

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

Old Series Vol. 76)

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(New Series Vol. 24, No. 29

—Off with the old. On with the new.

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—The King is dead. Long live the King.

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—Exit President Taft. Enter President Wilson.

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—For the first time in twenty years, a democratic administration was inaugurated last Tuesday. The Democrats not only hold the presidency, but control both branches of Congress. They have a great opportunity. Will they make use of it? The country expects much of them.

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The White House becomes an active center of ethical and spiritual influence with the advent of the Wilson family. Miss Jessie Woodrow Wilson, the second daughter, is an indefatigable worker for the Young Women's Christian Association, and in its interests has written a very comprehensive article on its work, for the Good Housekeeping Magazine. This article, fully illustrated, is to appear in the forthcoming April issue.

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—Brother George L. Stewart, Secretary of the Board of Ministerial Relief, informs us that very little money is coming in for the old ministers, while there are a number of them who are needing money. Brethren, these old ministers must not be neglected. There are many important calls for assistance. We know, but this is one call which ought to appeal to the sympathies of every Christian.

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—What did the puritans come to this country for? Was profounded to a precocious pupil. "To worship in their own way, and make other people do the same," was the prompt reply.—Western Recorder. As some one expressed it, it was to worship God according to the dictates of their own conscience and to make everybody else do the same. Some one else said that they first prayed upon their knees and then preyed upon the aborigines.

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—Remember there are only two more months left in which to make contributions for Home and Foreign Missions this year. A crisis, a great, a tremendous crisis, now confronts both Boards. It is true that a crisis of this kind confronts them to a greater or less extent every year, and somehow they manage to pull through. But this is probably the greatest crisis which has ever come upon either Board. What will be the result? It is impossible to say. It is, however, for each one of us to help relieve the crisis to the extent of our ability.

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—Bishop F. S. Spaulding of the Protestant Episcopal Church, Salt Lake City, Utah, has published a tract entitled, "Joseph Smith, Jr., as a Translator." In it Bishop Spaulding has gathered scholarly criticisms with reference to the golden plates which Joseph Smith claims to have discovered in the hall of Cumorah, and which he said were written in "Reformed Egyptian," which, of course, was nonsense, because there was no such language. The publication of these criticisms is said to be the severest blow that Mormonism has received. It knocks the foundations from under it. The truth is that Mormonism from the beginning was the grossest fraud and humbug.

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—The Midland Methodist gives the following interesting information: We have been asked by several of our readers to state how many bishops we have and what it costs to sustain them. We have thirteen active and one superannuate in the College of Bishops. Those in the active service get \$4,800 per year. The superannuate gets \$2,400 per year. Eight widows of bishops are living, who get \$1,000 each per year. The amount necessary to support those above mentioned is \$72,800 per year. The assessment on our Church for bishops' fund is \$90,000 per annum. The Baptists have a good many more bishops than that, and they cost a good deal more than that. There is no question, however, as to the need of Baptist bishops, while there might be some question as to whether the Methodist bishops are really needed.

—The Missionary Review of the World says there is "a mass movement on in India." Is it to be true in India that a nation shall be born in a day? Things seem to be moving that way.

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—The Missionary Review of the World says that hundreds of Bibles and Testaments are being bought by the Turks and the Kurds. In the city of Konya alone 1,500 Bibles were sold to Moslems in the last twelve months.

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—Some one who has been studying the latest edition of "Who's Who in America" ascertains that of the 17,456 names found in the volume, 71.10 per cent are collegians. Of the preachers, 81.22 per cent are college graduates; of the lawyers, 52.28 per cent; of the physicians, 49.36 per cent; and of those engaged in technical and industrial pursuits, 45.82 per cent. Does education pay? Read the answer in the above figures.

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THE HINDERED CHRIST.

The Lord Christ wanted a tongue one day
To speak a message of cheer

To a heart that was weary, worn and sad,
And weighed with doubt and fear.

He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;

He wanted two feet, on an errand for Him
To run with gladsome speed.

But I had need of my own that day;

To His gentle beseeching I answered "Nay!"

So all that day I used my tongue,

My hands, and my feet as I chose.

I said some hasty, bitter words

That hurt one heart, God knows.

I busied my hands with worthless play.

And my wilful feet went a crooked way.

And the dear Lord Christ—was His work undone
For lack of a willing heart?

It is through men that He speaks to men.

His men must do their part.

He may have used another that day—

But I wish I had let Him have His way.

—Alice J. Nichols, in *Missionary Tidings*.

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—Says Missions: "Such an authority as Gladstone has placed upon record a statement that 'American missionaries in Turkey have done more good to the inhabitants of that country than has all Europe combined.' And Mr. James Bryce, the British Ambassador to Washington, goes even further and states: 'I cannot mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish empire.'"

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—A writer in the Presbyterian of the South gives some interesting figures showing the increase in circulation of religious papers of the South during the fifteen years from 1897 to 1912, these figures being taken from a standard newspaper directory for the two years named. The number of papers has increased from 108 to 122, while the total circulation has grown from 938,966 to 2,252,194, or 133 per cent. Methodist papers show the largest increase—from 149,230 circulation to 277,537. This is certainly not a bad showing. Still, it ought to be a great deal better, and we hope it will be.

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—It is reported in the daily papers that the late Robert Arthington, of Teignmouth, Devon county, England, bequeathed to two London missionary societies the sum of \$4,500,000. Of this amount \$2,500,000 goes to the Baptist Missionary Society. His will directs that the money is to be used for "GIVING to every tribe of mankind that has them not, and which speak a language distinct from all others, actual and faithful copies of at least the gospel of John and the gospel of Luke, with the book of the Acts of the Apostles, printed in the language of that tribe." And thus the Kingdom is coming.

—Just the hen part of the farm business is bigger than the steel trust. Last year the gross income of the steel trust was about \$700,000,000. But the gross income of farmers last year from poultry and eggs was \$750,000,000—\$535,000,000 for eggs alone.

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—An exchange quotes a cigarette as saying: "I am not much of a mathematician, but I can add to a youth's nervous trouble? I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work and discount his chances for success."

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—Helen Keller says very finely: "I long to accomplish great and noble tasks, but it is my duty and joy to accomplish humble tasks as though they were great and noble." It is the very thing of accomplishing "humble tasks as though they were great and noble that enables Helen Keller, and will enable any one, to accomplish "great and noble tasks."

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—Some one answering the question, what man in the history of the world whose name began with A,—and after that every other letter of the alphabet in order,—exerted the greatest influence upon the thought and conduct of mankind, give the following list: Aristotle, Bacon, Confucius, Darwin, Ezra, Franklin, Goethe, Homer, Isaiah, Justinian, Kant, Luther, Mohammed, Newton, Ossian, Plato, Quintilian, Rousseau, Shakespeare, Tasso, Uhland, Virgil, Washington, Xavier, Young, Zoroaster.

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—The Baptist World asks "what is it that has won for Helen Gould, as she is called, 'just plain Helen Gould,' her place in the hearts of the American people?" The World answers its own questions. "It is her noble life of devotion to the welfare of mankind, just plain goodness. That is her sensation." A sensation is something out of the ordinary, something unusual. Is it not rather startling that goodness among the rich in this country should be so exceptional as to be sensational? That seems to be the case, however.

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—The daily papers a short while ago announced that Dr. Milton G. Evans, the president of Crozer Theological Seminary, had repudiated the doctrine of the deity of Christ in a paper which he presented to the Presbyterian Ministers' Conference of Philadelphia. Afterwards Dr. Evans read the same paper to the Baptist Ministers' Conference in Philadelphia. The paper was cordially received and is said to have expressed the views of practically all who were present. It seems that Dr. Evans was not discussing the question of the deity of Christ at all in his paper, but the question as to when Christ came to the consciousness of his deity. In responding to the comment on his paper in the Philadelphia Baptist Ministers' Conference, Dr. Evans said, with great tenderness: "I should as soon deny my own mother as to deny the deity of Christ."

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—The Watchman of Boston says that it is the only Baptist paper in the North which is independent, by which we understand it means that it is the only one which has been making money. The Watchman, however, fails to add the important fact that its price is \$2.50, while the price of the other Baptist papers in the North is \$2.00. The 50 cents represents the profits of the paper, which represents the difference between life and death. The price of nearly all our Baptist papers in the country was \$2.50, or \$2.00, until about 25 years ago, when they reduced the price on the plea that they would secure so many more subscribers by doing so. The Watchman was the only Baptist paper in the country which refused to reduce its price. The result has been that these papers which reduced their price have secured no additional subscribers, but have lost money, while the Watchman has made money. 50 cents is a comparatively small amount to any one person, but, when multiplied by 6,000, or 8,000, or 10,000, it becomes a very large amount. We may be compelled to increase the price of the Baptist and Reflector to \$2.50, though we propose to hold it at \$2.00 as long as possible.

MY METHOD OF PASTORAL WORK.

By Dr. Henry C. RISNER, *Pastor Broadway Baptist Church.*

(Read before the Pastors' Conference of Knoxville.)

There are personal objections to discussing this subject, because to discuss it sincerely one is liable to offend his own sense of modesty. Dr. P. S. Henson tells of a minister who once had the good fortune to travel in Europe. He also had the misfortune of referring to his privileges so often that such references became distasteful to his brethren, consequently he was left off of programs for quite a while. Finally the brethren ventured to put him on to lead in prayer, believing there would be no possible chance for him to make invidious references. To their surprise he began the prayer by saying, "Lord thou knowest when I was in Europe." Then another question arises, from what standpoint shall it be discussed.

Whether I am to discuss it mentally, psychologically, spiritually, socially or geographically.

I take it that pastoral work would involve all those functions that a church has in mind when it calls a pastor. Consequently this makes the work comprehensive in its scope. Any phase of it is quite difficult, because in reality one might just as well undertake to explain how a river flows, or a rose unfolds, as to bring before you the sacred precincts of a private laboratory and try to explain its methods.

FIRST AS TO METHOD.

The most efficient method in the execution of any task will evolve itself from two indispensable factors in any worthy work. These be high motive and sympathetic comprehension. It is pathetically sad to see one try to do a noble thing, being armed with limited conceptions of the task as a whole. Frequently attempts to enter the most sacred relations in life and service are abandoned hopelessly for lack of motive power and comprehension of the task in all its relations.

I have made it an iron-clad rule from a fifteen year old boy to prepare myself. When I was not a preacher, and for ten years I tried hard to keep from being one, I was always preparing myself to do the very best that was in me. After being forced by God to preach, there were no radical changes on this line of preparation. I believe the Lord blessed me with the faculty of early getting hold of fundamental principles. One of the most far reaching of these is, there must be no violation of personality, that is, there must be a continuity of inward purpose and outward message; these must ever be the same. Self and message,—a prepared self and a prepared message are always indispensable to the work of an efficient pastor. Of course in his message he brings himself,—what God has put into him; what He has shown him.

My next method is to get ear and heart of the people. Long ago I made up my mind, under God, that when I speak, people must hear me and respect me. To do this, one's thinking must be along trunk lines. He must confine himself to themes of eternal interest in the domain of permanent passions. As to the exalting of righteousness and the rebuking of sin one must trust both to the supreme artfulness of noblest ideals. Every successful public speaker will appreciate the force of George Elliott's words.

"Nay falter not—'tis an assured good

To seek the noblest—'tis your only good

Now you have seen it: for that higher vision

Poisons all meaner choice for ever more."

The minister must open the avenues of approach to the mind and heart of his audience by his own altruistic gentleness. Experience has taught me that I have not been mistaken in the fact that the public, to whom or ministers, will surely discover that a minister's power both in the pulpit and out of it, consists not in something that he has prepared recently, but in his projecting of life forces. I ever try to keep my mind and heart in a receptive attitude toward God and a teachable attitude toward man. I will love any man that will help me or let me help him.

G. K. Chesterman says there are two main moral necessities for the work of a great man; the first is that he should believe in the truth of his message; the second is, that he should believe in the acceptability of his message. These being true, combined with other necessities, a minister should bring a message that will master; visions that will inspire; spiritual fervor that will be cleansing; emotions that shall be as unmistakably heavenly, as when "eternity will fructify, thereby making an atmosphere that shall affirm the conception of an hour."

MY ATTITUDE TOWARD OTHERS.

I have never wanted to run anything. I have often reproached myself because I did not have my hand on the machinery of the church; but still felt called upon to initiate a goodly portion of the movements

necessary for ordinary progress. I felt surpassingly relieve the other day when I came across the following words from Phillips Brooks: In speaking of ignorant and clumsy hands that do more harm than good: "Meddlesomeness, arrogance, foolish indulgence, wanton severity, wooden insistence upon a way of goodness which God never meant for the man you are trying to make good; opposition to good impulses, because they happen to be in other lines than yours, fussiness, suspicion, jealousy,—all of these evils come in, and others with them, to make sometimes worse than worthless the most sincere desire of some good man to help and guide his neighbor." To these he adds "And if we would ask what will be the characteristics of the ministry of any man, it will consist in general inspiration more than in special direction; and it will be more occupied in removing obstacles to growth than in dictating the forms and directions in which growth shall grow; and always the best thing you can do for any brother is to try to keep him from being a bad man, and so give God a chance to make him a good man in whatever way he may choose." My method has ever been to try to make work so attractive that people would love to do

INDIRECT TEACHING.

Upon the reception of members, my first concern about anyone is that he receive God's message thru me. When any one joins the church with which I am connected, I find that one of the greatest occasions to teach the people is by indirection. The action in joining creates interest. The people are then listening and an unwise preacher can confirm people in their wrong notions about religion then, and there while a tactful teacher can eradicate much of the error possessed by his audience by the way in which he questions the candidate. After I have once talked with a person and am convinced in my mind that he is converted—understands the plan of salvation—I feel at liberty to ask him any reasonable question; never asking a question whose answer is suggested by the question. I never ask a man if he feels that the Lord has done so and so. If we should ask a candidate, "Do you feel that the Lord has pardoned your sins?" he would reply, "Yes." The man in the audience held down by that heresy is waiting for the same feeling, and he is not going to do anything religiously until he comes in possession of a feeling satisfactory to his expectations.



DR. HENRY CLAY RISNER.

it. Every civilization must create great individuals. My aim has ever been, whether in pulpit, at home, or on train, or in any of the relations of life, to help in some way to inspire people to expect great things of themselves. I have trained myself to expect the best from myself in anything that I touch, realizing then that my very best efforts would often leave me a sense of shame. As I have grown, certain things I have made up my mind to do; first to attend to my own business, to live in the atmosphere of appreciation; to let nothing come between me and my ministry; to never preach anything that I do not know to be true; to never tell, circulate, insinuate anything ugly about anybody, and especially a minister. I will not lower my standard of ideals. I seek daily, prayerfully, to keep that fear and trembling in my work, that will prevent my being a "cast-away."

I have striven day and night to make my ministry complete, that is, to select messages that will not only impress certain classes of my hearers, but that will impress everybody. Long ago I learned that there is no such thing as a preacher shooting over the heads of a congregation, unless it results from his being unfamiliar with what he is discussing. By some means or other I have always found myself able to select those passages of scripture for exegesis and comment, which seem to bring the verdict, "We had never seen that just that way before." What I think the people understand I let alone. I have always tried to confine my efforts to the absolutely necessary things. As prayer meetings are usually not well attended, I have always put more effort there than elsewhere, and the results have always been surprising.

