

BAPTIST AND REFLECTOR

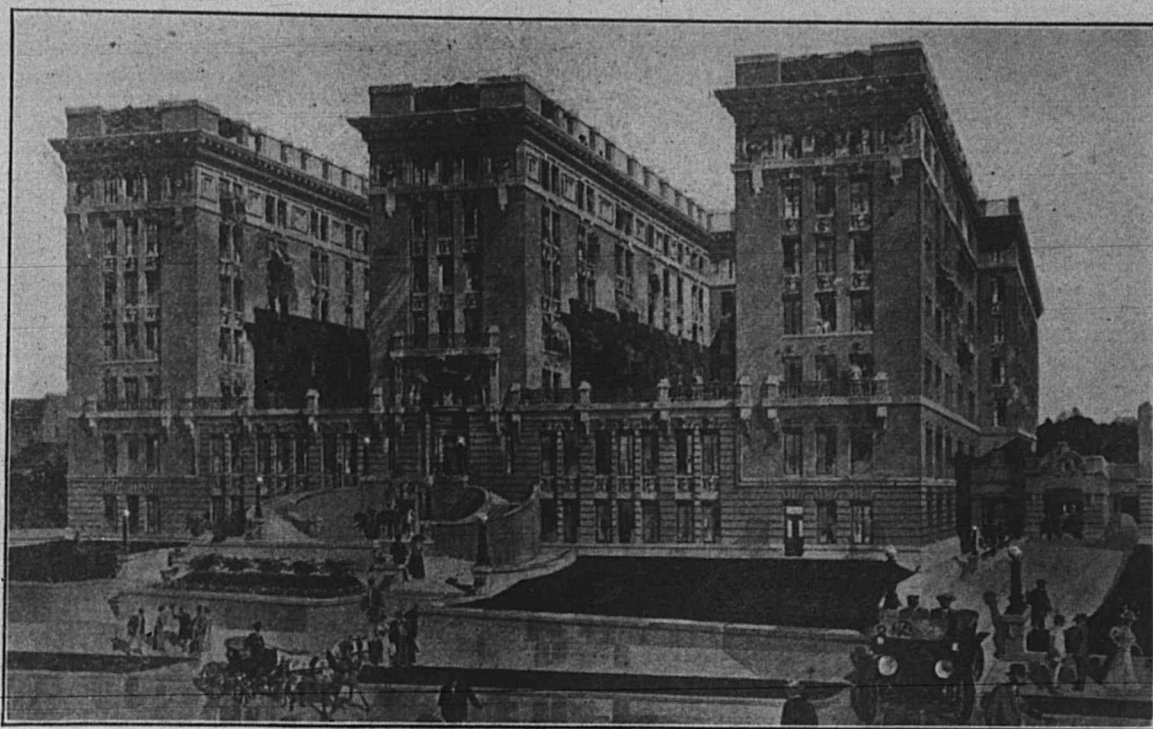
SPEAKING THE TRUTH IN LOVE

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

Old Series Vol. 77)

NASHVILLE, TENN., OCTOBER 30, 1913

(New Series Vol. 25, No. 11)



BAPTIST MEMORIAL HOSPITAL. AS IT WILL APPEAR WHEN COMPLETED.

Baptist Memorial Hospital

ALTOGETHER FOR GREAT GIFTS AND A RECORD BREAKING CHRISTMAS GIFT.

"Go and show John again these things which ye do hear and see: The blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11:4-5.

"And into whatsoever city ye enter—heal the sick that are therein, and say unto them: The kingdom of God is come nigh unto you." Luke 10:8,9.

"And the king shall answer and say unto them: Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Matt. 25:40.

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Can we not implicitly trust these noble men of God for the best possible management of this great institution?

This plant is owned by the Baptists of Mississippi, Tennessee and Arkansas, and controlled by a joint board of Trustees elected by their respective Conventions.

This picture shows the building after completed, but as yet only the central part has been constructed. The massive approach, spacious reception room, beautiful parlor, offices, elevator, dining room, kitchen, operating rooms, heating plant and other requisites have been provided with respect to the whole building, making the cost of this central portion about \$235,000, which is far more than the remainder of the building will cost in proportion to room for patients.

The present building is seven stories high, reinforced concrete frame, brick walls, stone finish, tile floors and is therefore fire proof and sanitary. About 150 beds and other needed furniture have been installed, and are the latest and best approved for hospital service.

Three operating rooms have been provided and equipped, which are unsurpassed in every detail. Charges for this service are from \$3.00 to \$10.00, according to the nature of the case, but these charges do not cover in full the cost to the hospital.

Beds in the wards, including board, general nursing, and the attendance of a staff physician who is always an expert in his department, can be had for

\$10.00 per week. Separate rooms are \$15.00, \$17.50 and \$21.00 and \$25.00 per week and some including private bath, even higher. This service also includes board and general care of nurses, but does not provide for physician or surgeon who is always chosen by the patient and over whose fees the hospital has no jurisdiction. It is not always possible to secure, on demand, the cheaper rooms as the number is necessarily limited. When a special nurse is required that service will cost \$15.00 per week for junior; \$21.00 for senior and \$25.00 for graduate.

OUR FIRST YEAR'S WORK.

Our Superintendent, Dr. Potts, has already made a brief statement of our first year's work in these columns, but it is deemed advisable to repeat, in part, the statement.

From July 23, 1912, to August 1, 1913, a few days over a year, 2,228 patients were entered: 855 from Mississippi; 982 from Tennessee; 221 from Arkansas; 170 from other States.

In religious faith they were: 703 Baptists; 204 Presbyterians; 453 Methodists; 56 Roman Catholics; 156 Jewish; 77 Christian; 166 Episcopalians; 156 other denominations; 260 no religious preference.

When it is remembered that we began operation under manifold difficulties, that the plant has practically paid expenses, adding considerably to equipment and furnishings and done \$12,478.22 worth of free work the first year; it makes a showing almost remarkable in the field of hospital operations. Forty-two patients were treated absolutely free, or part free, according to the necessities of each case.

PROPERTY VALUES.

The building and its equipment as it now stands has cost us something like \$240,000.00. The value of our lot is estimated at \$50,000.00, making the present value of our plant about \$290,000.00. In order to complete and equip the plant and satisfy all outstanding

obligations we were forced to bond the institution for \$100,000.00, and this indebtedness must be cared for by the friends of the hospital, or it will seriously cripple its influence for years to come.

OUR SCHOOL OF NURSING.

It is the plan of the board of Trustees to make this school one of the most efficient in the country and in years to come it will also be one of our most valuable assets. We hope to train young women here for service on our mission fields abroad and also to supply the demand for scientific nursing all over our territory. We have now in our employment eight graduate, and about 40 pupil nurses, who are taking the three years' course.

OUR PRESENT NEEDS:

Among the pressing need we may mention a home for our nurses, a laundry, light and power plant. These three things would cost us some forty or fifty thousand dollars, but by increasing our room for sick people by one full floor now occupied by our nurses, and decreasing our current expenses, would be worth \$500 per month to the institution. Is that not worth immediate consideration? The picture of the nurses' home given, is not an agreed plan—indeed, the management has not as yet taken up that matter at all, but if it could be made possible by the many and large gifts from our people would receive the earliest possible consideration.

SOME FIELD NOTES.

"A great work long neglected by the Baptists." Dr. G. C. Savage, Nashville, Tennessee.

"Jesus spent a large part of his earthly life in administering to the sick." Rev. Jno. M. Anderson, Home Mission Board.

"I was sick and ye visited me." Mr. S. R. Whitten, Jackson, Mississippi.

"Jesus said: Heal he sick, and we must obey." Rev. T. A. J. Beasley,
(Continued on page 16.)

NEW TESTAMENT CHRISTIANITY IN EUROPE.

Inaugural Address by Dr. John Clifford, at Stockholm, Second European Baptist Congress.

July 21, 1912

(Continued from last week.)

THE SOCIAL IDEAL OF JESUS.

3. Another truth that is being ground out of the European logic mill of life for the coming generations is that the churches must take the lead in the recovery and advocacy of the true social ideal of Jesus, expressed in those key phrases of his ministry, "the kingdom of God," and "the kingdom of heaven." Surging to the front all over Europe, with an energy that cannot be resisted, are the problems concerned with the rebuilding of human society as a city of God. Everywhere we are face to face with the backward and brutal conditions of labor; the need for a minimum wage as a first charge on industry; the relations of men and women, and children in the home in economics and in the State; the fatal elements in the fundamental structure of civil society. There is a deep and growing sense of injustice in the millions of European toilers. It is there even when men are only dimly conscious of it, and it begets unrest and impatience, helpfulness and anxiety in the mass of them, spasms of rebellion in many, and persistent anarchy in few. It is an alarming portent, and the churches of Christ, according to their Creator's will, are charged to deal with it—"to preach good news to the poor," to study the real causes of their sufferings, and to inspire continuous toil to remove their wrongs; nor can they be faithful to him, or to their accepted trust, or to the millions of their brothers and sisters if they ignore the real facts of our social life, or are content to heal the wounds of the commonwealth slightly.

Now history and experience are telling us that nothing completely succeeds in these matters except the Christianity of Christ Jesus, and that society will never be right till it is really Christian from top to bottom and all the way through.

It is clear that "character is not only," as Emerson says, "the first sign of force;" it is also the best guarantee of the stability and progress of society, and to build character is at once the most difficult and the most fruitful of tasks. Therefore social amelioration must provide for character-building on the plan of Christ, both in the case of the individual, and in that of the social structure. Christ's laws must have sway. For this work our principles, so free and democratic, our history and traditions, our doctrine of the common salvation and the common man, and our deep sympathies with man as man, give us special fitness. We are brought to the kingdom in Europe for such a time, and such a task as this.

4. It ought to be added that there are sufficient reasons for believing that the modern mind in its scientific and philosophic activities is coming to the aid of spiritual religion. It is asserted on the best authority that that mind is moving toward the supernatural and the spiritual with increasing sureness of step and certainty of conviction. Constructive factors are displacing destructive. Scientists and philosophers, critics and theologians are asserting that religion is immortal, indispensable and inevitable. Eucken, speaking of the impotency of man as he stands alone over against the great cosmic forces and the paradoxes, perplexities and brute forces of modern civilization, says there is absolutely no hope of man winning the battle, or even saving his own soul unless he could reinforce himself from some higher power. He knew of nothing that could prevent the coming of an "old age" upon humanity, and there are many signs of it, unless the world could speedily draw new energies and depths of the spiritual life down into the domain of humanity.

EUCKEN AND BERGSON.

Again, he declares: "No outward impediment, no untoward fate, can rob our spiritual nature of its high task, the task of sustaining and furthering the world of reason as best we can in our own particular station. Here there is something for every man to do, nor can anyone take it from him. The environment may oppose, it cannot crush him; for he has another world to set against the world of sense." What better witness could we have to the incalculable value of the human soul by the declaration that "there is a spontaneous springing up of the independent spiritual life only within the soul of the individual. All social and all historical life that does not increasingly draw from this source falls irrecoverably into a state of stagnation and desolation. The individual can never be reduced to the position of a mere member of society, of a church, of a State. Notwithstanding all external subordination, he must assert an inner superiority: each spiritual individual is more than the whole external world." From another quarter, that is from Bergson, comes the teaching that "the intellect alone is unable to understand and interpret life. Life is too large. It cannot com-

prehend it. The creative force which brought the world into being was psychic and not merely national and evolutionary." The spiritual is supreme, the soul is greater than the world in which it lives. Materialism is not the final truth. The spiritual is moving toward supremacy in European thought, and the beating heart of the spiritual is God himself. He is our Shepherd, and his rest-giving voice is above the storm and change saying, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

5. Another conclusion follows from this survey of the situation. The harvest truly is great. The opportunity is magnificent in its promise and cogent in its appeal. There never has been a clearer demand for our message, never surer guarantees of success. The call is for the gospel of Jesus Christ, in its original strength and directness, that is, for Christ himself, the Savior of all men, the mediator between God and man; the fount of peace, the source of soul freedom, the creator of the church, and its one and only Head, the inspiration of unselfish service, the builder of the City of God.

LOS VON ROM!

Can it mean anything else? These vast secessions from Roman Catholicism; this rapid growth of the critical spirit; this exodus from state ecclesiasticism; this demand of the modern mind for intellectual integrity, for eyes open to all truth; this bitter discontent with the social order; is it not God's own call to us to go into all Europe and preach the unsearchable riches of Christ? Are we not summoned to displace the corruptions of religion by replacing the Christianity of our Lord as we find it in our New Testament?

The difficulties are stupendous, but God leads and helps, and his grace is sufficient. Let us pray for Europe! Let us pray every day! It is not by might nor by power, but by the spirit of God that the mountain becomes a plain. Pray ye, therefore, the Lord of the harvest that he send forth more laborers into his harvest. Add to prayer the witness of a faithful church, seeking and shepherding the souls for whom Christ died. Live in love with one another. Suppress every selfish desire. Put Christ first always and go forward. The Lord is with us! This is the victory that overcometh the world, even our faith! Stick to this conviction. We must believe in our vocation or we shall do nothing. Our arms are palsied and our blows powerless if we are without such a faith. Even blades of grass have a coating of flint, and can get up after they have been trampled down; but these dressed figures without faith, knock them down, and you see nothing more of them in the land of uprightness. We must believe in God and in our work as coming directly from his hands, and then we shall cheerfully and promptly follow where he leads.

BEING IN CHRIST.

By Robert Stuart MacArthur.

The fifth chapter of Second Corinthians, whose seventeenth verse is, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new," ought not to have been separated from the chapter which precedes it. We know that the division of the Bible into chapters and verses is the work of man and not of God; and we know also that it is a work which often was very imperfectly performed. This chapter is so closely connected in thought with the preceding that it is really an inseparable part of the discussion in that chapter. In it we have as the main subject some of the characteristics of the work of the ministry. The fidelity and honesty with which the Apostle Paul and those associated with him labored, as well as the dangers which they incurred, and the consolations which they enjoyed—these form the heart of the discussion. In the present chapter we have a full explanation of the motives and comforts of the ministry. Few chapters in the Bible so abound in exquisite beauties of thought and expression. The Word of God might well be studied for its rhetorical beauty, and for its intellectual stimulus, apart from its spiritual truths.

Coming to the verse itself, we have, at the outset, a condition affirmed, "If any man be in Christ." This form of expression is Pauline to an unusual degree. It will be remembered that he uses it with great frequency, and in a variety of connections. We have such expressions as these: "The heavenly places in Christ;" "he chose us in him;" "bestowed on us in the beloved;" "in him we have our redemption;" "the good pleasure which he purposed in him;" "to sum up all these things in Christ;" "in him, I say;" "in him also we were made a heritage;" "we who had before hoped in Christ;" "in him also ye having heard the word of

truth." Such expressions as these, and "in himself," "In Christ," etc., occur, it is said, one hundred and seventy-six times in Paul's epistles and thirty-six times in the epistle to the Ephesians alone.

This is certainly a remarkable phrase, a profound formula, a subtle expression, involving a meaning deeper than human language can fathom. This expression sets forth Jesus Christ as the atmosphere in which the believer moves as the source whence his life comes, as the root of his character, as the controlling influence of his life, as the arena of all his activity, as the object of his love, and as the goal of his desire. It represents Christ as the believer's spiritual home, in a word, as his all and in all.

Christ is the sustenance by which the believer lives, and when a man enters into Christ he is born from above. He is then a new creature and possesses a new nature. His will is changed, his understanding is illumined, and his heart is inspired. Christ becomes the center of his entire being and Christ's will the law of his whole life. These expressions thus denote the closest and most intimate union and communion. The life of the believer and the life of the Lord become one life. The union is such that Christ can best represent it by the union between the vine and its branches. Only as we thus abide in Christ and he in us can we become fruitful, or even retain our spiritual existence. Believers are now partakers with Christ in his sufferings; and they shall at last be partners with him in glory. This relationship is set forth by the baptismal act and formula.

The formula properly translated is not, "In the name of the Father, and of the Son, and of the Holy Ghost," but "into" the name of the persons of the blessed Trinity. This change in the form of the preposition is profoundly significant, and it is of great importance that the formula should be properly given. In this connection the preposition "in" would mean in reference to the name, or by the authority of the Trinity. But "into" suggests more than relation to, or by the authority of; it sets forth identity in character, union in being, and unity in purpose and life. It involves an allegiance to and a fellowship with the triune God which are peculiarly tender, solemn, beautiful and divine. The thought of the formula is in harmony with the significance of the act of baptism. Baptism sets forth a death, a burial and a resurrection. The external act symbolizes a profound internal experience of death to self and sin, of partnership with the new life that is hid with Christ in God, and of a resurrection to walk in newness of life before men. Most significant spiritual truths are thus taught by the Pauline expression, "In Christ." May God help all believers to come into a deeply spiritual realization of the significance of their communion with Jesus Christ! May God help us to realize that we are, with absolute literality, partakers of the divine nature!

