

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

Old Series Vol. 77)

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—The first Baptist church founded in America is located in Providence, R. I., and will celebrate its 275th anniversary this year.

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—The Western Recorder quotes the following lines: "We shy at germs in soup, milk and honey

But never do we hear
Or are we taught to fear
The germs that lurk in money."

We wonder if the Western Recorder never heard of Hon. John Wesley Gaines, who was for many years Congressman from the Hermitage District, and his clean money campaign in Congress.

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—An official of one of the great steamship lines gives out the statement that thirty persons have engaged passage in an airship for a voyage across the Atlantic, at the rate of \$5,000 apiece. The craft is to be a Zeppelin dirigible, with capacity for fuel enough for such a long journey, and the ability to attain a speed of about sixty miles an hour. The voyage will be undertaken in 1915 and will include a visit to the Panama Pacific Exposition in San Francisco.

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—Our pages have been very much demoralized recently on account of the several special editions, the report of the Tennessee Baptist Convention, of the Woman's Missionary Union, and the large number of advertisements at this season. Many things have been compelled to wait, a number of which were already in type, including some sermons, several doctrinal articles, editorials and "Among the Brethren." This will explain why some of the notes by Brother Ball seem to be a little old. He sends them in regularly each week. We have now nearly caught up, however, with this detained matter, and our pages will resume their normal condition.

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—We stated last week that there are three plans of ownership of Baptist papers: 1. Individual ownership; 2. Convention ownership; 3. Stock company ownership. The Florida Baptist Convention owned the Florida Baptist Witness. Two years ago it turned it over to Dr. William D. Nowlin. Dr. Nowlin now proposes to organize a stock company to publish the paper. Thus our brethren of Florida have tried the two former plans and are about to adopt the third one, which, as we said, has come to be the plan adopted by nearly all Baptist papers in this country.

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—On a visit to a hospital in Nashville several days ago, we found four Baptists in rooms on the same floor—Brethren Wilson Woodcock, of Gallatin; J. F. Savell, pastor of the Southside Church, Nashville; and B. R. Thomas, of Waverly; and Mrs. A. R. Dodson, of Humboldt. All of them have been compelled to undergo serious operations. We were glad to know that all of them are getting along very nicely. We hope that they may soon be fully restored to health. The hospital in which they are confined is the Catholic hospital of the city. During the past year five Baptist preachers have been operated on in the hospital, and a number of other Baptists. We rejoice that we have a Baptist hospital in Memphis. We wish there were one also in Nashville. Perhaps some day there will be.

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—The Journal and Messenger says very pointedly: "What we would like to insist upon is that the next man who makes a speech in favor of a union of all religious denominations, whether he be a pedo-baptist or a Baptist, tell us distinctly just what he proposes that his denomination, or church, give up for the sake of the proposed union. Let the Methodist tell us just what he and his church will do; the Presbyterian what he will do; the Lutheran what his will do, and especially the Episcopalian what his church will do. Let us know just what is expected, and then we can bestir ourselves to reach the goal, 'see which can get there first.'" Exactly. Our observation is that when a person comes proposing Christian union, what he means is for everybody to unite with him. And, as a rule, the louder he cries for Christian union, the more he means this.

—There is an old saying: "With God go over the seas; without Him not over the threshold." It would be well for each of us to take heed to the saying.

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—In renewing his subscription, Rev. J. H. Lusk of Cleveland, says: "I subscribed for the Reflector in 1872, and have never failed to renew. I can't be satisfied without the Baptist and Reflector in my home." Bro. Lusk is one of the most useful laymen in the State.

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—A German statistician, Dr. Karl Helfferich, estimates the wealth of leading nations thus: United States, \$124,000,000,000; Germany, \$78,000,000,000; France, \$60,000,000,000; England, \$57,000,000,000. In estimating the per capita wealth, however, his order is: France, the United States, England, Germany.

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—It is reported in foreign dispatches that a violinist who lost the fourth finger of his left hand had it replaced by the second toe of his left foot. He has now resumed playing his favorite instrument, it is said, and does so with apparently little embarrassment. Think of a person playing the fiddle with his toe!

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—The News-Scimitar of Memphis, published extracts from a number of sermons preached on Thanksgiving Day. At the head of the list was the following striking utterance from Dr. Ben Cox, pastor of the Central Baptist Church, Memphis: "It is well enough for us to stop asking for things once in a while and spend some time in giving the Lord a receipt."

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—An old sailor once said: "I am an old sailor, and I have been up and down in the world. It is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide." Is that the way you do? What have trunk Baptists to say?

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—Prohibitionists in Chicago have decided to launch a campaign to vote out the city's saloons in April, 1915. With what hope of success we do not know. Judging, however, by the progress made in the temperance cause in the last year or two, it is not impossible that the saloons may be voted out of even Chicago by April, 1915. And if they can be voted out of Chicago, then that means perhaps they can be voted out of any place in the Universe, for there is no city where they have a stronger hold than there. For many years Hinky Dink and Bath House John, two saloonkeepers, have been the dominant factors in the politics of Chicago. It is hoped, however, that the time is coming soon when the decent people of the city will rule.

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—We are sure you enjoyed reading the Impressions of the Convention written by various brethren. We presume you were struck with two notes which ran through all of these impressions: 1. That we had a good Convention, one in which harmony and brotherly love prevailed, and which was dominated by the Holy Spirit. 2. The attendance was not as large as it ought to have been. As a matter of fact, the enrollment was the largest in the history of the Convention, according to the records of Secretary Stewart. The great body of the Convention, however, was made up of brethren and some sisters from East Tennessee. There were comparatively few present from Middle and West Tennessee. There was where the disappointment in attendance came. But really the attendance ought to have been very much larger than it was. There ought to be at least 500 in Jackson next year. It is to be expected that there will be a large attendance from West Tennessee, but we hope that the brethren from Middle Tennessee and East Tennessee will begin now making their calculations to attend the Convention. And if only a number of churches would do what the Clarksville church did this year—send their pastor and several laymen—what a gracious Convention we would have.

It is stated that during the recent foot-ball season there were 15 killed and 175 wounded seriously. It seems that the casualties on the foot-ball field are greater than those of a Mexican battle field.

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—Mrs. Mary Davis McKnight, of Illinois, has given about half of her million-dollar estate to religious and charitable purposes. Moody Bible Institute gets \$25,000; Chicago Tract Society, \$25,000; American Bible Society, \$25,000; American Board of Foreign Missions, \$75,000; The American Missionary Association for the Congregational Church, \$100,000.

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—It will be a matter of much gratification to his many friends to learn that Mr. J. W. Thomas, Jr., who has been very seriously ill for the past several weeks, is now improving. Mr. Thomas is one of the most efficient railroad presidents in the country. He, as was his father, Mr. J. W. Thomas, Sr., is a Baptist. Like his father, he has been very kind and helpful to our Baptist interests in this State, and, in fact, to the interests of all denominations. We trust that he may soon be fully restored to health.

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—The Baptist Advance says that Pastor Whittington of Camden brought with him to the meeting of the State Mission Board of Tennessee brought a single Advance. Think of it! And not a single member of the State Mission Board of Tennessee brought a single subscriber, new or old, to the recent meeting of the Board in Nashville. We wish Bro. Whittington would write an article to the Baptist and Reflector and tell our pastors how to do it. They would all like to do it. But they do not know perhaps the best way to go about it.

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—A ship without a crew was picked up by a British liner sixty miles east of the Nantucket Lightship a few days ago. When the abandoned vessel was boarded it was found that she was not leaking, but appeared to be in perfect condition, save for the loss of one jib. Valuable cargo was in her hold and much of the personal effects of the captain and crew were in their bunks. The owners could give no reason for the desertion of the vessel. Commenting on the above, the Christian Advocate of New York says very strikingly. "A ship equipped for service without a mind to guide it, floating aimlessly on a capricious sea, must be an uncanny sight, but a soul constructed for a noble career floundering about in the world, uncontrolled by a serious purpose and abandoned of every useful motive, is an incomparably melancholy spectacle and is not an infrequent occurrence."

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—The Baptist Church Bulletin, of the Brownsville (Tenn.) Baptist church, in its issue of November 30, contained the following kind words: "The Baptist and Reflector contains an editorial this last week which gives reminiscences of Dr. E. E. Folk's experience of twenty-five years as an editor. Dr. Folk is being honored today by every Southern Baptist paper. Dr. Folk is a Brownsville boy and the greatest appreciation of his worth ought to come from his home people. We ought to honor ourselves by sending him twenty-five new subscribers for his paper. A little appreciation from home would do this noble editor's heart good." We appreciate very greatly these kind words, written, we presume, by Pastor E. L. Atwood, and especially as they come from our home town, where our father and mother lived for forty years, where we were reared to maturity, and whose noble people we know as we know no other people—and may we add?—and whom we love as we love no other people. Of the six different continents of the world, we love the continent of North America the best; of the various countries of North America, we love the United States the best; of the forty-eight States of the American Union, we love Tennessee the best; of the towns in Tennessee, we love Brownsville the best; of the people of Brownsville, we love the Baptist people the best—God bless them.

"If any hoarded gold of mine
Can help a fellow-creature;
Can to the body send relief,
Or to the soul a teacher;
Lord, help me to make the sacrifice,
And I shall be the better;
And while my brother reaps the good,
Thou mak'st thyself my debtor.
"The heathen perish day by day,
In sin and darkness dying;
And yet are longing for the light,
So piteously crying.
For them make me a faithful steward
Of thine intrusted treasure;
And may I hold my wealth for thee,
To use it at thy pleasure!"

THE SAFETY OF RELIGION.

By Rev. W. T. Ussery.

"He that walketh uprightly, walketh surely." (Prov. 10:9.)

The security, preservation, and triumph of the people of God are of frequent mention in His book. The following references are a sample: In the 15th Psalm the question is asked, "Who shall abide in thy tabernacle? Who shall dwell in thy hill?" the answer is, "He that walketh uprightly, and worketh righteousness." The same writer says, "The steps of a good man are ordered by the Lord; and He delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand." (Ps. 37:23-24.)

Moreover, "The righteous shall flourish as the palm tree, he shall grow like a cedar in Lebanon." (Ps. 92:12.) Also, "Mark the perfect man and behold the upright; for the end of that man is peace." (Ps. 37:37.)

Again, "They that trust in the Lord shall be as mountains, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even forever." (Ps. 125:1-2 True, then, "He shall be like a tree planted by the rivers of water, that bringeth forth His fruit in His season; His leaf also shall not wither; and whatsoever He doeth shall prosper." (Ps. 1:3.) "Verily there is a reward for the righteous."

We are not to take the word "uprightly" in a procurative sense but as expressing an evidence of what has already been obtained. In our teaching we should keep a safe distance from ritualism—salvation by works. For, "By the deeds of the law no flesh can be justified."

We are created (first) in Christ Jesus unto good works; and every servant of God should work as though his salvation was conditioned on duty, yet all hope and reliance should be on Him "who loved us, and gave Himself for us." No soul was ever saved or lost on account of conduct—good or bad. Destiny is bound up in faith or unbelief. Unbelief condemns and damns—faith justifies and saves.

The discussion of this text incurs the labor of ascertaining what it is to walk uprightly; for of what benefit is the text to us simply to know that he that walketh uprightly walketh surely, unless we know what is implied in walking uprightly? And doubtless we would receive many conflicting answers to this query. But a satisfactory solution may be gained by determining as to what things are safe to believe and practice. For, as the converse of the text is true—that is, He that walketh surely (safely) must necessarily walk "uprightly," we have only to recommend such principles and conduct as will be indubitably safe and worthy of our faith and practice.

We shall not dwell so much on conduct and practice as upon faith and sentiment, for what a man believes, so is he. Faith produces character, and character determines destiny. We shall aim to mention only fundamentals—none of which can be safely omitted or repudiated. But to our task.

First, it is safe to believe the Scriptures to be a revelation from God, and that inspired men wrote them. I presume that no infidel will pretend that we expose ourselves to any evil or danger by believing the Bible, such leads to the neglect of no duty which they could regard as necessary to our happiness here or hereafter. Nor could the observance of the Scriptures inflict any misery of mind or body, for "All Scripture is of God, and is profitable."

But even grant that the Bible was written by imposters, and that it is a fabric of falsehoods, we who believe in it would fare as well as its enemies. But if the Bible is true (away with the hypothesis)

that are written in this Book shall rest upon them. then where is the safety of unbelievers? The curses that are written in this book shall rest upon them. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." (Rom. 1:18.) "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." (Ps. 11:6.) He that believeth not the Son (the word) shall not see life but the wrath of God abideth on him." (Jno. 3:36.)

But let us indulge no false supposition as to the genuineness of the Blessed Book. It is certainly true and trustworthy for:

(a) All the good, great and wise men of earth have honored it with their credence and practice.

(b) The Scriptures could not have been the production of men; for good men cannot lie, and they say they did not write them; and wicked men would not have written a book that condemns everything that is unholy. Besides a filthy fountain cannot send forth a pure stream.

(c) Furthermore, the Bible is from God because it contains matter too momentous for man's mind to grasp. Such is recognized in the history of creation, the mysteries relative to a Trinity of persons of the Godhead, the incarnation of the Son, the plan of redemption as displayed in the word, etc.

God only can master such mysteries, and these inscrutable mysteries should but strengthen our faith in the inspiration of the Bible. To the above evidences might also be added the convincing proof of prophecy and miracles. But enough has been presented; for "If they believe not Moses and the Prophets, neither would they believe though one should rise from the dead." Then it is absolutely safe to take the Bible as a rule of our faith and practice.

Indeed there is nothing real and reliable but the Bible. There is nothing permanent under the skies but the Word of God; for "Heaven and earth shall pass away, but My word shall not pass away." "The grass withereth and the flower fadeth, but the word of our God shall stand forever." (Isa.) There is nothing pure and perfect but the holy oracles of God, for "the law of the Lord is perfect converting the soul; the commandments of the Lord are pure, enlightening the eyes." (Ps. 19.)

There is nothing else to lean upon in life, and it is the only infalible support in death. It gilds the gloom of the grave, and brings "life and immortality to light." It contains the unfailing remedy for all sorrowing hearts, ruined homes, and disordered societies.

I would rather part with every companion on earth than to forsake my Bible. Having been so wedded to the Word of God here, I want it to be my postmortem companion. A spotless apron will be dropped upon my coffin, and evergreens will be pitched into my open grave; but more than all I want my Blessed Bible placed upon my breathless bosom, and clasped in my very arms.

"Holy Bible—book divine,

Precious treasure, thou art mine."

Second, it is safe to believe in the immortality of the soul, and a future state of retribution. This needs no proof, for it is impossible for any evil to result from such a belief—even if not true. If no hereafter, it makes no difference what we believe—all are in the same category.

On the other hand, it is not safe to disbelieve this doctrine, for there is strong probability at least in its favor, and if true, what peril, what horrors hang around the death that never dies! If there is a hereafter and a preparation is necessary for it, "what shall the end be of them who through unbelief, neglect the important preparation?"

"O, wretched state of deep despair,

To see their God remove,

And fix their doleful station where

They must not taste His love."

As surely as there will be eternal life for the saint, so surely will there be eternal death for the sinner.

"Forever is written on their racks—

Forever on their chains,

Forever burneth in the fire—

Forever ever resigns."

Third, it is safe to believe that men are naturally destitute of holiness, or wholly sinful. No danger or detriment here or hereafter in this doctrine, for there is no danger of entertaining too low opinion

of ourselves. On the contrary, we are warned against exaltation: "Let no man think more highly of himself than he ought to think." "Pride goeth before destruction, and a haughty spirit before a fall." "Let him that thinketh he standeth, take heed lest he fall." "He that humbleth himself (under a sense of sin) shall be exalted." Nothing is more dangerous than erroneous views on human depravity; for if we fail to feel our filth we will certainly not seek vigorously the divine cleansing.

The Bible view of the natural man is the only true and safe one, and it is simply a horrible picture. We do not see ourselves as God sees us. But "let God be true—though every man a liar." "The carnal mind is enmity against God." "The heart is deceitful above all things, and desperately wicked." "The whole head is sick, and the whole heart is faint—full of wounds and bruises, and putrifying sores." "In the gaul of bitterness and the bonds of iniquity." "Conceived in sin, and shapen in iniquity." Absolutely "dead in trespasses and sins, and the children of wrath."

Fourth, if the preceding be true, is it not essential and safe to conclude that a moral renovation or change of heart is necessary? Certainly so.

No harm can grow out of this belief, even though it should prove untrue. But if we should err, let it be on the safe side. But much harm, yea, fatal injury must result from disbelieving it, if true. The man who believes not that this change is necessary will give himself no concern about it—and hence the fatal desusion. We must be made "new creatures in Christ;" for "God out of Christ is a consuming fire." Nothing unholy can enter heaven, but "Blessed are the pure in heart, for they shall see God." "Except a man be born again he cannot (even) see the kingdom." God does not say that we must visit the sick, give to the poor, or even give our bodies to be burned in order to see His kingdom, or enter immortal glory, but He does say, "Ye must be born again." Ye must be born again or burn forever.

Fifth, it is safe also to believe in the proper divinity of Christ. If we regard Him as not divine our worship is idolatry. He is either divine or insane. This is manifest without discussion. Owing to His Godhead, He never refused the worship of man, while angels and apostles promptly and properly declined. The entire Book of John was written to convince the Jews that Christ was the Messiah, but the very first verse should have settled every query: "In the beginning was the word, and the word was with God, and the word was God." If all power was vested in Christ—see commission—He was no less than omnipotent, and is therefore God. He is the Plenipotentiary of the universe.

