

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

Old Series Vol. 77)

NASHVILLE, TENN., DECEMBER 18, 1913

(New Series Vol. 25, No. 18

The heirs of the late Charles G. Chapin of Chicago, are instructed in his will to devote \$1,000,000 of the \$4,691,000 estate to charity.

✱ ✱ ✱

—Are you undecided about the kind of a Christmas present to give to your friend? Let us suggest that you give him, or her, the Baptist and Reflector. Could you give anything that would be more appreciated? It would come once a week during the year, full of information and inspiration. And it would cost only \$2.00.

✱ ✱ ✱

—The Seventh International Convention of the Student Volunteer Movement for Foreign Missions will be held in the Convention Hall, Kansas City, Mo., beginning at 2:30, Wednesday afternoon, Dec. 31, 1913, and closing on the evening of Jan. 4, 1914. For further information address all correspondence to Student Volunteer Convention, office, Scarritt Bldg., Kansas City, Mo.

✱ ✱ ✱

—That is joyous news which comes to us from Dr. Willingham, that his health has sufficiently improved to enable him to visit relatives in North Carolina, Florida and Georgia. We hope that in the sunny Southern climate, and in the genial companionship of friends and loved ones, he may find full restoration to health and strength. And Southern Baptists, by whom he is greatly beloved, will join us in this earnest hope.

✱ ✱ ✱

—The following story is appropriate just now: A little Jewish girl from the East Side of New York, who worked in a store during the holiday season, met with an accident, and was ministered to in her sufferings by a trained nurse. She looked appealingly into the face of the nurse, and asked, incredulously, "Is it true that you are a Christian?" Upon being answered in the affirmative, she replied, "You are so polite and gentle, I didn't think you could be; but then, the only Christians I've seen are Christmas shoppers." Christians ought to take their religion with them even in Christmas shopping.

✱ ✱ ✱

—The following paragraph in the Alabama Baptist is greatly appreciated: "Dr. E. E. Folk, who celebrated his twenty-fifth anniversary as editor of the Baptist and Reflector on November 27, has served his denomination wisely and well. We hope Tennessee Baptists will treat him so well that he will live to celebrate his golden jubilee as editor. If you failed to send him a birthday present by no means fail to send in your back dues and renewal for his Christmas present." Thanks, Brother Barnett, both for the kind words and the suggestion. We hope the suggestion will be heeded.

✱ ✱ ✱

—On account of a misplaced line, the following paragraph was rendered unintelligible last week: The Baptist Advance says that Pastor Whittington of Camden, brought with him to the meeting of the State Mission Board of Arkansas, 37 new subscribers to the Baptist 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 Brother 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.

✱ ✱ ✱

—The long lost Mona Lisa has been recovered. Our readers will probably remember that about two years ago this famous painting by Leonardo da Vinci, probably the most famous portrait in the world, suddenly disappeared from the walls of the Louvre, Paris. Recently an Italian confessed to having stolen it. He said that he did so as a patriotic act, in revenge for the depredations upon Italy by Napoleon Bonaparte. If we are not mistaken, this very picture was carried by Napoleon from Florence to Paris. The Italian authorities, however, very generously agreed to restore the picture to France, only requesting that it should be allowed to remain in its original resting place at Florence for a while, where the Italians might have the opportunity of inspecting the painting by their famous fellow-citizen.

REV. ALLEN FORT.

We are glad to announce that Rev. Allen Fort, pastor of the Tabernacle Church, Chattanooga, has accepted the call recently extended to him to the pastorate of the First Baptist Church, Nashville. He will take charge January 1st. Brother Fort is an able gospel preacher, cultured Christian gentleman, and a pastor-evangelist of the highest type. He has had a remarkably successful pastorate at the Tabernacle Church, and the members of that church will give him up with the deepest regret. When he took charge of the church



REV. ALLEN FORT.

September 15, 1909, it had about 700 members, now it has 884 members. In all there have been about 500 additions during Mr. Fort's pastorate, but 300 of the membership went out to form the Avondale Baptist Church. He came to Chattanooga from Dublin, Ga., where he was very popular. He is a Georgian by birth and rearing, the son of Judge Allen Fort of Americus.

He was educated in the University of Georgia, and on receiving his degree entered his father's law office and began the study of law. Soon after being licensed to practice law he was appointed, in 1904, Solicitor of the City Court of Americus, a position similar to a District Attorney General in Tennessee, and he served two years, resigning in the middle of his term.