The fact is, that the feeling he is looking for isn't anything like the feeling that a christian has. Whatever way the sinner has fixed up as to how he will feel when he is converted is wrong—"My ways are not your ways," saith the Lord. There is only one infallible test for religious experience as to salvation, "This is the work of God that ye believe on him whom he hath sent." We must seek permanent grounds for feeling. Then we can put the question, do you believe Christ will ever let you be lost? Why? Therefore the matter of your salvation and the possibility of being lost are settled. That being true, do you believe in sitting down and doing nothing? Do you desire to now consecrate your life to the Lord? Why? I have made it a rule not to weary an audience with propositions, or make any requests to which they cannot readily respond.

STRATEGIC MOMENTS.

One method of my ministerial work has always been to watch for the strategic moment, and then to accomplish the purpose of my ministry. I will illustrate: In Mt. Washington, Kentucky, during my first pastorate, there was a prominent physician who had always held out that he was an atheist. He had but one boy, in whom he greatly confided. He lost the boy. This gave me an opportunity to become closely acquainted with him. As a result he began to attend church. During the revival I noticed the marked attention he gave to the questions I asked the candidates for admission to the church. I let him alone, saying not a word at any time personally about religious matters. Finally I concluded the time had arrived for me to make a supreme effort to induce him to accept Christ. Entering his home one evening just before the hour of church, I opened the

subject of his relation to his Master, to which he replied: "Brother Risner, I am now getting ready to go to church; I shall confess Jesus as my Savior to-night."

We may lecture a man about a continuance of religious life when he has grown cold. While conducting a meeting with Doctor Gray in the First Church at Birmingham, Ala., I was invited to supper in a home, and was expected to speak of the subject of religion. I was a guest, and the avenue of approach to the private life of the man was difficult. The moment came. His little girl sat down at the piano, and attempted to play the old familiar melody of "Annie Laurie." A portion of the air was well rendered for a child of her years, but suddenly, just as she reached the climax of expression, she paused as if bewildered, and did not finish the strain so appropriate to the words, "But for the love of Annie Laurie, I'd lay me down and die." This pause left a longing to hear the close. The father, embarrassed a little, suggested, "Would you love to hear the finish?" My time had come. Said I, "My brother this is like a life well begun, in the midst of a happy family, growing to its beauty, but unfinished by the love of Christ." Soon we were upon bended knees imploring the spirit of Him who so loved us that he gave His life for us.

There is a way to build a church. I was pastor at Roanoke, Ala., and we had to build a church. We had a revival; many were converted, and the church had a mind to do the best thing. In the Deacons' meeting, "level headed men" said "We must wait for at least two years." The pastor called for action. The "level headed men" insisted that they knew the people better than he did. Finally he got permission to take a collection, which "involved no work," but under an admonition that "You can't possibly get more than \$6,000 out of these people." Within thirty minutes after the collection had been started, \$20,000 had been subscribed. The strategic hour had dawned upon the neighborhood. At the next Deacons' meeting they said, "Pastor, you may pursue your own method," and today there stands one of the finest churches in the state of Alabama.

PASTORAL VISITING, OR THE PREACHER IN THE HOME.

Right beside every truth there is an error. The greater the truth, the greater the error. Every function of life capable of being a blessing is capable of being abused. This is conspicuously true regarding house to house visiting. Much of it is a pathetic waste of time. I have never burdened myself by calculating the success of my afternoon's work by the number of door bells rung, or calls that may be registered in a Pastoral book. I never had such book, and I never expect to have. This breathless knocking at doors, saying, "How do you do," in my mind creates more mischief than it does good. There are times when one can enter a home, and make merriment and social glee an elixir of joyousness; or, it may give him an opportunity to talk about those "stupendous heights and depths" that matter everything to the immortality of souls. The preacher's visit to the family should be as democratic as the sun which gives life to the grass, beauty to the flowers, lusciousness to the fruit, and sweetness to the singing of birds. A preacher should never appear "preachy," and he should impress all persons of his worth as a genial gentleman. In the home it is quite necessary that he should become a patient listener,—curling many an ill and relieving many an aching heart by receiving the burden, or even the heart secrets of those who confide in him. It must not be forgotten that one can seek serious ends through laughter as well as through tears. Joy that is never shared, is never fully matured. While the minister is to be a trouble bearer, he is also to be the recipient of joy, for joy is the only power that will enable one to bear trouble, consequently the people need to tell him their joys as well as their sorrows. One of my greatest sources of inspiration is the reiterated fact, from individuals, that my ministry is making their lives nobler; their hopes brighter; their faith stronger, and their spirits sweeter.

In these pastoral relations every minister will come into the border of other fields. Not only will he be thrown socially with the members of other flocks, and also the pastors themselves, but will have occasions to augment the efficiency of these ministers and confirm expressions of high esteem; or, to discourage any petty criticisms that he may catch from "the busy whispers circling round." Ruskin from his window could see a magnificent mountain, but its summit was unsightly because of a stone quarry. He did not reject the landscape because of its blemish, but drawing his chair to a window, so placed a picture that the blemish was hidden; and from the beauties of the remaining outline and the green glow of lakes

that surrounded the base of the mountain he drew inspirations that lovingly lingered in his soul. Ministers should be like poets. Poets do not climb over each other. The one can never be the stepping stone for the other. Victor Hugo says "The poet rises alone, without any other lever than himself; he does not tread his equal under foot. They succeed; they do not replace each other. The beautiful does not drive out the beautiful; neither wolves or masters devour each other."

I am unhappy so long as I see anything come short of its highest; and worst of all, when I see a minister torn down by petty jealousies. I think it better to raise a mortal to the skies, than to drag an angel down. That has been the attitude of my soul toward every living being with whom I have had anything to do. That attitude has brought me more sorrow and more joy than anything else in my life. I feel this toward a preacher, even more than toward a little child. Sympathetic companionship is the supreme luxury of the world.

I covet the esteem of all good people, and especially my brethren; I covet it to such an extent that I am going to spare nothing within the bounds of reason to merit a little bit of that which they so often generously bestow. All of these things I have mentioned, I have tried, I am still trying, and in my dying hour I shall expect them to be among the sweetest comforts of my life. May there come a time when we all can join in the spirit of Ella Wheeler Wilcox:

"I may not reach the heights I seek,
My untried strength may fail me;
Or, half way up the mountain peak
Fierce tempests may assail me.
But though that place I never gain,
Herein lies comfort for my pain—
I will be worthy of it.

The golden glory of Love's light
May never fall upon my way;
My path may always lead through night,
Like some deserted by-way.
But, though life's dearest joys I miss,
There lies a nameless strength in this,—
I will be worthy of it."

WET AND DRY.

It has been my good fortune and great joy to spend twelve days recently in Knoxville in a meeting with Dr. W. J. Bolin and his noble people. I have known the dear doctor for many years. We are both Kentuckians to the manner born, and there we were reared, educated, married, and preached for a number of years. I am glad to say that I found him in love with his people, and well he may be, for he has the salt of the earth in his church, and I found them in love with him, and well they may be, for he is worthy.

It was a pleasure to be in Knoxville again. More than four years I was a citizen of that city. No better and truer people live on earth than they. While there I saw the saloons go, and whatever part I took is not for me to say in this article. But I will say I was interested in finding such a clean, dry city, as compared to this wet city in which I live. While there I was entertained at the Colonial Hotel. I was on the cars, in the market places, and came in touch with thousands of people, and never smelt liquor anywhere and saw only one drunken man.

Norfolk is only a little larger than Knoxville with all of her suburbs. Chief Kizer's report for 1912 showed that 7,000 persons were arrested for drunkenness in this city, while Chief Conner's report showed only 2,000 arrests were made in Knoxville for drunkenness in 1912. A difference of 5,000 arrests in a dry and a wet city. People may talk as they please, but a man has only to live in a wet city to see the difference. But why those 2,000 drunks in Knoxville? There are 200 witnesses (Government license) there ready to testify at any time that officers will call on them. They (these witnesses) don't "skip" the country or give bond for their appearance; they stand against the walls and never run when officers go in. If the officials had called on those witnesses there would not have been 2,000 drunken people and 2,000 disgraced homes. It looks strange that men will take oath and draw their salary and never call on those witnesses to testify. Then, again, it looks strange that they go ahead and arrest the poor drunkard and let the fellow alone who sold him the liquor. Strike a blow at the cause, and the effect will not be 2,000 poor drunkards under arrest.

Nevertheless, I was truly glad to see such great improvement in the looks of the city. We must

remember that drunkards are largely made by the way of social drinking. Gentlemen are not allowed to drink in soft drink places, for fear they might become witnesses, hence social drinking with gentlemen is cut out in dry cities. Saloons make drunkards and drunkards support soft drink places—as was seen in the 2,000 arrests in Knoxville. No man who has any respect for himself or his family will either sell or drink liquor in a dry city. It is against the law to sell it, and the man who buys it knows he has helped to break the law. You noble people in Tennessee are in good shape. About all you need are men who respect their oath of office. Chief Kizer has driven the gamblers from our city and broke up public gambling, with courts, or rather judges, against him. It only takes one man to clean up a city, but he has to be a real man.

Of course, I am interested in Tennessee and pray that men may stand for God and humanity.

I am happy in my work over here by the sea. My people are loyal, large crowds worship on the Sabbath and cheer me with kindness.

G. W. PERRYMAN.

CHRISTIAN SCHOOLS.

Perhaps at no time has the need been more urgent for denominational schools than at the present. It seems that the financial encouragement coming from certain quarters to teach in non-denominational schools has made infidelity bold to stick up its head, and make fun of the Bible. If this is not the cause, what is?

Sociology is an infant science. Last August, in quest of the newest and best book to be used as a text-book on this subject, I sent for Ellwood's "Sociology and Modern Social Problems." Mr. Ellwood is Professor of Sociology in the University of Missouri, and has the prestige of a Ph.D.; and his book is published by the American Book Company.

I had not gone far in the examination of this book till this extravagant statement occurred: "There is no great biologist now living who does not accept the essentials of the doctrine of descent"—meaning Darwin's doctrine of evolution. On the same page he says biologists say that man and the cat had a common ancestry. Mr. Ellwood further says, on his own authority: "Darwin's Theory, therefore, stands in all its essentials today unquestioned by men of science, and it must be assumed by the student of sociology in any attempt to explain social evolution." Speaking of the evolution of mind, he says, "this might be included in organic evolution,"—"and it is without doubt through co-operation that man has become the dominant and supreme species upon the planet." On page 45, he teaches that morality has come by a process of evolution. I need not go any further. The book is ruined by this evolution rot; and it would be as wise and kind to empty a bucket full of mosquitoes loaded with yellow fever germs in the room of your sleeping children as to place them under the influence of the daily teaching of evolution and the ridicule of the Bible.

I wrote to the publishers if they had not been imposed on in the publication of a book so hurtful to young people. The answer contained no expression of regret. I have another book to notice next week; and this will perhaps be warning enough.

G. M. SAVAGE.

Jackson, Tenn.

Enclosed find check for renewal. Please move my date to Jan. 28, 1914, and oblige. I love our paper. Don't see how we could get along without it. There are only six of my members taking it. I have urged on the members publicly and privately for more of them to take the paper, but they plead poverty; but if I could get them once to subscribe, I would have no trouble thereafter; for when a man once takes it he always loves to read it. May God bless the paper and its editor. He stands for the right in all things.

This is much to say, but it is the truth. Wishing you great success in yours, the greatest cause.

E. D. BOWEN.

Rogersville, Tenn.

We had good services here at Yellow Creek Saturday and Sunday. The pastor preached Saturday on "Watch," Sunday on "Go and Do Thou Likewise." The church made a unanimous call to their same pastor, Bro. McCuiston, for an indefinite time. We have had a very prosperous year. But we are hoping for a greater victory for the coming year. Pray for us. We have a fine Sabbath school here for the winter months, with Bro. Geo. Grosby as superintendent.

ALICE ACKINSON.

Rhea Springs, Tenn.

CLARKSVILLE ITEMS.

Clarksville is a most delightful pastorate. That statement is based not only on my own personal experience for the past two months, but on the enthusiastic testimony of my two immediate predecessors.

One of my predecessors, the beloved R. R. Acree, moved back to Clarksville January 1, and to the delight of all of us, will make this his home. He has an unique and abiding place in the affections of this people. The young men of the church have laid hold on him and compelled him to teach the Baraca class. This speaks well for him and for them, and guarantees success for the class. Here and everywhere he is a joy and help to the pastor.

It has been my lot in these two months to conduct the funerals of four good and faithful members of this church. One of them was M. C. Northington, a deacon of the church and one of its strongest and most useful members. As mayor of Clarksville for two terms, and as a prominent business man, he left a deep impress on this community for righteousness. He was the father of Miss Mary Northington, who has done such splendid service throughout the State in connection with the woman's work. Her decision to give up this work is a distinct gain for our church, though a serious loss to the denominational work in the State.

I had the pleasure recently of attending a meeting of the executive committee of the Cumberland Association at the beautiful new church-house in Springfield. L. S. Ewton is the pastor, and he is the right man in the right place. I was exceedingly well impressed with both the pastors and the laymen who were present. Among them, L. C. Kelly, the live wire from Orlinda; Berry McNatt, the new pastor at New Providence, and a man of uncommon common sense; and the moderator of the Association, P. W. Carney, the inimitable. I believe this group have in mind and are capable of carrying out, great things for the Lord in the Cumberland Association.

C. D. Graves, Field Secretary of our Foreign Mission Board, was present in the interest of the Foreign Mission Day in the Sunday school. It is a great pleasure to his friends to see Dr. Graves making good in his new work. He seems to be especially expert in the vital work of enlisting local leaders in the great foreign mission enterprise. The secret of success in raising money in future for our foreign mission work will be, not in great speeches by visiting brethren, but in the quiet, steady, persistent work of the pastor, the Sunday school superintendent and others who are on the ground all the year round.

The next day Dr. Graves and O. P. Maddox, our missionary from Brazil, were in Clarksville and spoke at the Wednesday evening service. Brother Maddox was most interesting and stimulating. One who heard him remarked that it was fine to hear a missionary who had a sense of humor. This Maddox has, and much more beside, and we have arranged for him to come back to Clarksville again in the near future and speak for us.

Brother Maddox is spending his vacation at Springfield, Tenn., and affords a fine opportunity for churches in Middle Tennessee to hear at first hand and in a most interesting way, tidings of our great mission work in Brazil.

RYLAND KNIGHT.

UNION UNIVERSITY.