If He had power to lay down His life, and take it again, surely "all the fullness of the Godhead dwelt in Him bodily." Divinity assumed our nature to save our souls. If the Lord Jesus Christ is not the Godman, our religion is but "the baseless fabric of a dreaming vision," and we are yet in our sins—without God and hope. The timid Thomas was a doubting disciple until after some investigation he exclaimed, "My Lord, and my God!" Thus let us honor the pure person of Christ by attributing to Him all the attributes of deity, and ascribe unto Him eternal praises of the Great I Am. It is thoroughly safe to believe on such an One. There can be no risk in trusting Christ, for "He that believest on the Son hath eternal life."

Sixth, the last consideration of safety that I shall now mention is the vicarious atonement of Christ. I shall consider the atonement in its broadest sense—implying all that He did for us as Mediator.

Expunging all the preceding points noticed, we shall find enough in this to make our salvation infinitely sure. In the eighth Chapter of Romans, Paul makes a universal challenge—defying the world to "lay anything to the charge of God's elect," and at once justifies himself by saying: "It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also makes intercession for us." Now, any one clause of this quotation is a satisfactory ground or guarantee to all confiding souls. But remember it is a four-fold cord.

(a) The death of Christ which, appeased the wrath of the offended Father; for "He was delivered for our offenses and raised again for our justification."

(b) The resurrection of Christ for whom He arose from the dead, the bonds of iniquity were sev-

ered asunder, and the prisoners set free.

(c) He is also declared to be "on the right hand of God"—which is simply a symbol of His power. "All power is given unto Him in heaven and in earth."

(d) But when we add to all these, His intercession (for "He ever liveth to make intercession for us") we have a quadruple reliance. "It is God that justifieth, who is he that condemneth?" "If God be for us, who can be against us?" "Because He lives we shall live also."

But a few more pointed passages in this connection. "He was made sin for us, who knew no sin, that we might be made the righteousness of God in Him." "He gave Himself for us, that He might redeem us from the curse of the law." Let us not lose sight of the substitutional feature of His death. Christ did not give something (nor anything) but Himself as "the propitiation for our sins." "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." "He was wounded for our transgressions, and bruised for our iniquities." "Surely He hath borne our griefs and carried our sorrows." "Thou wast slain, and hast redeemed us to God by thy blood."

"The blood of Jesus Christ His Son, cleanseth us from all sin." His blood is the only antidote for sin—the only thing that can quench the flames of hell.

"E'er since by faith I saw the stream
Thy flowing wounds supply,

Redeeming love has been my theme,
And shall be till I die."

In conclusion, if we but endorse—by faith and practice—these principles and doctrines we shall never fall, nor fail of eternal life. "Our lives are hid with God in Christ," and we shall be "kept by the power of God through faith unto salvation." Let us make sure work for the eternal world, that when heaven's last thunder wakes the sleeping tenements of the tomb, we may come forth exclaiming, "Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and forever. Amen."

Columbia, Tenn.

JOSEPH SMITH, JR., D. D., OR DEVIL DETECTOR.

By R. B. Neal.

Smith was as fond of titles as a fashionable woman is of feathers for her hat and, seemingly, was as proud of them as a six-year-old boy of his first pair of red-top boots.

He had more titles, perhaps, than any other man that ever lived on the earth.

He was: Seer, Prophet, Mayor, Revelator, First Elder, General an "It" of Mormonism.

In this article, or chapter, we will give him a "degree," or "title" that no other man ever gave him and no other man ever wore it, nor never will.

We'll leave it to our readers to judge if the honor (?) is not worthily bestowed.

He was the greatest man for "keys" we ever read of. Had a bunch as large as that of a hotel chamber maid, and yet wanted more all the time.

He says that the Lord said unto him in Kirtland, March, 8, 1833: "Verily, I say unto you, the keys of this kingdom shall never be taken from you, while thou art in this world, neither in the world to come."

He had a grip as tight and as strong as that of death on the keys. Nothing could break his hold on the keys during his life and nothing can break his grip on them in the world to come. They were given to him "for keeps" for time and eternity.

Yet, Seer, J. F. Smith, of Salt Lake City, Utah, and Seer Joseph Smith of Lamoni, Ia., both profess to hold the very same bunch of keys that their Prophet had, and both contend that there was, and is, only one set of keys.

Each contends that he has the keys and that the other has a bogus set. Both of them should make a note of the declaration that the keys should "never be taken from" this prophet, withdraw their claims, admit that he has them, and cease to battle over this point.

At Nanvoo, Ill., February 9, 1843, Joseph, Jr., got hold of "Three grand keys by which good or bad angels or spirits may be known."

REVELATION.

1. There are two kinds of beings in heaven, viz.: Angels, who are resurrected personages having bodies of flesh and bones.

2. For instance, Jesus said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have."

3. The Spirits of just men made perfect—who are resurrected but inherit the same glory.

4. When a messenger comes, saying he has a message from God, offer Him your hand and request him to shake hands with you.

5. If he be an angel he will do so, and you will feel his hand.

6. If he be a spirit of a just man made perfect, he will come in his glory, for that is the only way he can appear.

7. Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message.

8. If it be the devil, as an angel of light, when you ask him to shake hands, he will offer you his hand and you will not feel anything; you may therefore detect him.

9. These are the three grand keys whereby you may know whether any administration is from God.

Reader, there it is. Read it again. We might add A.D. and S.D., as well as D.D. to his titles: Angel Detector, Spirit Detector and Devil Detector.

This revelation (?) is in the "Birminghamite" Book of Doctrine and Covenants, Section 129.

It is not in the "Josephite" Book of D and C., but it ought to be, for they will not deny that it is a genuine revelation of their prophet.

COMMENTS.

Note that "angels" were once human beings, and that Christ was an "angel," according to Mormon logic in the two first verses.

"I want to be an angel
And with the angels stand,
A cap upon my forehead
And a harp in my hand."

is a song that will fit such "theology" to a "T."

These "spirits," whose bodies are in the grave, both good and bad, of course, come back.

Joseph forgot to tell how to know a bad angel or spirit from a good one. This is fatal to all hopes.

The climax is that "Devil" spirits to "eo:etaoi"

The climax is that "Devil" starts to earth to deceive a man, or men. Puts "golden slippers" on over his "old split hoofs," ties up his tail under a garment of golden glory, puts aside his pitchfork, picks up a golden harp, and then falls into a snake-hands-with-me-trap, baited by a Mormon elder. Such a devil ought to hand in his resignation. He hasn't sense enough to be a devil. We know many folks who can "beat the devil" receiving folks if that is the kind of a devil he is.

When Smith takes snuff all Mormondom from Seer to walking elder have to sneeze, they can't help it if they would. Sneeze they must if their ears fly off and their heads burst.

"A dollar to a dumpling" that an elder cannot be found in any Mormon denomination who ever tested angel, spirit or devil in that way. In the last analysis the folly is in Jesus, whom he says gave the revelation. Keep such revelations (?) before the public. It is helpful in exposing his preposterous claims. The people are ignorant of the real teachings and issues of Mormonism. Help make the public wise.

A UNIVERSAL CHANGE.

By Robert Stuart MacArthur.

A blessed truth is taught in II. Cor. 5:17 regarding those who have become partakers of the divine nature: "Old things are passed away; behold, all things are become new." Here we see the universality of the change set forth. The statement is a broad and sweeping one; but it is no broader than the experience of thousands justifies. The change in the case of many Jews in apostolic days was as great as this strong language would imply. Their former prejudices against Christ and Christianity were entirely destroyed; and their attachment to the faith of their fathers utterly ceased. They no longer trusted in the rites and ceremonies of Judaism for their eternal salvation; and they learned to love all who loved Jesus as their brethren, whatever may have been their former condition, or whatever was their nationality. How wonderful was the transforming power of God's grace, which could remove the deep-seated prejudices from the minds of Jews toward Gentiles and Gentiles toward Jews in that early day! Gentiles were, perhaps, as much under the influence of this prejudice as were the Jews themselves; but

they were willing to abandon it under the power of this new light and love. They gave up their degrading idolatries and received Christ as the only hope for lost men and women.

Christianity alone truly teaches the great lessons of the Fatherhood of God and the brotherhood of men. Christianity is not the religion of any one country or century, or any race or condition. All other religions were ethnic, tribal, or, at most, national; but Christianity was suited to, needed by, and intended for all classes and conditions of men, in all countries and at all times. It alone aimed to conquer the world; that conquest is its divine destiny and its exalted purpose. Toward the attainment of that end it is moving forward with rapid strides, increasing energy and multiplying assurances of success.

The truth here taught regarding the passing away of old things, and the becoming new of all things, is a truth which all truly converted men and women fully endorse. Their whole conception of life and duty is changed. In the hearts of all unconverted men self, in some form, rules; the last analysis of sin clearly shows that it is some form of selfishness. But now the supreme love for self has passed away; the love of the world has ceased to be dominant; the love of Christ now constrains, energizes and inspires every faculty of the soul and every activity of the body. The love of earthly friends is sweetened, ennobled and purified, and it is subordinated to the all-controlling love of Jesus Christ. The Christian is now consecrated to higher and holier objects than selfish pursuits. The imagination feels the uplifting touch of Christ's presence, and it is henceforth used for the exaltation of life and for the glory of God.

The Bible is also a new book. A new meaning is found in its old words. Texts often meaninglessly repeated are now throbbing with new life and radiant with heavenly glory. God is now a new Being to his new-born child. He is no longer merely the Creator of the universe, but is a personal friend and a reconciled Father. Fellowship with God is heaven begun. A new love for all mankind is often found in the heart of the new creature in Christ Jesus. Only a man possessed of divine love can be a true philanthropist. Christ was the Son of man as well as the Son of God. He was the head of a new race. He is the author of a new creation. Only as we catch his spirit, can we live over again his life. The great Chalmers preached for years before he knew fully what it is to be a new creature in Jesus Christ. When he came forth from the room in which this experience came into his soul, a new life was in his heart, a new light in his eye, and a fresh eloquence on his tongue. The people marveled at the change which had taken place in his preaching. No longer did they hear formal essays, but now glowing exhortations, thrilling experiences, and irresistible invitations.

Every new creature in Christ Jesus has also new hopes for the future. This earthly life is now, for the first time, rightly understood; it is simply the vestibule of a higher and nobler life. He who lives for this world alone does not truly live even for this world; he has missed life's true meaning and highest glory. The man who lives for the world to come wins both the life that now is and that which is to be. In such a man's heart and on his lips there are even now the first notes of a new song which will be sung in its fullness and blessedness in the new heavens and the new earth. Let us prove that we are new creatures in Christ Jesus by living the Christ life here and now. God grant that all may now come to Christ's feet and to his heart; that all may die to self and sin, that they may live to Christ and for heaven!

Calvary Study, New York City.

ARE WE BAPTISTS?

In answer to the above question, it would depend on whether or not we are justly supporting the Baptist cause. If we are members of that church and are not contributing to the cause—do not attend church or Sunday School—it's hard to tell what we are. The church should come first of everything else, and I'm afraid we sometimes put it last.

The Baptist Church is a great church that takes in all of the New Testament teachings. It upholds the holiness principles so far as it is practicable and maintains only one baptism—immersion—and all other churches accept this baptism as valid, thus proving its genuineness.

G. E. B.

IMPRESSIONS OF THE CONVENTION.

They were all lovely and beautifully inspiring. The things necessary to growth were made prominent. First principles were laid bare. The worth of the individual was emphasized. The thinking was constructive; the spirit altruistic. There are three necessary factors in all true growth: food, exercise and atmosphere. In this Convention the thought power was quite stimulating; the atmosphere was tintured with that supernal graciousness for which Christians ought to be proud and which they should never sacrifice at any cost. The fellowship is of a nature that no Christian can well afford to lose. At each Convention I get a clearer insight and a more profound conception of my brethren. There was a dignified charm and a royal loveliness that pervaded the Convention. This was due to the beautiful culture, charming personality, and generous magnanimities of the presiding officer.

Knoxville, Tenn.

H. C. RISNER.

The recent Convention in Johnson City, I regarded as in thorough keeping with the surrounding mountains and the inspiration of the historic memories clustering about that section of East Tennessee. It was lacking only in the attendance of the brethren. Their absence was, of course, their loss, but it was ours also. These annual gatherings are and ought to be the inspiration for our Christian work. Let us have a full meeting next year.

Chattanooga, Tenn.

W. S. KEESE.

I enjoyed the Convention very much. It was the best Convention I have yet attended. I was impressed with the spirit of progress. All the addresses were especially fine. The annual sermon was a real gospel sermon. Altogether it was a great Convention.

Maryville, Tenn.

M. C. ATCHLEY.

The recent Convention held in Johnson City was a success in the truest sense. The speeches were good throughout the Convention. Our great meeting reached its climax when at the close the brethren from all over the State joined hands for the benediction. The Tennessee Baptist being a great people and with an able leader as our President, Dr. Folk, at the head, we can go forward to still greater things. Let us all lay plans to meet in Jackson next year.

Waverly, Tenn.

R. E. HOFFMAN.

My impressions of the Convention were altogether favorable. I liked the neat and prompt way in which the President disposed of the business of the body. I liked the addresses of the brethren, their spirit and all. I came away feeling that we had closed a good session of the Tennessee State Convention.

Nashville, Tenn.

WM. LUNSFORD.

A WORD ABOUT FINANCING STATE MISSIONS.

By J. W. Gillon, Cor. Sec. and Treas.

We have just come to the close of a Convention year. We closed the year in good financial condition. We, however, had nerve racking conditions during the year.

From the first of the year, were compelled to borrow money to meet running expenses. This was not an easy task and gave us no little anxiety. Besides, it was an expensive experiment. Our interest account amounted to \$571.97. To be sure, this is not large compared with the interest paid by some others. It is, however, \$571.97 larger than it ought to be. Our people can prevent this if they try. Systematic, regular, and will cut out the interest account altogether. Why proportionate giving each week or month to all of the causes will prevent all worry about borrowing money do not our pastors and laymen plan to support the work by regular proportionate gifts? We are now just in the beginning of the year and we are facing the necessity of large borrowing in order to carry on our work. The pastors and churches can greatly relieve our Board if they will begin at once, regular monthly offerings to all the causes.

DR. S. E. JONES.

Dr. S. E. Jones is dead. The sad news will strike sorrow to many a heart. So many knew him. So many loved him. So many shared his love. He died Thursday afternoon, Dec. 4, as the final result of apoplexy. He had hoped to attend the last State Convention, but was unable to do so. On Saturday following came the fatal stroke. He lingered half-conscious, but without apparent suffering, and fell asleep without the least struggle. Now he is no more with us.

His sons were at his bedside, and all four were present at the funeral services Sunday morning. Those who know her will specially sympathize with his dear wife. Dr. J. Pike Powers of Knoxville, president of the Board of Trustees of Carson and Newman College, and Dr. Spencer Tunnell of Morristown, made very appropriate addresses at these services. Numerous and very beautiful floral offerings came from the faculty and student body, personal friends, and his bereaved churches. Truly a great man in Israel has fallen. A strong Baptist theologian, a true gospel minister, a worthy friend, a tender husband and father, a man of keen intellectual vision, an experienced and capable teacher, all, and more, he was. The Lord give us grace to say, "Thy will be done."

But this is not intended for a sketch of his industrious life. President Burnett, a little later, will tell us about it. It is simply the sad announcement of our great loss. He was laid to rest almost in the shadow of the beloved institution to which he consecrated the richest part of his life. May the Lord raise up his successor.

Wm. H. FITZGERALD.

FIVE YEARS AT CORSICANA.

With the last Sunday in November, I completed five years as pastor of the First Church of Corsicana. When I came, there were 485 names on the church roll. Since coming, I have preached about 920 times, but many of the sermons were in meetings which I have held away from Corsicana. In these there were some 150 professions of conversion. I have conducted forty funeral services, and married 57 couples. Other brethren have preached for us 120 times. I have not kept accurate records of pastoral visits, but have made on an average some seventy five to one hundred calls a month.

There have been received by the church during these five years for baptism 254, and otherwise 268, making a total of 522. That is a few more than I found on the roll when I came. The church has raised for all purposes \$28,900. Of this amount \$9,400 has been given to benevolences. The church has added more than \$2,500 to the value of a pastor's home, and put in a new pipe organ, costing, together with improvements made in the installation of it, more than \$2,750. The present church roll is 662. The outlook is full of encouragement, and the challenge before us is sufficient to call out all the power that is in us. The church is as harmonious as any church I ever knew, and we received six valuable members last Sunday. Our Sunday School has more than 400 on the roll, and we have 200 in the two Orphans' Homes, just outside of town. We have two fine Ladies' societies, and a splendid Young People's Union.

These tokens of God's favor, greatly encourage us and make us feel like trying to do better.

Corsicana, Texas.

O. L. HAILEY.

DR. S. E. JONES.

Let me say a word or two in memory of my beloved and justly honored brother, Prof. S. E. Jones, who has recently gone home. He possessed to a high degree that rare, beautiful and unselfish trait of character which led him to appreciate another's work and to say the thoughtful and kindly words, which gave comfort, cheer and encouragement. Many and many a time, during my pastorate at Jefferson City, did he give me the warm hand grasp and speak loving words of commendation of my sermon—delivered in conscious weakness, and yet trusting that under God, good might be done. Such words of approval from him were to me a living inspiration and stimulus to still more earnest study and prayer, for he was a profound student of the Word of God, a theologian sound to the core and a scholar of deep, wide and varied culture.

Prof. Jones had a way of thus speaking words of cheer and helpfulness to the toilers all around him. He often said splendid things to me about his yoke-fellows in the faculty and about different ones of the many deserving students in Carson and Newman College, and I am sure he had said such like things to them. I know many will, like myself, remember him with appreciation and gratitude.

