

—The Nashville Sunday School Union met last Sunday afternoon at the Central Baptist Church, this city. In the absence of President J. H. Wright, Vice-President G. C. Savage presided. Dr. Savage announced that there was present the largest attendance in the history of the Union. Every church in the city was represented by from two to 41 persons. After an interesting and inspiring address by Dr. P. E. Burroughs, Secretary of the Teacher-Training Department of the Sunday School Board, the Alumni Association of the Nashville Training School was organized. Southern Baptists, by the way, were the first people in the history of the world, so far as known, to put Secretaries of Sunday school work in the field. They were also the first to establish Teacher-Training Schools. Both of these have been done through the Sunday School Board. Changing the words of the enthusiastic American in Europe, we feel like exclaiming, "Southern Baptists always ahead! Hurrah for Southern Baptists!"



## THE THREE BEST THINGS.

BY REV. HENRY VANDYKE, D.D.

## Work.

Let me but do my work from day to day;  
In field or forest, at the desk or loom  
In roaring market-place or tranquil room,  
Let me but find it in my heart to say,  
When vagrant wishes beckon me astray:  
"This is my work; my blessing, not my doom:  
Of all who live, I am the one by whom  
This work can best be done, in the right way."  
Then shall I see it, not too great, nor small,  
To suit my spirit and to prove my powers;  
Then shall I cheerful greet the laboring hours  
And cheerful turn when the long shadows fall  
At eventide, to play and love and rest  
Because I know for me my work is best.

## Life.

Let me but live my life from year to year,  
With forward face and unreluctant soul,  
Not hastening to, nor turning from the goal;  
Not mourning for the things that disappear  
In the dim past, nor holding back in fear  
From what the future veils, but with a whole  
And happy heart, that pays its toll  
To Youth and Age, and travels on with cheer:  
So let the way wind up the hill or down,  
Though rough or smooth, the journey will be joy;  
Still seeking what I sought when but a boy,  
New friendship, high adventure, and a crown,  
I shall grow old, but never lose life's zest,  
Because the road's last turn will be the best.

## Love.

Let me but love my love without disguise,  
Nor wear a mask of fashion old or new,  
Nor wait to speak till I can hear a clue,  
Nor play a part to shine in other's eyes,  
Nor bow my knee to what my heart denies;  
But what I am, to that let me be true,  
And let me worship where my love is due,  
And so through love and worship let me rise.  
For love is but the heart's immortal thirst  
To be completely known and all forgiven,  
Even as sinful souls that come to heaven;  
So take me, love and understand my worst,  
And pardon it, or love, because confessed,  
And let me find in thee, my love, my best.

—The Outlook.

## THE JUBILEE OF JUDSON COLLEGE.

In connection with the celebration of the Judson Centennial of Missions, there is an event of far-reaching importance, both in the religious and the educational world—the founding of a school which bears Judson's name. This is the oldest Baptist college for women in the world, so far as is known. In 1838, in the little town of Marion, Ala., it was founded, named in honor of Mrs. Judson, and opened its doors for pupils on the 7th day of January, 1839. Its first session ran until August of that year, hence by May, 1913, it will have completed 75 years of continuous work, not even being interrupted by the great upheaval of the War between the States.

Shortly after the school was started, a Missionary Society, the "Anne Hasseltine," was organized, and from that time until the present has been one of the strongest forces in moulding the characters and directing the lives of the students toward Christian work. This illustrates the distinctive service the Judson has rendered the two greatest causes which engage human thought and energy, the cause of education and religion. Its presidents, who have been men of broad Christian culture, have stood for this principle. They are Dr. Milo P. Jewett of New York State, who afterwards was instrumental in the founding of and was the first President of Vassar College; Dr. S. S. Sherman, still living in the city of Chicago at the age of 97; Dr. Noah K. Davis, afterwards for many years professor of philosophy in the University of Virginia; Prof. G. L. Nash, Dr. A. J. Battle, Dr. L. R. Gwaltney, Prof. R. H. Rawlings, Dr. M. T. Sumner, Dr. Robert Frazier, Dr. S. W. Averett, Dr. R. G. Patrick. They have maintained a vital and prayerful interest in the spiritual as well as the mental development of the students.

With the best literary and artistic training there has thus always gone the culture of the heart—the source of all the graces, and from under such influences fostered by pious and devoted teachers have gone out from the Judson noble and gracious women into all the States of the Union and into many for-

eign lands—women trained for whatever work lay before them, whether in letters, in the church, in society, or in the home.

With no endowment until recently but the love and devotion of its friends and pupils, it has grown and gathered strength from year to year. It has outgrown the main building which for many years was sufficient for its needs, its grounds now extend across three town blocks of beautiful lawn with an imposing President's home at the south end and a beautiful Carnegie Library at the north. The fine Alumnae Auditorium and Music Halls make another handsome building adjoining the main dormitory; two cottages and a large Colonial residence add a pleasant home touch to the scene.

Baptists of the South and, indeed, of all America have just cause to be proud of this institution and its entire history. And it seems eminently appropriate that this year, which is expected to witness the raising of a million dollars to found and equip educational institutions in heathen lands, should also see the adequate endowment of the school which began its life in zeal for the cause of missions, and which will train and equip many of those who are to take charge of the institutions on foreign shores. The years which lie back of an institution are its valuable assets; there is power in the traditions of a family or a school. It is an economy of forces to make more enduring that which already exists than to multiply foundations which it will take years to ripen into an effective and shaping moral force.

The President of a prominent college in the South has said the Judson, with its history and environment, furnishes the best basis for a great Baptist college for women to be found in this country. She belongs to the Association of Colleges of Alabama, and an endowment is all that is needed to place her in the "A" class of colleges.

From the 21st to 25th of May she will celebrate her diamond jubilee. Invitations are extended to all alumnae, all former pupils, all friends of the Judson, and many men and women from all over the United States who are interested in the cause of education. If it can be announced that the grand old school has secured adequate endowment for her growth and increasing usefulness, how great will be the rejoicing on that occasion!

Much interest has been awakened by the announcement of the forthcoming history of Judson College, written by Miss Louise Manly, daughter of Dr. Basil Manly. For a number of years she has been gathering the material for the work, and the history will be brought down to the present date.

## BAPTIST MEMORIAL HOSPITAL.

For three weeks Mrs. Thompson has been in the Baptist Memorial Hospital at Memphis for treatment, which brought me in touch with the workings of the institution. Most people think of a hospital as a place to go when you decide to die, but my mind has been very materially changed in these past few weeks, and now I think of it as a place to go when one decides to get well. Dr. Potts seems entirely at home in the general management and seeks in his gentle, kindly way to make his patients happy and comfortable; also to give a religious tone to all that is done in the name of hospital. The staff of doctors and surgeons are of the best in the land, and take much pride in the success and prosperity of the institution. They impress a patient as being in sympathy with him in his suffering and seek to relieve. The school, or family of nurses, consists of about 35, 12 of whom are graduates. The remainder have been in training for the most part a few months, while some are under-graduates and are nearing the time to receive their diplomas. They are jovial, gentle and marvelously patient and faithful to the duty assigned them. The table is as good as can be had anywhere, except, perhaps, at high-priced hotels, and the prices are very reasonable indeed. So far as in me lies I commend the Baptist Hospital and urge our people when they hear reports that are unfavorable to please suspend judgment until you can visit, have direct report from the management, or the experience of a former patient. God is going to do some fine things for the Baptists of this section through this work, if we will behave ourselves and do right.

T. T. THOMPSON.

## A GOOD EXAMPLE.

An example of personal philanthropy occurred in Philadelphia last week. A boy about 11 years of age, who was an orphan, undertook to walk back twenty miles to his old home. When within about two miles of the end of his journey he became exhausted, and turning into a field, covered himself up with leaves,

and lay down behind a hedge. In the morning, two men, walking along the road, heard the moans of a person in distress. One of the men removed his overcoat, bundled the boy in it, and they carried him to the police station. The boy's name was "Billie" Kemp. Albert Flack, a boy about Billie's age, the son of a prosperous business man, and whose home was near the station, from his breakfast table saw the bundle carried into the station. He went to the station, and there, lying on a couch in the sergeant's room, was the emaciated Billie. Young Flack became interested, and learning the story of Billie's hardships and the dark Christmas which was facing him, he took him by the hand and led him into his own home. His was a real mother, and her consent to make Billie a Christmas guest came promptly and warmly. The next day Albert was taken ill. It was pronounced appendicitis, and an operation ordered immediately. After the operation, the parents were willing to do anything to make the Christmas of the convalescent as bright as possible. But young Flack simply said, "Never mind me, I am all right. Just make sure that Billie has a good Christmas." The story spread in the neighborhood. Clothes were provided, some cash was given; a good man offered to give Billie a home, which offer was accepted. Out of the little cash he received, he bought a pair of boxing gloves and sent them to Albert. There was more real life of heart and mind, more real soul-satisfaction developed out of the personal relation of these two boys than an institution could develop in years.—The Presbyterian.

## MEMPHIS SUNDAY SCHOOL UNION.

The Baptist Sunday School Union of Memphis met in regular monthly session Sunday, Jan. 26, at the LaBelle Place church, with the record-breaking attendance of 534 crowding the LaBelle church beyond its seating capacity. President E. L. Bass presided and announced his acceptance of the presidency of the organization for the third consecutive year. The reports made from the different schools of their attendance and offerings for the month indicated a gratifying improvement. The speaker of the evening having been suddenly prevented from attending because of illness, the meeting was turned into an open symposium conducted by the pastors of the city on the question, "What Does My School Need Most?" All but two pastors were present and spoke and impressed the meeting with four vital needs of our Sunday schools: First, more soul-winners; second, more room or better equipped houses; third, better prepared teachers; and fourth, pupils taught to consider the preaching service of equal importance with the teaching service.

The leading church in attendance was the Central church, which is rallying to its new shepherd, Bro. Ben Cox, in a splendid way, characteristic of this splendid people.

Attendance by churches was as follows: Central, 164; LaBelle, 158; Temple, 85; McLemore, 56; Bellevue, 25; Calvary, 12; Seventh, 12; Union Ave., 5; First, 6; Binghamton, 4; Bonelvard, 5.

F. G. FETZER.

## THE BAPTIST BIBLE.

Some time ago I was asked about "the Baptist Bible" by a Baptist, who said that he had been somewhat annoyed by people of other denominations nagging him about "the Baptist Bible." Of course, all Bibles are Baptist Bibles, but he had reference to the new translation published by the American Baptist Publication Society.

1. The Publication Society does not call it a Baptist Bible, any more than the King James translators called the 1611 translation an "Episcopal Bible," nor the Catholics the Donay translation the "Catholic Bible."

2. The American Baptist Publication Society had as much right to publish a new translation of the Bible as any other society, corporation or individual. This is a free country. No one has a monopoly on God's Word, either in translation or publication.

3. No church or individual is under any sort of obligation to read or to purchase a copy of the new translation. This is a free country. But some people are constitutional kickers. They'd just as well kick about the so-called "Baptist Bible" as anything else. Of course, the Publication Society will be pleased to see the kicking, as it is the most effectual method of advertising the new publication. But for this kicking, half the Baptists would never have known that the Society had gotten out such a work. I'd like to see it myself, now, from mere curiosity.

B. F. STAMPS.

Erin, Tenn.



## THE PAST AND PRESENT.

Go to, go to, now ye that say  
The past was better than today;  
The sky it wears as soft a blue  
As formerly it used to do.  
And Sol comes forth with strength of prime  
As splendid as in ancient time;  
And sunbeams hide among the dew  
Fair jewels, as they used to do.

The tyrant Winter has its sway,  
But so it had in former day—  
And Spring comes forth all glad and new  
As lovely as she used to do.  
And Summer doth her fruits bestow,  
And gives her flowers to high and low,  
And bids the birds to sing as gay  
As ever in a former day.

The silver moon with misty veil  
Reflects at night the same sweet tale—  
The tale for ages she has told,  
As calm and placid as of old.  
Beneath her soft, her silver light  
The lovers vow and give their plight—  
And Cupid has not lost the art  
To throw successfully his dart.

Is it of men that you would say,  
The past was better than today?  
If you will look for clearer light,  
This truth will gleam before your sight—  
That Goodness has not lost her power,  
That Kindness has as sweet a flower,  
And Piety is just as broad,  
As when the earth our fathers trod.

Go to, go to, no longer say  
The past was better than today;  
Put by this thought, or, grumbling clan,  
And live for God and fellow man.  
If each will faithfully do his part,  
With willing hand and zealous heart,  
No cause will any find to say,  
The past was better than today.

Anna D. Walker, in *Baptist Commonwealth*.

## THE KINGDOM OF GOD.

By J. Benj. Lawrence.

## Chapter VI.

*The Abrahamic Covenant and the Kingdom.*

The confusion of tongues at the tower of Babel and the dispersion of the race marked the failure of man to establish the Kingdom under the Noachic covenant. But God did not forsake the fallen race. On the contrary, he once again intervenes in man's behalf. Many of the descendants of Noah had already forsaken Him, and He saw that all, if left to themselves, would sink into ungodliness. Notwithstanding all this, He calmly and resolutely proceeds with His purpose of mercy. In the accomplishment of this eternal purpose He moves with all the solemn grandeur of long-suffering patience.

*The Abrahamic Covenant.*

Abraham, of the city of Ur, is chosen to be the federal head of a family which is to become the special medium of God's operations in the bringing in of the kingdom.

"Now the Lord had said unto Abram, get thee out of thy country and from thy kindred, and from thy father's house to the land that I will show thee. And I will make of thee a great nation; and I will bless thee, and I will make thy name great and thou shalt be a blessing. And I will bless them that bless thee, and him that curseth thee I will curse; and in thee shall all the families of the earth be blessed." (Gen. 12:1-3.)

In this promise made by Jehovah God to Abraham there is nothing said about personal salvation to him or to his descendants. God simply turns Abraham's attention away from his kindred and focuses it upon a promised land yet to be pointed out to him, and a promised kingdom yet to be established. Two things are to be kept in mind: First, there is the idea of territory; and, second, the idea of a national existence to be established on this promised territory. God's kingdom is taking on concrete form.

Some years later Jehovah appeared to Abraham and pointed out the land that was to be his, but did not define its boundaries.

"Lift up thine eyes and look from the place where thou art, northward and southward, and eastward and westward. For the whole land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, thy seed shall also be numbered. Arise and walk through the land, in its length and its breadth, for to thee will I give it." (Gen. 13:14-18.)

In this promise there are two things added which we do not find in the former promise, viz: First, the location of the promised land, though its boundaries are not definitely defined; and, second, a numberless offspring, which offspring is to possess the land as a kingdom inheritance.