Dear Readers—You have doubtless seen in the daily papers and have perhaps heard that I have resigned the presidency of Union University. I have contemplated this for a few months past. I told some of the trustees some time ago that this would be my last year. I have resigned early in the year to take effect June 1. I did this to give plenty of time for my successor to be found before the end of this scholastic year. My purpose in resigning is to return to the pastorate somewhere. A call to a good church in another State came two weeks ago. I did not feel impressed to accept it. I shall not be idle. Union University's new buildings are almost completed. The auditorium will be used next week. It is a beauty. These buildings are modern, handsome, beautiful, durable and serviceable. Had it not been for large indebtedness when the fire came a year ago we would now be almost back where we were as to finances when the fire came, and with far better buildings. The campaign for money since the fire has resulted in securing \$43,000 in cash and pledges. There is absolute need of \$56,000 more to put the school in good financial condition. May our friends be many and the Lord grant that they will all rally vigorously! Why not? This institution is a blessing to humanity. The present faculty is composed of a hard-working group of Baptist Christian gentlemen. Our student body is faithful and helpful and hopeful. The students have been exceedingly patient since the

fire in our limited quarters. There are not so many quite as last year, but the quality is fine. The college paper, "Cardinal and Cream," is excellent. The literary societies are vigorous. The religious and mission societies do splendid work. Our young preachers will be heard gladly in the years to follow. The Ministerial Education Board needs funds for the completion of this year's expenses on board of a few of these preacher-boys. Who will help them right now? Many have already helped. How many more will express their love and loyalty by a contribution to the building fund, or to current expenses, or to Ministerial Education? Let us bring our hearts in prayer to God for Union University.

R. A. KIMBROUGH.

Jackson, Tenn., Feb. 21, 1913.

TEACHER TRAINING NOTES.

The training school recently held by our Sunday School field workers in Louisville, Ky., was perhaps the largest yet held. Some 750 workers enrolled and 350 special awards were given. Secretaries Entzinger and Gentry were in charge and won for themselves many laurels by their careful preparation and efficient management.

Secretary Harvey Beauchamp, who has been desperately sick, is sufficiently restored to lead the field forces in a largely attended training school at Oklahoma City. Word comes that interest is high and the whole city is stirred.

The writer has recently enjoyed fine experiences in miniature training schools. A week was spent with the Lockeland Church, Nashville, and a class of eighteen received the Normal diplomas. Superintendent Hampton expects to have his school qualify as A-1 at an early date.

A somewhat larger effort was made in the First Church where pastor R. M. Inlow rendered efficient assistance and the local class was increased by the attendance of workers from more than a dozen churches throughout the city.

The monthly session of the Nashville Sunday School Union was held March 2nd in the auditorium of the First Church. Teacher Training awards were given on the basis of work recently done. Grace Church, Lockeland and the First Church being represented in especially large numbers. Pastor Inlow addressed the Union, making plea that the Sunday School workers shall attend the School of Missions, March 9-16.

The Sunday School Board in its advocacy of teacher training has developed a new vocation and a new institution. When the Board entered up on this work a dozen years ago, there were no Sunday School field secretaries, as we now use the term. Now we have in the employ of the Sunday School Board and of State and Associational Boards no less than forty of these workers, and there are young men in the Louisville Seminary preparing for this special sphere.

The new institution, built at much pains and great expense, is the City Training school. A complete system of award and management has been wrought out, including the daily lunch, class work combined with lectures, a lecture course certificate and many other details.

It is felt that the new vocation and the new institution at once indicate the dignity of the teacher training movement and constitute a prophecy of good things to come.

P. E. BURROUGHS.

TO THE MEMBERS OF FRIENDSHIP ASSOCIATION.

On the last Sunday in March the 5th Sunday Meeting of the Association will be held with the Halls Baptist church. This will be the third meeting since the meeting of the Association last September, and there will be only 2 more meetings before the Association meets next September. So, at the Halls meeting there will be three-fifths of the amounts promised due to be paid for the work in the Association.

Thus far we have kept up with all the work, but the funds are now about exhausted. The outlook for the work and results never seemed brighter, but, brethren, the sinews of war must be on hand. Our missionary must meet his bills each month and we have promised him his salary monthly.

We most earnestly urge that the pastor and the member of the executive board of each Church see to it that your people come up with three-fifths of the amounts promised at the Halls meeting.

Brother Gaugh, the Missionary in the employ of the board, is making good wherever he goes and the work is making progress. The winter is almost over and we have just in front of us the best time for doing the most effective work of the whole year. In

Bible Institutes, protracted meetings and work at the regular appointments we will soon begin to see tangible results, we verily believe.

This matter of raising funds from the promises is now the vital thing to keep the work up to what it should be.

Besides the work of the missionary, the board will soon be called to extend help at needy points, and we hope to be in a position to do something along that line.

Do not delay attending to this, and let all who have funds on hand now send them in at once.

J. H. JONES, Chm.

J. C. DOYLE, Treas.

Dyersburg, Tenn.

HOME BOARD EVANGELISTS.

Since the first of the year the Home Mission Board has sent into Florida about sixteen evangelists and their singers for a State-wide missionary campaign. They began in Jacksonville, working together for three weeks in the various Baptist churches, which resulted in about 365 conversions, and the churches being greatly strengthened in every particular. From there they branched out to different points of the State, and on the 9th of February, the general evangelist, Dr. Weston Bruner, with Singer E. L. Wolslagel and wife, came to Lake City and led us in a twelve-days' meeting. We had the utmost sympathy and co-operation of the other leading denominations of our city, together with the college, where the services were held each morning. It seemed there was as great a manifestation of God's power among our people as we ever witnessed. And His answer to prayer was wonderful; as example, one traveling man was saved in a neighboring city the very hour our pastor was in his home with his wife and son pleading with God to save him wherever he be.

Not enough praise can be said of these three noble Christian characters. Dr. Bruner's methods were not of an exciting nature, but calm and thoughtful, giving every one something helpful to think about before acting. Brother Wolslagel's happy and "keep sweet" way of conducting the praise and song service led him to the hearts of every one who heard him. We pronounce him the best gospel hymn interpreter and chorister combined that it has ever been our privilege to know. Mrs. Wolslagel, whom God has given a most beautiful musical talent, uses it constantly for His glory. As a result of these splendid Christian lives shining for a few days in our city, God gave us the privilege of seeing one of the greatest meetings our church has ever experienced, and 110 were added to the church, besides others who were converted and joined other churches.

Our prayers and very best wishes go with these dear soldiers of the cross, as they join the other evangelists and singers for a city-wide campaign in Tampa, which closes their work in the State at present.

HENRY E. MCKINLEY.

Lake City, Fla.

After four weeks' illness with la grippe I am out again. By request of Brother Towe, I filled his pulpit yesterday at Walnut Grove. Brother Huff, of our town, has just completed a series of sermons to the women, which were very interesting. Brother Huff is the preacher that brings things to pass and is greatly beloved by all. We conducted the funeral service of Brother James R. Brisendine Saturday afternoon at Pleasant Hill church. He was 72 years of age, and will be greatly missed by all. We have accepted the care of Pleasant Hill church in Simpson County, Kentucky. This church was the first to call us after our ordination to the ministry, and we served them for nine years. I am hoping for great things here. God's blessings on the editor of the Baptist and Reflector.

J. S. THOMPSON.

Portland, Tenn.

I see that Evangelist W. L. Head has moved to Chattanooga, Tenn. We are sorry to lose him from Texas. He was pastor fourteen months at Memphis, Texas, during which time the church erected a \$25,000 meeting house. He was an evangelist three years and the Master greatly blessed his labors. We shall be glad to have him spend much of his time in Texas holding revival meetings.

Dallas, Texas.

F. M. McCONNELL.

You certainly are giving us a good paper, and I do not feel like I could be without it. May you be spared many years longer to carry on your noble work, by which so much has already been accomplished.

MRS. BETTIE PARTIN.

Mt. Juliet, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

South Side—Pastor Savell had good services. Good S. S. and B. Y. P. U. Largest average attendance at S. S. during February that the church has had for twelve months.

Christiana—Pastor Poe preached at both hours to good congregations. Ordained two deacons. Graded the S. S. Interest is growing.

North Nashville—Pastor Sims preached on "Remembering Jesus," and "Kindling a Fire." Good services.

Lockeland—Pastor Skinner preached on "The Ascension of Our Lord," and "Thieves and Shepherds." Fine S. S. and B. Y. P. U. Good congregations.

Baker's Grove—Pastor Bragg preached in the morning on "Sin." No night preaching. Very fine S. S. Our church gave \$9.35 to the Orphans' Home.

Cookeville—Pastor Fitzpatrick preached at Nashville in the morning and at Silver Point at night.

Third—Pastor Lemons preached on "The Lord Our Shield and Reward," and "The Man Who Can." Rev. Sims, pastor of the North Nashville church, preached to men at 3 p. m. on "Following Jesus."

Belmont—Pastor Ward preached at both hours to good congregations. 126 in S. S.; 39 at B. Y. P. U.

Edgefield—Pastor Lunsford preached at both hours to good congregations on "Uncharitable Judgments," and "Mathematics of Matrimony."

Grand View—Pastor Upton preached on "The Durability of the Word of God," and "The Unavoidable Christ." 111 in S. S. Good B. Y. P. U.

Seventh—Pastor Wright preached on "Christ as a Soul-Winner." Splendid services.

Judson Memorial—Dr. Frost preached in the morning and P. E. Burroughs at night. 49 in B. Y. P. U.

Centennial—Pastor Bell preached on "Jesus the Life Specialist," and "The Old Book and the New Century." 112 in S. S. 28 in B. Y. P. U. Fine day.

Eastland—Pastor Ward preached at both hours to good congregations. Growing S. S. Two additions. Interesting B. Y. P. U.

Calvary—Pastor Linkous preached on "A Prayer for God's Cause," and "Prevailing Prayer." A glorious day. Planning and praying for a revival to begin the first Sunday in April.

Immanuel—Pastor Weaver preached on "Spiritual Near-sightedness." Song recital by choir at night. One received by letter.

Grace—Pastor Creasman preached on "Sufficient Unto the Task," and "Prisoners of God." 139 in S. S. Good day.

Rust Memorial—Pastor Foster preached on "The Peril of Doing Nothing," and "Ye Must Be Born Again." Good S. S. Organized B. Y. P. U. Splendid interest.

North Edgefield—Pastor Kuykendall preached on "The Order of Approach to the Lord's Table," and "Faith Tested." Good congregations.

KNOXVILLE.

First—Pastor Taylor preached on "The Night of Betrayal," and "A Voice from the Cloud." Pastor returned from a helpful meeting at Waynesville, N. C.

Denderick Ave.—Pastor Hening preached on "Running Water," and "Ought I to Have My Way?" 624 in S. S.; one baptized; three received by letter. 40 in Dale Ave. Mission; 44 in Lawrence Mission.

River View—Rev. G. B. Houk preached on "Unrestricted Sowing," and "Staying by the Staff." 58 in S. S.

Bell Ave.—Pastor Mahoney preached on "True Separation," and "The Man Who is Afraid." 572 in S. S.

Broadway—Pastor Risner preached on "Christ Crowded Out," and "The Genius of Progress, Constraint." 460 in S. S. Dr. C. W. Daniel of Atlanta begins meeting.

Bearden—Pastor Shipe preached on "Paul's Preaching at Corinth," and "The Final Message." 107 in S. S. Closed pastorate to begin work at Lonsdale.

Third Creek—Pastor DeLaney preached on "The Things which Make for Peace," and "How to Make a Life." 118 in S. S. Splendid B. Y. P. U.

Meridian—Pastor Davis preached on "God's Care for His People."

Immanuel—Pastor Jones preached on "The Church at Philadelphia," and "True and Not True." Good S. S.

Lincoln Park—Pastor Pedigo preached on "The Man that Did Not Walk Right," and "Useless and Unprofitable Crutches." 96 in S. S. Good day.

Mountain View—Pastor Wells preached on "Un-

trammelled Gospel," and "Choice." 195 in S. S.

South Knoxville—Pastor Bolin preached on "Why Folks Go to Church," and "The Supreme Passion." 235 in S. S.

Island Home—Pastor Dance preached on "Lest We Forget the Hand that Feeds us," and "Angels and Trumpets." 257 in S. S.

Fountain City—Pastor Davis preached on "God's Hand in the Delivery of Israel," and Acts 20:24. 139 in S. S.

Calvary—Pastor Cate preached on "Children Obeying Parents in the Lord," and "Come for All Things Are Ready." 124 in S. S.

Euclid Ave.—Pastor Green preached on "A Great Home-coming," and "Two Trains to Eternity." 175 in S. S. Good day.

Beaumont—Pastor Webb preached on "Baptism," and "Walking with God." 198 in S. S. Three baptized. Two received by letter.

Gillespie Ave.—Pastor Webster preached in the morning on "The Hidden Treasure and How to Get It," and Brother Martin preached at night. 113 in S. S.

Grove City—Pastor King preached on "How Character is Influenced and Developed by Faith in the Great Realities of the Future," and "Man's Most Dangerous Habit." Good S. S. and B. Y. P. U.

Oakwood—Pastor Edens preached on "Traits of Character to be Avoided," and "Helps to the New Life." 189 in S. S.

CHATTANOOGA.

First—Dr. Carver supplied, preaching on Eph. 4: 8, 11 and 12, and Acts 2:41. Two received for baptism. 237 in S. S.

Rossville—Pastor Tallant preached on "How Shall We Escape if We Neglect?" and "So Great a Salvation." Two additions by letter. 201 in S. S. 268 enrolled in S. S. \$4.50 in S. S.

Chamberlain Ave.—Pastor Edwards preached on "Loyalty to Christ." Rev. Solomon Ginsburg preached at night. Good day.

Tabernacle—Pastor Fort preached on "The Old-time Bible, or the Word of God," and Rev. R. V. Miller preached at night on "Salvation Through the Blood." 381 in S. S. Good B. Y. P. U.

St. Elmo—Pastor Vesey preached on Rev. 3:15-16, and John 3:18. Good S. S.

East Lake—Rev. E. E. George preached to large congregations. Good S. S. and B. Y. P. U.

Central—Pastor Grace preached on "As One Whom His Mother Comforteth," and "The Blue Cord of Remembrance." Two baptized and two received by letter. Excellent S. S.

Highland Park—Rev. R. V. Miller of Hendersonville, N. C., preached in the morning. He has been teaching every afternoon during the week, much to the delight of those who could attend. Pastor preached at night on "Vessels for the Oil." 196 in S. S. Most interesting B. Y. P. U.

East Chattanooga—Rev. Hall preached on "The Church." The pastor preached at night. 168 in S. S. Fine B. Y. P. U. Good congregations. The pastor will resign to accept the work in Duck River Association as Field Secretary.

Ridgedale—Pastor Richardson preached on "A Royal Exile," and "Our Money Makers." Splendid congregations. 100 in S. S. B. Y. P. U. led by the president, Mr. Albert Miller. Much interest.

MEMPHIS.

Central Ave.—Pastor Cornelius preached on "Christ the Hope of Man," and "Preaching Christ." Both services well attended. 50 in S. S. Work moving on nicely.

Central—Pastor Cox preached at both hours. 227 in S. S. Several for prayer. Two baptized.

Binghamton—Pastor Roswell Davis preached at both hours. 101 in S. S.

McLemore Ave.—Pastor Thompson preached at both hours. Two by letter. One baptized. Fine B. Y. P. U.

First—Pastor Boone preached at both hours to good congregations. One addition by letter. 322 in S. S.

LaBelle Place—Pastor Ellis preached at both hours. Six additions by letter. Fine congregations. 252 in S. S. Pastor preached at Highland Heights at 3 p. m.

Union Ave.—Pastor Watson preached at both services to large audiences. 200 in S. S.

Bellevue—Pastor Hurt preached at both hours. Two for baptism. Three by letter. Large congregations.

Collierville—W. H. Bruton preached on "The Promised Comforter and His Office Work," and "Christ's Fools."

