

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

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The tenderest time of the Convention was in the discussion of the report on Obituaries. The speeches by various brethren were very tender and touching.

The report of Treasurer J. W. Gillon was very encouraging, showing as it did that the Baptists of Tennessee raised last year for all purposes, \$124,927.30.

Well, it was certainly a fine Convention. Many said it was the best we have ever had. That is usually said every year. We are not so sure about it. But taking it all together, we do not believe we recall a better one.

Wasn't the weather glorious? Did you ever see finer Convention weather from the beginning to end? It was bright, clear, just cool enough to be bracing, and yet warm enough to be pleasant. It added a great deal to the enjoyment of the meeting.

Secy. W. J. Stewart makes a painstaking and efficient Secretary. It is no easy task to be Secretary of a body like the Tennessee Baptist Convention, with its many reports and multifarious motions and resolutions. But he does it well, and he gets out the minutes neatly and promptly.

We do not think that the speech on State Missions by Secretary J. W. Gillon was "inimical," as a daily paper said it was. It may have been inimitable, but it was not "inimical" to anything, unless it was to error. Certainly his tribute to the local churches was much appreciated by the Convention.

No President ever had two better Vice-Presidents to assist him than Drs. J. Pike Powers and H. E. Waters. Both are trained parliamentarians and make fine presiding officers, as manifested by their manner of presiding over the Convention, as well as over their respective Associations, of which they are the honored Moderators.

By his modest demeanor, and at the same time his gracious courtesy, Pastor L. B. Stivers won the esteem of every one in attendance upon the Convention, as he had already won the love of the members of the Central Baptist church and of the people of Johnson City. Many were the expressions of regret heard that he is soon to leave Johnson City.

It was quite a pleasure to us to be a guest in the home of our friend, Bro. J. W. Crumley. He is a prominent Methodist, but, like us, he is a temperance crank of a pronounced type, and a fellow feeling has drawn us together. Formerly he was Mayor of Johnson City. We enjoyed very greatly being in his hospitable home. It was a pleasure also to take meals with our friends, Brethren Geo. T. Wofford, R. C. and John W. Hunter.

A meeting of the moderators of Associations who were present at the Convention was held. A temporary organization was effected by the election of Bro. W. C. Smedley of the Ocoee Association as chairman. Another meeting will be held during the meeting of the Southern Baptist Convention in Nashville next May, at which a permanent organization will be effected. Such an organization, we believe, is calculated to accomplish much good.

And the hospitality—wasn't it cordial and gracious? We shall not say the Convention has never been so hospitably entertained anywhere, but we will say—and we believe every one present will agree with us—that it has never been more hospitably entertained. The people of Johnson City seemed to esteem it a privilege to entertain the Convention. And that was true, not of the Baptists alone but of all denominations. And they did it most handsomely. The praises of the Johnson City hospitality were upon all lips. Not satisfied with adopting the usual resolution of thanks by unanimous rising vote, Bro. J. A. Carmack said he thought a resolution of thanks to the people of Johnson City as long as from Johnson City to Bristol and back ought to be adopted. The chair appointed Bro. Carmack to write such a resolution, but suggested that he make it as long as from Trenton to Johnson City and back.

According to the daily papers, R. E. Folk was President of the Convention, "Rev. J. L. White of Jackson" preached the Convention sermon, and "Rev. Austin Grouch of Murfreesboro" is to preach next year.

The devotional services, conducted by Brethren Austin Crouch, J. W. O'Hara, E. H. Yankee, W. L. Richardson, W. C. McPherson, W. J. Bolin, W. H. Fitzgerald and W. J. Mahoney were very helpful, while the hour of prayer conducted by Rev. E. L. Grace was delightful and inspiring.

The singing of the large choir, led by Mrs. J. A. Cargille, was beautiful. The solos were greatly enjoyed. We may make special mention of the one by Dr. Ben Cox. What a well-trained voice he has! If he fails at preaching—and he has given no evidence of failure yet—he can make his living singing.

For morning sun and evening dew,
For every bud that April knew,
For storm and silence, gloom and light,
And for the solemn stars at night;
For fallow field and burdened byre,
For rooftop and the hearthside fire;
For everything that shines and sings,
For dear, familiar daily things—
The friendly trees, and in the sky
The white cloud-squadrons sailing by;
For hope that waits, for faith that dares,
For patience that still smiles and bears,
For love that fails not, nor withstands;
For healing touch of children's hands,
For happy labor, high intent,
For all life's blessed sacrament,
O comrade of our nights and days,
Thou givest all things, take our praise!

—Arthur Ketchum.

The one who traveled farthest to the Convention was Dr. W. H. Major of Covington. From Covington to Johnson City is a distance of 562 miles. That is as far as the east is from the west in Tennessee, except that he did not start from the farthest western part of the State nor go to the farthest eastern part. Tennessee is certainly a long State.

Of course the brethren regretted that Dr. R. M. Inlow failed to reach Johnson City in time to preach the Convention sermon, as he had been appointed to do. But whatever regret they may have felt was greatly allayed as they listened to the earnest, eloquent, inspiring sermon by his alternate, Rev. J. L. Dance. It was one of the best Convention sermons we have ever heard. The best comment on it is that it magnified Christ.

Who made the best speech of the Convention? It would be hard to say, there were so many good ones. In fact, we do not know when we have ever heard at any Convention so many speeches so uniformly good. Perhaps special mention might be made of the speeches by Judge S. C. Williams, of the Supreme Court, in the address of welcome; Dr. H. W. Virgin, in the response; Dr. W. J. McGlothlin, on the Seminary; J. T. Henderson, on "Conserving Our Resources;" W. J. Stewart, on the Orphans' Home; J. R. Hobbs, on Denominational Literature; J. W. Dickens, on Young People's Work; W. H. Runions, on Church Building; W. D. Hudgins, on Sunday School Work; E. H. Yankee, on Evangelism; E. K. Cox, on Co-operative Work; J. W. Gillon, on State Missions; H. C. Risner, on Woman's Work; Wm. Lunsford, W. H. Smith, W. H. Tipton and C. D. Graves, on Foreign Missions; P. E. Burroughs, on the Primacy of the Teacher; B. C. Henning, on Education; Ben Cox, on the Memorial Hospital; W. D. Powell, E. A. Roper and Dancy Fort, on Laymen's Work; A. C. Cree and W. H. Major, on Home Missions; J. A. Carmack, on Temperance. We are aware that this takes in most of the speeches of the Convention. But that is what we meant to do. We confess that we should not be able to discriminate between them and say which one of these was the best.

The only regret we had about the Convention was that more brethren did not attend, especially from Middle and West Tennessee, and that all did not stay longer.

The enrollment reached about 250. This was the largest we have ever had in the Convention. It included, though, a number of women. Heretofore women have not been enrolled as delegates. The largest previous enrollment was at Fayetteville in 1897, 191.

It was a great pleasure to his many friends to see Dr. C. B. Waller, pastor of the First Baptist Church, Asheville, N. C., at the Convention. It was a matter of regret that we did not have the opportunity of hearing from him. Dr. Waller is doing a notable work at Asheville.

One of the ablest, most alert members of the Convention was Dr. J. J. Taylor, pastor of the First Baptist church, Knoxville. He was interested in every subject and was ready for every occasion. He is recognized as one of the brainiest men in the Southern Baptist ministry.

Brother J. A. Cargille, who for many years has been a popular photographer in Johnson City, and also a prominent Baptist there, took a picture of the Convention after adjournment at the noon hour, Thursday. It was an excellent picture. We have ordered a copy of it, and we hope that many others will do so, both those who were in attendance on the Convention and those who could not be present, but would like to see the Convention. The price of the picture is only 25 cents. Write to him for a copy.

While the credit is due to the people of Johnson City in general, and the Baptists in particular, for the gracious hospitality accorded the Convention, we do not think it would be an invidious distinction if we make special mention of Mr. George T. Wofford, chairman of the Committee on Hospitality. During the four days of the Pastors' Conference, and the Convention, he left his business and devoted himself almost entirely to the interests of the delegates and visitors. He was always on hand, always smiling and always ready to accommodate every one in every way possible. We do not know that we ever saw a better chairman of a Committee on Hospitality at any Convention.

After the adjournment of the Convention on Friday afternoon, through the courtesy of the Johnson City Railway Company, the delegates and visitors to the Convention were given a delightful street car ride, first to the Old Soldiers' Home, and then to the Normal School. On Saturday there were 43 of us who went on the excursion over the East Tennessee and Western North Carolina Railroad. This was one of the most enjoyable features of the Convention. The party was congenial and in a happy frame of mind to enjoy the trip, especially the magnificent scenery, which reminds us very much of the scenery on the Yarmuk River in the mountains of Hauran, between the Sea of Galilee and Damascus.

Worthy of all commendation is the church at Clarks-ville. It not only sent its pastor, Dr. Ryland Knight, to the Convention, but it sent three of its best laymen—Brethren Dancy Fort, C. D. Runyon and L. E. Ladd. Not only that, but it paid the way of all four of them. The brethren at home said that if these men could afford to leave their business and go to the Convention, they could afford to pay their way. Not only that, but they instructed these brethren to stay until the close of the Convention, which they did. And Dr. Knight told us that they enjoyed it thoroughly. They were to make a report back to the church on the Wednesday night following the Convention. What an inspiration it will be to the church! How it will bring the church into closer touch, and so into greater sympathy with the Convention and all the work which it fosters. We have not known of anything of the kind so beautiful. We commend most cordially this example of the Clarks-ville church. We hope the example will be followed by many other churches in the State.

THE CHRISTIAN SCHOOL—WHY?

By Mrs. W. H. Woodall.

At no time in the history of the world has the statement "Knowledge is power" been more true than it is today. Humanity in every nation seems to be reaching out for larger things; the cry everywhere has the Oliver Twist ring of More. The natural avenue for attaining knowledge is through the schools.

Now to the world, education means equipment for a living, in consequence the plea of the agricultural and mechanical school is for better workmen, and better farmers; emphasis in training is laid upon hand and eye. The State schools press their claim upon the ground of better equipped citizens—men to handle well the "Ship of State" and emphasis is laid upon the mind. To the Christian, education should mean equipping a life and the denominational school says "Our right to exist lies in the fact that we train the whole man, moral and spiritual, as well as mental and physical." It naturally goes a step further and says not only are all things emphasized, but the added training in denominational activities.

The State school is enabled to do the work she proposes to do because back of her stands the State with a legislature whose ear is ever open to the cry of her boys and girls.

The Society of Finishing School draws from that ever increasing class of citizens, who with plenty of means and the desire for leadership in social life, readily consents to put a short length of time and a large amount of money into training for that thing.

The Christian school, with a deeper purpose and a broader field, is dependent upon its denomination alone for patronage and support. Paul's advice to Timothy to study that he become a "Workman that needeth not to be ashamed" is just as applicable to us and the warning of the perilous times to come when "Men shall be lovers of self, disobedient to parents," "having a form of Godliness but denying the power thereof."

"Ever learning and never able to come to the knowledge of the truth" ought to make every Christian today earnest and prayerful. It is our duty to see that all through the period of development our "little ones" shall have about them influences that will tend to bring them into closer touch with the truth as it is in Christ Jesus. The teacher only should be chosen who has been tested and tried, the equipment should be such that no one need be forced to go elsewhere and help should be forthcoming for every boy and girl in need. The responsibility is ours, the opportunity is ours—shall the reward be ours?

The clarion ring of the Judson Memorial is for equipment for our schools in foreign countries that we may hold our young people, and I would not break one vibration, but I maintain that the cry of the homeland is just as great and just as insistent. The allurements of the pagan world cannot be more enticing than the world about us is.

And whatsoever ye sow that shall ye also reap, be it individual, nation or church. God help us in Tennessee to a fuller vision.

Murfreesboro, Tenn.

ANOTHER GREAT OPPORTUNITY FOR THE BAPTISTS OF TENNESSEE.

It is sufficient to arouse the educational pride of every Baptist in Tennessee to learn that our denomination has been given a modern school building with splendid equipments, valued at \$40,000 for the purpose of conducting a Preparatory School and Junior College for girls. The Christian people in and around Sweetwater, Tenn., believe so profoundly in religious education that they donate this property for this great purpose. The school is to be conducted under the management of the Board of Trustees of Carson and Newman College.

Notwithstanding the fact that four weeks only intervened between the first announcement of the school and its opening, we have enrolled 67 already. The enrollment will reach 70 before holidays. This is more than one-fifth as large as Carson and Newman. We expect to have three States represented before the close of this calendar year.

The property is situated in a most desirable and accessible part of the town of Sweetwater—in the church and resident section of the town. Sweetwater is situated in one of the most beautiful, most healthful, and most productive sections of East Tennessee. The people are sociable, hospitable and progressive.

The work of the school will be conducted toward meeting the specific needs of a girl's and young woman's education. Thoroughness will be had in every department. The school is standardized so that one finishing the Preparatory Course will be given entrance to any college without examination. The departments of Music and Expression are being well-organized

and offer full and advanced courses. Physical culture will be required.

While the physical welfare and mental well-being of our students are looked after and directed, their moral, religious and social training will be particularly emphasized. It was the belief in religious education, in religious thought, in the art of human living as outlined by the Word of God that gave the world the light and inspiration of our American civilization. It was the belief in religious education that gave us the rich legacy of civil liberty. It is only through religious education that these blessings will continue for our good and for the good of those who will live after us. "Righteousness exalteth a nation, but sin is a reproach to any people." People live righteously and do righteousness only when they are taught and drilled and disciplined in the principles of righteousness. It is the mission of our schools and colleges to serve and conserve the morals and culture and religious interests of our people by instilling in the minds and consciences of each generation the fundamentals of our Christian religion. What an individual believes his obligation to God to be will determine his idea and attitude toward every question of respectable human living. Religious education is the means of preserving and promoting the purposes and the possibilities of our democracy. The right education and culture of the young womanhood of our beloved Southland will determine the moral character of our homes and civic relations. It will determine religious attitude, efficiency and effectiveness of our people. For the promotion and blessings of such our school dedicates itself. Rates are most reasonable.

Write for bulletin. W. S. WOODARD, Prin.

A BROTHER BELOVED.

It was in the month of September, while conducting a meeting, that I learned of Bro. U. A. West having gone to his heavenly home. When I read the account I went alone, shut the world out, shut myself in with God and there thanked Him that it had been my privilege to be converted and baptized by such a man; and that I had spent my early days as a young minister with him in meetings. It was he who helped to ordain me and I have been keenly conscious of the influence of his beautiful life through these years. He was one of the best men I have ever known. He was a most choice gospel preacher. Most of his life he preached to country churches. He also held some strong town pastorates. Rocky Springs, near Salsbury, Tenn., was his first pastorate, and I understand it was his last, having preached to this one church for about forty years. How many pastorates in the State like this one? He made no record of his work and no one can know how many persons he led to Christ and baptized, but I am positive they are not less than five thousand. He had great evangelistic gifts. No one ever helped him in a meeting that could do more with the audience than he could. He was alert to discover young men with the desire to preach and encourage them to go forward. I know six and have heard of others who have entered the ministry from his pastorate. Who will go and live as pure a life as Bro. West lived and lead those churches into still larger things for the King of Glory? The country churches compose our most fertile field and they are the most neglected. Country people hear the gospel gladly and meditate thereon day and night. This is the day of co-operation and enlistment and the country is our field of operation. Let us go up and possess the land, for we are well able to do it.

WILLIAM C. SALE.

Henderson, Ky.

THE HONOR ROLL.

We all believe in the motto, "Honor to whom honor is due." This being true, we have some churches and pastors who deserve to be put on the honor roll. It is no discredit for a church to be supported by mission money, if it cannot live and do its work without such support. It is, however, a discredit for any church to draw mission money for its support when it is able to care for itself. No church ought to stay on the State Board of Missions for one day after it is able to support itself. This is true because people ought to do all they are able to do for themselves, and for the further reason that the money sent in for State Missions is a trust fund, and trust funds ought not to be needlessly spent. A further reason is that much of this money comes from poor people and is a sacrificial gift.

The special honor churches and pastors are as follows: Southside, Nashville, J. F. Savell, pastor; Grace, Nashville, C. D. Creasman, pastor; Eastland, Nashville, W. T. Ward, pastor; Franklin, C. W. Knight, pastor; Pleasant Grove, H. F. Templeton, pastor; Her-

ron's Chapel, C. C. Morris, pastor; Fruitland, C. C. Morris, pastor; Mountain View, Knoxville, S. G. Wells, pastor; Temple, Memphis, W. J. Bearden, pastor.

J. W. GILLON,

Corresponding Secretary and Treasurer.

Sunday Nov. 2nd there was a Memorial service held at Smith Springs Baptist Church, to the memory of sister Ida (Cone) Watkins, one of the most active and earnest workers of the church. The program is as follows:

Song, "Rock of Ages."

Opening prayer, by Brother R. A. Yates.

Song, "We will Never say Good-Bye."

Solo, by Mr. Bell, "Jesus Savior Pilot Me."

Reading of the resolutions of respect to the memory of sister Watkins.

Prayer, by Brother Sanders.

Duet, "Upper Garden," by Brother Sanders and his daughter.

Memorial Address, by Rev. S. N. Fitzpatrick.

Solo, "Death is only A Dream," Brother Sanders.

Short talks were made by Brother R. A. Yates, R. E. Ellis and Brother W. B. Allen.

Song, by Choir, "Is My Name Written There?"

Brother O. L. Nolen spoke on "The Life Work and Beautiful Character of Sister Watkins," at the conclusion of his talk a beautiful life-size picture of Sister Watkins was unveiled by her little sister.

The congregation stood and sang, "Meet Me There."

Brother Ben Cone, the father of Sister Watkins, came forward and united with the church; Brother Edgar Watkins, husband, came forward and accepted Christ as his Savior. The right hand of fellowship was extended to these two brethren. This was one of the most glorious meetings in the history of this old church, and will long be remembered by all present.