But all men are not in Christ Jesus, and not united to him in life, purpose and destiny. Many are openly or secretly opposed to Jesus Christ. The Scriptures everywhere recognize these two classes of men. Under manifold figures this idea is again and again emphasized. It is deeply solemn that while one class of men are in Christ Jesus, with all the fullness of the meaning which the phrase implies, another class of men are opposed to Jesus Christ with all the solemnity in life and destiny which this opposition includes. The Word of God represents the race as sheep that are lost and sheep that are found, as those who have joyfully accepted or those who have rudely refused the gracious invitation of the divine host to a princely feast. We have the five virgins who were conspicuously wise and the five who were hopelessly foolish; and in the august picture of the great day with its white throne, its divine Judge, and its assembled hosts, we have the goats on the left hand, while the sheep are on the right. A deep solemnity attaches to these positive affirmations and parabolic representations. We also, in the same divine record, read of those who are dead, and who are sharply distinguished from those who have been quickened; of those who were in darkness, but who have been translated into God's marvelous light; of those who are distinctly called the children of God, and of others who are described as the children of wrath and of the devil; we also read of those who are not condemned, and sadly of those who are condemned already. All have gone astray, but some have gratefully returned unto the Shepherd and Bishop of their souls; some

were once afar off, but are now made nigh by the precious blood of Jesus Christ. Men are today either in Christ or out of Christ. There is no alternative; there is no middle ground. Men are either with and for Christ, or against him; if they are against him, rejecting the offers of his love and refusing the invitations of his grace, he must at last banish them because they first banished themselves from his glorious presence. If we are in Christ, we are now sharers in his strength, blessedness and joy, and at the last we shall be partakers of his fullness, felicity and glory. No matter what character men formerly possessed, if they are now in Christ Jesus they are candidates for glory, and will be sharers in his eternal blessedness.

BAPTIST STATE MISSIONARY UNION IN CONVENTION AT MEMPHIS, TENN., NOVEMBER 18-21.

The Annual session of the Baptist Woman's Missionary Union of Tennessee will convene in Memphis, Nov. 18-21, 1913, the session being held at the First Baptist Church, corner Linden and Lauderdale Streets.

This Convention holds far deeper meaning than has attached to any previous Convention, as it is the second meeting separate and apart from State Convention, proper, and in so meeting will not divide the attention of the delegates in attendance. Other meetings have accomplished much more than their design embraced, but added to the wide scope of the program for this Convention, it takes on the character of an historical event because it is the second of its kind in our denomination in Tennessee. It will inspire a wider and more thorough study of women's work and we hope result in a permanent and increasing appreciation of the great work they are accomplishing.

Dr. J. W. Gillon, of Nashville, corresponding Secretary of the State Board, will open the meeting on the night of Nov. 18th, and among the speakers as selected to date will be Miss Marie Buhlmaier, of Baltimore, Md., who has charge of the immigrant women and children who arrive at the pier of the city; Miss Kathleen Mallory, of Baltimore, Miss Sallie Priest, of Shanghai, China, Mrs. Maud R. McLure of Louisville, Ky., Mrs. W. E. Brock, of Chattanooga, Miss Josephine Winn, of Clarksville, Tenn., Miss Daisy Murkin, Miss Ora Wopple, Mrs. W. W. Kannon, Mrs. C. C. Phillips and Mrs. J. H. Wright, all of Nashville.

The officers of the State organization, all of whom will be heard from the platform are sending out "A Message of Love."

Purpose to attend W. M. U. Annual Meeting, Memphis, Nov. 19, 20, 21.

United in choosing delegates (one for every ten members).

Reach every appointment.

Pray as you have never done before.

Overcome hindrances.

Study to do your best.

Effectual work results from Purpose.

We, the women of the Baptist Churches of Memphis, feel honored that we have been chosen hostess of this Convention and are moved to the highest exercise of our ancient and unrivaled hospitality by the opportunity thus afforded us in meeting you within our own city walls.

In order to expedite the work of assigning homes to the delegates, we would request that you inform Mrs. Fay E. Hazen, 38 N. Belvedere Boulevard, Memphis, Tennessee, Chairman of the Reception Committee, as early as possible stating over what railroad you will come, so that the Committee stationed at the depot may be furnished with your name and know just where to send you, without any delay or inconvenience to you. Our Committee will meet all trains and be prepared to care for all delegates and we would bespeak a large attendance.

FRANCIS E. HAZEN.

Chairman Reception and Publicity Committee.

STATEMENT AND APPEAL FROM FOREIGN MISSION BOARD IN SPECIAL SESSION.

On account of important matters related to the work of the Foreign Board, the members, both resident and non-resident, met in Richmond on Oct. 8 and 9, 1913. At this special meeting the Board decided to make the following statement to the pastors and brethren of the Southern Baptist Convention:

Southern Baptists have undertaken for the present year the greatest missionary campaign in the history of our brotherhood. We may have reason

to be encouraged in the progress of this signal enterprise. Owing, however, to the general financial condition, your board faces a situation so serious as to amount practically to a crisis.

1. Your Board is finding it difficult to borrow the money needed to meet the drafts for the support of the missionaries coming to this office from month to month.

2. The rate of interest upon the sums which have been borrowed has been increased, owing to the same general financial conditions. The total sum paid for interest in past years has amounted into thousands, owing to the fact that payments by the churches are often delayed until the very close of the convention year.

3. You will recall that an indebtedness of \$76,000 was brought over from last year. If the apportionments accepted by the States are promptly paid, this indebtedness will be wiped out and the work will be carried forward with added vigor. Unless, however, the full apportionment is raised, you will face at the close of the year an indebtedness on your Foreign Mission work that will prove a handicap to your plans.

From the standpoint of need and opportunity, the work was never so inviting as at the present moment. The demands for workers upon the field are greater than your Board has felt that they could meet in view of the situation which is now laid candidly before you. Economy has been enforced at every point in the work, owing to these circumstances.

To remedy this situation, the brethren will undoubtedly feel the necessity of taking their collections for foreign missions at the earliest possible moment, of making them as large as possible, and of sending them in at once. Every penny for foreign missions now in any treasury of a Southern State should be sent to the Foreign Mission Board without fail immediately.

During the year thirteen new missionaries have been sent out to fill the vacancies caused by death and resignation on the field. On this account, and on account of the normal increase of the work, the expense for the year will be something greater than last, and this was wisely provided for in the apportionment adopted for the States at the last Southern Baptist Convention. The matter is thus laid upon the consciences of the brethren. The work is yours. We are confident that the situation can be met if the pastors and laymen will put forth their best endeavors to meet the crisis which we now confront. We urgently request our pastors that these facts, as recited, be put plainly before our people, and that at all times and everywhere much prayer be made that our people may be given the grace of liberality in accordance with their ability, and that God will move us all to do our duty.

J. L. WHITE.

W. C. TYREE.

S. C. MITCHELL.

W. F. YARBROUGH.

H. L. WINBURN.

GREETINGS.

To the Tennessee Brotherhood: Dear Brethren—I desire to return to Tennessee, where I was born and reared, and where I gave eight years to the ministry. I have now been absent from the State just one dozen years, and wish again for the fellowship of the brotherhood as David wished for the water out of the "wells of Bethlehem," where he was brought up; and like Isaac, who returned to the Valley of Gerar and re-dugged the old wells of his father, Abraham; so this prodigal son of Tennessee would return to the old wells of fellowship, of faith, of doctrine, of grace, of salvation, and drink with the hosts of God redeemed, who are standing as one man for the gospel of Christ and the New Testament form of government and co-operation in the churches.

Some times I get the vision of the conquering hosts as they go marching across the valleys, over the mountains of the Southland to victory for the truth. I should wish exceedingly that it could be my good fortune to be among the hosts at Johnson City to help swell the chorus of praise to the King; but, you, my brethren, have my prayers and good wishes for the greatest victory. I extend my heart and hand clear across the continent to greet you, beloved, in the Master's cause, which is so dear to my own heart. What worries me is that I am not one of you in these victories, but my misfortune, if indeed it is such, should not lessen the joy of any of those who are entitled to such joys.

The question is: "Have all done their best during

the past year for Christ and His cause?" I trust it may be so with all of the Tennessee Baptists of which I consider myself one, even though I am 3,000 miles away.

So, dear brethren, if you have a place in your fellowship and hearts for a Tennessee son, I shall be pleased to correspond with any church or Association needing a pastor or missionary, evangelist or worker. I have lost none of the good old-time Missionary Baptist faith and zeal in the twelve years I have been in the West, but rather my zeal and persistence for the Baptist faith have increased as I have beheld the sickening lack of Baptist faith and polity in the far Northwest, where the popular cry and fad of unionism, allenism, and pedoism generally is rampant in most of the churches and quarters. Some times I feel as Elijah felt when he was running from wicked Jezebel, after he had killed all the false prophets on Carmel. I feel almost alone sometimes and wish I were again in my native land, where Baptists are Baptists and the truth is not coated with the soft lining of unionism and federation until the Baptist life is smothered out of the most of the churches and conventions in this country.

I feel all alone sometimes,
And wish some rest to find,
Among the nobler, truer sort,
Who do not the faith retort.

I wish for men of truer type,
Who dare the truth to requite;
Nor sell the cause for which He died,
For money, selfish, sordid pride.

J. W. SLATON.

Garfield, Washington.

In response to the following invitation more than 250 visitors registered during the "open house" of Pastor Keese and his wife. The invitations were sent out in addition to the announcements from the pulpit and through the papers. It was a very pleasant and profitable week, so much so that it is the purpose of the pastor to make it an annual occasion. The invitation was as follows:

"At-home Week, October 7 to 11, with Rev. and Mrs. W. S. Keese, at the pastor's home, 210 Kirby Avenue.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

"Welcome all—all the time.

"All the members and friends of the church are invited to call at some time during the week, and as many times as they will, to spend a while with one another, the pastor and his family. A register will be kept, and it will be a great disappointment not to find the name of every member of the church, together, with their many friends, thereon. Let us make it a joyous get-together season. The following order is suggested for convenience only. If it does not suit your convenience, come at such time as does suit you.

"Tuesday, Oct. 7—7:30 to 10 p. m.—The deacons and their wives.

"Wednesday, Oct. 8—2 to 4 p. m.—Primary Department and Cradle Roll, with superintendents, teachers and mothers.

"Wednesday—7:30 to 10 p. m.—The men and women—special reception by the ladies to the new members.

"Thursday, Oct. 9—7:30 to 10:00 p. m.—The Sunday school officers, teachers and Home Department.

"Friday, Oct. 10—7:30 to 10:00 p. m.—The young people.

"Saturday, Oct. 11—3 to 5 p. m.—The Junior boys and girls with their officers and teachers.

"Sunday, Oct. 12—11 a. m.—At the church homecoming. Special program. Every member present."

The idea in this occasion was not original with me, but suggested in the Expositor. It was a most profitable week, however.

W. S. KEESE,

Pastor Highland Park Church

Chattanooga, Tenn.

I was asked the other day by one of the most thoughtful men in Cookeville what I would do with ex-Governor Patterson. I said: "Politically, I will try him; religiously, I will receive him."

S. N. FITZPATRICK.

Cookeville, Tenn.

The period of the Reformation was a judgement day for Europe, when all the nations were presented with an open Bible and all the emancipation of heart and intellect which an open Bible involves.—Thomas Carlyle,

THE PLACE OF HIS BIRTH.

Permit me to thank you for calling attention to the omission of the name Bethlehem in my personal note to my friend Dr. Graham, of the Christian Index, which you reprint. The note was not written for publication (though, of course, there was no objection to its use in any way) and it did not occur to me that any one could misunderstand it, because "everybody knows that Jesus was born in Bethlehem" since it is so affirmed in the beginning of the chapter from which I quoted the word "house." The point involved was that the homes of the people in Nazareth were most probably similar to those in Bethlehem, and that the habits of the people were no doubt similar; so that one would find life much the same in the two towns. Dr. Graham's description of the old house in Nazareth would on this supposition fit equally well in Bethlehem, if there were as old a house there, and that domestic animals are still cared for in a way wholly repugnant to our western tastes by many eastern peoples is well known. Luke tells the story very simply. The enrollment ordered by the Emperor had drawn back to old Bethlehem its scattered people and the town was crowded. The one hotel of the place was full. No doubt every private house that had a "spare room" was turning that room to account. In one of these Joseph found a place for his wife, one must believe, and the safest and most convenient place for the infant Jesus (named before His birth) was a "manger." There is not a hint in Luke's account of any deprivation or hardship. It is wholly probable that the well-known and wellnigh universal kindness of the plain people prompted the family who entertained Joseph and Mary to give the young mother every comfort their means afforded. Certainly, her situation appealed to the human nature which makes the world akin.

As to the tradition you mention, one can easily account for it. It is like others of its kind. The "wise men" found the young child and his mother in "the house," and not in a cave. The shepherds found "the Babe lying in the manger," which, as Dr. Graham's letter shows, may well have been a part of the furnishing for a domestic animal, though he was describing a house in Nazareth. S. M. PROVENCE.
Waco, Texas.

UNION UNIVERSITY.

Miss Louise Lasseter, of Nashville, was a guest in Lovelace Hall, an evening last week.

News comes from the Baptist Memorial Hospital that Mr. H. G. Eaton, who underwent a very serious operation at that institution this week, is getting along splendidly, and will be back with us in a short while.

Miss Lillie Barker, of Alamo, has matriculated for work in the University, and is an inmate of Lovelace Hall. Her father, Rev. J. T. Barker, means to do some school work after Christmas.

Dr. Inlow was called to Maywood, Missouri, Tuesday of last week to attend the bedside of his brother. The sympathy of our entire school goes out to him in this hour of sorrow.

Every member of the faculty of the University is prominently identified with some department of church life in the First Baptist church. This church is remarkably developed in the art of getting people to work. Dr. A. T. Barrett leads the teachers' meeting on Wednesday evening and the Baraca class on Sunday morning. This statement is sufficient to insure the highest type of leadership.

Dr. Inlow preached for the First Baptist Church, of Humboldt last Sunday. He had a delightful day throughout. He was entertained in the home of Mr. J. R. Jarrell—a man known to Baptists throughout the State and elsewhere for his interest in denominational life.

A letter comes from Who's Who in America making inquiry, about some dates to complete the sketch of Dr. A. J. Barton, of Texas, for their directory, also asking confirmation of a sketch of President Inlow. It is gratifying to the University to know that those whom she holds in such high esteem are also held in high esteem by other institutions.

LEWISBURG, TENN.

Just a word about my work. After nineteen months with the good people of the First church at Russellville, Ala., I accepted a call to the pastorate of Smyrna and Culleoka churches, giving half time to each. This is the second time that I have worked with the saints at Culleoka, having been pastor there for nearly three years prior to my going to Russellville. There

is no great outbreak of any kind at either of the two churches, but the work moves on in perfect harmony. Our people love the work and are appreciative and responsive. During the five months that I have spent with this people we have held a meeting with each church, the pastor doing the preaching, but had the hearty support of the churches. During the five months there have been about thirty additions and many of them by baptism. We purpose to go forward in our contributions this year, if possible, to surpass any year in the history of this church. Just watch us and see.

I must say a word of our mission work at McCains. I go there only two Sunday afternoons in each month. A more noble band of Christian workers can not be found in the State. They are simply doing things over there. It is an inspiration to preach to the three and four hundred people who greet us there at each service. New lights, new carpets, new organ and a splendid new well on the yard, and all paid for. The pastor's salary is paid up. These are some of the things they can tell you about. During the five months with them, there have been twenty-six additions, and nearly all by baptism.

Aside from pastoral work it has been a real joy to hold seven meetings this summer and fall, in which there were 124 additions to the Baptist churches. I have yet four other meetings to hold, and I assume the responsibility with great hope and gladness. Hoping to meet you at the Convention in November, I remain,
A very happy pastor.

GEO. H. FREEMAN.

BROTHER DEW AT EDGEFIELD CHURCH.

The Edgefield church at Nashville has just closed a highly successful series of meetings, in which Pastor Lunsford was assisted by Rev. J. H. Dew and wife of Liberty, Mo.

The meeting lasted two weeks, and the interest was great from the first. The manner of conducting the services was new to us, and proved to be highly successful.

The first service was, as were many succeeding ones, directed to the heads and hearts of the Christian people, and at its close we could readily see how greatly we were falling short of our duty and privileges as church members; but I am not trying to report the sermons.

Brother Dew would designate three persons to read verses as he suggested and called for them, and then announcing the subject for the services would begin to call for verses and comment thereon.

It was a meeting in which sinners were brought to confess Jesus as a result of the scripture readings and short comments by the preacher. I have never seen audiences when listening to great evangelists in their great power of public speech more deeply impressed or thoroughly convinced than in our meeting just referred to.

There were six other churches in East Nashville engaged in meetings at the same time, and yet we had near forty additions to Edgefield church.

Sister Dew sings beautifully and her solos, as well as her active work among the people, contributed greatly to the success of the meeting.

We are hoping for the day when Brother and Sister Dew may come to work with us again.

W. M. WOODCOCK.

TWO MEETINGS.

We were recently assisted in meetings by Brethren M. E. Ward at Una, and E. H. Yankee at Mt. View. At Una, Bro. Ward preached plain, practical, earnest gospel sermons, which made a deep impression upon the large audiences that heard them. The results of the meeting were seven professions and five additions to the church by baptism. At Mt. View, we were greatly hindered by the rainy weather, lasting nearly through the whole week. When, however, the clouds did break away, the people came in large numbers. The eloquent, impressive sermons of Brother Yankee were much enjoyed. There were six professions and eight additions to the church, three by letter and five by baptism. Both at Una and Mt. View the members of the church were lifted to a higher spiritual plane. Brethren Ward and Yankee greatly endeared themselves to the people. Both are fine evangelists and noble men of God.

