

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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—The Christian Index of February 27th was an Atlanta edition. It contained pictures and sketches of the various churches and pastors in Atlanta, and was quite an interesting edition. It is well worth preserving.

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—Dr. P. A. Baker, General Superintendent of the Anti-Saloon League of America, says that "with the Federal Government out of the speakeasy business, twenty States are ripe for prohibition." That is gratifying. We hope still others will fall in line.

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—It is said that the word "idiot" is taken with little change from a Greek word which meant "a private person, one who took no part in public duties." The explanation given is that the Greeks believed that service in public life was a necessary part of true education, and that without such interests no one could be well informed. "So, the use of this word was extended to all in whom the mental powers were untrained, and finally to those in whom they were wanting." A little boy said to his father, "If 'idiot' means a male fool, doesn't 'idea' mean a female fool?"

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—For some time experts have been making an attempt to reduce to specific figures the number of deaths yearly in America as a result of the use of alcoholic drinks. The result of their investigations is the statement that liquor claims 66,000 victims in America every year. Of this number 20 per cent are women. These figures are confined to adult deaths and constitute 5 per cent of the deaths of people of all ages. These figures seem authoritative. The number of deaths from alcoholic drinks in this country has usually been estimated at 100,000. But certainly 66,000 is large enough.

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—Says the Baptist Worker: "The church at Rocky has called a pastor and he has accepted. We have not learned his name but hear that he is a very fine preacher. He is from Tennessee." Of course he is a fine preacher, if he is from Tennessee. All of our preachers here are that way. This is true, for instance, of the editor of the Baptist Worker. At least he was considered a fine preacher when he was in Tennessee. We do not know how he is in Oklahoma. We hope he has not fallen from grace. We confess, though, we do not like to have our fine Tennessee preachers leave us and go to Oklahoma, or anywhere else, for that matter.

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—Some time ago an English paper offered a prize for the best definition of "a lady." The answer which took the prize was as follows: "To be a lady means, rightly, to be a gentlewoman who shows by her every word and action a sweet and gentle dignity, with a gracious charm of manner; a woman whose heart is pure and true, who is tender toward all suffering, who sympathizes with those in trouble, and is ever ready to give that which costs her some effort and self-denial. A lady thinks no work derogatory, and no one is deemed too low to receive courtesy and kindness. She is pure and good in every detail of life, a true friend, and a 'ministering angel' in sorrow and sickness." Can you beat this definition?

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—In the March issue of Missions, Secretary H. L. Morehouse proposes the general adoption of the observance of a Denominational Day. He says: "The object of its observance would be to acquaint our own people and others also with the facts about the distinctive principles of Baptists; their history, in this and in other lands; their great leaders; the origin and growth of their missionary enterprises; their educational work; the tasks of our own time and of the immediate future; their contribution to American civilization and to the world's evangelization, etc. Once in a decade perhaps the Day could be utilized for some grand advance movement." That is good. We cordially commend the suggestion and hope that it will be generally adopted. The younger Baptist generation need to know not only that they are Baptists, but why they are Baptists, and what the Baptists are doing.

—"Learn to labor and to wait," said Longfellow. Notice that the laboring comes before the waiting. When one labors first he may be able to wait afterwards. But if he puts the waiting first, he will not do any laboring, except under compulsion.

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—Many of our subscribers have responded to the statements recently sent them. We thank most cordially those who have done so. But not all have responded, by a great many; in fact, perhaps not more than one-twentieth of those to whom statements were sent. We wish that all would respond. It is a small matter to each one. But when these small amounts are multiplied by several thousand, they become very large in the aggregate to us. As we have said, we are needing the amounts due us to meet obligations upon us. Please let us hear from you at once.

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"ENOUGH TO SHOW THE WAY."

Amen: now lettest thou thy servant, Lord,
Depart in peace, according to Thy Word;
Although mine eyes may not have fully seen
Thy great salvation, yet surely, they have seen
seen

Enough of sorrow and enough of sight
To show the way from darkness into light:
And, thou hast brought me through a wilderness of
pain,

To love the sorest paths if soonest they attain.

Enough of sorrow for the heart to cry,
"Not for myself, nor for my kind am I,"
Enough of sight for reason to disclose—
"The more I learn the less my knowledge grows."
Ah! Not as citizens of this one sphere,
But aliens militant we sojourn here;
Invested by the hosts of Evil and of Wrong,

Till thou shalt come again with all thine angel
throng,

As thou hast found me ready to thy call,
Which stationed me to watch the outer wall—
And, quitting joys and hopes that once were mine,
To pace with patient steps this narrow line,
Oh! may it be, that coming soon or late,
Thou still shalt find thy soldier at the gate;
Who, then, may follow thee till sight needs not to
prove,

And faith will be dissolved in the knowledge of thy
love.

—P. R., in *The Baptist Banner*.

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—One of the best pastors in the State writes us: "Your appeals are just and we pastors are very much to blame for not presenting the paper at least once a year to our congregations. I confess my sins and hope to do better. It looks as if the people ought to take the paper without so much insistence, but running a paper, like other things, requires business sense and tact and urgency." He requests us to send him some sample copies of the paper and proposes to make an effort to get his members to subscribe for it. That is the way to go about things. We wish that several hundred other pastors in the State would follow his example.

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—City people have frequently been talking about the necessity of improving rural conditions and give advice to their country brethren as to how it should be done. Now comes the Indiana Grange and adopts resolutions asking for the appointment of a commission for the uplift of dwellers in the city. The resolutions acknowledge the efforts of the city folks to improve the conditions of the farmer and express the intention of reciprocating. After mentioning numerous handicaps of the city man the resolutions declare that the city residents need the restraining influences of a close communion with nature to save them from themselves. This is good. The truth is, the city man is in much more danger than his country cousin. Abraham, for instance, was the typical country man, dwelling in tents, raising flocks and herds. Lot was the typical city man, a prominent business man in a large city. Twice the country man saved the city man.

—The Mission School now in session at the Edgefield Baptist Church, this city, starts off quite auspiciously. It is under the direction of Rev. C. D. Graves, District Secretary of the Foreign Mission Board. We gave last week the list of speakers. The addresses are very interesting and helpful and are being enjoyed by the large audiences.

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—Dr. Wallace, the companion of Darwin, is quoted as saying with reference to evolution: "Nothing in evolution can account for the soul of man. The difference between man and the other animals is unbridgable." He argues that there are three breaks in the evolutionary process, where we must recognize a divine action in initiating a new process or stage. He says: "These three distinct stages of progress from the inorganic world of matter and motion up to man point clearly to an unseen universe."

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—Says the Western Recorder: "The Lawrenceburg Baptist church has paid off a debt on the parsonage of more than \$3,000. Brother McCarter has a commendable way of bringing things to pass." This last is true, and it is gratifying that his church has succeeded in paying off the debt of \$3,000. But why in the world, Dr. Porter, did you say on the "parsonage"? The parsonage is where a Methodist preacher lives. You did not mean that the Lawrenceburg Baptist Church paid the debt of \$3,000 on the Methodist pastor's home, did you? We presume you meant the parsonage. But why did you not say so? The Episcopal preacher lives in a rectory, the Presbyterian preacher in a manse; the Methodist preacher in a parsonage, the Baptist preacher in a parsonage. Baptists ought to learn to use Baptist nomenclature. We must confess our surprise that so orthodox a paper as the Western Recorder should use a Methodist term to describe a Baptist thing.

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—There have been revolutions recently in two adjoining countries, the United States and Mexico. In both countries the old government was overturned and a new government took its place. In the United States, however, the revolution was bloodless. Its results were accepted by every one with the best grace possible. The retiring President rode in the same carriage with his successor to the place of inauguration, heard his inaugural address, congratulated him, and wished him a successful administration. In Mexico the overturn of the government was accompanied by bloodshed, in which it is said some 3,000 persons were killed and 7,000 wounded by treachery of the grossest character and by the assassination of the former President. The first country is a Protestant country, the second a Catholic country. The methods of the revolution in the two countries are but typical of the dominant religion in each country. The revolution in Mexico proceeded on the principle that might makes right, the one in the United States on the principle that right makes might.

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—We find the following paragraph in the Religious Herald credited to the "Baptist Reflector." We presume that the "Baptist and Reflector" was meant. We must confess we do not remember writing the paragraph. There is, however, much truth in it, whether we wrote it or not. Here it is: "What did you join the church for, anyway? You won't pray, you won't pay, you won't teach a Sunday school class, you won't attend the meetings of your church regularly, you won't work in the Ladies' Aid Society or the Young People's Union; you confess by word and deed that you are worthless; and if you were really harmless, it would not matter much. But the Lord said: 'He that is not for me is against me,' and so you are against the cause that you are enrolled to defend and promote. You must have some reason for uniting with your church. What was it, anyway? Was it to get your poor soul saved? Then you had better get out, for the church is for the saved and the saved are to serve. So if you won't serve in some capacity, you had better sneak out at the back door of the church, like you sneaked in at the front door. It would be the more religious."

To face each day of life
Nor flinch from any task;
To front the moment's strife
And only courage ask.
To be a man unawed
By aught but heaven's command;
Though men revile or plaud,
To take a stand—and stand.

To fill my life with toil,
With God's free air and light;
To shun the things that spoil,
That hasten age and night;
To sweat beneath my load,
Nor ask a better gift
From self or man or God
Than will and strength to lift.

To keep my spirit sweet
Though head and hand be tired;
Each brother man to greet,
Nor leave him uninspired;
To keep my spirit fed
On God unceasingly,
That none may lack his bread
Who walk this way with me.

—H. H. Barston.

THE KINGDOM OF GOD.

By J. BENJ. LAWRENCE.

Chapter IX.

(The Kingdom Idea in the Time of Christ.)

We come now to study the Kingdom of God as we find it set forth in the New Testament. But before we take up the specific teaching of Christ and His Disciples let us survey the field of Jewish thought. It is practically impossible to understand any teacher unless we know somewhat the circumstances under which that teacher taught, and the complexion of thought which he confronted. This is necessary in order to understand the meaning of the words he used.

THE JEWISH EXPECTATION.

The teaching of Jesus on the Kingdom has the Jewish conception as a background. It is evident that the Jews were looking for a material kingdom. "Relying," says Thayer in his Greek-English Lexicon, "principally on the prophecies of Daniel (Dan. 2:44; 7:14; 7:18, 27), the Jews were expecting a kingdom of great felicity, which God through the Messiah would set up. This Kingdom was called the Kingdom of God or the Kingdom of the Messiah; and in this sense must these terms be understood in the utterances of the Jews and the disciples of Jesus when conversing with Him."

The terms Kingdom of Heaven, and Kingdom of God, so constantly recurring in the New Testament were Jewish phrases and had a fixed value in their thought and expectation. "They looked back," says Dr. Lyman Abbott, "to the time when God had assembled the people of Israel and had established them as a nation and given them certain uniformly social and political principles according to which their nation was to be governed; a nation in which He was Himself to be their King. This Kingdom of God which He established was founded at Mount Sinai, but was not perfected; it was the beginning of a Kingdom, and all through the history of Israel the prophets were looking forward to the time when it would be perfected. And when Jesus Christ came and began preaching that 'the kingdom of heaven was at hand,' the people understood the coming of the earthly empire of which the prophets had spoken."

We are concerned now only in establishing the fact that the Jewish expectation was for an earthly empire. The two authorities quoted above place the emphasis of scholarship in favor of such an assumption. It may be further confirmed by many passages in the New Testament (such as Luke 1:68-79; 2:11, 30-32; 19:11; 24:21; Matt. 2:2; John 6:14-15; Acts 1:6). And also by passages in other writers, as Josephus (Jewish War, VI. B. 5. Ch. 4), and Philo (Vol. II, p. 423) among the Jewish writers; and Suetonius (Life of Vespas, Ch. 4), and Tacitus (History B. V. Ch. 13) among the Romans.

THE CHARACTER OF THE KINGDOM.

Since the Jews were expecting a Kingdom, which expectation centered in the Messiah, His coming and His reign, it is highly necessary that we understand the nature of the Kingdom expected if we would get the background of the teaching of Christ.

Dr. Newman, in his Manual of Church History, in summing up the character of the Jewish idea concerning the Kingdom of Heaven, says: "The dispersed are next to be gathered, and are to participate in the glorious and joyful kingdom which, centering

in Jerusalem and Palestine, is to extend throughout the world. War and strife shall be at an end, and righteousness, benevolence, and all virtue shall universally prevail. Suffering and disease shall be no more, and men shall live nearly a thousand years, continually renewing their youth. Child-birth shall be painless, and physical effort without weariness. Some thought of this earthly kingdom as everlasting, others looked upon it as a prelude to a still more glorious heavenly kingdom."

I do not know that a clearer statement can be made, and I am sure not a more exact and competent scholar can be found than Dr. Newman. There were several elements in this conception of the Jews concerning the kingdom which it is well to keep in mind. According to their conception the Messiah was to restore the true worship of Jehovah; He was to free his people from the yoke of a foreign bondage; He was to sit upon the throne of David; He was to claim the empire of the whole world; and was to bring in through His reign universal peace and happiness. But one of the most prominent ideas in the Jewish conception was that of territory as included in the empire of Messiah. He was to reign on the throne of David, and govern the whole earth.

CHRIST'S TEACHING AND THE JEWISH THOUGHT.

There can be no doubt that Christ's idea of the Kingdom of God was intended to have some connection with the Old Testament Messianic Hope, and with the expectations current in His time. He must have known what the Jewish thought was. He must also have understood the limitations of the human mind, which limitations made it impossible for the people to know that he was using the word "kingdom" in a sense not current unless he so stated when He used the word. He nowhere makes such a statement, but always leaves his hearers to infer that the terms are used in the currently accepted sense.

I know that there are people who tell us that Christ's chief purpose in His teaching about the kingdom was to correct the false conceptions which the Jews had. But I am free to say that these opinions are derived not from the teaching of Christ, but from our understanding of Christian history. Dr. Lyman Abbott gives us a history of the rise of the present opinion in a sermon on "The Kingdom of God." He says: "The primitive church believed that this kingdom would be established on earth by the risen Christ; that He would form and build it (as the Jews expected it would be) by an earthly sovereignty. Then as time passed on and Christ did not come, they gave up hope of that and considered the church the kingdom of God; and then the church not proving satisfactory, they gave that up and began to say, 'The Kingdom of Heaven is the Kingdom in Heaven, and we are to get ready for it on the earth, and there will be few or many—all that choose to enter into it—who will be given an entrance into the kingdom in the clouds.'" The faith of the people faltered when the Christ tarried. But if Christ ever, either in the creation or in the plan of redemption, intended to establish an earthly empire, then that is still His purpose.

Christ knew when he began his teaching that the phrases, "Kingdom of Heaven," and "Kingdom of God," had a fixed value in Jewish thought. He knew that they understood by these terms the earthly empire of the Messiah. Hence when he used these phrases without explanation or definition, it is presumed that He meant for them to be understood in the commonly accepted sense. This being the case, the people in the time of Christ, imbued with the idea of the Kingdom of God as an earthly empire, and nourished in the Messianic hope which looked for the enthronement of Israel, when John, Jesus, and the Apostles began to preach and say, "The Kingdom of Heaven is at hand," and to give no hint that a change in the meaning of the term "kingdom" is intended, it is perfectly natural that the people should have understood them to mean the Messianic kingdom, to-wit, the future, illustrious reign of the triumphant Messiah. And this is what they did understand.

BUSINESS STANDARDS AND SCHOOL STANDARDS.

The Southern States have not as yet reached the point where all schools both public and private are graded according to accepted educational standards. Vanderbilt University and other high grade institutions have been for years leading in an effort to have correct standards adopted by all schools throughout the south.

Standards in the business world are acknowledged and demanded by all classes of citizens. Even the small boys and girls are familiar with the monetary

standard, one hundred cents for a dollar and would not accept less. All are more or less familiar with standards of weight and measures in trade and are unwilling to accept less than the accurate amount. These standards are upheld in all lines, and any one who gives less than the standard is looked upon with suspicion and even contempt.

The reason for this is the fact that the people are informed as to standards in business. Where graft, fraud and deceit are so prevalent, we must have these definite standards in order that all may know and the innocent will not suffer.

All too long the people have been ignorant as to correct educational standards and many are even yet not aware that such standards exist.

How long would the State or community tolerate merchants who refused to recognize the measure accepted in the business world, and who gave twelve or maybe fourteen ounces instead of a pound. Much agitation and debate has been abroad in our land over money standards. We need and must have a campaign of educational enlightenment along the line of educational standards.

There are such standards and when they are generally known to our people, all schools will be compelled to adopt them or be unworthy of recognition and patronage.

All are more or less familiar with the natural divisions in the educational life of a boy or girl, viz.

First; the Elementary school, consisting of eight grades and preparing the student for the high school or academy.

Second; the High School or Preparatory school following with a four years' course which prepares the student for college.

Third; the college proper entailing a course of four years which leads to a bachelor's degree. Some colleges grant only the degree of Bachelor of Arts (A. B.), while others grant the degree of Bachelor of Science (B. S.) or Bachelor of Philosophy (Ph. B.).

Fourth, the graduate or university course leading to the degrees of Master of Arts (A. M.) and Doctor of Philosophy (Ph.D.) or the professional degrees of law, medicine, etc.

The above are the accepted standards and no degree should be given until the full amount of work has been done. In other words, an A. B. degree should mean the same amount of study no matter what school grants the degree. This is true today in all of our standard colleges.

No State should grant a charter to a college giving it authority to grant degrees unless that school measures up to the recognized educational standards. This is now true in most of the eastern States, but not in the rest of the country. During the last five years there has been marked progress along the lines of raising standards. Many schools that five years ago granted the A. B. degree for less than standard college work have increased their course until they now give full four years' work. There are, however, a large number of so-called colleges in the south that are even yet granting college degrees for no college work at all; indeed they scarcely complete the standard high school or preparatory work. Others offer one or two years of college work and grant degrees. The degree is not the thing that tells in after years, it is the training or lack of it that the student receives.

Only the college that is doing real college work can truly be called a college, otherwise it is a misnomer to so term it.