After Abraham's victory over the five kings and the meeting with Melchisedec, the king-priest, the promise is renewed by a most impressive ceremony and the boundaries of the land fixed.

"In that same day the Lord made a covenant with Abraham, saying: 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.'" (Gen. 15:18-21.)

Here is added the definite boundaries of the promised land. By reference to the map it will be found to extend from the Persian Gulf on the east to the Mediterranean Sea on the west; and from the river of Egypt on the south to the "ends of the land" northward. This vast domain of something like three hundred thousand square miles was laid off by Jehovah to be the seat of his earthly empire.

"And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him: I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between Me and thee, and will multiply thee exceedingly. And Abram fell on his face and God talked with him, saying: As for Me, behold my covenant is with thee, and thou shalt be a father of many nations. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession.

This is my covenant, which ye shall keep, between me and thee and thy seed after thee: Every male child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt Me and thee. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people." (Gen. 17:1-14.)

It is easy to see that the promises here made are identical with those contained in the former covenants. Hence we are to understand that in this place we have simply the final seal which Jehovah God places upon his covenant with Abraham.

*Elements in the Covenant.*

The Abrahamic covenant as formed (Gen. 12:1-4) and confirmed (Gen. 13:14-17; 15:1-7; 17:1-8) is in four distinct parts.

1. A definite land promised as a kingdom possession.
2. A national existence as a kingdom condition.
3. Divine blessing as a covenant promise.
4. A world-wide influence for righteousness.

It is significant of notice, however, that in this covenant, in which we have the advance movement of God in the process of preparing a citizenship for the Kingdom, the distinctive element is the connection of the idea of territory with the idea of the Kingdom of God. We have come to the place in divine revelation where the idea of the Kingdom is to receive special attention. The processes looking to its establishment are at work preparing men for the coming of the King. Dimly foreshadowed in past covenants as the rule of God, without specific forecast as to just what the nature of that rule is to be, the evolution of the idea of the Kingdom has proceeded until we have now come to the place in divine doings where the idea is given emphatic emphasis and the Kingdom of God looms up as an organism with a definitely assigned territory.

## NOTES FROM THE OLD HOLSTON.

Johnson City.—Brother Stivers is forging ahead with a happy and united church. Services will be held in the new house the first Sunday in February. Much credit is due Brother John Bayless for his persistent work and success in the erection of this most excellent building, one of the very best in this end of the State.

A Great Kingdom-Come Campaign.—Beginning Sunday, March 2, at Greeneville, and continuing until Sunday, April 6, the writer, in connection with Bro. R. L. Motley, of the State Board, will conduct a Great Kingdom-Come Campaign, holding rallies with 43 churches of the Association. Dr. Victor I. Masters, editor of the Home Field, also Drs. J. M. Anderson, A. C. Cree, of the Home Board, and Prof. J. T. Henderson, president of Virginia Intermont College, are expected to be with us part of the time. An effort will be made to get all the pastors of the Association to go the whole rounds. If they do, what a time; what stirring up of the dry bones!

at "some big country church and touching by preference the most backward element of the Association." His request shall be granted. And we promise him

Dr. Masters writes that he prefers to be with us a great crowd.

Evangelistic and Personal.—We have had some fine meetings this season. Bro. Kendrick assisted Pastor Watkins at Double Springs, Pastors Haynes at Fordtown and Fall Branch. Bro. Yankee and the writer had successful meetings at Kingsport and Harmony.

Rev. J. H. Moore has been called to the care of old Cherokee, the church where the Association was organized in 1786, and H. F. Templeton to the care of Harmony. Rev. T. L. Cate is now bishop of Blountville, and lives in the new parsonage there. Rev. G. W. Wheatly is preaching to the saints at Greeneville, having succeeded Bro. Corum, who is now pursuing a course in the seminary. Prof. Monroe has accepted the care of Boone's Creek. Rev. R. E. Grimsley has been doing fine work in Sullivan County.

I close this letter with a quotation from a private letter from Dr. Masters, which I think embodies the finest sentiment. It is as follows:

"Invite me, if you please, when the time draws nigh, to the most backward situation you ever go up against, but by preference invite me when you are sure the thing is beginning to 'keep step' and move forward. Then I can sing the song in an ideal way. We can show others what they can expect, if they will go on the job." S. W. TINDELL.

## FROM CARSON AND NEWMAN.

By S. E. J.

The spring term opened with a fine body of pupils—earnest, studious, promising. It is a real delight to look upon such a large number of young men and young women gathered in the chapel each morning, from all over East Tennessee, some from Middle and West Tennessee, and quite a good representation from near and distant States. We feel prouder with the passing years as we are assured of the incalculable good coming to the world through them. We are rejoicing, too, as we think of the splendid work the faculty is doing, backed by a Board of Trustees thoroughly identified with every college interest. How it would gratify our large constituency if only all could visit and see the daily work and outlook!

Just received a gift of one thousand (\$1,000) dollars from the estate of an old graduate, Mr. W. L. L. Bowen, of Jewel, Ga. The interest is to help educate poor girls. Are there not other graduates who will take notice and "govern themselves accordingly." We are sure no better investment can be made. Many of the forty young preachers need help. This need can be supplied if the churches and Associations who have made pledges will send in promptly.

The First Baptist Church has determined to pay off its indebtedness within the next twelve months. We have a splendid building and the student body appreciate it. Our amiable and energetic pastor is forging away, preaching the gospel and scattering sunshine and awakening enthusiasm among the large and growing membership. Dr. Gillon is expected to be with us to begin a series of meetings Feb. 18.

Jefferson City, Tenn., Jan. 23, 1913.

My work here in Georgia is progressing fine. We have doubled our membership since I came on the field. I am busy all the time. My people will not let me rest. I still marry folks. Since writing last I have married three couples, which were very prominent weddings. I have conducted three funerals, which were very sad indeed. Well, Brother Folk, you are a fine hand to pick a dress, for you certainly have dressed the Baptist and Reflector until she looks well enough to go into all homes the world over. I certainly think she (the Baptist and Reflector) is a real mother, but not a mother-in-law, as you told us about at the Ocoee Association. We love the paper in our home. Well, I am looking forward to the loving Saviour to guide us to greater things in our work. I may get back home (Tennessee) next year if the Lord has work for me.

JOE H. FULLER.

Cohutta, Ga.

On the stroke of the clock announcing the new year, the new great wireless station in Arlington, Va., sent greetings around the world. Response was had immediately from Paris, France, 3,900 miles away. Think of it! What does it mean? It means more than commerce. It means more than money. It means that God is making of this old world one great whispering gallery, where the name of Jesus shall be spoken around the globe.



## THE FIRST BAPTIST CHURCH OF JACKSON, TENN.—SOME NOTES AND AN APOLOGY.

BY PASTOR HERBERT WHITING VIRGIN.

Recently at an "All-Day Missionary Service," Dr. R. P. Mahon, our beloved Missionary, was addressing a large gathering of women upon the work of the W. M. U., and used a beautiful picture of a tree to illustrate the branches which have been formed from the trunk of the tree, the trunk representing the W. M. U. The speaker placed his hand at the point just below the place where the tree began to branch and said, "As far as this church is concerned, this would represent all there would be to the tree," meaning that there would be only the trunk (the W. M. U.). I got interested and interrupted him, and said, "Oh, no, my brother, we have a number of branches." The Missionary paused and very courteously permitted me to mention some phases of our work. Afterwards Dr. Mahon insisted that we owed it to the church and others to tell of some things which are being done at our church. This is my apology for being so personal.

We have, as many know, still quite a debt to carry, although it is all pledged and will certainly be paid, for a good margin is provided for shrinkage. But we pay at least \$1,800 a year interest on the debt. The fire which destroyed two buildings of the university touched the hearts and, I'm glad to say, the pocket-books of our congregation, so that nearly as much was subscribed by our congregation, or at least two-thirds as much, as the balance of the State has thus far pledged.

We did not give as much to general benevolences as several other churches in the State, but we gave more to Foreign Missions than ever before in the history of the church, a part of the amount having been sent direct, and this is due to the fact that we study missions through several agencies.

We have, for instance, a Superintendent of Missions, who lectures to at least three classes a week from the Sunday School, this Superintendent having a splendid lecture room, equipped with maps and charts, and having a number of curios from foreign lands. Mrs. Irby Grady has charge of this department. She is splendidly qualified for this work, being one of the best read Christians on the problem of missions whom I have ever known.

Mrs. Grady also teaches on Sunday afternoon a special class of young people, who are taking up a very systematic study of missions. The Young Woman's Auxiliary has systematically studied missions for some years. "The Silver Thimbles" have a monthly study of missions and do creditable work in this department. So that there are, including the monthly missionary study of the B. Y. P. U., six distinct departments studying missions. In addition, the Superintendent of Missions has a circulating library of valuable missionary books, which have been read during the past year (one or more of the books) by at least three hundred, ranging in age from ten to seventy-five years.

Our Sunday School, under the intelligent and efficient leadership of Mr. I. B. Tigrett, a busy banker and now, too, railroad president, has done fine work and is destined to do better work. Mr. Tigrett has six Assistant Superintendents, and with their aid is earnestly seeking to make this school an A-1 school, not so much as to any artificial standards, but in actual usefulness. We think our system of keeping tab on the scholarship is unsurpassed. Everything being normal—no bad weather or sickness—the Superintendent can tell you on Saturday what his attendance will be, say within fifteen of the number. Mr. Tigrett has worked this out, in keeping with his daily business methods. We have 550 enrolled, not including cradle roll and Home Department. We average about 430 in attendance, and with the average on the increase. There are five and, indeed, practically six Baptist churches here, a town of 20,000 people. You can draw your own inferences from the number of churches here, the size of our city and our attendance.

Dr. Mahon has cheered the membership by saying that our prayer meeting is the best he has seen in his rounds. Suffice it to say that the membership of the First Church has for years maintained a glorious prayer meeting.

The boys of every church are always a problem. With modesty I desire to say that my wife has used many a satisfactory plan which she has worked, and working it has worked up the boys to a high point of interest in the church life.

"The Silver Thimbles," under the intelligent and efficient leadership of Mrs. W. E. Fite, and now under the promising and buoyant leadership of Mrs.

Henry White, has had an unprecedented history for usefulness and is destined to continue the fine record. They are great money-makers for the King.

The Ladies' Aid is an organization of the older women, few in number comparatively, and yet making much money for the King, and doing many deeds of kindness in His name. Mrs. J. L. Crook is the resourceful leader.

The W. M. U. is a fine organization of consecrated women, under the leadership of the gentle hand-maiden of the Lord, Mrs. G. M. Savage. There is a revival of interest in their work along all lines.

There is an Intermediate B. Y. P. U., with an average attendance of sixty, and we are planning for a Junior. We have departments for the boys, a municipal club for the men in which organization civil and sociological problems are discussed. Some eminent speakers have addressed this club.

There is also a Mothers' Club, which has recently not been active on account of changes in a department with which it was connected, but which expects to do even a larger work.

We have many social functions at the church during the year and literary addresses and musical numbers of a very high order.

Pardon these statements. They are given because brethren have thought we ought to give the facts. And, best of all, God blesses the preaching of His Word, and now and then the waters are troubled, and men and women, boys and girls symbolize to a reverent and thoughtful audience the fundamentals of our faith in the solemn and beautiful ordinance of baptism. This, however, doesn't happen by any means as often as it ought. We, no doubt, are responsible.

How greatly we shall miss G. H. Crutcher! He has gone to the State Secretaryship of Louisiana.

How greatly we have and do enjoy Dr. Mahon! He and his wife are a blessing to our people.

God bless the brotherhood!

## TENNESSEE COLLEGE NOTES.

## MURFREESBORO.

Jan. 28th, 1913.

The mid-winter conference of the Southern Baptist Education Association convened in Nashville last week.

President Geo. J. Burnett, Prof. W. E. Everett and Mr. J. Henry Burnett, all of Tennessee College, attended the conference.

Messrs. C. H. Byrn, John Williams and R. W. Hale of the Board of Trustees, were also present at this convention.

Mr. J. Henry Burnett was elected secretary of the association and member of the executive committee.

From the secretary's report, it is found that there are one hundred and twenty-six high schools, academies, preparatory schools, colleges and universities affiliated with the Baptist denomination in the South.

Among this number, Tennessee College ranks high in entrance requirements and curriculum.

At this time, resolutions regarding college standards were passed and the schools advised to conform to these standards as rapidly as possible.

President George Burnett gave an address before the association on Coeducation.

It is with regret that we announce the fact that Dr. S. P. Brooks of Baylor University cannot fill his engagement with us. Dr. Brooks was unable to come on account of urgent business in New York, but we trust we will have the pleasure of hearing him in the near future.

The annual debate between the two Literary Societies is dated for February 24. The subject is: "Resolved, that the Southern States should now enact a compulsory education law."

Read up on compulsory education and come prepared to enjoy the fun. The subject of compulsory education in the South is a vital one and the speeches on either side will be well worth while.

## Professor Mims at Tennessee College.

Professor Edwin Mims, head of the English department of Vanderbilt University, gives an address on Sidney Lanier at Tennessee College, February the third. This date is the anniversary of Lanier's birthday and it is peculiarly fitting that we should thus perpetuate the memory of one who belongs to the southland and who is fast being recognized as America's greatest poet.

## TIDINGS FROM OAKDALE.

Rev. H. F. Gilbert, who came to the pastorate of the Oakdale Baptist Church last December, is making a good start in this difficult and peculiar field. Bro. Gilbert is getting into the good graces of the people of this railroad town, and is getting a vision of the

opportunities and demands of the field, and making a strong pull to measure up to them. It is truly a man's job in this field, and the State Mission Board did a good piece of work in making an appropriation for this strategic point.

You can stand in the lobby of our building (the Railroad Y. M. C. A.) and see hundreds of young men come and go every day. It is like a port, where hundreds land every day, and it is mighty good company to have a minister on the field, to meet these young men who come from all parts of the country to engage in railroad service. No better investment could have been made than that of the Tennessee State Mission Board in making it possible to keep a minister at this important post for full time. He is not only the pastor of Oakdale proper, but is the pastor of hundreds of young men who come here from all over the South and enter the railroad service. When he is touching their lives, the pastor is touching just so many homes that these young men represent in the various States. In my estimation, the pastor at this point has a mighty big field, and of more far-reaching influence than the average pastorate. He may not have a large number of members, owing to the nature of the work, but he is the minister of the gospel to hundreds of young men who come and go during the year.

Plans are now being formulated for a larger and permanent church work here. It needs to be put upon a firmer basis. The place needs a better house of worship, and it is hoped that friends of the cause will come to the assistance of the church in its efforts to get a suitable building.

JAMES D. BURTON.

Secretary Railroad Y. M. C. A.