Allow us to add that we enjoyed very much personally being in these meetings. It was something of a novel experience with us, and one in which our soul delighted. We love to read; we love to write; we love to preach, but the greatest pleasure to us in this world is that of leading a soul to Christ. This is a privilege which angels might well covet. Thank God that the opportunity of doing so has come to us.

STATISTICAL REPORT FOR THE GRACE STREET BAPTIST CHURCH, RICHMOND, VA., YEAR ENDING SEPT. 30, 1913.

Contributions.

Current Expenses for the Church and Sunday School, etc. \$7,089 29
Boards.

Foreign Mission	\$2,154 67	
State Mission	893 46	
Home Mission	532 79	
City Mission	106 06	
Orphanage	416 39	
Ministers' Relief	73 27	
Education	42 41	\$4,219 05

Other Benevolences.

Old Ladies' Home	\$3,000 00	
Denominational Education	3,775 50	
Aid of Poor	461 58	
Temperance	24 75	
Nurse Association	40 59	\$7,302 42

Total	\$11,521 47	\$18,610 76
Additions by letter		34
Additions by baptism		35

Total	69
Present membership	827
Marriages	6
Funerals	15
Prayer meetings	35
Sermons	225
Additions	315
Pastoral visits	1,616

A NEW CLASS MOVEMENT.

In the Sunday School of the Milan Baptist Church, Milan, Tenn., a new and very catchy plan has been launched for a Young Men's Bible Class. It differs from all other forms in that the class undertakes to look after the interest of the members in every detail.

The class work is divided into two departments with a single chief in charge of the work. Among the departments is the Health Department and the Employment Department. These departments are assigned to practical men, who are to look after the physical and material interests of the members, while the educational department directs the course in Bible study as well as in the reading of good books. This department is in charge of the pastor of the church, the Rev. H. M. Crain, who is the originator of the plan of organization.

The design in the name of the class is to memorialize some sainted person well known for his or her Christian graces. The Milan class is to be known as the Elisha Collins Memorial Bible Class, and it is hoped that these memorial classes will be numerous enough in the near future to hold a convention.

The Milan Class is ready to furnish models of their constitution to those who may become interested in their plan.

RICHARD H. RHODES,

Chief of the Press Bureau, Elisha Collins Memorial Class.

Milan, Tenn., Oct. 4, 1913.

A GREAT REVIVAL.

Old Concord church has just closed a wonderful revival. The first Sunday in October, Evangelist John Hazelwood began a meeting with the church. The meeting continued 18 days and nights. Rev. Atchley, our former pastor, was in the meeting a few days, and did good work. Bro. Hazelwood preached the gospel with great power. He handled the truth without gloves. A great awakening resulted. There were 74 conversions and renewals. Twenty-three joined by baptism and several restored to fellowship. The church was greatly revived. It was the greatest revival the church and community has experienced in many years.

WILLIAM McDOWELL.

Evansville, Tenn.

As a result of the revival services held in the First Baptist Church, this city, by Rev. E. H. Yankee, State Evangelist, we have fourteen additions to the church. Among them a splendid young man reared in a Catholic home. For the gift of these, we praise God.

The meeting was one of the best ever held in the church, as Bro. Yankee's sermons were thoroughly instructive as well as spiritual. The Sunday afternoon meetings for men only, were very effective indeed. The results for good will be lasting. We hope to have Brother Yankee with us again next year, if possible. Our collection for him was \$75.

A. S. ULM, Pastor.

South Pittsburg, Tenn., Oct. 26, 1913.

PASTORS' CONFERENCE.

NASHVILLE.

Lockeland—Pastor Skinner preached in the morning on "If Our Gospel be Hid, It is Hid to Them that are Lost." Took our State Mission collection. S. S. gave \$78. W. M. U. and all of the church together will give \$200. A good day.

Third—Pastor DeVault preached to splendid congregations. Two received by letter. Growing S. S. and a fine B. Y. P. U.

Central—Pastor preached on "Decision," and "Disturbing the Peace." Excellent S. S. and B. Y. P. U. Baptized three. One received for baptism. Good congregations.

Immanuel—Dr. Gillon preached in the morning on State Missions, followed by an offering. Pastor Weaver preached on "The Secret of the Lord." Six received, three under watchcare, two by letter, one by baptism. The Training School for Sunday school and B. Y. P. U. workers opened at 3 p. m., with a good attendance. Mr. Arthur Flake making the principal address. Continues throughout the week.

North Edgefield—Pastor Kuykendall preached on "Spiritual Vegetation," and "A Separate People." Good congregations.

South Side—Pastor Savell preached in the morning on "Doing the Work Next." Rev. C. L. Skinner spoke at night. Meeting closed. Converts received ranged in age from 22 to 68. Meeting was blessed of God in the midst of unfavorable weather. Good S. S. Large attendance at B. Y. P. U. and church services.

Grace—Pastor Creasman spoke on "Our Sufficiency in Christ," and "The Efficient Life." 173 in S. S. 16 baptized. Five additions. Fine day.

Eastland—Pastor W. T. Ward preached at both services. 101 in S. S. 40 in B. Y. P. U. Good day.

Calvary—J. W. Linkous preached in the morning on "The Duty of Deacons," and in the evening on "The Duty of the Church." One received by letter.

Seventh—Pastor Wright preached on "To the Christian, How Does It Look to You? What are You Going to do about it," and "To the Sinner, are You Satisfied with Your Life? What Are You Going to Do About It?" Text: "For Me to Live is Christ."

Judson Memorial—Pastor J. E. Skinner preached on "Christian Development." Bro. Arthur Flake spoke at night on "The Advantages of a B. Y. P. U." Good congregations and good day.

Centennial—Pastor Bell preached on "What is Man that Thou Art Mindful of Him," and "The Old Paths." Eight received since last report. Two baptized. 70 in B. Y. P. U. 119 in S. S. Great day.

Park Avenue—Pastor Strother preached on "The Christian's View of Life and Death," and "The Conversion of Saul of Tarsus." Splendid day. Three received by letter.

North Nashville—Rev. C. Courtney preached in the morning and Brother H. B. Folk at night. Good S. S.

Grand View—Pastor Upton preached on "A Loving Memorial," and "Mind in Hell." 165 in S. S. A splendid B. Y. P. U.

Bell Buckle—Pastor Foster preached on "Seeing Jesus, Who He Was."

Cookeville—Pastor Fitzpatrick preached on "Ye are the Light of the World," and "Death and the Judgment." Pastor has a supply pastor next Sunday and expects to aid in a memorial service at Smith Springs church, near Nashville.

Franklin—C. W. Knight preached on "Grieving the Holy Spirit," and "Suffering." One addition.

CHATTANOOGA.

Tabernacle—Pastor Fort preached on "Will a Man Rob God?" and "Young Man, Arise." Three additions. 392 in S. S.

Central—Pastor Grace preached on "The Unsuspected Virtue," and "We Would See Jesus." One received by statement and one for baptism. 180 in S. S. Good B. Y. P. U.

Ridgedale—Pastor Richardson preached on "The Curse Removed," and "The All-Seeing Eye." Large congregations. Four baptized. 215 in S. S. Rally day. S. S. collection, \$12. Fine B. Y. P. U.

East Chattanooga—Rev. Lee Taylor preached in the morning on "Qualifications for Church Membership." Song service at night in charge of O. L. Wiggins. Large congregations. Fine day. 145 in S. S.

Chamberlain Ave.—Pastor-evangelist Duncan spoke at both hours to large congregations. Splendid interest. Meeting continues. 78 in S. S.

Highland Park—Pastor Keese preached on "Peter's First Miracle," and Psalm 143:19. Good congregations. 204 in S. S. Most excellent B. Y. P. U.

Oak Grove—Pastor Brooks preached in the morning on "Elements of Power in Soul-Winning." Old

folks' service at 3 p. m. 180 in S. S. Three additions by letter. Fine congregations at all the services.

St. Elmo—Pastor Vesey preached in the morning on "Christ the Way." Rev. H. C. White, pastor of St. Elmo Presbyterian church, preached at night on "Church Union."

Rossville—Pastor Tallant preached on "Search the Scriptures," and "Where Art Thou?" Baptized 12; received two by letter; one for baptism; 434 in S. S. \$8.95 S. S. collection. Overflowing congregations at both hours.

KNOXVILLE.

First—Pastor Taylor preached on "Yokes and Loads," and "Where Jehovah Dwells." One baptized. Bell Ave.—Pastor Mahoney preached on "Teaching Them," and "The Certainty of the Judgment." Two received by letter.

Mountain View—Pastor Wells preached on "What Baptists Believe," and "Power to Become the Sons of God." 188 in S. S.; two baptized.

Beaumont—Pastor Webb preached on "The Lord's Supper," and "Day of Grace." 125 in S. S.

Cedar Bluff—Pastor Hytower preached. 108 in S. S.; 28 baptized; two received by letter. 68 professions of faith.

Island Home—Pastor Dance preached on "Vital Characteristics of the Church," and "Lest I Should Become a Castaway." 275 in S. S.

Lonsdale—Pastor Shipe preached on "How to be Saved." F. M. Dowell preached at night on "Unbelief." 200 in S. S. Meeting continues with good interest.

Gillespie Ave.—Pastor Webster preached on "The Hindrances to Our Work," and "Lot's Adventures and Loss." 103 in S. S.

South Knoxville—Pastor Bolin preached on "A Reasonable Hope," and "The Message of the Cross." 225 in S. S.

Immanuel—Pastor Jones preached at both hours. Good S. S. Pastor goes to Valley Grove to assist in a meeting. Three for baptism.

Harriman—Pastor Mahan preached on "Having the Spirit of Christ," and "Three Characteristics of Sin." 240 in S. S. Two received by letter. Encouraging prospects.

Third Creek—Pastor DeLaney preached on "Is Christianity a Failure?" and "Jesus and His Purpose in Life." 117 in S. S.; one received by letter. Splendid B. Y. P. U. Our revival begins with Rev. W. B. Rutledge doing the preaching.

Calvary—Pastor Cate preached on "Jesus Reveals Himself to His Own," and "Sent of the Lord." \$20 for State Missions. 107 in S. S.

Deaderick Ave.—Pastor Hening preached on "Personal Offenses," and "The Millennium." 531 in S. S. One received by letter.

Grove City—Pastor King preached on "Work for All," and "Religious Slumber." At 2:30 a memorial service for the Junior Order was held.

Smithwood—Pastor Johnstone preached on "A Life in Symbols," and "Christ Lifted Up." 100 in S. S. Fine day; much interest in the work.

Oakwood—Pastor Edens preached on "The Grumbler," and "The Future Life of the Saints." 158 in S. S. One baptized.

Bearden—Pastor Hale preached on "Garrison Duty," and "The Price of Unbelief."

MEMPHIS.

First—Pastor Boone preached to splendid congregations. Six received by letter. 358 in S. S. A great day.

Temple—Pastor Bearden preached at both hours. Three baptized. Meeting closed with eight by letter and one by relation. Three conversions and three baptized. 192 in S. S. Bro. D. A. Ellis did some of the best preaching, and our church greatly lifted up.

McLemore Ave.—Pastor Thompson preached at both hours. Three for baptism; three baptized. Fine B. Y. P. U.

Seventh Street—Preaching at both hours by Pastor Early. Great day. Four additions; one by letter; three on profession; 248 in S. S. Good collection to complete our apportionment for State Missions—\$250.

Boulevard—Pastor Burk preached at both hours to good congregations. Two additions by letter. Good S. S.

Rowan—Pastor Utley preached at both hours. Revival in progress with Bro. C. H. Bell of Nashville assisting.

Binghamton—Pastor Davis preached on John 3:16, and "The Sin of Unbelief."

Calvary—Pastor Norris preached to the largest crowds he ever had. Good attendance at S. S.

Central—Pastor Cox preached at both hours. One received for baptism; 322 in S. S.

Mouse Creek—Preaching at both hours, in the morning by Brother Jordan on "Substantial Pleasures." It was a treat to hear an old soldier of the cross, who has preached 63 years, been a Christian for 70 years, and is now 83 years of age. He has baptized more than 5,000 converts. Pastor Green preached at night on "Christ's Call." 114 in S. S. Great day and large crowds. Pastor goes to assist Bro. Mullendore in a revival at Englewood.

Murfreesboro—Great day yesterday. Large attendance at S. S. and \$159.28 raised in S. S. for State Missions. Pastor Crouch preached to large crowds. Evening subject: "Home as a Factor in Religion." Three joined by letter. Our church will go over \$600 for State Missions this year.

Georgetown—Evangelist Cecil preached on "Our Giving Christ Joy and Our Joy Being Full," and "The Happy Man." Very good S. S. Good congregations. Meetings continue. Church is pastorless.

Whitwell—Pastor Rose preached on "The Royalty of Man," and "This Man Receiveth Sinners." One baptized. Church made offering for State Missions, going beyond apportionment. Good day.

Let every pastor, every minister, whether pastor or not, be present at the opening of the Conference of the State Ministers' Union, at 2 o'clock on the afternoon of Nov. 11, for the very first service and help make this the best meeting in the history of the Conference.

The meeting will be called to order at 2 o'clock, instead of earlier, in order that ministers from all parts of the State may have the benefit of travel on the Memphis Special, which will arrive in Johnson City just before noon. Pastors from Middle and West Tennessee may come by way of Chattanooga, or, if more convenient, leave on the Tennessee Central from Nashville the night of the 10th, and make connection at Knoxville.

The Program Committee has prepared a good series of subjects and we are very desirous of having the pastors present from all parts of the State. Come on and let's have a good time, brethren.

J. H. SHARP, President.

I have received a unanimous call by the Centerville church for one-half time. Looking for a location in the hills and rocks, I accepted the call and moved here this week from Martin, Tenn. For the past two years I have attended Hall-Moody school; the last half of each year have taught in Obion County, and served as pastor at Little Obion, Tumbling Creek and Pleasant Grove, all of West Tennessee. My membership is at the First church, Martin.

A. FRANK PATTERSON.

The campaign of the Home Mission Board in Joplin, Mo., resulted in 452 additions to the churches. The campaign in Oklahoma City the first twelve days has resulted in 300 additions, and great interest is shown. I am with the Immanuel church. The staff begins in Birmingham, Ala., Nov. 2. I could give two weeks from Nov. 23 to some church in Tennessee for a meeting. Write me at Birmingham, Ala.

S. W. KENDRICK.

Have just closed a week's meeting at Una, Tenn., where our much loved Dr. E. E. Folk is pastor. Dr. Folk has a splendid people at Una, and he is a fine worker in a revival meeting. He has the true shepherd heart and knows how to be a pastor as well as an editor. May Heaven's richest blessings continue to be his in both capacities.

M. E. WARD.

Nashville, Tenn.

Please say to the members of the Holston Association, that it is not necessary to write me concerning the minutes of the Association for the 1913 session. To Dr. S. W. Tindell, and not to me was voted the work of getting out the minutes for this Associational year.

E. C. HICKS, Clerk.

Jonesboro, Tennessee.

The many friends of Dr. H. H. Hibbs, the efficient Financial Agent of Tennessee College, will learn with deep regret of his serious illness. Returning from an Association last week, he was taken quite sick and was hurried to a hospital in the city, where an operation was performed upon him for appendicitis. He is now resting comfortably, and hopes are entertained of his recovery, but he is very seriously ill.

MISSION DIRECTORY

State Convention and the State Mission Board—J. W. Gillon, D.D., Treasurer of the State Convention and the State Mission Board, to whom all money should be sent for all causes except the Orphans' Home.

Orphans' Home—C. T. Cheek, President, Nashville, Tenn.; Rev. W. J. Stewart, 2141 Blakemore Ave., Nashville, Tenn., Secretary and Treasurer, to whom all communications and funds should be directed. Send all supplies, freight prepaid, to the Tennessee Baptist Orphans' Home, Calendar 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 Rev. R. M. Inlow, 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, Tenen.

Tennessee College Students' Fund—Rev. H. H. Hibbs, D.D., Financial Secretary, Murfreesboro, to whom all communications should be addressed; George J. Burnett, President, Murfreesboro, to whom all money 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. J. 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. William Lunsford, D.D., 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.; George L. Stewart, Secretary and Treasurer, 1000 Broadway, Nashville, Tenn.

GLIMPSSES OF LIFE IN MANY FOREIGN LANDS.

By Ida Clyde Clark.

Over in a distant province of North China there is a man who knows no church, no ordinance, no fellowship, no teacher save Jesus. His one book is the marvelous Book of John, but in this he has found the simplest and the profoundest truth, and he wants no other.

Mr. Edgar L. Morgan, a missionary, writing from Lanchow-fu, North China, tells the story and it is worth retelling:

Forty miles east of Lanchow-fu, in a village infrequently visited by preachers, an evangelist, Mr. Lin, discovered one he described as the most remarkable man he has met in his six years of work. By some means about five years ago this old man, now beyond sixty, had secured a large print of the gospel of John.

To a Christian messenger he said, "I know that Jesus came down from God; I have the book that tells about him, Yoa-Han Fu-yin (John's Good news). I read it constantly, but there are some things which Jesus says that I do not understand. Can you tell me, sir, what He means when He says, 'I am in the Father

and the Father is in me.' On being answered he asked, "What was the name of the pool to which Jesus sent the blind man? I have forgotten." This and other things Mr. Lin patiently hunted out, explained and discussed.