One Thursday morning he concluded his last lawsuit and left Americus the same day for Dublin, Ga., where he had been invited to supply the Baptist Church as pastor for two months. At the end of the two months, he was called as the regular pastor. He accepted, and served three years, or until he received the call to the Baptist Tabernacle in Chattanooga, something over four years ago. The First Church of Nashville is composed of a noble class of people. It presents a magnificent opportunity. Recently Brother Fort de- and to his cultured, consecrated wife a cordial welcome to Nashville. ✱ ✱ ✱

—We have been considered something of a temperance crank. And so have the members of the Anti-Saloon League, the Woman's Christian Temperance Union, and some others. But all of us must take a back seat in the presence of Gen. Villa, the Constitutionalist general of Mexico. The most that many of us have advocated was that a person who sold intoxicating liquor should be fined \$50 and sentenced to jail for 90 days. And that is the sentence Judges Nell, McReynolds, Nelson, Davis, Richardson and others have been imposing. But Gen. Villa, after capturing Juarez, issued orders that any one who either sold or drank intoxicating liquor should be put to death. How is that for a prohibitionist? Pretty strenuous, is he not? But he realizes that strong drink would soon demoralize his army and render it inefficient. It is a matter of life with him. And he considers that it is better for a few men to be put to death than for his whole army to be defeated and killed or captured. Is he not right about it?

—Now maybe we ought not to have said what we did about Brownsville last week. But we could not well help it. It is not that we love the people of other places less; but that knowing the people of Brownsville from our childhood we have learned to love them very warmly. Is not this natural? Is it not right? ✱ ✱ ✱

—The Sunday School Board held its first meeting in its new building last week. There was a full attendance. Every one felt happy, especially Secretary Frost, to whose business acumen and watchfulness the building is largely due. The Board decided to have a formal opening on the evening of Dec. 19, at which time all the Baptists of Nashville and vicinity are cordially invited to visit and inspect the building.

✱ ✱ ✱

—The article on Christian Education by Dr. S. E. Jones, which we publish on page two this week, was sent to us some time ago by Dr. J. M. Burnett, but on account of the several special editions of the paper we could not well get it in before. We believe, though, that it will be of special interest now. It was one of the last utterances of Dr. Jones, and may be regarded as his last will and testament to the Baptists of Tennessee. Read it carefully.

✱ ✱ ✱

—By actual count in the Minutes, we find that there were 276 messengers in attendance upon the recent meeting of the Tennessee Baptist Convention. This is, as we have said, the largest attendance we have ever had, the largest previous to this being at Fayetteville, in 1897, when there were 191 present. While it is a matter of gratification that the attendance was as large as it was, still it was not as large as it ought to have been by more than 200. Let us begin now planning for an attendance of at least 500 in Jackson in 1914.

✱ ✱ ✱

—The Standard of Chicago, celebrated its sixtieth anniversary by getting out a special anniversary number, in which it gave the progress of six decades along various lines. The whole issue was intensely interesting and valuable. In the leading editorial, entitled "The Next Sixty Years," the Standard says: "The great problem of the future, however, is not endowment or subsidy, but the widening of the constituency. Every Baptist paper ought to have its list multiplied several times. Can it be done? We are sure that the sixty years ahead will bring us many surprises along this line. We are optimistic enough to affirm our belief in the greatly enlarged future of the denominational newspaper—of the right kind. One of the reasons of the hope that is in us is our confidence in the clear-sightedness of the next generation of pastors who will see, as many today are already seeing, that the denominational weekly is indispensable in building up an intelligent, consecrated and forward-looking church membership."

✱ ✱ ✱

—The editor regretted very much that it was impracticable for him to be in Washington on December 10th as a member of the Committee of One Thousand to visit President Wilson and Congress, and present a petition to Congress asking that there should be an amendment to the Constitution of the United States, prohibiting the manufacture and sale and importation and exportation of intoxicating liquors. We had not only been appointed by the National Anti-Saloon League, but by the Tennessee Baptist Convention, to be a member of the Committee, but found it impracticable to go. The dispatches state that about 2,000 persons gathered in Washington. The petitions were received by Senator Morris Sheppard of Texas, and Congressman Richmond P. Hobson, of Alabama. The petition was afterwards introduced by them, both in the Senate and in the House. A bill embodying the substance of the petition had already been introduced by Mr. Hobson. Whether it will pass this session of Congress is uncertain, but that it will pass the next, or the next, there is no doubt. And when once the people of the various States are given the opportunity of voting on the question, there can be no doubt as to the final result.

THE CHRISTMAS-TIDE.

Oh the blessed Christmas season when the white feet of the Christ child trip adown the ages into our midst and the inhabitants of all the great round world are swayed by his matchless presence!

The time when Jewish hate and Roman scorn are forgotten, and close beside a manger, rich and poor alike prostrate themselves in holy awe and adoration, as they worship the new born King.

The time when the shadows vanish before the radiance of a baby's smile, when sorrows pale before this new found joy; when hate and strife and human woe are lost in this boundless love.—With an impulse of gratitude, we lay our gifts before him.—

Ah gifts more precious than of gold and frankincense and myrrh, for who would not offer unto him hands that are clean, a heart that is pure and sweet, and a spirit utterly yielded?