## B. Y. P. U. NOTES OF CHATTANOOGA.

The City Union, which meets bi-monthly, convened with the Oak Grove church on the evening of Jan. 6 with Mr. P. H. Sweet in the chair. All the local societies were represented. Many of them with large delegations. The banner was awarded to the Hill City Union for the largest attendance. Oak Grove had an equal number present, but they gracefully yielded the honor to Hill City. Several topics came up for discussion, all of which were participated in by many of the young people. Some spirited talks were made on the liquor question and law enforcement in Chattanooga. Mr. Vesey offered a resolution, which was unanimously adopted, commending the mayor on his stand for suppression of the whiskey traffic. The Union pledged itself to engage in some definite Christian work. It is hoped that a mission Sunday school will soon be established and carried on under the auspices of the city B. Y. P. U. Much enthusiasm was manifested over the proposed school. The Oak Grove Union rendered a splendid program, after which refreshments were served.

Most of the local Unions are in a flourishing condition. We are hoping that several will take their places in the A-1 class during the year. Let each strive to reach the Standard of Excellence. The B. Y. P. U. is the training service of the church for young Christians. No other department can do the work which it contemplates. It ought to have the co-operation of all young members of the church, and the encouragement of the pastor. Watch the City Union of Chattanooga. It is going to do something for the Master. "We study that we may serve."

CHARLES C. EDWARDS.

## A NATIONAL CALL TO PRAYER FOR THE INTERSTATE LIQUOR BILL.

By unanimous consent agreement, on Monday, Feb. 10, at 3 o'clock p. m., the United States Senate will proceed to the consideration of the Kenyon interstate liquor shipment bill, and the vote is to be taken at not later than 6 o'clock that day.

Having faith in God and His power to overcome the powers of evil arrayed against this righteous legislation, the Christian and temperance forces of the country are urged to call upon God in earnest prayer for the speedy passage of this bill. Where ministers and temperance leaders can arrange for joint meetings for prayer on the afternoon of Feb. 10, this course is urged; but where this is not possible, every man and woman who believes in the power of prayer is urged to make supplication to God that He may direct the forces for righteousness so that this bill will pass the Senate on that date. But before this date—now when this word reaches the friends of temperance reform—use the wires quickly and in great numbers, urging your Senators to vote for the bill and support its friends in the necessary floor tactics to win success.



## PASTORS' CONFERENCE.

## NASHVILLE.

Edgefield—Pastor Lunsford preached in the morning on "Slaughtering the Children," and in the evening on "The Conversion of a Business Woman." Baptized two last night.

Immanuel—Pastor Rufus W. Weaver preached on "The Extension of Christian Experience." The ordination of Mr. W. T. Hale, Jr., as deacon followed, the services being in charge of Dr. I. J. Van Ness. Sacred song recital at the evening service. Good congregations.

Howell Memorial—Pastor Cox preached at both hours. Morning theme, "The Reciprocity of Honor;" evening theme, "The Changed Brother." Good services. Church raised the money to send two laymen to meeting at Chattanooga. Good S. S. and B. Y. P. U.

Lockeland—C. L. Skinner, pastor, preached at Orphan's Home in the afternoon 3 conversions. Evening on "Christ's Second Coming." Dr. Ginsburg of Brazil preached at morning hour. One addition to church. Good S. S. and B. Y. P. U. Great day.

Belmont—Pastor M. E. Ward preached at morning hour. B. Y. P. U. had the evening hour and gave a fine program on Home Missions.

Calvary—Pastor Linkous preached in the morning on "Christ the Head of the Church;" at night on "The Flood." One received by letter.

South Side—J. F. Savell, pastor. A busy day. Pastor took part in five services and made two pastoral calls. Pastor preached on "Death Essential to Life" and "From Darkness to Dawn." Communion service at the morning hour. Attendance during the day somewhat interfered with by the death of Mrs. J. P. Fulcher, mother of the superintendent of the Sunday School.

Grace—Pastor Creasman spoke on "The Light of Men" and "Light in Darkness." 138 in Sunday School. Splendid audiences. Two baptized.

Rust Memorial—Pastor, Arthur I. Foster. We closed one of the most remarkable revivals ever held in the city. Bro. T. J. Ratcliff is a wonderfully wise and careful evangelist. No sensational methods, but clear-cut, spirit-filled messages. 102 added to the church. 54 baptized.

Eastland—Pastor W. T. Ward preached morning and evening. Morning hour, "What It Means to Be a Christian;" evening hour, "A Sinner's Poverty." Good interest in the Sunday School. Some new pupils.

North Edgefield—Pastor preached at both hours. Morning subject, "Eternal Glory;" night, "The Deluge." Good Sunday School. We expect to move into our new Sunday School rooms in a few days.

Algood—Pastor Fitzpatrick began work as missionary; preached on "God's Call." Good service. He has taken charge of Cookeville Mission.

## KNOXVILLE.

First—Pastor Taylor preached on "The Victorious Life," and "The Supreme Folly." One received for baptism.

Broadway—Pastor Risner preached on "The Mark of the Place of Life," and "A Costly Invitation." 450 in S. S.; Two received by letter.

Island Home—Pastor Dance preached on "The Province of Religion," and "Go and Sin No More." 290 in S. S.

River View—Alex. Johnson preached in the morning on "The Administration of Christ's Kingdom Toward the Saved and Lost." Pastor Hurst preached at night on "Three Things Made New." 67 in S. S. One baptized.

Gillespie Ave.—Pastor Webster preached on "God's Invitation to Noah's House," and "Rebekah's Desire to Go." 132 in S. S.

Mountain View—Rev. Yankee preached on "Resurrection from the Dead," and "Heavenly Recognition." 240 in S. S.; 10 received by letter; 36 approved for baptism. Meeting closed.

Lincoln Park—Pastor Pedigo preached on "Crises and Prayer," and "Jesus the Propitiation." 85 in S. S.

Fountain City—Pastor Davis preached on "Soul-winning." No night services. 148 in S. S.

Lonsdale—Pastor Lewis preached in the morning on "The Everlasting Power." J. C. Shipe preached at night on "The Ideal Life." 271 in S. S.

Oakwood—Pastor Edens preached on "Knowing God's Will," and "Seeking the Right Paths." 203 in S. S.

Euclid Ave.—Pastor Green preached on "Love, the Pearl of Great Price," and "Many Good Men Neglect

Their Duty to God." 120 in S. S. Good services.

Third Creek—Pastor DeLaney preached in the morning on "Mutual Obligation—Reciprocity." No night service. 112 in S. S.; two approved for baptism.

Union Grove—Pastor Williams preached on "Knowing Christ," and "Absent Ones." 101 in S. S.; 25 conversions to date; 10 approved. Meeting continues.

Immanuel—Pastor Jones preached on "Ephesus, the Declining Church," and "To You is the Word Sent." 130 in S. S. 56 in Mission.

South Knoxville—Pastor Bolin preached on "Being a Christian," and "Becoming a Christian." 275 in S. S.; 17 baptized; 3 received by letter. 29 additions in our recent meetings.

Beaumont—Pastor Webb preached on "God Forsaking a Nation," and "Tearing Down the Strongholds of Sin." 103 in S. S.

Deaderick Ave.—Pastor Hening preached on "We Have Rights When We Are Right," and "Clemency Increasing Crime." 625 in S. S.; 3 received by letter. 58 in Dale Ave. Mission; 55 in Lawrence Ave. Mission.

Bell Ave.—Pastor Mahoney preached on "Baptism," and "Let Me Tell Your Future." 585 in S. S.; 4 received by letter. Pastor preached to men at 2:30. Two reclaimed.

Bearden—Pastor Shipe preached in the morning on "True Manhood." No night service. 125 in S. S.

Calvary—Pastor Cate preached on "Deceitfulness of Sin," and "Gospel." 110 in S. S.; one received by letter.

## CHATTANOOGA.

Ridgedale—Pastor Richardson preached on "The Wisdom of Soul Winning," and "The Gospel Feast." Good congregations. One approved for baptism. 98 in S. S. Good B. Y. P. U.

East Chattanooga—Pastor Baldwin preached on "Do and Live." No night service. Fine S. S. Six received by letter.

Rossville—Pastor Tallant preached on "Not There When Jesus Came," and "Seeking and Saving the Lost." 178 in S. S.

Chamberlain Ave.—Pastor Edwards preached on "The Ministry of Woman." Service in the interest of Ladies' societies. Bro. H. P. Hall preached at the evening hour. 82 in S. S. Good B. Y. P. U.

St. Elmo—Pastor Vesey preached at both hours to good congregations. Fine S. S., 182 present.

Tabernacle—Pastor Fort preached on "What a Pastor Owes His People," and "Isaiah's Vision." 347 in S. S. Four additions. Pastor announced that he had declined call to Louisville.

East Lake—Pastor O'Bryant preached at both services to large congregations. 120 in S. S. Good B. Y. P. U.

Highland Park—Pastor Keese preached at both hours. Good attendance. 176 in S. S. B. Y. P. U. reorganized.

Oak Grove—Pastor Brooks preached at both services. Good congregations. 108 in S. S. Good B. Y. P. U. One forward for prayer. The work is growing and interest increasing.

## MEMPHIS.

First—Pastor preached at both hours to good congregations. One baptism; three received by letter. Special interest in S. S. A number of professions.

Central—Pastor Cox preached at both hours. Four additions. One baptism. 191 in S. S.

Bellevue—Pastor Hurt preached at both hours to large congregations. Three received by letter.

LaBelle Place—Pastor Ellis preached to good congregations at both hours. 240 in S. S.

Seventh Street—Pastor Strother preached at both hours. 196 in S. S.

Rowan—Pastor Utley preached on "I Will Follow Thee Wherever Thou Goest," and "We Look for the Saviour, Our Lord Jesus Christ, Who will Change Our Vile Body, that it may be fashioned like unto His Glorious Body."

McLemore Ave.—Pastor Thompson preached on "God Revealing Himself Through the Inspired Church."

Binghamton—Pastor Davis preached on "The Man in Christ Jesus a New Creature," and "Looking to Jesus." Preached at Highland Heights at 3 p. m.

Temple—Pastor Bearden preached on "Saving Men," and "Redeeming the Time." 168 in S. S.

Union Ave.—Pastor Watson preached at both services. Fine interest.

Boulevard—Pastor Burk preached at both hours. Good attendance. Two baptized.

Bartlett—Pastor preached on "The Cost of Discipleship," and "Christ the Way of Salvation."

Monterey—Pastor Chunn preached on "Our Promised Possession, and How Attained," and "The Diseased Soul and Its Remedy." 90 in S. S.; four additions by letter. Fine congregations.

## TENNESSEE STATE SUNDAY SCHOOL CONVENTION.

The Annual Convention of the Tennessee State Sunday School Association will be held in Wartrace, Bedford County, on Tuesday, Wednesday and Thursday, June 3, 4, and 5, next.

Each school is entitled to one delegate for every twenty-five members. Pastors and superintendents are ex-officio delegates.

Application has been made to the railroad companies for reduced rates, of which due notice will be given. A splendid program will be arranged.

I made my first trip as pastor of LaFayette last fourth Sunday. On Friday I conducted the funeral of Sister W. B. Bratton, whose obituary I send for publication. I preached Saturday afternoon and night and Sunday to delightful congregations. The outlook is good. Christmas was quieter than for years, the public school better than for ten years, our Sunday School is on a boom. Had two valuable additions, with more to follow next meeting. I am happy over the situation. Last Sunday I was at Friendship. Good services both days and Supper Sunday morning. I certainly enjoyed the inaugural ceremonies of Bro. Hooper as Governor of Tennessee, and also what I heard at the anti-saloon meeting, and especially Prof. Webb's speech before the Legislature. I believe we are on the edge of a better day all around. So mote it be.

J. T. OAKLEY.

Hartsville, Tenn.

Sunday was a good day for us at Whiteville, both in the morning and night services. Had good crowds and 104 in S. S., with 52 in B. Y. P. U. Organized a Sunbeam Band in the afternoon with 22 members. The faithful women are doing things for the future here in this church. Preached Sunday afternoon at Mt. Moriah to a good, but small, crowd. I am leaving this morning for Chattanooga to attend the Convention, and be at the conference at the First Baptist Church on Friday morning as Vice-President of Foreign Missions of Little Hatchie Association.

JAS. H. OAKLEY.

Whiteville, Tenn.

Being without a pastor the greater part of last year we made very little progress, but we were successful in securing the services of Bro. J. H. Fuller, of Cohutta, Ga., for the ensuing year. Bro. Fuller is alive to the work and already we see bright prospects for a successful year's work. There is much to be done, and we hope for Chickamauga Baptist Church a great ingathering of souls. Our Sabbath school is doing a great work with Bro. S. M. Howard as superintendent. We have enrolled 125, and have an average attendance of 80.

Pray for us that we may continue our work, guided by God's will.

MISS LUCY O'NEAL,  
Church Clerk.

Chattanooga, Tenn.

To the brethren of the different organizations of Baptists who have written me for 1912 Minutes of Mulberry Gap Association: I have not received the Minutes for my church yet. Have been expecting them for three months, and have not written any of the brethren; so I will notify them through the Baptist and Reflector. Bro. Henry Green is secretary of the Association. His post office is Treadway, Tenn.

Lee Valley, Tenn.

GEO. H. COPE.

The Baptist Church at Myrtle Creek, Oregon, has extended a unanimous call to Rev. D. B. Bowers of Mountain City, Tenn. He came to supply them three months, at the end of which time they expected to call him to the pastorate. So well pleased were they that the call was made before one month of service. They are anxiously awaiting his decision.

ELBERT H. HICKS.

Albany, Oregon, Jan. 27, 1913.

A Methodist paper devotes four columns to evolution. We venture it hasn't got twenty readers who can tell what the thing is. If they were asked they would be like the young woman whose beau told her he was a somnambulist. "That makes no difference," she replied, "I am a Presbyterian, and we can go with each other to church."

C. A. BARNES.  
Palmyra, Tenn.



## MISSION DIRECTORY.

## ORPHANS' HOME.

C. T. Cheek, President, Nashville, Tenn.; Rev. W. J. Stewart, 2141 Blakemore Ave., Nashville, Tenn., Secretary and Treasurer, to whom all communications and funds should be directed. Send all supplies, freight prepaid, to the Tennessee Baptist Orphans' Home, Callendar Station, via L. & N. R. R. Express packages should be sent to Nashville, in care of Rev. W. J. Stewart.

## 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.

## 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.

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## MINISTERIAL RELIEF.

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

## THE PLACE OF STATE MISSIONS IN THE MISSION PROGRAM.

By J. W. Gillon, Cor. Secy.