A. G. CONE, Clerk.

We, the New Prospect Baptist Church, at Apison, take pleasure in recommending to you our dear Bro. Jos. H. Fuller, who is now and has been our pastor for the past two years. And during his stay among us we have found him to be a high-toned Christian gentleman, and a minister worthy of your fullest confidence and esteem. And we therefore recommend him as such wherever God may cast his lot. And the church at this place has prospered much under his leadership. We do not only find him to be an able minister, but also a pastor in the fullest sense of the word, and an organizer of sterling ability, and regard him as one contending for the faith once delivered to the saints. He is making his mark as a minister of the Gospel. We predict for him a grand and glorious success in this great work. We have never met a young man that is more worthy than Brother Fuller. We recommend him to any church seeking the services of such an one. We pray that the great head of the church may crown his efforts with the greatest success. Done by order of the church in Conference, this October 19, 1913.

Committee,

P. D. LONGLY,

A. W. MARSHALL.

I thought it would not be out of place to let our friends in dear old Tennessee know of our work here. Our first month's work is now closing with these results. The church has increased in membership, 17, eight by baptism and nine by letter. The interest has been gradually growing and souls saved at the regular meetings. The church has very cordially received us and shown us many kindnesses. We have indeed a great people among whom to work and who are always mindful of the interest of their pastor and his family. We wanted so to come back to Tennessee, but we are satisfied here, at least for the present. Wish you would come to see us and attend the State Convention at Columbia. We send greetings to our friends. Much love to you and yours.

W. L. HOWSE.

Crystal Springs, Miss.

We are glad to report in answer to many inquiries concerning Dr. Willingham's sickness, that since he was first taken he has been steadily and surely improving and his physician expects him to leave his room in a few days. It is gratifying to add that the most serious symptoms which appeared at the beginning of his illness have entirely passed away and there is every reason to believe that after a few weeks of rest, he will be in his accustomed place in the Foreign Mission Rooms.

Wm. H. SMITH.

Richmond, Va.

TO DUCK RIVER ASSOCIATION.

After a season of very pleasant and successful evangelism, as Missionary for Duck River Association, we house our tent for the winter months.

The new churches organized seem to be moving along nicely, and are laying plans to build suitable houses for their public meetings. For the present I am supplying as pastor for the Longview Church. Brother J. N. Poe has accepted the care of the young church at Wayside. These churches have about 40 members each, and the future looks encouraging indeed. May the good Lord bless them, together with all the churches and pastors that I have had the pleasure to labor with.

During the winter months I hope to visit every church in our beloved Association, and am especially anxious that I have the opportunity to preach to all our churches that have no pastor. I hope to assist them in some way to secure a suitable and capable pastor. Such churches should bestir themselves and secure at once the service of the best man that is available.

Brethren of "Duck River Association," I am your servant and I hope you will not hesitate to call for me, if my services are needed. We have a great people, a great territory and a great opportunity to do service for God, and the interest of our great Baptist brotherhood. Let every church line up along the line of our organized work. It is a "high shame" to do anything less than our very best.

I have not found a single church in Duck River Association that is not able to support a pastor for one-fourth of his time. Many that have preaching only once each month, should take the advance to one half time preaching. Some are contenting themselves with two services each month who could honor God by maintaining their work for full time. Why not? Some people will fill a pauper's grave, because they would not honor God with their substance.

Baptists enjoy as much liberty as anybody in the kingdom, but what right has a stingy Baptist to talk about salvation by grace, or the preservation of the saints, while they persist in their stinginess and refuse to render to God the things that of right belong to him? Who does God love?—"A cheerful giver." But we can't give him anything until we have paid Him that we owe Him. Come let us straighten up and look this question of Stewardship in the eye, and ask God to help us that we honor Him in paying, as well as praying. Write Dr. Folk a check for that past due subscription. Be on time next Sunday morning for Sunday School. Ask your Superintendent what it will take to bring your school up to the hundred per cent mark." And when your pastor comes in look at him and please smile, and ask him if the Bible doesn't say, Levit. 27:30; "and all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's. It is Holy unto the Lord." Then tell your pastor that you have sold 10 ducks, or 10 turkeys, or 10 dozen eggs, or 10 sheep, or 10 hogs, or \$100.00 worth of cotton, or one mule for \$200.00, wheat at \$1.00 and potatoes at \$1.00. Tell him that the Lord has been mighty good to you, and ask him what you should do with the Lord's part.

I am making some engagements for tent meetings next spring and summer. May God's will be done.

F. M. JACKSON,
Associational Missionary.

Shelbyville, Tenn., Nov. 13, 1913.

LOUISIANA NOTES.

Last week the Louisiana State Convention met in its 65th annual session at Amite City, in the extreme northeastern part of the State. It was a notable meeting in many respects, and marked an epoch in our denominational work in this State. At last the Baptists of Louisiana have found themselves and are out of the wilderness, and with faith in God they have their faces toward the future. They have had a long, hard struggle against great odds, but the fathers were a valiant band, faithful unto death, and now we are beginning to reap the fruits of their labors.

The women had their meetings at the same time, and they were there in great numbers, and a more enthusiastic, earnest and intelligent body of workers would be hard to find anywhere.

The day preceding the Convention was given over to the Pastors' Conference. The pastors were there, and it was a splendid meeting every way.

President Cottingham of Louisiana Baptist College, was elected President of the Convention, and a fine presiding officer he is. He is a Virginian, and one of the very best, and these Louisiana Baptists are loyally devoted to him.

Among the visitors we noted Bro. Z. C. Duke, the great Baptist layman of Dallas, Tex.; Dr. C. S. Gard-

ner of the Seminary at Louisville; Dr. Ball of the Fort Worth Seminary; Drs. Gray and Warren of the Home Board; and Dr. John L. Johnson of the Baptist Woman's College of Hattiesburg, Miss. All of these brethren were given the "glad hand," and added much in many ways to the interest of the Convention.

The Convention sermon was preached by Dr. W. J. E. Cox of Alexandria, and a splendid gospel sermon it was; worthy of the preacher and the great occasion.

State Missions had been to the fore all the year, and our forces, led by our wise and untiring Corresponding Secretary, George H. Crutcher, had won a signal victory in the face of great discouragements. The big debt had been paid, all the salaries of our missionaries had been paid in full, and we came up to the Convention with several hundred dollars in the treasury.

The Orphanage was out of debt, with over \$10,000 in bank for improvements; the first half of the \$100,000 we so badly need for our State College had been subscribed, and it was a time of great rejoicing and earnest planning for bigger things in the future.

This year Louisiana College is to have the right of way, and next fall when we meet at Monroe we expect to report our college out of debt, and \$100,000 raised for enlargement and equipment.

While the pastors and churches had been greatly concerned about State Missions and the debt on the State Board, and although the Foreign Mission Board had no special representative present, no question that came before the body received more sympathetic consideration or aroused greater enthusiasm, and we propose to come up this year with the amount asked of us for world-wide missions.

Tennesseans take a very active part in Baptist affairs in this State. The President of the State Mission Board is from Tennessee; the Corresponding Secretary is from Tennessee; the Recording Secretary was once pastor at Milan; the Statistical Secretary is from Tennessee; and in addition to these there are four more pastors. Of this bunch seven are from Union University. But down here we are all loyal "Pelicans," and are giving our very best service to the Lord's cause in this great State, which is destined at no distant day to be a great Baptist stronghold.

In Lake Charles, the "Queen City" of Southwest Louisiana, the Baptist cause is progressing. Here we have two churches and a flourishing mission, with some eight hundred members. Here is located our Baptist Orphanage. This city is destined to become a city of great importance, and the center of a great Baptist work.

The new pastor of the First church, Lake Charles, and his family have been given a most cordial welcome, and he finds here a great opportunity, and if he can measure up to it great things will be accomplished in the name of our Master.

We send love to all our friends back in old Tennessee.

R. P. MAHON.

Lake Charles, La.

LET US BE THANKFUL.

By Rev. O. C. Peyton.

Gratitude is an essential element of noble character. He who can receive and enjoy, day by day, rich favors at the hands of a friend and give no evidence that he is grateful for their bestowal, is unworthy of regard. What shall be said of him, into whose life God is showering blessings full and free—health, strength, food, raiment, home, loved ones and a thousand other blessings—and yet he never lifts his heart upward toward the throne of mercy in praise and thanksgiving? The very air we breathe is fragrant with tokens of God's loving kindness and tender mercy. It is ignoble, yea, sinful, in us to withhold from him the sincere appreciation and gratitude that is due him!

A thankful spirit pervaded the entire life of Jesus. It surrounds his dark and troubled history with a rich halo. In moments when we least expect to find it, this ray of beauty breaks through the gloom. When he was instituting the ordinance, which should be observed as a perpetual memorial of his death, he "gave thanks." Even in crossing the brook Kedron going to Gethsemane, "He sang an hymn." In our seasons of sorrow everything wears a gloomy aspect. The life of Jesus was one continuous experience of privation and woe. His was a journey through a "Valley of Baca," from first to last, and yet amid the deepest sorrows of his life we can always catch the plaintive undertones of thankfulness and joy.

Beloved, let us cultivate this thankful spirit. The least of God's favors are great, because all are undeserved. Guard against a spirit of continual fretting over fancied ills. Resist the temptation to exaggerate the disadvantages of your lot and to get out of sorts over the petty inconveniences of your daily life. Re-

call God's goodness in all its varied phases. Think how much you have to be thankful for!

"So, amid the conflict, whether great or small, Do not be discouraged, God is over all; Count your many blessings, name them one by one, And it will surprise you, what the Lord hath done."

God loves and graciously rewards an appreciative and thankful spirit. He rebukes the ungrateful and complaining. Let us be thankful!

Beyond all, may our hearts be thrilled with gratitude for the blessings of the gospel. While the sweet melody of thankfulness is rising toward the source of all our blessings, may its highest and sweetest notes be to the praise of him, who died that we might live. "Thanks be unto God for his unspeakable gift."

THE SECOND CALL.

Will some brother in each of the following Associations kindly send me two copies of the minutes of his Association for 1913:

Beech River, Beulah, Big Emory, Campbell County, Central, Chilhowee, Concord, Cumberland, Cumberland Gap, Eastanallee, Enon, Harmony, Hiwassee, Holston Valley, Indian Creek, Judson, Liberty-Ducktown, Mulberry Gap, Nashville, New River, New Salem, Northern, Providence, Riverside, Sequatchie Valley, Sevier, Southwestern District, Stewart County, Stockton Valley, Sweetwater, Tennessee, Tennessee Valley, Union, Unity, Walnut Grove, Watauga, Western District, West Union, William Carey, Wiseman.

Please do not depend upon some one else to grant this request. You may be the only brother in your Association to see this request. Please send minutes by return mail. This is important to the work of my office.

Sincerely,

J. W. GILLON,
Corresponding Secretary and Treasurer.

The Baptists of this place have just closed a very successful meeting, at which thirty-five persons professed faith in Christ as their personal Savior. The members and the Christians of the town have been gloriously revived and the presence and power of God manifestly felt and enjoyed, and the faith and spirituality of the Christian people greatly increased. The ideals and moral tone of the people of the community have been elevated and we feel that great and lasting good has been accomplished. Brother J. P. Cleavinger, our earnest and beloved pastor is rejoicing at the bright prospects of his church here. He was called as pastor at the beginning of the year and has received thirty-nine members into the church, thirty-one during the protracted meeting of eleven days. Yesterday he baptized twenty-five and two remain to be baptized yet.

Brother T. J. Ratcliff of Nashville, Tenn., but a native Kentuckian, conducted the revival meeting. He is one of the best revivalists as well as one of the strongest preachers of the South. He is a forceful and attractive speaker, an untiring worker, with almost an unlimited faith in God. He presents strongly the depravity of man, the necessity of repentance toward God and faith in Jesus, and salvation by grace. We consider ourselves most fortunate in securing his services. His condemnations of sin are powerful, his pictures of heaven beautiful and fascinating.

The prohibition people of the town have made arrangements to have him back with us a few days before the whiskey election, December 6, and deliver a number of lectures and we believe the "drys" will win by a good majority.

A MEMBER.

Crofton, Ky.

Rev. Wm. Kerr of Doyle, Tenn., having served as missionary evangelist of the Sequatchie Valley Association of Baptists, we, the Executive Committee, in regular session desire to express our appreciation of his labors, and to recommend him heartily to any Association needing evangelistic work.

When Brother Kerr began work for us a year ago, more than half of our churches were pastorless, and little was being done. At our last Association, good reports were sent up from nearly all our churches, showing large increase in membership, missions and benevolences. Two new churches have been organized and the work generally advanced. Brother Kerr deserves much credit for this splendid showing. He is a fine man, able preacher and is full of the missionary spirit. Brother Kerr would have been employed this year, but for the fact that our churches are supplied with pastors and we have no field for him.

By order of the Committee,

W. N. ROSE, Chairman,

W. J. LODGE, Clerk,

Dunlap, Tenn., Nov. 15, 1913.

ELDER I. N. PENICK "POUNDED."

Last Tuesday night more than one hundred of the members of the First Baptist Church and friends met at Pastor Penick's residence and gave him and family a regular "Pounding."

This was to have taken place last week, but he was in Illinois holding a meeting. As soon, however, as the Ladies' Aid Society (who always have their eyes open for business) learned that he had returned, they immediately decided to have this "pounding." As there was only one day to notify members of the church and friends of same, a Committee was appointed by said Society to see them. It is learned that a great many did not get the notice. However, a very large and happy crowd assembled at the church at 6:30 P. M., where fully a wagon load of goods of all kinds had been deposited. At seven o'clock the crowd marched in a body to the residence of Elder Penick, carrying packages of groceries, dry goods, hardware, fruit, etc. It was a pretty sight to behold. In one part of this long procession could be seen some five or six ladies marching one after the other with a large sack of flour on the shoulders of each. It reminded one of negroes in the South, going along the gang plank loading corn sacks on a steamer. The doors being pushed open, the crowd rushed in with their bundles and literally covered the large dining room table, chairs, sideboard and floor, with sufficient goods of every kind, it appeared, to last the family for many months. By the time this was done the entire house from parlor to kitchen was packed with people. Deacon T. H. Farmer having previously been appointed by the Ladies' Aid Society, as Master of Ceremonies, stated that a song had been written especially for this occasion, and the assembly heartily joined in singing same, which is as follows:

Eighteen years rejoicing,

And eighteen years of toil.

We've been laboring here together

In a battle fierce and strong.

We have struggled through the valleys

We have climbed the Mountain Peaks

Ever looking to our Lord.

CHORUS.

Glory, Glory Hallelujah,

Glory, Glory Hallelujah

Glory, Glory Hallelujah

We are working for our Lord.

We have had the same good pastor,

During all this long glad march,

And we still desire to keep him

For the many years to come.

We have learned to fear and love him,

For he keeps us into line,

Faithfully preaching God's pure word.

CHORUS.

Glory, Glory Hallelujah

Glory, Glory Hallelujah

Glory, Glory Hallelujah

We are working for our Lord.

We've set our faces steadfast,

To the work there is to do,

We will ever be found ready

When the Master gives the call.

And when our work is ended,

And God shall call us home

We'll join those gone before.

CHORUS.

Glory, Glory Hallelujah

Glory, Glory Hallelujah

Glory, Glory Hallelujah

We are working for our Lord.

DOXOLOGY.

Praise God from whom all blessings flow,

Praise Him all creatures here below.

Praise Him above ye Heavenly Host,

Praise Father, Son and Holy Ghost.

Elder Cornelius Bowles then led in a fervent, earnest prayer, after which Deacon Farmer made an appropriate address.

Pastor Penick was then called for, and he tried to talk, but was too full for much utterance. He tried repeatedly to talk, but finally had to give it up, as he simply could not control his emotions. Short and appropriate talks were made by Elders Ben Huey, Cornelius Bowles, Dr. V. A. Biggs, J. R. Garrett, Sister Reeks and others. The doxology was then sung, and Elder Huey dismissed with a fervent prayer. While Pastor Penick and family were greatly rejoiced and much overcome by the presence of so many friends and the many nice gifts they brought, yet after all their donors and visitors seemed to enjoy it most, for the scriptures say: "It is more blessed to give than to receive."

Martin, Tenn., Nov. 19, 1913.

IMPRESSIONS OF THE CONVENTION.

I greatly enjoyed my first Tennessee Baptist Convention. The spirit of progress delighted me. There was a frank acknowledgment of our deficiencies on the part of leaders and speakers and a glorious determination to go forward. Think of Dr. Gillon and State Missions, of our Education Commission, and our Hospital—what forward-looking movements they are! "Not that we have already attained, but we press on." Such was the motto, the spirit of the whole Convention.

RYLAND KNIGHT.

Clarksville, Tenn.

* * *

The singing was uplifting; the prayers were unctuous; the speeches were terse and trustworthy; the spirit of unity was beautiful; the fellowship of the brethren inspiring; the various reports manifested interest and progress; our presiding officer one of the best in the land; the hospitality of Johnson City most cordial.

R. P. McPHERSON.

Dickson, Tenn.

* * *

The meeting of the recent Convention at Johnson City was a great benediction to me. It was my first Tennessee Convention. Personally I greatly appreciated the cordial reception accorded me, and I was very favorably impressed with the optimistic and enthusiastic spirit shown at the meetings. In my judgment Tennessee Baptists have a great future before them, and I hope and pray that we may be equal to its privileges and responsibilities. I must say, however, that I felt that it would be a great gain if our sisters could have been a part of our Convention.

BENJAMIN COX.

Memphis, Tenn.

* * *

I enjoyed every minute of the Convention. I wish every Baptist in Tennessee could have been present. I was deeply impressed by the sermon of Rev. J. L. Dance. I was enthused by the address of Dr. J. W. Gillon on State Missions. I was surprised when the President asked everybody who had been born in the country to rise, to see the audience rise en masse. Let us hope that what we have done is "but earnest of things which we shall do."

DANCY FORT.

Clarksville, Tenn.

* * *

My impressions of State Convention were: Its progressive spirit, unanimity of thought and plans, happy fellowship, great need of extension of mission operations, tremendous results of State Secretary's work, a deep-seated inspiration to larger things myself and a great presiding officer. Every wide-awake layman should make it his business to attend this Convention every year. Its educational and spiritual advantages cannot be overestimated.

E. A. ROPER.

Memphis, Tenn., Nov. 24, 1913.

* * *

The Convention impressed me as one of the best I have ever attended. The present session was very much like the Southern Baptist Convention and about equal to it, except in number.

J. L. DANCE.

Knoxville, Tenn.

HOW TO EXPRESS OUR THANKS.