Oh blessed Xmas tide, with its tender memories, its unspeakable joys, its holy peace and calm when the voices of childhood and old age are mingled in a chant of wondrous harmony, "Peace on earth, good will to men."—Ethel Verne King.

MANAGEMENT OF PRISONS.

By G. Brittan Lytle.

It must be obvious to the most casual observer that as society is constituted today there are those who for some reason are unable to keep up with the march of civilization and are constantly falling out of the ranks and dropping back to find a lodgement in the burdensome impedimenta of human progress. This is a tendency that Christianity has to meet. I am inclined to believe that in the great majority of cases it arises either from very lax social conditions generally or from some defection in the individual's character or education physically, mentally or morally.

From whatever cause it may arise it is a hurtful abnormality and as such is to be effaced as far as possible lest it become overwhelming in its influences. The antidotes are of a two-fold nature, one a preventative and the other remedial. In the management of prisons we can have to do only with the remedial. And for effective work the prisons should be so constituted and conducted as to strengthen the weak and reconstruct the moral character of those whose education and environment have been bad. This is indeed the only policy in harmony with Christian civilization. I may go further and say that it is the only policy in accord with sound political economy, of which after all Christian principles are the basis. The mission of Christ according to his own declaration was to save that which was lost, to strengthen the weak and lift up the fallen by the way and in the very nature of things both society and the individual find policy of helpfulness toward others of greatest benefit to themselves, on the principle that it is more blessed to give than to receive, and that an effort put forth by one to help another only strengthens the helping hand upon which rests one of the grandest of Christian truths that the "Servant of all shall be the greatest of all," which was first uttered by the Great Teacher himself who devoted his life to the principle involved and with his own hands washed the feet of all his disciples including those of Judas Iscariot whom he knew to be a recalcitrant. It is not so much what the other fellow is as what we owe to ourselves when it comes to determining our policy in the treatment of our enemies, whether public or private, and this is true in regard to the management of the State's prisons. Christianity recognizes good in every person created in God's image and holds that the good should have predominance over the evil in every man, and one of its fundamental characteristics is that a sinner who has found salvation wishes to extend it to the whole world. Thus it is that good men and women everywhere may be depended upon to devote their efforts to the uplift and not the downfall of their fellows. If but one in ten of those who may be confined in prisons go out better than when they entered, why that is sufficient to prove the policy of uplift the proper policy, even from a strictly economical viewpoint, as a matter of sound financial economy. But it has been fully demonstrated in some of the worst prisons and most desperate and degraded bodies of criminals that have ever existed in the world that under wise treatment as many as ninety-eight (98) per cent of them can be restored to society, to themselves and to the great blood-washed throng of the redeemed here and hereafter. Early in the nineteenth century crime in Spain became so rampant and the criminals even in the prisons so audacious and wicked as to create a crisis in the history of that country, and in the year 1835 a colonel in the regular army of Spain named Montesinos, who had distinguished himself on the field

of battle and also for executive ability in the management of mutinous bodies of men on land and sea was transferred by parliament from the army to Spain's largest and worst State prison at Seville. On taking charge of the prison he went personally among the prisoners, assuring them that if they would make an effort to return to normal conditions, they would find in him a staunch friend and might depend upon his help, and that otherwise they would find in him an antagonist who owed first of all allegiance to his God and his country who had given him life and all that he possessed for whom he was ready at the tap of the drum to die, and that if they should kill him they might not get a better friend for their next warden. His courage, frankness of manner and evident heroism added to his kindly expression of Christian patriotic devotion to truth and righteousness appealed even to those desperate outcasts. He continued to go among them in the discharge of his duty fearlessly, as one might who would feel it his greatest glory to die in so good and laudable a cause, with the result that at the end of the first year he discharged every armed guard. He instituted schools and workshops in that and all the Spanish prisons, of which he was speedily made the General Inspector and Superintendent; he allowed the prisoners a few cents a day for their labor when it was accompanied by diligence and good conduct, so that they might have a few dollars when discharged, the precise date of which depended upon their ability to maintain themselves by honest industry and an evident power and purpose to be law-abiding citizens in future. Before the end of five years he organized battalions of workmen and sent them out to great distances from the prison to build roads and to perform all manner of public work without any guard except such as he commissioned from among the prisoners themselves to act as officers. In less than ten years from his taking charge of the Spanish prisons a number of them had been closed entirely, and in those that remained only an almost negligible number of the naturally incompetent were confined. As already stated 98 per cent of the prisoners had left prison never to return because as St. Paul says, "A better way of living had been shown them," and a wise State policy had enabled them to adopt a new life. But at the end of twenty years, when crime had almost disappeared from that country, Colonel Montesinos began to find opposition to his system from certain office-seekers who wished for the return of the juicy jobs the State prisons had once afforded, and the danger from crime being no longer an incentive to continue so capable an officer in the position, the legislature was induced to so hamper him that he resigned, but not until after he had demonstrated to the world what might be accomplished by proper prison management. He eventually dispensed with paid guards entirely, and sometimes sent as many as 400 prisoners in one battalion to encamp in the mountains at a distance of several leagues from the State prison, where it was required to build public roads or aqueducts, and never lost a man; and among the more serious breaches of discipline recorded among the prisoners during his administration was the "stopping at a wayside inn to take a drink of wine," which was punished by a deduction from the offender's wages and rarely incurred.