The high schools and preparatory schools have as much right to be called colleges and grant degrees as these so called colleges that are doing no college work at all and are still granting degrees. Many times a student receives a degree little thinking that it is worthless as far as real training is concerned.

Schools have no more right to set up their own standards and appeal to parents and students for patronage than a merchant has to set up his own standard and appeal for patronage.

Not only are there standard divisions as to years, but there are also standard lesson periods in each of these divisions.

First; the elementary school, or first eight grades, should have lesson periods of thirty minutes except for the smallest children. In some schools the crowded conditions render it impossible to have the full thirty minute recitation period, but that is the standard and the school that does less is not giving full value.

Second; the High School or Academy should have recitations of forty-five minutes five times a week or sixty minutes four times a week. Periods that are less than these mentioned are not recognized as standard, and the school that gives less is not giving full value.

Third; the college reckons credit by the actual number of sixty minute hours given to recitations; two or three hours of laboratory work being counted as one hour of recitation. The standard amount of work is fifteen hours per week through four years.

There are many institutions which call themselves colleges, which give only thirty minute periods. If the standard for college work is the sixty minute period, and a school claiming to be a college grants college degrees for less work, such a school is not giving full value.

The fairness of this statement is readily recognized in the business world and we should be equally alert when it comes to training our boys and girls. A school which gives short periods defrauds just as the grocer defrauds who gives less material for your money than he claims.

No high school or college can do justice to the pupil when it gives students who have had their work in a standard school or college and of those from the so-called colleges is all too apparent. The ultimate end of a college career is a well trained body and mind.

Conscientious teachers who have been trained to do college work and who know college standards will not accept positions in institutions of low standards; they cannot afford to do so.

Respectfully,

J. HENRY BURNETT,

Tennessee College, Murfreesboro, Tenn.

APPEAL FROM BALTIMORE.

The echoes of the Chattanooga Convention, which reach the ears of the Executive Committee from various sources, are most reassuring. Some of our wisest and most conservative men have been strong in their commendation of this meeting. More encouraging still are the reports already received of larger giving, wiser planning, and more zealous activity by laymen after their return from Chattanooga. Scores of strong men left this meeting with enlarged vision, profound conviction, and "a mind to work." The committee is deeply solicitous that the plans and enthusiasm of the Convention shall be carried to all sections of our territory.

Let the men who were stirred with a new impulse be so zealous that hundreds of churches may be set aflame by their burning messages. The committee hoped that the thrilling report of effective work in the Flint River Association, Georgia, by J. P. Nichols may provoke hundreds of pastors and laymen to conduct similar campaigns in their Associations.

Will those who are planning or have already begun such campaigns give notice to the General Secretary? If the laymen who got the inspiration of the Chattanooga meeting will line up with the State Secretaries and the agencies of their district Associations, April 30th will find both of our Boards free from debt. May this be the prayer and aim of every one of us.

Will every layman that reads this appeal first see that his own church comes up to its full apportionment, then strive to bring his own Association up to the same standard? March and April are significant months. Will every man do his duty?

J. HARRY TYLER, Chairman.

JOSHUA LEVERING, Act. Chm.

J. T. HENDERSON, Gen. Sec.

OUR PREMIUM OFFERS.

We want our friends to put the BAPTIST AND REFLECTOR in every Baptist home in Tennessee. To assist them in doing so, we make the following premium offers:

1. For one new subscriber and \$2.25 we will send a copy of Baptist Principles, by Edgar E. Folk, D.D., price, \$1.00, or a copy of the Folk-McQuiddy Discussion on the Plan of Salvation, price, \$1.00, or a copy of Hammond's Handy Atlas, price, \$1.00.

2. For two new subscribers at \$2.00 each we will send a Teachers' Bible, self-pronouncing, combination, with concordance, maps and helps of every kind. Price, \$3.50. Or, we will send a Gold Post Fountain Pen. Price, \$3.00.

3. For three new subscribers at \$2.00 each we will send the same Bible, just mentioned, with thumb index. Or, we will send a Red Letter Bible, containing the sayings of Christ and the prophecies referring to Him in red letters, together with concordance, maps and helps. Or, we will send a 31-piece Dinner Set of Limoges China.

4. For five new subscribers at \$2.00 each we will send a handsome 42-piece Dinner Set of Limoges China.

5. For six new subscribers at \$2.00 each we will send a beautiful gold-filled watch, suitable either for gentleman or lady.

"Will we debase the coming race,

Which looks to us pleadingly?

We may twist and mar,

We may stunt and scar,

As we live unheedingly.

"Will we bring shame to its helpless frame?

It lies with our power

To distort and blight,

To sap its might,

As we spend our reckless hour.

"Will we give heed to its mental need?

It looks to us for its due;

We may cramp its mind,

In error blind,

As we mingle the false and true.

"Will we impart to its plastic heart

Hardness—as we may?

We may make it cold,

Remorseless, old,

As we harden our own to-day.

Will we debase the coming race,

Which looks to us pleadingly?

We may twist and mar,

We may stunt and scar,

As we live unheedingly."

Any of these premiums would make a valuable present.

Now, let our friends all over the State go to work and help swell the list of subscribers to the BAPTIST AND REFLECTOR. Write to us for sample copies of the paper, if desired.

For renewals, we will make the following offers:

Handy Atlas, 25c extra.

Folk-McQuiddy Discussion, 50c extra.

"Baptist Principles," 75c extra.

Gold Post Fountain Pen, \$1.00 extra. Same pen with gold bands on handle, \$2.00 extra.

A self-pronouncing combination Teachers' Bible, with concordance, maps, etc., \$1.50 extra.

The same Bible with thumb index for \$1.75 extra.

For \$3.00 extra we will send a 31-piece Dinner Set of Limoges China.

For \$5.00 extra we will send a 42-piece Dinner Set of Limoges China.

For \$6.00 extra we will send a Gold-filled Watch, suitable for either gentleman or lady.

We hope that a great many of our friends will take advantage of these offers, both in renewing their own subscriptions and in getting new subscribers.

Address, BAPTIST AND REFLECTOR, Nashville, Tenn.

A GREAT MEETING.

The four denominations of Mt. Olivet arranged for a union meeting in the court house here. We secured Rev. Walt Holcomb of Nashville. We hardly knew how bad we needed a meeting until Bro. Holcomb arrived and began to preach. The court house was jammed, and as he preached, saints, sinners, backsliders and sots set their eyes on him and drank in the Word of God. When the opportunity came to go up and confess the Lord, they began to go, old and young, all classes. During the ten days over one hundred people went up and accepted the Lord. The Baptist church received 20, about 20 of them for baptism. The other churches received their portion.

Our town was simply turned wrong side out and made over, and today is a different place. It was once known as "hell's half acre," but now we trust it is and will remain, a town for the Lord, winning souls every day.

We gave Brother Holcomb a nice collection, over twice as much as we thought we could, and yet we are grieved because we did not give him more, for our churches are built up and our people aroused, and we feel sure they will be more liberal and render a better service hereafter. If any town, city or country needs a meeting you could not do better than get Rev. Holcomb. He has the goods and will deliver them. He is fair, honest, faithful and of much prayer. May God bless him. Mr. Holcomb has accepted an invitation to preach for Dr. Russell H. Conwell, in Philadelphia, and goes North from here.

A. A. ADKINS, Pastor Baptist Church.

DR. R. A. KIMBROUGH.

Inasmuch as Dr. R. A. Kimbrough, our beloved and honored president, has seen fit to tender his resignation to the Board of Trustees, which resignation has been accepted, we, the Faculty and members of the student-body, desire to give formal expression to our feelings in view of this action.

Therefore be it resolved,

That we hold Dr. Kimbrough in high esteem and recognize his many excellent qualities both as a Christian man and an executive officer.

That we deeply appreciate the efficiency, the untiring energy and the consistent devotion with which he has guided the affairs of the University during a period beset with grave difficulties and problems unusually perplexing.

That we commend him for his unswerving loyalty to the noble aim of uplifting his fellowmen and for the spirit of self-sacrifice with which he manifests his willingness to spend and be spent for others.

That we personally regret the anticipated severance of the pleasant relations between us, and invoke divine blessings upon him and his family as he shall go into other fields of labor.

That we cause these resolutions to be published in the Cardinal and Cream and in the local papers and a copy to be sent to the Baptist and Reflector.

W. E. FARRAR

A. W. PRINCE

J. L. McALILEY.

Jackson, Tenn.

Committee

THE MEANEST MAN.

Diogenes is said to have searched for an honest man, but his history is silent as to his success in the search.

Recently our secular exchanges have been searching for the meanest man, but they seem embarrassed with the richness of the material.

The religious press would like to have a hand in the matter, for though our patrons are among the best people in every community, there are some black sheep in our flocks.

We would put forth as our champion mean man, the man who takes the paper for three or four years, and then when forced to pay, asks that his paper be discontinued.

When we carry a man for several years, common gratitude ought to make him continue, even if he does have to pay.

According to our experience, the best way by which to lose a subscriber is to allow his subscription to run, unpaid, more than a year.—Presbyterian Standard.

My people have been so kind to me. All during my stay in Chattanooga, they have constantly shown wife and myself so many courtesies and done us so many good deeds that I could not enumerate them all. One of the latest manifestations was a "pounding." The people of the church and congregation came in large numbers, and filled our pantry with all kinds of good things to eat, and also left a substantial purse of money. We had a gracious season of fellowship and rejoicing together. In addition to the "pounding" we had just been given a reception in honor of the fact that we had declined to call to leave Chattanooga.

Our Baptist hosts all regret to see Dr. Massee leave and we will miss him in our brotherhood. The work in the various churches is moving along nicely.

Just now we are in the midst of a gracious season of Bible Teaching. Rev. R. V. Miller, a co-laborer of Dr. R. A. Torrey is with us and is delighting our people with his clear Bible expositions.

ALLEN FORT.

The meeting at New Salem, conducted by our pastor, Rev. B. A. Smith, closed Feb. 23. The meeting lasted ten days and resulted in 29 conversions and 24 accessions to the church. Eighteen were baptized at the close of the meeting. Our church is in a prosperous condition, with a splendid Sunday school.

T. J. SHANKS.

Rogersville, Tenn.

—The British House of Lords on January 30 rejected by a vote of 326 to 69 the Irish Home Rule bill. But that makes little difference. Some years ago when the House of Lords rejected the Home Rule bill, which Mr. Gladstone succeeded in getting through the House of Commons, that decided the fate of the bill. But now it is different. Under Chancellor Lloyd George the House of Lords has been shorn of its power. It will only be necessary to pass the Home Rule bill twice more through the House of Commons and it will become a law without the consent of the House of Lords. The only question about the bill is as to how much Home Rule will mean Rome rule. It is stated, though, that this bill is a very mild one, and only grants to Ireland about the same powers that are given to the various States of this Union, while all legislation bearing upon national affairs must come before Parliament.

DR. FROST'S NEW BOOK.

By J. J. T.

For some years thoughtful persons have felt an increasing anxiety about the issues of Sunday school work. The opportunity has been apparent, the principle correct, the possibilities inspiring, and yet on the whole the results have been disappointing. Children have been enrolled in the school in infancy, instructed in all its grades through childhood and youth, and at last have drifted out unimpressed and unsaved. Such are like the wayside soil, trodden so hard as to leave the seeds of truth uncovered, exposed to view, and destined to be devoured by the voracious birds of the air.

Contemplating these sorrowful facts earnest souls have set themselves to remedy the defect, and make the school what it is capable of being. Among these Dr. J. M. Frost, than whom no man among us has a more comprehensive knowledge of the whole subject, has done a notable work in his new book entitled *The School of the Church*. The writer has seen nothing that goes more directly to the heart of the subject, or that gives a clearer view of what is needed to get the desired results.

Apart from interesting historical matters and various logical deductions and necessary inferences, Dr. Frost lays down the fundamental proposition that the true Sunday school "is in the church, of the church, for the church—a church school in every true and commanding sense. It has a threefold relation to the church, being a church institution, a church service, a church agency. It is a mighty instrument for bringing things to pass in the kingdom of God, but it gets its life, power and directing energy in the church". The title of the book is explained as giving emphasis to the idea of the school being an institution of the church. In this connection the author says: "The Sunday school is a manifestation of church life, an outgo of energy, a method of activity, with definiteness of purpose and aim. It is not the nursery of the church nor a workshop, but it is the chosen instrument through which the church in the spirit caught from heaven works for the fulfillment of its mission received from the heavenly King".

Speaking of the school in session, in contrast with the confusion sometimes observed Dr. Frost says: "The worship of God in the beauty of holiness should distinguish its meeting as a sacred meeting, and its service as a holy service. This is the most momentous phase of the service, demanded by all urgent and lofty considerations. This is the mark whether the school is mere sounding brass and tinkling cymbal, or a living power in fulfillment of its holy mission. In the presence of such worship and under the spell of its power, even minor matters are touched with sanctity and brought into harmony with things that are great."

The gifted author concedes that "it is not easy to maintain this spirit of devotion and worship in the stir and drive of the school; it will require thoughtfulness and previous preparation. Let there be no thought that the worship of God has in it anything of gloom or shadow; rather with soberness and depth of spiritual flow it will augment the buoyancy and joy of the service."

The entire trend of the book dignifies the work of the Sunday school by putting the whole machinery of the church back of it, the pastor, the church, the Scriptures, the Lord himself, who commanded his people to make disciples of the nation and instruct them in the way of truth. Emphasis, however, is laid on the teacher's responsibility: "The teacher must have spiritual qualification, heart equipment. His teaching, while it must conform to the rules of the school room, must also be spiritual in character, so as to meet its purpose and aim. This requirement relates to his own experience of grace, to his experimental conception of the truth, to his knowledge of the Scriptures and his preparation for teaching. Such teachers almost by spiritual instinct will grade their teaching, making it suitable to age and condition, finding the point of contact between pupil and Scripture, and matching truth to mind and heart. These are the teachers that are masterful and kingly in the realm of spiritual schooling. Each one must have his own vision of God, the teacher's vision of God, seeing and hearing, calling and answering for himself. This opens the way for rapturous service and triumphant efficiency, and for it there can be no device or substitute."

It is not practicable to set forth in a single article all the excellencies of this work. If it contains a single error in doctrine or precept the writer's critical eye has failed to discern it. From the literary point of view something might be said of certain repetitions; but these are the repetitions of a teacher,

who gives line upon line and precept upon precept in the hope of working a needed reformation. The book, which may be had from the Sunday School Board, is worthy of a careful study by every person who seeks a higher efficiency in the important work of the Sunday school.

Knoxville, Tenn.

LAW ENFORCEMENT.

I was in Nashville recently, where I went for a conference with the brethren over the temperance situation. In this conference were the very best men in Nashville; men who have been among the leaders in the temperance movement for the past few years.

After carefully considering the matter from every viewpoint, it was decided that we had a good fighting chance to secure some law-enforcement legislation from this legislature.

The lawless conditions prevailing in our cities are well known throughout the State. It is a disgrace to Tennessee that such conditions are tolerated. These anomalous conditions are possible because no provisions are made for enforcing our laws when local officials refuse to do so.

All laws against vice are flagrantly violated in these cities. The laws against gambling, the laws against lewdness, the laws against the manufacture and sale of intoxicating liquors. But the prohibitory laws are perhaps more frequently and constantly violated than any other. We believe the time has come when the State, which is the supreme power, the law-giver, should take things in hand and put it in the power of her officials to enforce the laws.

Three times have the people of Tennessee shown, in three successive biennial elections, that they want State-wide prohibition of the manufacture and sale of intoxicating liquors. There can no longer be doubt as to whether these laws were enacted by chance. The people have shown over and over that they want these laws and intend to keep them.

We believe the good people of the State ought to unite to secure from the legislature such laws as are necessary to provide for the enforcement of all laws. We, of the Woman's Christian Temperance Union of Tennessee, most earnestly urge you to help in this.

Fayetteville, Tenn. SILENA M. HOLMAN.

SELMER NOTES.

I drop you a line to tell of the progress of my work. We are not rushing things at Selmer, but we are not retrograding. I feel sure that there is a decided up-grade tendency all the time. The Woman's Missionary Union, composed of a few very choice spirits, is faithful in meeting and studying the needs of the field, and I feel sure that they are growing daily in missionary interest and enthusiasm.

We are planning a Fifth Sunday meeting here, which we hope will prove uplifting to the church and community. We should be delighted to have the editor present, if it should be possible for him to come. Selmer has not forgotten the treat he gave us last November in his lectures on the Holy Land, and that inspiring Thanksgiving sermon. On the last Sunday in April we will begin our meeting, the preaching being done by Rev. J. P. Harrington, pastor of the First Baptist Church, Corinth, Miss. He conducted our meeting here last year and won the hearts of all, and the work which he did abides. We feel ourselves peculiarly fortunate in having him with us again.

It is with great regret that I have severed my connection with Mayes Chapel church. I love these good and faithful brethren more tenderly than I have words to express. I feel sure that they will be guided of the Spirit in the choice of a successor and that they will move steadily onward.

I have been elected missionary of Harmony Association for three-fourths time, and begin my work today. I trust that God will graciously use me to the good of the cause and the glory of His Name, and to that end ask the prayers of my friends.

STUART H. B. MAYES.

Selmer, Tenn.

MARYVILLE CHURCH.

Maryville church is steadily forging ahead. Our Home Mission evangelist, Dr. John M. Anderson, was with us last night and gave a very informing message on the work of the Home Boards. We had already made our contribution at the morning service, and after Dr. Anderson spoke a large number of the church members voted to press the work till we finish our 14 per cent advance over our contribution of last year.

Our church is working as perhaps never before.

Every department of the church is well organized and active. Our Sunday school averaged 205 during the month of February. The Ladies' Missionary Union, the Y. W. A., the Sunbeam Band, the Royal Ambassadors, and the B. Y. P. U. are all doing splendidly, and the congregations have been uniformly good during the entire winter.