May the richest blessings of God's providence and grace abide upon his bereaved loved ones, the institution he served so long and faithfully and the church he so loved and honored.

Mendota, Va.

O. C. PEYTON.

SOUTHERN BAPTIST EDUCATIONAL ASSOCIATION.

Will meet January 23-24-25, 1914, in Nashville, Tennessee, at Hotel Tulane. Several themes for discussion; "Our Schools, their Interior Life." The entire

program will be published a little later and copies will also be mailed to the Presidents of our Baptist Schools. Those who attended the meeting last year, need no urging. Those who did not, only need to come this year to be thoroughly enthusiastic.

Vital questions are discussed informally, and while certain leaders are chosen, all have opportunity to ask questions on or discuss any subject on the program.

Arrangements have been made for a rate of \$2.50 per day, American plan, at the Tulane. Those who contemplate attending will do well to write at once for room.

Remember the time, January 23-24-25, 1914. The place, Tulane Hotel, Nashville, Tenn. The subject, "Our Schools, their Interior Life."

Murfreesboro, Tenn. J. HENRY BURNETT,
Secretary.

THE STATE BOARD MEETING.

If our brethren over the State had been present, we would have less criticism and more prayerful, co-operative work. There were present as fine a body of men as can be found. There were 32 present. In every instance where a claim was presented, I was impressed with the straight-forward investigation and desire to do justice to requests made. It seems that in some parts, salaries and expenses are greater than they ought to be, yet we must consider the work to be done, and if the man is anxious to make ends meet in personal expenses, he is less effective. The Board would not be complete without the venerable and much-loved Dr. G. A. Lofton, as president. He looked like a patriarch with his tribe. One can learn more of the field and mission work in one day at a Board meeting than in a year any other way.

Cookeville, Tenn.

S. N. FITZPATRICK.

IMMANUEL BAPTIST CHURCH, KNOXVILLE.

We had a series of inspirational services in the Immanuel Baptist church last week, and they were inspiring indeed. The following brethren preached:

Monday—Rev. J. C. Shipe.

Tuesday—Dr. Bollin.

Wednesday—Dr. Powers.

Thursday—Dr. J. J. Taylor.

Friday—Rev. J. L. Dance.

Saturday—Rev. G. W. Edens.

The sermons were good, better and best. All the brethren preached good, strong sermons, which were much enjoyed by the large congregation each night.

We have a good Sunday school with Dr. W. S. Ogle as the worthy superintendent. Good outlook for the coming year.

CHAS. P. JONES, Pastor.

Knoxville, Tenn.

We have closed a very good year's work on this field, and are hopeful for a greater advance along all lines this year. The churches have increased their offerings to missions, and have increased in gifts to current expenses. Forty-six members have been added to the churches, among whom are some very choice people. For all of these things we thank Him who gave the increase.

The Wood Memorial Church of Clifton, sent us a large box containing Thanksgiving expressions written in the language of choice fruits, preserves, and jellies; punctuated with dresses and caps for the children.

We spent a delightful day with the Philadelphia Church on Thanksgiving Day, preaching to them in the morning on the subject of "Thanksgiving," being surrounded with the first-fruits of the ground which made a large and valuable gift to the pastor. We had dinner at the church and were entertained finely by the Frank Hughes College Band, which rendered several splendid numbers. Mr. Shipp, the principal of the college mentioned above, delivered an excellent lecture after dinner on the subject of "Child Training," which was much enjoyed.

W. RUFUS BECKETT,

Waynesboro, Tenn.

Missionary Pastor.

I closed yesterday one of the most interesting meetings at Centreville, Tenn., that I have held in several months. The meeting began with quite a good spiritual interest and increased in interest and numbers until the last appointments. The house was crowded at the last four services. Every soul seemed filled with the sweet spirit of the Lord. There were three additions to the church. They were all splendid, influential people. This church has a very small membership, but the members are a noble class of Christians. The church has a gifted, zealous young man as their pastor. He is located at Centreville. I am sure that he is a God-send to the church there. His name is Patterson. May the blessings of God rest upon this church and lead all His people by His blessed Spirit to His glorious praise.

J. V. KIRKLAND.

PASTORS' CONFERENCE.

NASHVILLE.

Third—Pastor DeVault preached. Extra large congregation in the morning, fairly good one in the evening. 220 in S. S. Four received into the membership. 78 attended City Sunday School Union at Grand View.

Edgefield—Pastor Lunsford preached at both hours on "It Pays to Give to God," and "The Lost Chord." Two additions. Two baptized. Large congregations.

Seventh—Pastor Wright preached on "How to Have Prayer Answered," and "Procrastination." Fine congregations.

Immanuel—Pastor Weaver preached on "The Consecration of the Church," and "The Meaning of Mystery." Two baptized. Three received by letter. Two for baptism. B. Y. P. U. growing.

Park Ave.—Pastor Strother preached on "Stewardship," and "The Christian's Hope." 165 in S. S. Fine meeting of the B. Y. P. U. One addition by letter.

Centennial—Pastor Bell preached on "The Gospel Supper," and "The Bible or Word of God a Lamp and a Light." 120 in S. S.; 49 in B. Y. P. U. Good day.

Lockeland—J. W. Gillon preached at both hours on "The Blessings of the Giver," and "Finding and Placing God."

Grand View—Pastor preached in the morning. Bro. R. J. Williams preached at night on "Three Characteristics of Simon Peter's Life." 167 in S. S. 50 in B. Y. P. U. Five additions, three by letter, and two for baptism.

Calvary—Pastor Linkous preached on "What Is Your Life?" and "What Shall I Do with Jesus?" 84 in S. S. 50 in B. Y. P. U.

Grace—Pastor Creasman preached on "God's Watchcare," and "The Penalty of Christian Unfaithfulness." 186 in S. S. Two deacons ordained at evening service. One addition. Great day.

Eastland—Pastor W. T. Ward preached to splendid congregation at the morning hour. Very interesting S. S. and B. Y. P. U.

Judson Memorial—Pastor Skinner preached on "The Most Important Thing," and "Purity of Heart." 109 in S. S. Good B. Y. P. U. One received by letter and one for baptism.

Bell Buckle—Pastor Foster preached on "The Certainty of the Future Life." Splendid congregation.

Ashland City—R. J. Williams preached on "Evidences of Conversion," and "The New Creature in Christ Jesus."

KNOXVILLE.

First—Pastor Taylor preached on "The Purchased Church," and "Things Essential to Salvation." One received by letter. Two for baptism.

Burlington—Pastor Wickham preached on "Paul's Defense," and "What Will You Do with Jesus?" 90 in S. S. Great meeting.

Calvary—Pastor Cate preached on "Hearken Unto Me," and "Set Up a Standard." 115 in S. S. Two received by letter.

Gillespie Ave.—Pastor Webster preached on "Magnify the Lord of Hosts" and "We are in Christ's Stead." 150 in S. S. Had a good, spiritual meeting.

Beaumont—Pastor Webb preached on "Some Things that Came into Our Life when Born Again," and "The Christian's Thought." 135 in S. S. One received by letter.

South Knoxville—Pastor Bolin preached on "Redemption Through Blood," and "The Throne of Grace." 235 in S. S.

Island Home—Pastor Dance preached on "Power and Testimony," and "Barnabas." 276 in S. S.

Smithwood—Pastor Johnstone preached on "For Me to Live is Christ," and "The Storm Calmed." Good S. S. Good attendance, small crowd at night.

Immanuel—Pastor Jones preached on "The Ideal Christian," and "The Plan of Salvation."

Lohsdale—Pastor Shippe preached on "What Our Eyes Shall See," and "False Refuges." 228 in S. S. Four received by letter. Church gave pastor and family splendid pounding on Dec. 1.

Mountain View—Pastor Wells preached on "Church Covenant," and "Handwriting on the Wall." 196 in S. S. Two received by letter.

Dederick Ave.—Pastor Hening preached on "Lord's Day," and "Is There an Unpardonable Sin?" 514 in S. S. One received by letter.

Bell Ave.—Pastor Mahoney preached on "The Wonderful Guest," and "Matthew the Publican." 610 in S. S.; 12 baptized; 27 received by letter; 3 by statement; 23 for baptism. Meeting continues.

Lincoln Park—Pastor Pedigo preached on "Some Habits of Jesus," and "Temptation." 107 in S. S.

Bearden—Pastor Hale preached on "Not Ashamed of the Gospel," and "The Day of the Lord." 104 in

S. S.; 2 for baptism; 11 received during revival; six by baptism.

Oakwood—Pastor Edens preached on "The Prayer of Jesus for His Disciples," and "The First Psalm." 198 in S. S.

Third Creek—Pastor DeLaney preached on "They Who Are Blessed," and "Who Should be Called Christians." 111 in S. S. Splendid B. Y. P. U.

CHATTANOOGA.

First—Pastor Powell preached on "The Christian's Mission," and "The Pre-eminence of Jesus." Sixteen additions. Three baptized. 412 in S. S. Large congregations.

Central—Pastor Grace preached on "Spiritual Arithmetic," and "When a Jailor Got Religion." 198 in S. S. Excellent B. Y. P. U. Good congregations. Two baptized and two received on statement.

St. Elmo—Pastor Vesey preached on "Companionship with Jesus," and "It is a Fearful Thing to Fall Into the Hands of a Living God." Two baptized. 141 in S. S.

East Chattanooga—Pastor Baldwin preached on "Meekness," and "Triumph of God." Good day and much interest manifested. Fine congregations.

Ridgedale—Pastor Richardson preached on "Peter's Denial," and "The Bow in the Cloud." Large congregations. Two received by letter. One for baptism. 142 in S. S.

Tabernacle—Pastor Fort preached on "Gideon," and "Phillip and the Eunuch." 381 in S. S. Two baptized. One other approved for baptism. Five professions.

Oak Grove—Rev. D. B. Vance preached in the morning on "John's Vision." At night on "God Working In Us." Two baptized since last report. Good B. Y. P. U. 201 in S. S.

Highland Park—Splendid day. Pastor preached in the morning, and Mr. Buckley at night. Excellent congregations. One for baptism. Observed the Lord's Supper. 242 in S. S. Offering, \$10.73.

Chamberlain Ave.—Pastor Edwards preached on "John Mark, Who Went Not with Them to the Work," and "The Crucifixion." 79 in S. S.

Rossville—Pastor Tallant preached on "Salvation by Grace," and "God's Vineyard." 300 in S. S. \$7.96 S. S. collection. 104 in Home Department. 51 in Cradle Roll.

Monterey—Pastor Chunn preached on "The Two Resurrections," and "The Great Salvation." 130 in S. S. Two received by letter. Splendid congregations. A good day.

MEMPHIS.

First—Pastor Boone preached on "Why Jesus Came," and "If He Had Not Come." Good congregations. Six by letter. One baptized. 397 in S. S.

Temple—Pastor Bearden preached on "Man," and "The New Birth." One conversion; one by letter. 177 in S. S. Great day.

McLemore Ave.—Pastor Thompson preached. One by letter. 135 in S. S. 84 in B. Y. P. U.

Boulevard—Pastor Burk preached at both hours to good audiences. Two professions. Two baptized. 79 in S. S.

Calvary—Pastor Norris preached on "Predestination," and "Preparation for Service." 91 in S. S. St. Paul Methodist congregation worshipped with us at night service.

LaBelle Place—Pastor Ellis preached morning and evening. Six additions by letter. 291 in S. S.

Highland Heights—D. A. Ellis preached in the afternoon to a very large congregation.

Seventh Street—Pastor Early preached to two large audiences. One baptized. Nine additions, three by profession, six by letter. Good day. 278 in S. S.

Central—Pastor Cox preached at both hours. Two additions by letter. 331 in S. S.

Union Ave.—Pastor Farrow preached on "Ambassadors for Christ," and "Christ the End of Law for Righteousness." One by letter; one on profession of faith for baptism. One baptized. 180 in S. S. 80 in B. Y. P. U.

Eudora—S. S. had almost full attendance. Fairly good congregations. Church building repairs progressing.

Central Ave.—Bro. Crawford preached in the morning. No night service. Pastor preached at Highland Heights at night.

Dunlap—Pastor Rose had good day. Morning subject, "Church's Foundation and Keys of the Kingdom." Night subject, "Salvation Through the Blood." 106 in S. S. 75 in mid-week prayer-meeting.

You are giving us a good paper. May the Lord bless you with a long life of usefulness.

Whiteville, Tenn. M. W. PREWITT.

THE STATE MINUTES.

The minutes are now ready for delivery. The brethren who want them can secure them by sending five cents in postage to J. W. Gillon, 161 Eighth Ave. N., Nashville, Tenn. No minutes will be sent except where postage is sent. No exceptions are being made this year. The minutes cost the Board \$600.00 to get them printed. Each copy sent out will cost 5 cents. There are 600 pastors in the State. It would take \$30.00 to send each of these a copy. It will not cost any one of the brethren much, but it would be expensive to the Board. Brother Stewart and I carry the minutes to all of the Associations and do all we can to get them to all the people who want them. Let the brethren write at once sending the five cents. Write name and address plainly. J. W. GILLON.

Enclosed is a check for two dollars, as per statement received. I am glad that you reminded me of my subscription for I do not want to miss a single copy of the Baptist and Reflector. I have been a subscriber for eight years. My church membership and subscription are almost the same age. I think the State paper should be in every Baptist home in the State.

C. S. McINTOSH.

Springfield, Tenn.

(Now, we consider that a model letter in every respect, don't you? We wish that every Baptist in Tennessee would feel and write and do that way. How much better it would be, not only for the Baptist and Reflector, but for all of our denominational work.—Ed.)

I was at Spring Creek Sunday, with good congregation at each service. Will continue there two Sundays another year. I was called to Oakland for another year, and indefinitely. I attended the funeral of Thomas Tucker of Fellowship Church, near Smyrna, last week. He was a faithful Christian, and a strong Baptist. Having no children, he raised five orphans, two of whom are with his wife now. He had plenty of this world's goods and was rich in faith. He has left behind an influence that will live on and on.

G. A. OGLE.

Springfield, Tenn.

Will Editor Folk, my friend and parishioner, permit me at this late hour, to offer my sincere congratulations on the attainment of his silver wedding as editor of the Baptist and Reflector, and to express the regret that it was not in my power (being out of the State) to be with that army of preachers and friends who stormed his office on that anniversary occasion. May the years continue to rest lightly on his labors, and bring to him in great measure a joyous realization of his larger hopes.

WM. LUNSFORD

Nashville, Tenn.

The Fifth Sunday meeting of the Judson Association convened at Parker's Creek Church on the 29th and 30th of November.

The meeting was a success. The attendance was good, considering it was rainy both days. The speakers took a peculiar pride in discussing the topics before the body. We were cordially entertained by the good people of the community.

The next meeting will convene with Waverly Church, the fifth Sunday in March, 1914. We hope there will be a large delegation present. R. E. HOFFMAN.

Waverly, Tenn., December 2, 1913.

The Evangelistic Campaign by the Home Board Department of Evangelism in Birmingham, was a great victory. Two meetings are still going on. One conducted by Evangelist S. W. Kendrick, the other by Evangelist Bailey. The additions all told, run to about twelve hundred. Evangelist S. W. Kendrick can be addressed, Nashville, Tenn., in care of Dr. J. W. Gillon, Sunday School Board, 161 Eighth Ave. N.

S. W. KENDRICK.

We are getting along nicely on our new field of labor and are well pleased. The people are so kind and good to us. Our work is moving off smoothly and the prospects for a good year's work are very promising and encouraging. Pray for us. M. L. LENNON.

Fairfield, Ill.

Some weeks ago a brother paid me \$2 to renew his paper, but I failed to enter it on my book, and have forgotten who it was. I hope the brother will write you that he paid me, so by that means I hope to find out who it was.

L. B. JARMON.

Wartrace, Tenn.

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. Burnet, 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.

ANOTHER VIEW OF STATE MISSIONS.

By J. W. Gillon, Corresponding Secretary and Treasurer of the Tennessee Baptist Convention.

Scripture to be read, 1 Cor. 3:10-15; 1 Thes. 5:11; Col. 2:6-7; Acts 20:32; Acts 9:31; Rom. 14:19 (15:2); 1 Cor. 10:23 (14:4).

In any discussion, it is important that all parties concerned in the discussion shall alike understand the terms that are used, so it is very important that there be agreement in our use of terms when we think, write or speak about State Missions. There are three definitions that might be given to State Missions.

1. First, that State Missions is the organized effort of all the Christians of some particular denomination in some particular State, to occupy all of the unoccupied territory in such State with an adequate preaching of the gospel. This is the general conception.

2. A second definition which comes more nearly to the exact truth is, that State Missions is the organized effort of all the people of some particular denomination in a particular State to bring everything human and material

into right relation to God and into the service of God and men, both at home and unto the uttermost part of the earth. There may be more reasons why we should undertake to save men's souls than to save their lives and their possessions to the services of God, but they are not more genuine reasons.

3. A third definition makes State Missions the organized effort of all the people of some particular denomination in some particular State to organize local churches within that particular State. This is the definition with which we will be concerned in this discussion.

4. Unquestionably, the New Testament makes it a matter of chief concern for every Christian that the local church be builded. In Paul's great message in the third chapter of First Corinthians, he is discussing the building of the local church. He would make us to understand that the end aimed at in all things we do is the building of the local church.