Temple—Pastor Bearden preached on "Boldness at

the Throne," and "The Second Advent." 200 in S. S.

Seventh Street—Pastor Strother preached on "Sanctification," and "Why Not Use Intoxicating Liquors?" 216 in S. S. One by letter.

Cordova—Pastor preached to good congregations. Church made an offering for Home and Foreign Missions. Pastor much encouraged.

Boulevard—Pastor Burk preached at both hours. Very spiritual services. One profession. 67 in S. S.

Rowan—Pastor Utley preached on "The Three 'C's' of the Bible," and "Christ's Second Coming." Splendid congregations and fine interest. Good S. S.

Monterey—Pastor Chunn preached on "Forgetting the Things which are Behind and Looking to the Future," and "The Men We Need." 104 in S. S. Good B. Y. P. U. Splendid congregations. Two deeply spiritual services. The outlook is very encouraging.

Unlike some I am not able to report "great day" at the close of every Sabbath, but I think that term may well be applied to the work of today, with reference to McKenzie Baptist Church. March second was really a great day. This church has been a struggling little band through these years, almost disappearing at times. Four months ago I came here for half of my time at a salary of \$500, which was a raise of \$150 about that previously given. We made an effort today to install the Lord's plan of finance, which will, according to pledges, result in a sufficient amount to have full time preaching, the amount now being given practically doubled. Another feature of the morning service was a contribution of about \$30 for Foreign Missions. These figures of course are small, but they are large compared with the past. Faith asks only for a little more time to see this dear old church come to its own. The harder task the sweeter the joys of victory.

J. A. CARMACK.

McKenzie, Tenn.

I made a trip to Willow Grove, Clay County, and stopped at Fellowship and preached on Missions and collected \$2 for Orphans' Home. From Willow Grove to Warmingham, 14 miles east of Livingston. I preached eight sermons with good results, and took a collection of 5 for Orphans' Home. Warmingham is the center of Campbellism. Only four or five Baptists at this place. One man about 75 years of age came forward for prayer with many others. On Saturday I went to Falling Springs; took a collection for the seven objects, amounting to \$3. Organized a Sunday school with an enrollment of 48.

J. P. BILYEU.

The visit and sermons of former Pastor A. I. Foster were greatly enjoyed by the entire church. Bro. Foster occupies a warm spot in the heart of this people. Four recently added to the church by letter and relation. Good Sunday school. 132 present Feb. 23. Ten dollars collection for State Missions. A Baptist Girls' Friendly Club organized, with Miss Gladys Moody president. First meeting with Mrs. T. R. Waggener.

MRS. T. E. M.

Athens, Tenn.

Evangelist W. L. Head goes from Fort Worth to Chattanooga. His labors were abundantly blessed in our State. As pastor at Memphis, Texas, he built a \$25,000 meeting house. Hundreds have been led to Christ through his evangelical efforts. Courageous and consecrated he will be a blessing to any church or community.

J. F. NORRIS.

Ft. Worth, Texas.

The First Quarters' Missionary Institute of Sweetwater Association will be held with the Etowah church March 20. Each church in the Association is urged to send delegates, whether there be an organized W. M. U. or not. Send names of delegates to Chairman of Committee on Entertainment. MISS PONIE COOK.

Etowah, Tenn.,

I assisted Pastor Setzer in a ten-days' meeting at Rankin, Tenn. There were 48 professions of faith. An old man 86 years of age was converted and baptized. It was a great victory. I am in a good meeting at Buffalo, near Jefferson City. Several have been saved and many are interested. Brother Fitzgerald is pastor.

S. W. KENDRICK,

State Evangelist.

I am pastor of three churches with a membership of 514, and I will this spring and summer, make a thorough canvass in the interest of the Baptist and Reflector.

A. W. DUNCAN,

Eagleville, Tenn.

MISSION DIRECTORY.

ORPHANS' HOME.

C. T. Cheek, President, Nashville, Tenn.; Rev. W. J. Stewart, 2141 Blake-more 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.

STATE MISSION BOARD.

J. W. Gillon, D.D., Corresponding Secretary and Treasurer, Nashville, Tennessee, to whom all communications and funds should be directed.

COLPORTAGE.

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

BAPTIST MEMORIAL HOSPITAL.

Rev. Thomas S. Potts, D.D., Financial Secretary, Memphis, Tenn., to whom all funds and communications should be directed.

SUNDAY SCHOOL BOARD.

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

HOME MISSION BOARD.

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

FOREIGN MISSION BOARD.

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

SUNDAY SCHOOL WORK.

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

MINISTERIAL RELIEF.

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

A JOURNEY THROUGH PALESTINE.

Conducted by

Rev. Jesse Lyman Hurlbut, D.D.

Last week we stood at the point marked 13 on our Jerusalem map and looked south at a cattle market in the old Pool of Gihon, and then moved to the point marked 14 and looked north up the Kedron Valley. While in the latter position we were reminded mainly of Solomon, his coronation in the Kedron Valley where it is joined by the Valley of Hinnom, his palace on Ophel, and the temple built in honor of the idols of his wives on the mount east of the Kedron, causing it to be called the Mount of Offense. But this is only a small part of the history associated with this section. There is one other place here especially which we can not pass by—the Pool of Siloam. See the number 15 on our map. We shall now stand at 15, and look south at the pool, as the short spreading lines indicate.

Position 15. The Pool of Siloam.

Undoubtedly the actual pool here bears little resemblance to the mental picture most people have formed of it. It resembles somewhat a large oblong tank sunk below the surface of the ground. At present it is about fifty feet long, fifteen feet wide and possibly twenty feet deep. Ten feet or so immediately below us we see the irregular row of stones forming the top of its northern wall. Looking over the edge of this wall fifteen feet farther down we see the water of the pool. Some wild flowers and plants grow luxuriantly on its rough, abrupt walls. To the left a narrow, irregular row of steps lead down to the water's edge.

But are we sure that this is the ancient pool? There is scarcely any doubt about the place. From very remote ages, this has been the Pool of Siloam, supplied from the Virgin's Fountain up the valley. These walls which now surround it were probably built three centuries ago under the Sultan Soliman, but the surroundings in ancient times were not very different from those at present, except that then the valley was more cultivated and in better order; and in those days the water was fresh and clean, as it is not now.

There are some references to this pool in Old Testament times, but our chief interest in it grows out of the part it played in one of our Lord's miracles. You remember the story as told by John (John ix.), how as Jesus passed out of the Temple, just back of us, he saw a man born blind; how he made some clay,



and with his fingers placed a patch of it on each of the blind man's eyes and then said to him, "Go wash in the Pool of Siloam." How pitiful he must have looked, staff in hand, picking his way through the streets of the city! We can almost see him slowly walking down that path, tapping with his staff the rocks on either side as he comes. Now climbing down the steep stone steps, he reaches the pool. He dips up the water and washes off the brown earth stains from his face. He looks up with a startled, amazed expression—a miracle has been wrought! He can see! No wonder John gives a chapter to this man's experience. No wonder the Pharisees were aroused! No wonder that in the face of the Pharisees' hostility this man fearlessly acknowledged Jesus to be the Christ. Surely we shall always read this ninth chapter of John with a new sense of reality, now that we have visited this place where the miracle occurred.

Find on our map our next position at point 16, on the brow of Mount Moriah, and notice what the spreading lines tell about the outlook we are to have. We are to face north-eastward, looking across the Kedron Valley to the Mount of Olives. Position 16. Tombs of the Prophets in the King's Dale, Valley of the Kedron.

Here at our feet we see the very soil of Mount Moriah. And how steep is the side of it at this point! It is almost a precipice down to the Kedron Valley, whose bed is out of sight far below. The rocky hillside

Rheumatism

Is A Constitutional Disease.

It manifests itself in local aches and pains,—inflamed joints and stiff muscles,—but it cannot be cured by local applications.

It requires constitutional treatment, and the best is a course of the great blood purifying and tonic medicine

Hood's Sarsaparilla

which corrects the acid condition of the blood and builds up the system.

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

opposite is, as we know from the map, the Mount of Olives. Those white stones covering its side in irregular rows are Jewish tombs. All around Jerusalem are vast cemeteries, where innumerable multitudes lie buried. Jews will journey to Jerusalem from every land on earth, and will pay large sums for burial in this valley; for they believe that the resurrection is to begin here, and those who rise from their graves on this hillside will have a sure passport to heaven. Then, too, they count the ground all the more sacred on account of the prophets who are, as they believe, buried here. Just across the valley you can see three tombs that stand out prominently. They are all hewn out of the native rock of Olivet. The one to the right, in a recess, is called the "Tomb of Zacharias," in commemoration of the prophet who was slain "between the temple and the altar" (Matt. xxiii:35). That excavation with pillars at its door is the "Tomb of St. James," the Lord's brother (Gal. i:19; James i:1), who was martyred in the precincts of the temple, about 68 A. D., but revered alike by Jews and Christians. Farthest to the left is Absalom's tomb or pillar (II. Sam. xviii:18). The lower part is one stone, hewn out of the native rock, but the conical summit is composed of blocks joined together. As we see, it is much more damaged and broken than the Tomb of Zacharias. This is because every Jew who passes by throws a stone at it, to testify to his detestation of David's ungrateful son.

While we must depend upon tradition for the authenticity of these tombs, we can raise our eyes to the slope of Olivet with genuine satisfaction, for of its authenticity there can be no doubt. The centuries that have passed since Jesus looked upon it can have made little difference in its form. It is true that some of those stone walls and that modern Russian church were not here then. The palm trees from which the multitude plucked branches to adorn his path have disappeared and we see now a few new trees to testify to his name. Still we know it is the very hill he so often climbed. Next week we shall go farther north, where we can get a better view of it.

To stand yourself at the points marked 15 and 16 on our map, use the stereographs (15), "The Pool of Siloam" and (16) "Tombs of the Prophets in the King's Dale."

Editorial Note: In this department Dr. Hurlbut will take his readers to one hundred places in Palestine, two each week. By means of remarkable stereoscopic photographs you cannot only see for yourself each of these one hundred places, in life-size proportions, but also you can get distinct conscious experiences of being in these places. Six stereographs, \$1.00. Less than six stereographs in one order, 20 cents each. The 26 stereographs for three months are \$4.33. The 100 stereographs for the year, in a cloth-bound,

gold-lettered case, with 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 order to Baptist and Reflector. Further descriptive matter sent on request.

President Frank K. Sanders, Washburn College: "These stereographs of Palestine and other portions of the Orient are certainly unsurpassed. By the use of the stereoscope they are made living realities to an extent which is positively startling to one who has traveled through the East."

MORRILL, KAN.

Rev. Marshall Louis Mertins, pastor Swope Park Baptist Church of Kansas City, Mo., has just finished a very successful evangelistic campaign with the church here. The series lasted three weeks and resulted in some thirty-five conversions and additions. Not only was the spiritual life of the church quickened, but the meetings were a means of developing the spiritual and moral force of the entire community. Brother Mertins preaches the "Unsearchable Riches" with marked ability, and very few preachers indeed have the pulpit oratory at their command as does he. Thought, preparation, ability, moral and mental force combine in making his every sermon a masterpiece. The effect of his preaching will be felt in this community for many years. One of the special features of the meeting was the men's meeting held on the last Sunday afternoon. Over 400 men were present, some of them traveling a distance of nine miles to attend. In fact, almost every available man within reach was present. This was twice the size of any man's meeting ever held here before, and was certainly a grand climax to this most successful evangelistic campaign. Monday night, in the opera house, the evangelist gave his lecture on "The Gold at the Rainbow's End." There were 600 people in the house, and men are saying of that lecture: "There is more argument in it for the Christian life than there is in most men's sermons." May God richly bless Bro. Mertins in the bright future there is before him, is the prayer of the entire community as well as this church.

R. S. MECKEY,
Church Clerk.

KANSAS WOMAN HELPLESS.

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

Mrs. Winslow's Soothing Syrup

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

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.

"Now, the God of peace make you perfect in every good work, to do His will, working in you that which is well pleasing in his sight."—Heb. 13:20, 21.

"Be ready to every good work."—Titus 3:1.

"Lo, firm in steadfast hope, in thought secure,
In full accord to all Thy world of joy,
May I be nerved to labors high and pure,
And Thou thy child to do thy work employ."

TENNESSEE W. M. U. CONFRONTS A SITUATION.

Many a time in its long history of loving ministries the Tennessee W. M. U. has heard and heeded (note that word!) the call to quick, earnest, determined activity. It has grown strong through surmounting difficulties and conquering many disadvantages. In conscious strength, and with high courage, leaning upon the glad conviction that the Master was going before and leading the way, the Union undertook this year larger apportionments for the various mission objects to which it owes allegiance.

Did it make a mistake in its estimate of woman's devotion? Who is so

weak hearted as to believe that? The last quarter of the year (when the foreign and home missions, bible fund, training school and Margaret Home apportionments will each one fall due) is now passing, and the reports sent to Mrs. Altman in April will, as they are forwarded to Baltimore, bear unmistakable testimony to our love or our lethargy. Let us waken broadly to the situation as shown in the accompanying figures, representing our gifts for the three quarters past. Learn what your society must do to meet its aim and with high, strong purpose, act quickly. With all doing their best we will gloriously accomplish.

MRS. A. J. WHEELER.

A PREDICAMENT AND A PREDICTION.

An array of figures has been furnished by Mrs. Altman, showing what each Association has given and what yet remains to be done in order to meet our apportionment. Up to Feb. 1 Tennessee W. M. U. has given, for all purposes, \$10,185.54, leaving \$14,064.46 yet to be raised. These figures, at present, would seem to bear unmistakable testimony to our lethargy. While our Union has undertaken larger apportionments this year, would our dear women have wished it otherwise? No! a thousand times! To reach our aim may mean real self-sacrifice, but who cares about that when one really loves? After all, it's just a question of loving. "Simon, son of Jonas, lovest thou me?" asked the Master. "Yea, Lord, thou knowest all things, thou knowest that I love thee." "Then," said the Master, "feed my sheep—feed my lambs."

And Peter did it.
Our Tennessee women are doing it, too, and they are going to show their loving loyalty in the fulfillment of every pledge. We make this prediction.