Such a knowledge of the book and its meaning, heretofore hidden from him, amazed the old searcher for truth. "How, sir, do you know these things?" he asked, "every chapter and verse and just where they are and just what they mean. How long have you been acquainted with the book?"

Mr. Lin then told him of his own ten years' experience, and asked if in his reading he had found the "flavor" of this book different from that of the classics. "Sir, I read no more of the books of this world," he replied. "My whole leisure time is spent on this one."

He was told that there are other sacred writings. John was only one of many, and that some of the others would be sent to him. He said, "Thank you, you need not trouble to do that. I do not care for any others; this 'flavor' is excellent. I read this constantly, and ten parts (perfectly) believe in Jesus. You need not exhort me to trust in Him. For nearly five years I have read about Him in this book and I want nothing better."

Mr. Lin then taught him to pray, and urged him to visit and become acquainted with the bodies of believers near him, with whom he might have fellowship. "We have sent him a complete large print New Testament," writes Mr. Morgan, "and have invited him to visit us at some meeting day. I want to get to know this lover of Jesus and John."

NEW DAY IN SOUTH AMERICA.

"A new day has come to Brazil, Argentina and Chile, the three foremost countries of South America," writes Missionary W. B. Bagby, "and it is a day of new life for our mission and mission enterprises. The millions already in those rich and productive lands are every month added to by thousands of immigrants from Europe and Asia—Italians, Germans, Spaniards, Portuguese, Russians, Norwegians, Swedes, Austrians, Syrians and Japanese."

Seventy-five thousand immigrants last year entered the great Brazilian coffee State of Sao Paulo. Railroad lines are piercing the vast interior of those distant lands and filling them with new life. Towns and large cities are fast building up. Buenos Ayres today has 1,400,000 souls and Rio Janeiro 1,000,000, while Montevideo has 300,000, Sao Paulo 400,000, Bahia 300,000 and Rosario 300,000.

Education is becoming more widespread, and large government institutions are being built up and fostered for general as well as technical and professional instruction.

The evangelical denominations at work in South America are beginning to build up first-class schools and colleges in the countries occupied, and these schools are patronized by the best classes of Brazilians, Argentines and Chilians.

JAPAN'S UNTOUCHED MILLIONS.

Maude Bonnell, writing from Kobe, Japan, says:

"In Japan there yet remain 25,000,000 wholly unevangelized farmers, 1,000,000 fishermen, 8,000,000 practically untouched business men, 743,000 factory employees, 300,000 army and navy men in active service

and a large body of students who are still without God, and most of them know too little to be called in any sense evangelized."

From Kyoto, Japan, Mr. W. A. Davis writes to his board:

"Our work is in the very center of Buddhism. The majority of the people look on us with suspicion, if not without positive hatred. In the villages in reach of Kyoto there are more than 200,000 people who have no one to give them the gospel. My heart is going out toward these people, but what am I and my small force among so many? We pray and trust that the Lord will multiply the loaves as we hand them out to the people."

NATIONALITIES IN ARGENTINA.

A missionary in Argentina tells of having received twenty-four members into his church in the last few months. He says: "Perhaps it would be interesting for me to give a list of the nationalities represented in my church. They are as follows:

• THE MAGIC APPLE.

Scotland, England, New Zealand, North America, Germany, Russia, Sweden, Spain, France, Italy, Argentina, Chili and Uruguay." This church, which is located in the great city of Buenos Ayres, shows what a tide of immigration is turning toward that great city and the rich surrounding country.

A CLARION CALL.

In a letter that came to one of the mission boards recently Rev. L. D. Patterson, writing from Sungkiang, China, sounds a clarion call to the people of his home land. He says:

"We are in the midst of heathenism. It rolls like an ocean all around us. We cannot step out to our front gate without seeing a half score of people who know absolutely nothing of our God and His Christ. If we walk a few blocks we see hundreds. There are 75,000 people in Sungkiang and only 250 Christians. There are more than a hundred heathen temples and only three Christian churches. For 75,000 people there are only three ordained preachers. "O, that the church at home could but see the fields as we see them. The harvest truly is plentiful, but the laborers are few."

UNANSWERED APPEALS.

Some people do not understand why the mission boards are always mentioning the inadequacy of funds for carrying on their work. The answer is found in almost every one of hundreds of letters that come in every year to the mission boards from those who are in the heart of the work in the foreign lands and who feel the need so deeply.

The following extracts from letters that have come only within the past few weeks should be answer enough:

"Since our last conference more than a hundred people have joined the church. There is a great stir and move in this land toward the church of God. All of our chapels are entirely too small to meet the rapidly increasing need. Do let our people know."—Rev. J. L. Hendry, Huchow, China.

"What opportunities! Would that I could sound it aloud from every housetop in the home land. China's salvation is in the hands of the Christian church. Will the church fall in this day of her opportunity?"—Rev. John C. Hawk, Changchow, China.

"We are turning patients away, and all for lack of room. I am aver-

Knees Became Stiff

Five Years of Severe Rheumatism

The cure of Henry J. Goldstein, 15 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla. This great medicine has succeeded in many cases where others have utterly failed. Mr. Goldstein says: "I suffered from rheumatism five years, it kept me from business and caused excruciating pain. My knees would become as stiff as steel. I tried many medicines without relief, then took Hood's Sarsaparilla, soon felt much better, and now consider myself entirely cured. I recommend Hood's."

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

aging one major operation a day. I do not know what we are to do. We need our new doctor and new hospital at once."—Dr. John A. Snell.

"There isn't anything needing attention more than the villages, and there is almost nothing being done in them. I need a tent, a phonograph, a cornet and a Japanese worker to assist me in this work."—Rev. T. W. B. Demaree, Matsuyama, Japan.

BY WIRELESS.

Long before that wonderful scientific triumph, the transmission of messages without the use of wires, another wireless method of carrying news was recognized.

Though notable chiefly for its inaccuracy as contrasted with the actual method of wireless communication, it has also always been famous for the mysterious speed with which it travels.

The name of this wireless messenger is Rumor—sometimes called Gossip. It was even personified by the old Romans many centuries ago, into a goddess, so sure were they that Rumor traveled too fast for human agency.

Now in the olden days there was some excuse for the blind faith that was put in rumor because it was the only way people could get news; but surely there should be no excuse for it today. The printing press, the telephone, the telegraph and the advance of science, even, make accuracy and truth so easily attainable by all that no one should depend on idle or malicious tales for their information concerning anything. For instance, why should anyone believe such tales as have been circulated from time to time by the ignorant, the malicious, the envious, or the credulous regarding the purity and wholesomeness of that delicious beverage, Coca-Cola.

Scientific investigation has disproved these stories one by one as they have appeared; yet some persons cling perversely, either in ignorance or from downright maliciousness, to some of the fanciful rumors.

The Coca-Cola Company has issued much literature, not just of unsupported claims, but proving by the words and testimony of some of the greatest scientists in the world, that Coca-Cola not only is pure and wholesome, but that every single one of these rumors to the contrary is absolutely false.

It has been proved by scientific tests and experiments made by such men as Doctors Schmiedeberg, Hollingworth, H. C. Wood, Jr., and others that the caffeine in Coca-Cola and in tea, coffee, cocoa, etc., instead of being harmful, as claimed by "Rumor," is positively beneficial.

It is high time that we prove our advance over the old Romans and the credulous of ancient times by closing our ears to rumor and basing our judgment on facts.

WOMAN'S MISSIONARY UNION.

Headquarters—710 Church Street, Nashville, Tenn.

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

Address all communications for this page to Mrs. Avery Carter, 1713 Blair Boulevard, Nashville, Tenn.

Address all money for Expense Fund to Mrs. J. T. Altman, 1534 McGavock Street, Nashville, Tenn.; all other money should be sent to J. W. Gillon, D. D., Secretary State Mission Board, 710 Church Street, Nashville, Tenn.

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Order literature from Headquarters, 710 Church Street, Nashville, Tenn.

Order free literature and Prayer Calendar from Tennessee W. M. U. Headquarters, 710 Church St., Nashville, Tenn.

ATTENTION.

Delegates to the W. M. U. Convention to be held Nov. 19, 20, 21, should send in their names at once to the chairman of the Entertainment Committee, Mrs. F. E. Hazen, 38 North Belvedere Boulevard, Memphis.

We trust that at least 500 of our good sisters are planning to attend the Memphis meeting. The program, as can be seen, is one full of interest, and as workers in our Father's vineyard, we cannot afford to lose the inspiration we will receive from the information which will be imparted. The reports of chairmen of State Survey Committees will show a wonderful quickening of interest along all lines, and every woman in Tennessee should be present to hear these reports, if for nothing else. Our "new" Corresponding Secretary, Miss Buchanan, will appear, for the first time, before our W. M. U., and her report will show that she has been no idler in her Master's service. Our outside guests will be Miss Kathleen Mallory, Miss Sallie Priest, Missionary to China, and dear Miss Buhlmaier. The presence of this consecrated trinity, who will bring each a message to our Convention, will mean much to every woman who has the "grace and grit" to go to the meeting. (You see, sisters, sometimes it takes "grace" to do a thing, sometimes it takes "grit," and sometimes it takes both. The point, however, is

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For 60 days' work distributing religious literature. No experience or investment necessary. Promotion to broader field for those who show ability. Spare time work if you prefer. J. S. ZIEGLER COMPANY, 801 Como Block, Chicago.

to do it.) But here is the program. Study it for yourself, and see if you can afford to stay away from this feast of good things. We know you can't.

PROGRAM OF W. M. U. CONVENTION.

Tuesday, Nov. 18, 1913.

7:45 p. m.—Sermon, Dr. J. W. Gillon.

Meeting of Executive Board with Superintendents.

Wednesday, Nov. 19.

9:30 a. m.—Hymn and prayer.

Appointment of Enrollment Committee.

9:40 a. m.—Greeting; response.

Recognition of missionaries; distinguished visitors; pioneer workers.

10:15 a. m.—Address of President.

10:40 a. m.—Devotional.

11:00 a. m.—Reports of Corresponding and Field Secretary, Miss Margaret Buchanan; Treasurer, Mrs. J. T. Altman; Vice-President of West Tennessee, Mrs. J. A. Carmack; Vice-President of Middle Tennessee, Mrs. Wm. Lunsford; Vice-President of East Tennessee, Miss Laura Powers.

11:30 a. m.—Review of "In Royal Service," Miss Mallory.

12:00 a. m.—Reading of Constitution.

12:20 p. m.—Announcements.

12:30 p. m.—Adjournment.

Wednesday Afternoon.

1:30 p. m.—Song; prayer; minutes.

1:45 p. m.—Appointment of committees—Nominating, Place of Meeting; Obituaries; Resolutions.

2:00 p. m.—Review of "In Royal Service," Miss Mallory.

2:25 p. m.—Report of Survey Committee on Christian Education, Mrs. C. C. Phillips. Discussion.

3:00 p. m.—Report of W. M. U. of S. B. C.

3:10 p. m.—Report of Sunbeam Work, Miss Daisy Murkin.

3:30 p. m.—Miscellaneous business.

4:00 p. m.—Adjournment.

Wednesday evening.

7:30 p. m.—Devotional.

7:45—Report of Y. W. A. Secretary, Miss Josephine Winn.

8:30 p. m.—Report of Survey Committee on Training School, Mrs. W. W. Kannon.

9:00 p. m.—Report of College Correspondent, Miss Ora Whipple.

Thursday morning.

9:30—Prayer; reading of records.

9:40—Recommendations of Executive Board.

10:00—Report of Survey Committee on Home Missions, Mrs. Ed Petway, Chairman. Discussion, Miss Buhlmaier, Baltimore.

10:20—Review of "In Royal Service," Miss Mallory.

10:45—Report of Survey Committee on Personal Service, Mrs. M. S. Williams, Chairman.

11:00—Noon prayer, Mrs. P. E. Burroughs, Nashville.

11:45—Recommendations of State Board; report of Survey Committee on State Missions, Mrs. J. O. Rust, Chairman. Discussion.

12:30—Adjournment.

Thursday afternoon.

1:30—Prayer; Minutes.

1:45—Report of Royal Ambassador Work, Mrs. W. M. Brock.

2:00—Review of "In Royal Service," Miss Mallory.

2:25—Roll call of Our Dead, and Report of Obituary Committee. Report of State Survey Committee on Memorial Scholarship, Mrs. M. M. Ginn, Chairman. Memorial offering.

3:00—Report of State Survey Committees, on Orphanage, Mrs. J. H. Wright, Chairman; Ministerial Relief, Mrs. H. E. Mullins, Chairman; Bible Fund, Miss Ella Sturdivant,

Chairman; Standard of Excellence, Mrs. A. Leathers, Chairman.

3:30—Report of State Survey Committee on Foreign Missions, Mrs. Chas. Fisher, Chairman. Discussion, Miss Priest, Shanghai, China.

4:00—Report of Enrollment Committee; report of Nominating Committee; report of Time and Place Committee.

4:30—Unfinished business.

5:00—Adjournment.

Thursday evening.

7:30—Devotional; praise for Unity of Believers.

7:45—Open conference of Superintendents, officers or societies.

8:45—Report of State Survey Committee on Jubilate, Mrs. I. J. Van Ness, Chairman. Report of Resolutions Committee, Mrs. J. J. Taylor, Knoxville.

9:30—Adjournment.

Friday.

Jubilate.

JUBILATE PROGRAM.

Morning service, 10 to 12 o'clock.

100th Psalm, Choir.

Doxology, Congregation.

Praise service—Theme, "Meaning of the Jubilate." Suggested Scripture: Rev. 5:6-14; 7:9-15; Phil. 4:4-6; Psalm 100, Miss Marie Buhlmaier.

"All Hail the Power of Jesus' Name"—Congregation.

Address—"History of Woman's Missionary Union, Auxiliary to Southern Baptist Convention," Miss Kathleen Mallory.

Address—"Our State's Contribution to the History of the Woman's Missionary Union."

"Sing Ye Women of the Southland"—Choir.

"Our Spiritual Need"—Talk on "The Consecration of a New and Higher Missionary Endeavor," Miss Sallie Priest.

"The Morning Light is Breaking"—Congregation.

"Our Duty to Our City and How to Fulfill It." Talk closing in open conference on Personal Service—Miss Marie Buhlmaier.

Announcements.

"How Firm a Foundation"—Congregation.

Closing Prayer.

Afternoon service, 2:30 o'clock.

Processional; Organization Hymns; "Sunbeam," "Royal Ambassador," "Young Woman's Auxiliary," and "The Woman's Hymn."

Three ten-minute talks: Permanent Foreign Mission Equipment, Miss Priest; Adequate Church Building at Home, Miss Buhlmaier; the Jubilate Praise Offering.

Conference by Associations or Districts.

Report from Conferences.

"The Son of God Goes Forth to War"—Congregation.

Address: "A Prophecy of Growth"—Miss Mallory.

Announcements.

Closing Prayer.

Recessional—"Take the Light." Evening Service, 8 o'clock.

Processional: "Children of Light." Doxology—Congregation.

Invocation.

"Crown Him"—Congregation.

Scripture: Psalm 96.

Prayer.

Selection—Choir.

Sermon. Theme: "Our Blessings, a Trust for the World." Psalm 67:7.

Jubilate Hymn—Congregation.

Benediction.

Recessional: "Lift Up Your Voices Ye Children of Light."

QUARTERLY REPORTS OF SUPERINTENDENTS.

Nashville Association—Mrs. L. A. McMurry reports 91 letters written;

17 postals; societies visited, 9; two societies organized at Portland; one meeting attended and three all-day. Churches in Association, 28; societies, 48.

Beech River Association—Mrs. A. Griggs, Supt. 11 letters written; societies visited, 2; meetings held, 1; churches, 36; societies, 4.

(We have heard that in some of our Associations there are some ministers so benighted as to oppose what they call "Woman's Work." We will guarantee it's not woman's work for man they object to—oh, no!—but only woman's work for woman.—Ed.)

Watauga Association—Mrs. Carpenter, Supt., reports 5 letters written; several 'phone messages; one meeting held; societies, 6.

Shelby County Association—Mrs. W. J. Campbell reports 14 letters written, 3 postals, 3 meetings held. Churches, 27; societies, 24.

Chilhowee Association—Mrs. Jno. Gilbert, Supt. 70 letters; societies visited, 5; 2 organized; one quarterly meeting held; 34 churches and 26 societies reporting. (Mrs. Gilbert says there are 10 more societies which do not report. Hammer away at them until they do their duty. Mrs. Gilbert, in one month, secured 24 subscribers for the Foreign Mission Journal. Fine.—Ed.)

Tennessee Association—Miss Bertha Johnson, Supt. Letters, 19; postals, 8; societies visited, 5. Churches, 55; societies, 52. Secured one subscriber to Home Field; 4 to Foreign Mission Journal; 6 to Our Mission Fields.

Central Association—Mrs. Lena Donaldson, Supt. Letters, 23; postals, 31; societies visited, 2; organized, 1; meeting held, 1. Churches, 48; societies, 33.

Little Hatchie Association—Name of Supt. not given. 36 letters written, societies visited, 5; organized, 1; meetings held, 1. Churches, 20; societies, 10.

Sweetwater Association—Mrs. T. E. Moody, Supt. Letters, 10; postals, 2; societies visited, 3; organized, 1; meetings, held, 3. Churches, 41; societies, 15. Mrs. Moody says "A number of mission study classes, and 3 Institutes this year helped the work. As usual information creates inspiration."