5. There are five reasons that may be assigned for this position.

(1) The first of these is that Christ loves the local church. In Eph. 5:25, Christ's love and sacrifice for the local church are made the standard after which the husband is to pattern his love and his relationship to his companion. Every local church that has had divine reason for being brought into existence and that has the divine approval upon it, is as dear to Christ as the apple of His eye. With an unselfish and unmixed love He loves it and in tender love He nurtures it and protects it. With the pride that is prompted by love He watches its growth, its development and its ministry. Any man, or combination of men, that undertakes to build the local church has Christ's favor, smiles and gratitude. When a denomination sets itself to the building of this institution, it has the companionship and fellowship and blessings of Christ upon it.

(2) A second reason for building the local church is, that it is the only organization on earth whose foundation is Christ Jesus. The home is a divine institution. It is every bit as much a divine institution as is the church, but the home cannot be built upon Christ. The Christian college is a mighty servant of God and men, but you cannot build a college on Christ. You can build it around Christ and on the principles for which Christ stood, but the local church—every local church—is builded on Christ. In every building, the foundation occupies an important place; however good the building material, however well the material is put together, the building is, in the last analysis, no stronger than its foundation; but even more than the buildings built of wood, stone or marble does each local church depend upon its foundation for its stability. Temporal, earthly buildings are built of dead material; the church is built of "living stones" on a living foundation and each stone gets its life from the foundation and so all the building is made and kept alive by the foundation on which it rests. Paul distinctly declares that other foundations than Christ cannot be laid for the local church. Because the church is so builded on Christ and gets its life out of Christ, it ought to be one of our chief concerns to build the local church.

(3) A third reason for building the local church is that it is the only organization on earth which is indwelt by God. It was concerning the local church that Paul said, "Know ye not that ye are a temple of God?" Wherever there is such church, whether it be small or great, God is enthroned in its heart, has a seat in its most sacred place, abides with it and watches over it with the most tender and jealous

love. Other institutions may render humane service to the world, may minister to it in its sorrows, may meet its temporal wants, may speak words of cheer in the time of its discouragements, but it is the part of the local church to impart to the world a power by which it overcomes all of its ills and woes. This power abides in the church, because God indwells the church, and the power which is felt to exist in the church is the power imparted to it by Him who sits enthroned. The mightiest organization this earth has for doing good and blessing men and glorifying God is the local church.

(4) A fourth reason for building the local church is that it is the only hope of the preservation of the truth. We have a great text which says that the glorious gospel of the happy God hath been committed unto us. The "us" is the local church. In 1 Tim. 3:15, the local church is called "the church of the living God, the ground and pillar of the truth." Everybody else and everything else which the world knows may go astray and may prove false and untrue to the truth, may not preserve it in its purity and may not propagate it, but the local church will ever live to be God's messenger bearing the truth to all nations. Preachers may become heretics and lead God's humble, illy informed servants into heresy. Colleges builded by the sacrifices of God's greatest saints may turn and have turned traitors to the people who gave their money, but the local church abides ever true to the living God and the truths for which Jesus gave His blood. The only hope that the world can have that the truth shall be preserved in its purity and preached in its simplicity and power until Jesus shall come again, is centered in the local church. Any man who belittles this church, who in any way mars its harmony, wrecks its peace or retards its activity, is the enemy of Christ and an enemy to the truth. Any denomination that gives itself to building and magnifying the local church proves itself to be the friend of Christ and the friend of His truth.

(5) A fifth reason for building the local church is, that it is the only hope for the propagation of the truth. It was to the local church that the great commission was given. It is at the hands of the local church Christ expects the deliverance of the truth unto others. From the local church He expects the putting into existence of the machinery that is necessary to give the truth effectiveness as it is presented to the world. The local church furnishes the preachers who are to do the preaching and furnishes the means that support the preacher while he goes on his mission. It is the local church that is constantly kindling the fires of propagation in the hearts of individuals.

(6) A sixth reason for building the local church is, that it is the only way to preserve the usefulness of the individual Christian. The isolated Christian may have much native power and may have greater power by cultivation, may render some modicum of service to men while walking alone and operating alone, but the largest usefulness possible to any man is found only when he has been builded into the temple of God, a spiritual stone fitly joined together with other spiritual stones growing into a living temple. That man who undertakes to despise or neglect a proper relationship to the church of God is despising and neglecting the chief source from which will spring his own life's usefulness, fruitfulness and joy. Any man who neglects church fellowship does it at the peril of his life's usefulness. We are not merely to seek to lead men to profess faith in Christ, claim Him as their Savior, but

we are to seek also to build them into the church. We have only begun to do our duty to men when we have made them professed Christians. We sin against them unspeakably when we do not insist that they shall become members of the church of God, and that it is as much their duty to be members of the church as it is to take Christ by faith to be their personal Savior. Christ organized the first local church and sent it on a mission to build other churches. When this first church had builded one, they, in turn, were to go together to build others. In the ongoing of the Kingdom, the churches are counted by the thousands.

(Continued next week.)

WARD-BELMONT.

Ward-Belmont, of Nashville, Tennessee, is the name of the great combined school for girls and young women, which united on June 10, 1913, Ward Seminary for Young Ladies, founded in 1865, and Belmont College for Young Women, founded in 1890. The institution opened September 25 with a record-breaking attendance of boarding students. The total enrollment October 15 exceeded 700, of whom about 225 were day students.

During the summer, Ward-Belmont has erected additional buildings on the Belmont College campus at a cost aggregating \$200,000. These buildings are an Administration-Academic Hall and a Residence Hall. The former is in all respects a modern school building with thirty class rooms, automatic ventilation and other desirable up-to-date equipment. The residence hall is similarly built along present-day lines, accommodates 130 girls, every two rooms provided with bath room and two lavatories between. These buildings are on classic colonial lines. Two additional residence halls will complete the plan, which provides adequately in the new halls and in the seven residence buildings, formerly owned by Belmont College, for 500 boarding students and a day patronage of 300.

This year's boarding attendance is representative of thirty-one States, twenty per cent of the number being from the North—twenty-two from Illinois, fourteen from Indiana, eleven from Ohio, and so across the continent from New York to Washington. There are in Ward-Belmont seventy Texans, forty-three Mississippians, and forty-six Kentuckians. Arkansas has twenty-seven and Oklahoma twenty-one.

The school ranks this year as a regular Junior College, with a complete college preparatory department which will be affiliated with the best institutions in the country. The full graduates, to whom, of course, no degree will be granted, will be ready for the Junior year in leading colleges and universities.

In addition to the literary department, there are fully equipped Schools of Music, Expression, Domestic Science, Domestic Art, Arts and Crafts, Art and Physical Education. The new building provides a modern gymnasium and swimming pool.

The President of Ward-Belmont is Dr. Ira Landrith, long President of Belmont College and more recently of Ward Seminary; the Vice-President and Chairman of the Faculty is Dr. J. D. Blanton, for twenty years President of Ward Seminary. The faculty includes sixty-four people, many of whom were chosen from the Ward Seminary and Belmont College faculties and all of whom are specialists, graduates, and post-graduates of the leading universities and conservatories of America and Europe.

IRA LANDRITH,
President.

WOMAN'S MISSIONARY UNION.

Woman's Missionary Union. Headquarters, 161 Eighth Ave. N., Nashville, Tenn.

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

Address all communications for this page to Mrs. C. C. Phillips, 1900 Chadwell Ave., Nashville, Tenn.

Address all money for Expense Fund to Mrs. J. T. Altman, 1534 McGavock Street, Nashville, Tenn.; all other money should be sent to J. W. Gillon, D. D., Secretary, State Mission Board, 161 Eighth Ave. N., Nashville, Tenn.

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Order free literature and Prayer Calendar from Tennessee W. M. U. Headquarters, 161 Eighth Ave. N., Nashville, Tenn.

Topic for December—China. Please read carefully the list of officers, and note the changes made.

The W. M. U. Convention of 1913 has passed into history. According to the reports of those who were privileged to attend, it was characterized by great unity of purpose and a spirit of love and Christian fellowship. Each section of the State will have, at one time or another, the inspiration of these great gatherings of consecrated women next year. Many women of Middle Tennessee should go to Clarksville, that they may receive and carry home with them a message for those who must ever stand and wait.

It was with a feeling of sadness and regret that we complied with the decision of our beloved President, Mrs. Wheeler, to lay down the work at this time. During her term of office she has formulated and put into effect many plans and methods that have resulted in great efficiency in the State work. She has inspired many women with a desire to "get out of the ruts" and into a larger and fuller life in the Master's service. She has given much

of her time and thought to the carrying on of the work. We should have been glad to have her remain indefinitely as our President, feeling that we were led aright, but we recognize Mrs. Wheeler's privilege to retire, after so many years of faithful service, if she feels it her duty to do so. She will still be with us in the ranks to strengthen and encourage us. It is a difficult task to follow in the steps of one so gifted and beautiful in life and character, but we believe that the newly-elected President, Mrs. Avery Carter, will endeavor, humbly and the spirit of love and prayer, to prove a worthy successor. Mrs. Carter is a woman of fine Christian character, high ideals and great originality of thought and action. For a year or more she has edited this page, to the reading of which many of us have looked forward each week. We are sure that she will carry with her to the larger field the same high purposes and perception of our needs, and that the work will continue to progress as it has in the past. Mrs. Carter is just recovering from a serious illness and hopes to take up active work in a short time.

The new editor craves your forbearance in the mistakes that she is sure to make in a field so new to her. It was with many misgivings that the work was begun, but the desire to serve, in the way in which she seemed to be led, encouraged her to undertake it.

This page has been an important factor in the W. M. U. work, in the dissemination of news. In order that it may so continue and be of interest to Baptist women throughout the State, we desire your hearty co-operation. We would suggest that each Associational Superintendent appoint a news correspondent, and that, through her, reports of Associational meetings, quarterly meetings, or any gatherings of interest be sent to the editor. We should be especially glad of plans of work and suggestions, for, in this way the women in different parts of the State can keep in touch with one another, and be of invaluable assistance one to another.

We presume that it is well understood that if the State Survey work is to be continued, new Chairmen and Committees must be appointed. If permissible, we should like to state that we hope this work will continue. We feel that its results will be far-reaching. Some hesitate to take up this task, for it is no easy task, but nothing really worth while is easy. We became so interested in Christian Education that we were truly sorry to lay down the work, almost in its beginning.

Let us all bear in mind our Christmas offering for China. We responded liberally to the call for the State Mission offering, partly because we understood the need as ever before. We were, too, more cheerful givers, and this reacts on our own lives and to our own good.

There was a very touching service in the Sunday School of the Edgefield Church, Nashville, one morning during the fall. A beautifully decorated Christmas tree adorned the platform, and gifts were brought by the different classes, in order that Dr. and Mrs. McKenzie, who were returning to China after a furlough in this country, might make glad the hearts of the Chinese Christians in their charge, at the Christmas season. As the classes filed by, Mrs. McKenzie with her little daughter and a few friends, received the various articles and placed them on the tree.

Dr. McKenzie said, on this occasion, "You may not realize it and may not

care to have it so, but each one of you who brings a gift to the altar this morning, is in a sense a missionary to China." It is a beautiful thought, that, through our gifts, we may each one of us be a missionary.

Already the progress of the Gospel in China has been marvelous. Rev. Stanley A. Hunter tells of being present at a recent meeting which was presided over by a refined Chinese gentleman whose father died during the boxer uprising in 1900. When he was baptized in 1846, there were six Protestant Communicants in all China. When he died, there were over 80,000. According to the Chinese Mission Year Book for 1912, there were 324,890 Protestant Chinese in China.—From the Nashville, Banner.

Bishop Bashford of China, says that in traveling through West China, he was astonished to learn that ninety per cent of the rapidly increasing church membership is composed of men. On asking why the women did not come, he was assured that the wives would gladly come into church membership, if only women could be sent to teach them the word of life. He concludes, "We must immediately and strongly to reinforce our Mission in West China, as well as our Missions in Central China, North China, and indeed all our Missions in China, with women prepared to do evangelistic work."—From Western Women in Eastern Lands.

Owing to the change of officers and the illness of Mrs. Carter, there is a dearth of material this week. Our Corresponding Secretary, Miss Buchanan who always responds to all calls, is taking a much needed rest.

(The Prayer Calendars have been received at the Nashville office and are ready for distribution. The price of each Calendar is fifteen cents, plus postage. The Christmas literature is also in Nashville and will be ready to send out the last of this week.)

RESOLUTIONS.

The Woman's Mission Circle and Pastor's Aid Society of the Humboldt Baptist Church offer the following resolutions:

Whereas our beloved pastor and wife, Dr. and Mrs. H. A. Smoot, feel that God has called them to a broader and larger field of work,

Be it resolved, That we as societies have a vacancy which will be difficult indeed to fill. Mrs. Smoot was one of those sweet spirits that met all of her duties in a graceful, Christ-like manner, never shirking any work that she was called upon to do for the entire church. The charm of her cultured sweet voice in song always drew us nearer to the Master and made us feel that we were blessed in our associations with her.

Resolved, That we commend her to the ladies of DeSoto, feeling that our loss is their gain, and praying that God's richest blessings may be upon her in her new work. May she be an inspiration and help to you as she was to us.

Resolved, That a copy of these resolutions be placed upon the minutes, one be sent the ladies of DeSoto Church, and one be sent the Baptist and Reflector for publication.

- MRS. H. N. THORP, Chm.
MRS. R. B. WALKER,
MRS. S. B. BOYKIN,
MRS. E. R. WILSON,
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STATEMENTS.

Last week we sent out statements to those of our subscribers who were in arrears to the Baptist and Reflector, as a large number of them are, we are sorry to say. Many of them have responded, but many others have not. We wish that they all would respond promptly with their renewal. We are needing the amounts due us to meet obligations which have accrued during the year. We are very anxious, if possible, to be able to meet all obligations by the first of January. This we could easily do if those to whom we have sent statements will respond by that time. Please let us hear from you.

LO, THE POOR EDITOR.

One of the best pastors, located in one of the most beautiful little cities, enjoying one of the happiest pastorates in all the Southland, some time ago had an article in one of our denominational papers, entitled "Lo, the Poor Pastor," in which he told of the many difficulties and perplexities which confront a pastor. The article was cleverly written and expressed much truth.

But with all due deference to this pastor and to the pastorate, allow us to say that the pastor knows little of difficulties and perplexities as compared with those of an editor. We were a pastor about eight years before becoming an editor. We have been an editor for 25 years. We think we are in position to speak whereof we know.

It is not our purpose to discuss the comparative difficulties and perplexities of the pastorate and the

editorial chair. We certainly have no disposition to minimize those of the pastorate. They are great enough in all conscience, the Lord knows, and we have had opportunity to know. But we thought it might be of interest at the close of our 25 years of editorial service to tell something of the experiences and trials of an editor, somewhat by way of reminiscence. Perhaps they may not only be of some interest, but may lead to a greater appreciation of an editor's task. In what we shall say we shall tell not simply our own experiences, but those of probably every editor in the South to a greater or less extent. For we believe the editors of our denominational papers are the hardest worked, poorest paid and least appreciated class of men in all the world. They render an important, in fact an absolutely essential, service to the denomination, for which they receive little pay and less thanks.

Consider some of their different duties:

The editor must write editorials. That would seem to go without saying. But it is not so easy a matter to do. He must write editorials on all sorts of subjects, religious, denominational and secular. He is expected to discuss matters of current interest and of public concern along all these lines. He is supposed to know, not simply something about everything, and everything about something, but everything about everything. He must prepare, not three sermons a week, but from 40 to 50 editorials each week, some longer, some shorter, but all requiring more or less information and thought. These occupy from one to three pages in the paper, not one week, but for 52 weeks in the year. The editor of the Baptist and Reflector has filled three pages practically every week for 25 years, making a total of 1,300 weeks, 3,900 pages and probably more than 50,000 editorials altogether, long and short, perhaps 40,000 of them paragraphs, and about 10,000 longer.

These were on all sorts of subjects, doctrinal, denominational, devotional, practical, along temperance lines, on current events, etc. They may not have been as good as they ought to have been, nor as good as they might have been had there been more time to write them. But they were the best that could be done under the circumstances, with all the pressure upon a busy editor. For writing editorials, as a matter of fact, is only one of the manifold duties of the editor of a religious paper.

Then there is the "copy"—the articles by others sent in for publication. Oh, the quantity of them. To publish all of them would be impossible. It would require enlarging the paper to at least double its present capacity. But which shall be published, which will be the most interesting, most enjoyable, most informing, most helpful to the readers? In publishing a paper the editor must consider the interests of the reader rather than those of the writer. Else he might soon not have any readers. And then he would not have any writers.

And oh, the quality of the articles! Many of them are good both in matter and manner. Some are good in matter, but poor in manner, some good in manner, but poor in matter, some good neither in matter nor manner. Some must be rejected outright, some must be "edited," with necessary corrections in orthography, punctuation, capitalization, words, sentences, sometimes in thought for the sake of clearness and accuracy, so that the article may come to the reader in the most attractive style possible, while preserving the individuality of the writer. All this takes time and a good deal of it. But it saves the time of the reader. And that is one special office of the editor, to stand between the writer and the reader and protect the reader from the writer, as well as the writer from himself oftentimes. It we should publish every article we receive just as it comes from the hand of the writer, we should soon have neither readers nor writers. If only our readers knew how much we have saved them in all these years along this line, we think they would feel under everlasting obligations to us. This is a part of an editor's work, which is unknown and so unappreciated. But it is an important part.

Then there are the news letters, which come pouring in to the office each week, telling of the work of the kingdom among the churches and in Associations. This news is all interesting. But how in the world can it all be published without crowding out other important matter? A paper is like a boarding house—it must have something to suit the taste of each one. It will not do to have the same kind of fare every meal. Nor will it do to have too much of one thing and not enough of another. But how can the proportion be preserved so as to give each one enough of what he likes, and not give too much of one thing and not enough of another? Considering the quantity of every kind of matter which comes, and the fact that

the columns of the paper are limited, it becomes sometimes a very difficult problem for the editor to solve.