Association	H. M.	F. M.	B. F.	T. S.	M. H.
Beech River—					
Apportionment	\$60 00	\$70 00	\$3 00	\$3 00	\$1 00
Given	9 40	28 78	.....	.....	.....
	\$50 60	\$41 22	\$3 00	\$3 00	\$1 00
Beulah—					
Apportionment	\$60 00	70 00	3 00	3 00	1 00
Given	10 80	15 00	.....	.....	.....
	\$49 20	55 00	3 00	3 00	1 00
Big Emory—					
Apportionment	100 00	125 00	3 00	3 00	1 00
Given	95 75	.....	.....	.....	.....
	100 00	29 25	3 00	3 00	1 00
Big Hatchie—					
Apportionment	350 00	400 00	5 00	7 00	1 00
Given	108 70	86 05	.....	2 00	1 50
	241 30	313 95	5 00	5 00	.....
Campbell County—					
Apportionment	40 00	50 00	3 00	4 00	1 00
Given	57 60	15 74	.....	20	.....
	.....	34 26	3 00	3 80	1 00
Central—					
Apportionment	450 00	600 00	5 00	20 00	2 00
Given	189 85	347 49	.....	6 50	2 00
	260 15	252 51	5 00	13 50	.....
Chilhowee—					
Apportionment	350 00	350 00	5 00	8 00	2 00
Given	137 85	59 50	.....	1 75	1 40
	212 15	290 50	5 00	6 25	60
Clinton—					
Apportionment	150 00	200 00	5 00	8 00	2 00
Given	70 49	19 65	.....	7 00	4 00
	79 51	180 35	5 00	1 00	2 00
Concord—					
Apportionment	300 00	350 00	5 00	20 00	2 00
Given	50 67	81 71	.....	30 00	.....
	\$249 33	268 29	5 00	.....	2 00

Association	H. M.	F. M.	B. F.	T. S.	M. H.
Cumberland—					
Apportionment	800 00	1000 00	5 00	20 00	2 00
Given	228 90	300 66	.....	22 28	2 90
	571 10	699 34	5 00	.....	.....
Duck River—					
Apportionment	250 00	300 00	3 00	6 00	2 00
Given	36 50	77 66	.....	.....	.....
	213 50	222 34	3 00	6 00	2 00
East Tennessee—					
Apportionment	2 00	2 50	3 00	2 00	1 00
	2 00	.....	.....	2 35	.....
	.....	2 50	3 00	.....	1 00
Eastanallee—					
Apportionment	100 00	150 00	3 00	2 00	1 00
Given	15 00	10 00	.....	.....	.....
	85 00	140 00	3 00	2 00	1 00
Ebenezer—					
Apportionment	200 00	250 00	1 00	2 00	1 00
Given	14 73	31 37	50	36 50	1 00
	185 27	218 63	50	.....	.....
Friendship—					
Apportionment	200 00	250 00	1 00	2 00	1 00
Given	17 25	22 45	5 00	.....	4 00
	182 75	227 55	.....	2 00	.....
Holston—					
Apportionment	200 00	250 00	1 00	2 00	1 00
Given	219 70	126 45	1 50	1 00	1 50
	.....	23 55	.....	1 00	.....
Little Hatchie—					
Apportionment	175 00	200 00	2 00	2 00	2 00
Given	19 85	.....	.....	2 00	.....
	155 15	200 00	2 00	.....	2 00
Hiawassee—					
Apportionment	100 00	150 00	.....	.....	.....
Given	5 25	5 00	.....	.....	.....
	194 75	145 00	.....	.....	.....
Indian Creek—					
Apportionment	150 00	150 00	2 00	3 00	1 00
Given .....	.....	2 00	.....	.....	.....
	150 00	148 00	2 00	3 00	1 00
Judson—					
Apportionment	75 00	100 00	1 00	2 00	1 00
Given .....	.....	.....	.....	2 00	.....
	75 00	100 00	1 00	.....	1 00
Midland—					
Apportionment	50 00	50 00	2 00	2 00	1 00
Given	2 10	2 80	3 30	75	50
	47 80	47 20	.....	1 25	50
Nashville—					
Apportionment	1250 00	1500 00	25 00	70 00	5 00
Given	313 77	467 47	3 60	10 55	4 60
	936 23	1032 53	21 40	59 45	40
New Salem—					
Apportionment	80 00	100 00	5 00	6 00	.....
Given	18 36	11 20	5 00	5 00	.....
	61 64	88 80	.....	1 00	.....
Nolachucky—					
Apportionment	300 00	400 00	2 00	7 00	2 00
Given	137 85	235 38	1 20	4 16	3 45
	162 15	164 62	80	2 84	.....
Ocoee—					
Apportionment	1250 00	1250 00	25 00	120 00	5 00
Given	330 12	894 16	.....	112 15	2 00
	919 88	355 84	25 00	7 85	3 00
Providence—					
Apportionment	75 00	100 00	2 00	6 00	2 00
Given	1 00	.....	.....	.....	.....
	74 00	100 00	2 00	6 00	2 00
Riverside—					
Apportionment	75 00	100 00	2 00	6 00	2 00
Given	50	50	.....	.....	1 00
	74 50	98 50	2 00	6 00	1 00
Salem—					
Apportionment	100 00	150 00	1 00	7 00	1 00
Given	33 15	17 50	3 00
	66 85	132 50	1 00	4 00	1 00

(Continued on page 12.)

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COMPULSORY LOANS.

In the Baptist Standard of last week Dr. J. B. Gambrell had a fine first page article, entitled, "Observations and Meditations on the Great Compulsory Loan Systems." When we first read the heading we could not imagine what Dr. Gambrell had in mind, and our readers may be in the same position. The two following paragraphs, however, in the article will give an idea of what he was talking about:

"How is this compulsory loan business carried on? In the simplest way. The church or the members, or both, promise so much to the preacher for his salary. Times are hard or fine opportunities come for investments or enlargements of business, and the money is kept back to carry on business or for the convenience of church or people. The clerk in the store, the book-keeper, the man who drives the wagon or plow, the merchant, the cook, the bootblack, everybody demands pay and they will not work without it. The preacher is modest, or perhaps, timid; he is a quiet man, and shrinks from insisting on his pay. He is easy to put off, or to be more accurate, there is nothing to do about him, but to do nothing—keep back the hire of him who reaps in the fields of the Lord. He can't afford to make trouble, for that would destroy the good he seeks to do. So a compulsory loan is levied on the preacher and business goes on. This is easy, and all the more so because no security is required and no interest account runs. Indeed, it often happens that the longer the debt runs the less it takes to pay it. If one of these compulsory loans runs as much as 5 years, by a process wonderful to contemplate, it liquidates itself. A church levied a loan of \$63 on me more than 40 years ago. It is settled, and I am lucky not to owe the church something, so strong are the principles controlling this ministerial compulsory loan business. After I left the church, I had to send money back to my grocer, a member of the church, but nobody was bound to pay what was due me."

We wonder if any pastor in Tennessee ever had an

experience of that kind. We must confess sadly that we have had a good deal of experience along the line of another paragraph, as follows:

"Another branch of this business is the newspaper compulsory loan business. Brethren take the paper, and they mean to pay for it when it is convenient, and they have that much money they do not wish to use for something else, or to keep as a kind of nest-egg. It is a small affair any way. A paper that can't go on without the little they owe, could hardly go on with it. They might need it, so they levy a small loan on the newspaper, to be paid at their convenience, without interest. It is only two or three dollars. It cuts a very small figure. But unhappily for the paper, this form of loan is so easy that it is widely popular. Thousands enter on the business of compelling the loan of these small amounts, with the result that the paper is deeply embarrassed and a hardship is worked on the management, contrary to right and brotherliness. And the peculiar quality of these compulsory loans is that the larger these amounts grow and the longer they run, the quicker they liquidate themselves. The debt disappears like love—by neglect."

We have just finished sending out statements to our subscribers, which aggregated something like \$8,000 or \$10,000. Some of these subscriptions we have been carrying for a year or more. As we said last week, we are needing money to meet obligations. The amount we owe, however, is very small in comparison with the amounts due us. And yet we must pay what we owe, even if we have to borrow money to do so and pay interest on it, as is sometimes the case. Meanwhile there is due us ten or fifteen or twenty times as much as we owe, and we are unable to collect it. Is this just? Is it right? We leave it to our readers to say.



THE WEBB BILL.

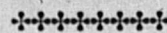
When the Webb Bill passed the House of Representatives on February 8th and the Senate on February 10th, by overwhelming majorities, it was generally thought, and so stated in a number of papers, that President Taft would sign the bill. Despite the fact, however, that the liquor men claimed that the bill would, without doubt, be declared unconstitutional by the Supreme Court, that it was ineffective anyhow, as it did not carry with it any penalties, and that it could easily be violated in ways which they indicated—despite all these things, they poured telegrams in on President Taft, asking him to veto the bill. He hesitated, began to have grave doubts as to the constitutionality of the law. The telegrams continued and increased in number. His doubts grew graver. He decided to refer the matter to Attorney-General Wickersham for an expression of his opinion as to its constitutionality.

This evidently was what the liquor men wanted. The opinion of the Attorney-General was forthcoming at the proper time to the effect, as it had been expected that it would be, that the law would be unconstitutional. This opinion President Taft sent to the Senate with his message vetoing the bill. Quite to his surprise, however, as we imagine, and very much to the discomfiture of the liquor men, the Senate promptly passed the bill over the President's veto by a vote of 63 to 21, exactly three-fourths. On the following day the bill came up in the House, and this body also passed the bill over the veto by a vote of 244 to 95, about two-and-a-half times to one.

The bill has now become the law of our land. It makes liquor shipped from one State into another subject to the laws of the State into which it is shipped, and becomes practically prohibitive of the interstate shipment of liquor in dry territory.

This is the severest blow which was ever struck the liquor traffic in this country. For years the liquor men have been dreading a law of the kind. A measure of this character has been pending in Congress for twenty years or more. It was believed that any time it could be brought to a vote it would pass.

But the liquor men have always succeeded in having the bill pigeon-holed, or in sidetracking it in some way. Despite their boasts that they could violate it, and would violate it, even going so far as to tell how they were going to do it, the passage of the bill has brought consternation in their camp. Their only hope now is that it may be declared unconstitutional by the Supreme Court. To this end they will, in a most subtle way, bring to bear every influence possible. There will probably be a divided court, but we have confidence enough to believe that at least a majority of the members will stand on the side of the church and the school and the home as against the distillery and brewery and saloon and bootlegger and blind tiger.



A SUGGESTION.

Many pastors in the State, we know, would be very glad to get subscribers to the Baptist and Reflector, if they knew just how to do so. Here is a suggestion, taken from the St. Louis Christian Advocate, which we commend to them:

"Dear Editors of the Advocate: I want to tell you about a plan which worked so admirably in our church here that I hope you will suggest it to the pastors of the Methodist Episcopal Church, South, that they may try it with the St. Louis Advocate.

"After the sermon on Sunday morning our pastor said he wanted to talk to his people for a few minutes about the importance of having their church paper in their homes. So, after a few remarks appropriate to the subject, he said there were sample copies there, and instead of saying, 'Please get one as you pass out,' as is generally done, he said, 'I will ask the ushers to please pass the papers, and see that every one gets a copy.' So that, instead of a very few taking home a paper, everyone took one. Then, when everybody was supplied, the pastor said, 'Now turn with me to the first page. You see, we have here,' and outlined the articles, remarking on each. 'Then on page two we have,' and so on, outlining the different departments and remarking on the helpfulness of each. As a consequence, every one was soon deeply engrossed in some article. The funny part of it was that the pastor had much ado to get their attention again, but finally did. He then told them that the ushers were passing envelopes printed for street address, and saying that the signer would hereby become a subscriber for the paper.

"The ushers passed the envelopes, and, strange to say, everybody reached for one, so that their supply was soon exhausted, and they had to return for more; and, more amazing still, they signed them and returned them to the usher. I never saw such a response in my life. The usher who passed up my aisle had his hand full of signed envelopes; and while there were people there who, I suppose, did not subscribe, I can truthfully say that they did not sit near me. Every one that I could see returned the envelope, among them myself, and I had not even thought of taking that paper, for I already have more church literature in my house than I can possibly read; but everybody else was doing it, so I did, too. So much for enthusiasm.

"Now, having the people go through the paper with the pastor has this advantage: They look at it, and, of course, become interested; whereas if they procure one at the door—which is not always done—they take it home, throw it on the table, and forget all about it. Then the envelopes, you see, cinch the thing right there and then, and it is over with all except the pay, which must come, once the envelope is signed. I have never seen a proposition met with such universal success, and I believe the people in this church are as hard to get to respond to a proposition as one will find anywhere.

"If this will help any pastor who is trying to place the St. Louis Advocate in the homes of his people, I shall be only too glad. I like to pass a good thing along. Am inclosing samples of envelope used.—Mrs. B."

We wish a number of our pastors would try this plan. ♦♦♦♦♦

WOMAN'S SPHERE.

In a recent interview Mrs. Woodrow Wilson is quoted as saying:

"There is nothing that so much supports and strengthens a man burdened with the cares of public life as to be relieved of all anxiety concerning his domestic and social relations. First of all, every man, great or small, needs a home—a pleasant, comfortable home, where he can rest, sheltered from the conflicts and cares of the world. Then he wants to know that his children are receiving the constant care and nurture that only a true and good mother can give.

"I have always felt that no amount of public service can ever atone in the life of a wife and mother for carelessness and neglect in these fundamental matters. These are primarily a woman's world, her 'sphere.' And so, while my children were little, I just stayed at home, and took care of them. Not that I did not, even at that time, take an active interest in all that my husband was doing. We have always found time to 'talk things over,' and both have received strength and help in our work by these little home conferences.

"Mr. Wilson has always told me that I help him most by making it possible for him to avoid becoming the rust-bound politician and economist. I have learned that a woman can serve her husband better than by undertaking the work which can be satisfactorily performed by a moderate-priced clerk or secretary."

Mrs. Wilson does not seem to have much of the new woman about her. These are very old-fashioned notions she has. We hope that with her advent into the White House they may become new-fashioned.

DR. BRIGGS.

Our readers remember that only a few years ago Dr. Charles A. Briggs, then professor in Union Theological Seminary, was tried for heresy. His name became associated with everything that was considered heretical, and there seems to have been much ground for the charges against him. In a recent issue, however, of the American Journal of Theology, Dr. Briggs says:

"I have made Christology, more than even criticism, the study of my life, and have not shrunk from the investigation of its most profound and difficult questions. In late years I have sought to find in the most recent results of scientific and philosophical investigation something that would help in the study of the most difficult theological questions, anything that would enable me to test, verify, or correct the Christological opinions I had inherited from my teachers; and I venture to affirm that I have found very little help. And I challenge any man to produce any valid results of modern philosophy or modern science that will in the slightest degree impair the Christ of the church as represented in her creeds and institutions."

These are true, noble words. They show that Dr. Briggs is not satisfied with the speculations of the higher criticism, but he is content only when his feet are planted upon the solid rock of the eternal verities as revealed in the Word of God.

MISSION SCHOOL.

The program for the Baptist School of Missions to be held at the Edgefield Baptist Church, March 9-14, has been completed, as follows:

The sessions will begin daily with devotional exercises at 4:15 p. m. Dr. J. W. Gillon, State Secretary of the Mission Board, and Dr. V. I. Masters will deliver daily lectures, the former speaking on "Primacy of State Missions," and the latter on "Our Home Mission Task."

Rev. S. L. Ginsburg, missionary to Brazil, will lecture at the evening sessions on "Brazilian Sketches."

Other speakers are Rev. T. W. Ayers, missionary to China; Dr. B. D. Gray, Secretary of the Home Mission Board, Atlanta; Dr. R. J. Willingham, Secretary of the Foreign Mission Board, Richmond, Va.; H. L. Watts, Winona, Miss.; H. A. Etheridge, Atlanta, Ga.; Dr. R. T. Bryan, missionary to China; Dr. A. E. Brown, Superintendent of Mountain Schools; Dr. W. D. Powell, Secretary of State Missions, Kentucky; Dr. J. T. Henderson, Secretary of the Laymen's Movement.

This is an interesting program. It is expected that there will be a large attendance on the school.

MR. SPURGEON'S SERMONS.