Duck River Association—Mrs. W. Drake, Supt. Letters, 7; postals, 6; societies visited, 1; meeting held, 1. Churches, 41; societies, 9.

East Tennessee Association—Mrs. J. F. Nease, Supt. Letters, 10; postals, 6; societies visited, 2; organized, 1; meetings held, 2.

Nolachucky Association—Miss Allie Wilson, Supt. Letters, 16; postals, 16; meeting, 1; churches, 61; societies, 12.

Big Hatchie Association—Mrs. W. R. Farrow, Supt. Letters, 26; postals, 2; societies visited, 5; organized 3. Churches, 29; societies, 13.

Concord Association—Mrs. A. P. Edwards, Supt. Letters, 20; societies visited, 1; meetings held, 2; churches, 32; 10 reporting societies.

Holston Association—Miss Mary Tipton, Supt. Letters, 75; postals, 30; societies visited, 2; meeting held, 1. Churches, 50; societies, 29.

Mrs. Winslow's Soothing Syrup

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

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Baptist and Reflector

Published Weekly by the

BAPTIST PUBLISHING COMPANY.

Office: 326 Cole Building. Telephone, Main 1543

EDGAR E. FOLK.....President and Treasurer
C. T. CHEEK.....Vice-President
C. A. FOLK.....Secretary

"The Baptist," established 1835; "The Baptist Reflector," established 1871; consolidated Aug. 14, 1889.

EDGAR E. FOLK.....Editor
FLEETWOOD BALL.....Corresponding Editor

Entered at the post office at Nashville, Tenn., at second-class mail rates.

Subscription, per Annum, in Advance.

Single Copy	\$2 00
In Clubs of 10 or more.....	1 75
To Ministers	1 50

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We can send receipts, if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.

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PATENT MEDICINE ADVERTISING.

Recently a good friend of ours wrote us: "I feel constrained to tell the editor who stands so strong and true for temperance in his editorials that many Baptists accuse him of inconsistency in the elaborate advertising of patent medicines, many of which are condemned by the medical profession as containing a big per cent of alcohol, and as fostering the drink habit among the illiterate classes."

We referred the communication to Jacobs & Co., of Clinton, S. C., who have charge of our advertising, and of the advertising of most of the religious papers of the South. They sent to us a copy of their reply, which we publish, believing it will be of interest to our readers:

"Your card of October 13, addressed to the Baptist and Reflector, in which you comment upon the medical advertising, is referred to us as the advertising managers of that paper. Your commendation of Dr. Folk is certainly well deserved, but the accusation which you say many Baptists make against Dr. Folk and the Baptist and Reflector of inconsistency in carrying certain medical advertising is, we think, unjustified. We do not know of any medical professors who condemn any of the medical advertising which is running in the religious papers, or in the Baptist and Reflector specifically, upon the ground that those medicines contain a large percentage of alcohol and foster the drink habit among the illiterate classes.

"First, we would say that the Baptist and Reflector does not reach the illiterate classes, nor do any of the standard Religious Weeklies. They go to the substantial element of white people. The

illiterates do not take them.

"In the second place, the advertising of patent medicines is unquestionably wrong if it is wrong to take patent medicines. But so far as we know, and we are very widely acquainted in these things, having made them a close study, no advertising of any patent medicine is carried in the Baptist and Reflector, which medicine could be used as an intoxicant, or which medicine would have the slightest influence towards establishing a habit of drinking intoxicant drinks. It is true that some of the medicines which are advertised in the Baptist and Reflector do contain alcohol as a solvent and as a preservative. This is necessitated by the fact that vegetable compounds will decay unless they are preserved in some way from the attacks of the oxygen of the atmosphere. It is also true that the essential medical principle of various medical plants cannot be properly extracted by solution in alcohol. It is true that ether can be used as a solution, and so can carbon disulphide. The latter, however, is not edible and ether is much more dangerous and much more injurious than alcohol. For this reason, not only the manufacturers of patent medicines, but the manufacturers of proprietary medicines and pharmaceutical manufacturers generally use alcohol as the one innocent, non-injurious solvent and preservative for vegetable essences and extracts, and all medical men prescribe alcohol solutions of vegetable essences and extracts. All of the tinctures sold in the drug stores, all of the essences and extracts which enter into the prescriptions of the family physician are alcohol solutions of certain vegetables, and the ordinary prescription of the family physician uses these tinctures, essences and extracts in an alcoholic solution of much greater strength than is ever used with a patent medicine. The percentage with a patent medicine usually runs from 10 per cent to 18 per cent. It has been found that when the percentage is reduced too low the vegetable material decays. The medicine becomes worthless and even possibly dangerous. Hence, it is necessary to carry a sufficiently high percentage of alcohol to preserve the material, just as you have to put a sufficiently large quantity of salt on meat, in order to preserve it. Salt is a combination of two poisons, and if used in sufficiently large quantities is itself a poison. If swallowed by poultry it kills them promptly. The human being can swallow salt up to a certain quantity without injury, beyond that quantity it becomes a poison, yet this poison is used as a preservative in every pantry in the land.

"In the same way the medical practitioner and the pharmacist use alcohol. It is as readily digested as bread up to a certain amount and is a food up to that amount, but taken in excess it has toxic effects and becomes a poison, displaying its effect in excess of the rational quantity by what we call intoxication, which is merely a partial poison. Now the fact is that most patent medicines are of such odor and such flavor that they cannot possibly be taken as an intoxicant. Others which have not the unpleasant odor or flavor are required by the government to introduce some other element so as to prevent them being used as intoxicants. There is one patent medicine, which, years ago, was used in prohibition communities as an intoxicant. It had an enormous sale. The government required it to denaturalize itself in such a way as to make it impossible to be used as an intoxicant. This was done by adding a drug which had such active effects as to make it impossible for anyone to use it as an intoxicant, and yet it was not made dangerous to life. This patent medicine is no longer used for intoxicants. Perhaps a million men in America had taken it as a drink. That million men have found out that they can't take it as a drink any more. It is sold now exclusively as a medicine.

"We, however, would never take the advertising of that particular class of medicine, for the reason that many people think that it still can be used as a drink, and we do not wish the religious papers to be criticised unduly. Suffice it to say that we do not accept any advertising from any advertiser, patent medicine or otherwise, who is a fake or a fraud, who has a commodity which is not of any value, or whose dealings with the public are not honest dealings. We do not take any advertising which involves an article which could lead to the habit of drink. We carry no whisky advertising, no tobacco advertising. We go to quite a good deal of expense in investigations. We turn down not less than ten thousand dollars of business per annum on account of its unfitness, according to our standards, to enter into the religious press. But we do

accept the advertising of such medicines, for instance as Mrs. Winslow's Soothing Syrup, which some people think is injurious because of the opium contained in it. We know that there is not the slightest element of opium in it, and that it never did contain anything like as much opium as squill or paregoric, which the family physician would prescribe in its place, and which practically every child in the land was brought up on. Hence, we carry the Winslow Soothing Syrup, an innocent article of real value, which, though it is supposed to carry opium, does not contain the slightest iota of it.

"Now, if in your acquaintance, there is one single physician who will make any positive statement or charge against any of the patent medicines or other advertising carried in the Baptist and Reflector, we would appreciate it if you will put us in touch with that physician and let us hear his charge and investigate his proofs. If he has any proofs whatever that any of the patent medicines carried in the advertising in the Baptist and Reflector are not just what they ought to be, if he can show that they can be used as intoxicants or could lead to the habit of intoxication; if he can show that they are worthless and useless for the purpose for which they are advertised; if he can show that they are in any way fraudulent or fakey, then it doesn't matter how much money is involved, not only will the advertising be thrown out of the Baptist and Reflector, but thrown out of all the publications of which we are advertising managers, and we would thank you and thank the physician most heartily for the kindness of putting us in touch with information which would enable us to take such a step. But mere declaration that the advertising is not fit, mere statements that the medicines are this, that or the other have no weight whatever with us because we are much better informed than the people who make these statements, as a rule. Any statement that is made with any evidence attached, we follow up the evidence and investigate it. It doesn't matter what it costs to make the investigation. It will be made in a judicial way. We have excluded advertising which we had previously accepted on investigations being made, but we find that 99 per cent of all the protests are uninformed protests, from people who are sincere and earnest but who do not understand, who have not investigated and do not know anything of the truth of the charges made. We are writing this long letter because we feel that the Baptist and Reflector's reputation with you should be justified. It has a censorship more severe and a system of investigation of accounts from moral standards more thorough than any daily publication of the South, or any publication other than the religious press represented by the undersigned. Yours sincerely,

"JACOBS & CO."

We know that there are a good many people who do not believe in alcohol, even as a medicine, and we are inclined to agree with them. Still there are many physicians who do use it as a medicine. But our fight has always been on alcohol as a beverage, and not as a medicine. Do you not think it is rather an extreme position to take, that because one opposes alcohol as a beverage, he is inconsistent in not opposing it as a medicine?

While writing, we want to add that the head of Jacobs & Company, which as a firm is usually styled the Religious Press Advertising Syndicate, is Rev. J. F. Jacobs, a Presbyterian preacher, formerly editor of a Presbyterian paper. We have always found him to be a gentleman of high character. We have asked them not to send us any advertising which would be of an objectionable character, and they assure us that they do not. They authorize us to state that they do not propose to send any advertisements which would come under the ban of the Government Pure Food and Drug Act.

DR. PITT MIXED.

Says the Religious Herald:

"At a critical time in the history of the Southern Baptist Convention, when an exciting issue was about to be decided and the feeling was very tense, a great leader among us, now gone to his reward, made a conciliatory speech, which 'poured oil on the troubled waters.' It was done in a masterful way that challenged the admiration of all parties to the conflict. One illustration employed was singularly effective at the time. Speaking of the divisions which had arisen over the question before the body and of the probable settlement of them at that time, he likened the Bap-

tists to a drove of wild horses in a field, each with his head in the air, going his own gait, and yet all traveling together in the same direction. It was perfect in its way and was magical in its influence on the heated and expectant audience."

The reference evidently is to Dr. John A. Broadus. We presume that what Dr. Pitt had in mind when he made mention of the "conciliatory speech" made by him "when an exciting issue was about to be decided" was at the Southern Baptist Convention in Birmingham, Ala., in 1891, when the creation of the Sunday School Board was under discussion. Dr. Broadus did then make a wonderfully conciliatory speech, which calmed the storm and had the result of cutting off what would probably have been an acrimonious debate and bringing the Convention directly to a vote.

It was not in that speech, however, that Dr. Broadus used the famous figure about the "wild horses." That figure was used in a speech by him at the meeting of the Southern Baptist Convention in Memphis in 1889, in responding on behalf of the Southern Baptist Convention to the address delivered by a Commission from our English Baptist brethren, which visited the Convention that year. We were present on both occasions, heard both speeches, and remember them with the greatest distinctness. Dr. Pitt has been an editor somewhat longer than we have, and we presume attended both of these Conventions, but his memory does not seem to be quite so long. If, however, Dr. Pitt will not accept our word about the matter, let him ask Dr. Lansing Burrows about it. He will, we are sure, confirm what we have said.

PERSONAL AND PRACTICAL

"Time and tide wait for no man." And so with trains. But a man has frequently to wait for all three—time, tide and trains, especially trains.

Col. and Mrs. O. C. Barton and daughter, Miss Woodie, of Paris, Tenn., are spending the winter at the Hermitage Hotel, this city. Miss Woodie is in attendance upon Ward-Belmont College. His old home having been damaged by fire, Col. Barton is now building an elegant new home on the site of the old one in Paris. His friends in Tennessee will be glad to meet him when they come to Nashville.

—The election in Mexico on last Sunday turned out to be a farce, as had been expected. Out of about 3,000,000 voters in the country, less than 10,000 took the trouble to go to the polls and cast their votes, while many of them voted for General Huerta, nominally the provisional President of Mexico, and really the dictator. All votes for him, however, were unconstitutional, as the Constitution provides that the provisional President is not eligible for the Presidency. The probabilities at present seem to be that the election will be declared null and void. At any rate the Huerta government will not be recognized by the United States. And other nations have decided to follow the lead of this country.

—Cardinal Gibbons recently expressed the desire that all Christians may be one, but he adds: "The first essential requirement is the recognition of the sovereign pontiff as the successor of St. Peter, the divinely appointed head of Christendom." The Cardinal may as well understand first as last that that is one condition which will never be accepted. Once the whole world, except a few Baptists, who were compelled to live in dens and caves, did accept the sovereignty of the Pope, but the result was a thousand years known as the Dark Ages, at the very thought of which the world now shudders. The clock of time does not turn backwards. Certainly it will never again be turned back to the sixteenth century.

—Recently, in excavating near Abydos, Egypt, Prof. Flinders Petrie, representing the University of Pennsylvania, discovered a Sphinx. It is carved from a single red granite stone. On the body of a lion in repose is the head of Rameses II., the great Pharaoh of Egypt, the Pharaoh of the Oppression in the Bible. He reigned 67 years. He was a great builder. His statues are to be found all over Egypt. Hieroglyphics at the base of the Sphinx tell the story of the life of Rameses II. It weighs 12 tons, and it was with the greatest difficulty that it was transported from its resting place in the sands of Egypt to this country. With the exception of Cleopatra's needle, in Central Park, New York, it is the largest Egyptian monument in this country. The director of the Museum of the University of Pennsylvania says that no valuation could be placed on the Sphinx, but that he regarded it as the greatest treasure of the University.

—Adolphus Busch, the rich brewer, died last week. How much did he leave? *He left it all.* His estate is estimated at about \$50,000,000, but not a dollar could he take with him. "Infinitely more would we prefer to go through the world a beggar and then receive that 'inheritance, incorruptible, undefiled, and that fadeth not away,' than to have accumulated \$50,000,000 in a business like that in which Mr. Busch was engaged, and go before our Maker to give an account to him for the cries of orphans, the tears of widows, the destruction of homes, the blasting of lives, the damning of souls, resulting from that business. How vividly are we reminded of the story of Dives and Lazarus, and the first scene here in this world. We cannot lift the veil and see the second scene in the other world, but judging from the glimpse given us by the Lord in this parable, that scene is likely to be repeated. Far better to be Lazarus here and Lazarus yonder than Dives here and Dives yonder.

RECENT EVENTS

Rev. W. M. Nevins, of Marlin, Texas, has accepted a call to the pastorate of the First Baptist church, Newport, Ky.

The vote against the Nuisance bill in the House of Representatives was 15, not 13. It required 50, not 15, votes to pass the bill.

Dr. T. T. Martin is now engaged in his fourteenth meeting in the city of Louisville. Dr. Martin is one of the greatest gospel preachers in the country.

Dr. Arthur Yeager, President emeritus of Georgetown (Ky.) College, has been named by President Wilson, Governor of Porto Rico. An honor well bestowed, and which we are sure will be worthily borne.

The new building of the church at Wake Forest, N. C., is to be called the "House of the Lord." The Biblical Recorder gives an elaborate description of it, which indicates that it will be a very fine building when completed. It will seat 1,500 persons.

Rev. W. T. Ward, pastor of the Eastland Baptist church, this city, has been ill for the past several weeks. His many friends will be glad to know that he was able to fill his pulpit at both hours last Sunday. Brother Ward is doing a fine work, and is held in high esteem by the members of his church.

The meeting at the Central Baptist church, in which Pastor G. A. Lofton was assisted by Dr. W. C. Golden, resulted in many professions of faith and baptism. The preaching of Dr. Golden was greatly enjoyed. This is the third meeting Dr. Golden has held with the church. Like a fiddle, he improves with age.

Mr. Needham B. Broughton recently retired from the Superintendency of the Tabernacle Baptist Sunday school, Raleigh, N. C., after 37 years of service with distinguished ability in that position. This he did on the order of his physician that he must relax and recuperate. Brother Broughton has long been known as one of the most active and useful Sunday school men in the country.

Rev. E. H. Yankee, evangelist of the State Mission Board, assisted Rev. A. S. Ulm in a meeting at South Pittsburg, which closed Sunday, Oct. 19. There were 44 professions of religion, and the whole town was greatly stirred. Bro. Yankee is an able and eloquent preacher, setting forth the gospel truths in a most striking and convincing way. And he is fearless in his advocacy of the right.

The meeting at the Edgefield Baptist church, in which Pastor William Lunsford was assisted by Evangelist J. H. Dew, closed Sunday, Oct. 19. There were over 40 professions of faith. This was Dr. Dew's first visit to Nashville as an evangelist. The people of Nashville will join us in hoping that it may not be his last. Come again, Dr. Dew, and be sure to bring Mrs. Dew with you. And we know that you both will bring the dews of Heaven.

This paper will reach most of our subscribers only a day or two before the books of the State Mission Board close. Just what the result will be, no one can now tell. It is earnestly hoped, however, that the full amount required will be received. If you have any funds for State Missions in hand, let us urge you to send them at once. Don't wait to write, but telegraph. By order of the Convention, the books must close promptly at twelve o'clock Friday night.

Rev. E. L. Compere of Greenville, Texas, has accepted the call to the pastorate of the Baptist church at Shawnee.

Rev. E. P. J. Garrett of Forrest City, Ark., accepts a call to the care of Pulaski Heights Church, Little Rock, Ark., a new and promising organization effected in that city. He begins Nov. 24.