Additions are frequent and for several Sundays past we have had baptisms. The financial condition of our church is better perhaps than it has ever been. We are struggling with the problem of building, and endeavoring to exercise patience, notwithstanding our capacity is strained to its utmost. No church in the State perhaps occupies a more strategic and important position than does the Maryville church. Scores of Baptist boys and girls come here to attend the two great schools located here, and need to have their Baptist principles carefully guarded as well as to have their spiritual life developed. We are doing our level best to make it easy for the people who live in Maryville and the people who come to Maryville to see that the Baptists are right and to be loyal to the faith once for all delivered to the saints. We desire the sympathy of the brotherhood.

W. B. RUTLEDGE.

AN IMPRESSIVE SERVICE.

In a most impressive service, the First Baptist Church of Murfreesboro, Tenn., ordained seven new deacons, February 23rd, 1913.

The pastor, Rev. Austin Crouch, was assisted by Dr. I. J. Van Ness of the Sunday School Board and Dr. H. H. Hibbs, Financial Agent of Tennessee College. Dr. Hibbs spoke of the duties, privileges, and responsibilities of deacons. He said that their work was to help produce a spiritual atmosphere. He defined the word "grave" as applied to deacons as meaning "of spiritual weight."

Dr. Van Ness spoke of the relationship of the church to the deacons. It should be one of confidence. You should help them to be what you expect them to be. You should not limit their usefulness by making money affairs hard and you should be loyal to them in their plans, for they are charged with looking into the future. Outspoken love is a fundamental thing in our relation to each other.

You should join with the deacons to make the spiritual atmosphere worth while and not leave spirituality to them alone. Spirituality dies when it is given to a class.

The new deacons are: Dr. W. C. Billbro, John Williams, A. L. Todd, R. W. Hale, all Trustees of Tennessee College; Eugene Tavenner, Dean of the State Normal, J. Henry Burnett, Business Manager of Tennessee College, and A. J. Jones.

W. E. EVERETT, Church Clerk.

REVIVAL AT WHITESBURG.

Whitesburg has just had the most effective revival it has ever had for many years. Rev. John Hazelwood of Dayton, Tenn., conducted the meeting, preaching the gospel with telling effect, day and night, for three weeks. There were sixty conversions and renewals. The meeting was a great uplift to the town and church religiously. A notable part of the meeting was the great attendance. Many nights during the meeting standing room was at a premium in the church. Many of the converts were young and middle-aged men. The gospel is truly the "power of God unto salvation," and will have its effect when faithfully and earnestly delivered. Twenty of the new converts joined the Baptist church and were baptized Sunday, March 2, 1913.

Rev. John M. Anderson, D.D., one of our Home Mission evangelists, is helping in the Home Mission campaign in Tennessee this spring. From now on he will be in Middle and West Tennessee. Let us help this brother beloved on his way in his and our work. He will do us and our people good. I especially appeal to the vice-presidents of our Associations to assist him in your Association. Why not go with him to the two or three places that he will be able to make in your Association? We have a great task before us during the next two months, but that is the kind of undertaking that a great people like and God blesses; let us do this great task in a great way that the blessing may be proportionate.

W. H. MAJOR.

Covington, Tenn.

A WISE SAYING OF PASTOR MARTIN, OF LEBANON.

"A man who takes his little lifeboat along, expecting the old ship to go down, and will surely need it."

PASTORS' CONFERENCE.

NASHVILLE.

Eastland—Dr. Hibbs of Tennessee College preached at both hours to the delight of our people. One addition by letter. Good S. S. and B. Y. P. U.

North Nashville—The pastor preached at both services on "The Good Shepherd in Three Positions," and "Joseph Opening the Storehouses in Egypt."

Third—Two good services. Dr. C. D. Graves preached most acceptably at the morning hour. Pastor Lemons preached at night on "Lingering in the Land of the Lost." One received during the week. Men's meeting in the afternoon.

North Edgefield—The pastor preached on "Covetousness." Bro. C. D. Graves preached at night. 174 in S. S. 16 teachers and officers present. Baptized Brother Lamb, aged 54 years; has been on the police force 24 years. Fine B. Y. P. U. Good interest in prayermeeting.

Immanuel—Dr. T. W. Ayers of Hwanghien, China, spoke at the morning service. The church has undertaken to erect in Pingtn, China, the Immanuel Hospital, costing \$3,000. Work renewed upon the new church building. Pastor Weaver preached at night on "Jesus Passing By." Three received, two by letter, and one for baptism. Good congregations.

South Side—Pastor Savell preached. Good S. S. Inspiring services. Subjects: "Human Sacrifice," and "Macedonia Calling for Help."

Belmont—Dr. T. W. Ayers was with us at the evening hour and gave us a great message. Our people were greatly delighted to have him with us. Pastor M. E. Ward preached in the morning on "Revival of Old-time Religion." 152 in S. S.; 28 in B. Y. P. U.

Edgefield—Pastor Lunsford preached on "A Great Century Movement." Solomon Ginsburg, missionary to Brazil, preached at night. One by baptism. Large congregations.

Grand View—Pastor Upton preached in the morning on "Giving Up and Giving Back." Dr. Padfield preached at night on "Who Is My Neighbor?" 140 in S. S. Good B. Y. P. U. Good congregations.

Calvary—Pastor Linkous preached on "The Agony of Christ," and "Why Sit We Here Until We Die?" One conversion. A good day.

Grace—Pastor Creasman preached on "A Double Crucifixion," and "Humiliation Transformed." 152 in S. S. Good day. Work on church auditorium being rapidly pushed.

Centennial—Pastor Bell preached on "Home Missions," and "The Two Builders." 115 in S. S. 36 in B. Y. P. U. Very good day.

Rust Memorial—Dr. VanNess preached in the morning. Pastor Foster preached at night on "The Way to Be Saved." 125 in S. S. Splendid B. Y. P. U. S. S. raised \$102.41 for new building.

Fellowship—Pastor Bragg preached Saturday and Sunday. Good S. S.

Lockeland—Pastor Skinner preached on "God's Presence and Rest," and "The Sameness of Our Lord in All Generations." 198 in S. S. Good B. Y. P. U.

KNOXVILLE.

Gallagher's View—Pastor Setzer preached on "Religion, Its Worth and Place in Our Lives," and "Christian Growth." Good day.

Gillespie Ave.—Pastor Webster preached on "Sin," and "The Next Creation in Christ." 119 in S. S. One received by letter. Good congregations.

Mouse Creek—Rev. G. B. Honck preached in the morning on "Unrestricted Sowing." Fine interest.

Bell Ave.—Pastor Mahoney preached on "Christ Instituting the Church," and "A Hopeful Case." 605 in S. S. One for baptism. Four received by letter.

Third Creek—Pastor DeLaney preached on "Are These Things So?" and "Jesus Our Refuge." 129 in S. S. Two received by letter. Splendid B. Y. P. U. Four requests for prayer.

Fountain City—Pastor Davis preached on "Israel in the Wilderness," and "Sin that Mocks." 147 in S. S.

Beaumont—Pastor Webb preached on "Moses' Wise Choice When Younger," and "Daniel's Purpose in Heart." 168 in S. S.; 4 baptized; 2 received by letter.

Immanuel—Missionary Union had charge of the morning service. Pastor Jones preached at night on "The Day of Visitation Unrecognized." 150 in S. S. Good day.

Deaderick Ave.—Pastor Hening in a great meeting with Rev. J. F. Hale at Sevierville. Preaching by Rev. Hale at both services on "The Decision which Made Moses Great," and "The Danger in Sleeping on Our Job." 634 in S. S. 28 in Dale Ave. Mission; 41 in Lawrence Ave. Mission.

Mt. Olive—Pastor Shipe preached in the morning on Luke 15:4. B. Y. P. U. service at night. 139 in S. S.

First—Pastor Taylor preached on "The Christian Task," and "The Steadfast Face." 330 in S. S. Received two for baptism.

Oakwood—Pastor Edens preached on "The Man Who was Not Ashamed of His Record," and "The Way of Life." 207 in S. S.

Island Home—Pastor Dance preached on "His Method for Building the Kingdom," and "A Talk on Revelation." 275 in S. S.

Lincoln Park—Pastor Pedigo preached on "The Signs of the Times," and "The Master's Business." 88 in S. S.

Calvary—Pastor Cate preached on "Go Ye Into All the World, Preach the Gospel to Every Creature," and "There Is None Other Name Given." 111 in S. S.

Mountain View—Pastor Wells preached on "The Grace of Giving," and "The Man that Moved to Town." 138 in S. S.

South Knoxville—Pastor Bolin preached on "The King of the Jews," and "The Cleansing Blood." 267 in S. S.

Lonsdale—Pastor Shipe preached on "The Church at Jerusalem," and "The Spirit-filled Life." 205 in S. S. Meeting of Knox County Sunday School Convention in afternoon.

Broadway—Dr. Charles W. Daniels preached on "The Eyes of the Heart," and "Nearness to the Kingdom." 470 in S. S.; 6 for baptism; 8 received by letter. Great meeting on.

MEMPHIS.

Union Ave.—Pastor Watson preached at both services to full houses. 205 in S. S.

Boulevard—The pastor preached at both hours to good audiences. 72 in S. S.

Bellevue—Pastor Hurt preached to large audiences. One received by letter.

Seventh Street—Pastor Strother preached. 226 in S. S. Two by letter. One for baptism.

LaBelle Place—Pastor Ellis preached at both services. One addition for baptism. 296 in S. S. Good day.

First—Pastor Boone preached to good congregations. Two received by letter. 350 in S. S.

Temple—Pastor Bearden preached at both hours to great congregations. Two by letter. 210 in S. S.

McLemore Ave.—Pastor Thompson preached at both hours to fine audiences.

Bartlett—Pastor Poindexter preached at Egypt and Raleigh Mission at both hours.

Calvary—Pastor Moore preached on "Honest Religion—Will a Man Rob God?" and "Active Religion Always Abounding in the Work of the Lord."

Central Ave.—No preaching. Pastor Cornelius spoke at morning hour in S. S. on "Why, and Why Not?" 35 in S. S. Ladies' Aid Society working with zeal.

CHATTANOOGA.

Highland Park—"Acree Class day." Pastor preached special sermon to these 14-year-old boys, they furnishing the choir and ushers. Good night service. Fine young man approved for baptism. 204 in S. S. Fine B. Y. P. U.

St. Elmo—Pastor Vesey preached at each service to good audiences. Fine S. S.

Tabernacle—Pastor Fort preached on "Eighth Chapter of Romans," and "Old-time Home." 399 in S. S. One addition. Good B. Y. P. U.

Central—Pastor Grace preached at both hours. 180 in S. S. Fine B. Y. P. U.

First—Rev. Funderburk of Lexington, Miss., supplied at both hours. Good congregations and S. S.

Rossville—Pastor Tallant preached on "Pure Religion," and "Who Hath Believed Our Report?" 224 in S. S. \$5.20 S. S. contribution.

Ridgedale—Pastor Richardson preached at both services. Good congregation in morning, small on account of rain at night. 110 in S. S.

Chamberlain Ave.—Pastor Edwards preached at both hours. Two deacons elected. 92 in S. S. Good B. Y. P. U.

Hartsville—Rev. J. T. Oakley preached to fine congregations, twice at Hartsville and once at Zion. The little church at Zion is taking on new strength. The church in Hartsville gave the pastor two fine congregations and the services were splendid. There is nothing that cheers a minister more than good and responsive congregations.

Jackson—Good day at the First church. We are climbing in our S. S. record. Six weeks ago there were 360, yesterday there were 522 present. We

confidently expect to see 600 in a few Sundays. We are having very fine audiences and additions constantly. Dr. Kimbrough preached in the morning on "The Old-time Gospel." We are hopeful along all lines.—Herbert Whiting Virgin.

Cookeville—Pastor Fitzpatrick preached in the morning. A lecture at the church at night. Four received by letter; one restoration; 50 in S. S. This was the first S. S. day as we organized last Sunday. Mrs. S. N. Fitzpatrick elected organist. Good congregations.

SILVER ANNIVERSARY.

The Silver Anniversary of the marriage of Rev. and Mrs. J. H. Wright will be celebrated Tuesday night, March 18th, at the Seventh Baptist Church, of which Brother Wright has been the beloved pastor for 16 years. Instead of gifts being made to them, as is customary on such an occasion, Brother and Sister Wright desire to use gifts which might come to them in the way of helping to complete the new building, and thereby lift a great burden from the hearts of their noble people, who are making a great struggle to complete their house of worship. This is, of course, a sacrifice upon the part of Brother and Sister Wright in having the gifts made to the church instead of to themselves, but they are glad to make it for the glory of God. We hope that a number of our readers will join us in making a contribution to this good cause. We are sure that many members of Churches which Brother Wright has helped in meetings will be glad to do so. Address Rev. J. H. Wright, 60 University St., Nashville, Tenn.

BARBOURVILLE, KENTUCKY.

The Baptist church has just passed through the greatest revival in its history. In fact the whole community has never had such an awakening. Evangelist T. T. Martin and Mr. and Mrs. J. Fred Scholfield were here for almost two weeks. I don't think I have ever heard a man who made the way of salvation plainer. Already 80 have been received into the church and others no doubt will follow. Bro. Martin does such work as will prove of permanent benefit to the church and community. I feel sure the cause will reap from this meeting for years to come. Mr. and Mrs. Scholfield rendered most acceptable service in song and personal work.

I have been in this pastorate a little more than two years. The Lord has blessed the work. Nearly 200 have been received into the fellowship of the church, and the church strengthened along several lines. The church has become self-supporting, and at the same time has increased in its interest in missions. I enjoy the Baptist and Reflector, and may its usefulness abound more and more.

A. C. HUTSON.

I was a patron of the old Baptist, edited by Dr. Graves, and have continued to be a patron after its merger with the Reflector. I take two daily papers to keep up with the human side of life, but I take the Baptist and Reflector to keep in touch with the God-side of life. Believing as I do that the Baptist form of church government is apostolic and the doctrines they advocate are the same as taught and practiced by the churches set up and established by the apostles, I deem it not only a privilege, but a Christian duty to help hold up the hands of the brother who stands upon the watchtower and scatters to a sinful generation the undying and saving truths of the Son of God. Your position is one of great responsibility and the Baptists of Tennessee ought to appreciate the tremendous value of the Baptist and Reflector, one of the best religious papers in the South, by rolling up not less than 20,000 subscribers. Calhoun, Tenn.

C. G. SAMUEL.

In the Rankin meeting of recent date, where the Lord so graciously blessed us, an old man 86 years of age, was converted and baptized, saved as a brand from the burning. I am in a splendid meeting at Piney Grove, a mission of the Central Baptist church, Johnson City. This is the sixth day of the meeting, and there have been forty-five professions of faith. I have one or two other meetings to hold in Johnson City, and we are praying for three hundred or more conversions. Brethren, pray for us, and the meetings. The calls for meetings are so urgent I haven't seen my wife and baby since the holidays. I believe this is to be the banner year for soul-winning at home and abroad. God grant it. Graft, sin and vice are being put down, and grace is beginning to reign more fully.

S. W. KENDRICK,
State Board Evangelist.

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.

IX.

A JOURNEY THROUGH PALESTINE.

Conducted by

REV. JESSE LYMAN HURLBUT, D.D.

Last week we visited the Pool of Siloam, and then taking our stand in the path by the southeast corner of the city wall on Mt. Moriah, we looked northeast across the Kedron valley and to the Mt. of Olives. We are now to follow the path in which we stood as it leads north along the eastern wall until we reach the Golden Gate. From the point marked 17 on our map of Jerusalem, we shall look east over the territory, between the two lines which branch from 17.

Position 17. The Garden of Gethsemane and Mount of Olives.

Here a striking and most attractive scene meets our eyes. Peering over the ridge of ground near us we see some well-kept fields and scattered olive trees in the bottom of the Kedron valley far below, while rising opposite us, and 300 feet above where we

stand, is the Mt. of Olives. That pointed tower on the summit belongs to the Greek Church of the Ascension built where many believe Christ ascended. The three famous roads (see our map) which we saw indistinctly from a former position (Position 12) are now plainly seen. That one on the left is the road from Jerusalem to Jericho. It was that very road that Jesus had in mind when he referred to the man who went down to Jericho and fell among thieves (Luke X:30) and it was over that road also that David went weeping when fleeing from Absalom (II Samuel XV:23, 30). That next road more to the right is the most direct though the steepest road to Bethany, which is on the other side of the Mount. Just below this road we see the modern Russian Church which we saw last week from Moriah. That road just below the church joins the second road near the summit, but this lowest road which runs sharply to the right is very probably the one over which Christ rode when he entered the city in triumph during the week of the Passion, only five days before his crucifixion (Matt. XXI:1-12). That low stone building at the fork of the roads at the left is the private house of a wealthy Russian, a member of the Greek Church. It is very difficult for Christians to secure titles to real estate here, but wealth and political influence sometimes accomplish it.

Now look at that enclosed garden where the three roads unite, where tall dark cypress trees rise with a few olive trees between them. That is the Garden of Gethsemane, where only four days after the hosannas rang, our Savior bowed in solitary prayer. These aged olive trees we see may be the descendants of those whose "little gray leaves" rustled on that night, as if in sympathy with the suffering Savior (Matt. XXVI:36). Even though there is a possibility of doubt as to whether those enclosed trees stand in the very place where He suffered alone while His disciples slept, still we know that that place cannot be more than a few rods from where those trees stand. We know that it was down in this valley that He came on that last night, and undoubtedly to this very part of it just before us.

While standing here the city has been immediately back of us, as our map shows. We shall now cross the Kedron Valley, climb Olivet, and look back over Jerusalem from the point marked 18 on our map.

Position 18. Jerusalem, the City of the Great King, from the Mount of Olives.