The Tennessee Baptist Orphans' Home has been remembered by its friends at Thanksgiving for a number of years. Do not forget us this year. As you gather at your churches on Thanksgiving Day, or on Sunday following, take a liberal Thanksgiving offering for our needy Home—also when you gather around your tables laden with good things to eat on Thanksgiving Day, remember the 80 children at our Home that are dependent on your gifts for their daily bread. Ask yourself the question, how well are our fatherless and motherless children fed?

Make Thanksgiving Day and the Sunday following great days for our Home. We are in great need—help us. Send the collection at once to the Treasurer.

W. J. STEWART, Treas.

Nashville, Tenn.

JEFFERSON CITY NOTES.

We are just closing a week of normal studies in Sunday School and Mission work, under the direction of Prof. W. D. Hudgins and Rev. E. K. Cox. There has been decided interest in the good work of these brethren in both town and college. About thirty diplomas will be awarded. Brother Hudgins shows a strong grasp not only of the matter of his addresses and teachings, but also of the method. We hope to have him with us every year if possible.

Brother Cox could not remain with us all the week, but continued long enough to introduce us to the character of the work he is doing throughout the churches.

He is interesting himself in this work, giving all his time, strength, and study to Baptist conditions. We are expecting great results from his labors.

Just now we are prayerful and anxious about the recovery of Dr. S. E. Jones who recently had a paralytic stroke on his right side affecting also his speech. Let his friends all over the State earnestly join us in petition, that if it be God's will he may be restored to us.

We have just about finished putting on a new roof which greatly beautifies our meeting-house. We now enter the closing campaign for balance on our indebtedness by the first of the year.

W. H. FITZGERALD.

The Fifth Sunday meeting of the Shelby County Association will be held with the Eudora church, at which the following program will be carried out:

Friday—

7 p. m.—Devotional, by pastor, Rev. E. H. Marriner.

7:30—Sermon, Rev. D. A. Ellis.

Saturday morning—

9:30—Devotional, Rev. T. T. Thompson.

10:00—"Our Missionary Obligation," Rev. A. U. Boone.

10:40—"Relation of City Church to Country Church," Rev. O. A. Utley.

11:20—"Soul Winning," Rev. J. T. Early.

12:00—Dinner on grounds.

Afternoon—

1:45—Devotional, Rev. C. S. Koonce.

2:00—"Woman's Work," Rev. Ben Cox.

2:40—"Possibilities of Country Church," Rev. Roswell Davis.

2:40—Woman's meeting (organization of missionary society), led by Mrs. Campbell and Mrs. White.

3:20—"The Layman's Task," Mr. D. R. Mitchener.

4:00—Adjournment.

Sunday—9:45—Sunday School Mass-Meeting, conducted by Mr. E. A. Roper and Miss Elizabeth Cullen.

We are in a great campaign in this little city. We are unable to handle the crowds longer at the Baptist church. The Methodist pastor, Brother Malloy, with his good people, are co-operating with us beautifully, and have invited us to their splendid auditorium for our meeting. We will move the services over there Sunday afternoon and will continue for another week. The women of the city are well organized and are holding prayer-meetings daily in different parts of the town. The young ladies, under the leadership of Miss Minnie Pennington, are holding cottage prayer-meetings daily and gracious reports come up from their meetings. Bro. J. P. Brownlow has charge of the work among the business men, holding a short service each day in some one of the banks or stores. Great crowds of business men attend his meetings. The outlook is most promising for a great meeting. Pray for us.

GEO. H. FREEMAN.

Mt. Pleasant, Tenn.

The McMinnville Baptist Church was very fortunate in securing Rev. S. F. Sims as its pastor. He took charge October 5th, and the work is progressing nicely under his leadership. Six have been added to the church, and Sunday School and prayer meeting are growing each week.

The church has a lively B. Y. P. U., also Sunbeam Band and W. M. U. At the morning service, Sunday, November 16, one hundred dollars was raised for the Baptist Orphans' Home. We feel that under the leadership of Brother Sims and excellent wife, that we can do more for the Master than ever before. We feel that the prospects are brighter and we ask the prayers of the people everywhere, that we may yet do a great work in McMinnville.

MRS. HATTIE POTTER TERRY.

At the last State Convention there were two subscriptions to the Home Field handed me. One was for J. W. Dickens, and the other I have misplaced. It will be a favor if he will drop me a card, so that I can send his subscription in.

Covington, Tenn.

W. H. MAJOR.

I expect to re-enter the evangelistic field the first of January 1914. I am strong and hearty again, and hungry for revival work. My address is 919 North Taylor St., St. Louis, Mo.

Sedalia, Mo.

H. A. HUNT.

The dishes have arrived. Am simply delighted with them. Hope to raise another club soon. No Baptist can afford to be without the Baptist and Reflector.

MRS. EMILY BLALOCK.

Whiteville, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

Central—Bro. W. M. Kuykendall preached in morning. The pastor at night.

Third—S. P. DeVault, pastor. Two hundred present in the Sunday School. Splendid attendance in the B. Y. P. U. Large congregations morning and evening. Received two into membership, making eighteen new members since Oct. 1.

Immanuel—Pastor Rufus W. Weaver preached upon "All Things Working Together for God," and "Rest Through Progress Godward." One received for baptism and two by letter. Fine B. Y. P. U. Dr. Hall addressed 174 young men at 9:45 a. m. upon "Young Manhood."

Seventh—Pastor preached on "Open Letter," and "What Job Knew and What He Expected to See." One profession, one received for baptism. Fine services.

Park Ave.—Pastor I. N. Strother preached at both hours. 157 in Sunday School. One addition by letter; one approved for baptism.

Centennial—The pastor, C. H. Bell, preached at both hours. Morning theme, "God's Promises;" evening, "The Rich Man and Lazarus." 56 in B. Y. P. U. 114 in Sunday School. Pastor in a meeting at Whitsett's Chapel. Church pews to be shipped this week.

Belmont—N. H. Poole, pastor. 116 in S. S. Unusually large attendance at both morning and evening preaching services. Morning subject, "Covenants" (text Gen. 9:13). Evening subject, "Soul Thirst" (text Ps. 42:1).

Grand View—Pastor preached at 11 a. m. Subject "Salvation." Fine audience at this service. 152 in S. S. 52 in B. Y. P. U.

Calvary—Rev. J. W. Linkous preached in the morning on "The Hidden Treasure;" at night on "Adoption." Baptized one. 82 in S. S. 30 in B. Y. P. U.

South Side—J. F. Savell, pastor. Sunday School and church services well attended. Pastor preached on "System in Service" and "Marching Into the Teeth of Difficulty."

Grace—Pastor Creasman spoke on "Christian Dishonesty" and "The Road to Life." 167 in S. S. Two splendid audiences. One addition. Great day.

Eastland—Pastor W. T. Ward preached morning and evening. Splendid Sunday School. 103 in School. B. Y. P. U. taking advance.

Judson Memorial—J. E. Skinner, pastor, preached on "Giving an Act of Worship" and "A Christian Experience." Good congregations and good day. Good S. S. and B. Y. P. U.

Franklin, Tenn.—Pastor, C. W. Knight. Morning subject, "Evidences of Conversion;" evening, "The Great Salvation."

Florence—A. D. Roberson preached at both hours. Work moving along splendidly.

KNOXVILLE.

First—Pastor Taylor preached in the morning on "Forty Thousand Souls," and in the evening on "The First Apostolic Message." Sunday School 30 more than on corresponding Sunday of last year.

Broadway—Dr. Risner, pastor, preached in the morning on "The Key Word for All Nations, Walking With God," and in the evening on "The Supreme Danger in Church, Social and Political Life—the Human Want." 375 in S. S. Great revival on.

Bell Ave.—Pastor Wm. J. Mahoney preached in the morning on "God's Willingness to Save." Spencer Tunnell, D. D., preached in the evening on "The Final Judgment." 664 in S. S. Two baptized. Two received by letter. Meeting continues.

South Knoxville—Pastor W. J. Bolin preached in the morning on "The Trial of Job," and in the evening on "The Complete Life." 225 in Sunday School.

Third Creek—Pastor J. H. DeLaney preached in the morning on "The Gift of Talents." No night service. 136 in S. S. One baptized.

Euclid Ave.—Pastor J. A. Phillips preached in the morning on "Christ's Cause Should be First," and in the evening on "Christ as Our Substitute." 129 in S. S. Splendid day.

Gillespie Ave.—Pastor Webster preached in the morning on "The Great Harvest," and in the evening on "Who Is Going to Hell?" 146 in Sunday School.

Smithwood—Pastor S. H. Johnstone preached in the morning on "Revival; What Is It?" and in the evening on "Two Men Before God in Prayer." Good Sunday School. Splendid day, large attendance.

Beaumont—Pastor D. A. Webb preached in the morning on "What the Believer Has Laid Up in Heaven," and in the evening on "The Four Cardinal Truths." 125 in S. S. Five baptized.

Lonsdale—Pastor Shippe preached on "Some Habits of Jesus," and "Our Greatest Enemies." 182 in S. S. Splendid day.

Grove City—Pastor King preached on "The Godhood in Christ," and "A Solemn Question for Those Who are Rejecting Christ that They may Obtain the World." Two received by letter.

Mountain View—Pastor Wells preached on "Church Discipline," and "Stumbling Block." 199 in S. S.

Island Home—Pastor Dance preached on Phil. 3:10, and "Letting the Light Shine." 315 in S. S.

Bearden—Pastor Hale preached on "Strife Among the Herdsmen," and "The Rich Man and Lazarus." Two received by letter. Revival started with pastor preaching.

Immanuel—Pastor Jones preached on "The Heavens Opened." Evangelistic services at night. 150 in S. S. Two received by letter. Good day.

Burlington—Pastor Wickham preached on "Holy Heart Power," and "Personal Work." 108 in S. S. Meeting begins. Pastor will be assisted by H. A. Kibbey.

Armona—Pastor Williams preached on "One Thing Needful," and "The Duty of the Christian." 104 in S. S. Eight baptized. Two received by letter. Meeting closed; 24 professions.

Mouse Creek—Pastor Green preached on "Some Things to Fear," and "The Purity of a Christian." 103 in S. S. Great day. Large congregations.

CHATTANOOGA.

First—Dr. J. A. Chambliss preached at both hours to good congregations.

Tabernacle—Preaching by Pastor Fort at 11 a. m. Theme, "Behold the Man." Preaching by W. D. Upshaw at night. 387 in Bible school. Two baptized. One approved for baptism.

Highland Park—Pastor Keese preached at both hours to most excellent congregations, subjects, "Balaam and Simon Magus," and "The Feast of the Harvest." Had a most delightful "Harvest Home" service in the evening. Rev. S. A. Byrum preached in the afternoon. 224 in S. S. Excellent B. Y. P. U.

East Chattanooga—Preaching by Pastor Baldwin at 11 a. m., subject, "Fear Not." Also at 7:30 p. m., subject, "Four Foundation Facts." Large congregations. Fine day. Three received by baptism since last report.

Avondale—Pastor Sprague preached at both hours. 11 a. m., "Jesus' View of the City;" night service, "The Great and Terrible Day of the Lord, and Who Can Abide It." 129 in S. S.

Chamberlain Ave.—Bro. Wolfe preached in the morning, Pastor Edwards at night. Good congregations. 79 in S. S. B. Y. P. U. Rally.

St. Elmo—Meeting continues with great interest, Evangelist L. C. Wolfe doing some fine preaching. 27 professions and 19 additions at present date (Monday, Nov. 24). Meeting continues through this week. Good S. S. 140 present.

Rossville—Pastor W. C. Tallant preached in the morning on "When Thou Art Converted Strengthen Thy Brethren" (St. Luke 23:32). "Come and See" (St. John 1:46). 270 in S. S. One by letter. One for baptism.

MEMPHIS.

First—Pastor Boone preached to splendid congregations. One by letter. Four baptized. 356 in S. S. Glorious day.

Central—Pastor Cox preached. Four received by letter. 327 in S. S.

LaBelle Place—Pastor Ellis preached to very large congregations. One addition by letter. 227 in S. S.

Seventh Street—Pastor Early had two great services. Full houses. The night crowd taxed the capacity of the church. 188 in S. S. Two professions and four additions. Two baptized at the night service.

Union Ave.—W. R. Farrow, the new pastor, spoke on "Things that Accompany Salvation," and "The Purifying Influence of Hope." Two additions, one by letter and one for baptism. 144 in S. S. About 100 in B. Y. P. U.

Boulevard—Olen Cornelius aiding in revival; four professions; five approved for baptism; four received by letter; four baptized since last report.

McLemore Ave.—Pastor Thompson preached. One by letter. Fine B. Y. P. U.

Temple—Dr. Lipsey preached in the morning on "The Glory of the Cross." Pastor preached at night on "Heaven's Call to the Lost." 142 in S. S.

Central Ave.—Pastor away in meeting at Boulevard church. Pastor Burk of Boulevard Church, supplied for pastor at Central Ave. Church.

Rowan—Pastor Utley preached on "Communion."

Bro. Hicks of the Salvation Army, talked in the morning. Fine crowd at night.

Calvary—Pastor Norris preached to fine crowds on "Personal Service," and "Other Men Have Labored and We Have Entered into Their Labors." Valuable addition by letter from Dr. Geo. W. Truett's church, Dallas, Tex. S. S. took banner again.

Binghamton—Pastor Davis preached on "Ye Would Not," and "Ye Would Not." Fine interest.

Monterey—Pastor Chunn preached in the morning on "What Must I do to be Saved?" 120 in S. S. Splendid congregation. No night service on account of pastor being sick with la grippe.

New Bethel—Had all-day service Saturday, when J. H. Wright preached two fine sermons. Called our roll, read the articles of our faith, renewed our covenant and observed our Lord's Supper Sunday. Pastor preached at night to a fine crowd. Fine S. S. and B. Y. P. U.

The going of Rev. W. R. Farrow to Union Avenue church, Memphis, will be a great loss to Big Hatchie Association. For fourteen years, with the exception of one year when he was pastor of Collierville, he has been pastor of Oak Grove and Liberty churches, near Covington. When he took charge of this field these churches had only once a month preaching, and a small membership. He leaves two of the strongest country churches in the South, with a combined membership of nearly 500, church-homes that have been enlarged to meet increased needs and a splendid \$2,000 Pastor's home. He has been effective all along the line of Associational activities and will be greatly missed here also.

Mrs. Farrow will be as great a loss to our Association and community as her able husband. She is a lady of culture and splendid executive ability. Her work among the young people has been very effective. For the past several months she has had charge of the woman's work of our Association, and has been wonderfully blessed in her efforts.

May the blessings of our Father attend them in their new home.

W. H. MAJOR.

Covington, Tenn.

Rev. D. B. Bowers is the popular pastor of our Baptist Church at Myrtle Creek, about 130 miles south of us, on the S. P. line of Railroad, and recently it was my good fortune to labor with him at Riddle (a mission point belonging to his field) through a gracious meeting. It was an old time Holy Ghost revival. A great number of people professed conversion and sixteen were added to the Baptist church. The spirit of prayer was conspicuous and a deep work of grace was wrought. Bowers has a fine field and no man has a stronger hold upon his people. You will remember that it is now only a few months since Brother Bowers came to us from Tennessee, and he demonstrates the fact that our old orthodox Tennessee gospel takes better than any kind of preaching; the people in this country will go farther to hear it than any other. Our work at Albany is progressing. With love to old time friends, I am, Fraternally

ELBERT H. HICKS.

Albany, Ore., Nov. 11, 1913.

Our Union wishes to get in touch with our State paper, therefore I have been authorized to communicate with you. We are at present under the leadership of the most thoroughly interested President we have ever had, Miss Nellie Cooper. Through her we have had the pleasure of hearing several interesting, instructive, and helpful talks. Two of the speakers have been Professors at the East Tennessee State Normal, Dean Mathes and Prof. Burleson.

Dean Mathes spoke last Sunday evening on "Christianity and Education." His definition of each was as follows: Christianity—the right way to live. Education—learning how to live correctly. If you could give us any suggestions how we could improve our Union, they would be most gladly received.

FLORENCE SITTON,

Cor. Sec. B. Y. P. U.

Johnson City, Tenn.

In renewing my subscription to the dear old paper, I just want to tell you how much I enjoy every page of it, and how I miss it when it fails to come, and that is seldom. It is full of good Baptist information. We cannot afford to do without it.

We are working hard for our new church.

MRS. A. L. BARTLETT.

Cleveland, Tennessee.

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, Tenn.

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. U. Boone, D.D., Memphis, Tenn., Vice-President for Tennessee.

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

Foreign Mission Board—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. 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.

"THE RELIGIOUS DEVELOPMENT OF THE CHILD."

By Rufus W. Weaver, D.D., Th.D., published by Fleming H. Revell & Co., New York.

This remarkable book is the effort to interpret the child and the Bible in the light of psychology and to interpret psychology in the light of revelation. The author has written a book which is scientific enough to satisfy any worthy psychologist and evangelistic enough to meet the demands of any scholarly, orthodox evangelist.

The book will be read at first by those who are leaders in the religious world and who have studied somewhat the subject discussed here. It will afterward be read by godly fathers and mothers who want to deal with their children in the most practical and sensible way.

The first chapter is given to a learned, clear, fair illuminating analysis of the learned world's attitude toward child conversion, and the child's status before God.

The second chapter, in a marvelously informing way, sets before the reader the several denominations' positions with reference to the child's

relation to the family of God.

The third chapter presents the message of modern psychology with reference to the child and its spiritual needs, and closes with a summing up as follows:

"This is conversion viewed from the psychological side. In character, I have endeavored to show its correspondence with and similarity to the earlier crisis which marked, respectively, the beginning of the intellectual and the moral life. Religious conversion is scientific and moral. An imbecile never succeeds in making the voluntary transfer of control to the intellectual environment presented by the wiser minds about him, and from the standpoint of intelligence he is hopelessly lost. A degenerate never succeeds in making the voluntary transfer of the control to the moral law embodied in the moral standards of those about him, and from the moral standpoint he is hopelessly lost. An intelligent moral being, though he be only a child, who does not voluntarily transfer the control of his life to God as revealed to him in Jesus Christ, is lost; but if he makes the transfer of control, he is saved because he has entered into the life of fellowship with God the Father and His Son, Jesus Christ."