Have you sent in your name for a home during the meeting of the Tennessee Baptist Convention? If not, send it at once to George T. Wofford, Chairman of Entertainment Committee, Johnson City, Tenn. He writes us that they are preparing to take care of a large delegation, and shall be disappointed if the attendance is short of expectation.

As we announced last week, the Sunday School Board has moved from its old building on Church Street to the new building on Eighth Avenue. Every one who sees the new building is greatly delighted with it. Dr. Frost has given some doctrinal names to the various stones about the building. We have asked him to tell our readers what they are. Not only the Sunday School Board, but the rooms of the State Mission Board and the Woman's Missionary Union have been moved to the new building, and the office of the Baptist and Reflector will also be moved there as soon as practicable.

AMONG THE BRETHREN.

Fleetwood Ball.

Hon. E. W. Stephens of Columbia, Mo., has been Moderator of the Missouri Baptist General Association fifteen years. He seems to be the first citizen among Missouri Baptists.

On Nov. 1, Rev. W. F. Wisdom begins work as pastor of Calvary Church, Muskogee, Okla. He is from Coweta, Okla.

The Illinois Baptist State Association, which co-operates with the Southern Baptist Convention, is in session this week at Du Quoin, Ill. Drs. J. B. Gambrell of Fort Worth, Texas; I. J. Van Ness of Nashville, J. T. Henderson of Bristol, Tenn.-Va., S. E. Tull of Paducah, Ky., are among the speakers from the South.

Rev. G. C. Anderson of Jackson, Tenn., has accepted the care of Ridge Grove Church, near Lexington, Tenn., and the work starts off hopefully.

Evangelist J. B. DeGarmo of Blue Mountain, Miss., is aiding Rev. C. W. Henson of Monroeville, Ala. There is a bright outlook for a great ingathering.

Rev. C. H. Bell of Centennial Church, Nashville, Tenn., declines the call to the church at Darden, Tenn., the Nashville saints refusing to release him.

Rev. Clarence E. Azbill of Lexington, Tenn., preached acceptably last Sunday for Union Hill Church, near that place. Bro. Azbill is an earnest, consecrated worker. He is open for work.

Lately Dr. W. B. Crumpton, Corresponding Secretary of the State Mission Board of Alabama, who has held that office for a long term of years, announced that he would resign at the next meeting of the Board. But this announcement has invited a storm of protests from every quarter of that State.

Weatherford Memorial Church, South Richmond, Va., has elected Rev. E. T. Smith, formerly of Petersburg, Va., to succeed Rev. W. C. Sale.

Rev. H. S. Pinkham has resigned as pastor of Immanuel Church, Washington, D. C., to accept a call to the First Church, Lowell, Mass.

Rev. J. E. Briggs of the Fifth Church, Washington, D. C., is being assisted in a revival by Dr. J. J. Wicker of Leigh Street Church, Richmond, Va.

Dr. Lloyd T. Wilson of Grace Street Church, Richmond, Va., is assisting in a series of revival services in West Washington Church, Washington, D. C. Dr. W. W. Gaw is pastor.

Rev. J. H. Oakley of Whiteville, Tenn., who is bringing things to pass on that growing field, preached last Sunday for the church at Henderson's Cross Roads, Tenn., where he was born, reared, converted, baptized, licensed and ordained. It has been twelve years since he visited the church. Oakley is worth his weight in gold in the Master's kingdom.

The Baptist Record speaks glowingly of the outlook for the work at the First Church, West Point, Miss., since Dr. R. L. Motley took charge. He was lately elected Moderator of Columbus Association and proved a good one.

The Home Page

IT'S NOT GOOD TO BE CROSS.

Don't be cross, dear, it's never worth while,
Dismiss the vexation, by wearing a smile;
Suffer persecution and a loss,
Rather than be unhappy and forever cross.

Don't be cross, dear, with people at home,
It causes them to sometime wish they were alone—
It's like spring lilies all covered with frost,
Because it kills your beauty to always be cross.

How loving all your companions might be,
If you would always try, each other to please;
How happy for both you and the boss,
If only both would agree never to be cross.

Think what a lovely, sweet, and bright home,
For husband and wife, with the troubles all flown
Because they, each one, would suffer loss,
Rather than create a strife, by being cross.

Bitter words the home never sweetens,
Leave them unsaid, it is easier to reap them;
Better let your tongue cover with moss,
Than to spoil all your happiness by being cross.

Why not keep the home cheerful and bright,
By always trying to do the thing that's right;
Since the fine gold far exceeds the dross,
Why not purify your life by not being cross?

—J. B. Williams.

Knoxville, Tenn.

WASHINGTON AND THE GERMAN.

In one of the colleges of the Central West the professor who is at the head of the department of German has a private classroom which he has adorned with pictures, busts and other more or less appropriate decorations. Among the pictures is one of "The Father of His Country."

One day this professor of German had as a guest a distinguished member of the faculty of a German university. Looking about this little classroom the eyes of the famous Teutonic scholar fell upon the benign face of George Washington.

"And whose portrait is this, professor?" asked the man from across the sea.

"That? Why, you recognize that portrait, of course! You must be familiar with it," said the American scholar.

"Well, no. I must say that I am not. Is it the face of some great scholar? Ah, but I would know it if it were."

"No," said his host. "That is not the portrait of a great scholar, but a copy of Gilbert Stuart's great portrait of George Washington."

"What! George Washington! Well, professor, I want to know why

you have his portrait here, in a classroom where German is taught. That seems very strange," said the foreigner.

"Oh, no. Not at all. It is the most appropriate thing in the world," said the American.

"So. Well, how and why?" asked the German.

"Oh," said the American professor, looking the German squarely in the eyes, "you see, George Washington was the first eminent American to pursue German subjects successfully."

But all that was Greek to the German until his understanding was enlightened with reference to Washington's pursuit of the Hessians at the Battle of Trenton. And then he saw the point, and laughed in hearty Teutonic style.—Christian Advocate.

PADDY BLACK WAS TRUE BLUE.

The Rev. J. William Butcher writes an interesting story in the Methodist Re-order of the transformation of Paddy Black, an Irishman, born in the slums of Glasgow. At seventeen he was a "stow-away," bound for Montreal. He worked his way back home as a cattleman. He was married at nineteen, but lived a drunken and dissolute life. In August, 1903, he had a remarkable conversion, and has since been a power for righteousness in Glasgow. This interesting incident is told of his constancy.

A man who had been one of Paddy's shipmates, just as he was about to sail for a South American port, heard of his conversion. Hurrying up to Maclellan's yard, he found Paddy at his forge.

"Paddy," he said eagerly, "is it true that you've turned tee-total?"

"Praise God, it is," was the answer. "Is it true, too, that you've got religion?"

"Praise God, it is."

"Well, this is the rummiest go in my life; however, I'm off for three months or more; I guess when I come back I'll find the old Paddy."

"You won't; he's dead."

"What's your game now?"

"Why, my minister read me that if any man be in Christ Jesus he is a new creature; old things have passed away, all things have become new."

"Well, we shall see; ta-ta."

The voyage ended, the man was paid off, and again made his way to the forge-side.

"Paddy, are you still tee-total?"

"I am."

"Are you still religious?"

"I am."

"Well, this is the rummiest thing out; I didn't think you'd keep it for a week."

"No more I should. That's where chaps like you make the mistake; when Christ saves a man He doesn't let him go; He does the keeping."

BAPTIST PIONEERS.

The first marginal references in our common English Bible were prepared and first published in 1637 by a Baptist minister, Rev. John Canne.

Roger Williams, a Baptist in principle, established in 1643 the first civil government on the face of the earth where absolute religious liberty was enjoyed as a constitutional right.

The first public free school, from which has sprung our now splendid public school system, was established in this country in Rhode Island, in 1675 by a Baptist, Dr. John Clarke.

The first amendment to the Constitution of the United States, securing freedom to all in the worship of God, was adopted September 23, 1789, as the result of Baptist efforts.

The first church of any denomina-

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tion organized in what was at that time known as the Northwestern Territory, was a Baptist church, constituted in what was then called Columbia, now a part of Cincinnati, Ohio, in 1790.

Wm. Carey was the inaugurator and founder, in 1792, of the modern missionary enterprise.

The prime mover of the organization of the British and Foreign Bible Society in the world, which organization was effected in May, 1804, was a Baptist minister, Rev. Joseph Hughes.

The man who succeeded Robert Raikes, and whose organizing ability made the movement permanent, was a Baptist, William Fox.

B. F. Jacobs, of Chicago, was the prime mover in the establishment of the uniform lesson system of our Sunday schools. For six years he advocated his idea, and in 1871 the Executive Committee of the first National Sunday School Convention met in the city of New York. Mr. Jacobs was a staunch Baptist.

Marshall A. Hudson, a Baptist business man of Syracuse, N. Y., inaugurated in 1890 the Baraca movement. A few years later, the Philathea movement for young women was begun in the First Baptist Church of Syracuse, by Miss May Hudson. The Primary Work in our Sunday schools was inaugurated by Mr. Henry J. Howland, a Baptist, in Boston, in 1829. The "Cradle Roll" Department began with the work of Miss Juliette Dimock, in the Central Baptist Church of Elizabeth, N. J., in 1883.

THE TEST OF EDUCATION.

A professor in the University of Chicago told his pupils that he should consider them educated in the best sense of the word when they could say yes to every one of fourteen questions that he should put to them. It may interest you to read the questions. Here they are:

Has your education given sympathy with all good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Are you good for anything to yourself? Can you be happy alone?

Can you look out on the world and see anything but dollars and cents?

Can you look into a mud puddle by the wayside and see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?—Popular Educator.

"Such a rainy day!" said little Amy, dolefully. "I wish that I knew something new to do."

"When I was a little girl," said her mamma, "I used to think it great fun to make a magic apple and surprise my papa. How would you like to make one for your papa?"

Amy was delighted with the idea, and brought a large, fair apple. Her mamma gave her a long needle and strong thread, and showed her how to take a long stitch in the apple close under the skin. Amy drew the thread, leaving about two inches hanging out of the apple. Then she put the needle into the very hole that it came out of, and took another long stitch, and so on all around the apple, at the end bringing the needle and thread out of the very first hole. Then she took hold of both ends of the thread and pulled hard but carefully; and all the thread came out of the first hole. Amy rubbed the apple, which was a fine red one, until it shone like glass. The needle holes did not show.

When her papa came home, Amy gave him the apple; and he sat down by the fire to eat it. He began to peel it with his sharp knife. Oh, how surprised he looked when the apple suddenly fell in two when he had it a little more than half peeled!

Amy was pleased and surprised, too, for she had not realized that she had cut the apple in two under the skin when she pulled the thread out; but she had.

Any child, with a little care, can make a magic apple just as Amy did, and surprise somebody very much.—Selected.

YOU NEEDN'T

keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

The whole business of the whole Church is to preach the whole gospel to the whole world.

After all, missions may be called the measure of Christian vitality.—John W. Wood.

The Young South

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

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

OUR MOTTO: *Nulla Vestigia Retrorsum* (no steps backward).

OUR FATHER'S CARE.

As the eagle mother, knowing
That the day is past for rest,
With a heart in love o'erflowing
Stirreth up her darlings' nest,
So our loving Heavenly Father
Makes our couches beds of pain,
Not to punish, but the rather
That discomfort may be gain.
As with fluttering wings, and crying,
All her young she fills with dread,
Till they leave the nest, and flying,
Try the air with wings outspread.
So the Lord with fear enfolds us,
Fluttering o'er us as in wrath,
Till we leap from all that holds us,
And faith tries the eagle's path.
As her young the eagle watches,
Till their wings have weary grown,
Then she soars beneath and catches,
Bears them safe on wings her own;
So our God does not forsake us
Though we faint with dread alarm,
We may trust, for he will take us,
On His everlasting arms.
—Alexander Blackburn.

JAPAN.

Here are some facts about Japan, which I clipped from *Kind Words*. As our missionary is in that country, we are most interested in the work there. I trust our young readers will look them over carefully:

At the closing session of the Student Volunteer Convention, held in Nashville, 1906, a large number of cablegrams were read from missionaries at the front. The one that seemed to produce the profoundest impression came from a missionary in Japan, and ran: "Japan leading the Orient, but whither?" Since that time events have justified the assertion, and have left the question still hanging in quivering uncertainty. Which shall lead the leader—commercialism or Christ?

When Japan was opened to foreign intercourse in 1853 the land was placarded with decrees threatening death to every one who should embrace Christianity. Not until 1889 was official permission granted to Christianity to exist, although a great amount of missionary work had been done before that date. Such success has attended the preaching of the gospel as to make us believe that Japan would be a Christian leader of the Orient, if we of the West would discharge faithfully our missionary obligation to the island empire.

Forty-eight missionary societies support 1,029 missionaries in Japan and the number of church members now reaches 67,024.

Southern Baptists opened their mission in 1889. We have in Japan 18 missionaries and 21 Japanese workers, 10 churches with 535 members, 25 Sunday schools, having 1,128 scholars, eight houses of worship, four residences for missionaries and a theological seminary which is conducted jointly by Northern and Southern Baptists.

If Japan is to be the leader of the Orient, then effort to make her the right kind of leader is of the highest significance and importance. In this

grand privilege Southern Baptists ought to take a larger share. We must do more to make the leader a leader for our Christ.—T. B. Ray.

"Miss Annie White Folk—Enclosed find check for \$4 for State Missions, and best wishes for the Young South. Yours truly, Chestnutt Farms, N. C."

We thank the dear friends at Chestnutt Farms so much. They seem to come always when we need them most.

Our morning paper contained this sad intelligence:

"Mrs. Mollie Burdett, wife of Ed Burdett, a farmer living about eight miles east of McKenzie, died suddenly Saturday. She was about 75 years old and was a member of the Baptist church. She is survived by her husband and one daughter, Miss Lillian."

In the death of Mrs. Burdett, the Young South loses one of its best friends. She was a liberal contributor to our work and her letters always showed such a sweet, affectionate spirit. I wish we knew more about her life, which I am sure was a useful one. To her husband and daughter we extend our deepest sympathy.

RECEIPTS.

Previously acknowledged	\$353 64
Chestnutt Farms, N. C.:	
State Missions	4 00
Total	\$357 64

ELEANOR'S SINGLE LUTE-STRING.

By NELLIE M. LEONARD.

Eleanor was down in her pansy bed, her fingers soiled with the dampened earth.

"Do you like it in this world, little flowers?" she questioned whimsically. "The sunshine has been scorching for a week. No wonder your leaves were wilting and dust-begrimed. But you feel better after your cool bath, don't you, dears?"

She picked a handful of purple and yellow pansies and sat down upon the piazza steps to rest. After a long day spent in the hot shoe-factory office, it was a relief to bury her slippered feet in the cool grasses, while a fresh night breeze came wandering from the hills and touched her hot face, and pale stars appeared as the twilight deepened.

"This world is becoming dreadfully monotonous to me, little flowers," so ran tired Eleanor's reverie. "It is hurry in the morning to reach Morgan's office on time; copy drummers' orders, which need a magnifying-glass to help me decipher them. Into the order book; make out sample tags for the factory; or if work is rushing, help the girls with those miserable little cutting-room slips; then come home and sleep in order to work tomorrow."

"Inez Burnham plays tennis, rides in her auto, lies in the hammock, and reads the latest books—why, probably she never noticed the intolerable heat today. If I only had her opportunity what stories I could write! Eleanor Lenox should become a well-known name. My stories should be full of uplift, cheerfulness, and courage. But all my pretty fancies die unexpressed because I have no time nor energy to get them into shape for publication. It is useless for me to dream of fame or helpfulness."

Then in the dusk, came a rush of pitying tears.

"Dreaming, Eleanor?" called a voice from the dimness of the garden paths. A lady in white came picking her way daintily across the moistened lawn.

"Why, Miss Nanna!" exclaimed Eleanor, "I didn't know you had returned. I was wishing for something refreshing. I wasn't dreaming—just being weary and blue and horrid."

Come up among the hammock pillows and talk to me awhile."

"Weary and blue and horrid," repeated Hannah Towne. "Suppose you tell me about it, dear."

"Weary, because the day's work was so hard; horrid, because I was envying Inez her luxurious, idle life; blue, because every day is proving that my dream of becoming a writer is a fool's castle builded among the cliffs," sighed Eleanor.

"But you can write. I enjoy reading your stories, dear. They ring true and are full of promise."

"I planned to write a story every week this year," continued Eleanor. "It was a New Year's resolution. Now, in midsummer, my manuscript record shows eight stories written when there should be about thirty. There are so many conflicting duties. I am secretary of our Sunday school class and feel obliged to be present at the business meetings and socials. I attend choir rehearsals. I don't wish to drop Christian Endeavor work, and that demands much of my spare time. Often, mother is overtired and I must finish the housework or nurse her through an acute sick-headache. Perhaps there'll be callers when my brain seems bursting with a story. Many evenings, like tonight, I can't even think straight and writing is impossible. It hurts, Miss Nanna, for I know I can write, and love the work."

"I'm sorry, dear, that your present opportunities are so limited," replied Miss Nanna. "And yet—eight stories. I haven't a doubt that they are good ones. Perhaps you are accomplishing more than you think. It's not how much, but how good. There! As usual, I'm quoting something I've read. Why, Eleanor, you are like the man with the broken lute. I read the story only yesterday. It is an Eastern tale—one of those Oriental legends. But it contains a precious thought. It helped me in my work. I think it will help you. We are all more or less hedged in and limited, whatever our aspirations."