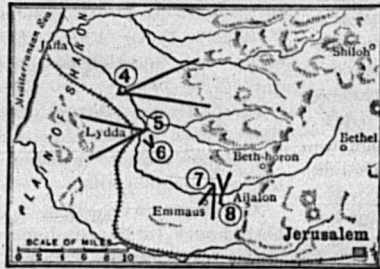
Here is that Russian Church again with its seven domes, just below us, while far down to the right we see a corner of the Garden of Gethsemane. Across the valley rises the eastern wall of the city. In the middle of it we see an elevation having a double arch under it. That is the Golden Gate, which the Turks have walled up because of a tradition which they fully believe, that through this gate a conqueror, not of their faith, shall sometime enter and possess the city; and they hope to postpone the inevitable day as long as possible. We see another projection in the wall yonder on the right, a part of the wall that flanks St. Stephen's Gate. Near that lies the Pool of Bethesda, where the cripple was cured by the Savior (John V:1-13). That long open square beyond the wall, directly before us, occupies the place of the Temple Enclosure. That square is the most interesting spot in all the city, for on it stands the Dome of the Rock, that large octagonal building which we see,

Hood's Sarsaparilla

Cures all humors, catarrh and rheumatism, relieves that tired feeling, restores the appetite, cures paleness, nervousness, builds up the whole system.

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

the only fine specimen of architecture in all this land, but to us especially sacred because directly under it we shall, by and by, look on the native rock where stood the altar in Solomon's Temple (II Chron. III:1). Now look at the extreme right-hand corner of the Temple Enclosure and find a tower with a high building beside it overlooking the open area. That occupies the site of the ancient Tower of Antonia (see the map) where Paul was taken a prisoner when he was rescued from a murderous mob just below it in the Court of the Temple (Acts XXI:27-40). And from its staircase looking down upon the throng he made a speech which was a model of tact as well as of eloquence and almost captivated his hearers (Acts XXII:1-21). It is uncertain whether Pontius Pilate was lodged in this building or in the Tower of David on the other side of the city on that day when Jesus was brought be-



fore him for trial and sentence (John XVIII:28; XIX:16). However tradition has fixed upon this location and hence the Via Dolorosa "the sorrowful road" to the cross which thousands of pilgrims travel over each year, begins just the other side of this building and ends at the Holy Sepulchre Church. Farther back in the city we can see the dome of the Church of the Holy Sepulchre. If we could turn a little farther to the left, we should see also the Tower of David again in its commanding position. Thus we are looking across the full extent of the city from east to west. Beyond that sky line of building and the clouds above them lies, we know, the Mediterranean, England, the Atlantic and America.

But again we return to this Temple Area. How much of sacred history clusters around that rocky hill! On that plateau, perhaps on the very rock under the Dome, Abraham laid his son Isaac upon the altar and held above him for one awful moment the glittering sacrificial knife (Gen. XXII:1-12). There, a thousand years later was Abraham's threshing floor, which David brought for the altar place, consecrated for all time by the Temple that rose in front of it (II Sam. XXIV:15-25). Before that altar Solomon stood (II Chron. VI:12-13) and Hezekiah prayed (II Kings XIX:1-15) and Isaiah beheld his splendid vision (Isa. VI:1-7). Fifty years after the Temple fell under the fierce warriors of Nebuchadnezzar, the exiles who returned here scraped away the dust and ashes from those rocks and began the second Temple (Ezra III:1-3) less splendid than the first, but greater

in glory, because within its walls appeared the Deliverer of Israel, the Redeemer of the world (Haggai II:9).

To look east from the Golden Gate, and also west over the city from the Mt. of Olives use the stereograph (17) "Garden of Gethsemane and Mount of Olives, from the eastern wall, Jerusalem" and (18) "Jerusalem, the City of the Great King, from the Mt. of Olives".

Editorial Note.—In this department Dr. Hurlbut will take his readers to one hundred places in Palestine, two each week. By means of remarkable stereoscopic photographs, you can not only see for yourself each of these one hundred places, in life-size proportions, but also you can get distinct conscious experiences of being in these places. Six stereographs \$1.00. Less than six stereographs in one order, 20 cents each. The 26 stereographs for three months are \$4.33. The 100 stereographs for the year, in a cloth-bound, gold-lettered case, with a guide book by Dr. Hurlbut of 220 pages (containing full descriptions of each place) and a series of seven patent locating maps, is \$18.75, scarcely more than an economical tourist spends for two days on an actual trip. Mahogany-Aluminum Stereoscope \$1.15. Express charges paid. Send orders to Baptist and Reflector, Nashville, Tenn. Further information sent on request.

Rev. George A. Gordon, D. D. Boston, Mass. "After looking over these stereographs of Palestine one feels as if he had looked upon the natural scenery itself".

The fifth Sunday meeting of Salem Association will convene with the Baptist Church at Zath, five miles north of McMinnville, on the Smithville and McMinnville Road, Warren County, Tenn., night of the 27th of March, 1913. Program as follows:

Devotional exercises.

Organization.

Introductory sermon by W. J. Watson; alternate, James Davenport.

"Why Should We Have a Plain Declaration of God's Word?" John Mason, Bro. Coolley, L. W. Beckwith, Wm. Malone.

"To Whom Was the Commission Given to Preach the Gospel, and Why?" W. J. Watson, A. J. Waller, David Taylor.

"If God's Love for Man Brought About Such Grand Results, What Is Man's Obligation to God?" James Davenport, Wm. Vickers, M. Givens.

"Since God Has an Efficacious and a Permissive Decree to Man, Are All Men Saved by the Grace of God?" W. E. Wauford, W. J. Watson, A. J. Waller.

"How May I Know I am a Christian?" D. Atmip, L. W. Beckwith, Lee Jennings, W. H. Alsop.

"What Is the Obligation of the Church to God and to Man, and Why?" A. J. Waller, Bro. Crips, John Mason.

"The Revelation of the World to the Church," W. E. Wauford, W. J. Watson, James Davenport.

"Is the Church What It Was in Its Purity in the Days of Christ; If Not, Why Not?" Bro. Stevens, M. Givens, Bro. Huggins.

"Why a Slackness of That Brotherly Love and Christian Affection That Once Pervaded Our Churches?" Bro. Cooley, D. Atmip, James Davenport, John Davenport.

Sunday School mass-meeting at 9 a. m. Sunday morning.

The Question Box will be opened at intervals during the meeting.

Let everybody come and feast upon the good things in store for you.

COMMITTEE.

WOMAN'S MISSIONARY UNION.

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

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

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

"And he saith unto them, Follow Me, and I will make you fishers of men."—Matt. 4:19.

x x x

"I heard Him call,
'Come follow:' that was all;
My gold grew dim,
My soul went after Him;
I rose and followed, that was all;
Who would not follow if they heard
his call?"

x x x

"Whatever kind of life you are to live must be lived amid precisely the experiences in which you are now moving. Here you must win your victories or suffer your defeats. No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You can live a beautiful life in the midst of your present surroundings."—J. R. Miller.

Puryear, Tenn., Feb. 1, 1913.

Dear Mrs. Carter—We received a letter from Miss Sallie Fox, stating that you would like to hear from the Sunbeam Band. We organized Jan. 19, 1913, and met the next Sunday afternoon at 3 o'clock. We had a fine meeting and received 15 new members. We had 31 charter members and now have 45 members. One of the members died last Friday. He was our leader in song services, and was eight years old. The Band bought some flowers for him. It was very sad indeed to give him up. We meet every fourth and second Sunday in each month. Very sincerely,

ANICE LITTLETON.

Clarksville, Tenn., Jan. 29, 1912.

Dear Mrs. Carter—I noticed from the Baptist and Reflector that you would be glad to have letters from some of the Sunbeams. We have a splendid Band. We meet once a month on the second Sunday afternoon. Besides supporting a little Chinese girl, we try to give something to all branches of our W. M. U. work. Last year we gave \$113.98.

Our offering was not as large as we hoped for, because all the boys over 11 years old were taken out of the Sunbeams and put in the newly-organized Royal Ambassadors, led by Mrs. Ladd. This year we have another good pastor, of which we are glad. We still have the State banner and hope we will receive it again, because of good work and liberal giving. Yours for service,

ELIZABETH CARY,
President of Sunbeams.

NEWS FROM THE BAPTIST TRAINING SCHOOL.

The sixth year of work in the Training School is half done. It has been such a rich, full half session that the friends and supporters of the cause will rejoice with us.

In May, 1912, the Woman's Missionary Union decided to take a long step forward, and open a Settlement Work in October, that would serve as a clinic for the School in applying the principles of practical religion and relief

work, which is an important part of the training.

Mrs. Maude R. McLure took a course in Philanthropy in New York, during her vacation, to fit herself more thoroughly to direct this new department. She lived in a Settlement House on the East Side, and for six weeks came into immediate touch with the many problems of work among the masses, studying the solution as far as possible.

In October the Training School opened with thirty-nine fine young women, and on the 25th the Settlement House was opened. A building on Madison Street had been secured, consisting of a large store room in front, and four rooms opening into each other in the rear. Above are two small apartments, which are sublet to tenants. A committee from our Board had these dingy quarters put into perfect order and finished in an attractive way. Miss Emma Leachman, our Baptist City Missionary, and one of the most potent influences for good in all Louisville, has her office in the building.

On the opening day, this new centre of religious and philanthropic work, was an inspiring sight to the friends who called. Crowds of the people of the neighborhood, with their children, came, after a house to house canvass made by our students to deliver invitations. Our wonderful leaders, Mrs. McLure and Miss Leachman, and our earnest bright faced students, handled them with wisdom and loving tact. The Settlement House, under the auspices of Baptist Woman's Missionary Union Training School, is a bright spot in a dark environment, and "Showers of blessings" have already been sent by the Lord of the Harvest.

A fine Sunday School, averaging nearly one hundred in attendance, a medical clinic, a library, a branch of the Public Library, clubs of various kinds,—Boy's Brigade, Camp Fire Girls, young women's and married women's clubs, a Kindergarten hour,—sewing, cooking, crocheting, millinery, piano, lessons, etc. etc., are some of the activities of this bee hive. So are your young women, Baptist Women of the South, giving nobly of their best, in return for the golden opportunities you are giving them.

The Training School has the largest attendance in its history. Forty-two are housed in the building, every nook available being pressed into service. Nine day students come to the classes, and so the good work is growing steadily, and safely we hope.

Do not fail us in your sympathy and interest. Pray earnestly for this work. Be prompt in your gifts for its material needs. Visit it when possible. Be on the outlook for the bravest, sweetest, brightest, young women you can find, to swell its students body,—finally and again Pray! Pray! Pray!

MRS. GEORGE B. EAGER,
Chairman of Local Board.

The second annual meeting of the W. M. U. of East Tennessee will be held at Lenoir City on April 16, one day prior to the East Tennessee Sunday School Convention. A delightful program is being arranged, and it is the desire of those in charge that the meeting shall be even more largely attended than the one held in Maryville last year.

Will not every superintendent in East Tennessee lay the matter before the societies in her Association in some special way and try to have each send at least one delegate? Watch the papers for the program. It will be out soon.

LAURA POWERS,
Vice President.

OLD LADY'S SAGE ADVICE.

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

RESOLUTIONS.

The Woman's Missionary Society of Friendship Church, at their last meeting, passed the following resolutions:

Whereas our Heavenly Father, who doeth all things for our good, has called the father of our beloved field worker, Miss Mary Northington, "to cross over the river and rest under the trees," be it

Resolved, That we, the ladies of the Missionary Society, extend our loving sympathy and prayer while she is "passing under the rod" of this great affliction.

Resolved, That by her resignation the W. M. U. of the State has lost a faithful worker, a brave, devoted Christian, full of courage and zeal, and we realize that we will sorely miss her bright face and her cheering words of encouragement.

Resolved, That a copy of these resolutions be sent the Baptist and Reflector for publication.

MRS. P. F. BURNLEY,
Vice President.

MEMPHIS UNION.

The Memphis Baptist City Sunday School Union met Sunday the 23rd of February at 3:00 p.m. with the Calvary. The figures below will show that the attendance was good.

The meeting was called to order by the president, Edward L. Bass, and after the singing of "All hail the power of Jesus' Name" Dr. Boone of the First Church offered prayer.

Sometime was taken to arrange the large crowd in order to be counted. Schools represented:

Bellevue	18
Boulevard	4
Binghamton	5
Calvary	65
Central	14
First	13
La Belle	52
McLemore	3
Seventh St.	21
Temple	97
Union Ave.	12
Visitors	15
Total	319

Calvary church has just been completed, and this is the first meeting of the Union with this church. Long before the hour set for the beginning, every seat was taken, and during the service many were forced to stand. The Union, which meets monthly, being of any significance whatever, the work of the faithful Superintendents and loyal pastors is beginning to tell for good in the Sunday School line of Memphis. All schools reported an increase in average attendance and in the offering; in the matter of attendance it might be of interest to note that the First church comes first, La Belle, second and Bellevue third, with 335, 270 and 248 respectively.

The speaker of the occasion was Pastor Watson of Union Avenue, his thoughts being based on "The Teacher

and his responsibility to the pupil." Brother Watson, in the time allotted, used five principal ideas, the first of which was the "Moral" responsibility, upon which he dwelt at some length. The second thought was, "Knowledge" of teaching to which he referred in strong terms. In the third place the speaker insisted that he be a "Real" Christian, and his remarks were pointed and used without gloves. Fourth, "Able to lead the Soul to Jesus" was spoken to very impressively, and referred to as a vital point in teaching. The last topic the speaker urged that the teacher is responsible for and should emphasize the remaining for the preaching service. "The pupil is not very apt to desire to stay for the church service unless the teacher stays," was a thought brought out by pastor Watson.

The address was well listened to and interesting throughout; the best attention given was where reference was made to the ability to lead the soul to Jesus Christ.

Upon recommendation from the Superintendents' Union, the Union voted that the Institute be held in Memphis during the second week of 1914.

Next month McLemore Ave. church will entertain the Union, to which meeting the Banner will be brought by Calvary School, which was successful in winning it at this meeting with a percentage of 65. The closest contestant being Brother Bearden's school with a 35 percent attendance, sounds like the team, Bearden and McRae, is going to line up and keep the Banner as of Old.

A nice musical program was rendered by the choir of Calvary, which feature of the Union meeting is now very popular.

F. G. FETZER.

Atlanta, Ga., Feb. 26th.—How the average farmer, using ordinary farm tools, at an expense of only \$65.00 can construct a silo with a capacity of 55 tons—enough silage to feed 20 cows 40 pounds per day for four months—is told in a booklet just gotten out by the Live Stock Department of the Southern Railway, a copy of which will be mailed free to any farmer addressing requests for same to Mr. F. L. Word, Live Stock Agent, Southern Railway Building, Atlanta, Ga.

"Where there is Live Stock on the Farm There Should be a Silo" is the title of this booklet which tells of the advantage to the farmer of having a silo and the great saving which it enables him to make in the cost of winter feeding for his live stock. The figures given are taken from the practical experience of a Tennessee farmer who built a silo on the lines indicated twenty years ago, who finds it as good as new today, and feels that it has paid for itself many times over every year.

Secretary of Agriculture Wilson has recently declared that the Southeastern States constitute the ideal section of the United States for live stock raising and must be looked to in future years for the nation's food supply. To stimulate interest in the live stock industry and to aid farmers to successfully follow this line, the Southern Railway has established its Live Stock Department which is giving undivided attention to this work.

ASSIST NATURE. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

Baptist and Reflector

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LAW ENFORCEMENT.

The Tennessee Anti-Saloon League and the Woman's Christian Temperance Union have united in requesting that next Sunday, March 16th, shall be observed as Law Enforcement Sunday in the State. They ask that wherever practicable meetings shall be held all over the State in the interest of the law enforcement measures now pending in the Tennessee Legislature.

The liquor business is essentially lawless. Being against the law of God, it is against the law of man wherever it dares to be. A man is in the liquor business simply for the money which he expects to make out of it, and when he goes into that business he steels his conscience and makes up his mind that he will resort to anything to make money. He has no respect for the laws either of God or man. If laws are enacted by city or State or nation to control or regulate his business, he will violate them at every opportunity, and will even make a boast of violating them, proclaiming continually that "prohibition does not prohibit," by which he means to say that no law can be enacted which will be binding upon him.

In accordance with this spirit, after the passage of the laws prohibiting the manufacture and sale of liquor in this State, the liquor men set about violating them wherever possible. Especially in some of the larger cities, they have carried on violation of the law openly and flagrantly, with the connivance of officials subservient to their interests. It may be that the bills which have been introduced in the present Legislature will not be sufficient to secure the absolute enforcement of the laws. It is entirely possible that the liquor men may still be able to find some cracks in the laws. But they will go far toward securing the enforcement of the law. This the liquor men well know, and they are preparing to fight these bills with all the resources at their command. What these resources are, no one who has not had experience in securing the enactment of temperance legislation can understand. It suffices to say that the li-

quor men propose to move—not Heaven and earth, they have nothing to do with Heaven—but hell and earth, to prevent the enactment of these laws.

But there is one thing stronger than the power of money or other influences of even a more debasing nature, and that is the moral sentiment of the people. When this sentiment is aroused, nothing can stand before it. Let it be aroused from one end of the State to the other. Let meetings be held, speeches made, resolutions passed, petitions signed and sent to the legislators from their respective counties and districts. Let letters be written to them and telegrams sent. Let their constituents see them personally, either at home or in Nashville, and urge upon them to stand true to their pre-election pledges, and still more, stand true to the homes and the schools and the churches of the State. In this way, and probably in this way alone, will the temperance people of this State be able to win another and greater victory for the cause of temperance and of righteousness.

Never have they had a greater opportunity than now. With the passage of the Webb bill through Congress, making liquor shipped from one State into another subject to the laws of the State into which it is shipped, it becomes imperative that we shall not only retain our present temperance laws upon the statute books of our State, but that there shall be additional legislation to insure their enforcement. With liquor from other States barred from entrance into Tennessee, and with the enforcement of the laws preventing its sale in the State, we shall have a dry State in fact as well as in name. And then will come an era of prosperity to the State such as it has never known.



SOLITUDE.

John Henry Boner in one of his sonnets closes with the idea that if one desires real solitude "let him come to New York and walk these crowded streets." The same sentiment, we believe, was uttered by Charles Lamb, who, in explanation of the removal of himself and sister to London from their home in the country, said that "poor Mary's disorder so frequently returning has made us a sort of marked people" and "we can be private nowhere except in the midst of London."

The Biblical Recorder asks: "Have not others also found that the greatest privacy is found in the thickest crowds?"