One of Spurgeon's sermons has been published each week since his death, 21 years ago. Added to the 37 years of their publication each week previous to that time, this makes 58 years of continuous publication. This very remarkable record is made possible, says the Baptist Times and Freeman, from the fact that "from the earliest days his every sermon was fully reported in shorthand, and at once transcribed; and since he usually preached three times a week, and only one sermon was published, there was a stock of manuscript in hand, large enough in quantity to satisfy the demands of the last twenty-one years, and avail for years yet to come."

Mr. Spurgeon is not only the greatest preacher in the history of the world since the days of the Apostle Paul in the quality of his sermons, as is generally recognized, but also in the quantity of his sermons published he far surpasses any other.

RECENT EVENTS

Rev. S. N. Fitzpatrick requests that his correspondents will please address him at Cookeville, instead of Lebanon, as heretofore.

Rev. W. H. Hicks asks us to change the address of his paper from Mountain City, Tenn., to Doeville, Tenn. His correspondents are requested to note the change in his address. He has moved only a short distance, but has changed postoffices.

The Fifth Sunday meeting of Concord Association will be held at Gladeville, beginning on the night of March 28th and continuing through Sunday. Pastor J. H. Padfield requests us to state that parties coming from Nashville will be met at Leeville on Friday afternoon and early Saturday morning. Only the N. C. & St. L. road runs through Leeville.

The Baptist Record quotes Dr. R. A. Venable as telling the following story about the masculine estimate of feminine vanity. An unpromising looking son of Africa was leading an ancient mule of the female persuasion along the street. The mule was so old that her ears were stiff and pointing straight up. Her gait was halting through age. Two colored women, somewhat amused, inquired, "How old is dat mule?" He promptly replied, "I've skeered to tell yer; I'm feared she might kick!"

Rev. J. B. Alexander is in the midst of a great work at Blytheville, Ark. There have been 70 additions to the church in the eight months of his pastorate there. About one-half of the money has been raised for the erection of a \$20,000 house of worship. So far as the church work is concerned, everything looks bright. The doctors advise him, however, that his wife cannot stay longer in that climate. Brother Alexander is a Tennessean, and we should be glad to have him back in the old State. He is a fine preacher.

Last week Dr. W. H. Ryals, the noble pastor of the First Baptist Church, Paris, sent us a club of six new subscribers and ten renewals. These subscriptions represented a little effort on the part of himself and of Mrs. Ryals. What he did hundreds of other pastors in Tennessee might do. And if only they would do it, how much easier it would make it on the editor and how much better it would be for all of our denominational work. It does not take much time or trouble, if only you will go about it right. The way to do it was indicated in the letter sent to pastors. Try it.

Mrs. Annie S. Bailey, widow of Dr. C. T. Bailey, and mother of Mr. Joseph W. Bailey, father and son, who were for 25 years successively editors of the Biblical Recorder, died at her home in Raleigh on February 17th. She was a noble Christian woman, quiet and unassuming, possessed of a strong character and highly esteemed by all who knew her.

The following from the Journal and Messenger is rather interesting: "A subscriber, who says that he has been a reader of the Journal and Messenger for nearly seventy years (an honest man), says he is ashamed because he allowed his subscription to fall behind last year, and adds ten cents for interest, besides paying another year in advance. If only all those in arrears had the same conscience and the same high thought!" Just suppose all the subscribers of the Baptist and Reflector who are in arrears would do that way.

The Examiner states that after the death of Dr. William E. Hatcher, Dr. E. B. Hatcher, his son and executor, found in his effects the manuscript of a book ready for the press. This manuscript was composed of between thirty and forty brief stories, recounting tender, pathetic and humorous happenings in his long and varied ministry. The Examiner announces that these stories will be published as a serial in the Examiner, and afterwards in book form. They will, we are sure, be read with great interest, as is everything from the pen of Dr. Hatcher.

The Baptist Advance announces the death of Rev. H. C. Rosamond, on February 24th, at the home of his son-in-law in Eldorado, Ark. Brother Rosamond was a Tennessean. He was a student at Union University; served as pastor of Harmony and Mt. Moriah Churches. A number of years ago he went to Arkansas, where he was pastor at Helena, Hot Springs, Paragould and Eldorado. He had also been pastor at Winona, Miss., and in Texas. He was an excellent preacher, a true man of God, and made his life count for good. He leaves a wife and several children. We tender to them our deep sympathy.

We mentioned last week the serious illness of Dr. B. H. Carroll, President of the Southwestern Baptist Theological Seminary at Fort Worth, Texas. Drs. J. B. Cranfill and F. C. McConnell recently paid him a visit. Although in much pain, he talked freely to them, and, among other things, said: "Although I have suffered much and am still suffering greatly, my spiritual vision was never as unclouded as it is today. I know that Jesus is mine. Death has no terrors for me. I do not fear the river of death. When I shall press my feet upon its shores the waters will divide and I will go over dry shod. I know that God's Book is true, that heaven is real, that Jesus Christ is my Redeemer and that he will welcome me into the Father's house on high." These are certainly noble, beautiful words, just such as we would expect to come from a man of God like Dr. Carroll.

The following story from the Baptist Standard is very striking: A traveler, who was not a Christian when he went to China, asked one of the most distinguished men of China what was the principal need of China today. Instantly came the answer: "Christianity, of course." "You astonish me," said the American. "I had supposed you would have named new business methods, a new and progressive administration, education, or such things. May I ask why you say, 'Christianity, of course?'" "Because it is the only thing that goes deep enough," said the eminent Oriental. "China needs all those things you mentioned, and many more, but it needs Christianity first, because that underlies all the rest. Take a single instance. We have gold mines in inner China of which I know well, and which would make your Klondike look, as you say, 'like 30 cents.' It is gold which is easy to work. But we cannot work it. Why not? Because if we were to fill our canal boats full of it and start them toward the coast, every village mandarin through whose boundaries our boats passed would extort his bribe to let them pass, and every other official, little and big, would, as you say, 'get his,' too, and when he reached the coast we would have no gold at all—and would be lucky if we still had the boats! No, China can never be reformed until it has a new business and governmental honesty, and it can never have these until it has a new moral sense and it can never have that until it has become Christian. I myself am a rich man, as wealth goes in China, but I have not one copper cash invested in China. They are all invested in America securities—because America is a Christian country, and that is the only kind of country where an investment is ever safe!"

The Home Page

THE VICTORY OF MARY CHRISTOPHER.

(A Story of Tomorrow.)

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

CHAPTER VII.

"A MAN'S A MAN FOR A' THAT!"

JOHN RANDOLPH reverently closed the Bible and returned it to its place. The little circle sat in silence as the evening light began to soften. Mary Christopher was thinking of John and Elsie and the children; she was thinking how some cherished plans must surely be given up; but, more than these, she was thinking of the unmeasured sacrifice of the Savior. There was no holding back, only glad and free surrender, as she breathed softly to herself.

"Take my silver and my gold
Nof a mite would I withhold;
Take myself, and I will be
Ever, only, all, for Thee."

Presently, with a deep-drawn sigh of satisfaction William Sprague turned to his pastor.

"I thank you from my heart, Brother Randolph," he said, "for the clear Bible study of this afternoon. I feel that my feet are on the rock. I am confident that tithing is God's will for his children, and not only for me, but for every other believer whose circumstances will permit it."

"Whose circumstances will permit it?" repeated Randolph with a quizzical air. "Just what, pray, do you mean by that?"

"Well," answered the merchant, with some embarrassment, "a very poor man, with a family to support and educate, or with an indebtedness which he was bound to meet, could hardly be expected to take a tenth out of his income."

"What?" Every one turned to old Brother Saintly. His voice was tinged with rebuke, and his face was full of pain. "William Sprague, would you add to the discomforts of poverty the hateful guilt of dishonesty? Because God permits me to be poor, would you compel me to look up at my brethren from the ground, and feel that I can not be a man among men? Did I not hear you, only last week, speak with deserved contempt of poor Soper, who, when he found that his business would be foreclosed by orders of the court, privately sought out two or three of his creditors and paid their claims in full, leaving the others to take what they could find? You said such conduct revealed a character essentially dishonest. And yet you would have me prefer certain creditors and ignore the debt I owe to my highest and holiest Benefactor! Shall I repudiate the claims to Him who alone giveth me power to get wealth? The poorest, meanest Jew was not exempt in the days of Israel; the law knew no exceptions. Shall a Christian take advantage of his liberty in Christ, and whine to be excused? With one breath you tell me that God requires a tenth from all believers, and with the next you say the obligation is not binding if I have other claims against me! Ah, William, it was no such flimsy conscience as that which built up the solid success and honored name of 'William Sprague and Company.' Will a man rob God?"

No one had seen Brother Saintly so aroused since his early days, when he

had been captain of volunteers. During his impassioned words he had arisen from his chair with hands extended as though in supplication. As Randolph watched him standing in the golden glory of a September sunset, his white hair an aureole about his head, and his face radiant with holy light, he thought of the Prophet Ezekiel by the river of Chebar, and the brightness that was about him.

"George Saintly's sun is almost setting," continued the old man, looking tenderly beyond the western hills, every trace of indignation gone. "Unto this hour my God hath supplied all my needs, and," with a lifting of his head, "unto this hour my little store has not been touched until, month by month, my King has first received his tithe. You praised me William," resting a hand lovingly upon the merchant's shoulder, "when God helped me so promptly to pay that mortgage for my poor Sam and keep his boys in school; but you never knew the nights that Sarah and I went supperless to bed, lest we should be compelled to encroach upon the portion that was holy for our God. No," with a bright smile as he saw the sympathetic look in Randolph's face, "we never hungered, for we had 'honey out of the rock to eat, and the finest of the wheat.' Somehow I could pray better last year for the starving multitudes in India because I had not taken from them in order to feed myself. I know some have smiled at George Saintly's old gray hat and at Sarah Saintly's faded shawl, but it's a wonderful comfort to know that neither hat nor shawl was paid for by money taken out of the King's treasure box."

"Have ye not heard of the grace of our Lord Jesus Christ?" Tears slowly filled the old man's eyes and dropped softly upon his beard. "O my King was rich, so rich! He had honor, and love, and majesty, and dominion; yet for my sake he became poor, William, poor! He came unto his own, but his own received him not; the earth was his, for he made it, and yet no place had he to lay his head; weary for fellowship, homesick for his Father's house, in lonely poverty he lived, and in lonely suffering he died, and all for me, because he loved me so. He asks so little in return; only that I shall be good through his grace and help him a little in his kingdom. I can't do much, and the need is so very great; but I should be beneath my own contempt if, for the sake of a bit of passing comfort, I forgot the perishing world, and robbed my King of the poor little tithe which he had intended to use. O William, your words were full of heaviness. It is not for myself I speak; I soon shall see my Saviour face to face. But after I am gone, never make a poor man feel that he can not be, every inch, a man."

"Forgive me, George," answered the merchant, and the tears ran unheeded down his face, "please God I never shall," and William Sprague pressed the old man's hand in both of his, while Randolph repeated softly,

"The rank is but the guinea's stamp,
The man's the gowd, for a' that!"

Arthur and Amy Roberts sat with clasped hands. Already they had begun to know the gladness, which was to be theirs so fully in after years, for their new-built house was founded upon a rock.

But Mary Christopher heard nothing, saw no one. She was looking down the purple vista of the twilight. She was watching something as it faded out of sight. . . . Elsie's new piano, the seaside vacation, and the evening coat for John. She watched them disappearing in the distance, and wondered that there was

no shade of sorrow in her heart. A light was shining in her eyes which was more than the glory of the departed sun, while the words of the beloved disciple tenderly formed themselves upon her lips, "This is the victory that overcometh the world."

"Ah, Mary," said Brother Saintly, as they arose to say "good-night," "I knew your victory was near."

(To be continued.)

PROGRAM.

Fifth Sunday meeting, Unity Association, held with Selmer Church, March 28-30, 1913.

Friday Night, March 28.

7:30, sermon by Rev. J. H. Turner, Rev. A. L. Bray.

Saturday Morning.

9:30. Devotional exercises, Rev. W. H. Edwards.

9:45. Organization.

10:00. "Duty of Pastor to Church," Revs. A. U. Nunnery, C. H. Warren, A. C. Lennon.

10:30. "Duty of Church to Pastor," Revs. S. P. Poag, O. F. Huckaba, A. Lambert.

11:00. Sermon, Rev. J. M. Guthrie; alternate, Rev. O. F. Huckaba.

Saturday Afternoon.

1:30. Devotional exercises, Rev. J. N. Mays.

1:45. "Can a Child of God Apostatize So as to Be Finally Lost?" Rev. J. H. Curry, Rev. J. N. Varnell.

2:15. "Does the Bible Teach Eternal Punishment?" Rev. G. M. Savage, LL. D.

2:45. "Is Ministerial Education a Work Committed to the Churches?" Rev. R. A. Kimbrough, D. D.

3:15. "Does Regeneration Precede Church Membership?" Rev. J. G. Gooch, Rev. C. C. Morris.

3:45. "Does God Call Men Into the Ministry Today?" Revs. A. M. Nicholson, E. F. Adams, W. H. Ellis.

Sunday Night.

7:00. Devotional exercises, Rev. L. A. Lawler.

7:10. "What Is Necessary for a Church to Prosper?" Rev. U. A. West, Rev. W. H. Jordan, Rev. J. N. Mays.

7:30. Sermon, Rev. G. M. Savage, LL. D.; Rev. S. P. Poag, alternate.

Sunday Morning.

9:30. Devotional exercises, Rev. A. L. Bates.

9:45. Sunday School mass-meeting, led by Prof. W. M. Bray and J. H. Mitchell, M. D.

11:00. Sermon, Rev. R. A. Kimbrough, D. D.; Rev. E. F. Adams, alternate.

Sunday Afternoon.

1:30. Devotional exercises, Rev. J. D. Harris.

1:45. "Associational Missions," Rev. A. S. Wells, Rev. T. R. Hammons.

2:45. "Is Restricted Communion Scriptural?" Rev. J. A. McAliley, Rev. A. L. Gray.

SURE GERM DESTROYER.

Aside from all other considerations, Tyree's Antiseptic Powder is so very much cheaper than other antiseptic preparations and quite as efficient. It is an infallible destroyer of all germ life. Unlike bichloride of mercury and carbolic acid, it is not poisonous. As a douche, injection or wash, a solution of it is certainly the safest and most reliable thing to use to destroy infection; and as a household remedy for sores, burns and catarrhal conditions of any part of the mucous membrane, it has the endorsement of the leading physicians in any part of the world. You can secure a free sample of this famous powder by addressing J. S. Tyree, Chemist, Washington, D. C.

MRS. POWELL ALMOST DEAD.

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

Sunday Night.

7:15. Devotional exercises, Rev. J. N. Varnell.

7:30. Missionary sermon, Rev. A. S. Wells; A. U. Nunnery, alternate.

All churches that can do so are requested to send delegates. A cordial invitation is extended to all to attend and to help make this a helpful occasion.

STUART H. B. MAYES,
J. H. CURRY,

Committee.

DIVORCE.

Bro. W. T. Ussery, in a jesting way, gets after me about the divorce business. I appreciate his comments, but this is too serious a question to dismiss with a joke.

One marriage in every twelve in the United States, according to the late census, has resulted in a divorce. This means that if all the divorced men and women and their children were living in one State, it would have a larger population than the State of Tennessee.