The fourth chapter is devoted to a clear discussion of the Science of Conversion. In an admirable summing up, the author has this to say:

"It follows that there is infinite variety in the phenomena of conversion, yet its psychic laws, its unfolding processes, its important characteristics appear in every conversion whatever may be its type. The laws of conversion and universal laws and they appear whenever the mind seeks a new relationship to a newly recognized environment. Its unfolding process is the universal process which always appears whenever the mind discovers a cleavage in consciousness and seeks to overcome the dualism which this cleavage produces and attains the end sought by an 'at-one-ment' through faith, the realization of a reconciliation upon a higher mental level."

In the fifth chapter, we have the author at his very best. He here discusses the Religion of the Child. In the summary of this chapter, we have these words from our author:

"In the development of the child, self-consciousness, duty-consciousness, and God-consciousness present a succession of readjustments to new environmental conditions, each readjustment being the condition which determines the extension of the mental life into a new realm of experience. Conversion, though in common use limited to the religious readjustment, accurately describes the process which makes possible self-consciousness and duty-consciousness, the one the originating condition of intelligence and the other the originating condition of morality. The creative attitudes, alertness, affection and activity, call into service each of the leading phases of the mental life, intellect, feeling and will. The divided self does not present an abnormal mental condition, but is a necessary phase in the passing from the lower to a higher mental level. Its absence, not its presence, is the proof of mental deficiency. . . . He who sincerely seeks the child's highest good and desires most widely to so influence him that he shall not fall in experiencing the fullest self-realization will make the goal of his endeavor the child's conversion, knowing that when the Christian life is

Blood Medicine

That originated in a famous doctor's successful prescription, that is made from the purest and best ingredients, that has a record of relief and benefit believed to be unequalled the world over—such is HOOD'S SARSAPARILLA.

thus inaugurated the periods which follow will reveal a spiritual development in harmony with the laws of growth throughout the realm of life."

In the sixth chapter, the author recounts the blunders that certain denominations have fallen into with reference to the child's standing in the kingdom. In his summary to this chapter, the author has these forceful, true words:

"Appreciating the faithfulness of those who represent the Roman Catholic Church, admiring them for their wisdom and psychological insight in educating the child, applauding them for courage that they display at a time when all the currents of life are setting against them; we cannot blind our eyes to the solemn and distressing fact that the Roman Catholic Church not only is limiting the freedom, and, therefore, the opportunity for religious development of all who come under its influence, but that the church, seeking to control the institutions of society, the Home, the School, the State, as well as the Church, is endeavoring to make all the forces of civilization to her selfish designs. The power and the marvelous success of the Roman Catholic Church in training the child is the peril of modern civilization; for by her training all free institutions are put in jeopardy. And the danger to evangelical religion from the liturgical churches doctrinally closely allied with the Roman Church, varies with the elevation and the authority given the church as an institution. So far as the interests of the institution take precedence over the interests of the individual, so far the verities of the Christian faith are threatened."

In the seventh chapter, there is set before the reader a remarkable and brilliant discussion of the relation of Home, Church, Sunday School and the Christian community to the child's salvation. Here we find these startling and true words:

"Theoretically, all evangelical church members connected with Sunday School work, pastors, officers and teachers are seeking the conversion of children, but practically their attitude is: 'We do not object to seeing these children converted.' The present lamentable condition grows out of a feeble faith in the necessity of conversion and a pronounced unwillingness to participate in intercessory prayer for the salvation of children and in personal work for their conversion. The conditions which exist grow out of the lack of deep, overmastering convictions regarding the nature and the needs of the child. Here is unbared the real weakness of modern evangelical Christianity. Our confusion and lack of conviction is nothing short of criminal. To dally or to doubt makes for religious inefficiency and furnishes to little children the leadership of the blind."

In the 8th and last chapter, we have in many respects, the most important

contribution the author makes to the literature on the subject he has so ably discussed. He closes this chapter with these words, which will stir the hearts of many parents who read them:

"Christian fathers and mothers who look with greater eagerness and joy to the moment when their children give their hearts to Jesus Christ than they do to their gaining the world's highest honors, are the living dynamic forces in the religious development of the child. When the conviction that conversion is necessary to salvation is united to a parental love which seeks the child's highest good, the happiest day in any mother's life is reached when her child becomes a Christian. Then there is joy in the mother's heart and there is joy in the presence of the angels of God; for in that child the goal of the whole cosmic process has been reached."

These extracts from the different chapters can give but a feeble impression of the marvelous strength and sweep of this remarkable book. The man who picks the book up to read it will find himself fascinated and held by its power through every line of it to the last page. This reviewer began the reading of the book with an exceedingly tired mind, feeling that it would be read from necessity. Soon the book had the reader in its power, and hour after hour, page after page was turned until every line had been read.

The author will live in many a parent's heart because of the splendid work that has been done. The religious world is debtor to the author for this contribution to literature that is all too imperfect.

J. W. GILLON.

REDUCING THE COST OF LIVING.

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.

CONVALESCENCE

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

Rev. O. P. Bishop, of Fayetteville, Ark., has done his own preaching in a great revival there, which resulted in 69 additions at last account.

THE GREATEST NEED IN THE WORLD.

Evangelist J. H. Dew, D. D.

We often see one part of a man dead while the other parts are living. For example, the eyes are sightless—dead to the world of light. The ear is deaf—dead to the world of sound; or, the arm is paralyzed—dead to the world of motion. These parts are dead, while the other parts of the body are living. So before one is brought into vital union with Jesus Christ his physical nature lives, but his spiritual nature, the nature which deals with God and with divine things, is dead. It does not recognize God, nor discern the things of the Spirit, nor see the invisible realities of heaven and eternity. Man's greatest need, therefore, is something which he does not have—a spiritual life. He may possess many redeeming virtues, many attractive qualities, many excellencies of character; yet without this divine principle he is spiritually dead. "And you hath he quickened, who were dead in trespasses and sins."—Ephesians 2:1.

To give emphasis to this thought, let us look at a picture. Here is a man physically dead. His body is placed in a handsome casket. Friends collect garlands of beautiful flowers and wreath them about this corpse. One comes and looks at it and says, "Lovely." Another comes and says, "The features are perfect." Still another says, "What is lacking here?" And the very silence answers, "Life!—physical life."

Here is another picture—a living man without Christ. What is the matter with him? One says, "He needs a change of environment." Another says, "He needs education and culture." Another says, "Let him imitate Jesus." Still another says, "He ought by all means to join the church and live up to its rules." God says, "No, you are all wrong; the man is spiritually dead; his greatest need is spiritual life."

Man must have a new life first of all. He cannot live the Christian life without the Christian birth. Regeneration is to the dead faculties of the spiritual nature of man what life is to the corpse. This is the greatest need of your life. For, "Except a man be born again he cannot see the kingdom of heaven." This is God's way by which man may find Him. Intellectual acumen, kindness of disposition, philanthropy and morality are commendable and not to be despised, still, except a man be born from above, he has no spiritual life. Unless this new life of God implanted in his heart gives him new vision, he cannot see; unless it gives him new hearing, he cannot hear; unless it gives him new understanding he cannot enter into the thought of the Most High. Without spiritual regeneration a man is only playing the Christian. He is no better spiritually than a galvanized corpse. Under the power of electricity there may be some movement of the body, but there is no glow upon the cheeks, no fire in the eyes, no warmth in the body, no blood in the veins, no breath in the nostrils.

No man can live a life which he does not possess. A sick man cannot live the life of a well man. A slave cannot live the life of a free man. A traitor cannot live the life of a loyal subject. An unregenerate man cannot live the life of a regenerate man. To live a life presupposes a nature from which that life is to proceed. "Men do not gather grapes of thorns nor figs of thistles." To live the natural life presupposes the natural birth. To live the spiritual life presupposes the spiritual birth. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." John 3:6. A gentleman said to me, "I believe in doing

your religion, that's all there is in it." I said, "So do I believe in doing your religion, but there is this difference between us; you believe in a man's doing his religion before he gets it, and I believe in his doing his religion after he gets it. That is to say: You believe a boy ought to live the natural life in order to get the natural birth, and I believe in a boy's living the natural life because he has received the natural birth." God puts salvation at the beginning, not at the end of the Christian life. Nowhere in the Bible does God command the unregenerate to live the life of the regenerate. God commands the penitent sinner to trust in the Lord Jesus Christ for salvation. Acts 16:30-31. Then to the saved man He says, "Work out your own salvation with fear and trembling," etc. Phil. 2:12-13.

That is to say, work it out to its utmost results, out to its splendid fulfillment, out to its glorious consummation.

There must first be life, then development. The order in the New Testament church was regeneration, organization, education. In many quarters the order now is organization, education and the observance of the Christian ordinances. Some pulpits emphasize the necessity for a changed habit, instead of the necessity for a new life which produces the changed habit. The trenchant doctrines of Scripture are too often passed over lightly and great emphasis is placed on the practical duties of life. The things that a man must do have been discussed with great vigor, while what a man is and must be have been neglected. The great Sermon on the Mount, which teaches how the man who has life—the disciple—should live, may be emphasized to the neglect of the greater sermon in John, chapter 6, beginning with verse 27, which teaches how the unsaved man must first get life. Training, growth, development, are out of the question till they have some foundation on which to rest—some vital root out of which to grow. Dead men cannot be trained or educated. Food sustains life, but it does not originate it. Changing the environment or expanding the intellect will not evolve a Christian from a sinner, any more than putting a tiger in a cage and feeding him on milk will make him a lamb.

Today many are teaching Christian ethics to men and women who lack Christian life. As well might a farmer expect to raise a new crop of corn by cultivating the old stalks of last year.

There is no possibility of growth except to such as have entered into life. Life is the prerequisite. I may thrust a dry stick into the ground and foster it with all possible care, giving it access to the sunlight and the dews of the morning, but I shall never have anything but a dry stick—no growth, no foliage, no fruit—because there was no life in the beginning.

The purpose of Christ's death was not to introduce a new system of ethics, but to bring a new life. "I am come that they might have life." John 10:10. Notice clearly, Christ did not come that men might live a better life, but that they might have life, and thus be enabled to live the best life.

Away with the idea that salvation is the result of imitating Christ. You might as well try to quiet Vesuvius with a porous plaster as to quell the passions of an unregenerate soul by preaching the moral beauties of Christ's character.

Christianity without the blood is a lifeless thing. It may be as fair as an angel in its ethics, but if there be not coursing through it the blood of vicarious sacrifice, it is only a corpse, and as such can never save a perishing humanity. Like the Venus of Milo, it

may have a face to charm all beholders, but it has no arm to lift up the fallen.

Sin has plunged man beyond self-recovery and shut him up in the prison-house of helplessness and despair. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Romans 8:7. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Jeremiah 13:23.

"But," says some one, "we are living in an advanced age and in a transition period." Be it so; every age is an advanced age and every period a transition period; but God is always the same, and human needs are always the same, and sin, in its nature and essence, is always the same. Therefore the necessity for spiritual life is the same. The necessity for repentance is the same. The necessity for faith in the blood of Christ is the same. And the gospel is the same. It is the "everlasting gospel." It has lost none of its power to give new life to those who will accept the Lord Jesus Christ as their personal sacrifice for sin.

"Dear, dying Lamb, thy precious blood Shall never lose its power Till all the ransomed church of God Be saved to sin no more."

Our greatest need is not a development but a new creation—the impartation of spiritual life. Human nature is too far gone ever to be mended. So it is not the old nature worked over and patched up. For by no course of education, by no kind of ethical culture, by no process of evolution, can the natural man be made into the spiritual.

God gives the sinner who trusts in the atoning blood of Jesus Christ something absolutely new. "A new heart also will I give you, and a new spirit will I put within you." Ezekiel 36:26. "Therefore, if any man be in Christ he is a new creature." 2 Corinthians 5:17. "For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." Galatians 6:15. "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." 2 Peter 1:4.

How can men destitute of this spiritual life come into its possession?

In the Scriptures faith is everywhere the recognized bond of union between Christ and his people.

"He that believeth on the Son hath everlasting life." John 3:36. "Verily, verily, I say unto you, he that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24. "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:31. "For ye are all the children of God by faith in Christ Jesus." Galatians 3:26.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12-13. "He that hath the Son hath life and he that hath not the Son of God hath not life." 1 John 5:12.

The essential cause in the regeneration of a sinner is the grace of God. But what is grace? "Grace is the child of goodness and badness; neither can produce it without the other. Just as the brilliant electric light is produced by the meeting of the two opposite currents, and it can be produced in no other way. It is when the positive of God's holiness and the negative of man's sinfulness meet that the glorious light of grace is flashed forth. Alas!

how many are trying to find the light of grace by bringing their merit, real or fancied, to God's merit. As well try to produce an electric flash with two positive currents. If you would know God's grace in regeneration, you must bring your badness to meet God's goodness."

The sinner is nothing in himself, but a poor, lost and ruined soul. He is justly condemned by the infinitely holy law of an infinitely holy God. But Christ died to do all the saving for every sinner who will do all the trusting. You are lost and cannot save yourself, but you can receive Jesus Christ as your Savior. John 1:12. You can look to him as your Sin-bearer. John 1:29. A sick man can take medicine, a pauper can receive a gift, a prisoner can accept pardon, and a lost man can trust Christ for salvation.

Yield yourself to Him without delay. Do not resist His will. Oh, sinner, without Christ you are nothing. He comes to give you life. Yield to Him, I entreat you. Yield wholly. Yield unreservedly. Yield just now, and you will be a new creature in Christ Jesus.

Years ago Ole Bull was wandering in the American forest. In the midst of the forest there stood a hut occupied by a hermit who had formerly been a man in public life; but becoming tired of the selfishness of his fellows, he withdrew from them, and built himself a little hut in the heart of the wilderness. As Ole Bull pushed the door open and stepped in he looked upon the white beard of the old hermit and wondered. On the wall of the hut hung a violin. He asked, "What is that?" The hermit said, "That is my violin." "Can you play?" "Well, I reckon I can," replied the hermit, "I got that thirty-five years ago in London." "Would you mind playing a little?" said Ole Bull. "Certainly not." The hermit took the violin down and began to play as requested. The poor thing wailed, "God Save the King;" and shrieked, "My Country 'Tis of Thee;" and whined "Home, Sweet Home." As he lowered the violin with self-satisfied air, Ole Bull asked, "Do you think I could learn to play?" "Well, I don't know about you, it takes years, but I learned." Ole Bull took the violin and drew his bow over the strings with a master's touch. He then poured his soul into it. He played as only he could play, "God Save the King;" "My Country 'Tis of Thee," and "The Carnival of Venice," and "Home, Sweet Home," until the hills of Norway lived again before his own mind, and the streets of New York lived again before the mind of the banished politician. But what is a violin? Nothing in itself but wood and strings; but a violin in the hands of Ole Bull is the master instrument of the centuries. What am I? What are you? Nothing in ourselves—dead in sins, full of unbelief, inclining towards the sensual—our lives one sad, dismal discord! But when we yield ourselves to the Christ who died to save; when our souls lie on the shoulder of God's power; when they are fingered by the masterly hand of God; when they are swept by the touch of God's saving grace, there comes from them the music of heavenly aspiration and heavenly trust and heavenly living. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5:11-12. This life is spiritual life, and this spiritual life is the greatest need in the world.

To spare a step in the path of piety is to spend money in the rock road to misery.—Thomas Fuller.

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STATEMENTS.

We are sending out statements this week to those of our subscribers who are in arrears, as a large number of them are. We hope that all who receive the statements will respond promptly. We are needing the amounts due us to meet obligations. Please do not throw the statement aside to wait until a more convenient season. It may never come. Now is the accepted time. We hope to hear from you soon.

TWENTY-FIVE YEARS AS EDITOR.

On the day before Thanksgiving, in 1888, we bought the Baptist Reflector at Chattanooga, and have been continuously editor ever since—for eight months of the Baptist Reflector, and for over 24 years of the Baptist and Reflector, the Baptist Reflector and The Baptist, having been consolidated August 14, 1889.

We did not mean to be an editor. We did not want to be. We loved the pastorate and hoped to spend our life in that work. But "man proposes, God disposes." The Lord and the brethren seemed to will it otherwise. We made a mental reservation, though, that we would remain in the editorial work only three years. We calculated that in that time we could bring about the consolidation of the two papers, the Baptist, and the Reflector, move them both to Nashville, let some one else become editor of the consolidated paper, and return to the pastorate. But again the Lord's hand seemed to intervene, and what we had hoped to bring about in three years the Lord brought about in eight months. It did not seem practicable to leave the editorial work at that time. We thought we would have to remain awhile longer, at least. But the longer

we remained the harder it seemed to get out.

And so the hand of the Lord has led us along the pathway during all these 25 years—

"Sometimes 'mid scenes of deepest gloom;
 Sometimes where Eden's bowers bloom;
 By waters still, o'er troubled sea;
 Still 'tis His hand that leadeth me."

Blessed be His name. I have eaten no idle bread during these 25 years. They have been years of service, of toil, of sacrifice. But they have been years full of much joy, in serving the Baptist brotherhood of Tennessee, and in associating with the brethren in Conventions, Associations, Fifth Sunday meetings, churches and homes.

And we hope they have not been spent entirely in vain. As stated in an address at the recent Tennessee Baptist Convention, in the 25 years we have seen the Baptists of the State grow from 94,000 to about 190,000. We have seen the contributions to benevolent objects increase from less than \$10,000 to over \$100,000. In other words, since we have been editor we have seen the Baptists of Tennessee increase 100 per cent in numbers and 1,000 per cent in contributions. We have seen the starting of the Woman's Missionary Union, the Baptist Orphans' Home, the Baptist Memorial Hospital, Hall-Moody Institute, Tennessee College and other Baptist schools, the Sunday School and Colportage work, the Ministerial Relief Work. We have watched these various causes grow from small beginnings to their present large proportions.

If the Baptist cause of the State should have a corresponding increase during the next 25 years, there would then be 380,000 white Baptists in the State, and they would be giving to benevolent objects each year more than \$1,000,000. There would be a number of other denominational institutions in the State, including many other Baptist schools. All of these institutions would be out of debt, with money in the treasury. The schools would be overflowing with students. The Hospital at Memphis would be completed, several others would be erected in other cities; all would be filled with patients. The Orphans' Home would have a dozen buildings and four or five hundred children. Under the direction of the State Mission Board, there would be a Baptist church in every county seat, on every hill top and in every valley, with a Baptist preacher in each one proclaiming the gospel as only Baptists believe it and teach it. May it be so!