We are not sure that we have found the greatest privacy in the thickest crowds, but we have found the greatest loneliness. Never have we felt so lonesome as when walking the crowded streets of New York City. We could sympathize with John Henry Boner. Byron expressed this feeling very finely when he said:

"To sit on rocks, to muse o'er flood and fell,
To slowly trace the forest's shady scene,
Where things that own not man's dominion dwell,
And mortal foot hath ne'er or rarely been;
To climb the trackless mountain all unseen;
With the wild flock that never heeds a fold;
Alone o'er steeps and foaming falls to lean;
This is not solitude; 'tis but to hold
Converse with nature's charms, and see her stores unroll'd.

But, 'midst the crowd, the hum, the shock of men,
To hear, to see, to feel and to possess,
And roam along, the world's fir'd denizen,
With none to bless us, none whom we can bless;
Minions of splendour shrinking from distress!
None that with kindred consciousness endured.
If we were not, would seem to smile the less
Of all that flatter'd, follow'd, sought, and sued;
This is to be alone; this, this is solitude!"

Again Byron said very beautifully:
"There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes,

By the deep sea, and music in its roar:
I love not man the less, but nature more,
From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the universe, and feel
What I can ne'er express, yet cannot all conceal."

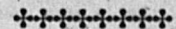
The same sentiment was expressed by Young in his "Night Thoughts:"

"O! lost to virtue, lost to manly thought,
Lost to the noblest sallies of the soul!
Who think it solitude to be alone."

Hamerton said: "Woe unto him that is never alone, and cannot bear to be alone."

And Humboldt is quoted: "Where there is a love of solitude, there the mind has already assumed an elevated character, and it becomes still more so when the taste is indulged in."

Jean Paul Richter declares: "All mighty things are done in solitude."

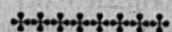


THE WEBB LAW AND THE CONSTITUTION.

As we stated last week, President Taft vetoed the Webb bill on the ground that it would be unconstitutional and Congress passed it over his veto by a majority of three to one in the Senate and about two and one-half to one in the House. The liquor men are still claiming that it is unconstitutional and that it will be so declared by the Supreme Court. It happens, however, that the Supreme Court of the United States has only recently rendered a decision covering practically the same point, in which it upheld the constitutionality of the "Mann Bill," relating to the white slave traffic, declaring that there is no "twilight zone" between State and national laws, to which law breakers may flee for protection. The Court further declares that the power of Congress to regulate interstate traffic is unqualified and can be exercised to give force and effect to State laws that relate to public morals. Justice McKenna, in rendering the decision, said:

"Our dual form of government has its perplexities, State and nation having different spheres of jurisdiction, but it must be kept in mind that we are one people and the powers reserved to the State and those conferred in the nation are adapted to be exercised, whether independently or concurrently, to promote the general welfare, material and moral. This is the effect of the decisions and surely if the facility of interstate transportation can be taken away from the demoralization of lotteries, the debasement of obscene literature, the contagion of diseased cattle or persons, the impurity of food and drugs, the like facility can be taken away from the systematic debauchery of women and, more insistently, of girls."

In the decision the Court has practically rendered its decision in advance with reference to the Webb law. Or if, for any reason, the Court should reverse itself and declare the law unconstitutional, then immediate steps will be taken to adopt another amendment to the Constitution, embodying the principle of the Webb law, just as was done recently in the case of the income tax. The tide is rising higher and higher in this country against the liquor traffic. The overwhelming majority of the people are against it, and if they cannot get at it in one way they are going to do it in another. The liquor men can no more stay the rising temperature tide than King Canute could stop the ocean.



DR. R. A. KIMBROUGH.

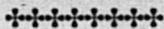
We have mentioned the resignation of Dr. R. A. Kimbrough as President of Union University, and the fact that he desired to return to the pastorate. We learn that several weeks ago he received a unanimous call to the pastorate of the First Baptist Church, Abilene, Texas. He has accepted, and the Trustees of Union University have released him from the Presidency of the University, that he may go to Abilene to take up his work there at once. He expects to reach Abilene the latter part of this month.

Abilene is a good town of over 10,000 people, nearly

all whites. The First Baptist Church has a membership of about 1,000. Abilene is the home of Simmons College, a co-educational Baptist Institution, which has something over 400 students at present. This makes a very influential, and, what we are sure will be, a very delightful pastorate.

Some months ago Dr. Kimbrough decided to give up his work as President of the University in June, but did not expect to let it be known until about that time. After talking with some of the Trustees it was decided, though, that it would be best for the school that it should be known earlier, so that they might locate a President at once who would take charge some time during the spring, so as to be in touch with the work of the present session at its close and ready for the summer campaign. For this reason his decision was announced earlier in the session.

We have expressed our regret at Dr. Kimbrough's leaving the University. We want to express a still deeper regret at his leaving Tennessee. We have known him for a number of years and have always esteemed him highly. But especially since he has been President of the University, we have been thrown in close touch with him as we have gone together to Associations and to our various denominational gatherings, and have learned to love him very warmly. He is an excellent preacher, a popular platform speaker, a genial companion, and a brother beloved. We shall miss him greatly. We commend him most cordially to the Baptists of Texas.

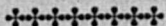


PAYMENT OF DEBTS.

The Baptist Standard tells the following story:

"A man died owing small accounts at several stores. His children paid the bills. Of course they did. It was the only honorable thing to do. He owed his denominational paper a year's subscription. His children wrote to the business manager of the paper: 'You cannot collect this bill, as father is dead.' What makes the difference between the account with the merchant and the account with the denominational paper? Suppose they had said to the merchant: 'You cannot collect this bill, as father is dead.' A debt to a paper is as much an obligation as a debt to a merchant, and honesty demands that both be paid."

This reminds us of the story which we have told before, but which is very appropriate here. An evangelist had preached a sermon upon honesty and had urged very strongly the importance of the payment of debts. At the close of the sermon he asked all those present who paid their debts to stand up. All stood but one man, a rather seedy-looking individual in the back of the house. His failure to rise made him quite conspicuous. The preacher looked at him and said: "My friend, I notice you do not stand with the others. What is the matter with you? Do you not pay your debts?" The seedy-looking individual arose slowly and said: "Well, parson, you see it is this way: I am the editor of our paper in this community, and all of these people owe me for their subscription to the paper, and I cannot pay my debts." *"Haec fabula docet—?"*



"MAKE AMERICA CATHOLIC."

At the dedication of the Catholic Cathedral at Wichita, Kan., recently, Archbishop Glennon of St. Louis preached the sermon. His subject was: "Make America Catholic."

Press reports of his sermon state that "he scored the enemies and slanderers of the church," and quote him as saying:

"Our enemies, persons who live by slandering the Catholic church, make much of the famous phrase, claiming to have discovered it. They say it originated with the pontiff on the banks of the Tiber, looking from the watch tower by the Vatican.

"He saw, they say, how the races of Southern Europe, one by one, were giving up allegiance to the Holy See. With their diminishing faith, so also di-

minished his power, they declared. Something must be done to prop his tottering throne, and the people of new nations must be mustered in to take the place of those who have left. Otherwise the Roman faith and Roman power would soon be a negligible thing in this great progressive world of ours. So America became the land of promise, the country of all others wherein to retrieve a lost cause.

"America had youth and wealth and promise. It is a world power. Would it not be a glorious thing to see the church which is failing elsewhere wax strong and great?

"So the watchword was created and the message sent, 'Make America Catholic.'

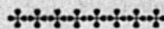
"Priests and bishops were to receive the secret password and politicians were to be approached; new cardinals were to be created so that imposing dignity on the one side and servile expediency on the other might be made to hasten the result.

"And see, they say, the result already. A people at peace are thrown into turmoil. The nation's faith, for are we not Protestant, is challenged. Men and women, rejoicing in their freedom, religious and civil, are compelled to bow to the claims and the chains of Rome until they know not how long the government itself can stand.

"Such, my friends, is the substance of the grievances the know-nothing revivalists have against the Catholic church."

Commenting on the above, the Word and Way says very truly:

"What the archbishop denounces as slander and charges to 'know-nothing revivalists' is the plain, sober truth. There is no reasonable doubt but that the Roman hierarchy is putting forth its best efforts and shaping all of its plans with the view to making America Catholic. If America is to remain American; if our institutions of civil and religious liberty are to abide, Catholic designs must be uncovered and Catholic encroachments resisted."



RECENT EVENTS

Rev. H. B. Woodward of Lineville, Ala., has accepted a call to the pastorate of the church at New Decatur, Ala. Brother Woodward was formerly pastor of the First Baptist Church, Jefferson City, where he was held in high esteem.

Upon the retirement of Rev. B. A. Copass recently as pastor of the First Baptist church at Denton, Tex., to go into a larger work, the church passed warm resolutions expressing their appreciation of him and their regret at his leaving them.

Will some one please give us the address of Bro. W. H. Crittendon? He is on our list at Greenbrier, but the postmaster there notifies us that the paper addressed to him remains undelivered, giving as the reason, "Does not live here." His time is marked to expire October 17, 1913.

Dr. J. S. Dill celebrated his second anniversary as pastor of the First Baptist Church, Gaffney, S. C., on February 9th. During the two years of his pastorate with that church there have been 99 additions to its membership. Extensive repairs have been made on the church building, so as to adapt it fully to the work and worship of the church.

The Word and Ways says that a pastor, in the effort to hold a series of special meetings with his church, finds himself handicapped by "cold, snow, mumps, pneumonia, shows, clubs, theaters, lodges, world, flesh and the devil." With such handicaps, we are interested to know how the meeting turned out.

The house of worship of the Clarendon Street Church, Boston, Mass., which was badly damaged by fire on March 12, 1912, has been rebuilt at an expense of \$65,000, all of which but about \$7,000 has been provided for. The house was re-dedicated on February 23 and the dedicatory services extended through the following week. This is the church made famous by the long pastorate of Dr. Adoniram Judson Gordon. Dr. James A. Francis is the present successful pastor.

The body of Joana Troutman, who designed the Texas flag, has been removed from Georgia to Texas. The body was reinterred in the Texas State Cemetery.

In renewing his subscription Rev. O. A. Utley, of Memphis, says very kindly: "I cannot do without the paper. It is like a letter from home—a word from Heaven."

It was quite a pleasure to have a visit last Monday from Brethren Sam W. Hudson and W. L. Stewart and other friends of Malesus. They had come to the city for the purpose of attending the meeting of the Woodmen of the World.

In renewing his subscription Brother D. R. Mullendore, of Sevierville, Tenn., says: "Will try to get subscriptions to the paper. The Baptist State paper has been a visitor in our home since the days of Dr. Graves. My father took the paper in those days until his death, and I have taken it ever since, for nearly thirty years." This will explain in a large measure why it is that Brother Mullendore is a preacher, and why so excellent a preacher.

We had quite a pleasant visit last Sunday to Una, preaching morning and night to good and very attentive congregations. Brother S. N. Fitzpatrick has been pastor of the church for about eight years, and is held in high esteem by all. We enjoyed spending a night each in the hospitable homes of Brethren J. S. Rice and J. M. Kinningham. Brother Rice is a noble old soldier of the cross, now in his eightieth year. He has been a useful minister of Jesus Christ, and while unable now to engage in any active work, he takes great interest in the affairs of the Kingdom.

We recently received from the Foreign Mission Board a copy of the Missionary Album, containing pictures of all of our missionaries, with a sketch of each. It is quite interesting and well worth preservation. Dr. W. H. Smith, Editorial Secretary, says with regard to it: "We are offering it as a premium for ten subscribers to the Journal, also one subscription to the Journal and the Album for 50 cents or the Album alone for 25 cents."

One day this week we received a letter from Bro. E. DeRossett, of Grassy Cove, Tennessee, renewing his subscription and stating that he is 81 years of age. A week or two ago we received on the same day, and in the same mail, two letters renewing subscriptions to the paper, one, that of a man 88 years of age, Brother J. S. Carels, of this city; another, that of a man 87 years of age, Brother G. L. Henderson, of Madisonville. The coincidence of the two coming in the same mail was rather remarkable. God bless these old soldiers of the Cross. They have wrought nobly, and now we are sure they can say with the Apostle, "I have fought a good fight, I have kept the faith," though we hope it will be some years yet before they will say, "I have finished my course."

The 75th birthday and the 50th anniversary of the ordination of Dr. T. J. Beck were commemorated by the Tennille, (Ga.), Church on February 27th. Several hundred people of the town gathered and appropriate exercises were held, in which there were a number of talks, including one by Dr. T. P. Bell, editor of the Christian Index, on "A Half Century's Ministry." Dr. Beck was elected pastor emeritus of the Tennille Church for life. That church presented to him a gold watch and chain, and other churches of which he is pastor gave him a vacation of a month and ordered him to spend the time in Florida at their expense. The whole occasion was a beautiful tribute to an honored and beloved pastor.

Jefferson City.

The Knoxville papers announce that the Broadway Baptist Church, Knoxville, last week added \$500.00 to the salary of the beloved pastor, Dr. H. C. Risner, making the salary now \$3,000. This is the second increase which has been made in his salary since he became pastor eighteen months ago, the salary now being \$1,200 greater than it was at that time. "This speaks well for him and for the church. The church has just created the office of Missionary Treasurer, to which Brother J. G. Johnson has been elected. Dr. Risner has been invited to address the Simmons College Bible School at Abilene, Texas, March 23-31. He will deliver four lectures on the subjects, "The Coming Man," "The Mission of Poetry," "An Eagle Feather" and "The Doctrine of Personality." Dr. Risner has recently been assisted in an excellent meeting by Dr. C. W. Daniel of Atlanta.

The Home Page

THE VICTORY OF MARY CHRISTOPHER.

(A Story of Tomorrow.)

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

PART II.

"Prove me now herewith, saith the Lord of hosts."

CHAPTER I.

TRINITY CHURCH PRAYER MEETING.

It was three weeks after the meeting of "The Veranda Bible Club," as Mrs. Christopher had named it, that Mr. Randolph met her coming out of the cottage of the Widow Sands.

"Do you know the meaning of your name, Mrs. Christopher?" he asked, stopping her abruptly.

"Why, what a question!" with a merry laugh. "It's a plain, home-spun name. The only reason I like it is because John gave it to me. What does it mean?"

"It is not so home-spun as you imagine. On the contrary, it is beautifully classic. It is a Greek derivative, and means 'the Christ-bearer,' and, my sister, from what I have observed and heard during the past three weeks, I am satisfied the name is worthily borne."

The color deepened in Mrs. Christopher's cheeks. "O, Mr. Randolph, do you think that could ever be really spoken of me? I have been so nappy since that Monday at Amy Roberts. We had a 'family talk' that same night, and John and I began the first of this month to lay aside our tenth. After this resolution was once formed I was astonished to see how easily all our other plans worked into it."

"How has Elsie taken it?"

A shade of anxiety crossed the mother's face. "I can not tell yet," she answered. "She was with us, of course, that first Monday night when we talked it over at home. We had about decided to get Elsie a piano on her nineteenth birthday, which is this month. You know, we could pay for it on the 'installment plan.' We had not actually promised it but we had talked about it freely. That was really my one struggle, for we cannot pay our tenth and buy a piano also. Of course, Elsie understands it, she says she doesn't mind very much, but I know she is deeply disappointed. She is doing so well in her music. Mr. Locke tells me she has unusual talent not only in her playing, but he said her voice was full of promise, and he is determined she shall go to the London Conservatory. He even speaks of a course abroad, but that seems too shadowy and far away for actual thought. It has been my earnest desire to give her a thorough course in music, and the piano was part of the plan. But she must do the best she can with her practice hours at the college. Really, she is doing so well that I am entirely content, only I do not want the dear girl to be disappointed. When she came home from the Young People's Meeting last evening I saw she had been crying, but she went to her room without saying anything. You see, Mr. Randolph, Elsie must have the victory as well as her mother," and Mrs. Christopher looked anxiously into her pastor's face.

"Last night was a consecration-meeting," said Randolph, "and I thought Elsie seemed specially blessed. Cyril McDermott led the meeting, and

spoke with unusual earnestness. The subject was 'What have I given up for Jesus?' I assure you the testimonies showed that our young people know more of the spirit of sacrifice than we are accustomed to think. Elsie did not speak, but after the closing prayer we sang 'Where He leads me I will follow,' and I saw in her eyes something more than the traces of tears. I believe, my sister, that Elsie is beginning to understand the deep meaning of Christian consecration. You may be sure God will honor your own obedience, and Elsie will find something infinitely more precious to her than the best piano money can buy."

"O, if she could have that, I would willingly give up everything else, yes, music and everything," said Mrs. Christopher, with happy tears in her eyes.

"A yielded will is all that God asks; He will do the rest. 'Delight thyself also in the Lord, and He shall give thee the desire of thine heart.' Elsie is in good hands. Good-bye. Do not forget the Wednesday meeting."

"Not much danger of that!" replied Mrs. Christopher, laughing. "Haven't I been out all day reminding everybody?" and she hurried away with a light heart.

The first Wednesday prayer-meeting in October was an eventful one in the history of Trinity Church. The following notice on the Church bulletin had been the source of no little discussion:

TITHERS' LEAGUE.

Believing it to be the clear teaching of Scripture that God commands his people to return unto him at least *one-tenth* of their income for the maintenance of his Church and the increase of his kingdom among men, we deem it fitting and wise that Trinity Church should recognize the Divine Commandment as the practical basis of its financial administration. All members, therefore, who receive this as the teaching of the Word of God, and who are ready to bring their "tithes into the store house," are requested to meet at the close of the prayer-meeting on the first Wednesday in October for the purpose of forming a *Tithers' League*.

By order of the Official Board.

FRANK STRONG,

September 24, 190— Sec.

As John Randolph left the parsonage on that eventful Wednesday evening, he said to his wife, "I fear we shall have a slim meeting to-night, scarcely any one has mentioned the matter to me for the last week." The fact is, Randolph was himself passing through severe temptation. He knew that much speech and deep thought do not always walk together, and yet he had suffered, as many another pastor had suffered, for the lack of kindly words of appreciation and encouragement. As he entered the vestry of the church, he experienced a revulsion of feeling as exhilarating as an electric shock. Not since the beginning of his present pastorate had he seen the room so filled on a prayer-meeting night. He leaned his head against the desk for a moment of silent prayer before opening the service, and his spirit sang with the psalmist, "Thou preventist him with the blessings of goodness."