I knew a young man who married recently. Before procuring his license to marry, he first found out what it would cost him to get a divorce. Of course, he did not live with his wife but a short time.

The Circuit Judge to whom I referred spoke of the great number of divorce suits that came before his court, the increasing number of such cases, the disgraceful character of the testimony introduced, and the demoralizing influence on the general community.

Bro. Ussery wants to know how to draw up a petition to the Legislature. It seems to me that a man who can write as good a book as he has written could certainly memorialize the Legislature.

It makes very little difference about the form of the petition, just so the petition is presented. If you needed a physician, you would hardly go to a lawyer to write out a petition. You would not stand on the order of your going, nor would you be very particular in your choice of words.

Now that our social fabric is suffering, we should apply to our Legislative Doctors for a prescription, and not use any red tape about it.

B. F. STAMPS.

Erin, Tenn.

Rev. Alvin L. Bates of Jackson, Tennessee, although recalled to the care of Royal Street church, that city, declined to continue as pastor longer than to enable the church to get together and call a permanent pastor. Bro. Bates will continue his work as a student in Union University. He has been called to Clear Creek church near Dyer and Parish Chapel church, near Dyersburg.

Rev. J. Theo. Bowden is being assisted in a revival at Barton Heights church, Richmond, Va., by Rev. J. J. Wicker of Leigh Street church.

The Young South

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

Address all communications for this department to Miss Annie White Folk, 627 Roscobel Street, Nashville, Tenn.

Our Motto:
Nulla Vestigia Retrorsum.
(No Steps Backward.)

THE WAY OF IT.

A little boy made him a wee snowball
And rolled it about in the snow;
And it gathered the crystals and
clung to them all,
And oh! how that snowball did
grow!
Oh! my!
You've made one, of course, so you
know.

A little boy whispered a word one
day
Unkind of some one he knew,
And each one who heard it repeated
his way
The story till oh! how it grew!
Oh! my!
And a heartache was caused by it,
too!

Two little red mittens the small ball
rolled
That grew in such magical way,
And a little red tongue was the one
that told
The tale that grew big in a day.
Oh! my!
Be careful, wee tongues, what you
say!
—Pauline Frances Camp, in Child's
Hour.

I am going to put the Young South's motto (the very best one in the world) at the head of our page and keep it there to remind us that we are not to take any backward steps.

We cannot afford to take backward steps, or stand still for a moment now, as we have such a little while in which to work. Our year ends in April, and if you have been watching the receipts you will see that we are away behind in our contributions.

I am sure that you cannot forget our own dear missionary in Japan, Mrs. Medling, and those helpless little ones at the Orphanage. Our interest must not flag now. If you have anything to give, send it along right away. Gather up all the mites—the littles count up so fast—send in the birthday offerings.

By the way, let us keep up the beautiful plan of giving to God our birthday offerings all the time. Let us hear from every member, and let each one try to interest one more. If you have never written before, then this is an excellent time to begin.

The Young South has done so well in the past, and now just a little extra effort from each one and from our bands will bring up the receipts. Especially must we see to it that our missionary's salary is raised in full. This we have pledged. It is expected of us. Our missionary expects it. Dr. Willingham expects it. Shall we disappoint them? Above all, the Lord expects it. Shall we disappoint Him?

We must not. We will not. Will we? During these next two months

which remain to us let us work as we have never before worked, and close the year in triumph.

Miss Gertrude Powell of Jackson, Tenn., writes:

"Will you please inform me as to where I can get literature and proper instruction to organize a Sunbeam Society? May God's richest blessings rest upon you as editor of the Young South."

The literature was sent from the Sunday School Board rooms some days ago. Hope you have received it ere this. May you have great success with your Society, Miss Gertrude. Please let us hear from it some time.

In a little note a few days ago, Mrs. Eakin asked us to say that the supply of calendars in Baltimore is exhausted. She has sold about one hundred copies, and the last one went the day she wrote us. I know you will rejoice to hear this from her: "I am somewhat better and hope to get out soon."

Here are two more letters which we want you to see:

Armored, Ark., Feb. 10, 1913.

Dear Mrs. Eakin: I want to express my sympathy for you in your sickness and tell you that you have my prayers for your speedy recovery. How can we do without you in the Young South? Your work has been wonderful. Though you may not be able to go back to it, the recollection of what you have done will always be a pleasure to you, and I am sure you will find many opportunities for "little deeds of kindness, little words of love," that will still make your life a useful one. It is such a comfort to think that "there is something for each of us now to do" and have the strength to do it. The Barksdale boys said: "I am so sorry Mrs. Eakin is sick. Give her my love." Words express so poorly what we really feel.

Sincerely, your friend,
MRS. W. H. BARKSDALE.

Dayton, Tenn., Feb. 17, 1913.

Dear Mrs. Eakin: I was so sorry to learn that your health was in such condition that you would have to give up the Young South. Eternity alone can tell of the wonderful amount of good you have accomplished. Thousands of young hearts have been inspired to a higher and nobler life. I know I am one that you helped.

I hope and pray that you will be spared to live years longer, and that as this world grows dimmer, may the vision of heaven be brighter.

May heaven's richest blessings be upon you, is the prayer of one who loves you, though we have never met "face to face."

Yours for Jesus,
MRS. JOHN R. HAZELWOOD.

A TOMATO STORY.

"Have another tomato, Johnny," said grandma as she saw the last red slice disappear from Johnny's plate, "I think you like tomatoes."

"I do," said Johnny. "I like them raw and stewed and baked and 'most every way."

"I wonder if you would like them the way I ate them last summer in Wyoming?" Cousin Mary said. "They were not plenty there, and we ate them like fruit, with cream and sugar."

"Well," Johnny said, "I'd just like to try them that way!"

"Why, bless the child!" grandma said. "We'll have some for supper.

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For any information, write

Baptist Memorial Hospital, Memphis, Tenn.

THOMAS S. POTTS,

General Superintendent.

That's the way we always used to eat them, but it's gone out of fashion now."

"Didn't you like tomatoes when you were little, grandma?" Johnny asked, as he saw grandma looking at his plate with a smile in her eyes.

"No," grandma said, "but that's because I was a big girl before I ever tasted them. I never saw any until I was thirteen years old."

"I can remember it so well! A peddler who came by our farm once a month, bringing buttons and thread and such little things to sell, brought the seed to my mother."

"He used to carry seeds and cuttings of plants from one farmer's wife to the next, and they liked to see him come. He could tell all the news, too, from up the road and down."

"One spring morning he came, and after mother had bought all she needed from his big red wagon, and he had fed his horses and was sitting by the kitchen fire waiting for his dinner, he began fumbling about in his big pockets in search of something."

"Finally he drew out a very small package and handed it to mother."

"I've brought you some love-apple seed," he said. "I got them in the city, and I gave my sister half and saved half for you."

"Thank you kindly," mother said, as she looked at the little yellow seeds. "I'm right glad to get them. What kind of a plant is the love-apple?"

"Well," said the peddler, "the man who gave me the seeds had his plants last year in a sunny fence-corner."

"The flowers are small, but the fruit is bright red, and is very pretty among the dark green leaves. You can't eat the fruit though—it's poisonous. It's something new—the man who gave me the seeds got them from the captain of a ship from South America. They grow wild there."

"So mother planted her 'love-apple' seeds in a warm corner, and they grew, and the little yellow blossoms came, and after them the pretty red fruit."

"We children would go and look at it, and talk about it, and wonder if it would hurt us if we just tasted it."

"One day mother heard us talking about it, and she called us away, and told us that, if we could not be satisfied to look at the pretty fruit

without wanting to eat it, she would have to pull up her 'love-apple' vines and throw them away."

"We knew she would hate to do that, for no one else about had them, and she was very proud of them. So we kept away from that corner, and the vine grew and blossomed, and the red showed in new places every day. The birds didn't seem at all afraid of the poison fruit, and ate all they wanted of it."

"One day, in the early fall, my uncle came from New York to make us a visit. When he went out in the garden, he stopped in surprise. 'Why, Mary, what fine tomato vines you have!' he said to mother. 'Where did you get them?'"

"We call them love-apples," mother said, and then she told him how the peddler brought the seeds. But, when my uncle found that we were afraid to eat them, he had a hearty laugh at us, and then he showed mother how to get some ready for supper."

"And that was my first taste of tomato, Johnny," grandma said, "and you shall have some the same way, with cream and sugar, for supper."—Fannie L. Brent, in Exchange.

The Atlanta Bible Conference will convene in Atlanta, Ga., March 7 to 16. Six services a day will be held in the Baptist Tabernacle of that city. The speakers who will be present throughout the Conference are Dr. G. Campbell Morgan, London; Dr. Len G. Broughton, London; Dr. James R. Gray, Chicago; Dr. John R. Sampey, Louisville; Dr. W. D. Wedderspoon, Washington, D. C.; Dr. Jas. I. Vance, Nashville, Tenn.; Dr. Lacey Moffett, China; Dr. W. M. Morrison, Africa; Prof. W. C. Pierce, Chicago.

The Conference Secretary, Rev. John W. Ham, in speaking of the Conference, said: "Indications point to the largest out-of-town attendance that has ever marked the history of the Conference during fifteen years. We are booking people from all parts of the United States, and from all denominations. We have the strongest program ever offered. The railroads are co-operating with us in giving reduced rates."

Grove Avenue church, Petersburg, Va., has called to its pastorate Rev. H. H. Martens of Dinwiddie Courthouse, Va., and it is believed he will accept.

Association	H. M.	F. M.	B. F.	T. S.	M. H.
Quatchie Valley—					
Apportionment	75 00	100 00	1 00	3 00	1 00
Given		1 00	.....	.....	.....
	75 00	99 00	1 00	3 00	1 00
Sevier—					
Apportionment	25 00	50 00	1 00	3 00	1 00
Given	3 15	10 00	.....	2 00	.....
	21 85	40 00	1 00	1 00	1 00
Shelby County—					
Apportionment	1500 00	2000 00	25 00	70 00	5 00
Given	1358 57	1926 70	6 40	95 00	1 00
	141 43	73 30	18 60	.....	4 00
Southwestern—					
Apportionment	85 00	100 00	1 00	4 00	1 00
Given		13 70	.....	.....	.....
	85 00	86 30	1 00	4 00	1 00
Stocton Valley—					
Apportionment	50 00	50 00	.....	.....	.....
Given	2 55	2 89	.....	.....	.....
	47 45	47 11	.....	.....	.....
Sweetwater—					
Apportionment	100 00	150 00	4 00	14 00	2 00
Given	23 00	14 25	5 00	2 00	1 50
	77 00	135 75	.....	12 00	50
Tennessee—					
Apportionment	1500 00	2000 00	28 00	70 00	5 00
Given	399 75	904 75	12 00	15 85	7 25
	1100 25	1095 25	16 00	54 15	.....
Tennessee Valley—					
Apportionment	50 00	50 00	.....	.....	.....
Given		19 85	.....	.....	.....
	50 00	30 15	.....	.....	.....
Union—					
No report as yet.					
Unity—					
Apportionment	50 00	50 00	1 00	3 00	1 00
Given	3 00	4 30	.....	.....	.....
	47 00	45 70	1 00	3 00	1 00
Watauga—					
Apportionment	125 00	100 00	1 00	7 00	1 00
Given	52 25	27 10	.....	.....	.....
	72 75	72 90	1 00	7 00	1 00
Weakley County—					
Apportionment	50 00	100 00	1 00	3 00	1 00
Given	13 00	12 85	.....	.....	.....
	37 00	87 15	1 00	3 00	1 00
Western District—					
Apportionment	300 00	500 00	5 00	30 00	2 00
Given	155 72	76 54	.....	3 75	1 50
	144 28	423 46	5 00	26 25	50
William Carey—					
Apportionment	100 00	75 00	1 00	3 00	1 00
Given	6 20	2 00	.....	.....	.....
	93 80	73 00	1 00	3 00	1 00
Wiseman—					
Apportionment	75 00	100 00	1 00	12 00	1 00
Given	1 50	1 50	50	60	60
	73 50	98 50	50	11 40	40

AMONG THE BRETHREN

By Rev. Fleetwood Ball

Rev. J. E. Miles of Covington, Tenn., has been elected pastor of the church at Cherry Valley, Ark., for one-fourth time and he accepts. His other three Sundays are employed out from Covington with work moving on nicely.

Rev. J. A. Bell of Trenton, Tenn., has accepted the care of the church at Moscow, Tenn., and has entered upon his work.

The Baptist Builder plant is to be enlarged and established in new quarters in charge of the business manager, G. W. Hall. A stock of denominational books and Bibles is to be installed.

Evangelist E. H. Robinson of Springfield, Mo., has accepted the care of the church at El Campo, Texas, and is in the center of a splendid population.

Rev. Hardy L. Winburne of the First Church, Arkadelphia, Ark., will assist Rev. G. C. Taylor of the First Church, Batesville, Ark., in a revival beginning March 9.

The First Church, Union City, Tenn., follows the annual call plan and recently unanimously recalled the efficient pastor, Rev. D. S. Brinkley.

Dr. R. G. Bowers, President of Ouachita College, Arkadelphia, Ark., was to announce his decision with reference to the call to the First Church, Little Rock, last Sunday.

Dr. M. P. Hunt of Ft. Collins, Col., has been on a visit to his old field, Twenty-second and Walnut Street Church, Louisville. They want him to return, but an exchange says he declines. Another exchange says he accepts.

A Methodist meeting began recently in Newport, Tenn., but out of it the Baptist Church received 95 members, 83 by experience and baptism. Rev. J. W. O'Hara thinks the number will be swelled to 100. The membership is now 548.

Evangelist Roy Palmer of Warrensburg, Mo., is in the midst of a revival at Blue Mountain, Miss., assisting Dr. W. T. Lowrey.

Rev. N. W. P. Bacon of Oxford, Miss., has been called to the care of the churches at Coffeeville and Duck Hill, Miss., and accepts. They already love Bacon.

Last Sunday Dr. A. J. Preston entered upon his duties as pastor at Andalusia, Ala., having resigned at Crystal Springs, Miss.

The construction of the new First Church, Gulfport, Miss., has advanced to the point that the walls are constructed. Rev. J. B. Leavell is pastor and brings things to pass.

The beloved Dr. B. H. Carroll of Fort Worth, Texas, continues in a low state of health. Grave fears are entertained that he will not recover. It is said that his spirit is serene, even ecstatic.

Evangelist M. F. Ham of Anchorage, Ky., is assisting Rev. E. S. Cornelius in a great revival at Marble Falls, Texas. The town is being mightily stirred.

Rev. G. T. Mayo of Dresden, Tenn., has been called to the care of Mt. Lebanon Church near Paris, Tenn., and accepts.

The Baptist Builder of Martin suggests that Dr. G. M. Savage is the logical successor of Dr. R. A. Kimbrough in the presidency of Union University, Jackson.

Rev. D. M. Simmons leaves Grove Avenue Church, Petersburg, Va., to become pastor of the Tabernacle Church, Newport News, Va.

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HONEY and TAR**
For Coughs and Colds

Vol. 1, No. 1 of the Baptist Herald of Paris, Tenn is in hand, and a sprightly little paper it is. Rev. Andrew Potter is editor and proposes to use the paper to promote local work. It will be published semi-monthly for a while.