Then, there are the obituaries. Every one of course is deeply interested in the obituary of his friend. To him that is the most interesting thing in the paper. The longer it is, the better. But he forgets that it is not so with others. We have attempted to preserve the proper proportion of obituaries by publishing 200 words free and charging one cent a word for all over 200. But many are not satisfied to have only 200 words of obituaries, but do not like to pay for all over that. And sometimes we are overwhelmed with obituaries, so that it requires weeks or maybe months to catch up with them.

Then there are the books for review, books from nearly every prominent publishing house in the country, books on every subject conceivable. The editor is expected to read all of these, and to write notices of them. To read them all would require all the time, not of one person, but of a dozen persons. To publish anything like adequate notices of them all would require all the space in the paper.

But then the exchanges—they just must be read, or at least skimmed. There are some 50 or 60 of them each week. They must be gone through with in some fashion. All have more or less of interest in them. The editor reads them, though, not to get something out of them for himself, but for his readers. He may read half a dozen without finding anything of special importance. But the seventh may contain some item or items which he thinks his readers would like to know. And so he must go through all of them each week.

We have other things to say. But this editorial is already too long, and we must reserve those other things until next week.

LINCOLN AND PROHIBITION.

At the recent meeting of the National Convention of the Anti-Saloon League, Maj. Merwin, of Connecticut, was one of the speakers. He is 84 years of age, was the personal friend and associate of President Lincoln, and especially commissioned by the president to work in behalf of temperance among the soldiers. He repeated to the Convention the words which Lincoln spoke to him on the day of the assassination.

"Merwin, we have cleaned up, by the help of the people, a colossal job. Slavery is abolished. The next great question will be the overthrow of the legalized liquor traffic. And you know, Merwin, that my head and my heart, my hand and my purse will go into that work. In 1842, less than a quarter of a century ago, I predicted that the day would come when there would be neither a slave nor a drunkard in the land. I have lived to see one prediction fulfilled. I hope to see the other realized."

Major Merwin, recognizing the significance of the words, asked Mr. Lincoln if he might publish them, and received this reply: "Publish them as wide as the daylight shows." Major Merwin also stated from personal knowledge Lincoln's attitude on the internal revenue act and his objection to signing the law. When urged to do so by the Secretary of the Treasury, who declared that it was necessary in order to secure sufficient money to carry on the war, Mr. Lincoln remarked as he signed it: "I would rather lose my right hand than to sign a document that legalizes the liquor traffic. When the need is past I will turn my whole energy to the repeating of that act."

The assassination of President Lincoln was greatly to be regretted, not only because of its effect upon the South, leading to the dark days of reconstruction, but because, had he lived, he might have undertaken the other and larger task of overthrowing the legalized liquor traffic.

\$25,000 FOR THE EDITOR.

In its issue of November 27, the Word and Way had two very kind paragraphs with reference to the editor of the Baptist and Reflector, which are greatly appreciated:

"On November 28, 1913, Edgar E. Folk enters his twenty-fifth year as editor. It is his silver anniversary. The subscribers and friends of the Baptist and Reflector should fill his coffers with silver and gold and thus make happy one of the best editors in the South." And again:

"Edgar E. Folk has been a Baptist editor in Tennessee twenty-five years. On November 28 he will celebrate his silver anniversary. The subscribers of the Baptist and Reflector could set an example for all subscribers to Baptist papers by sending to Editor Folk 25,000 silver dollars. He has been worth a million dollars to the Baptist denomination. Editor J. N. Hall, Editor T. T. Eaton and Editor J. N. Prestridge died suddenly. Editors

work under pressure. Baptist editors live strenuous lives. They bear manifold burdens. Their brethren can make it possible for them to go apart and rest awhile."

Thanks, brethren of the Word and Way, both for the kind words and for the suggestion. We just wish that the suggestion about the \$25,000 would be carried out. Just think, would it not make our heart glad? But then, on the other hand, what in the world would we do with \$25,000? We are afraid that we should suffer the embarrassment of riches, and might become involved in the snares of the devil. Maybe you had better not give it to us all at once, brethren, but scatter it along through the year, so that we can kind of get used to it.

DR. S. E. JONES.

That is very sad news brought to us in a communication by Rev. William H. Fitzgerald, of Jefferson City, about the death of Dr. S. E. Jones. As we stated a week or two ago, he was to be our fellow-guest and room-mate during the meeting of the Tennessee Baptist Convention. We anticipated much pleasure in being with him and kept looking for him, and it was with deep regret we learned that he would be unable to come on account of what at that time was thought to be a stroke of paralysis, but which we judge, from the statement of Bro. Fitzgerald, was a stroke of apoplexy.

For many years Dr. Jones has been an honored and beloved teacher in Carson and Newman College. In connection with his duties as teacher, he also preached to a number of churches around Jefferson City, such as Morristown, Newport, Dandridge, Oak Grove, Whitesburg, and others. At one time he decided to give himself wholly to the ministry, and accepted a call to the pastorate of the Murfreesboro Baptist church. It was under his ministry there that the present house of worship was erected.

As we said in our paragraph about him, Dr. Jones was one of the finest teachers, ablest Gospel preachers, most incisive writers and noblest men in the ranks of the Southern Baptist ministry. He will be greatly missed not only at Carson and Newman College, but throughout Tennessee. We tender to his family and friends our deep sympathy in their great sorrow.

DRS. ROWE AND LAWRENCE.

The Baptist Record of Mississippi makes the following interesting announcement:

"The Convention Board at its session Tuesday night elected as its corresponding secretary Dr. J. Benj. Lawrence, now pastor at Columbus. Dr. Lawrence has been secretary of missions in Louisiana, editor of the Chronicle, and pastor in New Orleans. He is young and vigorous and brings to this office unusual ability as a speaker. He is a native of Rankin County, an alumnus of Mississippi College, and will have the hearty support of a great constituency. Dr. Rowe has been asked to continue as adviser to the secretary for two months of the next year."

Dr. Lawrence is well known in Tennessee, having been pastor at Brownsville and Humboldt. He is an eloquent preacher, and we are sure will make a very efficient secretary. Dr. Rowe has served as secretary of the Mission Board of Mississippi for some 20 years or more and has rendered very faithful service. He will carry with him into retirement the love of the Baptists of Mississippi.

RECENT EVENTS

Evangelist R. D. Cecil preached for a Baptist church at McDonald, Friday night and will hold the meeting for church later. They have no pastor. Andy Boon is clerk, McDonald, Tenn.

The result of the Democratic Primary election in Davidson County last week seemed to give general satisfaction. It pretty effectually broke the back of the old whiskey ring in this county.

Rev. W. R. Puckett, of Hornbeak, has accepted a call to the Kenton and Salem churches, and has moved to Kenton. He tells us, by the way, that Edgar Puckett is a fine boy. And we do not doubt it.

The Virginia General Association meets next year in Bristol, on November 19th, and will include the following Sunday. This will be the week after the meeting of the Tennessee Baptist Convention. We hope to have the pleasure of paying a visit to our Virginia brethren, as we did when the General Association met in Bristol some years ago.

The Baptist Advance announces that Rev. C. D. Wood has resigned the pastorate of the First Baptist church, Pine Bluff, Ark., to accept a call to Tillar, Arkansas City and Lake Village. Bro. Wood was formerly pastor in Dyersburg in this State.

Rev. J. B. Alexander requests us to change the address of his paper from Blytheville, Ark., to Dallas, Texas. He is Superintendent of County Missions in Dallas County. He says, "I cannot do well without the Baptist and Reflector. I think the paper unexcelled."

Mrs. M. E. Hellen, of Alamo, Tenn., sends us \$2.00 for the renewal of her subscription to the Baptist and Reflector to November 14, 1914, and adds: "I have been a reader of the paper since childhood, and am now over seventy-two." Sister Hellen is one of our oldest subscribers. We hope that she may be spared other years.

Dr. Wm. Lunsford, the beloved pastor of the Edgefield Baptist church, returned last week from Glasgow, Ky., where he assisted pastor W. H. Williams in a meeting of about two weeks' duration. Large audiences attended upon his ministry. Up to the time he left there had been from 30 to 40 professions.

Dr. H. C. Risner, the popular pastor of the Broadway Baptist Church, Knoxville, is now engaged in a meeting with his church. This is the third meeting he has held in the last three years. This promises to be the greatest of all. One night last week there were scores converted. The sermons of Dr. Risner are greatly appreciated by the members of his church and congregation.

It is stated that the health of Dr. F. B. Meyer, of London, has given way beneath the strain of heavy work in which he has for some time been engaged. It is hoped, however, that he may soon be fully restored to health. Dr. Meyer is one of the most eminent preachers in the world, and particularly one of the most eminent writers on devotional subjects.

We were glad to have a visit last week from Brother George T. Wofford of Johnson City. He was in Nashville for the purpose of attending the meeting of the State Mission Board, of which he is a valued member. He will be long remembered by the brethren as the genial Chairman of the Committee on Hospitality at the recent meeting of the Tennessee Convention in Johnson City. The fact is he is one of the most useful and active laymen in the State.

Brother W. D. Upshaw, the brilliant editor of the Golden Age, Atlanta, Ga., has recently made several visits to Tennessee, holding meetings at Whiteville and Paris, lecturing in Nashville and preaching and lecturing in Hartsville. At all of these places he was greeted by large audiences, and was heard with much interest and profit. We regretted that we did not have the pleasure of hearing him. We should have gone to hear him when he was in Nashville, but we were out of the city at that time.

Dr. J. B. Moody has just issued a second edition of his book, entitled, "The Twelve W's of Baptism," which consisted of lectures delivered to the theological class of Hall-Moody Institute while he was Dean of that school. The twelve W's are: "The Which; the Whence; What; Why; Who; Whom; When; Where; Way to; Way of; Way from; and Witnesses on." Twenty-five hundred copies of the first edition were sold and the orders continued to come in, necessitating the issuance of another edition. The book is written in Dr. Moody's vigorous and incisive style.

We had a very pleasant visit last Sunday to Dyersburg, preaching morning and night for Pastor U. A. Ransom. Bro. Ransom has offered his resignation to take effect Jan. 1. During the three years of his pastorate he has done a fine work. There have been about 100 additions to the church. The Sunday school has more than doubled in attendance. The members of the church say that he is one of the best pastors in the history of the church. His wife is a great help-meet to him. Bro. Ransom has not decided where he will locate. We hope that he will remain in Tennessee. We are greatly indebted to him for gracious hospitality and for many courtesies. The Union Baptist church of Dyersburg has a membership of about 300, composed of many of the best people in the town and community.

"Devotional Readings," by Mrs. Anna Head, Calhoun, La., published by the Baptist Book Concern, Louisville, Ky., price 50 cents, postage 8 cents. The profits to Foreign Missions. Order from either the publisher or the author.

In renewing his subscription, Rev. R. A. Hale, of Athens, very kindly writes: "We can't do without the weekly visit of the Baptist and Reflector in our home. Every Baptist home is incomplete without it." Thanks. We are very glad to know that Bro. Hale's health is much better.

The Humboldt Church has called to its pastorate Rev. C. A. Owen, of DeLand, Fla. He is to take charge the first of January. We extend a cordial welcome to Brother Owen to Tennessee. He comes to one of the finest fields in the State. We wish him the most abundant success in it.

Brother E. H. Rolston, of Chattanooga, was in the city last week on business, and gave us a pleasant call. Brother Rolston is one of the most active and consecrated laymen in Tennessee, or in the South. He was for a number of years President of the B. Y. P. U. Encampment at Estill Springs.

The Executive Committee of the Northern Baptist Convention met recently in Chicago. It was decided that the date of the next Convention which meets in Boston should be June 17-25, 1914. Rev. Edward Judson, D. D., was chosen as preacher of the sermon with Rev. H. C. Mabie, D. D., as alternate.

Maj. W. H. Sloan was in our office recently. He had been confined to his room for some eight months or more, but is now able to be out. We hope that he may fully recover his wonted health. Maj. Sloan is an active member of the Third Baptist Church, and is a prominent Knight of Pythias.

"The enrollment at the recent Tennessee Baptist Convention reached about 250. The Baptist and Reflector states: 'This was the largest we have ever had in the Convention. The largest previous enrollment was at Fayetteville in 1897 when it reached 191.' We had supposed the figures were at least 150 or 200 higher."—Biblical Recorder. They will be next year, Dr. Moore.

Senator A. J. Fitzpatrick, of Castalian Springs, called at our office last week to pay his subscription to the Baptist and Reflector. Senator Fitzpatrick was one of the best members of the recent State Senate. He stood true and straight for everything that was right. We are proud of him as a Baptist. He is a brother of Rev. S. N. Fitzpatrick.

Rev. J. W. McQueen has accepted the pastorate of the church at Doyle in connection with that at Manchester. Bro. McQueen proposes to make an effort to secure at least ten new subscribers to the Baptist and Reflector this month. We hope he will be successful. That is a good way to begin a pastorate in Tennessee. Or, if a pastor did not begin that way, then it is "never too late to mend."

Rev. W. G. Mahaffey has resigned the pastorate of the church at Brooksville, Miss., to take effect some time in the future. He has been pastor at Brooksville four years. In that time the work has grown in every department. The church has gone from \$340 in its contributions for missions to about \$1,000 for Missions, Education, Orphans' Home, etc. We should be very glad to have Bro. Mahaffey in Tennessee, and hope that one of our vacant churches may succeed in bringing him to the State. His wife was a Tennessee girl.

It was with much regret that we received a letter last week from Brother Leland Jordan, of Murfreesboro, requesting us to change the address of his paper to Los Angeles, Cal., and stating that he intended to move his residence there in the immediate future. We have known Bro. Jordan since 1882, when we first became his pastor at Murfreesboro, and through all the years we have esteemed him very highly as a strong Baptist and a high-toned Christian gentleman. We are very sorry to lose him from Tennessee. We commend him most cordially to the Baptists of Los Angeles. He goes there, we understand, to be with his daughter. We trust that his life may be spared many years in that genial climate. We hope also that he may find it convenient to come back at least on a visit to his old friends in Tennessee sometime.

The Home Page

THE BUILDING OF REEDSVILLE.

Susan M. Griffith.

"Well, Kathie, how does it strike you?"

The young man, Sherman Reed, put the question anxiously, as he and his sister paused before a lonely looking log cabin in the wilds of Oregon, and sat upon their horses, taking a survey of their new home.

"A pretty hard blow, I must confess, Sherman. I had not expected just this. It—it is such an extreme change, you know."

"That's exactly what makes it fascinating to me," said her brother, knitting a pair of very earnest brows. "I like the change and I like the wild; it gives me a free, soaring feeling, kind of an eagle like sensation, I imagine. Still, I had no intention of casting a glamour over it and producing in your mind a wrong impression. I suspect I had a picture of the future of Crooked Valley in my mind when I talked to you. However, you mustn't allow yourself to be influenced too much by first impressions. Things move rapidly out here in the great Northwest. The surveyors come long, mark off a tract of land, and call it a town; and so it is, prospectively. There's only a dozen or so of houses here, you see, and a mere shack of a store and post office combined, and a blacksmith's shop; but, after a year or two, there'll be a bank, and a big brick schoolhouse, and a whole lot of modern homes and, as like as anyway, an opera house; and Crooked Valley will have another and a prettier name. Oh, it's bound to go forward by leaps and bounds, Kathie. The railroad runs within a stone's throw of it, and there is to be another very soon now, and then will shoot up the factories and industries of all kinds, and the town will stretch its towers to the skies. And our fortunes will rise with it, I am sure, Kathie dear; the new blood and rich enthusiasm of the great West will carry us on their wings; we have plenty of room to make a growth here; it is not like the crowded East."

"There is a building which I think you failed to mention," said the young woman, a little sarcastically, turning in the saddle and pointing with her whip to a rude shanty with a staring sign stretched across the front. "Pray, what may that be, Sherman?"

"That, my dear, unsophisticated sister," said her brother, while a deep blush mantled his handsome face, "is the usual trail of the Serpent. In other words, it is generally known to the community as the Rose Bud Saloon."

Kathryn sighed: "Satan works with both hands earnestly," she quoted.

"And the saints slumber," added Sherman, playfully. "I presume you have noted the fact that there is no church here? It may be that we have come here for such a time as this, who knows?" with a bright, enchanting smile. "Anyway, we'll keep our aim churchward, you and I, and perhaps we may be able to induce the Rev. James Morrison to change his field from Africa to the wilds of Oregon and begin his work as a missionary right here. Why, not? There's a lot of Indians not far away, and a big mining camp full of heathen, and Crooked Valley beside; plenty to do, and the very place for Jim to take lessons and gather experience. And, then, I'd have you instead of giving you up to the foreign

field. I wish it could be done, Kathie; you are all I have left, and it is a tug to let you go so far away from me."

There were tears in the boy's eyes as he turned them on his sister. Seeing them, she leaned forward and patted him lovingly on the arm. "Your idea isn't half bad," she said almost gaily. "I confess, Africa does not appeal to me as the home land does; I dread going there, but I have elected to follow James to the ends of the earth, and I do not intend to shrink. After all, this will doubtless be a fine experience for me here; I'll go through something of a hardening process and learn how to make rough places smooth and help 'cast up a highway' for the King. There come the wagons with our household belongings, Sherman dear; jump off your horse and help your sister 'light'; we must get busy or night will overtake us without a place to lay our heads."

"Hold on!" said Sherman, laughing as he helped her to the ground, "you are altogether forgetting that I, your brother, have been domesticated in this romantic bungalow for a year and some months, and I flatter myself on my housekeeping and homemaking."