As he announced the first hymn his eyes quickly took in the congregation. Trinity Church was famed for its large and interesting prayer meetings, but this night Randolph was overjoyed to see some who were seldom there, strong men of business, little given to the expression of religious experience, but of undoubted Christian character. Among these were the merchant William Sprague, Percival

Hanley, editor of the Uplook; and Harrison Crossley, counsel for the Southern Railway. Nearly a dozen of the earnest young men of the Church were present, headed by Cyril McDermott, president of the Young People's Society. It was evident a few in the congregation were there from curiosity, but the far greater number had come from a week of thoughtful fellowship with Christ.

Randolph announced:

"Of Him who did salvation bring, I could forever think and sing."

As the word of the sweet, mediæval hymn swelled from the hearts of the congregation, the atmosphere grew vital with the Presence of Him who faileth not to meet with two or three. It was a meeting that grips hold. The prayers were short, but crowded with desire. Randolph read the song of Moses and of Miriam. There was no need of comment. Brother Saintly was sure he could hear the timbrels and the shouting. Harrison Crossley felt again the moving of his early years and made public confession that the brooks had late been running dry. Mary Christopher spoke in a low voice of the new blessing that had come into her life, and Elsie's brown eyes were soft with unspoken love. Farmer Shapleigh, who always came out strong at camp-meetings, was of opinion that a revival was near, and, with intense enjoyment, raised the stanza:

"Were the whole realm of nature mine, That were a present far too small—"

The congregation joined with heartfelt fervor, and as the last words died away Roger Greene, treasurer of the Church, whose spiritual name was "Faithful," arose and said:

"Brethren, there's small chance of any of us owning 'the whole realm of nature,' and so I suppose, it is safe enough for us to sing of what we would do in case we were able to realize on that bit of poetic collateral. I have no question that God is glorified by our songs, and, by the same token, I am sure he expects us to make our cash settlement on that basis. The only part of 'Nature's realm' that I have any right to administer is eighty acres of rather fair pasture land, three horses, and thirty head of good milk cows. It is rather a small parcel to put up alongside 'the whole realm of nature,' but, by God's help"—and Roger Greene's voice grew vibrant—"from now on, the cash book and ledger of the 'Brookside Dairy' will show that I mean every word of that hymn."

As the treasurer resumed his seat, Brother Shapleigh (who owned three hundred and twenty acres of rich farm land and two houses) crossed and uncrossed his legs with an uneasy movement, and looked at his watch. But the hearty "Amen" from a dozen lips showed that there was cordial response to the treasurer's sentiment.

One or two short prayers followed, filled with rejoicing and praise. As the pastor announced the closing hymn he reminded the members of the special meeting that was to follow. "Remember," he said, "no pressure must be placed upon a single person. Such action as is contemplated must be the result of thorough conviction and deliberate judgment."

Very few of the members left the church. Brother Shapleigh whispered to Mrs. Christopher that he must hurry home, as he had forgotten to lock the garden gate and he was "afraid the cow might get into the cabbages." In the entry he was overheard to remark to Miss Midgeon, the milliner, that he "enjoyed religion as much as any man," but there was "no sense in carrying things too far," with which Miss Midgeon entirely agreed.

"A tenth indeed!" she said, fasten-

SHE WAS SMOTHERING.

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

ing her glove with a vicious jerk. "I think Mr. Randolph is perfectly morbid on the subject. Of course, I do not keep an account of how much I give; I am not such a Pharisee as that; but I'm sure it is much more than a tenth. Indeed I should not be surprised if I gave almost a twentieth!" and Miss Midgeon, whose head was made for feathers and not fractions, flounced through the doorway.

Brother Shapleigh, with his mind in a confused jumble, went home to bed. But Miss Midgeon's fractions and Rodger Greene's testimony got strangely mixed, for poor Brother Shapleigh had not been blessed at the prayer-meeting. He dreamed that he was at a camp-meeting where ten cows ate the twentieth part of a straw bonnet, and the preacher said "the whole realm of nature" had broken into his cabbages.

We closed a great meeting yesterday with the Holly Spring Baptist Church at Butler, Tenn. Bro. J. C. Owen, evangelist for the Home Mission Board, did the preaching. The meeting continued eleven days and nights. From the very beginning the Holy Spirit was with us to bless Christians and convert sinners. Bro. Owen is a great and good man, and we are rejoicing because the Lord sent him to help us in the meeting. His sermons were so great that at times we were carried by them into the presence of God; yet they were so plain a little child could understand them. Thirty-three joined the church; twenty-six by experience, seven by letter, restoration and watch-care.

Prof. F. A. Brown, President of Watauga Academy, and all of his teachers were a great help to us in the meeting. A number of the students were converted. This school is one of our Home Mission Board mountain schools, and is having a great influence for good in these parts.

On last Saturday, the 8th of this month, I slipped off from the meeting and ran down to the church at Chinguepin Grove to fill my regular appointment. It was a great day with us. On Sunday old Aunt Mary Carr (as she is commonly called), after having belonged to the Campbellites twenty-five years or more, made a profession of religion, and she and her son, Joseph, joined the church at Chinguepin Grove. The old lady was 85 years old and her son 50 years old. Sunday morning we met at the water, and after a very impressive talk on baptism from Bro. J. W. Watson, we buried the old sister and son in the likeness of Christ's death and raised them in the likeness of his resurrection. They both came out of the water shouting praises to God.

To God be all honor and praise.

W. H. HICKS.
Mountain City, Tenn., Feb. 13.

The Young South

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

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

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

THE MERRY HEART GOES ALL THE WAY.

When you come to a wearisome bit of the road,

Where the stones are thick and the path is steep,

And the back is bowed with the heft of the load,

As the narrowing way is hard to keep,

Don't stop just then for a wasteful sigh,

But challenge the worst with steadfast cheer;

If nowhere else, there is help on high,
God's angel will hasten your pioneer.

When you reach a lonesome bit of the road,

Curtained about with mist and murk,

And you hear faint sounds from the dread above,

Where shivering grim hobgoblins lurk,

Just laugh to scorn their doleful cries,
This is the place to whistle and sing;

Brush the fog from your fearless eyes,
And close to the faith of your fathers cling.

When you stand at a sorrowful bit of the road,

And a hand you loved has lost its clasp;

When streams are dry that in sweetness flowed,

And flowers drop from your listless grasp;

E'en now take heart, for farther on

There are hope and joy and the dawn of day;

You shall find again what you thought was gone;

'Tis the merry heart goes all the way.

—Margaret E. Sangster.

Here are the letters for this week, not many, but all good:

"Enclosed please find check for \$3 for the support of aged ministers, from Pine Grove church, Baker's Gap, East Tennessee. Wishing you great success in your new enterprise. We are very sorry for Mrs. Eakin's affliction."—J. S. Farthing.

Thank you for the generous contribution, and also for your kind words. We are so glad to add this sum to the fund for those dear old preachers worn out in God's service. We want all the old-time friends of the Young South to help us make our page a success.

This one from Kingston, Tenn.:

"Enclosed find \$1.50 from our Missionary Society at Caney Ford. Please give to our missionary, Mrs. P. R. Medling, Japan."—Mrs. John Bowman, Treasurer.

We are so grateful to your society for sending this to our missionary. We are somewhat behind with her salary, but we are going to make it up yet, are we not?

Mrs. T. E. Moody, Athens, sends us renewals for the following Journals: Foreign Mission Journal; Mrs. T. E. Moody, Athens, Tenn.; Mrs. J. L.

Thomas, Athens, Tenn.; Mrs. A. W. Prather, Athens, Tenn.; Mrs. P. T. Harmon, Athens, Tenn.; Mrs. S. J. Emmerson, Athens, Tenn.; Mrs. Annie Russell, Athens, Tenn.; W. C. Dadsen, Athens, Tenn.; Mrs. S. J. Stewart, Athens, Tenn. Our home field, Baltimore, Mrs. A. W. Prather, Athens, Tenn.; Mrs. Mary Parkeson, Athens, Tenn.; The Home Field, Atlanta, Mrs. R. C. Cates, Athens, Tenn.

This last comes from a dear friend at Mount Juliet. She does not care to give you her name, but the dear Lord knows who she is and will bless her just the same.

"Enclosed find \$10. Give our missionary, \$5; the Jewish girl, \$1; Mrs. Maynard, \$1; Ministerial Education, \$1; Ministerial Relief, \$1; and the Orphans' Home, \$1."—No Name.

Ten dollars counts up, doesn't it? We are specially glad for the five dollars for Mrs. Medling. We hope "No Name" will continue to remember our page, and pray for it, that it may be the instrument of great good to our readers.

I wonder if our young people would like to study the Bible a little bit this next week? Look up the good women of the Bible and write us some of their names and why you think them worthy of mention. We hope to hear from a number of our readers.

We are publishing this week an interesting story of David Livingstone, the great African explorer and missionary. March 19 is the centennial of his birth and it is to be generally observed all over the world by special sermons and addresses. Read this story and if you have opportunity, read his life:

DAVID LIVINGSTONE—STRAIGHT-AHEAD MAN.

By J. Mervin Hull.

"Davy, Davy, put up the book! 'Tis near midnight already," Agnes Livingstone warned the lad.

"But, mother, here is a knot in my Latin that I can't untie yet," and so young David persisted until, as he said in later years, "my mother interfered by snatching the book out of my hands."

That was the way David Livingstone studied to get an education, when he was only ten years old. He was a "piecer" in a cotton factory in Blantyre, Scotland, and worked fourteen hours a day. But he was so eager for knowledge that he bought a book with a part of his first week's earnings, studied in a night-school, and couldn't give it up even after he got home again. A few years later, when he had become a cotton spinner, David used to put a book on his spinning-jenny as he walked to and fro amid the buzzing of the spindles. When he came to the great problems that he had to solve in Africa, and the great achievements that he had to undertake, he went forward with the same steadiness of will and the same firmness of purpose, no matter what struggles and hardships it meant to him. And that is the reason why the whole civilized world honors the memory of the Scotch boy, David Livingstone, who was born at Blantyre, March 19, 1813, and died in the forest of Africa, at the village of Tshitambo, a friendly chief, on the shore of Lake Bangweolo, May 1, 1873.

Now, what were some of the things which Livingstone accomplished with his sturdy perseverance and straight-ahead purpose?

First of all, when he had chosen to be a medical missionary, that settled his life's work, and he set about qualifying himself with the same extraordinary patience and determination that he showed about every-

thing else. Livingstone was never a brilliant speaker. He could acquire knowledge, but he could not fluently express himself. That led to one experience which would have upset any less determined young man. When he was studying theology he was called on one Sunday evening to preach in a village chapel. He went up into the pulpit with his carefully prepared sermon all clear in his mind. But when he arose to speak and faced the people, every word vanished from his memory. For a moment he stood helpless, and then with a few words of excuse he fled from the pulpit and the chapel. Did that end the matter? Not a bit of it! Livingstone went straight up to work again, and in a few months he gave full satisfaction to his examiners. Then he went to London to acquire some hospital experience, and on the eighth of December, 1840, he sailed for South Africa.

The place that Livingstone selected to begin his missionary work was called Mabosta, and here he soon found experiences that tested all his splendid qualities of body and mind. All around the station the country was infested with lions. They carried away cattle, and even the people themselves. Lion-hunting was a necessary part of the regular work at Mabosta, and Livingstone sometimes went out with the men who hunted them. One day, after a long hunt, a lion of tremendous size suddenly sprang out of the jungle at Livingstone. He fired and wounded the big animal, but before he could reload the lion sprang at him, caught him by the shoulder, pulled him to the ground, and placing one great paw upon Livingstone's head, he looked defiantly around.

Then it was Mebalwe, one of Livingstone's native teachers, saved the missionary's life. He lifted his gun to fire, and the lion, seeing this, rushed at Mebalwe and seized him by the thigh. This released Livingstone, and he was able to load and fire again, and so killed the lion. Livingstone made a good recovery, but the bone of his left arm was splintered by the lion's teeth, and a false joint formed; and it was by this wounded arm that the body of Livingstone was surely identified when it was at last brought home to England.

Livingstone spent a few happy years at Mabosta, in the regular work of a missionary. At this time, in 1844, he married Mary Moffat, the daughter of Robert Moffat, a missionary at Kuruman, and their home became the center of many good influences. But before long conditions arose which caused Livingstone to move away from Mabosta, and led to a great change in his career. He became an intrepid and successful explorer, but always with the purpose in view that his discoveries were going to open up Africa to the kingdom of God.

Once more Livingstone had to call into action all his strength of purpose. In one of his letters he wrote, "I shall open up Africa or perish." In reality he did both, though his strength held out marvelously, considering all that he had to endure. In some of his travels he had to walk through swamps all day, wading in water three or four feet deep. In other places trees, thorns, and reeds offered a cruel resistance. "With our hands all raw and bloody," he wrote, "and knees through our trousers, we at length emerged." Sometimes he tore his handkerchief in two, and wrapped the parts over his knees. Yet always forward he went, and in his various journeys, covering many years, he "opened up" some of the most wonderful features of central Africa, and solved some of the perplexing problems of its geography.

It was on the first day of August, 1849, that Livingstone came to the shore of Lake N'gami, and the waters of this great lake were seen for the first time by the eyes of a white man.

It was in the last days of 1855 that Livingstone came upon the Great Falls of the Zambezi, Mosiwa-Tunya, Thundering Smoke, the Africans called it, where the Zambezi River, here nearly a mile wide, plunges into a chasm four hundred feet deep and only one hundred to three hundred feet wide, causing a dense cloud of vapor to rise above the falls. The third of Livingstone's discoveries of the great natural features of Africa was Lake Nyassa, a magnificent stretch of dark-blue water three hundred and fifty miles long, which he sighted on September 16, 1859.

But though there was more to be done than Livingstone could accomplish with his failing strength, he pressed steadily forward to the end. It was in trying to determine the courses of the Nile and the Congo that he took his last journey. As he proceeded, he grew weaker every day. His faithful followers still carried him forward—the way he always wanted to go—until the last. On the morning of the first of May, 1873, they entered the hut where he had dismissed them at midnight. They quietly approached the bed, and saw their master kneeling by the bedside. They thought he was praying. They waited silently a few moments, and then one of the men touched him.

Livingstone was dead.

Some of the greatness of Livingstone's character was revealed in his relations to other men, and to what he called his duty. In a wonderful way he gained the affection and service of the native chiefs, such as his friends Sebituane and Sekeletu. The incident of the discovery of Livingstone by Henry M. Stanley is wonderful, not only as a feat of journalism, but for the impression that Livingstone made upon Stanley. "Oh, reader," Stanley wrote, "had you been at my side on this day in Ujiji, how eloquently could he tell the nature of this man's work!" And the greatness of his soul was never seen more clearly than when he declined all of Stanley's entreaties to return home, and set his face resolutely to go back to the bogs of the watershed.

Though Livingstone died, his influence still marched straight ahead. Stanley was fired with a resolution to complete his work, to clear up the secret of the great Congo River. Not only that, the work of missions was taken up with great earnestness and enthusiasm. Today, in Africa, thousands of hearts leap at the name of Jesus, thousands of children's voices sing his praise. And every son, every school, every Bible in the languages of Africa—all help to celebrate, in some true sense, the centenary of David Livingstone.—Wide World.

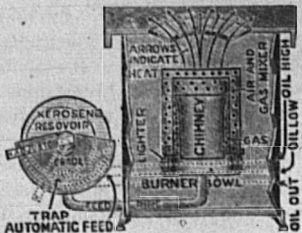
RECEIPTS.

Previously acknowledged	\$646 00
Mrs. John Osborne, Tullahoma, for Orphans' Home	1 10
"No Name," Mount Juliet, Japan	5 00
For Orphans' Home	1 00
For Jewish Girl	1 00
For Ministerial Education	1 00
For Ministerial Relief	1 00
For Mrs. Maynard	1 00
Mrs. John Bowman, Treas. Missionary Society, Caney Ford	1 50
Mrs. T. E. Moody, Athens, subscriptions to Missionary Journals	2 65
J. S. Farthing, Pine Grove Church, Baker's Gap, for Ministerial Relief	3 00

Total \$664 25

PORTABLE STOVE — COMBINED COOKING AND HEATING.

The Portable Stove will boil, bake, fry, roast—cook anything. Ideal for quick meals, washing, ironing, hot water, canning fruit, camping, summer or winter stove. Oil automatically turned into gas furnishes a steady, intense heat, passed into radiator and distributed throughout the room; or condensed under cooking vessels the heat is absorbed by articles being cooked. Heat under control. Not dangerous

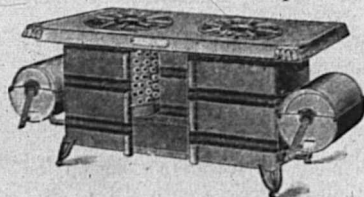


like gasoline. No valves, no wicks—nothing to clog, close up or get out of order. Heats rooms—slow fire or fast fire. No flues or chimneys. Light—pick it up; set it anywhere. Many thousands of the Portable Oil Gas Stoves sent to families in all parts of the world. Men and women enthusiastic over its comfort, convenience and economy.

WHAT USERS SAY: "It is so convenient and economical," Rev. P. V. Hawkins, Ohio. "It is clean, convenient, no trouble, burns steadily, perfect baking," Henry Schilling, Ill. "For baking it has no equal," V. E. Bostwick, O. "Bakes pies, cakes, bread; never saw nicer baking done," Mrs. O. Thompson, O. "Never cooked meals so quick and easy," James Newark, Mich. "Baked, cooked, washed, ironed—can do anything my range does," Mrs. M. E. King, Ky. "Cooked for a family of 6 for 5 days with 3 quarts of oil; they are great time and fuel savers," H. M. Irey, Ia. "Heated a room when the temperature was 10 degrees below zero with one radiator," Wm. Baering, Ind. "With the radiator it soon warms up our dining room," J. F. Lisson, Calif. "We are using it to heat our office," McPherson Co., R. I. "Only used a half a gallon of oil last week for cooking, baking, and ironing," E. N. Helwig, Ont.