It must be evident to all who have thought on the subject of State Missions that we have a very inadequate definition of State Missions. If this is true, before we are prepared to discuss the place of State Missions in the mission program, we must explain in what sense the term State Missions is used in the discussion.

State Missions is not synonymous with the State Mission Board, though State Missions is the work of the Board. State Missions is not merely preaching the gospel in the State under the direction of the State Mission Board, though this is a part of State Mission work. State Missions is the co-operative effort of the churches in any given State to bring everything human and material in the State into right relation to God and into His service and to where they will minister to the world. It is with this

## Terrible Suffering

## Eczema All Over Baby's Body.

"When my baby was four months old his face broke out with eczema, and at sixteen months of age, his face, hands and arms were in a dreadful state. The eczema spread all over his body. We had to put a mask or cloth over his face and tie up his hands. Finally we gave him Hood's Sarsaparilla and in a few months he was entirely cured. Today he is a healthy boy." Mrs. Inez Lewis, Baring, Maine.

Hood's Sarsaparilla cures blood diseases and builds up the system. Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

understanding of the significance of State Missions that the place of State Missions in the mission program is discussed.

## Missions Defined.

Missions is God's program for the churches in their relation to the world. Missions is the outreach of the churches for the lost. It is also the church's effort to do its best for its own membership. Missions is the practical expression of the spirit of obedience which has been created in the heart of believers. This is true, because the primary reason for all mission endeavor is, that it has been commanded by Christ. Missions is the expression which the churches give to the world of the love of God. The world, according to God's revealed conception of it, is composed of both saved and unsaved men. He sends the church on a mission to this world made up of component parts. Up to a certain point, all mission work is directed toward the unsaved man in an endeavor to bring him into right relation to God. Beyond that point all mission work is directed toward the saved man in the interest of God and the lost man. The aim of the mission to the unsaved man is to save him for eternity. Mission work among the saved looks to saving the individual for the time that now is to usefulness. God has committed this two-fold mission program to the church.

The Lord thought it wise to indicate to the church a division of fields, or at least a difference to be shown in the church's approach to the field. His message with reference to the field requires that the church begin its work in the territory immediately surrounding it, and that it proceed toward the uttermost parts of the earth with its endeavor, and that it should not skip any of the territory as it goes out toward its final goal. Acts 1:8.

The church has deemed it wise to adopt the Divine order of approach, so we have the local church and its territory, or the Jerusalem of the individual disciple. We have also the State, the field nearest to the local church, or the Judea of the local church, the particular care of State Missions. We have also the home field, which includes all the States, which is the Samaria of the churches, the particular care of Home Missions. We have also the foreign countries, which correspond with the uttermost parts of the earth, the particular care of Foreign Missions. It can be seen by this that the church's approach to the State is through State Missions, while its approach to the home field is through Home Missions, and its approach to the foreign field is through Foreign Missions. It can also be seen that the churches are shut up to approach Home and Foreign Missions through State Missions, since State Missions deals primarily with the territory nearest to the local church. Thus we have, by the Divine program, the church and the church's effort at obedience to

God's wish concerning the program, the place of State Missions in the program of Missions determined for us.

In any discussion of missions and mission fields, we will do well to bear in mind the division of tasks according to territory. We must constantly remember that the early church would likely have called a part of its work the Judean Missions, another part the Samaritan Missions, and still another part the Gentile Missions. We have not had our terms, State, Home and Foreign Missions, through all the years, but we have had their equivalents.

Having said so much by way of definition and explanation, I can best present the view that I want to emphasize in a series of figures.

## State Missions Is the Mother of Other Missions.

In the Mission family State Missions is, among missionary and especially denominational endeavors, the mother of other endeavors. At first glance, modern Missions would not seem to support this idea, for we all understand that the revival of the missionary spirit in the church began with special emphasis on Foreign Missions, but it must be borne in mind that inasmuch as the local church was taking care of its nearby territory, whether the work it did was a co-operative work with other churches and called State Missions or not, it was nevertheless in a limited form doing State Mission work. Home and Foreign Missions are the children of State Missions. They are the children still under the family roof, still dependent on the family purse. There are not three family purses; there is but one. The mother and children must be sustained from this one purse. The mother must still overlook the interests of her children and seek their well being. It is the mother's task to nurture them toward maturity. They are the pride, the crown and joy of the mother. They are the children of her first love. In her relationship to her children State Missions will, as a wise mother, furnish all the means to her children that her ability will allow. She will never deny them any right thing that she is able to give to them. It will be her constant care to keep her ability up to the highest point possible. This is her mother duty to her children. The prime motive in all that she does for herself is that she may have to do for her children. Her gifts to the children will always be based upon their absolute needs. She will not intermeddle with her children where she would in any way cramp or hinder the fullest expression of their original natures. She will not cramp their genius nor will she undertake to do their work or rob them of their glory. They, on the other hand, if wise children, will not make such demands of their mother as to impoverish her. They will not trample upon her rights and they will recognize that she has clearly defined rights. They will not undertake to run their plans independent of her plans and in such a way as to create friction between the plans. They will not forget that she is the mother while they are the children. They will allow her to make the plans for the family and will count her plans sacred and will undertake to adjust their lives to her plans. They will, under no circumstances, live at the cost of her life. They will not ask that she die in order that they may live, but they will seek to perpetuate her life that they may have life more abundant, for they know full well that when she ceases to live the purse which supports them will be empty.

## State Missions Is the Mission Tree.

The churches are the soil out of which the State Mission tree springs. The churches produce but one Mission tree. There is and can be but one Mission tree. State Missions is this tree, and it draws its life from the churches. Home and Foreign Missions are the branches of the tree and they draw their life from the State Mission tree. The tree is practically worthless without them and they are lifeless without it. Without the branches the tree can bear no fruit except near the tree itself and the richest fruit does not grow on the short branches of the tree, it is all important to the tree that its branches be the longest, strongest, most fruitful possible. Without a strong, healthy growing tree the first branches to fall will be the longest and normally the most fruitful, so the branches cannot do without the tree. The branches cannot bear fruit after the tree is dead. These things being true, it is all important that the tree be kept healthy and strong so that the limbs may be able to bear fruit out to the furthest reach. The Home and Foreign Mission branches bear the fruit of the rarest kind. They do not bear their fruit in the specific nearby territory of the tree, but far out from its body.

## State Missions Is the Spring.

In our Southern Baptist work there are seventeen State Mission springs which pour all of their life-giving water into the great Mission stream that flows majestically through every one of the States until all of the volume of all the springs from all the States has been gathered into it. It then divides into parts, one part of which runs through the Home Mission reservoir and breaking up into a multiplicity of streams flows on to the destitution of the whole home land. The other part flows through the Foreign Mission reservoir and breaking up into multiplied small streams flows out and on to the wide foreign field to the uttermost parts of the earth. We greatly err if we conceive of our mission work as three streams. There is and there can be but one stream and this stream is fed by a multiplicity of springs. The springs burst forth from each of the States and throw their volume into the great Mission stream. The State only consumes the part of the stream that of nature is taken up in its needs just as a great river passing through a territory gives out of its volume through the earth that borders on either side and gives of its volume in evaporation that goes out to feed the plant life along its course, so must the Mission stream give up something to each of the States as it goes on its course towards its final goal. It would be a sorry policy for any one of the springs to refuse to pour its surplus into the great general stream, for should it so refuse its power to serve and bless would be utterly circumscribed and cut off. It would be suicidal for the general stream to refuse to receive the flow from the springs and to declare that the springs are no part of it. The springs create the stream and are also each a part of the stream. The springs would be very much limited in their ability to go good, but for the stream and the stream would be but a dry channel doing no good at all without the springs. So the springs cannot say to the stream, "We have no need of you" nor can the stream say to the springs, "I have no need of you."

These figures seem to me to set before us the place of State Missions in the mission program. There is, however, another angle of approach to the

(Continued on page 14)



## WOMAN'S MISSIONARY UNION.

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

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

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

"Be still and know that I am God."—Ps. 38:10.

"Holiness is just a poor heart that makes room for Jesus."

"When the world comes between you and God as an obscuring screen, it has conquered you. When the world comes between you and God as a transparent medium you have conquered it."—McLaren.

"Henceforth be this my strife

That all my failures lying at my feet

May be but rounds, by which I climb to meet

My higher, fuller life."

## "MEET ME THERE."

It is nearing the time for our annual divisional Conventions. West Tennessee Convention will meet at Lexington, April 22, while East Tennessee will hold theirs at Lenoir, April 9. Middle Tennessee's plans are not yet complete. These meetings will no doubt be helpful and enjoyable and many of the good sisters who find it impossible to attend the State W. M. U. can avail themselves of a Convention held nearer home. Send the children to your maiden sister-in-law, who knows all about how children ought to be raised, and let her experiment on them for one brief day. It might do her good, and maybe she won't offer you so much advice afterward!

Let your husband get a few meals—oh, just anywhere! The trip to the Convention will give you a new vision, fresh inspiration, and when you get back home your husband and sister-in-law will greet you with open arms and grateful hearts, while your children will rise up and call you blessed. It does us all good to get away from home sometimes. We get into ruts in spite of ourselves, and need the sand-papering we get from coming in contact with the outer world. A woman can stay home so much that she gets so narrow in her views that she thinks it of far more importance to dust the parlor than it is to go to a meeting of her missionary society. Pull the shades down, sister, and go on—you can dust when you come back. After all, what is dusting? It is merely the removal of dust from one place to another. What a vast fortune awaits the inventor of a dust exterminator!

But we are wandering from our subject—Conventions. We want each one to be a grand success, and the way to bring this about is for everybody to go. Just say you are going positively, and stick to it. "I'll try," or "I will if I can," or "I'll see about it," sounds so wishy-washy. Of course, if you have small-pox or cholera, there's no place like home. But if the Lord is willing, and we believe He is, in most cases, you are going to the Convention in your division. Aren't you?

My Dear Mrs. Carter—I am a member of the Sunbeam Band of Little West Fork Baptist Church, and wish to tell you something about our work. Our band was organized three years

ago. We meet every first and third Sunday, it matters not what the weather may be. We have a program made out and ready for each meeting. Miss Josie Leigh, our faithful leader, appoints one of us to lead in the next meeting. We bring our pennies, and also our birthday offering and answer the roll call with a scripture verse.

We all like to earn our own money for the band, and nearly every one has some little job they do for their mothers, and in that way get the money.

At our meeting yesterday we decided to buy a pig, name it "Kindergarten," and sell it after it gets grown, the proceeds of which we give to missions.

If little boys and girls want to learn something of the many millions of people in this big world, tell them to join a mission band; they not only learn about the people, but also learn to love and work for Jesus.

Your little Sunbeam friend,

RUTH NICHOLS.

We are glad to learn of this prosperous band. We hope "Kindergarten" will live up to expectations, and sell for a whole pocket full of money.

The W. M. U. Quarterly meeting of Central Association met with the West Jackson Baptist Church, January 23. There was a splendid program. There were eleven churches represented, and 27 delegates present, with splendid reports.

Our new superintendent presided so beautifully that we were all very much pleased with having chosen her to fill the chair.

Mrs. R. A. Kimbrough's talk on "Our Aim for 1913," was very fine and every one enjoyed it so much.

We also had our Field Worker, Miss Mary Northington, with us, and, as usual, she gave us something good to hear and think of.

Our next meeting will go to Fruitland Baptist Church, and we hope to have some representatives from every W. M. U. in the Association.

Let us all strive to do more for the Master's cause than ever before.

MRS. LENA DONALDSON,

Supt.

MRS. ELIZABETH ROSE,

Sec'y.

Humboldt, Tenn., Jan. 27, 1913.

## WHY HAVE A B. Y. P. U.?

By Miss Vernon Constance Gold.

When there are so many features of religious service, why do we insist that there must be a Baptist Young People's Union? The question is easily answered by saying, to advance the cause of Christ; but let us recall some specific ways in which good is done.

Other denominations realize and take advantage of the fact that a distinct organization for young people has a golden opportunity for influencing the young people's world. Neither the Sunday School nor the church can accomplish this entire work. The Baptists believe in such organized bands, and the B. Y. P. U.'s of the many wide-awake churches throughout our country are eloquent witnesses. Such an organization helps the Sunday School by arousing in the Union members a sense of duty which impels them to be faithful, not only to the Union, but to all church services. It also influences some on whom the Sunday School has no hold. Boys and girls are involuntarily attracted to something in which they see others of their own age enthusiastically interested. These interested ones may succeed in attracting those who are indifferent to Sunday School. These

## The Best Cough Syrup is Easily Made at Home

Costs Little and Acts Quickly.  
Money Refunded If It Fails.

This recipe makes a pint of cough syrup, and saves you about \$2.00 as compared with ordinary cough remedies. It stops obstinate coughs—even whooping cough—in a hurry, and is splendid for sore lungs, asthma, croup, hoarseness and other throat troubles.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle, and add the Sugar Syrup. Take a teaspoonful every one, two or three hours. Tastes good.

This takes right hold of a cough and gives almost instant relief. It stimulates the appetite, and is slightly laxative—both excellent features.

Pinex, as perhaps you know, is the most valuable concentrated compound of Norway white pine extract, rich in guaiacol and the other natural healing pine elements.

No other preparation will do the work of Pinex in this recipe, although strained honey can be used instead of the sugar syrup, if desired.

Thousands of housewives in the United States and Canada now use this Pinex and Sugar Syrup recipe. This plan has often been imitated, but the old successful formula has never been equaled. Its low cost and quick results have made it immensely popular.

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.

meetings conducted especially for young people can be made to demonstrate the truth that there is much of pleasantness and sunshine connected with serving God.

The aim of attracting persons to the most worth-while things of life is followed up by that of carefully training them for future helpfulness in the Young People's Union, in the church, and in every-day life. The need of this training is evident in organizing a new Union where there are few capable leaders to be found. This difficulty of starting from the very beginning is a good reason for keeping the B. Y. P. U. going after it is once begun, even though its progress may sometimes seem slow and uncertain. Nowhere else can the necessary training be gotten so well as in these meetings. The habits formed by years of earnest, studious, prayerful service will crystallize into character that will stand the test. Is not this work of character-building sufficient reason for supporting the B. Y. P. U.?

The benefit of the Junior Union is great. It creates in the Juniors a taste for things religious and helps to deepen and make permanent the wholesome impressions already made on their minds. The good is not or should not be entirely intellectual; the lesson of spiritual growth should receive much attention. It is good to preserve the child faith in its simplicity and teach boys and girls to give expression to their spiritual emotions and to put into action their noble impulses. From the Junior ranks come valiant soldiers for the Senior Union.

As to the great good the Seniors may do and receive, much might be said of the intellectual, social and spiritual results. There is much profit, and pleasure, too, to be derived from the preparation of the lessons as planned. The studious may be an inspiration to the indifferent. The preparation brings not only individual but general good; the weekly meetings will be a success, and visitors will be helped. The opportunity afforded in the meetings for members to render voluntary service is productive of perhaps the very best results of all.