Kathryn did not contradict him, nor did she need to, for the interior of the homely little house was neat and even pleasing. Sherman had covered the rough walls with building paper and painted the floors a rich brown, put up some nice shelves for his fine supply of books, and hung two or three pretty pictures; and though there was very little furniture, what there was, was good and conducive to comfort.

"Of course I didn't need many extras for myself," he explained. "But when you concluded to try it out here with me, it was another question entirely. I think it won't be half bad when we get things fixed up as you can fix them, Kathie, and, oh, if you just knew how good it is to have you."

"And you have been some lonely, then?" said his sister, regarding him tenderly. "I don't see how you endured it so long. It must be simply dreadful on the Sabbath; what do you ever do with yourself?"

"Read, write letters, and flirt with Dame Nature. She is quite the finest lady I know; lets me sit in her lap and rest on her bosom, while she plays with my hair and sings me to sleep through the trees; oh, the music of the wind through these big trees; there is nothing like it. Don't you think she has really done wonders for me?"

"You certainly have improved very much in health. Be careful of that box, Sherman; our dishes happen to be in that, and, although they are not expensive china, we couldn't replace them in a hurry. How are we going to get all our things in these three rooms, do you suppose? And do sold off so much, too! Oh, Sherman, do you think we can ever get the piano inside?"

And at Sherman's blank look, Kathryn fell into a perfect gale of laughter. In fact, in the three days in which they were "getting settled," they laughed so much that they were more exhausted exercising their risibilities continually than from the work they accomplished; and it was not small, what they accomplished, either. Even Kathryn was quite satisfied with their little home, and took time to look about her to see what chance there was for acquaintances and neighbors.

"It's a good, big change from Pittsburgh, Kathie," said "The Boy," as he was often lovingly called by this older sister. But I like it. The great lovely out-of-door world appeals to me. Isn't that an ideal grove across from the Rose Bud? Wouldn't it make a most elegant park?"

"It would be a lovely place to plant a church," said Kathie. "Nothing would give me as intense satisfaction or reconcile me to living here as to see a church go up in the face of that saloon. What sort of people have you for neighbors, anyway?"

"Not a bad sort, taking everything into consideration," replied Sherman. "Over across there, you can just see the top of her shack—is a real good woman. She is cursed with a mere excuse for a husband—a Rose Bud frequenter, of course—but Mrs. Wilson herself is really fine. She is of old religious stock, and I am sure, will second you in your desires to see a church in Crooked Valley. I loan her my books and papers and she returns the favor by baking a pie or pudding for me. She has a daughter, also, who is as bright as a new pin. Oh, there are plenty of rough diamonds out here; you can have a lot of polishing to do, if you like that."

Sherman and Kathryn Reed were Pennsylvanians, born and reared in Pittsburg. They were both college bred, and the boy expected to enter at once upon a professional life; but a long attack of slow fever interfered with his plans, leaving him in such a weak, nervous state, that his physician recommended him to go West and rough it a while, living in the open. His resources being limited, he had planned to help himself financially by taking possession of a small tract of land, left him by a relative, in Oregon, building a cabin and going to farming. Thus he had lived in solitary grandeur in the Crooked Valley region for some months, when he was recalled by the sudden death of his widowed mother. He and his sister were all that were left of the family, and, finding their resources in a very precarious condition, they concluded to sell off the greater portion of their effects and locate in the home Sherman had established and learned to love; and, as has been intimated, Kathryn meant to become the wife of a foreign missionary in a year or so, so she consented to the plan all the more readily.

It did not take long for Kathryn to get acquainted with the womenkind of Crooked Valley; to her surprise, she found some very lovely characters among them, all of them thirsting for better things; and the little children and young boys and girls appealed to her powerfully. The missionary spirit arose within her and flooded her soul. "The Lord has led me here for a purpose," she said to herself, and the very first Sabbath she "threw out a life-line." Over against the ribald revelry of the saloon, crowded to its utmost on Sunday, arose the rich strains of the piano under her skilful manipulation, and the old, old songs—the hymns of the church in the ages past, were carried upon the wings of the air in all directions. Soon the little log cabin was surrounded with people of all ages, children in especial evidence. The next day, Kathie called at Mrs. Wilson's and engaged her and the daughter, Ada, in a plan she had thought out in the night hours. It was to use the grove directly opposite the saloon as a place for Sabbath services during the warm season, with the hope that the public sentiment might be aroused sufficiently to build a house of worship before winter.

"I don't see why we cannot have an excellent Sunday school," she said to Mrs. Wilson and Ada. My brother can make some benches, and we can take my piano over, and I have several volumes of sermons; I am sure we can have one read each Sabbath, and—oh, it will do my heart good to run counter to that dreadful saloon."

"And we'll do it!" exclaimed Mrs. Wilson determinedly. "It is just some

one to take hold and go ahead we need; we women will all follow like a flock of sheep, never you fear."

Aided and enthused by this encouragement, the young Reeds set to work at once, Sherman constructing some very presentable benches which his optimism told him should be used not only in the out-door temple, but in the church he and his sister had already built in their minds. Of course, there were plenty of curious sight-seers, eager to know what was doing, and Sherman took care to work them into a perfect frenzy of excitement. But when the perfected benches were at last placed in an inviting row under the spreading shade of the big trees, a platform erected, and certain mottoes and maps tacked up, a black-board brought and placed on a large easel, and certain other stirring preparations made, the keeper of the Rose Bud saloon thought it to his interest to investigate the matter. So, strolling across the street, he asked gruffly: "What you doing here?"

"The King's Business," replied Sherman, promptly.

"Humph! Some of the young folks have got it around that you're going to have church here in this strip of woods."

"I believe that is the talk," said Sherman, quietly, going on with his work.

"See here, young man; your move's no go; your benches'll rot before you get a church; we ain't religious out here, and, what's more, don't want to be. Better quit before you're forced to take a back seat."

"I intend to sit back and let such as you go forward," said Sherman, with a smile. "We expect to begin services here tomorrow, in God's temple, and we hope you will come."

"Humph! Who's going to preach?"

"Rev. D. L. Moody."

"What?"

The man stared, and Sherman burst into a laugh. "My friend," he explained, "the fact is this: I intend to read one of Moody's sermons, and my sister is going to loan her piano and help us in a splendid song service, and we want all the children for our Sunday school; hope you will let your little fellows join us."

The saloon keeper did not answer, but his children and wife were all at Sunday school and church, and the song service was something so new to the people of Crooked Valley, and, at the same time, so inspiring, that the grove was full of men as well, the Rose Bud actually suspending business for the time, the saloon keeper and his most constant customers standing in the door to listen to,

"When the roll is called up yonder,"

"The wonderful story,"

"Saved by Grace," and other songs,

Of course, there arose opposition; that is to be expected in regard to all initial movements; but the work went steadily forward, and by the time the Summer began to wane, the building of a house of worship began to be talked of; and the people, "being of a willing heart and having a mind to work," actually achieved the erection of a very neat little building in that woodland that very Autumn, and Kathryn's missionary preacher appeared in time to preach the dedicatory sermon.

The sequel shall be told in a few words. Finding the Crooked Valley a most promising field, the young minister agreed to become a home missionary for the time, and he and Kathryn married and united their working forces, with the result that, after a few years, the place became a new creation, with the new name of Reedsville in honor of the two young Reeds, with many churches and not a single saloon. What a splendid motto, "As ye have opportunity," is, isn't it?

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).

WHAT JOHNNY GAVE.

Johnny gave a cent to missions,
One whole cent—how large it seemed!
Johnny felt himself a giver
As upon the plate it gleamed.
One bright cent from Johnny's pocket,
Where a nickel and a dime
And three other duller pennies
Were reposing at the time.
"I should like to go for missions,"
Said the nickel, looking glum;
"But I know too well I'm booked for
Lemonade or chewing gum!"
"I would love to help the heathen,"
Cried the dime; "but then, you see,
Johnny wants a nice new novel
That he's going to buy with me."
"Well, we wish," the three cents mur-
mured,
"Johnny would have let us go;
But for marbles, cakes or taffy
We'll be quickly spent, you know."
So they sighed and wished; but Johnny,
Wrapped in generous self-content,
Felt himself a Christian truly,
Since he freely gave a cent!
—Selected.

Let me tell you something the very first thing, that will make your heart glad. We have received enough money to build the baptistry. Now we can send Mrs. Medling a check for \$25.00, as a Christmas present. Does it not make you happy to think the Young South has a part in that church in far off Japan? And that we have in a measure, lightened the labor of our dear Missionaries. I cannot tell you how grateful I am to every one who helped in this blessed work.

"Dear Miss Annie White: Enclosed find check for \$4.30 from our Junior Society and our birthday offerings for the Orphans' Home.

We have an interesting little Junior Band and hope we can do more for the little Orphans next time. May God bless you in your great work, is our prayer. Trimble Baptist Junior Society."

We are so glad to have the help of these little ones, and hope they will be with us often in the future. Blessed are those teachers who train the young, from their youth to love missions, they will know of the work of the Lord, and be ready to give intelligently to carry it on.

"Grand Junction, Tenn. Dear Miss Annie White: Enclosed find \$3.25; \$1.00 for the Baptistry, \$2.00 for the Baptist and Reflector, to be sent to Mrs. J. M. Follis; 25c for the Foreign Journal, to my address. I would like to get the December Number. The children and I had a small cotton patch, will send more when we get the cotton ginned.

You are making us a good editor, we pray you may live to celebrate the 'Silver Shower.' MRS. MATTIE SMITH."

Mrs. Smith is a tried and true friend of ours. We thank her for this-offering, and for the promised help when the proceeds from the cotton comes in.

The \$1.00 helped so much on the baptistry fund. I gave the other money as she directed.

From Bluff City. "Dear Miss Annie White: Enclosed find \$1.00 for Orphans' Home. My prayer is for the Lord to bless and prosper you in your good work." Hope to send you some more soon. As ever your friend in the work. MRS. E. A. HOBBS."

Thank you dear friend. Please keep on praying for us. We need the prayers of every reader of our page. Then, faith and works go together. Don't they? Pray on, work on.

"Martha, Tenn. Dear Miss Folk: Enclosed you will find \$2.00 for baptistry given by W. M. U. of Mt. Olivet Church at Leeville. Respectfully, R. R. Sullivan, Church Treasurer."

We are most grateful for this help. It completes the \$25.00, and makes it possible to send Mrs. Medling a check right away. This is not the first time by any means that these friends have helped us. They sent a great big check not long ago.

"Sevierville, Tenn. Dear Miss Annie White: Enclosed you will find check for \$2.08 from my Sunday School class. Please use it on Mrs. Medling's salary. We are always glad to send our mite. We wish you great success in your work. MRS. J. F. HALE."

Thank you and your class so much Mrs. Hale. "Mites" like yours help out wonderfully. Come again soon.

"Paris, Tenn. Dear Miss Annie White: Here I come again with an offering for the baby building at the Orphans' Home. This dollar is given in the name of another little grandchild, Elizabeth Ware Yates, three months old. I wish I could see more offerings from the Baptist babies of Tennessee, for that building. MRS. W. H. RYALS."

We are so pleased to add this little one's name to the list of Mrs. Ryals' other grandchildren, who came to us a while back. We hope she will be with us ever. We are so much obliged for her first offering. I too, wish we could have more offerings from the Baptist babies of Tennessee. I thought every mother would be only too glad to let her babies have a part in the beautiful work of building a home for the little motherless, homeless babies.

"Fountain City, Tenn. Dear Miss Annie White: Enclosed find a check for \$1.00, a very slight expression of thankfulness for an especial mercy of this past week. With best wishes. Apply where most needed—to Tennessee Orphanage if you like. 'A FRIEND.'"

I gave this offering to the Orphans, as this is their month and they are most needy. I wish we could have more thank offerings. We must all have blessings calling for especial thankfulness. "Count your blessings," then prayerfully send in what you can give to help along the Young South work. We are most grateful to this 'Friend,' and entreat her to come again.

"Smyrna, Tenn. Dear Miss Annie White: This Thanksgiving day my thoughts run out to the Orphans. I hope they are all well, and having a happy time. Enclosed you will find \$2.50. Please give 50 cents to the baptistry fund, and \$2.00 to the Orphans' Home. You are doing your work well, and I hope you may have more encouragement in it. MRS. JULIA T. JOHNS."

We are grateful to Mrs. Johns for her never failing interest in our work. We have learned to count on her help. I believe she will agree with me that these last two weeks have not been so bad. I am not utterly discouraged, but as I have said before I want our page to count for something. I want it to be used of the Master.

BAD COLDS
Some colds are worse than others, but they are all bad. Let your doctor decide the medicine. If he orders Ayer's Cherry Pectoral, remember we have been making it for 75 years.
J. C. Ayer Co., Lowell, Mass.

Let us see how much better we can make these next weeks. Exert yourself to write me a letter. If you have a contribution for any lines of our work, send it without delay. Let us be up and doing. The time is passing so swiftly.

I trust that Mrs. T. B. Clark of McMinnville, received the missionary literature in good time, and that it was what she wanted. May we hear from your band sometimes, Mrs. Clark?

RECEIPTS.

Previously acknowledged	\$400 63
Mrs. J. F. Hale's Sunday School Class, Sevierville, Japan	2 08
Mrs. J. M. Follis, Grand Junction. Baptist and Reflector	2 00
Mrs. J. M. Follis, Grand Junction. Baptistry	1 00
Mrs. J. M. Follis, Grand Junction. Foreign Mission Journal	25
Mrs. E. A. Hobbs, Bluff City. Orphanage	1 00
W. M. U. of Mt. Olivet Church, Leeville, Tenn. Baptistry	2 00
"A Friend," Mountain City Tennessee. Orphanage	1 00
Mrs. Julia T. Johns, Smyrna. Orphanage	2 00
Mrs. Julia T. Johns, Smyrna. Baptistry	50
Elizabeth Ware Yates, by Mrs. W. H. Ryals, Paris, Tenn. Baby Cottage	1 00
Trimble Baptist Junior Society, Trimble, Tenn., Orphanage	4 30
Total	\$417 76

THEY CALL HIM "DOCTOR."

"I wish to attest my appreciation of your wonderful Gray's Ointment for the cure of boils, sores, cuts, etc. I have used it in my family for ten years and it has cured in every instance. I have recommended it so much that my friends all call me doctor."—W. Evans, Danville, Va. For 93 years Gray's Ointment has proved the most wonderful remedy ever discovered for cuts, boils, bruises, burns, old sores, blood poison, felons, etc. Its experimental stage has long since past. If it can benefit you in any way, write Dr. W. F. Gray & Co., 816 Gray Bldg., Nashville, Tenn., for a Free Sample postpaid, or get a 25c box at your druggists.

NOT AN EXPERIMENT.

Paint Iick, Ky.—Mrs. Mary Freeman, of this place, says; "Before I commenced to take Cardui, I suffered so much from womanly trouble! I was so weak that I was down on my back nearly all the time. Cardui has done me more good than any medicine I ever took in my life. I can't possibly praise it too highly." You need not be afraid to take Cardui. It is no new experiment. For fifty years, it has been found to relieve headache, backache and similar womanly troubles. Composed of gentle-acting, herb ingredients, Cardui builds up the strength, preventing much unnecessary pain. Try it for your troubles, today.

ACHES AND PAINS

of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?

"THE KING OF SONG BOOKS."

Selling at the rate of nearly half a million a year.

"MAKE CHRIST KING."
(Orchestrated.)



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Edited by Prof. E. O. Excell, Dr. W. E. Biederwolf and about fifty leading evangelists.

Rev. Hal. Riggs says: "We had samples of sixteen kinds of song books and chose this as the best in the bunch."

Regardless of expense the editors tried to make this the Greatest Song Book ever published. Send 15 cents for sample copy.

THE GLAD TIDINGS PUB. CO., Lakeside Bldg., Chicago, Ill.

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.

"YOU'LL NOT FORGET IT"

Neither before or after buying Toys and Holiday presents from Phillips & Buttorff, does a patron forget that this is the best place to buy.

Before, we won't let you. Afterwards you won't want to. You know pleasing toys and good values when you see them.

Come now, before our stock is lessened by earlier purchasers.

We are better fixed this year than ever before.

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PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 241, South Bend, Ind.

ECZEMA BOOK FREE.

The National Skin Hospital, located at 121 Main Street, St. Joseph, Mo., who treat skin diseases only, have published a book of more than sixty pages which they are mailing free to anyone writing for it. It has many colored plates showing the different forms of skin diseases and tells how they can be treated at home. Anyone interested should write for it at once.



I'd never be without MENTHOLATUM for Sore Throat

Quickly relieves HEADACHE-CATARRH-ETC

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 10 cents in coin a large trial size package.

THE MENTHOLATUM CO., 153 Seneca Street, Buffalo, N. Y.

Xmas 1913



Shirley President Suspenders

50¢ "A pair for every suit"

makes a man's whole year merry—saves time and temper every day. Try it and see! Choice of 12 beautifully designed gift boxes. At stores or post-paid, 50c.

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Be sure "Shirley President" is on buckles

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Rheumatism

A Home Cure Given by One Who Had It

In the spring of 1903 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.

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.

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.

STATEMENT OF THE BAPTIST PASTORS OF FORT WORTH, TEXAS, NOV. 10, 1913.

Inasmuch as we have been informed that the impression is abroad that some of the Baptist churches and pastors of Fort Worth are divided in their position as touching civic righteousness and the suppression of vice in our city; and since such an impression is wholly untrue to the facts in the case and does an injustice to the pastors and churches, we therefore deem it wise to make the following statement:

(1) The Baptist pastors and churches of this city are now, and have been, unalterably and actively opposed to every form of evil, such as the liquor traffic, white slavery, the social evil, graft and corruption, with all their allied lawlessness.