Can you do without the Portable Oil Gas Stove? Save time, trouble, anxiety, annoyance, expense, drudgery, fuel bills. Get rid of kindling, coal, wood, dirt, ashes—all the nuisance. Always ready for use. Practical invention. Simple, durable. Lasts for years.

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AGENTS MAKE MONEY quick. Easy, sure. Show stove making gas—people stop, look, excited—want it—buy. B. L. Husted, Mich., "Was out one day, sold 11 stoves." W. E. Baird, S. C., "You have the best stove on market; sold 9 in 2 hours; I do not fear competition." (first ordered 1—200 since.) Chas. P. Schroeder, Conn., bought 40 stoves one order. Head & Frazer, Tex., write, "Sell like hot cakes; sold 50 stoves in our town." J. W. Hunter, Ala., secured 1—tested it—ordered 100 since. J. G. R. Gauthreaux, La., ordered 1; 155 since. So they go. These men make money. You have the same chance. You should make from \$10 to \$15 a day. Write for our selling plan. Do it today. Send no money.

THE WORLD MFG. CO.,
2051 World Bldg., Cincinnati, O.

The recent death of Rev. H. C. Rosamond at Eldorado, Ark., removes one of the Lord's most valiant servants to his heavenly reward. He has been a victim of severe rheumatism.

Mt. Ararat Church, near Darden, Tenn., of which Rev. G. C. Anderson of Lexington, Tenn., is pastor, will have its annual revival beginning the first Sunday in August.

MANY THOUSANDS SOLD.

One of the most popular books recently published is "Evils of Socialism," by W. F. Legmons, of Tyler, Texas. Every reader of this paper should read this book. Price, 25 cents per copy; five copies for \$1; postpaid. Address your orders to Firm Foundation Publishing Company, Austin, Tex.

Will you grant us the favor of space in your paper for the enclosed Texas letter regarding Bro. C. V. Hale, who worked as pastor in Tennessee for years and later came here. He has many relatives and friends in the Baptist ranks there who are constantly inquiring after his best interests, and he is wholly unable to even receive his mail, but we are not inclined to neglect his old friends. So you will help much to give us a place for enclosed letter.

A. FIENDELY.

Whitesboro, Tex.

In behalf of the many friends of our present pastor, Rev. C. V. Hale, formerly of Tennessee, I wish to state that Bro. Hale has been in our private home for nearly ten weeks, very low. He was taken ill in the inland town (Gordonville) near my home, and we had him brought to our home, where he remained until Jan. 26, when the doctor had him moved to his home in Sadler, Tex. During his stay with us there were constantly coming from different States letters of inquiry and sympathy. We could not reply to everyone personally, and for fear someone would be neglected, we take advantage of this means of answering all. Bro. Hale has been in our State and community for nearly four years now, and notwithstanding he has been a constant sufferer, he has done some of the ablest preaching and most efficient work ever done here. Our greatest regret is that he has been compelled to quit all work of every kind and submit to the fate of a sufferer, but we ask all friends who may chance to read this to join with his many friends here in prayer for his recovery. We feel that Texas needs more such men. We ask in his behalf that all friends accept this note as personal reply to their kind letters of sympathy. We learn by phone this morning that his condition is thought to be some better.

A BROTHER.

SEED TESTING.

There is an old saying that this would be a happy world if the promise of the seed catalogs would only come true. Which is only another way of saying that most seed houses pay more attention to pictures than to seed testing. There is one seed house of which this cannot be said. The catalog of the Griswold Seed Company, 395 S. 10th St., Lincoln, Neb., is written from a modest, square point of view. Its descriptions have the ring of truth. We have been so struck with its straightforwardness that we think every one of our readers should send for the book and look it over.

All through the business world certain houses stand out in our minds because of the fine flavor of stability that marks everything they do, the goods they sell and the printed matter they put out.

It strikes us that the Griswold Seed Company, with this catalog of theirs, have put themselves in this class, and we believe anyone will think so who writes for one of their books.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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

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to the woman who sends us the best name for our new Southern Magazine for women.

Conditions:

Fifty cents for year's subscription must accompany your suggestion for a name. For further particulars and interesting agent's proposition, write WOMAN'S PUBLISHING CO., Nashville, Tenn.

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Brown Ayres, President.

LIFE GUARDS.

The Life Guards are two regiments of cavalry forming part of the British household troops. They are gallant soldiers, and every loyal British heart is proud of them. Not only the King's household, but yours, ours, everybody's should have its life guards. The need of them is especially great when the greatest foes of life, disease, find allies in the very elements as colds, influenza, catarrh, the grip, and pneumonia do in the stormy month of March. The best way that we know of to guard against these diseases is to strengthen the system with Hood's Sarsaparilla—the greatest of all life guards. It removes the conditions in which these diseases make their most successful attack, gives vigor and tone to all the vital organs and functions, and imparts a genial warmth to the blood. Remember the weaker the system the greater the exposure to disease. Hood's Sarsaparilla makes the system strong.

AN ARTICLE OF VALUE FREE.

Readers of this paper who are troubled with burns, bruises, boils, carbuncles, old sores, ulcers, felons, poisonous bites or from skin diseases of any nature, will welcome the following news. Dr. W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn., manufacturers of the celebrated Gray's Ointment, will be pleased to send a free sample of this preparation to anyone who will write, in order that those suffering may test personally and without cost the great value of the ointment in relieving such troubles. Mr. G. S. Byrd of Williamsburg, Ky., says this of Gray's Ointment—"My wife suffered for more than three years with chronic sores on her lower limbs. She tried a number of doctors without benefit. One advised scraping the bone as the only cure. We purchased and used one box of Gray's Ointment and the one box cured the sores entirely." This is strong evidence, but more convincing proof is an actual trial, so send for free sample. Regular size 25c at druggists or by mail from the above company.

OWN A BUSINESS—WE WILL HELP YOU.



"I made \$88.16 first three days," writes Mr. Reed of Ohio. Mr. Woodward earns \$170 a month. Mr. M. L. Smith turned out \$301 in 2 weeks. Rev. Crawford made \$7 first day. See what others have done.

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Nickel and metal plating. Prof. Gray's new electro machine plates on watches, jewelry, tableware and metal goods. Prof. Gray's New Royal Immersion Process latest method. Goods come out instantly with fine brilliant, beautiful thick plate, guaranteed 3 to 10 years. No polishing or grinding. Every family, hotel and restaurant want goods plated.

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To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers free. You can cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 24, South Bend, Ind.

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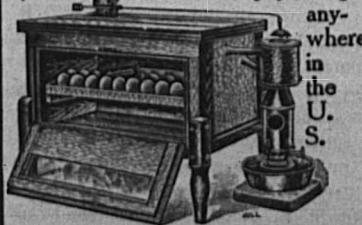
To introduce the beautiful "La France" silk hose for ladies and gents we offer 3 pairs 50c quality for only \$1, postpaid in U. S. Pure silk from calf to toe, with durable, elastic top, heel and toe for long wear. Sizes 8 to 10 1-2; in white, tan or black, assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.



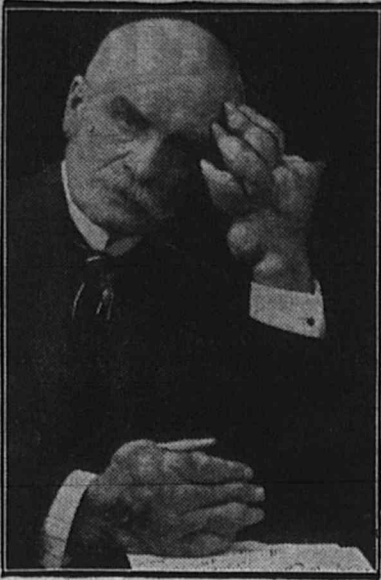
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Are you interested in Socialism? Have you read both sides? Have you read the new book, "Evils of Socialism?" If this book has not yet fallen into your hands, do not lay this paper down until you have made out your order. This new and popular book by W. F. Lemmons, of Tyler, Texas, is having an almost unprecedented sale. Many thousands of copies have already been sold; we are looking for your order next. Price, 25 cents per copy; five copies for \$1. Address your order to Firm Foundation Publishing Company, Austin, Texas.

BIG DEAL ON STERLING HOSE.

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

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

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

ONE STROKE GETS THE WATER.

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

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

Virginia Intermont College, Bristol, Va., of which Prof. J. T. Henderson is President, has secured Dr. W. F. Powell of Roanoke, Va., to preach the commencement sermon.

FIFTH SUNDAY MEETING PROGRAM.

TENNESSEE ASSOCIATION.

Friday Night.

Sermon, Rev. C. P. Jones.

Saturday Morning.

9 to 9:30. Devotional exercises, J. R. Dykes.

9:30 to 10. "Mission in the Sunday School," Moderator Walker.

10 to 10:30. "B. Y. P. U. and Missions," Eld. Ford.

10:30 to 11. "Money and Missions," Rev. W. B. Rutledge.

11 to 11:30. "The Baptist Task," W. J. Bolin.

11:30 to 12. "The Baptist Program," J. L. Dance.

Dinner.

1 to 1:30. Devotional exercises.

1:30 to 2. "Baptists and Education," Rev. W. W. Bailey.

2 to 2:30. Sermon, Rev. M. C. Atchley.

JONES—On Dec. 12, 1912, the Death Angel visited the home of Bro. and Sister John Jones, and took from earth to glory Lucile, their oldest child, at the age of 11 years, 1 month and 11 days.

Lucile was sick ten days. While her little body was being tossed about by the uncontrollable nerves, she would look up with a sweet smile into the face of anyone that spoke to her. She bore her affliction patiently, without murmuring or complaining.

Lucile was looking forward to a happy Christmas, and had already purchased presents for a number of her friends, but God saw fit to let her spend the Christmas days in glory, where there is no more pain, sorrow or death.

A father and mother have lost a sweet, precious, obedient little daughter. A little sister and a baby brother have lost an affectionate and loving sister; a grandmother an unusually devoted grandchild.

Let us remember the words of our Savior, "Let not your hearts be troubled; I go to prepare a place for you." No doubt the place is better prepared by Lucile's being there, waiting for us. Sure it will be more like home—so many dear ones to welcome us.

Services were held at Powell Chapel Church by Pastor Robinson in the presence of a large assembly of relatives and friends. The floral offerings were beautiful. She was laid to rest in the family burying ground.

Let us bow in humble submission to God's will and say with Job, "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

To us for a while she only was lent, That we His generous love might know;

Then a band of angels to bring her He sent,

For a star to light the way we should go.

The presence of the angels God did not reveal,

While they hovered o'er the bed where she lay,

Yet they gently caressed our darling Lucile

And bore her pure spirit on their wings away.

UNCLE BOB.

THIS WILL INTEREST MANY.

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

BAPTIST MEMORIAL HOSPITAL, Memphis, Tenn.

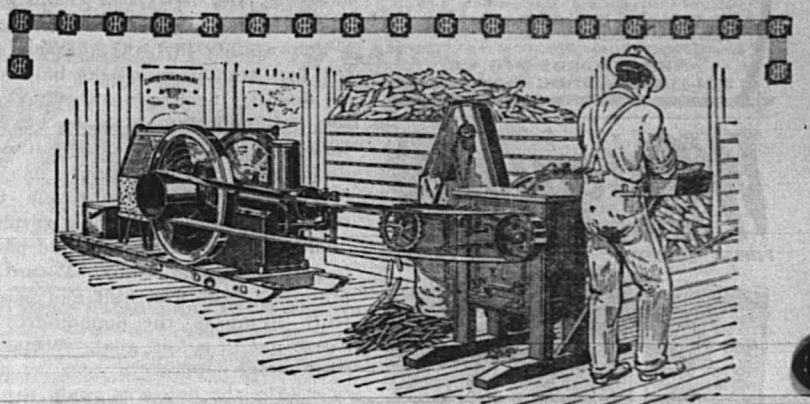
Fireproof, sanitary, splendidly ventilated; a modern hospital with modern methods; for comfort, service and security, unexcelled. It offers its services to the sick and suffering, regardless of religion or creed. Rates reasonable for wards or private rooms. Open to all reputable physicians.

For any information, write

Baptist Memorial Hospital, Memphis, Tenn.

THOMAS S. POTTS,

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Buy an Engine with Reserve Power

FARM power needs are seldom the same for any two days together. You never can tell when extra work is going to come up, or extra power will be needed. For this reason it is best to buy an engine a little larger than you ordinarily need. The engine with ten to twenty per cent of reserve power will often save enough to pay for itself just by its capacity for carrying you through emergencies.

I H C Oil and Gas Engines

are large for their rated capacity. They are designed to run at the lowest possible speed to develop their power because that increases the durability of the engine. A speed changing mechanism enables you to vary the speed at will. Any I H C engine will develop from ten to twenty per cent more than its rated horse power. You can use it to run your feed grinder, pump, grindstone, repair shop tools, cream separator or any farm machine to which power can be applied.

I H C engines are made in all approved styles, vertical, horizontal, stationary, portable, skidded, air cooled and water cooled, and in 1 to 50-horse power sizes. They operate on gas, gasoline, kerosene, naphtha, distillate or alcohol. I H C tractors are built in sizes from 12 to 60-horse power. See the I H C local dealer. Get an engine catalogue from him, or, address



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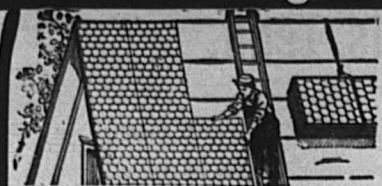
If you intend traveling to any point
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THROUGH SLEEPER

Lv. 8:00 p. m., Memphis for New York.
Lv. 9:30 p. m., Nashville for New York.
Lv. 5:30 a. m., Chattanooga for Wash-
ington.
D. C. BOYKIN, Passenger Agent, Knox-
ville, Tenn.
WARREN L. ROHR, Western Gen'l
Agent Pass. Dept., Chattanooga, Tenn.
W. C. SAUNDERS, Asst. Gen'l Pass.
Agent.
Lv. 8:00 p. m., Memphis for Washington.
W. B. BEVILL, Gen'l Pass. Agent, Roan-
oke, Va.

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The demand for Edwards "Reo" Steel Shingles has become so big that we now sell them from factory to user for less—actually 1.25¢—than common wood shingles. And we pay all freight! LOOK INTO THIS MONEY-SAVING PROPOSITION BEFORE ROOFING YOUR BUILDING. SEND POSTAL TODAY AND GET FACTORY PRICES.

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You don't have to nail these steel shingles, like wood shingles, ONE AT A TIME. Put on as fast as 100 at once for they come in big sheets ready to nail on sheathing or old roof. It's ten times easier than putting on wood shingles. No extra materials to buy, no painting to do, no tools to borrow. Your hired men can do the job with a hammer.

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Please don't judge Edwards Steel Shingles by common galvanized iron roofs—the kind that rust. We have invented a method that makes them rust proof. We've tested a foot hold, as 10,000 delighted owners of Edwards Shingles have found out. It's the famous Edwards Tightcote Process applied to genuine Open Hearth Steel.

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

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"BABY ELITE" combination for gentlemen who take pride in having their shoes look A. 1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" size, 25 cents. If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

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The Oldest and Largest Manufacturers of Shoe Polishes in the World.

PRECIOUS JEWELS OF SACRED SONG

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THE BOOK THAT LASTS.

If you have been trying to decide what song book to get, this will settle the question. You are safe in buying it with your eyes shut, but we invite the fullest investigation. Free circular upon application. Cloth or Manila binding. Round or shaped notes. Price, \$25.00 or \$14.00 per 100; \$3.60 or \$2.00 per dozen. Express extra.

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TENNESSEE COLLEGE NOTES.

It isn't the thing you do, dear,
It's the thing you leave undone
That gives you a bit of a headache
At the rising of the sun.

It's the English theme, unwritten,
The pages of German unread
That sends you to the infirmary
With an awful pain in your head.

Apropos: The Infirmary rules are getting stricter every moment—and the headaches scarcer.

"When Greek meets Greek," the proverb says,

"Then comes the tug-of-war;
And here's a case of Greek and Greek
That's going to cause a jar."

This little doggerel accompanied the picture of a very athletic-looking basketball girl, announcing that the Freshman team would play the Sophomore team Tuesday afternoon, Feb. 11. The game was called at 3:30, with President Burnett refereeing. Amid much shouting and cheering, the two rival teams took their places, waiting for the signal which would start the playing. At the first tossing up of the ball, Mattie Bostick, the Freshman center, sent the ball spinning down to her left forward, Fay Poole, caught it on a high jump, but her guard was immediately on her, and from that time on the game became a series of "held balls," with a few good passes to relieve the monotony. Before ten minutes of the first half had passed, Ruth Bumpass, the Sophomore forward, put in a foul goal. While the Sophomore supporters were yet astir over this, the ball was again thrown up in the center. This time it was sent flying into the hands of Alma Lackey, the Freshman guard. For several seconds it passed back and forth between this guard and the center, till it sailed through the Freshman goal, pitched by the careful hands of Alma Lackey.

During the remainder of this half and the entire second half, not a goal was thrown for either side. At the cry of "only three minutes more" from a bystander, both sides went to work with renewed determination; the Sophomores to pass the ball down to their forwards, and the Freshmen to keep it near their goal. Again and again the ball went up between Kindred Prescott, the Freshman forward, and her guard, and each time the former caught the ball and fumbled it for an almost incredible length of time. Only once did it leave her hands and go flying down toward Frank Hoskins, the little Sophomore forward; but Mary Lee Austin actually raced and beat the ball, sending it flying back upfield. At last the referee blew the whistle for "game up," and the Freshmen marched off with a hard-earned victory, 2 to 1.

Directly after the game, the Juniors showed their appreciation of the good work done by their sister class by treating the team to a delightful three-course lunch at Cohen's, the Skalowski's of Murfreesboro. And at 7:30 that night, Mr. and Mrs. J. Henry Burnett, honorary members of the victorious class, served a most refreshing ice course to the two opposing classes.

