, Pains, General Weakness and Nervous Break-down, have fully proven the power and great remedial value of Bodi-Tone in such disorders. Each one got a dollar box on trial, as we offer to you in this coupon.



Its history of success has proven beyond a shadow of doubt how the Bodi-Tone plan of *toning all the body* is a right plan that helps to cure these and other disorders, that it is a *real aid to nature*. Many who had for years been in poor health and had tried good doctors and most all of the prominent medicines, have found that one single box of Bodi-Tone did more good than all other treatments combined. It goes to the root in the body and cures because its work is rational and thorough, the only kind that makes cures permanent. Read the reports, showing how Bodi-Tone makes new health and strength, send for a box on trial at our risk and see if it will not prove the right thing for you.

Your Own Opinion Decides! When you use Bodi-Tone on this trial offer you take absolutely no obligations to pay one penny unless it satisfies, nor to buy any medicine at any time. We leave it all to you—your opinion decides it. You will know if you feel better, if you are stronger, more vigorous and active, if your limbs and back do not pain you, if your stomach or kidneys do not trouble you, if your heart or liver does not bother you. You will surely know if your organs are acting better than they did before using Bodi-Tone, and if health is returning. **IF YOU ARE NOT SURE, DON'T PAY.**

Did More for Him Than Three Specialists.

CARTERS, GA.—I have been diseased for the last fifteen years with what the doctors called Catarrh of the Head, or Systemic Catarrh. Some called it one thing and some another. I had pains all through my body, in my Bowels, Stomach and Back, and my Heart would flutter and beat and smother so it appeared that I could not live. I had Indigestion and Constipation, with blind spells. Everything I ate soured on my stomach before I would get through eating. It seemed that I could not stand it much longer. I tried all the doctors in my settlement and three specialists of Atlanta, Ga., and most of the patent medicines and drugs that I heard of, without any relief, until I got Bodi-Tone. By the time I had taken a treatment of Bodi-Tone I could eat anything I wanted, and there was not a pain in my body. Bodi-Tone has done more for me than all the doctors could do. I am seventy-five years old. My wife, who is in her seventy-fourth year, has also been greatly benefited by its use. J. F. PETTY.



Free From Pain at Eighty-One Years

GLEN ROSE, TEXAS.—I have been in poor health for thirty years, and at times it seemed I was afflicted with most every trouble flesh is heir to. I had Catarrh of the Head, Asthma, Stomach Trouble.

My Liver was bad and Kidneys and Bladder were deranged. At times I would lay in a cold sweat for hours with Bilious Colic. I suffered in this way until a year ago, when I saw the Bodi-Tone trial offer, sent for a box and began to take it. I am now in my eighty-first year, and have been altogether free from pain and any distress since I took the first few boxes. Every body speaks about how well I have been this year, and all realize the great good Bodi-Tone has been to me. MRS. E. RAMFIELD.



Doctor Said He Had Bright's Disease

DANA, IND.—I doctored for four years for Bowel, Stomach Trouble and Rheumatism and gradually grew worse. One doctor told me at last that I had Bright's Disease and could not be cured; then I went to a specialist at Indianapolis. He doctored me for a long time and finally told me to go to the Springs at Martinsville, Ind. I did so and stayed there for some time, but no cure. I commenced taking Bodi-Tone ten months ago and went to work four days after I commenced its use. I am well now and weigh 210 pounds, for I am a large-boned man. I believe that Bodi-Tone has been under the ground if I had not taken G. M. HILL.



A Girl's Case of Extreme Nervousness

LASCASSAS, TENN.—Bodi-Tone has helped me more than anything I have taken. Since using it I seem like a different girl entirely. So many people say "What have you been doing for yourself, you look so much better!" I couldn't do hardly anything before taking Bodi-Tone. Life was a worry and a dread, now it is worth living. I was so nervous I could hardly sleep at night. My head and back would jerk so we feared I had St. Vitus dance. I had our family Doctor, and I took a lot of medicine. Mother saw the Bodi-Tone advertisement and the offer seemed so fair we could not help having faith in it, so sent for a box. Bodi-Tone has done the work for me as all here know. I shall always praise it. EULA DILLON.



A Serious Kidney and Bladder Difficulty

MENA, ARK.—I suffered with Kidney and Bladder Trouble and Rheumatism. I had difficulty in passing urine at times. My condition became serious. The urine was a slime. I tried all kinds of remedies, but got no better until I took Bodi-Tone. My health is so much better that I feel it has prolonged my life. W. R. SIMMONS.



Trial Coupon

Clipped from Baptist and Reflector

**Bodi-Tone Company,
Hoynes & North Aves., Chicago.**

I have read your offer of a dollar box of Bodi-Tone on 25 days' trial and ask you to send me a box by return mail, postpaid. I will give it a fair trial and will send you \$1.00 promptly when I am sure it has benefited me. If it does not help me I will not pay one penny and will owe you nothing. Neither I nor any member of my family have ever used it.

Name _____

Town _____

State _____

St. or R. F. D. _____