"A great man of the East, upon his homeward journey through a wild, mountainous country, found a poor man by the wayside playing sweetly upon a lute. As the rich ruler stopped to rest and listen to the wonderful melody, he was astonished to discover that the lute had but one string. It was from this broken instrument that the sweet sounds came."

"He asked for an explanation and was told that the man had been beaten and robbed. The thieves had left him but one lute-string. Then came the poor musician's philosophical remark: 'In music, it is not how much, but how good.'"

"The story went on to tell that the ruler supplied the brave, skilful fellow with all ten lute-strings and took him home to court, where the silvery music of his lute was a delight to all who listened."

"I'm afraid I would have thrown away the lute with nine missing strings," confessed Eleanor.

"As you are tempted to lay aside your pen of limited opportunity. But suppose the music of that one lute-string had been silent by the wayside when the ruler passed. The happy ending of the story could never have been written except for the brave spirit of that true musician, displayed even amid such overwhelming difficulties."

"Suppose you have but one lute-string. Make all the melody possible upon it. It is not the easily accomplished things which are most worth while. From struggle comes strength. That's why we are so often permitted to struggle—that we may grow strong."

"Keep happy, sweetheart, and grow

wise. Life is, after all, the best preparation for writing. Study every-day life as it passes before your eyes. Store up the memories of yesterday, the hopes of tomorrow. If your brain gets overcrowded, scribble in your notebook."

"Then some day you'll find that you can snatch a little time to write. And the merry laughter, sweet as the song of a thrush, that you remember because it was so unusual; the face of the curly-headed baby in the park; the sleepy bird-note in the twilight; the marvelous, blended tints of some sunset; the thrill of sadness as you stood in a misty rain before an empty house which seemed a mere ghost of the cozy home from which your friend was gone; a chance word overheard upon the street; a thousand and one little incidents will weave themselves into your story, making it real."

"But, Eleanor, it all depends upon your faithfulness to the single lute-string of opportunity. Don't lose heart, dear. He who loses courage, loses all. Some other twilight, I shall run over and you'll greet me with a joyous, 'O Miss Nanna, I received a check from an editor today, and yesterday, my last story was accepted by another magazine.' And you'll be so glad that your lute with its single golden string of opportunity was not silenced by discouragement."

"Oh, thank you, Miss Nanna," whispered Eleanor; "you have rested and helped me. I mean to discover all the possibilities of my one little lute-string and hope to possess all ten strings some day."

A YANKEE VETERAN'S STORY.

"My entire body," writes Thomas Larkin, Soldiers' National Home, Maine, "was broken out with some peculiar skin disease, and I thought sure I would never find a cure for it. But after making a few applications of Gray's Ointment I began to improve, and being encouraged continued its use, until now I am entirely cured. Words are inadequate to express my gratitude." Gray's Ointment is older than the veteran who wrote this. For 93 years it has been a priceless boon to sufferers from skin troubles—blood sores, boils, ulcers, festering wounds, etc. 25c at drug stores. Write Dr. W. F. Gray & Co., 816 Gray Building, Nashville, Tenn., for a Free Sample postpaid.

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."

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improves the health of everybody. Relieves Insomnia, helps Digestion. A remedy used by our Grandmothers and now prescribed by leading Physicians. Lupuline, which is the active principle of Hops, a standard antidote for Nicotian or Tobacco Habit. Pillows made from Fresh New Hops, delivered by Parcel Post, \$1.65. Free Booklet. Health Hop Garden Co., Newburgh, N. Y.

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Knockabout Felt **59¢**

Most comfortable, serviceable and stylish hat for dress or business. Knockabout Felt, flexible sweat band, with outside silk band, can be rolled into several shapes and worn as illustrated. Weight, 3 ozs. Sizes, 6 1/2 to 7 1/2. In black, brown and gray. Satisfaction not as represented I will refund your 50¢. and You Can Keep the Hat. Sent postpaid 50¢. Free Catalog.

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DR. TYREE'S PLAPAO-PADS are the wonderful new treatment for rupture which has enabled thousands to successfully treat themselves in the privacy of the home, at slight expense. Not made to be used forever, like the truss, but are intended to cure and thus do away with trusses. No straps, buckles or springs attached. Soft as velvet—easy to apply. **PLAPAO LABORATORIES, Block 339 St. Louis, Mo.,** is sending free Trial Plapao to all who apply. Send Postal Card TODAY.

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and other infectious diseases to other members of the family and to neighbors can be safely prevented by dissolving a teaspoonful of Tyree's Antiseptic Powder in two teacupful of boiling water, adding this to each stool and keeping stools protected from flies. A similar solution in tepid water makes a grateful sanitary sponge bath for the patient. Get a 25¢ box from any drug store (or by mail). If not pleased return the empty box and get your money back. J. S. Tyree, Chemist, Washington, D. C. Mr. Tyree will mail a liberal sample of his powder and full directions, free, to any who writes mentioning this paper.

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 241, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today, if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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The worst cases, no matter of how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. It Relieves Pain and Heals at the same time. 25¢, 50¢, \$1.00.

TENNESSEE COLLEGE NOTES.

On Friday, October 17th, Mr. Frank Furser of the Foreign Mission Board of the Southern Baptist Convention, spoke at the Chapel on "Woman's Place in the Kingdom of God." After the service, he met with several groups of girls and discussed the various phases of the Foreign Mission work, giving many helpful suggestions looking toward the organization of Mission Study Classes in our school.

Several Mission Study Classes have already been organized under direction of the Y. W. A. The girls who are leaders in our religious work here have been selected as teachers of these classes which are to meet each week for the study of the different phases of mission work carried on through our Boards.

On Thursday afternoon, October 16th, the Music Faculty of Tennessee College gave an informal musical to friends of Murfreesboro. A splendid program was rendered by Misses Judson, Odil, Sartain and Dr. Nast, at the close of which, Miss Bohannon stated that there was a growing sentiment in favor of reorganizing the MacDowell Music Club of Murfreesboro. This was received with great enthusiasm and after a motion was made and carried in favor of reorganizing the Club, the following officers were elected: Mrs. Fertig, President, Mrs. Cason, Associate President, Miss Eva Lewis Smith, Secretary, and Mrs. McLemore, Treasurer. It was decided that the first meeting of the Club should be held at Tennessee College, on Friday afternoon, October 24th, at which time the organization is to be perfected.

The first basket ball game of the season was played in the gymnasium on Monday afternoon, October 20th. Although the teams were composed of both preparatory and college students, good spirit was displayed by the supporters of both sides. At the close of the game, the score stood 8 to 8 and both teams were equally ready to enjoy the hot chocolate and wafers served by the girls of the Athletic Association.

An interesting and original entertainment in the form of a wedding was given by the girls of the Ruskin Literary Society on Saturday evening, October 18th in the College chapel. The altar was effectively decorated with a high arch through which a bank of ferns, sprinkled with tiny yellow flowers was visible. Just before the appearance of the bridal party, the members of the faculty were accompanied by the ushers to seats reserved for them near the front of the room. A splendid musical program, consisting of vocal and piano numbers was rendered by Mrs. J. Henry Burnett and Miss Violet Gross, after which the bridal party entered from a side door and advanced down the middle aisle to the altar to the strains of Mendelssohn's Wedding March. Instead of the usual marriage ceremony, the following ceremony was used, carrying out the idea of wedding a girl to the Ruskin Society, which was represented by the groom—"Dearly Beloved, we are gathered together here in the presence of these witnesses to join in union this girl, daughter of Tennessee College and this Ruskin Society. This is an honorable estate instituted in the year, nineteen hundred and seven, and is therefore not to be entered into by any, unadvisedly, but discreetly, advisedly and with the full consciousness of all the duty it involves. In which honorable estate these two present come now to be joined. Therefore, if any can show any just cause why they may not be joined, let that one now speak or else hereafter hold his

peace. I require and charge you both that if either of you know any impediment why ye may not be lawfully joined together, ye do now confess it; for be it well assured that those who join the Ruskin Society with any motives, other than those which are lofty, loyal and for the welfare of the Society can never enjoy the full fellowship of the Society, neither can their union with it be honorable.

Wilt thou, Ruskin Society, take this girl in honorable union? Wilt thou love her, honor and keep her and guide her in the paths of learning, that when she shall leave these sacred walls, she shall be counted as an adornment unto you, Ruskin Society, and unto this noble institution? (Groom speaks, 'I will'). Wilt thou accept this Ruskin Society as thy faithful protector? Wilt thou obey its decrees, love, serve and honor it and at all times be loyal, defending the high standards for which it stands? Wilt thou rally around its banner in times of adversity and rejoice with it in times of victory? Wilt thou then accept this Ruskin Society as thine for so long as thou shall live? (Bride answers, 'I will').

I, the Ruskin Society, take thee to be a member in full fellowship from this time hence, for better or for worse, in sorrow, in joy, to love and cherish throughout thine entire life. (Repeated by groom after the preacher). I join myself in honorable union with thee, Ruskin Society from this day hence. (Repeated by bride after preacher.) With this Ruskin pin, I here endow thee with the sacred honor of membership in the Ruskin Society. (Spoken by groom, as he puts the pin on the bride.) This vow which you have now made before these witnesses, I do now confirm. I do now charge and adjure ye that ye fully realize the solemnity and responsibility of this union which has been consummated in the presence of these witnesses. May ye perform and keep the in perfect love the one made and remain imperfect love the one to the other. I now pronounce you one and the same." After the ceremony, a reception was given to the bridal party in the college parlors, where the wedding cake was cut and other refreshments served.

I recently began my work as pastor of Nance Grove Baptist Church, where I have been a member since its organization. February, 1912, the organization took place in a small schoolhouse, as we had no house of worship of our own. We began work with 25 members and a small Sunday School. Since that time the membership has grown to 64, with about 70 in Sunday School, and should be at least 150 in Sunday School.

We have undertaken great things for the Lord in the way of building a modern church with a seating capacity of about 400. The progress of the building is resting upon a few individuals, which have been very liberal, indeed. We felt so greatly the need of a church in our neighborhood that we undertook this great work in faith, believing that the good people of Tennessee would aid us in this great work.

Our church is in a community where they have been closed in as with the walls of Jericho, in which all manner of crime, from the great

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A SIMPLE HOME-MADE REMEDY

greatly surprises by permanently relieving indigestion, sour stomach, etc. Economical and safe. Recipe and directions sent for 15 cents in coin or stamps. J. B. Keck, Box 42, Clinton, S. C. Reference: Bailey's Bank of Clinton.

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I Will Take Any Case of Catarrh, No Matter How Chronic, or What Stage It Is In, and Prove ENTIRELY AT MY OWN EXPENSE, That It Can Be Cured.

Curing Catarrh has been my business for years, and during this time over one million people have come to me from all over the land for treatment and advice. My method is original. I cure the disease by first curing the cause. Thus my combined treatment cures where all else fails. I can demonstrate to you in just a few days' time that my method is quick, sure and complete, because it rids the system of the poisonous germs that cause catarrh. Send your name and address at once to C. E. Gauss, and he will send you the treatment referred to. Fill out the coupon below.

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est to the smallest, has been committed. Surely such a place needs a church. Four hundred dollars will complete the building, which will be valued at \$3,500 when completed. Surely God will put it in the hearts of the readers of the Baptist and Reflector to help us.

We hope to be able to entertain the Nolachucky Association by the year 1915.

Contributions from anyone will be greatly appreciated by us. Send all contributions to W. M. Calaway, New Market, Tenn.

When praying to your Father in heaven, will you kindly remember us.

I look forward each week to the coming of the Baptist and Reflector. It brings to us glad tidings of great joy. I can't understand how people can be loyal Baptists without the paper. Surely we are not a very strong reflector without it.

E. M. LEWIS.

Pride is one of the seven deadly sins; but it cannot be pride of a mother in her children, for that is a compound of two cardinal virtues—faith and hope.—Charles Dickens.

STEWART COUNTY ASSOCIATION.

This Association met with Pleasant Hill Church, Trigg County, Ky., in a county where Baptists far outnumber all other denominations combined; in fact, the fourth district of Stewart County has four Baptist Churches with over 400 members, and no church of any other denomination in the district. But this condition does not prevail throughout the county. In Stewart County mainly along the Kentucky line there are about 700 Baptists, with nearly as many Campbellites, and a fair sprinkle of Free-Will Baptists and Cumberland Presbyterians, while the Methodists have considerably over 2,000 members. The famous "Antioch Solid Block of Methodism" extends into Stewart County from Montgomery County.

But I started to tell you about the Stewart County Association. J. E. Johnson preached the introductory sermon. J. W. Pruitt was elected Moderator, and W. E. Hicks, Clerk. Two new churches reported, and two or three old ones failed to represent. Several visiting preachers were present, mostly from Blood River and Little River Association, in Kentucky. The hospitality was almost unlimited and the crowds were immense. A good collection was taken for the Orphans' Home at Nashville.

All the morning session of the second day was devoted to district and State missions. The effort of Erin Church was endorsed, to locate a pastor at Erin for half time and ask the State Board to pay half his salary and let him devote the other half of his time to (1) Tennessee Ridge and Cumberland City, and to (2) Liberty Church and Dover. Next session will be with Elk Creek Church, six miles north of Erin. Remember, this will be in a part of the country where Baptists are scarce. We hope to have Brethren Folk, Gilson, Stewart and many others of their kind present.

B. F. STAMPS.

Erin, Tenn.

AN ONLY DAUGHTER RELIEVED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of consumption. His child is now in this country and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe, only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh cold in twenty-four hours. Address Craddock & Co., Philadelphia, Pa., naming this paper.

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To introduce the beautiful "La France" silk hose for ladies and gents we offer 3 pair 50c quality for only \$1, postpaid is U. S. Pure silk from calf to toe, with durable, elastic top, heel and toe for long wear. Size 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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Big purchase direct from the mills on "Sterling" Half Hose, enables us to offer them while they last at starting prices.

"Sterling" Hose are stainless fast dye, good, clean selected yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard length, come in any color wanted, one dozen to box, solid sizes 9 to 12.

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

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Baptist Sunday School Board,
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Go to your doctor first. Secure his approval. Then follow his advice. Take no medicine the doctors will not approve. J. C. Ayer Co., Lowell, Mass.

Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever, or even worse, the next day. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Sold for sixty years.

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This effectual remedy positively eliminates indigestion, heartburn, gas on the stomach, biliousness, and all stomach weakness. Curren's Di-Pepsi-Tone is not sold by any druggist or agent, and can be had only by sending direct to this office.

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A Home Cure Given by One Who Had It

In the spring of 1902 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatism to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar, but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you? Don't delay. Write today.

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Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to

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Arouses the Liver and Purifies the Blood

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver to action, drives malaria out of the blood and builds up the system. For adults and children. 50c.

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Thinking people are beginning to realize that the great increase in the cost of living nowadays is due more to the clumsiness of the machinery used in distribution than any other cause. Therefore the well informed are taking advantage of all short-cuts that bring the consumer direct to the manufacturer. This has resulted in a number of plans to cheapen the cost of manufactured articles to the consumer. None of them has been so successful as the club plan of buying articles of value. It enables the consumer to get the very best, often at a price below what the inferior would cost under the usual means of distribution. This is one reason why the readers of this paper have been so prompt to respond to the fine offer of the Religious Press Co-operative Club of Clinton, S. C., to supply standard sewing machines at a price that is less than half the amount asked by the regular sewing machine agents. It is a great opportunity to save a considerable sum on this household necessity. Readers would do well to write at once and get the liberal offer of this club, which the advertising manager of this paper has investigated and heartily commends as worthy of confidence, and as doing all they promise.

SPARKMAN—John J. Sparkman was born December 7, 1857; was converted at an early age; was married to Rebecca A. Moore, June 9, 1881; to them were born three children, only one of which survives him with his bereaved companion.

Brother Sparkman united with the Friendship Baptist church soon after his conversion, but later united with Laurel Creek Baptist church, and remained a pillar in that body until his death.

Brother Sparkman was a man of wonderful energy and enterprise. While he was a cripple from his youth, his life of activity was evident to all who came in contact with him. By his industry and money he gathered about him of this world's goods a substantial livelihood, and always gave liberally to the cause of beneficence. His faith was "that once for all delivered to the saints."

In all his illness he was cheerful and showed the greatest patience and Christian fortitude. When the last hour came he faced the cold Jordan of death in triumph, and said the Savior and loved ones were awaiting his coming to his heavenly home.

HALLIS—Sacred to the memory of S. E. Hallis, who departed this life on May 10, 1913, was born on January 29, 1868; age forty-five years, three months and ten days. She was converted and united with the Bethlehem Baptist church, being a member of the Bethlehem church for twenty years, and lived a faithful Christian life until the Master took her home, leaving a husband and five children to mourn the loss of a loving wife and mother and a host of friends.

Resolved, That while we mourn our loss, we rejoice that it is his eternal gain, and that we extend to the sorrowing family our heartfelt sympathy, and pray that our Heavenly Father may comfort their broken hearts.

Resolved, That a copy of these resolutions be spread on our minutes and a copy furnished the family.

MALISSIE WILSON,

LUCY CHAPMAN,

Committee.



—And They'll Even Make A Blind Man See—

Of course, I don't mean one blind from birth or disease—but near-blind and weak-eyed on account of old age.