Now comes a contributor to the fashion notes. It's a fad, and ought to be encouraged. Here's the latest poster in the girls' hall: "Miss Emma Parsons of Somerville, Mass., has made and patented an invention

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which is designed to reduce the cost of living and break the hosiery trust. She has designed a stocking with two feet, so that double service can be got out of it. The leg of the stocking has a foot at each end, and after one foot is worn out, the stocking can be reversed, and by sewing up the opening, a new foot will be formed." Hurrah for Emma!

One of the most noteworthy affairs of the season was the dinner given by the Juniors in honor of the Seniors, the evening of the 14th of February. The room was decorated in red carnations and mignonette, and little red hearts served as place-cards, in accord with the day. A delicious six-course dinner was served, and the toasts proposed by the guests were unique and original.

This is an annual event, which was begun by the Junior Class of last year. There are only two Seniors this year, Miss Selph of Kentucky and Miss Sutton of Tennessee. These young ladies were the honor guests of the occasion. Plates were laid for twenty-four. This number included the Senior Class and their escorts, the Junior Class and their escorts, and the two honorary members of each class, who are President Burnett and the lady principal, Miss Hall, of the Seniors; Dean Everett and Miss Gooch, of the Juniors.

"The play—the play's the thing!" So thought we all as we trooped down the side stairway last Saturday night to see "The Oxford Affair," a play which displayed the histrionic ability of our schoolmates. And we were not disappointed in our expectations, for the play in question was a great success. Each character played her part to perfection, from Ellen, the little Irish maid, to Mrs. Zachariah Barnstable, whose "late demented" husband had left a great amount of wealth, and who "patronized balls," and threatened to "dock the salary" of her maid at every turn. The music to one of the songs in the play, "That Widow," was written by Miss Frances Kittrell, a student of Tennessee College.

The last meeting of the Y. W. C. A. was led by Miss Naomi Duncan, and was a most interesting meeting. After the devotional exercises, refreshments were served.

On last Saturday at the chapel hour there was quite a demonstration on the part of the students to arouse interest in regard to the Annual. Two original songs were sung by the Glee Club. A number of drawings were exhibited by the Art Class. A large number of subscriptions were taken for the Annual. The following original song was sung to the tune of "Beautiful Lady":

To you, beautiful Dryad,
We breathe our song
On the Zephyrlike breezes it floats along.
At thy mystical wonder we humbly bow
As we come to greet thee now.

Oh, thou fair Nymph of wisdom
We gladly say,
Through the ages we'll serve thee
Both night and day.

To you, queen of our song,
Our hearts always belong;
Oh, thou beautiful Dryad,
Thy name prolong.

President Burnett and Dean Everett spent Monday in Nashville.

Mrs. J. C. Beasley entertained on Monday evening a number of college students who are friends of her sister, Miss Lillian, who is in school.

I have observed what takes place when a girl knows the answer to a question, but, somehow, cannot answer. I noticed a few little things the other day when pretty little Mabel R. hesitated for some length of time.

The trouble started in the contractile zone over the glabella. This neuro-muscular cushion was violently excited by a sudden impulse from the infundibulum passing through the medulla-oblongata, and from thence to the cerebellum. Little swollen strips of spastic muscle could be seen stretching ray-like therefrom into the surrounding surface, and ultimately disappearing several millimeters from the center. The most conspicuous and important ridges, both octogenetically and phyloconcentrifugally considered were those that straddled the nasopharyngeal region like an inverted V.

We read of women grown famous,
A credit to nation or state,
But the girl worth while
Is the one who will smile
When she walks in to breakfast late!

PROGRAM.

Program of the fifth Sunday meeting to be held with the new Union Church, near Teague, Tenn., beginning Friday night before the fifth Sunday in March, 1913:

7:30. Introductory sermon, A. S. Wells.

Saturday Morning.

10:00. Devotional exercises and organization, led by T. R. Hammons.

10:30. "Why Should All Church Members Enlist in the Work of the Church?" J. N. Mays, S. P. Poag.

11:00. Sermon, subject: "Five Phases of Kingdom," U. A. West.

Dinner.
1:30. "A Church Working Its Field," J. D. Campbell, I. N. Penick.
2:30. "What Part Does Mission Work Play in Church Life?" J. D. Harris, A. S. Wells.

Sunday Morning.

10:00. "Sunday School Work," W. D. Hudgins, Estill Springs, Tenn.

11:00. Dedicatory sermon, I. N. Penick.

Dinner.
1:30. "The Organized Work of Southern Baptist"—(a) "Associational Missions," A. Lambert; (b) "State Missions," S. P. Poag; (c) "Home Missions," I. N. Penick; (d) "Foreign Missions," A. S. Wells.

T. R. HAMMONS, Pastor.

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ships with plants and flowers, to know
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JUDSON ASSOCIATION.

Fifth Sunday meeting of the Jud-
son Association to be held with the
Dickson Baptist Church Saturday
and Sunday, March 29 and 30, 1913.
The following program will be car-
ried out:

Saturday Morning.

10. Opening sermon, Rev. A. A.
Lott.

11. "Judson Association and Sun-
day School Work." "What Has
Been Done," Rev. S. Adams; "What
Can Be Done," Rev. C. N. Hester.

Saturday Evening.

2 to 3. "Judson Association and
State Missions." "What Has Been
Done," Rev. H. A. Spencer; "What
Can Be Done," Rev. R. Choate.

3 to 4. "Judson Association and
the Orphanage." "What Has Been
Done," Rev. J. W. Sullivan; "What
Can Be Done," Rev. M. B. Cathey.

7:30 to 9:00 (at night). Lecture,
"The Land of the Lord," by E. E.
Folk, D. D.

Sunday Morning.

Sunday School at 9:45, and ser-
mon at 11 o'clock.

2:30 to 3:30. "Judson Associa-
tion and Home Missions." "What
Has Been Done," Rev. Runson;
"What Can Be Done," Rev. B. F.
Highway.

3:30 to 4:30. "Judson Associa-
tion and Foreign Missions." "What
Has Been Done," R. B. Beasley;
"What Can Be Done," Rev. E. H.
Greenwell.

7:30 to 9 (at night). Lecture,
"The Holy City," by E. E. Folk, D. D.

ANOTHER NEW ORGANIZATION.

I notice that the Big Emory As-
sociation has given birth to a new
society, "The Young People's Fed-
eration." Another incubus, yea, an-
other superfluous appendage for
Zion to carry. But "every plant
which my Father hath not planted
shall be rooted up" (Christ).
Brethren, excuse me for appearing
in the paper as a croaker, but allow
me to say (as before) that I regard
the most of modern organizations as
ecclesiastical parasites, rather than
auxiliaries to the church. They do
more to impede than to impel—
more harm than good. Fearful
warnings in the Bible, both in re-
ference to addition and subtraction.
(Rev. 22:18).

The church resembles to me a
stock of corn studded with "suck-
ers" drawing the sap from the moth-
er plant. Let us not install too much
machinery in our church work.
Study only necessity and simplicity.
Let us discriminate, eliminate and
illuminate, rather than darken, and
deadend, and destroy the power and
influence of the Kingdom of Christ.
Columbia, Tenn. W. T. USSERY.

Rev. J. J. Hurt of Durham, N. C.,
is assisting Rev. H. M. Fugate in a
meeting at Park Place Church, Nor-
folk, Va., which has already resulted
in twenty professions.

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AMONG THE BRETHREN

By Rev. Fleetwood Ball

Rev. A. A. Jones of Martin, Tenn., has been pastor at Westport, Tenn., only four months, yet there have been twelve additions to the church and a contribution to missions was lately taken amounting to an increase over former gifts.

Rev. A. F. Patterson of Martin, Tenn., recently delighted the saints at Parsons and Decaturville, Tenn., with strong spiritual discourses. These churches are pastorless.

The First Church, Charleston, Mo., telegraphed to a church in Wisconsin that Dr. W. P. Pearce, their pastor, could not be given up. In token of esteem, the officers and members of the Charleston Church presented Dr. Pearce with a diamond stickpin. Dr. I. N. Penick of Martin made the presentation speech.

Evangelist A. R. Sittou is conducting a gracious revival at Festus, Mo., which, at last account, had resulted in 45 additions to the church.

Rev. T. M. Boyd, teacher in the public school at Wildersville, Tenn., will act as supply pastor for the church there until a permanent pastor can be located. He will preach at 2 p. m., each second Sunday.

Rev. W. J. Couch of East St. Louis, Ill., so long connected with the Central Baptist, is now a district missionary of an Associational board with headquarters at Owensboro, Ky. Bro. Couch is well known in Tennessee.

The revival at Carthage, Mo., in which Evangelist T. N. Compton of Owensboro, Ky., assisted Rev. Jao. T. W. Givens, resulted in 115 additions.

Rev. J. A. Taylor of Fulton, Mo., formerly pastor at Shelbyville, Tenn., was lately called to Calvary Church, Richmond, Va., but declined to leave his present pastorate.

The Woman's Missionary Union of West Tennessee will hold a convention at Lexington, Tenn., beginning Monday night, April 21. Dr. T. B. Ray of Richmond being the speaker. Mrs. J. A. Carmack of McKenzie is President of the Convention.

Rev. Stephen Crockett, who was for fifteen years a pastor in Florida, has entered upon the duties of pastor of the East End Church, Borough of Brooklyn, N. Y.

Rev. C. Almon Upchurch of Raleigh, N. C., formerly pastor at Tullahoma, Tenn., has been appointed new Enrollment and Co-operative Field Worker of the Home Mission Board in North Carolina.

Rev. W. E. Thayer has closed his work as pastor of the First Church, Laurens, S. C., and taken up duties with the First Church, Chester, S. C. Rev. M. L. Lawson becomes pastor at Laurens.

Rev. S. W. Cole has resigned the care of the church at Barboursville, Va., to accept the pastorate at Charlestown, West Va. He had been pastor at Barboursville for nearly thirteen years.

As a result of the revival at Park Place Church, Norfolk, Va., in which Rev. H. M. Fugate was assisted by Rev. John Jeter Hurt of Durham, N. C., there were 30 professions and 11 accessions by baptism. Those people are glad they got Hurt.

WAKEFIELD'S FROST PROOF CABBAGE PLANTS.

Nancy Hall and Better Sweet Potato Plants are best for the section in which this paper circulates. Price list free.—WAKEFIELD FARMS, Charlotte, N. C.

Dr. R. C. Buckner of Waco, Tex., accompanied by his wife and their daughter, Mrs. Westerfield, will sail March 20 for China to visit their son, Rev. H. F. Buckner, and grandson, Dr. R. E. Beddoe.

Since the church at Lexington, Tenn., has passed from half time to full time preaching, the congregations have shown marked increase and the work of the church has been greatly quickened. The Sunday School has also grown substantially.

Rev. F. W. Eberhardt of Frankfort, Ky., is assisting Rev. W. W. Landrum in a revival at Broadway Church, Louisville, Ky.

Rev. S. J. Cannon of Third Avenue Church, Louisville, Ky., was blessed of God in a revival with Rev. Roy Chandler at Shubuta, Miss. There were 15 additions, one being the pastor's wife, who came from another denomination.

Beech River Association will hold a Fifth Sunday meeting at Rock Hill Church, near Warren's Bluff, beginning Friday night, March 28. Rev. J. B. Eads of Darden preaches the introductory sermon.

Dr. R. G. Seymour is succeeded as Bible Secretary of the American Baptist Publication Society of Philadelphia by Rev. Guy C. Lamson, aged 38; a graduate of Rochester Seminary.

Evangelist T. N. Compton of Owensboro, Ky., was greatly blessed of God some weeks ago in a revival with Rev. R. E. Reed at Bartow, Fla., resulting in 24 additions, 17 by baptism, 7 by letter.

Rev. E. T. Smith has resigned as pastor at Prattville, Ala., and it is not known where he will locate.

Dr. R. G. Bowers, President of Ouachita College, Arkadelphia, Ark., has accepted the care of the First Church, Little Rock, Ark., and takes charge in June.

Evangelist T. T. Martin of Blue Mountain, Miss., is holding a meeting with Rev. F. F. Gibson and the First Church, Fort Smith, Ark. This will be the first protracted meeting in that church for more than ten years.

Dr. E. E. Dudley of the First Church, Jonesboro, Ark., is to assist Rev. W. S. Young in a meeting at Harrisburg, Ark., beginning next Sunday.

Rev. J. T. Dameron of Atlanta, Ga., accepts a call to the Second Church, Griffin, Ga., and is on the field.

Rev. G. W. Garner has declined the call of the South Broad Street Church, Rome, Ga., and becomes missionary of the Rehoboth Association.

FIFTH SUNDAY MEETING.

Program for Fifth Sunday meeting of the Chilhowee Association at Stock Creek Church, March 28-30:

Friday Night.

Sermon by C. P. Jones.

Saturday Morning.

9:00-9:30. Devotional, J. R. Dykes.

10:00. "Missions in the Sunday School," W. S. Walker.

10:00-10:30. "B. Y. P. U. and Missions," Ed Ford.

10:30-11:00. "Money and Missions," Rev. W. B. Rutledge.

11:00-11:30. "The Baptist Task," W. J. Bolin.

11:30-12:00. "The Baptist Program," J. L. Dance.

Dinner.

1:00-1:30. Devotional.

1:30-2:00. Report on Education, W. W. Bailey.

2:00-2:30. Sermon, M. C. Atchley.

DR. J. C. MASSEE.

Whereas, our honored and beloved pastor, the Rev. J. C. Massee, D. D., believing it to be the will of God, has resigned the pastorate of our church in order to accept the call to another field of labor; and whereas we desire to see him used of God in the largest possible way in the promotion of His Kingdom. Therefore, be it resolved:

First, That it is with great regret and profound sorrow that we accept his resignation and thereby allow the tie that has bound us together as pastor and people to be severed;

Second, That we have found in Dr. Massee a preacher and teacher of the Word of God of unusual ability, a leader, conscientious, capable and courageous, a pastor sincere sympathetic and faithful, a friend true and loyal; a man of God with a great vision; brilliant mind, of broad scholarship, deeply pious and spiritual.

Third, That his ministry of four and one-half years as pastor of the First Baptist Church has been marked by progress and successful achievements.

Fourth, That we regard the going away of Dr. Massee and his lovely family a distinct loss, not only to our church, but also to those outside our own membership, indeed, to our entire city.

Fifth, That Dr. and Mrs. Massee and children shall carry with them the love and esteem, the prayers and best wishes of the church and community. We commend them tenderly and lovingly to the First Church of Dayton, O., that is to be blessed by their ministry.

Resolved further, That a copy of these resolutions be recorded in the minutes of our church. That copies be furnished the Baptist papers of Tennessee and Ohio, and a copy sent to the church at Dayton.

Fraternal submitted,

E. B. WISE,

H. D. HUFFAKER,

R. H. HUNT,

GEO. W. CHAMLEE,

NEWELL SANDERS,

E. E. GEORGE,

Committee.

AMERICAN SOCIAL AND RELIGIOUS CONDITIONS.

By Charles Stelzle.

This is a neat volume of 240 pages published by Fleming H. Revell Co., New York. Price, \$1.00 net.

The work is what it pretends to be, a live discussion of the social and religious conditions as they now exist in America. It is more than this, however, for the author undertakes to point out the road to the betterment of conditions. The book contains a discussion of the following subjects:

1. The problem of the city.
2. The country life problems.
3. Economic aspects of the liquor question.
4. Women and children industry.
5. The immigrant.
6. The Negro.
7. The Indian.
8. The Spanish-American.
9. The new frontier.
10. Social movements arising out of social conditions.
11. The church as a social agency.
12. The church as a religious force.
13. The church and modern efficiency.
14. The church in a united program of advance.

In addition to these chapters there are a number of charts and tables.

The author is connected with the Board of Home Missions of the

Northern Presbyterian Church. He writes from the standpoint of a pedobaptist, and much of what he says would not suit Baptist folks. But, taken as a whole, the book is well written and is a valuable contribution to the literature on a live subject.

Whether we want to or not, we are compelled, as Christians, to face the problems here discussed. Every pastor in the nation can well afford to purchase this book and study it. Indeed, no pastor can well afford to be without it. While few men will find it possible to adopt all the suggestions made, it will be worth something to know what other men are trying to do to solve the problems that our complex life is forcing upon us as Christians.

A few samples of what the author says on some of the problems may with profit be given.

In discussing the congestion of the poor in the city, the author says: "What, then, is the remedy? Certainly not in the wholesale transfer of the cities' poor to farm colonies. Many will undoubtedly find their way to the country and there discover life and joy in the open air. But the vast majority will remain in the city. And since they are to remain, they must be dealt with as citizens of our municipalities. If their lives are unreal, they must be trained to learn the true values. If they are living under conditions which debase and degrade, morally and physically, these conditions must be removed, so that even life in a tenement may be made sweet and wholesome."

Although our author does not tell us how this is to be done, he at least points out what we must do.

Speaking further on the city problem, the author says: "The church is in peril in the city, mostly because the great middle class, of which the church is principally composed, has no hearty interest in the conditions which have developed in the city in recent years. The church is slowly but surely losing ground in the city. If the city is to dominate the nation—and it will—and if the church continues to lose in the city, it does not require a prophet to foretell the inevitable result."

Much more of similar nature might be quoted, but this is enough to indicate the trend of the discussion. In the last clause of his introduction the author gives the key to his reason for writing the book.

Here he says: "At such a time as this the church must come to the defense of the home. It must patiently construct the principles upon which the home must firmly stand. It must bravely attack the evils which threaten to destroy it. For, aside from other considerations, the future of the church depends upon the permanency of the home."

J. W. GILLON,
Cor. Secy. Baptist State Mission⁶
Board of Tennessee.

God has again poured out his blessing upon Sugar Grove Church. Bro. L. C. Wilson of Butler, Tenn., and Bro. Wellington Swift of Beaver Dam, N. C., did most of the preaching. This scribe was there the last week of the meeting and did what he could to help. A number professed that did not join. Thirty-one joined by experience and four restored. Twenty-six were baptized. The church was greatly revived. This closed a great and glorious meeting, and we are praising God from whom all blessings flow.

W. H. HICKS,
Doeville, Tenn., Feb. 28, 1913.