We do not claim the credit for what has been accomplished during the past 25 years. Nor do we expect to claim the credit for what shall be accomplished in the next 25 years. But we have been glad to have some part in the work of the past quarter of a century. And we shall be still gladder to have some part in the work of the next quarter of a century.

And now, with deep gratitude to God for the past, let us turn our faces steadfastly to the future, with new hope, new courage, new determination to accomplish more for God in the next 25 years, than we have in the past 25.

"The Lord hath done great things for us." Let us do great things for Him. "Forgetting the things which are behind and reaching forth unto those things which are before," let us "press toward the mark for the prize of the high calling of God in Christ Jesus."

THE DAY OF MEETING.

As is frequent in Baptist Conventions and Associations, the most interesting question before the Convention, judging at least by the general discussion it aroused, was as to the time of next meeting, whether it should be Wednesday as now, or changed to Friday. The advocates of Friday favored that day because it would make the Convention include Sunday, and would give the community where the Convention meets the opportunity of hearing preaching by some of the best men in the State. The advocates of Wednesday insist that in case the Convention should meet on Friday and the preachers should stay over Sunday, while a dozen pulpits might be supplied, a hundred would be left vacant, and that consequently many more people would be reached by the preachers and correspondingly more good accomplished.

Another objection to Friday as the day of meeting is that it would necessitate a meeting of the Convention on Monday, and the brethren just will not stay over Monday. They will not do it, even at the Southern Baptist Convention, and still less will they do it at the State Convention. It would be very unjust to any object of the Convention to have it come on Monday. We tried meeting on Friday some years ago, and found the result so unsatisfactory that it was abandoned and the day changed to Wednesday.

Now we want to suggest a compromise. Why not meet on Thursday. Or a still better suggestion is that of Dr. J. W. Gillon: Let the Convention be called to order on Wednesday night. Let the organization be effected and the Convention sermon be preached that night. That will leave three full days—Thursday, Friday and Saturday—for the business of the Convention, with three nights for mass-meetings on, say, Home Missions, Foreign Missions and Temperance. That would bring us up to Sunday. Enough brethren could then stay over to fill the local pulpits, while those who feel compelled to do so could go back to their own pulpits. It seems to us that Thursday as the day of meeting is a fine compromise between Wednesday and Friday, and meets the objections to both of these days.

We make these suggestions now while they are on our mind, and so that the brethren may be thinking about them. We hope that the Committee on Nominations at the next Convention will consider very carefully the question of the day of meeting and thresh the matter out thoroughly. We trust also that the Convention may settle it once for all, and not have to be forever changing from one day to another.

THE WOMAN'S MISSIONARY UNION.

It met in Memphis Nov. 18-21. We had the pleasure of attending it on the 19th and 20th. Some one will give a more detailed account of it next week. We write only from the standpoint of a looker-on in Venice, "a mere man."

The attendance was large, filling the auditorium of the First Baptist Church. The President, Mrs. A. J. Wheeler, presided—very gracefully. It was greatly regretted that, owing to the ill health of Bro. Wheeler, she should have felt impelled to give up a position which she has filled so ably and so satisfactorily to all concerned for the past twelve years. But Mrs. Avery Carter, who has been elected to take her place, is well fitted for the position, and will, we are sure, discharge the duties of the office in a most acceptable manner.

Miss Buchanan, the efficient Corresponding Secretary, was always on hand and always ready to do and say just the right thing at the right time.

The addresses we heard were interesting and stimulating. Among the visitors were Miss Kathleen Mallory, Corresponding Secretary of the Woman's Missionary Union of the Southern Baptist Convention, and Miss Buhlmaier of Baltimore. Their addresses were greatly enjoyed.

The women were all evidently deeply in earnest. In every word and act they manifested a spirit of earnest consecration to the Master's service. They have done a great work in the past 25 years of the existence of their organization, and especially during the past year. They are planning for still larger things in the future. May God's blessings be on them. Let us help those women who labor with us in the gospel. They want no honor. They ask no reward. They handle no money, though they give much. All they desire is the privilege of serving the Master in the way in which they believe they can accomplish the best results. They are not antagonistic to the church. They are a part of the church, and they propose to work in the church for the church, through the church, reporting to the church. Who would throw a stone in their way?

THE BAPTIST AND REFLECTOR FOR 1914.

It is our ambition to make the Baptist and Reflector for 1914 better than ever. Besides the general features which characterize the paper, such as doctrinal articles, news letters, church notes, "Among the Brethren," the Mission, W. M. U., Home, Young South and editorial pages, we shall expect to have several new features, which, we are sure will be of interest to our readers.

1. We want to publish a sermon each week by some good preacher, usually by a Tennessee pastor.

2. Dr. Ryland Knight of Clarksville, will be the editor of the B. Y. P. U. Department of the paper. His notes, we are sure, will be much enjoyed, not only by those who are connected with the B. Y. P. U. work in the various churches, but by the young people generally.

3. The editor purposes to write a series of articles on "Russellism." These we trust will be of help.

4. In accordance with numerous requests, we will resume the exposition of the Sunday School Lessons, in the way of an editorial each week on the lessons. Inasmuch as the lessons next year are to be in the

life of our Lord, and as the editor has recently traveled over much of the ground traveled by the Lord, and visited many of the places mentioned in the lessons, it is hoped that this exposition of the lesson will be found quite valuable and helpful to Sunday School teachers and pupils.

Altogether, we hope to make the paper better than ever. Tell your friends about these special features for 1914, and ask them to subscribe for the paper now.

THANKSGIVING.

The day on which this paper is published has, according to custom, been set apart by proclamation of President Wilson and Governor Hooper as Thanksgiving Day, which means that it is intended to be the day on which the American people shall formally give thanks to God for his gracious blessings upon them during the past year. The observance of Thanksgiving Day is a peculiar American custom, and it is a beautiful custom. The idea is that at the close of the harvest season the nation shall pause for a day, and by song and prayer and religious exercises, formally express gratitude to God for all of his blessings, thus recognizing him as the author of material as well as spiritual blessings. Latterly, there has been too much of a tendency to make the day one of feast and fun and frolic, but we hope that its religious aspect will continue to be prominent, and we trust dominant.

CONVENTION NOTES.

The Convention had only one invitation for next year, for the reason, we presume, that it was generally understood that it would go to Jackson. We learn, though, that already there are two churches wanting it in 1915, when it comes to Middle Tennessee, and Dr. Spencer Tunnell requests us to announce that he will expect the Convention to meet in the handsome house of worship of the First Baptist church, Morristown, in 1916, when it again goes to East Tennessee. We are glad to see that the Convention does not go begging. As a matter of fact, it is a blessing to any community to have it meet in that community.

In accordance with a long standing promise to Pastor J. K. Haynes, we spent Sunday following the meeting of the Tennessee Baptist Convention at Erwin, preaching morning and night to good congregations, despite the inclement weather. Brother Haynes is doing a great work at Erwin. The church now has a membership of 355, and is one of the strongest churches in the State, outside of a few churches in the larger cities. It is composed of a noble band. Unaka Academy, located at Erwin, under the direction of Prof. Geo. C. Wilkerson, is in a prosperous condition, and will be still more prosperous when the contemplated dormitory for boys is erected. Nearly the full amount for the purpose is now in hand. It was a great pleasure to be again in the home of our friend, Brother A. R. Brown. He is one of the noblest, most consecrated, most liberal laymen in the State.

There were a number of visitors in attendance upon the Convention, all of whom we are glad to see. Among them was Dr. J. A. Chambliss of Chattanooga. What a remarkably well preserved man he is! He would easily be taken to be 20 years younger than we understand he really is. In 1881 we heard him preach a sermon at the First Baptist Church, Augusta, Ga., which we have never forgotten. It was a running comment upon the last part of the first chapter of John. One remark especially has stayed with us all through the years. Commenting on the question of "reth?" he said, "All good things come out of Nazareth?" he replied, "All good things come out of Nazareth." Dr. Chambliss still retains his vigor both of body and mind. He is now supplying the pastorate of the First Baptist Church, Chattanooga, until the pastor-elect arrives. He is the father of Messrs. A. W. and S. M. Chambliss, of Chattanooga, and R. M. Chambliss, of Brownsville.

PERSONAL AND PRACTICAL

—We should be glad to have some of our readers send us copies of the Baptist and Reflector of October 20. We have received a call for several copies of this issue, and have only enough left for our files.

—It is said that one out of six medical missionaries is a Baptist; one out of eight missionary churches is a Baptist church; one out of nine mission stations is a Baptist station; one out of ten Sunday Schools on foreign fields is a Baptist school; one out of twelve

dollars given to missions is from Baptists; one out of fourteen missionaries is a Baptist; and one out of fifteen hospitals is a Baptist hospital. This is all right, except that the word "every" ought to be in front of the word "one" in each instance.

—Never in all the long pastorate of Dr. A. U. Boone has the First Church, Memphis, been so prosperous as now. There are some five or six additions at every service by letter and baptism. Every department of the church is in a flourishing condition. The tide of prosperity for the church is coming in.

—A jury in an Illinois court awarded \$50,000 to six small children, to be paid by two saloon keepers who were charged with selling liquor to their father, rendering him incapable of supporting the children. That is good so far. But an ounce of prevention is worth a pound of cure. We will venture to say that those six children would rather have their father strong and well without the \$50,000 than the \$50,000 with a drunken wretch of a father.

—Dr. H. E. Watters, President of Hall-Moody Institute, and pastor of the Woodland Church, in Haywood County, one of the strongest country churches in the State, writes us that the Woodland Church has decided to make a canvass to put the denominational paper in every Baptist home in the church. If there are some who cannot pay for the paper themselves, then it is proposed that the church shall give the paper to them. That is fine. It will mean great things for the church. Go and do thou likewise.

—In renewing her subscription to the Baptist and Reflector, Mrs. C. J. Crutcher of Lewisburg, Tenn., writes the following kind note, which is greatly appreciated: "You will find enclosed my part of the silver shower. May it prove to be a deluge." By "silver shower" Mrs. Crutcher refers to the twenty-fifth anniversary of the editor as editor of the Baptist and Reflector, which is the 27th of November. We wish that several thousand of our subscribers would join Mrs. Crutcher in the shower, and that, as she said, it may prove a real "deluge."

—While in Memphis last week we had the pleasure of being a guest in the hospitable home of Dr. Ben Cox, pastor of the Central Baptist Church, to which he came only a few months ago from the First Church, Little Rock. Dr. Cox is cheerful, optimistic, buoyant. He believes in the Central Church and her future. Since his coming the church has taken on new life. Congregations have grown. There have been a number of additions. The city has been induced to put some white lamps in front of the church, which greatly improve the approach to it at night. Altogether the church seems to be in a very prosperous condition.

—Dr. S. E. Jones of Carson and Newman College, was to be our fellow-guest and room-mate at the home of Brother J. W. Crumley, during the meeting of the Tennessee Baptist Convention. We anticipated pleasure in being with him, and kept looking for him. It was with deep regret that we were informed by some of the Jefferson City people that he had just had a stroke of paralysis, and would be unable to come. We hope that he may soon be fully restored to health. Dr. Jones is one of the finest teachers, ablest Gospel preachers, most incisive writers and noblest men in the ranks of the Southern Baptist ministry. May the grace of the Lord be with him as he passes through the deep waters.

—"Woman." This is the title of a book by Dr. S. M. Brown, editor of the Word and Way, just published by the Western Baptist Publishing Company. Dr. Brown is an old-fashioned Baptist and he takes the old-fashioned view with reference to the sphere of woman—that the place for her is in the home, not in business; in private not public life. His views will be considered perhaps a little extreme by some, and entirely out of date by many. His arguments, though, are strong, and the book is a valuable contribution to the literature on the subject. Write to Western Baptist Publishing Co., Kansas City, Mo. The price is 25 cents.

—Dr. H. W. Virgin, the popular pastor of the First Baptist Church, Jackson, recently declined four calls to other fields, and will remain in Jackson, much to the gratification not only of the members of the First Baptist Church, but of the people of Jackson in gener-

al, and also the Baptists of Tennessee. During his pastorate of five years, Dr. Virgin has done a remarkably fine work in Jackson. The membership of the church has greatly increased in numbers, in spirituality, in liberality and in influence, and one of the handsomest houses of worship in all the South has been erected. We hope that it is now definitely decided that Dr. Virgin will continue in Jackson for the balance of his natural life.

—Nearly \$100,000 is disbursed to heroes or their relatives by the Carnegie Hero Fund Commission in its report made public in Philadelphia on October 31. The commission distributes immediately \$91,000 in awards of \$2,000 and \$1,000 each. There are sixteen awards of \$2,000 and thirty-nine of \$1,000 each. The remainder are in awards consisting of pensions ranging from \$5 to \$65 a month, and in cash sums under \$1,000. A medal, either bronze or silver or gold, accompanies every award. Sixteen of the seventy persons receiving awards were from Texas.—Christian Advocate.

—A rich father recently died and left untold millions to his son. The son is quoted as saying: "I'm going to spend my money at the rate of ninety miles an hour. This is a life of speed—the faster the better. I give away \$1,000,000 a year in tips alone, and I don't know how much I spend to live. I'm going to spend all my money before I die! What's money for but to spend or give away? Father gave me a bank roll and I got more now than he gave me. I'm the busiest little kid in New York." Last week after a hunting trip of a month in Wyoming, while waiting at the depot for a train, he dropped dead at the age of 37 years.

—The editor of the Zion's Advocate says that he wishes the cons. of the Ad. wd. not abb. their wds. any more than is absolutely nec. The 1st. & most import. rule of the printing off. is to "follow copy;" & if the Ed. shd. send to the comp. some of the ch. notices as they are written, they wd. be likely to appear in some such form as this: "The wk. at the Blankville ch. is pros. Past. Hyeronymus pr. an interesting serm. last Sun. eve. S. S. sess. of unusual interest: gool att. Three bapt. during the day; more expected in near fut. Ladies' Miss. Sec. has raised its app. for the budg." This is a pretty good sample of letters sometimes received in the office of the Baptist and Reflector.

—Ev-Governor M. R. Patterson, of Tennessee, has professed religion and joined the Methodist church, and is now advocating State-wide prohibition. We do not know anything that is worth while that religion will not do for a man, even for a mighty bad man. We trust that his experience of grace has been all that could be wished, and we wouldn't mind having some assurance that he will not fall from grace, or do anything else that is unscriptural. We regret that he has not seen fit to content himself with his religion, without seeking office.—Western Recorder. The Recorder makes two mistakes. First, Governor Patterson did not join the Methodist, but the Presbyterian church. His family, as we understand, were all Presbyterians. Second, he says that he is not now a candidate for office, though he will not promise that he will never again be a candidate in the future. We do not believe that he will at any time soon, though.

—The Christian Observer publishes a chart showing the proportion of the population of our country reported by the last United States census as Protestant, Roman Catholic, and "all other" church members, and the proportion not reported as church members, for each State and territory. This chart shows that South Carolina has the largest proportion of Protestant population, while New Mexico has the largest proportion of Roman Catholic population. North Carolina has the smallest proportion of Roman Catholic population. The largest proportion of population not members of any church will be found in Oklahoma. In that State only about 18 per cent are members of any church. In Utah only about 2.5 per cent are Protestants, while about the same per cent are Roman Catholics, and 50 per cent belonging to "other bodies," which really means the Mormon church. The State of New Mexico reports 37 per cent not church members, about 56 per cent Roman Catholic, and about 7 per cent Protestant. It is gratifying to see from the chart that by far the smallest number of Catholics in the various States are in the Southern States.

The Home Page

LOVING SERVICE.

(The following is a true story of what one young girl was able to do for her Lord, in one of His needy fields. She is the young daughter of a South American missionary, and the story is presented here so that other young folks may be stimulated to do whatever lies to hand. One can find the needy and those ignorant of Christ everywhere—in city and country, at home as well as in foreign fields. Even boys and girls can help tell of Him. Who will join in the work?—Editorial Note.)

"Daughter, would you be willing to take up the school work which your sister left, in order to serve in another place?"

"Papa," she replied, "I do not think I can, for, see, I am only a child in short dresses; the parents will not be willing to send their children to me."

Nothing more was said on the subject until within a few days of the time to open the school. In the meantime, no one could be found to take up the work.

Again the matter of the school was broached, daughter replying, "Papa, if you think I can do the work, I am willing to try." So the matter was settled.

Early on a Monday morning, father and daughter drove out into the country to the farm house; taking with them such furniture, etc., as would make the young teacher (only sixteen) comfortable. By ten o'clock, a few children had put in an appearance; when the noon hour came, there were but six children! "Papa," said Miss Bella, "did I not say the parents would not send their children?"

"That is all right, dear Bella, but do not be discouraged, the children will come to you."

The father had to return to town, leaving his sad little Bella, with a promise to return next day. The next day he returned and found a few more children, and so it kept up until Bella had upwards of thirty children. For was she not an ideal teacher; though so young? Outside of school hours, a child with children, in the school-room, as was said of her—a woman.

But what made Bella's work tell was what she did out of school. Every evening, after dinner, whenever the weather permitted, she would take some one of the family with whom she lived, and call on one or two families of the children of the school; having given previous notice of the visit. One other means of blessing was the nightly gathering in the home for worship. Sometimes there were more than fifteen persons present. This worship was unique, consisting of verses of Scripture or hymn, recited by each one, and after a little while, by short prayers, which Bella describes as having been so touching; then the singing of hymns, accompanied on the organ; the closing of the worship remaining to Bella, who would recount some Bible story. The head of the house, an old man, in telling of these nightly meetings, remarked: "We are ignorant, we know so little of these things, and a little child is leading us."

At the close of the year's work, Bella was obliged to leave her school, to which she had become very much attached. It was a sad hour for the parents and children when they were obliged to say good-bye to their friend and teacher; many tears were shed and many regrets were expressed. Bella is now preparing herself for larger, but

certainly for no better, service than what she rendered, a little girl in short dresses. All for Jesus' sake.

A SCOTCHMAN'S PRINCIPLES.

Last week a vessel landed in New York, and it happened that the day she came in was the Sabbath. Among the passengers was a Scotchman. When his baggage came before the customs officers, and he was told the amount of duty on it, he declined to pay. "I canna' pay oot money on the guid Sabbath," he declared. But the officers insisted. The law demanded payment of duty, and he must abide by it.