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FRIENDSHIP ASSOCIATION.

Program for Bible Institute to be held with the Enon Baptist Church March 14, 15 and 16, 1913:

Friday's Exercise.

7:30 to 7:45 p. m., devotional by pastor.

7:45 to 8:30, "The Security of the Believer," by R. J. Williams; R. E. Downing, alternate.

8:30 to 9:00, "Religion in the Home," by M. F. Savage; B. F. Smith, alternate.

Saturday's Exercise.

9:30 to 9:45 a. m., devotional by Ernest Ferguson.

9:45 to 10:30 a. m., "Salvation by Grace," by W. A. Gaugh; C. W. Baldrige, alternate.

10:30 to 11:15, "Baptism; the Act and Design," by R. E. Downing; R. J. Williams, alternate.

11:15 to 12:00, "The Lord's Supper; Who Should Partake of It?" by J. T. Baker; B. F. Smith, alternate.

12:00, dinner on grounds for all present.

1:00 to 1:15 p. m., devotional by A. A. Utley.

1:15 to 1:45, "The Problem of the Country Sunday School," by W. W. Dunn; Ernest Ferguson, alternate.

1:45 to 2:30, "The Church; When and by Whom Was It Organized?" G. B. Smalley; Bro. Perry of Halls, alternate.

2:30 to 3:15, "The Church's Duty to Its Pastor and the Pastor's Duty to the Church," Bro. Mitchell; Bro. Dee Bird, alternate.

3:15 to 3:30, Query Box for all present.

3:30, adjournment.

7:30 to 8:15 p. m., "Associational Missions," by W. A. Gaugh; G. B. Smalley, alternate.

8:15 to 9:00, "Home Missions," by B. F. Smith; M. F. Savage, alternate.

Sunday's Exercise.

10 to 11 a. m., Sunday School.

11 to 12, "Church Discipline," by B. F. Smith; Bro. Mitchell, alternate.

12 m., dinner for all present.

1 to 1:15 p. m., devotional by Frank Cates.

1:15 to 1:45, "State Missions; the Need, and What Is Being Done," by C. W. Baldrige; J. T. Barker, alternate.

1:45 to 2:30 p. m., "Foreign Missions," by M. F. Savage; W. A. Gaugh, alternate.

2:30 to 3:00, Query Box for all.

3:00, adjournment.

7:30 p. m., regular preaching service of church.

C. W. BALDRIDGE,

Pastor.

Evangelist H. R. Holcomb of Clinton, Miss., and Singer J. L. Blankenship, were lately with Rev. W. A. Ferrell in a meeting at Hastings, Fla., which resulted in 25 additions, 19 by baptism.

A revival is to be held at the First church, Richmond, Va., beginning March 9, in which Dr. Henry Alford Porter of Walnut Street church, Louisville, will assist Dr. Geo. W. McDaniel. They are advertising Dr. Porter as one of the very best in the Southern ministry.

In the revival at Fredericksburg, Va., in which Dr. Lloyd T. Wilson of Grace Street church, Richmond, Va., is doing the preaching, there had at last account been about 40 conversions.

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Here is a machine that solves the typewriter problem for the man who is his own stenographer. Light, compact and simple in construction, the Corona possesses all the "standard" features that insure ease of operation and satisfaction in results. Price \$50.00 with case.

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and name of nearest agent.

STANDARD TYPEWRITER COMPANY

Main St., Groton, N. Y.



Atlanta, Ga., Feb. 16.—An average yield of 46.6 bushels of corn per acre was secured by 498 farmers in Alabama and Mississippi who cultivated 6,352.5 acres in 1912, following the methods advocated by the field agents of the Department of Farm Improvement Work, maintained by the companies that make up the Southern Railway System. On neighboring farms where the ordinary methods were followed the average yield was 17.5 bushels per acre. In the same States 674 farmers who grew cotton under the methods advocated by this department had an average production of 1,205.5 pounds of seed cotton per acre on 14,389 acres, while on neighboring farms where ordinary methods were followed the average yield was 531.5 pounds of seed cotton per acre. C. A. Lawrence of Plantersville, Ala., averaged 109.25 bushels of corn per acre on 35 acres. A. Henderson of Greenwood, Miss., averaged 100 bushels per acre on 25 acres. B. Killian of Collinsville, Ala., averaged 2,732 pounds of seed cotton per acre on six acres. Dr. C. N. Parnell of Maplesville, Ala., averaged 2,313 pounds on 20 acres; and a long list of other farmers who made splendid yields of both corn and cotton by following the methods advocated by the department could be given.

These figures from the annual report of Mr. T. O. Plunkett, Manager of the department, show what is being accomplished by farmers living along the lines of the Southern Railway and affiliated companies through the aid of the agricultural experts, the farmers in all cases cultivating their own land with the resources at their command. The work of this department has been extended to all States served by the Southern Railway and affiliated lines, field agents having been placed in Virginia, North and South Carolina, Georgia, Kentucky and Tennessee in September, 1912. They have been cordially received, and it is expected that their work will prove as successful as that of the agents in Alabama and Mississippi.

The Department of Farm Improvement Work grew out of the movement inaugurated by President Finley to aid the farmers in the territory threatened by the Mexican boll weevil to learn how to grow cotton in spite of the weevil. For this purpose practical farmers who had grown cotton in Texas under boll weevil conditions were employed, and their work proved so successful in not only aiding farmers to successfully combat the weevil, but also in teaching them how to get larger yields per acre by the adoption of proper methods of culture, rotation of crops, and greater attention to live stock raising, that President Finley determined to extend the benefits of this work to the entire territory along the Southern and affiliated lines. The field agents in the service of the department are agricultural experts whose services are given without any cost to the farmers and who work in full co-operation with the State and Federal departments of agriculture and the various State agricultural colleges.

How to Make Better Cough Syrup than You Can Buy

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

A full pint of cough syrup—as much as you could buy for \$2.50—can easily be made at home. You will find nothing that takes hold of an obstinate cough more quickly, usually ending it inside of 24 hours. Excellent, too, for croup, whooping cough, sore lungs, asthma, hoarseness and other throat troubles. Mix one pint of granulated sugar with 1/2 pint of warm water, and stir for 2 minutes. Put 2 1/2 ounces of Pinex (fifty cents' worth) in a pint bottle, then add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

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

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

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

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

25c Value for 8c
Finished in Roman Gold, hand made. Send address of one of our beautiful pins for 8c. BEST SILVER CO., Dept. P.M., 83 Chambers St., New York.

BOW CLASP FREE AND COLLAR PIN



PATENTED
These FINE BOW Clasp Pins are made in ROSE GOLD with finish and elegant conventional design. ADJUSTABLE to any bow and collar. Saves Ribbon, Time and Patience. LATEST HIT. Retail price 50c. ILLUSTRATION OF PIN HALF SIZE. We are using them as a LEADER. Send us 6 two-cent stamps, to pay mailing and advertising expenses, and we will send you our 1913 Catalogue and one of these BEAUTIFUL PINS by return mail FREE. Satisfaction guaranteed or money refunded. AGENTS WANTED. BEST SILVER CO., Dept. P.M., 83 Chambers St., N. Y. City.

BEAUTIFUL SHIELD
SILVER RING, guaranteed 1-30 GOLD filled. TWO initials, HAND engraved. Best wearing ring ever sold for 25c. SPECIAL—Send addresses of five ladies and 15c. BEST SILVER CO., Dept. P.M., 83 Chambers St., N. Y. City.

Has 100 Uses in Hygiene



TYREE'S ANTISEPTIC POWDER can be used for so many things as a germ-killer that it should be kept constantly on hand as an indispensable toilet necessity. Prevents infection, heals diseased tissues, ulcers, and delicate membrane passages. Unequaled as a douche. 25-cent package makes 2 gallons standard solution. Used by physicians for 21 years. Sample free.

TYREE'S Antiseptic Powder

Sold by druggists everywhere. Ask your doctor or send for booklet. J. S. TYREE, Chemist, Washington, D. C.

NEW BEAUTY IN ONE WEEK

Ladies everywhere are learning the great value of Beautiola, the remedy that removes brown spots and freckles, modifies wrinkles and aids in permanently curing Pimples, Black Heads and all Facial blemishes. Price 50c per box. Agents wanted. BEAUTIOLA COMPANY, Dept. 8, Beautiola Bldg., 2024 Olive Street, St. Louis, Mo.

You Look Prematurely Old

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

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

STOMACH GALL TROUBLES. Try our **LIVER and Gall Home Remedy (No Oil)**. No more Pains or Aches, Stomach Misery, Dyspepsia, Colic, Gas, Bloating, Headaches, Constipation, Flies, Catarrh, Nervousness, Bites, or Sallow Skin. Write **CALLSTONE REMEDY CO., Dept. 326, 219 S. Dearborn St., Chicago**

MOVING PICTURE MACHINE FREE

Complete with 215 views. 250 other presents **FREE** to every boy or girl who sells our Gold Eye Needles at 5 cents a package. Easy to sell, for you give a thumb-free with every 2 packages. **YOUR CREDIT'S GOOD**. Write for 21 needle papers and 13 thumb-free. When sold return us \$1.20 and receive premium entitled to, selected from our Premium Book. Address **C. S. SUPPLY COMPANY Box No. 506 Greenville, Pa.**

IRON WITHOUT A FIRE
Cut out the drudgery. Save time-labor-fuel. No waiting back and forth to change from—always the right heat for the best work if it's an **IMPROVED MONITOR SOD IRON**. Self Heating. Satisfaction Guaranteed. Over half a million Monitors in use. Strong, simple, easy to operate. Heat regulated instantly, no dirt, no odor. **Agents, Salesmen, Managers Wanted \$10 to \$20 a Day**. No experience required. Every household a prospect. Sells almost on sight. **NOT SOLD IN STORES.** Martin, Tenn., made \$500 in one year. Trimmer, Ill., writes: "Sold 12 in 10 hours." Mrs. Nixon, Va., made \$14 in half a day. You can do it too. Send for big colored circular, shows iron full size, explains everything. Exclusive selling rights—no charge for territory. **THE MONITOR SOD IRON CO. 253 Wayne Street, Big Prairie, Ohio**

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By Abram Linwood Urban
A book that every lover of nature, every landscape architect, every practical gardener, and every lover of good books will desire to possess. A book that will grace any library. Teems with valuable suggestions, pleasurable reading and food for serious thought; sending you into your garden prepared to form new friendships with plants and flowers, to know your old favorites more intimately. Written by a practical worker among gardens, illustrated with actual photographs printed and bound. **Send \$1.50 for a numbered copy of Author's Limited Edition prepaid.** **THOMAS MEEHAN & SONS America's Pioneer Nurserymen Box 84, Germantown, Pa.**

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Excellent Passenger Service to all Points

ELEGANT COACHES
MAGNIFICENT PULLMAN SLEEPING CARS
DINING CARS

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

Via Bristol

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SOLID TRAIN, DINING CAR, THROUGH SLEEPER

Lv. 8:00 p. m., Memphis for New York.
Lv. 8:30 p. m., Nashville for New York.
Lv. 5:20 a. m., Chattanooga for Washington.
D. C. BOYKIN, Passenger Agent, Knoxville, Tenn.
WARREN L. ROHR, Western Gen'l Agent Pass. Dept., Chattanooga, Tenn.
W. C. SAUNDERS, Asst. Gen'l Pass. Agent.
Lv. 8:00 p. m., Memphis for Washington.
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.

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I started with an idea and \$100. and made six hundred and fifty thousand dollars in 18 months. I tell you **WHAT TO DO AND HOW TO DO IT.** Don't be a wage slave; get out of the rut; get grit; get backbone; wake up and start **NOW.** Write and learn of my money-making mail order plans. My great **FREE** book, "How to Achieve Mail Order Success," tells all about my own achievements and how I equip, teach and get you started on very small capital. This book tells how to quickly start in your home, while otherwise employed. It is a B line to a large income. Send for my new free book if you want to start a mail order business and start making money now. Address **President, Mail Order School, Suite 4899, Brecht Bldg., Denver, Col.**

The National Child Labor Committee, whose annual conference will be held in Jacksonville, Florida, March 13-16, was organized in 1904 following the suggestion of a resident of Montgomery, Ala. Many Southerners have been identified with its work. The committee has played an active part in campaigns in all parts of the Union, and since its organization 39 States have improved their child labor laws. Bills are now pending in 32 State Legislatures, covering hours of work, age limit for employment or minimum wage for minors, or for the pensioning of dependent mothers with children.

The coming of Rev. C. W. Knight of Dawson Springs, Ky., to the care of the church at Franklin, Tenn., will mean much for the prosperity of the work there and throughout that entire section. He is a capable man.

Evangelist E. H. Yankee of Knoxville, Tenn., is to assist Rev. J. A. Bell in a revival at Brazil, Tenn., beginning the fourth Sunday in July. Bro. Bell lately resigned the care of Concord Church near Kenton, Tenn.

Dr. R. A. Kimbrough of Jackson, President of Union University, writes: "I have accepted the pastorate of the First Church, Abilene, Texas, and will go there in June, or sooner. My resignation of a week ago takes effect in June. I am sorry to leave Tennessee and the many friends here, but it seems of the Lord that I go there. That is a large field and a fine opportunity for service. I trust I shall be able to meet the situation of the work at that place."

Rev. J. W. Dickens of the Second Church, Jackson, Tenn., writes: "The Lord is blessing our work here and the church is hopeful and aggressive. New interest and enthusiasm possess the members and the people have a mind to work."

HOW A PITTSBURG WOMAN MAKES MONEY.

In the past few years this lady has made a small fortune selling household articles. She is now selling an instantaneous silver cleanser, and she clears about \$25 a week. It is a wonder. No rubbing or labor required. She does not canvass. For 36 two-cent stamps, Mrs. Martha Baird, whose address is 308 North Negley Ave., Pittsburg, Pa., will send any reader of this paper a complete outfit prepaid, and will help them to make money as she has done.

I Will Stake This Medicine Against Your Time

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

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

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

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

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



DR. T. FRANK LYNOTT,

Who Will Send Medicine to Anyone Free of Charge.

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—Gas or pain in the stomach.
- 6—General debility, weakness, dizziness.
- 7—Pain or soreness under right rib.
- 8—Swelling in any part of the body.
- 9—Constipation or liver trouble.
- 10—Palpitation or pain under the heart.
- 11—Pain in the hip joint.
- 12—Pain in the neck or head.
- 13—Pain or soreness in the kidneys.
- 14—Pain or swelling of the joints.
- 15—Pain or swelling of the muscles.
- 16—Pain and soreness in nerves.
- 17—Acute or chronic rheumatism.

ADMINISTRATOR'S NOTICE.

Having qualified as administrator of the estate of Mrs. Mary F. Bailiff, deceased, all persons indebted to the estate will come forth and settle the same with me at my residence, Nashville, Tenn., McLean Station B. R. F. D. No. 8, and all persons having claims against the estate will file the same with me, properly certified and proven, on or before May

1, 1913.

This February 25, 1913.

CHAS. E. BAILIFF,
Administrator of the Estate of Mrs. Mary F. Bailiff, deceased.

Rev. W. Q. Young of Martin, Tenn., has been called to the care of the Royal Street church, Jackson, Tenn., and accepts. He will not move his family to that city for some months.