The social phase of religious life

is often neglected. Members who can sincerely make others feel that there exists, a spirit of close union are of inestimable value in promoting the real union of the young people into a band of enthusiastic laborers who know the value of team work. This feeling of equality in sharing the responsibility in a worthy undertaking will help to banish personal dislikes and preferences among the young people and cause them to work faithfully together to really accomplish good results.

The very life of the Union is the Christian spirit that abides in the hearts of the individual members. Several persons united in earnest effort and continuously seeking the guidance of the Great Leader can make the organization a great influence on the side of right.

Often it is true that too much is expected of a pastor and very little assistance given him. The Baptist Young People's Union can do much to make his work effective. Indeed, he could have no more valuable ally than a staunch band of zealous Christian young people on whom to depend while waging the never-ceasing warfare against all evil influences.

Do you, as a member of the Baptist Young People's Union, resolve to enter, heart and soul, into the work and let the letters B. Y. P. U. mean that you will really Back Your Pastor Up?

Carthage, Tenn., Jan. 19, 1913.

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It is the business of the International Correspondence Schools to train working men for better positions—to qualify them to overcome the drawbacks of life.

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If you want to know how it is done, and how it can be applied to your case, select the occupation you prefer, mark the coupon and mail it today. This only costs a post stamp, and doesn't bind you to do anything you do not desire.

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Elec. Lighting Supt.

Civil Service  
Architect  
Chemist  
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There is no friend like an old friend, who has shared our morning days,  
No greeting like his welcome, no homage like his praise.  
Fame is the scentless sunflower, with gaudy crown of gold;  
But friendship is the breathing rose, with sweets in every fold.  
—Holmes.

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## CAPITAL PUNISHMENT.

Several bills have been introduced in the Legislature of Tennessee bearing on the question of the punishment of criminals convicted of murder in the first degree. One bill proposes to change the mode of death from hanging to electrocution. Two bills propose to change the death penalty to life imprisonment. We have not seen the details of the bills. The introduction of these bills, however, gives occasion to say several things:

The purpose of the punishment of criminals is three-fold:

1. It is *punitive*. That is, it is intended to punish the criminal for the crime which has been committed by him. The English judge who, in sentencing a criminal, said, "I sentence you not because you have stolen a sheep, but that sheep may not be stolen," had a very erroneous idea of punishment. If his conception were true, then anyone might be punished for any crime, whether he had committed one or not. It seems to us axiomatic and fundamental that only those should be punished who have themselves been guilty of some crime.

2. Another purpose of punishment is that it is *preventive*. It is intended to prevent the man who has committed the crime from committing this or any similar crime. If he were not punished, then he would continue in his career of crime. It is presumed, however, that the punishment will have the effect upon him of preventing him from committing or even wishing to commit similar crimes. It is for this reason that the father punishes his child. "Spare the rod and spoil the child," the

old adage says. Solomon said, "He that spareth the rod spoileth his own son." The rod is supposed to have, and usually does have, a very wholesome effect upon the child to keep him out of mischief, or from violating parental authority.

3. Still another purpose of punishment is, it is *deterrent*. That is to say, it is intended to deter others from the commission of similar crimes. If there were no punishment for crimes, then everybody would feel free to commit a crime at any time he pleased. But when others see that the criminal is punished, then they are not disposed to commit crimes, for fear of the punishment which may follow.

In this aspect of the case, the punishment of crime is not an individual matter. It relates to society. The interests of the individual are lost in the larger interests of society. If it shall be said that it is cruel to punish a person, then it should be replied that the crime itself was cruel. In case of murder, the blood of the victim cries from the ground for justice. But, more than that, the interests of society demand the punishment of the criminal in order that society may be protected from this and other possible criminals. The very purpose of what we call society, which means the organization of the people of any community or State or country, with laws and officials to execute the laws, is the protection of the members of society. Society is civilization. The alternative of society is anarchy, barbarism. In the organization of society it is necessary that the interests of one shall be swallowed up in the larger interests of all.

Now apply these principles to capital punishment. We maintain that the death penalty is

1. The only adequate punishment for murder in the first degree. When one has taken the life of his fellowman, is it adequate punishment for the criminal simply to put him in the penitentiary?

2. It is the only adequate preventive to keep that man from committing a similar crime. If he is in the penitentiary, he may escape. A soft-hearted governor may pardon him, as is frequently the case, and thus turn him loose on society again to commit some other crime, as sometimes happens. We have had examples of this right here in Tennessee in recent years. Or, even if he does not get out of the walls of the penitentiary, he may take the life of one of his fellow-prisoners, as occasionally is the case.

3. And it will be the only adequate deterrent to deter others from committing similar crimes. The penitentiary does not hold any great terror for many persons. On the contrary, while it means hard work, it offers free board and clothing. Besides, there is a chance to be pardoned, or to escape. While there is life there is hope. But when the death penalty, either in the form of the gallows or the electric chair, looms up before a man who is contemplating the commission of murder, he is more apt to pause before doing his deadly deed.

And thus society—which means the whole community, men, women, children, everyone but this criminal—will be much more secure from having a similar crime committed upon them, either by this or any other possible criminal.

We beg our legislators to hesitate long before they take this important step. We are not blood-thirsty. We believe in mercy, but we believe also in justice. We believe, too, in the principle of the greatest good for the greatest number. The interests of the individual must be surrendered to the interests of society if we are to maintain organized society at all. Clemency to the criminal is often cruelty to the community.

As to the bill which proposes to substitute electrocution for hanging as the death penalty, we may say we are inclined to favor that. Electrocution is less awkward than hanging and more sure and swift, while the electric chair will perhaps hold as great terrors for the criminal as the gallows.

## GROWTH OF MISSIONS.

The Missionary Review of the World for January gives the following totals for all the Protestant missions in the world: Home income, \$30,404,401; income on the fields, \$7,902,256; ordained missionaries, 6,769; laymen, 4,506; physicians, 799; wives, 6,286; unmarried women, 5,732; total missionaries, 24,092; other workers, 111,862; total missionary force, 135,954; stations, 12,123; out-stations, 38,057; churches, 15,396; communicants, 2,644,170; Sunday Schools, 30,605; pupils, 1,488,019; colleges and professional schools, 2,475; pupils, 128,861; other schools, 32,320; pupils, 1,541,286; hospitals, 675.

In 1779 there was only one foreign missionary, one station and one convert, while the contributions amounted to only a few thousand dollars. The first contribution, in 1792, was \$63. At the time of the celebration of the centennial of missions, in 1893, there were 25,000 stations and out-stations, 80,000 missionaries and native helpers, about 1,000,000 converts, and the contributions for foreign missions amounted to about \$15,000,000. What a tremendous growth, not only from 1793 to 1893, but from 1893 to 1913! This growth has been not in an arithmetical but in a geometrical ratio. If the work of missions should show the same ratio of growth in the next eighty years, then, by 1993, the second centennial anniversary of the modern foreign mission movement, there would be about 2,176,000 missionaries and 41,600,000 communicants and \$480,000,000 annually contributed. And at the same ratio, in another hundred years the world will have been converted to Christ. We doubt, however, if it will be that long; things seem to be moving so rapidly now.

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## THE WHITSITT QUESTION.

We regret very much the reopening of what was known as The Whitsitt Question. It seems that the speech of Dr. E. M. Poteat, President of Furman University, delivered on Founders' Day at the Southern Baptist Theological Seminary on Dr. Whitsitt, gave offense to a number of the brethren, who took exception especially to his statement that Dr. Whitsitt was a martyr to free speech.

Dr. Whitsitt is dead. Dr. Eaton, his chief opponent, is dead. A number of those who engaged in that unfortunate controversy are now dead, and we hoped that the controversy might be allowed to die. Since, however, it has been reopened, we may be allowed to say that Dr. Poteat was living in the North at the time of the controversy, and evidently did not understand the situation in the South. It was not so much what Dr. Whitsitt said to which the Baptists of the South generally objected; it was more the way in which he said it. In proof of this we may only call attention to the fact that Dr. A. H. Newman, then professor of Church History in Master University, of Toronto, took about the same position that Dr. Whitsitt did, but did it in an open, historical way, and afterwards he was elected as professor in the Southwestern Baptist Theological Seminary, now at Ft. Worth, Texas, of which Dr. B. H. Carroll is President, and no objection has been offered to him, even by the stalwart Texas Baptists. Southern Baptists believe most thoroughly in free speech, but they sometimes object to the way a thing is said.

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## MOHAMMEDAN COMPLACENCY.

Mr. William T. Ellis, in the January Century, gives the following illustration of Moslem complacency: "Floating down the Tigris on a goatskin raft, I had a handsome and alert Kurd for raftsmen. One day he asked me if I had been to Stamboul (Constantinople). When I assented, he remarked, as though stating a commonplace, 'Of course it is the greatest city in all the world, isn't it?' I was obliged to confess that there are some larger and mightier cit-



ies, and I named London and Paris, Berlin and New York. He looked pitifully incredulous and said: "Stamboul is the capital of the world. The calif lives there, and all the world is Moslem except a few Armenian Christians, and when they talk too much we cut their throats." "Christians," he generally informed me, "will all go to hell." And when I pressed the point, he affirmed with great heartiness that I too was bound for the same destination. I tried to get into his mind the fact that the vast majority of Moslems are under Christian rulers. His face showed that he had a simple explanation: I was lying. I asked him if he knew all about Mecca, and he said, "Yes." I showed him a picture of the Kaaba, and he was awe-struck. The photograph was according to the description he had always heard. Then I showed him the mosque at Medina. When he affirmed that he knew the Koran, I asked him to suggest a favorite 'sudra,' and then I read it to him from a translation of the Koran I carried with me. The man was thunderstruck. The printing press had shaken the foundations of his self-complacency, and that is what is happening all over the world."

From our observation of Mohammedans in Mohammedan lands, we are well prepared to believe the story. They are so densely ignorant that they do not know anything beyond their own religion, or, at most, beyond Constantinople.

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#### A CENTRIFUGAL MOVEMENT.

The British Baptist Hand Book for 1913 gives the following figures:

Churches: 1911, 3,093; 1912, 3,112. Increase, 19.  
Chapels: 1911, 4,160; 1912, 4,186. Increase, 17.  
Sittings: 1911, 1,463,087; 1912, 1,471,708. Increase, 8,621.

Members: 1911, 418,608; 1912, 416,377. Decrease, 2,231.

Teachers: 1911, 60,011; 1912, 60,211. Increase, 200.  
Scholars: 1911, 575,830; 1912, 570,906. Decrease, 4,924.

Local Preachers: 1911, 5,538; 1912, 5,451. Decrease, 87.

Pastors in charge: 1911, 2,143; 1912, 2,160. Increase, 17.

The Baptist Times and Freeman says that the decrease in membership is due almost entirely to London and Glamorgan. The reason for the decrease in London is due to "a centrifugal movement going on in London with ever-growing velocity. The exodus from the metropolis and its immediate suburbs has been enormous. Such transit facilities are now offered by the railway and other companies, that people are going further and further out into the country to live. Vast tracts of land in the environs of London which, five years ago, were grazing fields and farms are now covered with houses."

This is the same kind of a movement which is affecting churches in this country as well as in England. The electric railway, the elevated railway, the subway, the telephone and other inventions of the kind are revolutionizing life in our modern cities, and at the same time are revolutionizing church life, or rather the life of churches.

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#### RECENT EVENTS

Rev. J. W. Shephard has returned to his work as missionary in Rio de Janeiro, Brazil, after a year's rest in this country. Brother Shepard is the son of Rev. S. G. Shepard of Lebanon. He is doing a noble work in Brazil.

In renewing his subscription, Col. J. W. Rosamon, of Gadsden, writes: "I have been sick for five weeks with nervous break-down, but I am better now. I am just able to sit up and write these lines." We are very sorry to learn of the illness of Col. Rosamon. He is one of the most active and useful laymen in the State. We hope that he may soon be fully restored to health.

The Baptist Advance announces that Rev. W. S. Roney has resigned the pastorate of the Park Springs Church, Hot Springs, Ark.

The meeting at Lakeland, Fla., in which Pastor W. D. Nowlin was assisted by Rev. T. T. Martin, resulted in 61 additions to the church.

The Biblical Recorder announces that Dr. I. M. Mercer declines the call recently extended him to a sister State and will remain as pastor of the First Baptist Church at Rocky Mount, N. C.

We were glad to have a visit last week from Bro. J. H. Bradshaw of Knoxville. He is a prominent member of the Third Creek Church, and is one of the most useful laymen in the State. We wish there were 10,000 more like him.

Rev. Edgar Allen Brewer, of Illinois, died as a result of an operation at Mayfield Sanitarium, St. Louis, on Jan. 16. His funeral was preached by Dr. W. P. Throgmorton, editor of the Illinois Baptist. He and others in Illinois speak very highly of Bro. Brewer.

The physician of Rev. C. T. Alexander, of New Orleans, says that his physical condition is such that he must have absolute rest, and advises him to spend an indefinite length of time in bed. This comes especially hard just now, when Brother Alexander's church in New Orleans is prospering so greatly. We hope that he may soon be fully restored to strength.

Among the Baptists in attendance upon the meeting of the Grand Lodge in this city last week were Rev. S. H. Johnstone and Hon. T. J. Gross, of Coal Creek. Brother Johnston is the popular pastor of the Coal Creek and Jacksboro churches. Brother Gross was formerly a member of the Legislature. He is now Principal of the school at Coal Creek.

Mrs. Thomas H. Willingham, mother of Mrs. H. H. Tift of Tifton, celebrated her eighty-fourth anniversary on Jan. 10. We had the pleasure of being the pastor of Mrs. Willingham in Albany, Ga. She was one of the noblest and most consecrated women we ever knew. Mrs. Tift is the one after whom Bessie Tift College, Forsythe, Ga., is named.

Brother Walter Smithwick of Tullahoma was in the city last week in the interest of his candidacy for the postmastership at Tullahoma. We have known Brother Smithwick for some years. He is Superintendent of the Sunday School of the Tullahoma church, and is a useful citizen in every way. If appointed postmaster, he will, we are sure, discharge the duties of the office in a most faithful and efficient way.

Rev. J. M. Lewis, pastor of the Lonsdale Baptist Church, Knoxville, Tenn., has been called to the work of evangelist of the State Mission Board of Florida. He has resigned at Lonsdale and will leave for Florida with his family about the middle of this month. Brother Lewis is a strong preacher and a successful evangelist. He has done a noble work at Lonsdale. We wish for him the most abundant success in Florida. We commend him to the Baptists of that State.