Now it makes no difference if you're as near-blind and weak-eyed as the old gentleman shown in the above picture, I'm going to send you a handsome pair of 10-karat **SOLID GOLD** "Perfect Vision" spectacles without a cent of money, and if you like to go out hunting occasionally, you'll find that you can shoulder your gun and drop the smallest squirrel off the tallest tree top at the very first shot sure, with the help of these wonderful "Perfect Vision" spectacles of mine. And in the evening, when the shadows are gathering in the dusk, they'll easily enable you to distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach.



Write me today for a pair of these wonderful "Perfect Vision" spectacles of mine, and as soon as you get them I want you to put them on your eyes, no matter how weak they may be; sit down in front of the open hearth one of these cold wintry nights, and you'll be agreeably surprised to discover that you can again read the very finest print in your bible with them on, even by the dim firelight; you'll find that you can again thread the smallest-eyed needle you can lay your hands on, and do the finest kind of embroidery and crocheting with them on, and do it all night long if you like without any headaches or eye-pains and with as much ease and comfort as you ever did in your life.

Now Don't Take My Word For It

but send for a pair at once and try them out yourself for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and every way. Then after a thorough try-out, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep the lenses forever without one cent of pay, and

Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. If you want to do me this favor just write your name, address and age on the below \$3.50 certificate at once, and this will entitle you to a pair of my famous "Perfect Vision" lenses absolutely free of charge as an advertisement.

DR. HAUX SPECTACLE CO.—Room 75 ST. LOUIS, MO.

Please send me on 7-days' free trial a handsome pair of 10-karat **SOLID GOLD** spectacles, set complete with your famous "Perfect Vision" lenses, all ready for use, also a fine leatherette plush-lined German-silver-tipped gold-lettered pocketbook spectacle-case, and if I find that the 10-karat **SOLID GOLD** frame is really overlaid and stiffened with genuine 10-karat pure gold, and will positively stand the 10-karat solid gold acid test without the slightest discoloration (so that I will be proud to wear them in company and to church on Sundays) then and then only will I pay you your special reduced advertising price of \$1.50, if in my opinion they are really worth \$5, the price you have them stamped in the nosepiece, as shown in the above picture. If, however, I don't want to keep the spectacle-frames for any reason whatever, I am positively going to remove the lenses and put them into my own frames without paying you one single solitary cent for them, as you have agreed in the above announcement to accept this certificate in full and complete payment of a pair of your famous "Perfect Vision" lenses as an advertisement, and I am certainly going to make you stick to that contract.

MY AGE IS.....

NAME

POSTOFFICE

RURAL ROUTE AND BOX No.....STATE.....

IMPORTANT—Fill out this certificate right now and mail it to me at once without a cent of money.

100 FOR THIS 250 "STORK" SEWING SET



Illustration about one-half scale. The scissors are 4 1/2 in. long, finest steel, beautiful finish, gold-plated handles. The thimble, tape needle and emery top are solid silver stamped "Sterling." The turtle is quadruple silver plate and has 3 ft. tape. The retail value of this set is \$2.50. The scissors alone sell for 75c. We issue a beautiful catalog illustrating diamonds, watches, gold and silver jewelry, toilet sets and table ware. We want to send you one of these books FREE, and to obtain your name and address we offer this \$2.50 sewing set, packed in a nice box, complete for \$1.00. We guarantee safe delivery, prepaid postage and return your money if for any reason you are not satisfied. As this offer is made solely to introduce our catalog, ONE SET ONLY will be sent to an address.

WOOD-ELLIS CO., 105 Eddy St. PROVIDENCE, R. I.

This is Guaranteed to Stop Your Cough

Make this Family Supply of Cough Syrup at Home and Save \$2.

This plan makes a pint of better cough syrup than you could buy ready made for \$2.50. A few doses usually conquer an ordinary cough—relieves even whooping cough quickly. Simple as it is, no better remedy can be had at any price.

Mix one pint of granulated sugar with 1/2 pint of warm water, and stir for 2 minutes. Put 2 1/2 ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. It has a pleasant taste and lasts a family a long time. Take a teaspoonful every one, two or three hours.

You can feel this take hold of a cough in a way that means business. Has a good tonic effect, braces up the appetite, and is slightly laxative, too, which is helpful. A handy remedy for hoarseness, spasmodic croup, bronchitis, bronchial asthma and whooping cough.

The effect of pine on the membranes is well known. Pinex is a most valuable concentrated compound of Norwegian white pine extract, and is rich in guaiacol and other natural healing pine elements. Other preparations will not work in this combination.

This Pinex and Sugar Syrup remedy has often been imitated, though never successfully. It is now used in more homes than any other cough remedy.

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

Washington, D. C., Sept. 28.—The Southern Railway Company is now installing an automatic electric block signal system on the main line between Seminary, Va., and Orange, Va., a distance of 80 miles, all double track. This system will be similar to the type which has given splendid results on the double track stretches between Denim, N. C., and Charlotte, N. C., and between Monroe, Va., through Lynchburg to Montview, Va., and when completed will provide continuous automatic signal protection for trains from Orange into the Washington Terminal Station, giving in all a total of 198 miles of double track protected by this system on important stretches of the Washington-Atlanta main line.

One hundred and six signals will be erected at intervals of about two miles, each interval constituting a "block," and the system will include 13 interlocking plants controlling switches.

The current for operating the signals and switches and for lighting all stations, switch and signal lights between Seminary and Orange will be supplied by a high tension 4,400-volt, 3-phase transmission line from a sub-station to be built near Alexandria, using power from the Alexandria County Light & Power Company's plant. To provide for an emergency supply, a power plant will be built at Orange equipped with a gasoline engine and an alternating-current generator of sufficient capacity to operate the entire system.

The signals will be the usual 3-position upper quadrant type, using red, green and white lights at night for the "stop," "caution" and "proceed" indications. The interlocking plants controlling switches will be equipped with power signals and electric lights in the towers and on the signals. Annunciators will be provided to announce the approach of trains in both directions at each of these towers. This protective system represents the latest product of engineering science and will greatly facilitate traffic and increase the safety of train operation in this territory.

KELLER—Brother Alex Keller was killed by lightning, August 29, 1913. He was about thirty-two years of age. He leaves a mother, brother and two sisters to mourn his departure; while it is their loss, it is his gain. Brother Alex was a member of the Bethel Baptist church. The family have our sympathy, and may God comfort them in their bereavement. His life was above reproach; he attained as high a standard of perfection as any one the writer ever knew. Be it

Resolved, That we bow in humble submission to God's will.

Respectfully,
WILLIAM HAIR.

Rev. C. H. Bell, of Centennial Church, Nashville, Tenn., has been called to the care of the church at Darden, Tenn. He is much beloved by that congregation.

The Postal Life Insurance Company pays you the Commissions that other Companies pay their agents.

ON entrance into the Company you get the agent's average first-year commission, less the moderate advertising charge. Other companies give this commission money to an agent; the POSTAL gives it to you. That's for the first-year; in subsequent years POSTAL policyholders receive the *Renewal Commissions* other companies pay their agents, namely 7 1/2%, and they also receive an *Office-Expense Saving* of 2%, making up the



POSTAL LIFE BUILDING

STRONG POSTAL POINTS

- First: Old-line legal reserve insurance—no fraternal or assessment.
- Second: Standard policy reserves, now \$10,000,000. Insurance in force \$50,000,000.
- Third: Standard policy provisions, approved by the State Insurance Department.
- Fourth: Operates under strict State requirements and subject to the United States postal authorities.
- Fifth: High medical standards in the selection of risks.
- Sixth: Policyholders' Health Bureau provides one free medical examination each year, if desired.

Annual Dividend of **9 1/2%** Guaranteed in the Policy

And after the first-year the POSTAL pays contingent dividends besides—depending on earnings as in the case of other companies.

Such is the POSTAL way: it is open to you. Call at the Company's offices, if convenient, or write now and find out the exact sum it will pay you at your age—the first year and every other.

POSTAL LIFE INSURANCE COMPANY

The Only Non-Agency Company in America

WM R. MALONE, President
Liberty St. New York

See How Easy It Is

In writing simply say: Mail me insurance-particulars for my age as per advertisement in The Baptist and Reflector

- In Your letter be sure to give,
 1. Your Full Name,
 2. Your Occupation,
 3. The Exact Date of your Birth.

No agent will be sent to visit you: the Postal Life employs no agents.

Assets:
\$10,000,000

Insurance in force:
\$50,000,000

SMASH The Terms



GENUINE DIAMONDS
DIAMONDS RUBIES EMERALDS SAPPHIRES
Any Stone You Want

30 Days' Free Trial - No Money Down -

Express Paid in Advance By Me
That's the way I smash terms. That's the reason why I am doing the greatest credit diamond and watch business. I am "Square Deal" Miller and I trust the people. I do business on your terms, send you what you want. Suppose it is a Diamond. I have it for you, no money down, express prepaid by me and a full month's trial. That's the test that tells. All mountings—

14 Karat Solid Gold Now For Business

Send me your Name and Address and I will send you my Costly Catalog FREE

I want you to have our catalog. It is a gem, it illustrates all kinds of valuable diamonds, watches and jewelry on the easiest and most liberal terms ever offered. You Take No Chance. My terms are made to I assume all the risk, you are the sole judge of value and quality. I prepay the charges, trust you, give you the easiest, cost and squarest terms and live up to my title as "Square Deal" Miller. Write for this catalog today and get a letter from me that will make you a friend of

SQUARE DEAL MILLER, Pres.
MILLER-HOEFER CO., 102 Miller Bldg., Detroit, Mich.

6lb Pair of Pillows Free!

We again make our unparalleled offer of free pillows with your order enclosing \$10 for our famous 36-lb. feather bed. All made of new sanitary feathers; best ticking and equipped with sanitary ventilators. Freight prepaid. Delivery guaranteed. Non-refundable. Agents make big money. Turner & Corwell, Dep. A-U Memphis, Tenn. or Dept. A-U CHARLOTTE, N. C.

ECZEMA CAN BE CURED I Will Prove It to You Free

You who are suffering the tortures of Eczema, Itch, Salt Rheum or other skin diseases—you whose days are miserable, whose nights are made sleepless by the terrible itching, burning pains, let me send you a trial of a soothing, healing treatment which has cured hundreds, which I believe will cure you. I will send it free, postage paid, without any obligation on your part. Just fill the coupon below and mail it to me, or write me, giving your name, age and address. I will send the treatment free of cost to you.

J. C. HUTZELL, 261 West Main St., Fort Wayne, Ind.

Please send without cost or obligation to me your Free Proof Treatment.

Name Age
Post Office
State Street and No.

FOLEY KIDNEY PILLS FOR BACKACHE-RHEUMATISM FOR KIDNEYS AND BLADDER RICH IN CURATIVE QUALITIES-NO HABIT FORMING DRUGS

CHILLS AND FEVER OR ANY FEVER

QUICKLY YIELD IF TREATED WITH 30 YEARS OF SUCCESS IN CURING FOLKS.

JOHNSON'S TONIC

You Look Prematurely Old

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



PRIVATE BEDROOM, BAPTIST MEMORIAL HOSPITAL.

(Continued from page 1.)

Ecru, Mississippi.

"The healing of the body is the counterpart of healing of soul." Rev. U. A. Ransom, Dyersburg, Tennessee.

"Christ's earthly ministry was three-fold—teaching, preaching and healing." J. W. Lee, Batesville, Mississippi.

"Baptists must be Christlike and to be Christlike we must 'heal the sick.'" Dr. E. E. Dudley, Jonesboro, Arkansas.

"Not to minister to the sick is living in disobedience." Dr. P. I. Lipsey, Jackson, Mississippi.

"The Baptist Memorial Hospital is divine in its conception; human in its execution and a glory to its promoters." R. A. Cooper, Pontotoc, Mississippi.

"The noblest benefaction of our Christian civilization." Judge Carroll D. Wood, Little Rock, Arkansas.

"Our hospital is already a great denominational asset and triumph will follow our great struggles." Dr. H. P. Hurt, Memphis, Tennessee.

"The building of the Baptist Memorial Hospital is one of the most important movements ever inaugurated by the Baptists." Dr. Ben Cox, Memphis, Tennessee.

"The whole Memphis territory has already felt the impress of our great hospital." Dr. A. U. Boone, Memphis, Tennessee.

"Its beneficences will pay back in the years to come, both principal and interest on all our investments." B. G. Lowrey, Amarilla, Texas.

"We have unmeasured opportunity in the field of hospital operation." Dr. Thomas S. Potts, Supt., Memphis, Tennessee.

"The half has never been told." B. F. Whitten, Memphis, Tennessee.

LETTERS FROM PATIENTS.

It would be interesting if space would admit to publish in full a number of letters which we have received from patients who have been treated here and whose hearts were filled with gratitude for the service rendered. This is true both as applies to pay patients and those treated without charge.

PAYMENT OF PLEDGES.

We have quite an amount of money due on pledges and it would be so gracious and kind if all whose pledges are due, would pay at once. If it cannot be done in justice to themselves, then let them strive to redeem them, if possible, by Christmas. Then, too, some who have made pledges which will not mature in full for some years, might be willing to redeem them in full, thereby helping us now in the time of our greatest struggle. That would be a generous and noble thing

and add great value to the contribution.

GOOD SAMARITAN LEAGUE.

In order to provide for the present and the future needs of this great institution, both in a business-like and Christ-like manner, and in order further to distribute among our people both the privileges and obligations of this great work, we have organized what is known as the Good Samaritan League.

Our effort will be to secure among

30 giving \$1,000	\$30,000 00
60 giving \$500	\$30,000 00
120 giving \$250	\$30,000 00
300 giving \$100	\$30,000 00
600 giving \$50	\$30,000 00
1,200 giving \$25	\$30,000 00
3,000 giving \$10	\$30,000 00
6,000 giving \$5	\$30,000 00
30,000 giving \$1	\$30,000 00

Either of these nine companies would land \$30,000.00 in our treasury, and if in full force would place enough money in our hands to complete the entire plant. The country districts can send any kind of table commodity and we can dispose of same at market value without any special trouble. Thus the way is open for many to give who perhaps could not make a cash contribution. We will ask, however, that those who may wish to send products of any kind will kindly prepay express and freight in full. A Christmas gift pledge card has been provided for this campaign. There are already thousands of them in the hands of faithful workers. Now, will not Woman's Missionary Unions, Sunday Schools, B. Y. P. U.'s separate Sunday School classes and other such church organizations, get busy on this campaign? Send for as many cards as you think you will need. That will help you in the work. Will not pastors, Sunday School Superintendents, Presidents or Secretaries of such organizations write us at once, thereby indicating their willingness to help in this great work? Let us see



ONE OF THE OPERATING ROOMS, BAPTIST MEMORIAL HOSPITAL.

our people and friends, individuals, churches, church organizations of all kinds, or hospital bands which may be formed for the purpose:

25 who will give \$200 a year for 5 years; 50 who will give \$100 a year for 5 years; 100 who will give \$50 a year for 5 years; 200 who will give \$25 a year for 5 years; 300 who will give \$20 a year for 5 years; 1,000 who will give \$10 a year for 5 years; 2,000 who will give \$5 a year for 5 years.

We have specially prepared subscription cards to enroll such membership and will gladly furnish them to all who may desire to labor with this noble league.

CHRISTMAS GIFT.

We have in the three States, 4,728 churches and a membership of 446,227. Every Baptist in the three States is organically related to this great work and hence personally obligated, and should consider it both a privilege and a duty to have some part in this stupendous undertaking. \$30,000.00 as a special gift would not be burdensome to our great constituency. Look at the following table and decide in which company you would like to be counted, and make your gift accordingly.

what the masses can do. We want at least 100,000 pledges by December the first. Should we not have them?

For further information address Thomas S. Potts, General Superintendent, or B. F. Whitten, General Solicitor.



FREE WARD, BAPTIST MEMORIAL HOSPITAL.

INCREASE YOUR INCOME.

The big, steady and growing demand for Oliver Typewriters makes this one of the most attractive Local Agencies available today.

The market is unlimited. Oliver agents sell many thousands of Oliver Typewriters every month.

We divide our earnings on a liberal basis that insures steady incomes for hustlers.

Holders of the 15,000 Oliver Agencies already established have realized hundreds of thousands of dollars in profits on typewriter sales.

There are still several hundred localities where agencies have not yet been opened.

The applicant, if accepted, is given exclusive selling rights in his territory during the life of the contract. We teach Local Agents how to sell. This free training includes enrollment in The Oliver School of Practical Salesmanship.

When he has demonstrated his ability, the Local Agent is eligible for promotion to the direct service.

Some of our general officials have arisen direct from the ranks as a result of this promotional system.

THE—

OLIVER

TYPEWRITER

The Standard Visible Writer.

The Oliver Typewriter is easy to sell because of its splendid merit and its world-wide reputation.

It has many exclusive features which give versatility, speed and convenience and is the only typewriter that prints print.

Printype has achieved immense popularity.

You can sell the Printype Oliver Typewriter at the same price as the regular machine.

We authorize Local Agents to sell on our 17-Cents-a-Day Plan and even furnish the sample outfits on this convenient plan, so that the agency earnings may help pay for the machine.

Local Agents are authorized to handle the work in connection with other business.

Full details of Agency Proposition, a specimen of Printype and other important information will be sent on receipt of your application.

THE OLIVER TYPEWRITER COMPANY.

No. 999 Oliver Typewriter Building, Chicago.

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