But this man knew that there was another law, and a higher one than any mere man-made law. He had learned this law in his childhood. It was, "Remember the Sabbath Day to keep it holy." He could not help landing on Sabbath. Every passenger was obliged to leave the ship; but his pocket-book was under his own control.

"I canna do it," he persisted. "My ain folk alway kept the Sawbeth. I hae alway kept it, and I'll no begin now to break it. I canna pay oot ony money today," he declared. The customs officers debated with one another. They then took the matter up with their superiors, and finally it was agreed that the man who firmly refused to pay duty because it was the Sabbath, might pay the next day.

There are a good many temptations today to break the Sabbath. Satan is very wise. He understands what a safeguard against evil is the habit of keeping the Sabbath holy. He is glad when he can persuade any to break it even a little. You know when the thin edge of a wedge enters a tiny crack, it is easy then to split the wood. So the boy (or girl) who is tempted to play all of Saturday, and to postpone his studying until the hours of the Sabbath, is taking one way of breaking down the barriers of a holy day. He is preparing his conscience for the time when, grown to manhood, he takes that day for some business he could not finish, or for a trip which will save him an extra day for money-making, or for selfish pleasure, such as baseball or golf. Satan likes to see the barriers fall. Take away the Sabbath, and before long the church will go. Leave a community without the church, and the saloon flourishes, with all kinds of evil in its train.

When one begins to break the Fourth Commandment, he is preparing the way to break the Third and the Fifth and the Eighth. The breaking of the others is easy, when the down-grade is once entered upon.

Here is a story of Mr. Stephen Girard, the infidel millionaire of Philadelphia. One Saturday he bade his clerks come next day and unload a vessel which had just arrived.

One young man stepped up to the desk and said, as he turned pale: "Mr. Girard, I cannot work tomorrow."

"Well, sir, if you cannot do as I wish, we can separate."

"I know that, sir," said the hero. "I also know that I have a widowed mother to care for, but I cannot work on the Sabbath."

"Very well, sir," said the proprietor, "go to the cashier's desk, and he will settle with you."

For three weeks the young man tramped the streets of Philadelphia, looking for work.

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PENTECOSTAL PUBLISHING COMPANY, Louisville, Kentucky.

One day a bank president asked Mr. Girard to name a suitable person for cashier of a new bank about to be started. After reflection, Mr. Girard named this young man.

"But I thought you discharged him."

"I did," was the answer, "because he would not work on Sabbath; and the man who will lose his situation from principle is the man to whom you can intrust your money."

Remember the Sabbath Day to keep it holy, even when the keeping means inconvenience, such as the Scotchman faced, or loss such as the young man above mentioned faced. This is God's command. He also gives a fine promise to those who keep it. He says:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

FIND USE FOR FAMOUS TOWER.

Paris, October 25.—The famous Eiffel Tower of Paris, the highest steel structure of its kind in the world, was about to be torn down several years ago on account of its uselessness. Today it is regarded as one of France's most valuable possessions. The French Capital, because of the Eiffel Tower, has become the wireless center of the world.

Underneath the Champ de Mars, in which the tower stands, a vast subterranean wireless plant has been constructed. Its presence is scarcely suspected by the passer-by, for its only entrance is little more than a trap-door

in the ground, partly concealed by a clump of trees. But should he attempt to approach too near the little iron staircase leading underground, he will find his way barred by soldiers.

Below ground, amid a maze of passages, gigantic machines and a continual crackling and flashing of the wireless, a corps of military engineers and electrical experts are working day and night to perfect instruments on the accuracy of whose messages in wartime may depend France's victory or defeat, and on which also will depend the adequate co-operation of the allied army of Russia. It was in his laboratory here that Professor Henri Abraham, of the Sormonne, talked today of what his work as a member of the French Wireless Mission, sent by the government to Washington, will be. Professor Abraham will not join his colleagues until late in October.

"During our work at Arlington last spring," said he, "we succeeded in co-operation with our American associates in establishing the relative time of Washington and Paris within the tenth of a second. Since then we have been able to improve greatly the receiving and recording of wireless messages. We expect now to establish the time of Washington to within the hundredth of a second, and as a part of this result the longitude of Washington as related to Paris. France will later send missions to other principal nations, with the object of establishing a similar accuracy in the relative times. Once this work is accomplished, the world will receive time signals from the Eiffel Tower and will be able to register them to within the hundredth of a second."—Nashville Banner.

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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. 25c, 50c, \$1.00.

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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).

FROM MY "PSALM."

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told!

Enough that blessings undeserved
Have marked my erring track;
That wheresoe'er my feet have swerved
His chastening turned me back;

That more and more a Providence
Of love is understood,
Making the springs of time and sense,
Sweet with eternal good;

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight;

That care and trial seem at last,
Through Memory's sunset air,
Like mountain-ranges, overpast,
In purple distance fair;

That all the jarring notes of life
Seem blending in a psalm,
And all the angels of its strife
Slow rounding into calm.

So the shadows fall apart,
And so the west-winds play;
And all the windows of my heart
I open to the day.

—J. G. Whittier.

Mrs. T. N. Hale at Bearden, Tenn., asks for literature on Sunbeam work. She wants to organize a band there in the near future. The literature has been sent from the Mission Board rooms, and I hope it has reached her by this time. The Young South wishes you great success in your endeavor, Mrs. Hale. Please let us hear from you some time.

Like a ray of bright sunlight comes this from Mt. Juliet:

"Enclosed find \$10. \$5 for our missionary; \$1 for the Baptistery; \$1 for Ministerial Relief; \$1 for Orphans' Home, and \$2 for renewal of subscription to the Baptist and Reflector.—No Name."

This dear friend has sent us \$10 so regularly that I have learned to look for her coming. She is very generous and helps in all our lines of work. We appreciate friends like this more than we can tell.

Mrs. Robert Mitchell of Etowah says:

"Am enclosing post-office money order for \$1.25 for Foreign Mission Journal, to be sent to the following ladies: Mrs. Kate Denton, Mrs. J. M. Tillery, Mrs. Lestey Slayton, Mrs. G. A. Givens, Mrs. S. P. Thomas, all of Etowah. Please begin with the December number."

We order the Journals with pleasure and hope the ladies will receive them in good time.

The next comes from McKenzie:

"Dear Miss Annie White—Enclosed find post-office order for \$1.61. This is the 'Sunday egg' money I found in mamma's (Mrs. Mollie Burdette) purse a few days after she went home. She never forgot to set aside for the

Lord's work the proceeds from the eggs laid on Sunday, and gave it to different causes. I do not know where she intended this to go, so send it to you to use, in her name, where most needed, and may our Father abundantly bless it is the prayer of her daughter, Lillian Burdette."

We are most sincerely grateful for this offering, and we feel sure of God's blessing on it. There is something holy in an offering like this. Our dear friend has gone "home," but she lives in our work and in our hearts. Our hearts are full of sympathy for this daughter and others who miss her so sorely. We shall be glad to hear from you again, Miss Lillian. Will you not take up the work with the Young South which your love mother laid down?

Mrs. Burdette was a loyal friend to the Young South, and her kind, affectionate letters cheered our hearts many times. I have given \$1 of this offering to the Orphans' Home, as the most needed place just now, and the other 61 cents for the baptistry in the new church in Japan.

RECEIPTS.

Previously acknowledged	\$365 44
"No Name"—	
Japan	5 00
Orphanage	1 00
Baptistry	1 00
Ministerial Relief	1 00
Miss Lillian Burdette, McKenzie—	
Orphanage	1 00
Baptistry	61
Mrs. Robert Mitchell, Etowah—	
Foreign Mission Journals ...	1 25
Total	\$376 30

A HAPPY THANKSGIVING.

By Helena H. Thomas.

"Oh, dear!" said Mrs. Gray, sighing, "I really dread Thanksgiving this year!" "Why," said a friend, "with your beautiful home, and plenty, and no 'vacant chairs' to sadden you, you of all women ought to be thankful."

"You mistake my meaning. I am thankful; but in times past I have either mingled with my kindred or, better still, gathered some poor people about me. Now we are in a strange land, far away from the old home and dear ones."

"But there are plenty of poor to be found in our city."

"Yes," said Mrs. Gray. "We have the poor with you always, and whenever ye will ye may do them good; but the only poor people I have in mind are the class of people who would feel unhappy and out of place at my table, and they would much prefer a simple meal in their own homes to an elaborate one in mine. You know how it is. It would not be a kindness to invite such. But after a little I may find some, as in my old home, refined, yet poor in this world's goods."

There was a moment's silence, interrupted by Mrs. Joy, who said:

"It is not the really poor I think of at such times, for with our charity organizations they are not often entirely overlooked, but my heart goes out to the sad and lonely ones, those who are poor in relatives and friends."

Here they parted, but those words kept ringing in the ears of Mrs. Gray: "Poor in relatives," until she said:

"I will no longer dread the day. I will look about me, and find another class of poor people."

And she did. Thanksgiving Day found at her table two refined Christian women, lonely, isolated ones; God's "little ones," indeed. But for her thoughtfulness they would have been alone and neglected on that day. Said one at parting:

"This has been such an oasis in my life, something to live on, for many a day! Last year all of the other boarders were invited out to dine, and I was left alone. I was so wretched! I envied the poorest person in the world who had relatives. Don't laugh at me, but I cried myself sick; and but for you this would have been another sad day."

The other guest, an aged saint who had lost husband, children and home, only pressed the hand of the hostess at parting, but her quivering lips, though silent, spoke eloquently.

The next day Mrs. Gray received a note from her, in which she said:

"I want to express a little of the gratitude I feel for your kind remembrance of me. The Lord must have put it into your heart to think of me. The day your invitation came I was unusually sad as I contrasted the glad past with the lonely present. Oh, you will never know how like a cup of cold water to a thirsty soul was that glad day. My heart was too full for words, but, if my poor prayers can avail, Heaven's richest blessings will be yours, for your kindness to his lonely, afflicted ones."

This is not a fancy sketch, but a real Thanksgiving lesson. Let us, like Mrs. Gray, look about for the "poor in relations."—Exchange.

THANKS-PAYING.

Dinner was at 2 o'clock on Thanksgiving Day. With all the goodies to digest, Mrs. Stanley said it should not be later, on account of Helen and Robert. Children must not have nightmares on Thanksgiving night. Besides, she wanted time for a quiet talk, and may be something else.

"Helen," she began, "what were some of the first words you learned—do you remember?"

"Yes, mamma, you told me so often. They were 'Thank you.'"

"Me, too," said Rob, "only we said, 'Tank co.'"

They laughed.

"It was common politeness I taught you. Nothing is ruder than to receive gifts or favors silently. But when you say 'Thank you' to me, does that end it? Do you feel the same as before? Don't you think, 'How I love mamma; I wish I could do something for her?' Or, 'I can try to mind whatever she says?' Isn't it so?"

Helen and Rob agreed it was.

"Now, to whom do you say 'thank you' today?"

The children looked somewhat awed. Then Helen said in a low tone, "God."

"Yes, dear, to our Heavenly Father. We ask also to be forgiven for the many times we have been rude and forgotten to say it. What else?"

"We mean to be good children," put in Rob.

"We can't do anything for him," said Helen, whose older head had thought out the lesson.

"Inasmuch as ye did it unto one of these," the mother repeated, softly. "A month ago we saw a poor child run over in the street. She was taken to the hospital, and is better now. Suppose we go to see her today. Think, if you can, of some way to make her happy."

Helen and Rob put their heads together.

"We've 'cided," said Rob. "I'll give her my pot of primroses."

"I'll take my doll Mabel; maybe she hasn't any doll, poor thing!" Helen's tears came at such possible destitution.

The children's ward looked cheery when all that brightness went in. The little waif sat up in bed, her curls dancing with delight.

By her side Helen and Rob learned

the beautiful truth that sometimes thanks-giving means thanks-paying.—Exchange.

WATCH YOUR PIMPLES GO AWAY.

THEN FEEL THE ECSTASY OF DELIGHT WHEN YOUR COMPLEXION IS MADE PERFECT BY STUART'S CALCIUM WAFERS.

Don't worry about your pimples. Stop that heart ache and regret. Just make up your mind that you are going to use Stuart's Calcium Wafers and make pimples vanish.



"I Don't Look Like I Did Since I Used Stuart's Calcium Wafers."

The pores of the skin are little mouths. Each has a sort of valve that opens into tiny canals connecting with the blood. These mouth-like pores become closed. When these canals fill up, the valve refuses to work and pimples, blotches, rash, tetter, liver spots, etc., appear.

Stuart's Calcium Wafers keep the pores open and the canals then carry off the waste matter the blood empties into them.

Don't use cosmetics. They will not hide pimples long, and then they clog the skin. You ought to know that the skin breathes in air almost like the lungs. The pores throw off impurities every minute of the day. To plaster the skin with paste, etc., is to actually prevent nature doing her work.

Stuart's Calcium Wafers will in a very short time, cleanse the blood, open the pores and remove all blemishes so, that your skin will become of a peach and cream kind so much desired.

Stuart's Calcium Wafers can be carried in purse or pocket. They are very pleasant to the taste and may be purchased anywhere at 50 cents a box.

Look at your pimples and unsightly skin in the right way as a disease of the blood and pores and use Stuart's Calcium Wafers to give you the complexion you want.

FOR PEOPLE WHO PERSPIRE FREELY

find grateful relief in Tyree's Antiseptic Powder. It cleans, disinfects and corrects all unnatural, unhealthful conditions of the skin and takes all odor out of perspiration. Pleasant, safe and positive. Invaluable as a douche, enema or spray in cleaning and disinfecting purposes. Get a 25c box at any drug store, (or by mail) and if not thoroughly pleased with its action, return the empty box and receive your money back. J. S. Tyree, Chemist, Washington, D. C. Mr. Tyree will mail a liberal free sample and full directions to any who write, mentioning this paper.

A \$10,000 Memorial Fund in honor of the late Dr. William E. Hatcher is being raised by the Baptists of Virginia. Dr. Hatcher was pastor of Grace Church, Richmond, 26 years.

Dr. Caleb A. Ridley is succeeding admirably as pastor of Central church, Atlanta, Ga. He has witnessed 400 additions during the past year.

Appropriate Designs : : :

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Business Stationery
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Our Work will be found Best.
Our Prices are the Lowest.
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Advertising matter written, illustrated and printed. Our work in this line is highly commended by experts. Write for estimates. : : :

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Clinton, S. C.

The Best Train Service to Washington, Baltimore, Philadelphia, New York and other Eastern Cities is : : :

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SOLID TRAIN, DINING CAR,
THROUGH SLEEPER

Leave 8:00 p.m., Memphis for New York.

Leave 8:00 p.m., Memphis for Washington.

Leave 9:30 p.m., Nashville for New York.

Leave 5:20 a.m., Chattanooga for Washington.

D. C. Boykin, Passenger Agent, Knoxville, Tenn.

Warren L. Rohr, Western Gen'l Agent, Pass. Dept., Chattanooga, Tenn.

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Southern Railway

("Premier Carrier of the South")

Excellent Passenger Service to all Points

ELEGANT COACHES
MAGNIFICENT PULLMAN SLEEPING CARS
DINING CARS

If you intend traveling to any point in any direction, call on or write to nearest Southern Railway Agent.

J. R. MARTIN, D. P. A.,
Chattanooga, Tenn.

BETTER THAN SPANKING.

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.

Rev. Geo. H. Wiley of Richmond, Va., was lately set apart to the full work of the gospel ministry by the First Church of that city. Dr. Geo. W. McDaniel delivered the charge.

Rev. S. M. Petty of the First Church, Bevier, Mo., has resigned that pastorate to enter upon the work at Norborne, Mo. He was eminently successful in his former pastorate.

Evangelist D. P. Montgomery and his son, Paul, lately assisted Rev. J. L. Cooper of Hannibal, Mo., in a revival at Center, Mo., resulting in 30 additions to the church.

Evangelist H. A. Hunt of St. Louis, Mo., has re-entered the field of evangelistic endeavor and is at present assisting Rev. R. L. Davidson in a revival at Sedalia, Mo.

Mesdames A. Griggs and Oscar Gideon of Lexington, Tenn., attended the Woman's Missionary Union of Tennessee in Memphis last week. The former is the efficient Superintendent of the work in Beech River Association.

Rev. A. A. Walker of the First Church, Water Valley, Miss., is assisting Dr. A. A. Todd in a revival at the Lafayette Park Church, St. Louis, Mo. Rev. J. M. Metts of Clinton, Miss., will supply while he is away.

PILES.

Blind, Bleeding and Itching—rectal ulcers, fistulas, etc., permanently cured by Le Brun Suppositories or money back. Also a proven remedy for Female Diseases. We guarantee to cure or money refunded. \$1.00 per box, sent postpaid. WINCHESTER MEDICINE CO., Winchester, Tenn.

THOSE SPELLS.

Lebanon Jct., Ky.—Mrs. Minnie Lamb, of this place, says: "I believe I would have been dead now, had it not been for Cardui. I haven't had one of those bad spells since I commenced to use this medicine." Cardui is a scientific medicine for the ills from which women suffer. Made from harmless, vegetable ingredients, Cardui is a safe, reliable remedy, and has been successfully used by weak and ailing women for more than fifty years. Thousands of women have been helped back to health and happiness by its use. Why not profit by their experience? A trial will convince you that Cardui is just what you need.

6 lb 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. Money back if not satisfied. Agents make big money. Turner & Cornwell, Dep. A—U Memphis, Tenn. or Dept. A—U CHARLOTTE, N. C.



Rheumatism

A Home Cure Given by One Who Had It

In the spring of 1893 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 rheumatic trouble 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.

MARK H. JACKSON, No. 567 Gurney Building, Syracuse, N. Y.



Coming Every Week—52 Times a Year—Not 12.

Enlarged, improved, and bringing to the entire family the best of American life in fact, fiction and comment.

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No Christmas Present Like
it for Any One in Any
Home at Any Price.

Give it to whom you will, you will find all the family looking for it. It is more than 52 issues brimming with the finest reading the world offers—it is an influence for all that is best in home and American life. Subscribe now and get the opening chapters of Homer Greene's great serial story, "The Albino."

JL 194

Christmas Present Coupon

Every New Subscriber who cuts out this slip or mentions this publication and sends it at once with \$2.00 will receive

1. All the issues of The Companion for the remaining weeks of 1913, including the Holiday Numbers.
2. The Companion Practical Home Calendar for 1914.
3. The 52 weekly issues of The Companion for 1914.