Brother O. J. Cole requests us to change the address of his paper from Cox's Creek, Ky., to Bowling Green, Ky. He has accepted work under the State Mission Board of Kentucky, and moved his family to Bowling Green. He says: "My work for the next few months will be with the churches of Bay's Fork Association, three of which are in Tennessee. So I will reach over to receive the hand of fellowship. The brethren of this section are planning for a great forward move this year."

It is with much regret that we record the death on last Saturday morning of Brother M. C. Northington, of Clarksville. Brother Northington was a prominent business man of Clarksville, and was for several years mayor of the city. He had been for a long time one of the most useful members of the First Baptist Church. He was the father of Miss Mary Northington, the Field Worker of the Woman's Missionary Union of Tennessee. He had not been well for some time. Besides his family, he leaves a large circle of friends to mourn his loss. We tender to them all our deep sympathy.

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The Baptist Standard states that Rev. W. M. Harris, of Texarkana, has accepted a call to Thomasville, Ga. Brother Harris was at one time pastor of the First Baptist Church, Knoxville.

The First Baptist Church of Little Rock, Ark., has called to its pastorate Dr. R. G. Bowers, President of Ouachita College, as successor to Dr. Ben Cox, who recently came to the Central church, Memphis. Dr. Bowers is an able preacher.

Rev. J. M. Walters, of White Pine, was in the city last week attending the meeting of the Grand Lodge, and gave us quite a pleasant call. He has just closed a meeting with the Beulah Church, of which he is pastor, and in which he did the preaching. There were 24 professions of religion and 22 additions to the church. Brother Walters is the efficient clerk of the Nalachucky Association, the largest Association in Tennessee.

Mrs. J. P. Fulcher died at her home in this city on last Saturday night. She was a prominent member of the Central Baptist Church, and was a noble Christian woman, beloved by a wide circle of friends. She is survived by her husband and the following children: Robert D. Fulcher, J. P. Fulcher, Jr., Mrs. Leroy McGregor, Mrs. Burton Stoddard, Miss Margaret Fulcher, all of Nashville. Funeral services were conducted at the residence on last Monday by Drs. G. A. Lofton and J. F. Savell. We extend our deep sympathy to the bereaved ones.

Rev. J. T. Oakley, writing to the Western Recorder, gives this interesting incident: "I have a brother who is a strong Campbellite, but professes he is not a sectarian in any sense, but only a member of the Church of God and nothing but a Christian. He got considerably rattled some time ago. He had charge of a large Sunday School. The subject of the lesson was: 'The destruction of the Amalekites.' He tapped the bell and said to the school: 'What is the subject of the lesson?' Several hands went up with snapping fingers. Near the middle of the room was a little dusty fellow with his hand high up and eager to answer the question. My brother, wishing to please and honor the little fellow, said: 'Well, George, what is it?' George instantly replied with emphasis: 'The destruction of the Campbellites, sir.' When my brother recovered, he said: 'The classes will proceed with their lessons,' while beads of perspiration stood on his bewildered brow."

Bro. Joel William Altman died suddenly of apoplexy at the home of his son, Dr. J. T. Altman, in this city, on January 27. He was born in North Carolina on Jan. 12, 1828, and was consequently something over 85 years of age at the time of his death. He moved to Gibson County when a young man. He was a charter member of the Oak Grove Church, near Milan, and was deacon in the church for forty years. He was an uncompromising Baptist. He was in the Confederate army throughout the war, and for a part of the time served in Forrest's Cavalry. For the past eighteen years he has been living with his son, Dr. Altman, and was a member of the Immanuel Church at the time of his death. Funeral services were conducted in this city by Drs. G. A. Lofton and R. W. Weaver. His body was laid to rest in the cemetery at Oak Grove Church, where services were conducted by Rev. W. L. Norris.



## The Home Page

### THE VICTORY OF MARY CHRISTOPHER.

(A Story of Tomorrow.)

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

#### CHAPTER III.

##### THE VERANDA BIBLE CLUB.

"Let us turn first to the days of Abram," began Randolph, after a moment of quiet. "Mrs. Christopher, won't you please read in Genesis, the fourteenth chapter?" but Mrs. Christopher could not see the numerals because of two unshed tears that had gathered while Brother Sainly was speaking, so Randolph turned to William Sprague with, "Just tell us briefly the events recorded."

"Um—let us see," began the latter, glancing quickly through the chapter. "Abram is living in Hebron; Chedorlaomer and the confederate kings make war upon the king of Sodom and his associates; Sodom is taken; Lot, Abram's nephew, is made a prisoner and all his goods are carried off. Abram hears of his nephew's misfortune, arms his household, and bravely goes forth to meet the victorious Chedorlaomer, defeats him in battle and recovers Lot and all his possessions."

"Good!" said Randolph warmly, "then what?"

"The king of Sodom went out to welcome him on his return, and Melchizedek, King of Salem, also met him and brought forth bread and wine."

"Yes, Melchizedek," continued the pastor, "who was he?"

"Priest of the Most High God," the merchant read the words reverently.

"Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God," quoted Brother Sainly softly.

"Yes," added Randolph thoughtfully, "he is undoubtedly the most perfect Old Testament type of our blessed Lord. What significant act did he perform towards Abram? Read on, Brother Sprague."

"He blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth; and blessed be the Most High God, which hath delivered thine enemies into thy hand."

"Who would think such an exquisite prayer could have been uttered in those dark days!" mused Amy, whose spiritual insight was deep and true.

"Go on, Sprague!" cried Arthur, excitedly.

"And he gave him, tithes of all," William Sprague read slowly, as though taking in a new thought. There was silence for a moment, then Mrs. Christopher asked:

"Could not this have been a simple act of charity?"

"Hardly charity!" replied Arthur quickly. Melchizedek was King of Salem, and doubtless a much richer man than Abram."

"Right, Arthur," said the pastor, "there is no suggestion of 'charity.' It is an act of Divine worship, in which Melchizedek, as the priest of God, receives the tokens of Abram's gratitude. But the interesting question is, Why should Abram have given a tenth? Why not a seventh, or a fifth, or a fifteenth, or some other proportion? Why a tenth?" and Randolph looked keenly at William Sprague, who did not an-

swer, but sat silently thinking.

"Remember," continued Randolph, "that this event in the life of Abram occurred only a short time after he came out from the heathen surroundings of Chaldea, and before the birth of Isaac. The Jewish law was not even announced until nearly five hundred years afterwards, and had no more relation to Abram's giving of tithes than had the American Declaration of Independence!"

"Let us try again," Mrs. Christopher, won't you please give us the events recorded in the twenty-eighth chapter of Genesis? I think you'll find it a familiar story," and Mrs. Christopher received an encouraging glance from her pastor.

"Dear me!" began the latter, turning over the pages; "I'm not good at Bible history. Twenty-seven, twenty-eight—here it is! . . . It says something about Isaac blessing Jacob and sending him away; then something about Esau; then something else, and—O yes, I know! It's the story of Jacob's ladder!" Mrs. Christopher looked up with a bright face, and then continued:

"Jacob goes to sleep, with a stone for his pillow, and dreams about a ladder reaching up to heaven, and angels going up and down. Then God speaks to Jacob, and tells him He will be with him; and Jacob wakes up, and makes an altar out of the stones, and calls the place Bethel. Why, that's one of the Sunday school stories!"

"Quite so," answered Randolph, smiling; "and what vow did Jacob make?"

"He vowed," continued Mrs. Christopher, now thoroughly interested, that if God would be with him, and keep him, and bring him safe back to his father's house, the Lord should be his God, and Bethel should be God's house, and—and . . ."

"O do read on!" said Amy, impetuously.

Mrs. Christopher read the closing words of the chapter in subdued tones, "And of all that Thou shalt give me, I will surely give the tenth unto Thee."

"The tenth unto thee," repeated Randolph; "not unto the priestly tribe of Levi, for Levi was not yet born, and the laws of Sinai were nearly three centuries in the future; but unto God, directly, in sacrificial worship; for in the days of the patriarchs the head of the family was both priest and king to all the household. He meant that a tenth of all his substance, not occasionally, but during the coming years, should be devoted as a holy offering unto God."

"Well, if Abram's offering was not a gift of charity, I'm sure Jacob's was not," spoke Mrs. Christopher, with so much energy that Brother Sainly beamed upon her over his glasses, and said, "You're getting on, Sister Mary."

"To return to my former question," resumed Randolph, earnestly, "Why did Jacob give a tenth? and Abram? And when Moses codified the law for the Jews, why was a tenth required?"

"I think I see your drift," said William Sprague. "You mean there must have been a prior commandment of God, and that these are mere instances of what was generally known and practiced?"

"Exactly! How else can you account for this uniform proportion? The very fact that it is spoken of in these instances, without further remark, is full proof that the giving of tithes was recognized as a religious obligation, and was frequently if not uniformly practiced. Moses formulated into a statute what had been handed down from father to son during many generations."

erations."

"I'm following you," said William Sprague, with quiet intensity; "go on." (To be continued.)

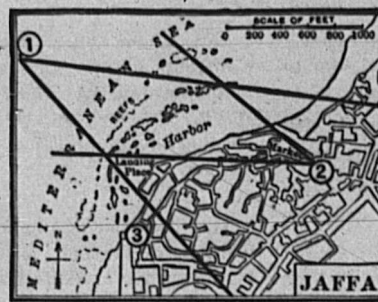
#### V.

### A JOURNEY THROUGH PALESTINE.

Conducted by

REV. JESSE LYMAN HURLBUT, D.D.

Last week we visited the interesting valley of Ajalon where Joshua fought the great battle of Bethhoron, and the town of Emmaus. This week we are to reach Jerusalem. No other place on earth appeals so powerfully both to the intellect and the emotions.



No other spot of equal area has been the scene of events that have so influenced the history of mankind. It will be well for many of us to glance at a general map of Palestine to note the exact location of Jerusalem. Then turn to our map of the city, given here. The irregular black line indicates the city wall. Just to the right or east of the wall is the Kedron Valley, and then the Mount of Olives. The Hill of Evil Counsel is at the south. Now we are to take our stand at the apex of lines numbered 9, just outside of the centre of the western wall, and look south over the territory included between those lines.

#### Position 9. The Tower of David, from Outside the City Wall, Jerusalem.

Immediately before us is an open space trodden hard and smooth by unnumbered feet. A few rods away are several rather dilapidated carriages waiting to take passengers to the railway station or to the many neighboring points of interest. Beyond the carriages and to the right the ground drops precipitously into a deep ravine, but on the left the grim and massive Tower of David rises before us, with its tall round watch-tower rising above the wall from which the coming foe was seen afar. Stretching away beyond the Tower to the south we see the battlements of the southern half of the western City Wall. In the distance nearly a mile away, we see the Hill of Evil Counsel. (See the map.) Only six miles away on the road running in that direction is Bethlehem.

But our chief interest here is the ancient Tower. Many a fortress is more imposing, but none has such a history. David when crowned King of all the twelve tribes, found a fortress here in the hands of the Jebusites, who had held their own through four centuries, right in the midst of the conquering Israelites. It may not have been as lofty and well built as this, but the Jebusites had such confidence in the strength of its position that they taunted David by placing on the wall "the lame and the blind." But David's men climbed up this very precipice, led by the brave Joab, and the Jebusite fortress became David's castle and capital (II. Sam. v:6-9; I. Chron. xi:1-7).

A new chapter in Israel's history opens with David's capture of this fortress. He found the Twelve Tribes disorganized almost to anarchy,

ground into the dust by foreign oppression, their Tabernacle destroyed, their Ark in hiding. David united the race as a solid nation, turned their enemies from masters into subjects, carried the arms of Israel up to the Euphrates, and established an empire at least five times the dimensions of the Twelve Tribes, and twenty times the territory ruled by Saul. And what was of more enduring influence—he reorganized the system of worship, and mightily strengthened the religious life of the people.

But David is not the only one whom these grey walls call up from the past. This fortress played an important part throughout Bible times, until in the time of Christ it was, so many believe, the official residence of the Roman governor. It may then be that within those walls our Saviour stood in chains before Pontius Pilate, was mocked by Roman soldiers and scourged, and sentenced to the cross (John xviii:28; xix:16).

Just to our left, as we have been standing here, is the Jaffa Gate, where most travelers first enter the city. Let us turn now and look toward it. The lines numbered 10 on our map of Jerusalem indicate our position and show that we shall look straight east to the old city wall.

#### Position 10. The Jaffa Gate from Outside.

Of all the gates now opened in the walls of Jerusalem, this is the one through which the largest tide of travel passes; for as its name indicates, it is the terminus of the road between Jaffa and Jerusalem. At all hours between sunrise and sunset, continuous streams of men and women, donkeys, horses and camels, are going in and coming out. At sunset the gate is shut, and whoever would enter afterward must pass through "the needle's eye" (Luke xviii:25), a small portal in the larger one—as though one panel in the door were fixed on hinges. The East and West jostle each other in this motley crowd, and the result is an incongruous mixture. A camel can squeeze through the gate, but a carriage can not. For thousands of years no one has seen a wheeled vehicle on the streets inside the walls of Jerusalem.

We are near enough here to count the courses of stone in the ancient wall—twenty-seven courses, each about two feet thick. Just over the entrance we can see long narrow slits in the masonry which serve as windows for a guard-room. But here again it is the past that interests us mainly. Solomon in his glory, Isaiah with his eyes fixed on the future, Nehemiah and his retinue—all may have gone in and out of this western gate. Jesus and his twelve apostles must have often passed over this ground. When Saul of Tarsus, newly converted, but not yet become Paul, was hurried out of the City by the disciples, it was through this gate, most likely, that he went to Caesarea (Acts ix:26-30); and by the same door Peter started forth to visit the churches on the seashore plain, to raise Dorcas to life and to behold his vision at Jaffa (Acts ix:32-43; x:9:16).

To see the western side of Jerusalem with its historic tower and gate, for yourself, use the stereographs: (9) "The Tower of David from outside the wall;" and (10) "The Jaffa Gate, Jerusalem."

Editorial Note.—In this department Dr. Hurlbut will take his readers to 100 places in Palestine, two each week. By means of remarkable stereoscopic photographs, you can not only see for yourself, each of these 100 places in life-size proportions, but also you can get distinct conscious expe-



riences of being in these places. Six stereographs \$1. Less than six stereographs in one order 20 cents each. The 26 stereographs for three months are \$4.33. The one 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 locating maps, is \$18.75, scarcely more than an economical tourist spends for two days on an actual trip. Mahogany-Aluminum Stereoscope, \$1.15. Express charges paid. Send orders to the Baptist and Reflector. Further descriptive matter sent on request.