(2) While we recognize, first of all, that the prime duty of the ministry is to deal with things spiritual, following the example of the apostles, who said: "We will continue steadfastly in prayer and in the ministry of the word;" however, we also believe that the sphere of the minister's work touches human life at all points of need, whether physical, mental, moral or spiritual. The Bible being our chart and compass, not only warrants but unmistakably directs that ministers and churches shall stand in the forefront of the battle, where community or State are in danger of being overrun by the forces of evil. In all the foregoing our pastors and churches are now and always have been thoroughly united.

(3) While there may have been and is yet a difference in methods employed for the destruction of all these evils, we leave the matter of method with the individual pastors and local churches to deal with in their own way in their respective spheres; but we also stand ready at all times to join forces for aggressive action with all wise and legitimate movements which make for the betterment of conditions in our own city and for the regeneration of human society.

The foregoing was adopted by the Baptist Pastors' Conference of Fort Worth, Texas, and ordered published in the Baptist press, the same being signed by the following pastors:

- C. V. Edwards, J. R. Jester, A. J. Harris, W. T. Turner, W. W. Rivers, A. S. Harwell, J. F. Norris, J. P., Daniels, B. F. Bickley, T. H. Sturgis, J. S. Henderson, E. E. Huntsbury, R. T. D. Carpenter, R. W. Langlam, L. R. Scarborough.

The Second Baptist Church of Chicago held a unique service on Sunday morning, Nov. 2. Fifty-three departments of the church's work were represented by one-minute greetings from workers. It was thrilling to find so comprehensive a work being carried on. The church is observing Nov. 2 to 9 as Financial Week, aiming to pledge the whole church budget for twelve months in advance and thus render unnecessary all special appeals. This will necessitate for current expenses \$335 per week. Already the reports show pledges up to \$305 per week. In addition to this noble showing the church missionary

To Cure a Cold in One Day

Take **LAXATIVE BROMO QUININE** tablets. Stop the Cough and Headache and work off the Cold. Druggists refund money if it fails to cure. E. W. Grove's signature is on each box. 25 cents.

offerings are increasing steadily since the adoption of the duplex envelopes. At the present rate all missionary apportionments will be met. On Rally Day the Bible School pledged \$1,300 for improvements in the basement of the church.

Splendid audiences are the rule both Sunday morning and Sunday night and many are deciding for the Christian life. The Bible School is too big for comfort and much anxiety is being felt as to the provision in the near future for a large modern Sunday School building and parsonage house.

The work at Aiken Institute has developed beyond all expectation. Although opened but a month ago, the Boys' Club has a membership of 106, the Girls' Club of 125, the Young Women's Craft Guild of 60, and the daily kindergarten of 55. Mothers' Meetings, a Training Class for Kindergartners, a Kitchengarten, Young Men's Club, evangelistic services, and other activities are all encouraging. Several conversions are reported. The institute is open every day in the week. There are 60 volunteer workers in the various departments. The Aiken Institute Sunday School is steadily growing.

The Northern Baptist Theological Seminary has now completed its first six weeks. Among its special lecturers for this period are found the names of James P. Abbott, Myron T. Adams, T. Johnson Bolger, W. W. Dewey and Paul Metzger. Pastor Dean lectures four times a week. The regular faculty is giving excellent satisfaction. The Board of Trustees is now complete. The New Hampshire Confession of Faith is included in the charter of the school. New students are being enrolled both in resident and correspondence work. Five hundred volumes have been donated to the Seminary Library by Prof. David Heagle and Pastor E. W. Hicks. J. J. B.

THE CHRISTMAS DINNER.

In spite of the fact that the word *dyspepsia* means literally *bad cook*, it will not be fair for many to lay the blame on the cook if they begin the Christmas Dinner with little appetite and end it with distress or nausea. It may not be fair for any to do that—let us hope so for the sake of the cook! The disease *dyspepsia* indicates a *bad stomach*, that is a weak stomach, rather than a bad cook, and for a weak stomach there is nothing else equal to Hood's Sarsaparilla. It gives the stomach vigor and tone, cures *dyspepsia*, creates appetite, and makes eating the pleasure it should be.

JUST HALF IN BED.

Clyde, Ky.—Mrs. I. A. Decker, writes from Clyde: "I recommend Cardui, the woman's tonic, to any woman in need of a remedy. For five years, I was unable to do my own work. Half my time was spent in bed. At last I tried Cardui. Now I am well and happy, and can do my own work." Don't suffer pain, headache, backache, and other womanly miseries, when your own druggist has on his shelf a remedy for such troubles—Cardui. Get a bottle for your shelf. As a general tonic, for weak women, nothing has been found for 50 years that would take its place. Try it. It will help you.

Mrs. Winslow's Soothing Syrup

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

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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. Points made by our money, Turkey & Cornwall, Dep. A-U Memphis, Tenn. or Dept. A-U CHARLOTTE, N. C.



TENNESSEE COLLEGE NOTES.

Singing the college songs, "Green and White," with real Thanksgiving spirit, teachers and students entered the artistically decorated dining room Thursday. After the blessing was pronounced by President Burnett, the entire company joined in singing a Thanksgiving hymn to the tune of America, and sat down to dinner feeling patriotic as well as thankful. As the dinner was at two o'clock, the shades had been drawn, and the softened lights shed a mellow glow over all. The central table was a bank of ferns, and every other table had a fern in the center. Tiny pumpkins and candy turkeys were scattered over the snowy table cloths as souvenirs of the day. At each plate was the following menu, on which was the Thanksgiving seal, a turkey. (Menu.)

"Some hae meat and canna eat,
And some would eat that want it;
But we hae meat and can eat,
Sae let the Lord be thank it."
—Burns.

THANKSGIVING, 1913.

- | | |
|--------------------|------------------------|
| Oyster Stew. | Wafers. |
| Turkey. | Dressing. |
| | Giblets Gravy. |
| | Corn Bread Sticks. |
| Celery. | Cranberry Jelly. |
| Candied Yams. | Green Peas. |
| Olives | Pickles. |
| | Toasted Bread Fingers. |
| | Poinsettia Salad. |
| Bisque Ice Cream | Cocoanut Cake. |
| Coffee. | Cheese Sticks. |
| | Mints. |
| | Salted Almonds. |
| Tennessee ollege. | |
| Tennessee College. | |

During the dinner toasts were given to the ever welcome guests, President Geo. J. Burnett, and Mr. J. Henry Burnett and their families, and to the one to whom all were indebted for the elegantly planned and splendidly served dinner, Mrs. C. D. McComb.

Mr. J. Henry Burnett seems to have great sympathy for the girls during their examinations, and tries to do something to cheer them up. He knows that most people like to have their pictures taken, so Saturday morning he invited teachers and students out on the campus where he had a photograph waiting. It looking natural has anything to do with a picture's being good, this one ought to be excellent.

Prof. C. M. Faithfull of Anderson College, Anderson, S. C., was a guest at the dinner hour Saturday evening.

For some reason that has not yet been fathomed by the student body, the first examinations were scheduled for the Friday, Saturday and Tuesday after Thanksgiving. Various motives have been assigned to the faculty. Some think that they hated to give a holiday so badly, that they placed the examinations immediately after it for spite. But the reason that seems more nearly correct to those who have stared some of the questions in the face without recognizing them, is that the teachers were far-sighted enough to postpone the examinations until after Thanksgiving in order that teacher and student might have something for which to be thankful.

Mr. C. H. Byrn is always doing something nice for the students or teachers of the college, so the dinner at which he entertained a part of the faculty Saturday evening, was nothing out of the ordinary for him. Mr. Byrn intends to entertain the entire faculty, and this dinner was the first of the series.

Prof. W. E. Everett, the former

dean, was a welcome visitor several days last week. It seems that the college or the people connected with the college, have a greater attraction for this loyal friend than Ashland City, and the Ashland City High School.

At the Thanksgiving dinner Mr. J. Henry Burnett propounded a question to all present: "What is the difference between a watch and a clock?" and offered a prize of a pound box of candy for the best answer given in chapel the next morning. All were busy, especially next morning, when the candy was placed on the table in full view. Dr. Nast, Mrs. Alden Hale, and Mr. Burnett, himself were the judges of the contest, and finally awarded the prize to Miss Eunice Hewett, a Freshman, saying that she deserved the prize because of the spirit which she put into her answer: "You wear people's pictures in the back of watches, but you don't in the back clocks." It was suggested that one word in the answer might have been changed, the word "people."

REV. S. H. B. MAYES.

Whereas, our Pastor, Brother S. H. B. Mayes, after two years of faithful service, believing himself led of the Spirit, has tendered his resignation to take effect at once, and, whereas, the church has doubled in membership during this time, and, whereas, he has proven himself not to be greedy of filthy lucre, but has at heart the spiritual welfare of the church and the salvation of souls and the advancement of the cause of Christ throughout the world; be it

Resolved, that we, Mayes Chapel Baptist Church of Christ, do feel sorry to sever our relationship as pastor and flock.

Resolved second, That we can truly commend him to any church which may desire to call him as an efficient pastor and preacher and to be sound in the faith.

Resolved third, that as a man he is as kind and sociable with the humble as he is the aristocratic.

Resolved fourth, That a copy be spread on the minutes and a copy sent the Baptist and Reflector for publication.

Approved by church in conference this November 28, 1913.

R. N. SHELTON,
JOHN R. SWAIN,
MRS. MOLLIE BLAINGANE,
A. S. SHELTON,
Committee.

TEXAS WOMAN NEAR DEATH.

Wills Point, Texas—In a letter from Wills Point, Mrs. Victoria Stallings says: "I was afflicted with womanly troubles, had a dreadful cough, and suffered awful pains. I certainly would have died, if I had not been relieved by taking Cardui. Now I am stronger, and in better health than I ever was in my life. I can't say half enough for this great medicine." Do you need relief? Try Cardui for your womanly troubles. Its long record of successful use is your guarantee. Thousands of ladies have been helped to health and happiness by Cardui. It will surely help you. Try a bottle today.

THE NEW TEACHER TRAINING BOOK.

"Teacher Training Essentials," by H. E. Tralle, M.A., Ph.D., author of "Sunday School Experience."

A first standard teacher training course in the Keystone manuals.

This new course (a) makes the study of the growing life of the pu-

pil fundamental; (b) is wholly modern in its psychology and pedagogy; (c) yet is presented in simple terms and brief lessons; (d) builds on the common experience and observation of the teacher; (e) because it is so readily understood will displace the old style memoriter manual, and because so thoroughly scientific will afford an easy introduction to advanced educational psychology.

Part I, containing sections on The Pupil, The Teacher and The School, will be published Jan. 15, 1914, in paper at 25 cents. AMERICAN BAPTIST PUBLICATION SOCIETY, Philadelphia, Boston, Chicago, St. Louis, Toronto, Can.

Birchwood Baptist church. This church presents a great field for opportunity and for work and they are ready to do a fine work. During my meeting I heard many kind words of former pastors, Rev. B. N. Brooks, Rev. G. W. Brewer, and Rev. H. P. Fitch. Prof. F. N. Sanders, a former missionary to Mexico, is now Superintendent of Sunday School and is doing a fine work, with from eighty to one hundred in Sunday School. Prof. Sanders is now Chairman of a Pulpit Committee to secure a pastor. There are many fine people in this church and community and we had a splendid meeting and the people were very faithful to the meeting, and if they can secure a good pastor will do a fine work.

R. D. CECIL.

Cleveland, Tenn., November 30, 1913.

AN ONLY DAUGHTER RELIEVED OF CONSUMPTION.

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

ARTISTIC VISITING CARDS

In beautiful Copper Plate Old English Shaded or Copper Plate Script, printed on high quality Linen Finished Board, including a neat Leather Card Case FREE, for only

\$1.00 a Hundred

Duplicates at same price. Make ideal Christmas Gifts. Order a hundred today, or write for Free Samples. Send Money Order, Agents Wanted.

CLINTON CALLING CARD CO.
Clinton, S. C. Box 132.

THE YOUTH'S COMPANION CALENDAR FOR 1914.

The publishers of The Youth's Companion will, as always at this season, present to every subscriber whose subscription is paid for 1914, a calendar for the new year. It is a gem of calendar-making. The decorative mounting is rich, but it is subordinated to the main purpose to produce a calendar that is useful.

FISH.

Let us tell you how to catch them where you think there are none. We make the famous Double Muzzle Wire Fish Basket. Greatly improved this year. Write Eureka Fish Net Co., Griffin, Georgia.

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 one 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 ruing "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.

Just Six Minutes to Wash a Tubful!

This is the grandest Washer the world has ever known. So easy to run that it's almost fun to work it. Makes clothes spotlessly clean in double-quick time. Six minutes finishes a tubful.

Any Woman Can Have a 1900 Gravity Washer on 30 Days' Free Trial

Don't send money. If you are responsible, you can try it first. Let us pay the freight. See the wonders it performs. Thousands being used. Every user delighted. They write us bushels of letters telling how it saves work and worry. Sold on little payments. Write for fascinating Free Book today. All correspondence should be addressed to 1900 Washer Co., 1189, Binghamton, N. Y.



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Griswold's German Millet grows in any climate—any soil. Yields enormous crops. Write for details. Get complete seed catalog of all grass, flower and vegetable seeds. Let us give you results of our many year's experience with seeds. Write today. Address

GRISWOLD SEED CO.
395 So. 10th St., Lincoln, Nebr.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

DEEPER EXPERIENCES OF FA-MOUS CHRISTIANS.

By J. Gilchrist Lawson. Just published, is the greatest book on the Spirit-filled life. 382 pages. Twenty-one full portraits. Cloth, \$1; paper, 50c. GLAD TIDINGS PUB. CO., Lakeside Bldg., Chicago.

Bungay's Knockabout Felts 59

Most comfortable, serviceable and stylish hat for dress or business. Knockabout Felts, flexible sweat band, with outside silkband, can be rolled into several shapes and worn as flange-hat. 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 50c. and You Can Keep the Hat. Send postage 50c. Free Catalog.

GEO. J. BUNGAY, 29 S. William St., New York.

AMONG THE BRETHREN

By Rev. Fleetwood Ball

Rev. J. A. Bell of Brazil, Tennessee, writes; "I have a telegram from Quitman, Miss., telling me that the church has called me for full time and a unanimous call. The people here have called me. I do not know what to do. I want the Lord's will to be done." He has declined the call to Quitman.

Rev. W. A. Gaugh of Newbern, Tennessee, missionary of Friendship Association, is to continue his labors in that capacity. The work accomplished during the past year has been wonderful. There have been between 200 and 300 additions to churches where he has labored. He will move his family to Halls, Tennessee.

Rev. J. W. McGavock of Jackson, Tenn., preached Sunday with great acceptability at Darden, Tenn. He is being importuned to accept the care of the church.

The church at Wildersville, Tenn., is prospering under the pastoral leadership of Rev. F. M. Boyd of Buena Vista, Tenn. He had been doing acceptable supply work until Rev. C. H. Bell of Nashville, found it impossible to accept the care of the church, when Bro. Boyd was made permanent pastor.

Rev. W. Q. Young of Royal Street Church, Jackson, Tenn., owing to depleted health, spent sometime recently at Golden, Miss., for rest and recuperation. He has returned to his field.

Rev. T. V. Miller of Henning, Tennessee, preached last Sunday night for the church at Halls, Tenn. That church is yet pastorless.

Rev. H. L. Winburne of the First Church, Arkadelphia, Ark., accepts the call to the Walnut Street Church, Louisville, Ky. That pulpit has been occupied by some of the denomination's greatest, and Winburne is of that rank.

Rev. G. H. Stigler of Rocky, Okla., lately assisted Rev. J. N. Standifer in a revival at Lawrence Unity Church, near Hobart, Okla., resulting in 16 conversions and 164 additions.

Rev. W. S. Roney, who has been at the home of his daughter in New Decatur, Ala., recuperating from ill-health, has located in Little Rock, Ark., and is ready for pastoral or evangelistic work.

This is Guaranteed to Stop Your Cough

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

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

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

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

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

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

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

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 catalog 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.

Appropriate Xmas Gifts

Large assortment, low prices. See last week's issue or write us.

Pentecostal Pub. Co., Louisville, Ky.

Rev. H. M. Long has resigned the care of the church at DeWitt, Ark., after a pastorate of two years there. The church hopes to induce him to reconsider.

Dr. John T. Christian, corresponding Secretary of the State Mission Board of Arkansas, has accepted the care of the First Church, Hattiesburg, Miss. They fix his salary at \$2,400 with pastor's home, expenses paid to Southern Baptist Convention and State Convention, and one month's vacation each year. Under those conditions he ought to be a good Christian.

Rev. Joseph Cornell, who lately resigned the care of the church at Van Buren, Ark., announces that he will not accept a call to any church for full time but will remain in Van Buren, and devote his splendid talents to the development of country churches near that place. The Baptist Advance highly commends him in that course.

Rev. Calvin B. Waller of the First Church, Asheville, N. C., is assisting Rev. T. F. Deitz in a revival at Bryson City, N. C., of which much good is expected.

Dr. T. W. O'Kelly of the First Church, Raleigh, N. C., lately supplied the First Church, Baltimore, Md., most acceptably.

Rev. T. C. Ecton of Lexington, Ky., declines the call to the Third Church, Owenboro, Ky., and the saints in Lexington are happy.

Evangelist F. D. King of Charlotte, N. C., one of the Home Mission Board force, lately assisted Rev. A. K. Wright of Ensley, Ala., in a meeting resulting in 148 additions, 88 by letter and 63 by baptism. In the meeting there was a band of 40 personal workers.