THE YOUTH'S COMPANION, BOSTON, MASS.

TYPES OF THE SOUTH'S FINEST ROOFS



CORTRIGHT
METAL SHINGLES

This is the roof of a modern Southern cottage—the ideal small house frequently representing years of planning and saving. It is appropriately covered with Cortright Metal Shingles, the best roof money can buy, the greatest home protection man has devised, the surest fireproofing, weatherproofing, wearproofing. Sold painted both sides, or galvanized. Easy to lay; no solder, no seams, fewer nails, least cutting.

Write for dealer's name. If we haven't an agency in your locality, full particulars, samples and prices will be promptly sent to those actually in need of roofing.

CORTRIGHT METAL ROOFING CO.
54 N. 23d Street, Philadelphia 132 Van Buren Street, Chicago

WHY COUGH?

Most coughs are useless. Then why cough? Better go to your doctor. Ask him to prescribe. If he orders Ayer's Cherry Pectoral, take it. If something else, take that. Let him decide.

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

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 SORES

JOHNSON'S
TONIC

Evangelist J. H. Dew and wife of Liberty, Mo., are assisting Dr. C. M. Thompson in meetings with the First Church, Hopkinsville, Ky., which are resulting most graciously.

Rev. J. T. Barker has resigned at Alamo, Tenn., to accept a call to Greenfield, Tenn., for half time. Bro. Barker is a man whose labors are greatly blessed of God.

LET ME SEND YOU
A TREATMENT OF MY
CATARRH CURE FREE



C. E. GAUSS

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.

FREE

* This coupon is good for a pack-
* age of GAUSS COMBINED CA-
* TARRH CURE sent free by mail.
* Simply fill in name and address on
* dotted lines below, and mail to C.
* E. GAUSS, 5118 Main Street,
* Marshall, Mich.
*
*
*

Make This and Try It for Coughs

This Home-Made Remedy has
no Equal for Prompt
Results.

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. Take a teaspoonful every one, two or three hours.

This simple remedy takes hold of a cough more quickly than anything else you ever used. Usually conquers an ordinary cough inside of 24 hours. Splendid, too, for whooping cough, spasmodic croup and bronchitis. It stimulates the appetite and is slightly laxative, which helps end a cough.

This makes more and better cough syrup than you could buy ready made for \$2.50. It keeps perfectly and tastes pleasant.

Pinex is a most valuable concentrated compound of Norway white pine extract, and is rich in guaiacol and other natural pine elements which are so healing to the membranes. Other preparations will not work in this plan. Making cough syrup with Pinex and sugar syrup (or strained honey) has proven so popular throughout the United States and Canada that it is often imitated. But the old, successful mixture has never been equaled.

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.

Shoes at Wholesale

BAPTIST AND REFLECTOR READERS ARE SAVING FROM ONE TO TWO DOLLARS A PAIR BY ORDERING THEIR SHOES DIRECT FROM FACTORY BY PARCEL POST.

Would the cutting of your FAMILY SHOE BILL, one-third or more mean a very big yearly saving to you? Figure it out. The present high cost of shoes is due to two things, the Middlemen's profits which the consumer must pay and the enormous decrease in raw materials. The new Parcel Post System gave us an idea. By selling our shoes direct to the wearer, cutting out the middlemen entirely, we could save the consumer fully a third on every pair of shoes and still make our usual wholesale profit. The plan is a great success. Baptist and Reflector readers are realizing the opportunity of saving and great numbers are writing for our catalogue, which is sent free to anyone on request. It tells how cheaply high quality shoes can really be bought under this fair method of selling. Every shoe is guaranteed perfect in fit, material and workmanship—your money will be refunded if unsatisfactory. Write for your catalogue today. A trial order will please and result in our getting your entire shoe trade.—PARCEL POST SHOE CO., 258 Meeting Street, Charleston, South Carolina.

The Lord still has power on earth to forgive sins. Our meeting closed out last night at Piney Grove. We had a glorious meeting, there being seventeen professions and seven joined the church as candidates for baptism, and we expect several more yet by letter, and some more by baptism. The church and community are greatly revived and it will take the great morning of eternity to reveal the good that has been done. We were assisted by our beloved Brethren Rev. J. F. Wolfenbarger and Rev. E. F. Ammons. May the Lord bless and make of them great soul-winners for Christ. The good people of Piney Grove are greatly encouraged with the meeting, but they are broken hearted and bereaved on account of the death of Brother Frank Whitaker, who was buried yesterday afternoon, and his many friends will be grieved to hear of his death. With best wishes for the Baptist and Reflector,

H. M. GRUBB, Pastor.

THE DREAM OF YOUTH.

For eleven months the youngsters' hearts have bubbled within them over the thought of Christmas.

Many times they have laid low and said nothing about it, but they were thinking all the same.

Now, their time has come; help us make those dreams come true.

Bring them to Phillips & Butterff's, 217-223 3rd. Ave. No. Nashville, where Santa Claus will reign supreme from now until Christmas day. All child lovers of the world have contributed to the display of toys assembled in this big place. Do not wait until the most attractive ones have been sold, why not come today?

DON'T WORRY—EAT.

Memphis, Tenn.—Mrs. Emma D. Looney, of this place, says: "I suffered misery for nearly eight years, but since taking Cardui, I am much stronger, and I haven't missed a single meal. I hardly know how to express my gratitude." Don't worry about your symptoms—Cardui doesn't treat them. What you need is strength. Cardui helps you to get it. Take Cardui because other tonics and medicines do not contain its peculiar and successful ingredients, imported especially for its manufacture. Half a century of success, has stamped Cardui with the seal of public approval. During this time, Cardui has benefited a million women. Why not you? Try it, today.

A revival is in progress at Gaston Avenue Church, Dallas, Texas, the pastor, Dr. Henry Alford Porter, doing the preaching. There were 31 additions on one day and the church gave \$1,000 to State Missions.

"DI-PEPSI-TONE"

A POSITIVE RELIEF FOR
INDIGESTION.

It is a fact "Di-pepsi-tone" Stomach Tablets really do end Indigestion, Gas, Sourness and Heartburn in five minutes' time—and it is this and nothing more that has given it such a wonderfully successful introduction to the public and why it is rapidly becoming one of the largest selling stomach remedies in the country.

The manufacturers say that if Di-pepsi-tone does not end Gas, Sourness, fermentation, belching, acute distress and all other stomach ailments they will refund the purchase price on your say-so. This shows their faith. Show your faith and try Di-pepsi-tone at once. Two sizes, 50c and \$1.00, sent postpaid on receipt of price by GREAT NORTHERN LABORATORIES, Dept. B, Kalamazoo, Michigan.

A BLESSING FROM HEAVEN.

In this money-mad day so many remedies are being offered the public, that it is extremely difficult to find the right one. When we do find such, it is like a blessing from heaven. If you suffer from boils, bruises, burns, old sores, abscesses, carbuncles, poison oak and the like, waste neither time nor money in experimenting with other remedies, but get a box of Gray's Ointment at once, an old reliable remedy which originated in 1820. For the purposes mentioned it has no equal. To test its value before you buy, write Dr. W. F. Gray & Co., 816 Gray Building, Nashville, Tenn., for a Free Sample postpaid. 25c at drugstores.

"SPECIAL" SILK HOSE OFFER

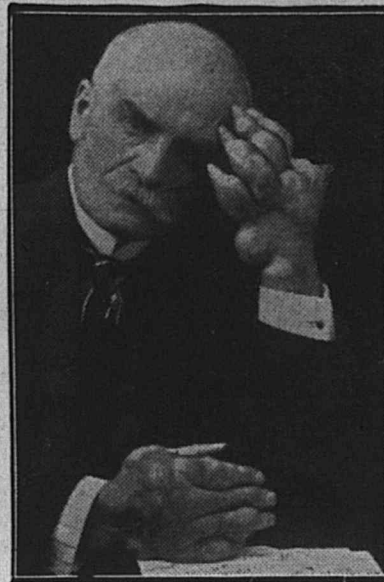
To introduce the beautiful "La France" silk hose for ladies and gents we offer 3 pair 50c quality for only \$1, postpaid is U. S. Pure silk from calf to toe, with durable, elastic top, heel and toe for long wear. Size 8 to 10 1-2; in white, tan or black, assorted if desired. Money back promptly if not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

BYRON W. KING'S SCHOOL OF ORATORY.

Elocution and Speech arts.

New Building and Dormitory. Courses for Teachers and Lecturers. Lyceum and Chautausua Work. Speech defects, stammering, loss of voice, sore throat positively cured. Largest school of speech in America. Send for prospectus. Mt. Oliver, Pittsburgh, Pennsylvania.

Rev. J. M. Anderson of Morristown, Tenn., formerly an evangelist of the Home Mission Board, is assisting Rev. A. F. Mahan in a revival at Harriman, Tenn.



LET ME CURE YOU OF RHEUMATISM FREE.

I took my own medicine. It permanently cured my rheumatism after I had suffered tortures for thirty-six years. I spent \$20,000 before I discovered the remedy that cured me, but I'll give you the benefit of my experience for nothing.

If you suffer from rheumatism let me send you a package of my remedy absolutely free. Don't send any money. I want to give it to you. I want you to see for yourself what it will do. The picture shows how I suffered. Maybe you are suffering the same way. Don't! You don't need to. I've got the remedy that will cure you and it's yours for the asking. Write me today. S. H. Delano, Dept. 541, Delano Bldg., Syracuse, N. Y., and I'll send you a free package the very day I get your letter.

BIG DEAL ON STERLING HOSE.

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

"Sterling" Hose are stainless fast dye, good, clean selected yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard 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.

Bungay's
Knockabout Felts 59¢
Most comfortable, serviceable and stylish hat for dress or business. Elastic 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 mixtures, if not as represented I will refund your money. And You Can Keep the Hat. Sent postpaid 59¢. Free Catalogue.
GEO. J. BUNGAY, 28 S. William St., New York.

Dr. Blosser's Catarrh Remedy.

Trial Package Mailed Free to Any
Sufferer.

If you have catarrh of the head, nose, throat; if catarrh has affected your hearing; if you sneeze, hawk or spit; if you take on cold after another; if your head feels stopped up; you should try this remedy discovered by Dr. Blosser, who has made a specialty of treating catarrh for over thirty-nine years.



This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties; contains no tobacco, is not injurious or habit forming; is pleasant to use and perfectly harmless to man, woman or child.

Catarrhal germs are carried into the head, nose and throat with the air you breathe—just so the warm medicated smoke-vapor is carried with the breath, applying the medicine directly to the diseased parts. If you have tried the usual methods, such as sprays, douches, salves, inhalers and the stomach-ruining "constitutional" medicines, you will readily see the superiority of this Smoking Remedy.

Simply send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. He will send by mail for one dollar, enough of the medicine to last about one month.



**"Next to mother
MENTHOLATUM
is my best friend"**
Quickly relieves
CUTS-CROUP-SORE THROAT
At all Druggists 25 and 50¢ a jar

FREE OFFER To anyone who has not used Mentholatum we will send a sample on request or for 16 cents in coin at large trial size package. THE MENTHOLATUM CO., 155 Seneca Street, Buffalo, N. Y.

TRIAL BOX FREE

Do you suffer with
Headache or Neuralgia
One trial of Megrimine is sufficient—your suffering will cease.
For over a quarter of a century

ME-GRIM-INE

Has been a Godsend to victims of all forms of headache and neuralgia. Write at once for a trial box without cost.

The Dr. Whitehall Megrimine Co.
16 N. Lafayette St., South Bend, Ind.

FREE TO THE RUPTURED

STUART'S PLAPAP-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. PLAPAP LABORATORIES, 398 St. Louis, Mo., is sending free Trial Plapap to all who apply. Send Postal Card TODAY.

CANCER

FREE TREATISE The Leech 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.

RELIGION CAMPAIGN AGAINST COMMERCIALIZED VICE IN ATLANTA, GA.

The following account of the campaign is given by Mr. John J. Eagan, Chairman of the Committee in Atlanta, Ga.

"This movement came as a result of the union of the Churches following the Men and Religions campaign. A committee appointed, consisting of laymen and ministers, began an investigation of the city, and became convinced that the first evil that should be attached was that of protected vice. A careful investigation of the conditions was made and submitted by this Committee at a luncheon attended by practically all the ministers of the protestant evangelical churches of the city. It was the unanimous vote of the meeting that the Committee launch a campaign against protected vice. Our newspapers did not co-operate with us and it became necessary to contract for display advertising in all of our three daily papers. The first advertisement was published June 25th. July 15th the ministers of our city were again called together by this Committee and another report was made to them. At its conclusion Bulletin No. 6 was signed by practically every protestant evangelical minister in the city, 'as ministers of God, we cannot and will not be silent so long as this partnership between the city and vice continues.'"

What has been done in Atlanta, can be done in any city where the churches of Jesus Christ will unite and the ministers will raise their voices persistently against this evil. The churches of Jesus Christ have the power to remove the sin of protected vice in any city whenever the churches will unite in their attack against it. Until they do this, upon their heads must continue to rest the blood of every young girl bought and sold in these houses of bondage, and this blood, precious in God's sight, will be required at the hands of the churches of Jesus Christ, their ministers and members, who have the power to end protected vice and exercise it not.

"Other cities all over the country are following Atlanta's example. Asheville, N. C., Athens, Ga., Philadelphia, Penn., Little Rock, Ark. and Birmingham, Ala., are among the very recent recruits.

"You can add that the work has been permanent in Atlanta, that moral conditions are better here than they have been since Atlanta became a metropolitan city; that the Police force, which had to devote a large part of its energies to regulating these houses of prostitution, can now devote itself unreservedly to the enforcement of the law against immorality whenever practiced.

"Our Police Commission, City Council and three daily newspapers are supporting the Chief in his policy of law enforcement.

"The experience in Atlanta illustrates that the backbone and strength of commercialized vice is the money profit there is in it. 44 houses with 265 inmates, took in more than \$700,000 per year. Seven of these houses rented for \$43,074.00 per annum when rented for immoral purposes, and would not bring 25 per cent of that rent for legitimate purposes. The men and women who were getting these profits were naturally anxious to continue this 'easy money' income. The advertisements show in part the schemes they resorted to to discredit the reformers and reform movement.

"The campaign in Atlanta cost about \$6,500.00 for advertising and about an equal amount for other expenses, including investigation and

Sunday School Literature

UNIFORM LESSONS.

Price List per quarter.

Superintendent's Quarterly	15
The Convention Teacher	12
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
Junior Quarterly	2
Home Department Magazine (quarterly)	5
Children's Quarterly	5
Lesson Leaf	1
Primary Leaf	1
Child's Gem	1
Kind Words (weekly)	12
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	75

B. Y. P. U. SUPPLIES.

B. Y. P. U. Quarterly, per quarter	20
Junior B. Y. P. U. Quarterly, per quarter	5
Topic Cards, for six months, per doz.	15
How to Organize, per dozen	10
Pledge, Invitation or Bible Reader Record Cards, per 100	50

INTERNATIONAL GRADED LESSONS

Exclusively Biblical Series.

Price, per Quarterly Part.

Beginners' Department, two grades, 1st and 2d year—	
Teacher's Book, either grade	30
Pupil's Paper, either grade	7 1/2
Pictures (for the Teacher)	6
Primary Department, three grades, 1st, 2d and 3d year—	
Teacher's Book, either grade	35
Pupil's Paper, either grade	7 1/2
First Year Pictures (for the teacher)	6
Second-Year Pictures (per year by set)	1 50
Third-Year Pictures (per year by set)	1 25
Junior Department, four grades, 1st, 2d, 3d and 4th year (ready Oct. 1, 1912).	

GRADE SUPPLEMENTAL LESSONS.

(Twelve Grades—in Nine Pamphlets.)	
Beginners (3-5 years, one pamphlet, each)	30
Primary (5-8 years, one pamphlet, each)	5
Junior (8-12 years, four pamphlets, each)	5
Intermediate (12-15 years, 3 pamphlets, each)	65

Baptist Sunday School Board,

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

the temporary care of the women. The advertisements were written by one of the leaders of the movement—Mr. Marion M. Jackson, a prominent attorney, President of the local Y. M. C. A., and Vice Chairman of the Executive Committee of the Men and Religion Forward Movement, whose generous donation of time and talent has been greatly used of God.

"The spirit of Christianity which actuated the protest against vice resulted in many conversions among the women and girls, notably a notorious keeper for years of one of the largest houses of prostitution in the city. This woman was so moved by the spirit of Christ as to give all her savings, twenty-five hundred dollars—to find a permanent rescue home, which, through the co-operation of the churches has been established. Through this home and other channels, more than two hundred girls and women have been thus far helped."

GIRL WITHOUT HOME PROTECTION. A SOURCE OF PROFIT TO CRIMINALS.

In this connection, we will call attention to the fact that the "White Slave" is not only the girl who is forced into vice through brutality, but also the girl who is enticed into it through the influences of older people who are constantly making money off of her mistakes. The girl of fifteen or sixteen who is, for economic or other reasons, denied the protection and guidance of a good home, and is surrounded by men and women who entice her into unwise or immoral conduct by constantly filling her mind with evil suggestions, evil examples, untrue stories about the consequences, and untrue allurements regarding the pleasure and profit of drinking and evil conduct, such girls are just as much the victims of white slavery, as are the girls who are forced into vice by brutality. Such girls are just as helpless, and the "Slavers" make just as much and even more off of them. Consequently, it would seem that when more than 60 per cent of the girls found in the houses of vice are under twenty years of age, that many of these girls must have been the victims of the "cleverness of wickedness" or the greed of criminals, rather than their own inclination.

IMPROVEMENT IN OTHER CITIES. Considering the Improvement in

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.

conditions in Atlanta, it is interesting to note that Des Moines, Iowa, was successful in closing its vice district, and thereby actually reducing vice, and to the surprise of both the friends and enemies of the movement, also reducing crime of all kinds at the same time. Seattle, Wash., a year or so later, also accomplished splendid results, although in Seattle, they had to remove from office the Mayor of the city and elect a new Mayor before the citizens could have the law enforced. This campaign cost \$16,000.

MERCY FOR THE GIRLS.