Prof. James H. Breasted, Ph.D., University of Chicago: "By the use of this Travel System an acquaintance can be obtained here at home, of distant places, which is quite comparable with that obtained by actual travel. In my judgment there is no other existent means by which this result can be accomplished. The map system, simple, ingenious, and pedagogically sound, first furnishes a clear idea of location in each case; and with this in mind, the superb stereographs furnish the traveler, while sitting in his room, a vivid prospect as through an open window, looking upon scene after scene. To the believing beholder there are precious moments, when the mind is perfectly convinced of the reality of the scene before him, and such moments, persistently sought and repeated, come more and more easily as one accustoms himself to the instrument, until afterwards the mind looks back upon it all, with essentially all the sensations of having seen the reality. By this means, then, the joys of travel can be extended to that large class of our people who thirst for an acquaintance with distant lands, but are prevented by the expense involved, or the responsibilities of home, business or profession."

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## The Young South

MRS. LAURA DAYTON EAKIN,  
EDITOR.

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

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

Dear Dr. Folk—My sister, Mrs. L. D. Eakin, has been quite sick and finds herself unequal to the duties of this work for this week.

She asks me to say to you that she will be unable to go on with this work, and that she will, as she is physically able, close out all reports, and that there is a small balance, and as soon as she can make a calculation of it, will mail you a check for same; will try to do this the last of next week.

She is suffering from nerve exhaustion, and must be very careful.

She is unable to express her feelings as to regrets in not being able to continue her much-loved work, and gives a special blessing on the one who shall take her place. It has filled a great place in her life, and added many joys during recent years; so it goes without telling how deeply she regrets having to stop.

Enclosed you will find letters for the week, and I know you will be able to compile the page from same.

I am staying with my sister during her illness, and will be glad to furnish any information; should I have failed to make it plain enough.

Yours for service,

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The following comes from Trimble:

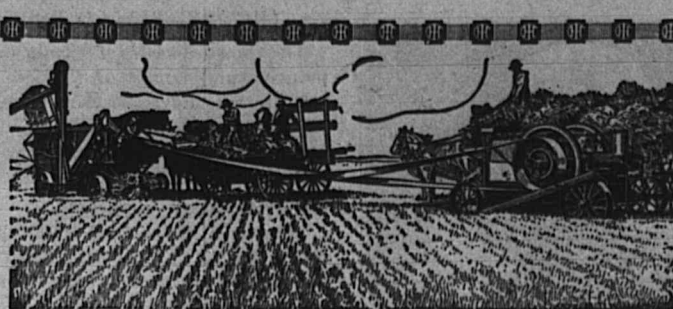
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Henning comes next: "We send \$2.28, our Christmas offering for China."

—Henning Sunbeams, Carma Graves, Treasurer.

FROM ARKANSAS.

"Yesterday was James' birthday, and he was very happy with his little remembrances, so he sends his seven pennies to the orphans. William's passed some time ago and he gave me his pennies, but I have neglected to send them. They both want them to go to the Orphans' Home. They are very much interested in the Tennes-



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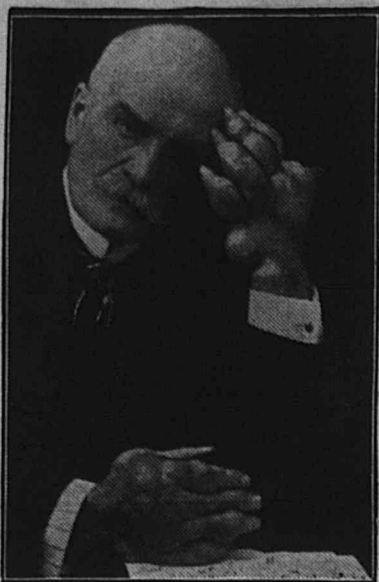
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## Baptist Memorial Hospital, Memphis, Tenn.

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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.

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

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

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

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

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## TENNESSEE COLLEGE NOTES.

It was our privilege as well as pleasure to hear Prof. Everett, the Dean of Tennessee College, in a short address to the student body on the life and character of Robert E. Lee, last Saturday morning, Jan. 18. The occasion of this pleasure was a program in honor of the anniversary of Lee's birthday. The program opened with the stage set for the speakers, "Dixie" played by Dr. Nast, accompanied by the smaller girls with toy fifes and drums. Miss Gooch gave a reading appropriate to the occasion, after which President Geo. Burnett introduced the speaker of the hour, Prof. W. E. Everett, who delivered a short, stirring address on Robert E. Lee, soldier, patriot, scholar and Christian. It was appropriate at this occasion to sing the "Bonnie Blue Flag," a song that stirred many a loyal Confederate heart to nobler deeds during the Civil War.

Dr. Nast, as master of ceremonies, presented befittingly at this time a handsome portrait of Gen. Lee, which President Burnett accepted on behalf of the college as a gift appropriate and inspiring to an institution that stands for the same lofty ideals as the idol of the South, Gen. Robert E. Lee.

Mrs. Carolyn Foye Flanders arrived Saturday morning to spend the week-end with Miss Frances Gooch. Mrs. Flanders, who has recently toured the South in "A Midsummer Night's Dream," is soon to return to her home in Boston.

On Saturday evening the Ruskin Literary Society of Tennessee College gave an informal reception in honor of Mrs. Flanders, the guest of Miss Gooch. The Ruskin Hall, tastefully decorated in narcissus and ferns, was illuminated in a manner to give warmth and color to its stately furnishings. After a delightful musical program, Mrs. Flanders was induced to give a short reading for the guests. Nothing was more natural and charming than her rendition of "Billy and the World's Greatest." A delicious salad course was served during the evening.

Those who remember the Fakirs at Tennessee College and who enjoyed their novel representation of famous pictures will doubtless be interested to know that a handsome set of lockers for the art studio has been obtained from the proceeds of the entertainment. The lockers now occupy one end of the studio, and, handsomely stained in walnut, they afford a splendid place for the display of models as well as place for the disposition of the art material.

Miss Frances Bohannon, one of our piano teachers, who accompanied the remains of her mother to Glasgow, Ky., returned to Tennessee College Monday evening.

We are all rejoicing and are duly thankful at the reception of a handsome New Year's present in the shape of a check for one thousand dollars from our loyal, royal friend and trustee, Col. O. C. Barton, of

## DREAD OF AN OPERATION.

Nr. Manchester, Ind.—Mrs. Eva Bashore of this place says: "I suffered female misery of every description. Two doctors attended me, and advised an operation. I lost weight until I weighed only ninety pounds. I dreaded an operation, and instead began to take Cardui. In a short time I gained 25 pounds, and feel as well as I ever did. Cardui, I am sure, saved my life." Cardui is today used in thousands of homes, where it relieves pain and brings back strength and ambition. It is a woman's medicine, for women's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.

Paris: He is, indeed, one of God's noblemen, a prince royal.

We are looking forward to the coming next week of President S. P. Brooks of Baylor University of Waco, Texas. He is to attend the meeting of the Baptist educators of the South in Nashville January 24, 25 and 26. He will spend the following week in Murfreesboro, speaking each morning at our chapel period to the entire school and delivering an inspirational address each evening at the Baptist Church. These are free. Dr. Brooks is a very forceful and a most interesting speaker. Those who hear him once will be anxious to hear him again. The week following his stay here, Dr. Brooks will attend the Laymen's Convention in Chattanooga. He is a great man, doing a great work in a great State. Hear him.

We are greatly rejoiced that Mr. Henry Burnett was not seriously hurt at Hartsville when thrown into the water last Wednesday night. The promptness with which relief came saved him. It was a thrilling experience, and Mr. Burnett does not care to have it repeated, he says.

Though Monday evening, Jan. 20, was stormy, the auditorium at Tennessee College was well filled with students and lovers of art to hear the reading of "A Midsummer Night's Dream" by Mrs. Carolyn Foye Flanders of Boston.

The hearty and continued round of applause which greeted her first entrance of the stage attested the favor she had won with the Tennessee College girls during her brief stay at the college prior to her reading. As the reading progressed enthusiasm did not abate, but grew more intense every moment, and many times bursts of applause greeted her in the midst of the scenes.

Mrs. Flanders has a personality dainty and charming and an unusually attractive platform appearance. She possesses unusual versatility, as is beautifully evidenced in the skill with which she handles the large cast of characters in this play, which calls for a wider scope than almost any drama in the field of literature. The ease with which her voice and body respond to thinking seems marvelous at times and reveals her skillful mastery of the technique of her art.

Evangelist J. H. Dew of Liberty, Mo., declines to be State Evangelist of Kentucky, saying that it seems to be the will of God that he should remain in Missouri. He says his year verse for 1913 is Psa. 71:16.

**Few Hours Work Earns a Beautiful 32-Piece Dinner Set**

No need to pay out money. Just a few hours among your friends gets this set—32 beautiful pieces of perfect, clear white china. Every piece charmingly decorated in gold. A beautiful set in every respect.

We send 12 boxes of famous White Clover Tea & Coffee. Also 12 beautiful art pictures, in colors, 18x22 inches—two alike. Money will be sent forward with the pictures. We will forward dinner set immediately. That's all. Send no money. Money will be sent everything—goods paid. Write quick! Be first in your town.

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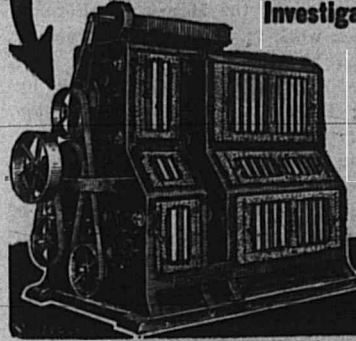
Others are Doing It all Over the Country

**\$1,358.00 in First Three Months.** The Exchange Milling Co., doing a local milling business at Sturgis, Ky., using a "Midget" Marvel Roller Mill, write showing how they have made \$1,358.00 in their first three months of operation, which itemized statement we will be glad to send.

**Paid for Mill First Year.** Anson E. Wolcott Milling Co., of Mt. Clemens, Mich., says: "The flour is better than we could ever make on a 5-stand roller mill we built and operated twelve years in this city. We can make a barrel of flour out of 4 1/2 bushels of wheat. We paid for the mill out of the first year's profits."

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You can get most, if not all, the good money that is being spent in your community for foreign flour. The amount you invest—from \$1,750. up—will come back in less than one year. No previous knowledge of milling necessary. Capacity is 25 barrels a day. Strongest guarantee ever given with a mill and shipped on 30 days trial.

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It's easy and cleanly to use, too. Simply moisten your cheese cloth duster with it and go ahead and dust—that's all!

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Price List per quarter.

Superintendent's Quarterly	\$0 15
The Convention Teacher	12
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
Junior Quarterly	2
Home Department Magazine (quarterly)	6
Children's Quarterly	3
Lesson Leaf	1
Primary Leaf	1
Child's Gem	12
Kind Words (weekly)	12
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	2 1/2

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B. Y. P. U. Quarterly, per quarter	\$0 06
Junior B. Y. P. U. Quarterly, per quarter	5
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### INTERNATIONAL GRADED LESSONS

Exclusively Biblical Series.

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

(Twelve Grades—In Nine Pamphlets.)	
Beginners (3-5 years, one pamphlet, each)	\$0 05
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Junior (9-12 years, four pamphlets), each	5
Intermediate (13-15 years, 3 pamphlets), each	05

## Baptist Sunday School Board,

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

It is stated that Rev. H. A. Snoot of Humboldt, Tenn., has invited Evangelist J. H. Dew of Liberty, Mo., to assist him in a meeting. The time has not been stated. It will be a great event in Humboldt.



## 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, U. S. "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. I. 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.**  
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Dissolves instantly in water. Prescribed by physicians all over world for 21 years. 25-cent package makes 2 gallons standard solution.

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**J. S. TYREE, Chemist, Washington, D. C.**

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**The High Cost of Living**  
 does not worry those who have a few laying hens, for the reason that they can produce eggs at 20c per dozen in winter and sell them at 60c. Learn how to pick out the laying hens from the drones, and other valuable facts regarding egg production by learning the Potter Secret.

**American Poultry Journal**  
 the one great poultry paper of America, endorses this system. American Poultry Journal is the oldest, largest and best. Published monthly; contains from 80 to 200 pages; profusely illustrated. Full page illustrations of prize winning birds in colors the talk of poultrydom. Buy a copy of the Potter Book (cloth bound) and American Poultry Journal one year. Canadian subscribers add 25c for postage; foreign 50c. Get a copy of American Poultry Journal from your newsdealer today, 10c, or send 50c for a 3-months trial subscription and copy of book "Profitable Poultry Pointers." American Poultry Journal Pub. Co. 550-P-De. Dearborn St., Chicago, Ill.



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THAT'S what a position with McCann's is worth to you. Most reliable terms and best profit. 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.



**SOLID GOLD**  
 These two Kings Felt for selling seven 25c boxes "Merit" Blood Tablets in 30 days. One solid gold. Address: MERIT Medicine Co., Room 50 Cincinnati, Ohio.

## LA GRIPPE BAD COLDS

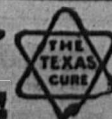
For their speedy relief you should take a medicine containing no dope, no alcohol and without bad after effects. You get it in

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That's It!



### THE PLACE OF STATE MISSIONS IN THE MISSION PROGRAM.

(Continued from page 6)

theme. I want us to approach the theme from this angle.

#### State Missions Occupies the Place of Man Furnisher for the Other Causes.

It is not primarily a part of the Home or Foreign Mission task to create men to do the work of Home and Foreign Missions. Home Mission work is done on the home field by missionaries found in the territory of some one of the States of the home field. Foreign Mission work, insofar as it is Foreign Mission work, is done by men on the foreign field who were found and developed in some one of the States of the home field. So, it is the prerogative of the Home and Foreign Mission work to use the men furnished them. They may develop the men turned over to them by the States by using them; indeed they do develop them. It is, however, not their particular task to discover them, but it is one of the chief tasks of State Missions to discover, save and train men who will do the giving and the work in the field of all other missions. Certainly when this is said the fact is not forgotten that the churches do this same work in their individual capacity without the element of co-operation. This discussion, however, has not to do with the place of the church in the Mission program, but with the place of State Missions in the mission program. The churches would be powerless in a little while to discover, save and train men independently if they did not do it co-operatively or in their State Mission work.