It is stated authoritatively that Rev. S. E. Tull of the First Church, Paducah, Ky., has been called to the care of the First Church, New Orleans, La., and has accepted.

Rev. Madison Flowers of Utica, Miss., has been called as pastor by the church at Summit, Miss. It will be appropriate to have Flowers at the Summit.

Griffith Memorial Church, Jackson, Miss., has called Rev. W. G. Mahaffey of Brooksville, Miss., and it is thought he will accept.

For the 20th time Dr. R. C. Buckner was elected president by the Texas Baptist Convention at its recent session. Dr. Buckner asked that his name be not considered next year for the position.

The Baptist Standard came to the recent session of the Texas Convention



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The satisfying beverage—in field or forest; at home or in town. As pure and wholesome as it is temptingly good.

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THE COCA-COLA COMPANY, Atlanta, Ga.

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FOR BACKACHE-RHEUMATISM
FOR KIDNEYS AND BLADDER
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La Grippe and Bad Colds are caused by germs. For quick relief take The Giant Grip Germ Killer **Johnson's Tonic**

25c and 50c. and Tablets 25c

with an indebtedness of \$40,000. H. Z. Duke, the famous tither, agreed to pay \$25,000 of the debt if the Baptists of the State would provide for the remaining \$15,000 by Jan. 1st. This, the Convention did at once, and the paper was transferred to the Convention.

Col. C. C. Slaughter of Dallas, Texas, agrees to give \$2 up to \$200,000 for every \$3 given by Texas Baptists for the Texas Baptist Memorial Hospital. The amount must be paid by Jan. 1st, 1918.

The Texas Baptist Convention is to be held next year with the First Church, Abilene, Texas, of which Dr. R. A. Kimbrough is pastor. Dr. Kimbrough was a most useful member of the recent Convention.

Dr. A. J. Holt of Kissimmee, Fla., writes that he has just been assisted in a meeting in the suburbs of that city by Rev. W. F. Murphy, resulting in 30 additions.

Evangelist J. H. Dew of Liberty, Mo., is assisting Dr. M. P. Hunt in a revival with Twenty-second and Wal-

nut Street Church, Louisville. The first week there were 66 additions.

Church Roll and Record Book

This book leads all others as the best and cheapest. Church Clerks who have seen it will have no other. It is convenient in arrangement and contains Rules of Order, Church Covenant, Confession of Faith, Alphabetical Index for recording, 1,316 names, showing when and how received, dismissed, etc. The pages are indexed with strong linen tabs, followed by 150 pages for recording church minutes. Size 8 1/2x11 inches, and handsomely bound in black cloth with leather back and corners with gold stamping. Twelve church letters of dismission free with this book.

Price, \$1.50 net—not prepaid. By Prepaid Express, \$1.70 net. By Mail, \$1.85 net.

The Speiden Treasurer's Record

The most conveniently arranged and simplest form for keeping accurate record of individual church dues and contributions. You have to record names and addresses only once during the whole year. You have a clear and accurate itemized weekly account with each individual member. Beautifully bound in cloth covered boards, leather back.

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For 300 names or contributors . . . \$2.50 postpaid
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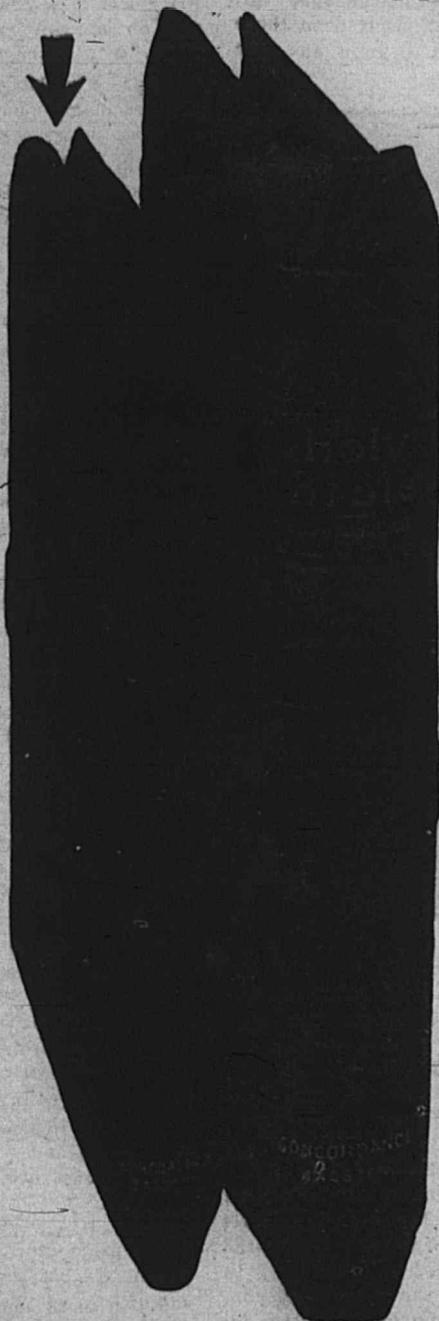
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Of Supreme Importance This genuine Bagster Bible must not be confounded with the cheap imitations claimed to be printed on "thin" paper or "Bible" paper and bound in so-called "leather." "Thin" paper and "Bible" paper are not the expensive INDIA paper on which this genuine Bagster Bible is printed. The edition is limited and only when orders are sent in promptly can we guarantee delivery before Christmas. Money cheerfully refunded and delivery charges paid both ways if you do not agree that this is the most extraordinary Bible value you ever saw.

NOTE—For 50 cents additional we will furnish our Thumb Index Edition and stamp name in pure gold on outside cover

THE S. S. SCRANTON CO., 118 Trumbull St., Hartford, Conn.

Morristown, Tenn., Nov. 16.—All preparations have been completed by the traffic and transportation departments of the Southern Railway for the operation of the annual Thanksgiving "Turkey Special" from the great East Tennessee poultry district to the big Eastern markets. The special train will start from Johnson City Friday morning, Nov. 21, running via Morristown and Asheville to Washington over the Southern Railway, and from Washington to New York over the Pennsylvania Railroad. Stops will be made at various East Tennessee points to pick up

cars, but after the train is complete it will be hurried eastward on practically passenger time. Thousands of live turkeys will be shipped in special poultry cars, while refrigerator cars will also be handled for dressed birds and eggs.

The poultry business has come to be one of the great money producers of East Tennessee. While special trains are run to Eastern markets for the Thanksgiving and Christmas festivities, shipments are not confined to these seasons, the records of the Southern Railway showing an average of nearly fifty cars per month

from this section to Eastern and Southern markets during the past year. These figures refer to solid cars and do not include a very heavy volume of business moved in less than-carload lots.

For its poultry shipments East Tennessee is now getting hundreds of thousands of dollars of outside money every year, and while the greater part of this money comes from the big Eastern cities, a very considerable percentage comes from Southern cities which are surrounded by territories in which conditions are extremely favorable for

poultry raising.

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.

Mr. W. D. Hudgins of Estill Springs, Tenn., is holding a Sunday School Institute at Alamo, Tenn.

You Look Prematurely Old

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

AMONG THE BRETHREN

By Rev. Fleetwood Ball

Dr. Eldridge B. Hatcher has resigned as Secretary of the State Mission Board of Maryland, to become effective March 15th, 1914. He has been in the service fifteen years. He will have served in that capacity 11 years in that State.

Rev. J. T. McGlothlin, who has been pastor at Hampton, Va., a year has received 100 members, over 60 by baptism. He made his initial speech before the recent General Association of Virginia, and immediately took rank as among the strong speakers of the State.

Rev. J. W. Solomon of Mangum, Oklahoma, has been chosen Educational Missionary of the Western Baptist College at Mangum. He accepted and began work Dec. 1st.

The Baptist Worker, Granite, Okla., has installed an up-to-date linotype machine, and the mechanical appearance of that growing paper shows decided improvement. Rev. Alonzo Nunnery, the editor, is in his glory of the achievement.

Rev. E. G. Butler of the First Church, Holdenville, Okla., has been elected Educational Evangelist for the Baptist University at Shawnee, Okla. His acceptance has not been assured. He is one of the best men Tennessee has loaned to Oklahoma.

Rev. J. V. Kirkland has resigned as field Secretary of Ewing College, Ewing, Ill., after serving only a few weeks.

Rev. H. H. Wallace of Du Quoin, Ill., and W. T. Boaz, Campbellite, of Columbia, Tenn., are debating this week at Elizabethtown, Ill., the usual propositions embodying the differences between the denominations being under discussion. Boaz frankly says if there is any such thing as heart-felt religion, he knows nothing about it. From the drift of his remarks, we agree with him.

Rev. A. M. Kirkland, D. D., of Eldorado, Ill., is to assist Rev. E. M. Ryan in a revival at Carmi, Ill., beginning Jan. 1st.

Mrs. Grizzie A. Brizendine, aged 55, wife of Deacon H. W. Brizendine, died Friday afternoon at 5 o'clock at the family home in Cottage Grove, Tenn., after a lingering illness of several months. A good, true woman and consecrated, loyal, church member, she will be sadly missed. Hers was the preacher's home. Funeral services were conducted Saturday afternoon by the writer, and the pastor, Rev. G. T. Mayo of Dresden. The church was crowded.

Evangelist E. V. Lamb of the Home Mission Board, is assisting Rev. J. A. Musgrave in a revival at Carterville, Ill., which at last accounts had resulted in 40 professions and 55 additions, 40 by baptism. The work was continuing gloriously.

The revival at Twenty-second and Walnut Street Church, Louisville, Ky., in which Dr. M. P. Hunt is being assisted by Evangelist J. H. Dew of Liberty, Mo., had up to date, resulted in 140 additions, 94 by baptism. The meeting is sweeping that section of the city.

Rev. P. W. Carney of Springfield, Tenn., lately assisted Rev. R. A. La Rue in a revival at Pinckneyville, Ky., resulting in 13 additions to the church. The preaching is said to have been of a very high order.

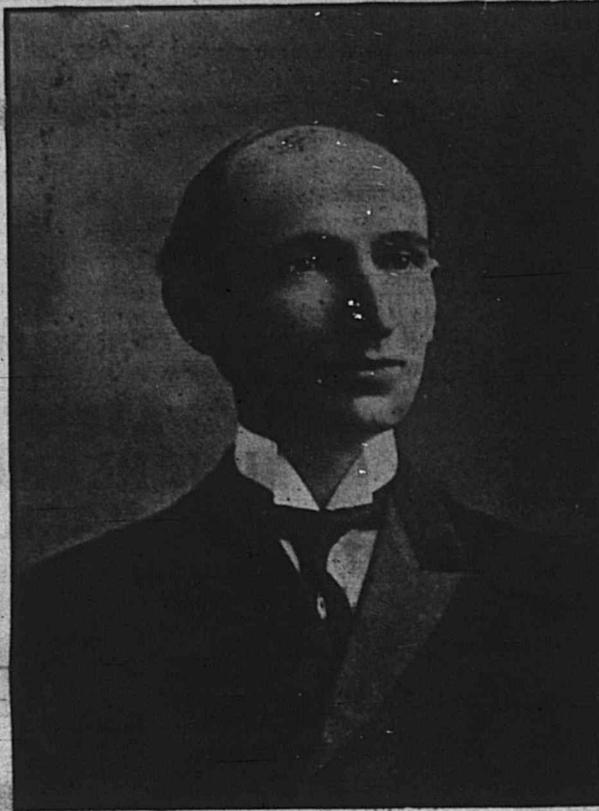
Dr. E. E. Bomar of the First Church, Owensboro, Ky., is assisting Rev. W. E. Mitchell in a revival with the church at Adairville, Ky., which is promising great good. The saints at Adairville recently constructed a new \$15,500 church.

REV. W. F. POWELL.

Life, in its progress from birth to its completion, bring many changes. Some of these changes are joys, some tragedies. A child comes into a lonely household, and with it are tears and gentle laughter and its sunshine. A son or daughter, grown to maturity, leaves for other scenes, and a chair at the table is empty and a voice silent. Brothers and sisters, living their early years together, are separated, and through long periods of time, perhaps always lose the kindly presence and affectionate thoughts of one another. Friends, bound together in many happy ways, go into separate roads and feel no more the old hand grip and hear no more the fond

into the secrets of real and active faith and has brought them forth clothed in power and conviction. Earnestly and forcibly he has delivered his message, meeting every issue squarely, fighting against evil in every guise, and presenting to his people the highest achievement of a good and upright man. As a citizen, he has shown the highest elements of his vocation and the best elements of manhood, always prepared to take part in the advancement of the city and always stirred to action by the plane and undertakings of adverse interests.

In going to Chattanooga, Mr. Powell separates himself from those who have learned to know and love



greetings.

Breaking up of human ties, woven by association and knit into the fibers of the heart, is one of the saddest phases of human existence, but it is a phase that seems necessary for the preservation of the strength of human institutions. Seven years ago the Rev. W. F. Powell became pastor of Calvary Baptist church, and in the term of his service here he has endeared himself to members of all denominations and to the community generally. His work in the pulpit and out of it has been notable for two great characteristics—broad charity and great ability. Through his spirit of charity, which has found expression in a generous attitude towards all people, and especially in a loving and faithful devotion to his duties, Mr. Powell has made a friend of every citizen, man or woman, with whom he has come in contact, and children, the younger and the older, have learned to value his happy presence and to know him as a sympathetic companion. Through his ability, he has brought great prosperity to Calvary and more strength to the community, giving to his congregation a deeper insight into spiritual life and offering to the city an example of what true consecration to the calling of a minister can accomplish. As a preacher, he has reached

him. He has brought into his own life and into the lives of his congregation a deep sorrow, a parting of the ways, one leading to another State and among distant people and the other along the years with a different voice and hand to guide and advise.

But Mr. Powell has before him a wonderful mission, a mission which has no limit. It begins in the hearts of human beings and extends to the shores of the other kingdom. In such a mission the field must constantly widen, the opportunities for usefulness grow larger, and the harvest of the consecrated servant more abundant.

Mr. Powell leaves Roanoke in the midst of one of the greatest pastoral successes the city has ever known; but in Chattanooga his boundaries will be extended and his activities will touch a larger sphere of humanity. Therefore, while they can but grieve that he is going away and while they will miss him sorely, Mr. Powell's congregation and his community know that his future is built in the Master's vineyard and that, no matter where he may be, the purpose that has made his work here memorable, will follow him and prove the inspiration for yet greater results.—World News, Roanoke, Va., October 30, 1913.

Rev. John E. Barnard of Asheville, N. C., assumed the duties of pastor at Ocilla, Ga., Dec. 1st. His first great task is to build a new church.

Rev. T. R. Paden of Centreville, Miss., surrenders that pastorate to take up the work at Shuqualak, Miss., Jan. 1st.

Evangelist H. M. Wharton of Baltimore, Md., lately assisted Rev. A. C. Davidson in a revival at Livingston, Ala., which resulted in 31 additions to the church.

Rev. O. T. Finch, formerly a pastor in Memphis, Tenn., has resigned the care of the church at Deming, N. M., effective Dec. 15 and will move to San Antonio, Tex. His health has not been robust of late.

Dr. Fred D. Hale has resigned the care of the First church, Jollin, Mo., and gone to Reidville, N. C., to rest and get well. Although greatly helped by a recent sojourn in Hot Springs, Ark., doctors say it will take a long time for him to recover.

Rev. S. E. Tull of the First Church, Paducah, Ky., lately assisted Rev. A. F. Gordon in a revival at Clinton, Ky., resulting in 23 accessions by baptism and 6 by letter.

Evangelist J. H. Dew of Liberty, Ky., is assisting Rev. Wallace Wear in a revival at Tabernacle Church, Louisville, Ky., which began last Sunday. Brother Dew is being mightily used of God in winning souls.

Dr. J. Benj. Lawrence of the First Church, Columbus, Miss., has been elected corresponding Secretary of State Missions in Mississippi, succeeding Dr. A. V. Rowe. Dr. Lawrence has been Secretary of Missions in Louisiana. He is beloved in Tennessee.

Rev. J. F. Measells of Amory, Miss., has resigned that pastorate to begin work at Sumner, Miss., Jan. 1st. The Amory saints regret to give up while the Sumner saints are glad to have the Measells.

Dr. W. C. Taylor of Clarksburg, W. Va., lately preached in a revival with the First Church, Huntingdon, W. Va., which resulted in over 20 additions. The spiritual pulse of the church was greatly quickened.

Rev. W. M. Couch of Jackson, Tenn., preached for the church at Parsons, Tenn., last Sunday and greatly edified the saints. He was formerly pastor of Boulevard Church, Memphis.

Rev. C. A. Owens of DeLand, Fla., has accepted the call to the church at Humboldt, Tenn., and his welcome will be most cordial. He comes to one of the best churches in the State.

Rev. W. M. Price of Halls, Tenn., has decided to move to Bellville, Ark., to make his home with his son, Rev. Geo. S. Price, who is the efficient pastor there.

Rev. Andrew Potter of Collinsville, Okla., lately held a meeting with Rev. M. A. Summers of Delaware, Okla., resulting in 48 additions to the church. He is not one whit behind the activity which characterized him in Tennessee.

Liberty Church near Fulton, Ky., has called as pastor Dr. J. H. Anderson of Martin, Tenn., to succeed Rev. A. S. Hall of Martin, Tenn.

The report of the Convention in the Reflector and Expressions from the brethren.

The report as I see it was splendid and the Convention must have been one of the best and the expressions from the brethren seem to suggest greater mission possibilities than have as yet been realized.

Let all pray and work that this may be the greatest year in all the history of the work of the State.

Yours for service,

R. D. CECIL.

Cleveland, Tenn., December 5, 1913.

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