It is sometimes suggested that to close the houses of prostitution and drive out the inmates, is cruelty to the women. To this, there are several answers. One is that nothing could be worse for the women than for them to continue the life they are in. There is nothing more cruel than the treatment received by women in the life of vice. They are constantly diseased, frequently beaten by their so-called lovers or keepers; and often drunk and sick. The life they live and the associates they have, encourage drug habits, such as the use of cocaine and all other insidious habit-forming drugs as well as liquors of all kinds. Their money is taken away from them by grafters and criminals, and by the keepers who sell them cheap goods at high prices. They are often abused by drunken companions or customers, and in short it is hardly possible to conceive of a worse life. The women and girls are kept in it because they are told by the people who make money off of them that they are outcasts and that nobody else will have anything to do with them. If the house is closed, it not infrequently happens that some of the inmates give up the life and return home or return to honest work when they find that there is a chance for it. It also happens that some of them marry while others drift to other cities to continue in the life of vice until they die, often under 40, many under 25 years of age.

WHY HE WAS GLAD.

The little boy was waiting at the gate when the preacher rode up.

"Are you Brother Jones?" the little boy asked.

"Yes, my little man. Are you glad to see me?"

"You bet I am! Mamma'll cut the cake now."—Judge.



**PARKER'S
HAIR BALSAM**
A toilet preparation of merit.
Helps to eradicate dandruff.
For Restoring Color and
Beauty to Gray or Faded Hair.
50c and \$1.00 at Druggists.

HURT—Death is fast thinning our ranks, having claimed two of our members in less than a week.

John D. Hurt was born in Carroll County, Tenn., March 5, 1850. He professed faith in Christ and joined the Baptist Church when a boy. He moved to Erin, Houston County, about twenty years ago and joined the Baptist Church in Erin in 1906. Since that time he has faithfully supported the church and attended its services. He will be greatly missed. His death was a shock to everybody. So unexpectedly he passed away, apparently without pain, he closed his eyes as if asleep, and in a moment his life was no more. He died about 12 o'clock p.m., September 10, 1913. He leaves a wife and two children to mourn his death.

Let us pray God to raise up some young man who will take his place in Christian work.

His funeral was conducted by Rev. H. E. Watters, of Martin, Tenn.

Resolved, That a copy of this be furnished the family and a copy be sent to The Baptist and Reflector for publication, and also a copy be spread on our church record.

MR. A. J. MITCHUM,
MRS. ALICE NICHOLS,
MRS. R. E. LEE.

BRUMIT—After an illness of two months, the summons came to Bro. E. S. Brumit, Saturday, July 12, 1913. Elijah S. Brumit was born September 23, 1851, near Boone's Creek, and lived practically all his life there. He was born the second time at Hodge's School House, near Boone's Creek in 1869 at the age of eighteen. He immediately joined the Union Baptist church, of which he was ever a consistent and faithful member until death. He served as superintendent in the Sunday School for twenty years, and as church clerk for fifteen years. He held the offices of church treasurer, deacon and trustee when the end came.

Brother Brumit was married to Miss S. E. Alison in 1874. Unto this union were given three sons and four daughters. He is survived by his wife and five children.

We miss Brother Brumit much, as a citizen and neighbor, but we miss him more in church and Sunday school, where his seat is vacant. We know he is missed in the home, where he was a devoted husband and a dear father. But we must submit to the will of Him who knoweth best and "doeth all things well."

J. N. MONROE, Pastor.

MORGAN—Sister Edna J. Morgan was born October 19, 1839, and departed this life August 15, 1913, making her stay on earth seventy-three years, nine months and twenty-six days.

She joined the Baptist church at Shelbyville in 1876. She moved her membership to New Hope in 1883, where she lived a faithful Christian until death. She leaves six children and four grandchildren to mourn her death.

A precious one is gone,

A voice we loved is still;

A place is vacant in our home

Wait and Watch

Which never can be filled.
There was an angel band in heaven
That was not quite complete,
So God took our darling mother
To fill the vacant seat.

The church has lost a good member, the community a good neighbor; so our loss is her gain. In her trials and afflictions she was so patient, meek and calm. What brighter evidence could we ask that she was a child of the lovely Lamb.

R. M. GORDON.

MEARS—To the moderator and brethren of the Woodbury Baptist church conference, now convened. We, your Committee on Resolutions of respect in memory of our departed brother, T. B. Mears, beg leave to submit the following report; be it Resolved, by the Baptist church of Christ at Woodbury, Tennessee in regular conference now assembled:

That in the loss by death of our beloved brother, T. B. Mears, on the 10th day of May, A.D., 1913, in St. Petersburg, the State of Florida, that this church has lost a valuable member, a man of integrity and Christian character, whose place will be hard to fill in the church and in business life of the world. He was for many years clerk and deacon of this church and his counsel was wise, faithful and God-fearing, always looking to the best interest of his church and its mission in the world. He suffered much in his last days, but without a murmur. We recommend his life as a citizen and church member as one worthy of emulation by every one. He was about seventy-two years old at his death.

Respectfully submitted,
G. S. SMITH,
JESSE DAVENPORT,
J. P. DAVIS,

Committee.

Read and approved and ordered spread on the minutes and printed in the Cannon Courier and the Baptist and Reflector.

JESSE DAVENPORT,
Clerk.

WILLIAMS—Whereas, God in His providence has seen fit to remove from earth to heaven our beloved sister, Mrs. Ethel Edwards Williams, therefore, be it resolved, by the Bartlett, Tennessee, Baptist church, that in the death of Sister Williams our church has lost a valuable member, ever zealous in good works, the husband a true and loving wife, and her parents a true and dutiful child. Sister Williams died April 11, 1913, at the age of twenty-four years, in the full triumphs of a living faith.

(2) Resolved, That we extend to the bereaved husband and parents our sincere condolence in this, their sad bereavement, and may we so live that when the summons comes we may, in the language of that Christian soldier, "cross over the

river and rest under the shade of the trees" with her and all our loved ones who have gone before.

(3) Resolved, That a copy of these resolutions be sent The Baptist Reflector for publication and to the husband and parents, and spread on our church minutes. By order of the church conference, assembled the 20th day of July, 1913.

W. F. GOWEN,
MRS. W. A. FREEMAN,
MRS. C. J. MASSEY,
Committee.

LINDSAY—La Rue Lindsay was born March 7, 1893, died June 27, 1913. Age, twenty years, three months and twenty days. He is the son of Rev. D. W. and Minnie Lindsay. He professed faith in Christ at La Follette, Tenn., in a revival, held by his father, in November, 1907. His father baptized him a few days later. At the time of his death he was a member of the First Baptist church, of Coal Creek. He was a faithful Christian, an obedient son and a model young man.

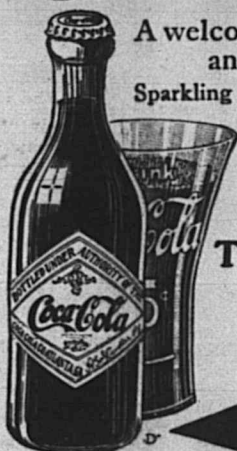
for our full page Announcement of Christmas Gifts next week.

Pentecostal Pub. Co., Louisville, Ky.

*The Best
Beverage
under the
Sun—*



Drink
Coca-Cola



A welcome addition to any party—
any time—any place.
Sparkling with life and wholesomeness.

**Delicious
Refreshing
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Demand the Genuine—
Refuse Substitutes.

At
Soda
Fountains
or Carbonated
in Bottles.

THE COCA-COLA COMPANY, ATLANTA, GA.

Whenever you see an Arrow think of Coca-Cola.

In his death, Brother Lindsay's home has lost its most lovable member; the community one of her brightest and most promising young men, and the church one of her faithful members. He had prepared himself for a useful life, but God, in His infinite wisdom, took him from us to a better life; therefore be it

Resolved, That we bow in humble submission to Him who doeth all things well.

Resolved further, That we tender our love and sympathy to Brother Lindsay and family in their sore bereavement. Some of us know how to sympathize with them out of experience and we know of no other source of comfort in an hour like this, but the Blessed Christ who is able to temper the wind to the shorn lamb.

Resolved further, That a copy of these resolutions be sent to The Baptist and Reflector, a copy to the Journal and Tribune, and a copy sent to Brother Lindsay's family.

T. J. GROSS,
C. R. REED,
G. W. WENDLING,

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price 51.00, retail.

RECENT EVENTS

Rev. Giles C. Taylor has resigned as pastor at Batesville, Arkansas, to accept the position of Evangelist under the State Mission Board of Kentucky.

Rev. E. L. Grace, pastor of the Central Baptist church, Chattanooga, is being assisted in a meeting by Dr. B. C. Henning of Knoxville. Great team!

Dr. Spencer Tunnell, of Morristown, is assisting Rev. William J. Mahoney in a meeting at Bell Avenue church, Knoxville. We are expecting to hear of gracious results.

We congratulate the Baptists of Kentucky upon the election of Dr. J. W. Porter as Moderator of the Kentucky General Association, which met at Lexington recently. We are sure that he presided most gracefully and graciously.

We regretted very much to learn of the serious illness of Rev. R. A. Hale of Athens. He was in a hospital in Knoxville, having recently been compelled to undergo two severe operations. He is now back home. We hope to hear soon of his complete recovery. Brother T. R. Waggener is supplying the pulpit of the church at Athens during Brother Hale's illness.

The silver anniversary of Dr. E. E. Folk as editor of the Baptist and Reflector, Nashville, Tenn., will occur November 28. In advance of that happy event we felicitate Dr. Folk upon having wrought so wisely and well for so many years. His influence has been great and wholesome in the upbuilding of our Baptist cause in Tennessee.—Biblical Recorder.

The Baptist Standard says that there are now eleven candidates for the office of Governor of Texas. Of these eleven, we will venture to say that the liquor men have only one, at least there will be only one on the day of election. They always concentrate on one man when the time comes. That is the way they usually succeed in electing their candidates. That is the way they elected the present Governor of Texas. Why cannot the temperance forces do the same way?

During the first ten weeks of Dr. Henry Alford Porter's pastorate at the Gaston Avenue Church, Dallas, Texas, there have been 204 additions to the church. Of these, 109 were received recently as a result of a meeting in which the pastor did the preaching, the majority of whom were received by baptism. A mass meeting for men during the meeting which was addressed by Dr. Porter was attended by 1,000 men, which the Baptist Standard says was "probably the largest mass meeting for men ever held by a local church in Dallas."

It is announced that Walnut Street Church, Louisville, has called to its pastorate, Rev. H. L. Winburn, for many years pastor of the Baptist Church at Arkadelphia, Arkansas, as a successor to Dr. Henry Alford Porter, who recently went to Gaston Avenue Baptist Church, Dallas, Texas. Brother Winburn is a Tennessean, reared at Bells, in Crockett County. He is a graduate of Union University. He has done a great work at Arkadelphia, and is recognized as one of the most eloquent preachers in the Southern Baptist Convention.

Mrs. Mary E. Byrum, of Estill Springs, Tenn., sends us a check for \$2, and requests that we send the Baptist and Reflector to a new subscriber on account of our silver anniversary as editor of the Baptist and Reflector. This is the first subscription we have received on that account. We hope that it will not be the last by a good many. We wish the Baptists of Tennessee would celebrate the occasion by sending us at least 250 new subscribers. They could easily do this, if some of them would only put themselves to a little trouble.

As a result of a meeting recently held in Danville, Va., by Gipsy Smith, seven hundred and sixty-two persons signed cards, the majority of these pledging themselves to a better Christian life, many others confessing Christ for the first time. Of this latter class there were about 300. So far all the churches have received something over one hundred members. In reporting the meeting to the Herald, Dr. J. E. Hicks, of Danville, said: "He stirred our city to its heart-center. He put a new spiritual tone into our city's life. He strengthened our pastors. He helped our churches. He was unanimously invited back for another meeting."

Rev. A. C. Archibald, of Brockton, Massachusetts, entered the pastorate of the First Baptist church, St. Joseph, Mo., November 9.

The Arkansas Baptist Convention recently met at the Immanuel Baptist Church, Little Rock, in its 60th session. Brother P. C. Barton of Jonesboro, was elected President. He is a brother of Dr. A. J. Barton, formerly of Tennessee, now of Texas.

On March 1, 1914, under the operation of the nuisance law the saloons go out of Memphis. On March 15, Dr. George Truett is to assist the Baptist pastors of Memphis in a union Baptist meeting, which we trust will be a great revival of religion.

In the four Sundays Rev. J. T. Early has been pastor of the Seventh Street Church, Memphis, there have been 28 additions to the church, 15 of them by baptism. This is certainly a most auspicious beginning.

The Mississippi Baptist Convention met in its 74th annual session at Columbia, November 11-14. Dr. W. T. Lowrey was elected President. The Convention was largely attended and greatly enjoyed. The next meeting will be held at Oxford.

It will be a matter of deep regret to his numerous friends in Tennessee to learn that Rev. Wilson Woodcock, the popular pastor of the Baptist church at Galatin, is now in a hospital in this city, being compelled to undergo an operation for appendicitis. Fortunately he has a vigorous constitution, and we shall hope for his speedy recovery.

Dr. Charles A. Eaton, pastor of the Madison Avenue Church, New York City, recently announced the completion of an endowment fund of \$300,000. This gives the church an assured income for all the future. But the question is, will it be the best thing for the church? Will it not tend to dry up the fountains of its liberality? We hope not.

The place of meeting of the Middle Tennessee Sunday School Convention was left a little undecided last spring. It is now decided that it will be held with the Salem Church at Liberty. This insures a large local attendance. We hope there may also be a large attendance from all over Middle Tennessee.

We should be glad to have some of our readers give us the addresses of the following persons: Rev. S. G. Davis, Rev. T. G. Glenn, R. L. Burnett, James B. Crutcher and Mrs. S. E. Powers. Several of these subscriptions are paid in advance, but the subscribers have either moved or the wrong address was given to us, as the Baptist and Reflector is not reaching them.

Rev. W. R. Farrow of Covington, pastor of the Oak Grove and Liberty Churches, has accepted a call to the pastorate of the Union Avenue Church, Memphis. Bro. Farrow has done a great work at these two churches, and leaves an ideal field. He goes to an important field in Memphis. He is an uncommonly fine gospel preacher. We wish him the most abundant success.

The many friends of Rev. J. Walter Boyd, of Chattanooga, will be glad to hear of the great meetings in which he is assisting out in Arizona. Recently word was received from him while in a meeting in Clifton, by his Chattanooga friends, and up to the time the message came there had been seventy-two conversions and the meeting was still going on. Word also comes from Rev. Burton A. Hall, who conducted many meetings in this vicinity, that the blessings of God are on his labors. The prayers of Tennessee Baptists are requested for these brethren in their labors.

The new Baptist Theological Seminary in Chicago has applied for a charter from the State of Illinois under the name of the Northern Baptist Theological Seminary. One hundred volumes of Baptist history have recently been donated to the institution's new library by Pastor E. W. Hicks, and three hundred volumes of miscellaneous scientific and theological works have been donated by Professor David Heagle. Other contributions of books are solicited. Meanwhile the students have been given full privileges at the library of the Congregational Seminary, nearby, which contains 25,000 volumes.

Evangelist R. D. Cecil began a meeting at Birchwood Baptist church Sunday, November 16.

We extend to our friend, Dr. E. V. Baldy of South Carolina, our sympathy in the recent death of his father, Mr. W. H. Baldy of Lee County, Ga.

It is announced that Brethren U. A. Ransom of Dyersburg, and R. E. Downing of Newburn, have both resigned. Both are excellent men and have done good work in their respective fields. We hope they will decide to remain in Tennessee.

Pastor W. James Robinson of the Kensington Avenue church, this city, has been asked to accept the office of educational secretary by a State lying south of Missouri. He prefers to remain with his church. This pleases us.—Word and Way.

After an informing address to them by Superintendent T. S. Potts, the women of the Woman's Missionary Union decided to make the Baptist Memorial Hospital one of the regular objects to be aided by them. This, we hope, will mean much to the hospital.

Last Sunday was the second anniversary of Dr. C. B. Waller's pastorate of our First Church at Asheville. During the past two years this church has contributed \$33,850.38 and 280 members have been received. The building debt has been cleared. A lot has also been bought for a mission in South Asheville.—Biblical Recorder.

Rev. J. T. Barker of Alamo, Tenn., has recently accepted a call by the church at Greenfield, Tenn., for half time, and will move his family to that place. Brother Barker is a most excellent man every way, a good preacher, a popular pastor and a noble Christian man. We congratulate the saints at Greenfield upon securing his services.

Rev. E. H. Yankee, evangelist of the State Mission Board, is now engaged in a meeting with pastor P. W. Carney at Greenbrier. Up to last Saturday there had been some ten or twelve conversions and about that many additions to the church. The meeting will continue until the latter part of this week. Brother Yankee has engagements for months ahead. From Greenbrier he goes to Bull's Gap, and from there to Cookeville.

We are informed that Rev. T. G. Hawkins, of Salem, Ark., has a strong impression to come to Tennessee. Brother O. C. Kirksey, of Perryville, Tenn., writes us that he held a meeting at Perryville this summer, that he is a good, sound preacher and did the church much good. He has worked for the State Mission Board of Missouri. For several years he has been pastor for full time at Salem, Ark. Brother Kirksey says any church would do well to call him that needs a pastor.

Married at the Central Baptist Church, Memphis, on Nov. 19, Miss Ramelle Van Vleet and Mr. Chas. Curtis King. The bride is the charming daughter of Mr. and Mrs. P. P. Van Vleet of Memphis. The groom is a prosperous young business man of Winona, Wis. The ceremony was performed by Dr. Ben Cox, pastor of the Central Church, in a very impressive manner. The church was magnificently decorated for the occasion. The reception at the home was quite an elaborate affair.

The Biblical Recorder says that in a recent prayer-meeting talk, Rev. Thomas W. O'Kelley, D. D., of Raleigh, discussing Paul's injunction to "walk circumspectly," gave an interesting and an exact interpretation of the adverb by declaring that we should live the "look-around-you" life. There are indeed several directions in which we must look in order to bring our lives up to the apostolic ideal. We must look up, for our help must come from above. We must look down in order to set our feet in a firm place as we proceed. We must look backward in order to profit by the lessons of experience. We must look on either side in order to keep ourselves in elbow touch with our fellowmen and to lend them a helping hand. And we must look forward in order that our lives may have the proper direction and follow out the divine program prepared for them. He will redeem the time who lives the "look-around-you" life.