#### State Missions Occupies the Place of Sentiment Builder in the Mission Program.

State Missions is the logical educator of the forces in each separate State. By education and by education only is sentiment built for any one of the causes fostered by our people. The main part of the educational work must be done, if done wisely and inexpensively, by State Missions. The other Mission causes are too far removed from the constituency to be dealt with, the people to be educated and trained to take any great active part in the educational work. Home and Foreign Missions ought not to be expected to do more than create the literature and furnish the facts by which the people are to be educated and sentiment is to be created for both Home and Foreign Missions. All that they do more than this ought to be co-operative work with State Missions and not independent of State Missions. They cannot undertake to do an independent educational development work without trampling on the rights of State Missions and without hindering State Missions in its effort at education and development. It is in the main the duty and privilege of State Missions to get the literature furnished by Home and Foreign Missions where its educational value will be felt and where it can do its sentiment building work among the people in each of the several States. A wise, far-seeing, aggressive, Kingdom-loving leadership in State Missions will see this to be one of the tasks of State Missions and will count it altogether as much State Mission work as it will lead the lost in the State to accept Jesus Christ. Seeing this, with great

### Alcohol for Boys? Go To Your Doctor

Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Then ask him about Ayer's non-alcoholic Sarsaparilla as a tonic for the young.

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

zeal the State Mission force will set itself to the task with great earnestness and persistence. The State Mission forces of the right kind will no more neglect the development of sentiment for Home and Foreign Missions than they will neglect the work of evangelizing their own nearby neighbors. A wise policy on the part of all other Mission work will give recognition to this particular sphere of State Missions and will wisely, in the main, leave this work to be taken care of by State Missions.

#### State Missions Occupies the Position of Money Collector or Provider in the Mission Program.

It is just as much Mission work, from a State Mission standpoint, to provide money for all other Mission endeavors as it is to spend its money in its local territory. This is not, or ought not to be, considered to be true with Home and Foreign Missions. State Missions has a money-procuring side and a money-spending side. It is the business of State Missions to spend all the money furnished it for work in the State on the work in the State, and it is also the business of State Missions to superintend the collecting and getting the money which is to be spent upon Home and Foreign Missions. The one task is as much State Mission work as is the other task. Home and Foreign Missions sustain, or ought to sustain, but one direct relation to money. It ought to be recognized as their specific business to superintend the spending and to spend the money secured for them from all the States. This most certainly is the ideal, and this is evidently the thing toward which we are tending in our Mission co-operative work today. Home and Foreign Missions agencies are too far removed from the local churches of the several States to be able to get money from them except at great and inexcusable expense. This being true, the sooner the money getting is turned over to the State Mission forces the better it will be for all of our causes and the more economical will be the way by which we secure money. It would be unwise and disastrous for any State Mission organization to undertake to get money for any of the causes by special agents in neglect or disregard of the pastor. The pastor is God's appointed man to lead his church in all of its performance of its duty to God and the world. A wise State Mission organization will recognize this fact and do its work through the local pastor. Since the State Mission organization is the one nearest to the churches, having the most direct contact and most directly under the control of the churches, a wise policy upon the part of all other general activities will undertake to utilize the State Mission agencies for the securing of all the funds that are necessary for their support. The day is rapidly coming when all of our machinery will be simplified and our organizations will be as simple as it is possible for them to be made, and the cost of doing our work will be greatly reduced. It will be wisdom upon the part of all of us to work toward this

end and hasten the time of its coming as far as we are able to hasten it.

#### WARD-BELMONT.

A very important educational combination is announced this week in Nashville, Tenn. Ward Seminary for Young Ladies, the oldest of the girls' schools in that "Athens of the South," and Belmont College for Young Women, the largest and best known of them, are to be merged and confluent, June 1, 1913, as Ward-Belmont.

Rev. Ira Landrith, D.D., the president of Ward Seminary, and Dr. J. D. Blanton, vice-president, are to hold the same offices in the united school. Dr. Landrith was for eight years president of Belmont, and Dr. Blanton was president of Ward for twenty years. Both are widely and favorably known. They have associated with themselves several Nashville financiers, and they are said to have at their disposal unlimited funds. Nine of the wealthiest men in Nashville are backing the enterprise. Leading educators are also members of the Board of Directors.

The property and equipment of both institutions go into Ward-Belmont, which will open in the buildings of Belmont College, September 18, the 49th year of Ward and the 24th of Belmont. Already work has been begun on two very handsome new buildings on Belmont campus, recognized as the best and most beautiful boarding school location in Nashville. It is the site of a great ante-bellum mansion and contains nearly twenty magnolia shaded acres. One of these buildings is a residence hall, which will increase the boarding capacity to nearly 500. It is to be done in Colonial style, its entrance reproducing that of Mt. Vernon, all its floors and finishings are hardwood, and every room is connected with private bath.

The other building, the handsomest single structure on the park, will be an Administration and Academic hall, costing more than a hundred thousand dollars. It is to be a severely classic Colonial edifice, 140x125 feet, two and a half stories, and will contain the thirty-five literary class rooms, the auditorium, the gymnasium, and the schools of Art and Expression, and the executive and business offices of Ward-Belmont. It is to be automatically ventilated, unilaterally lighted and done throughout in hardwood. Both new buildings are to be united and connected with the present Belmont buildings by means of arcades. The material of the new buildings is the usual Colonial red brick with marble and white stone trimmings. Adjoining the gymnasium is to be a swimming pool and completely equipped athletic field.

Miss Ida E. Hood and Miss Susan T. Heron, founders and principals of Belmont College, will retire June 1, for rest and travel, but they will lend cordial and constant support to Ward-Belmont.

Many of the members of both school faculties will remain, as will the majority of both student bodies. Belmont has enrolled this year about 425 students, including 50 day students. Ward has a boarding capacity of only 150, which has been reached, but it has 300 day students. Thirty-five States are represented in this year's attendance.



Rev. W. E. Neill, well known in Tennessee, having attended school at Union University, has accepted the care of the First church, Taylor, Tex.

On a recent Sunday night there were fourteen additions to the First church, Fort Worth, Texas, Rev. J. Frank, Norris, pastor, and over 15 professions. One well-known infidel was converted.

Rev. J. B. Alexander of Blytheville, Ark., writes that the church there is busy raising funds and making plans for the new house of worship. He has the brethren who can do it and they have the leader for the job. Like another Alexander their pastor conquers everything in sight and sighs for more to conquer.

#### A REAL LIVE CHURCH.

By J. F. Jacobs.

The writer knows of two churches in a near by city which, for many years languished, showing but little growth or progress in any direction. Their pastors concluded that the lethargy of their people was due to the fact that they were not fully informed about church work, and did not keep up with the progress of the denomination; that they had too little religious literature. These pastors determined that every family in their congregations should receive their church paper. A plan was laid before the governing body of each of these churches—first, to canvass the congregations and find out what families were subscribers to church papers and what families were not,—second, to extend that canvass so as to induce all of the families which were not subscribing for their church paper to subscribe at once and become regular readers of the Church Paper; and third, after this canvass was completed a fund was raised with which to send the church paper free of charge to these families which were not able to subscribe for it at their own cost. This work required no great amount of effort. The pastors explained the importance of having every family thoroughly acquainted with all the details in the church work, with all the interests of the denominations. They explained that even such worldly organizations as fraternal orders, labor unions, social organizations, and even unorganized trades have their representative organs with large distribution among the people interested, and that as a result great progress was made. They explained that the church could not reach its largest development until every member is put in closest touch with all of the various causes of the church and with the development of the church in all of its departments by being induced to read the church paper closely each week.

The members of these congregations saw the importance of this step. A large number of them subscribed. The old subscribers renewed their subscriptions. A fund was quickly raised among the more substantial members to send the church paper to all the less prosperous families, and the publishers of the church papers were advised that this policy would be maintained year after year.

As a result these two churches have

grown wonderfully in membership. Their spirituality has been deepened. Their people have been kept informed about church progress in all of its details. They now take a live interest in all church affairs. Two important institutions of the church have been developed by these church organizations and have grown to large importance in the city in which these two churches are located. The work of

the pastors is wonderfully enlarged, and at the same time made pleasanter because it is more successful, and therefore more interesting. These two churches would not be without their church paper going into the home of every member of the congregation if the cost of the church paper were several times as great as it is.

If you would like your church to be a real live church, adopt this plan.

You will double the efficiency of your pastor and of your church officers, and of your membership. And if you have financial problems this policy will solve them, for the congregation, when kept informed of the various interests of the church, at once wonderfully increases liberality, and the difficulty of raising money absolutely disappears.

It is unfair to the pastor not to circulate the church paper in every home.

This World-Renowned Work  
Published in Smaller  
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Index Volume

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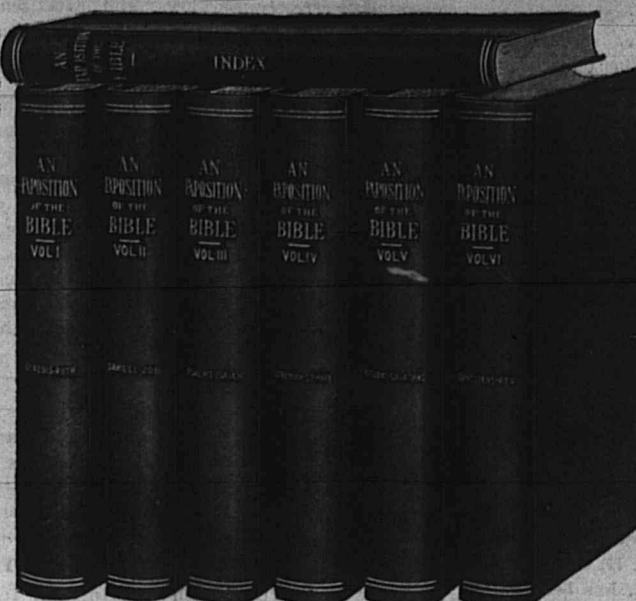
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## AMONG THE BRETHREN

By Rev. Fleetwood Ball

Dr. W. P. Harvey, formerly business manager of the Western Recorder, lately sold 5,410 pounds of white burley tobacco at Danville, Ky., from his farm near there for \$31.21 per hundred. He thinks he will realize \$400 per acre for his crop.

General Missionary E. A. Wesser of Oklahoma, has been called to the care of the church at Sentinel, Okla.

Rev. T. M. Newman of Lexington, Tenn., was recently recalled to the care of the church at Huron, Tenn., which he has served acceptably for a year.

Dr. H. Allen Tupper of Calvary church, Borough of Brooklyn, N. Y., has resigned that pastorate in order to devote his time to literary work and the lecture platform. He has served nearly 13 years. He is one of the active officials of the International Peace Forum and may visit Cuba and Mexico in February.

Dr. Robert Stuart MacArthur of Tabernacle church, Atlanta, Ga., is authority for the statement that the Baptists of America have grown more during the last ten years than either the Episcopal church or the Congregational church has grown since each was founded in America.

Rev. O. H. L. Cunningham of Brookfield, Mo., has been called to the care of Cox's Creek church, near Louisville, Ky., and accepts. The church is one of the best in that State.

Corresponding Secretary Jno. T. Christian of Little Rock, Ark., is assisting in a revival at East church, Louisville, Ky., his old pastorate. The interest in the meeting is great. Rev. H. M. Bell is the pastor.

The revival at the First church, Hopkinsville, Ky., in which Dr. J. W. Porter is assisting Rev. C. M. Thompson, had at last account resulted in 45 additions. Dr. Porter preached one night on Philipian jailer and the county jailer was converted.

The stockholders of the Index Printing Co. have appointed D. W. Key, Monroe; Aquila Chamlee, Forsythe; W. J. Northen, J. G. Hunt and M. L. Brittain, Atlanta, as an Editorial Advisory Committee to keep Drs. T. P. Bell and B. J. W. Graham in line as editors of the Christian Index.

The church at Milledgeville, Ga., loses its pastor, Rev. J. F. Singleton, who has accepted a call to the care of the church at Statesboro, Ga.

His many friends in Tennessee rejoice to know of the success attending the labors of Dr. R. B. Garrett at Court Street Church, Portsmouth, Va. More money given to missions and other objects than ever before.

Fork Union Military Academy of Fork Union, Va., an institution dear to the heart of the lamented Dr. W. E. Hatcher, is to be presided over by Prof. Eric W. Hardy. He was given a warm reception, the son of Dr. Lloyd T. Wilson of Richmond delivering the address in behalf of the cadets.

Wordlings are trying to defame our good friend, Rev. J. H. Coin, of the First Church, Cordele, Ga., by

## THIS WILL INTEREST MANY.

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

## MIGHT BE DEAD TODAY.

Garden City, Kas.—In a letter from Mrs. James Hammer of this city, she says: "I firmly believe that I would not be alive today if it were not for Cardui. I had been a sufferer from womanly troubles all my life, until I found that great remedy. I feel that I can't praise it too highly. Are you a woman, suffering from some of the troubles to which a woman is peculiarly liable? If so, why not try Cardui, the woman's tonic? You can rely on Cardui. It is purely vegetable, perfectly harmless, and acts gently but surely, without bad after-effects. 'Twill help you. Ask your druggist."

saying that he postponed the ordinance of baptism because some one had stolen his baptismal robe. Would any outrage have been committed if he had?

The church at Wildersville, Tenn., one of the best in the land, is pastorless. Arthur H. Fronebarger of Wildersville is Chairman of the Board of Deacons. They are on the look-out for a pastor.

## SELL TREES.

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

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

## HE REDUCED 57 POUNDS.

New Method of Flesh Reduction Proves Astonishingly Successful.

Johnstown, Pa., Special.—Investigation has fully established that Hon. H. T. Stetler of this city, has reduced his weight 57 pounds in an incredibly short time by wearing a simple, invisible device, weighing less than an ounce. This, when worn as directed, acts as an infallible flesh reducer, dispensing entirely with dieting, medicines and exercises. Many prominent men and women have adopted this easy means of reducing superfluous flesh, and it is stated that the inventor, Prof. G. X. Burns, of No. 17 West Thirty-eighth Street, New York, is sending these outfits on free trial to all who write him.

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



DR. T. FRANK LYNOTT,  
Who Will Send Medicine to Anyone  
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is absolutely vouched for according to law.

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

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

## THESE ARE THE SYMPTOMS.

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

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

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

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

You will agree when you have used it that it dissolves and drives out uric acid poison. It tones the kidneys so that they work in harmony with the bladder. It strengthens the bladder so that frequent desire to urinate and other urinary disorders are banished. It stops rheumatic aches and pains immediately. It dissolves uric acid crystals so that back and muscles no longer ache and crooked joints quickly straighten out. It reconstructs the blood and nerves so that you soon feel healthier and more vigorous, sleep better and eat better, and have energy throughout the day. It does all this, and yet contains nothing injurious and

A series of articles on Romanism from the pen of Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary at Louisville, is to begin at once in the Christian Index.

Rev. Cornelius Bowles has accepted the care of the church at Kenton, Tennessee, having resigned at Harris, Tenn., in order to do so.

Evangelist R. H. Seabough of Yukon, Okla., and Singer C. C. Elsey lately assisted Rev. L. W. Marks in a

meeting at Edmond, Okla., resulting in 32 additions.

## TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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