Perhaps no feature of Governor Hooper's administration, not even his attitude in regard to the temperance laws, has met with a warmer response or elicited more universal approval, than his policy in the conduct of the State prison. But faint notice has been taken in the past of the policy of making better men and women of those who are so unfortunate as to become penitentiary convicts, and the response to the Governor's action is simply awakening a feeling that has been allowed to remain latent in the breasts of the people. It is not right, it is indeed wicked, it is not in harmony with Christian civilization to convert prisons kept for the detention and punishment of criminals, into veritable recruiting stations for criminality. Because a man or a woman goes wrong once, it does not signify that they have incurred everlasting damnation, else the story of the "penitent thief" might never have been told.

A prison may be conducted, as we have already seen, in such a manner that nearly all of those who become occupants, will go out better men and women than when they, from whatever cause, fell into the State's hands.

That is the basis of the humane policy to which Governor Hooper has given so much attention, and for which he deserves so much credit.

If the legislature will but stand with the Governor, all the prisons in the State will undergo a great change and the change will be greatly to the credit of the people of Tennessee.

DENOMINATIONAL EDUCATION.

By S. E. Jones, D. D.

(Report read before the Nalchucky Association, and published by request.)

What is denominational education? The popular idea seems to be: Education under the auspices of some religious sect as over against the State. The State is not concerned about any sect or special form of religion, only that there shall be no interference, but protection of such education. Now the different religious communities interested in the education of the youth of the country believe that mere secular education apart from the impartation of religious ideas, as habits and character are formed, is vitally defective. Denominational education supplies the motives and ideals which touch life in its deepest and most sacred points. But the State is not wholly indifferent to morality or religion in a most general way. On the contrary, a denominational institution is supposed to teach Christianity in its purest form. In fact, it recognizes the great truth uttered by Paul, that "Christ must have pre-eminence in all things." So denominational education must be Christo-centric. Latin and Greek and Mathematics and the whole curriculum are simply so many adjuncts as means to end. The State concerns itself in trying to make intelligent, moral citizens; the church strives to give the world a citizenship not only intelligent, but cosmopolitan in Christly sympathy and effort. The State has to content itself with mere legality, the church with intelligent loving service. The State has a duty to its citizens educationally, but it is not part or parcel of the Kingdom of God. Christ's church is here not to oppose the State, but fully and gladly recognizes the latter's place and responsibility. The Church of Christ, however, has a distinct mission, and that is, that the whole world be brought to acknowledge and adore the only King—Jesus Christ. Now your committee raises this question: Is the denominational school simply one of the agencies to teach the arts and sciences, the principles of morality and piety apart from any denominational or sectarian coloring? To illustrate: Has a Methodist College discharged its whole duty to its constituency leaving out completely all that is distinctly Methodist? Is a Baptist College true to its founders and the original purposes in giving it being, if it fail to teach the whole commission of our Lord? True, there are complications here, if a college is a creature of the church, and is supported by denominational money and patronage, if in fact the college is one of our most valuable and most powerful instruments to maintain and further the denominational life, can it be *num* on the doctrines which make us a distinct people in the world?

If our seminaries teach distinctive Baptist doctrines, and preachers do so, and our churches do so, why should our colleges and universities which hold and educate those who are to be our successors be silent in this respect? The Catholics are a splendid example to us, in the question of religious education. Catholicism is altogether worth while to a Catholic and no pains are spared to see that all Catholic children are made stronger in the Catholic faith and a truceless host in its propagandism.

If a denominational institution has nothing to justify it in particular except the name, *why the name?* The danger to us denominationally is not narrowness, but broadness. Hundreds of young people in the South are being taken from us on the specious plea of broadness. Our churches and ministry in many quarters are being honeycombed with a broadness which is ending in disintegration, dry rot and disaster. We need denominationally two things:

1. Loyalty to the doctrines which distinguish us. 2. Larger contributions to sustain all our work.

1. When Baptists cease to teach the whole truth in the spirit of the Gospel they either die, or become absorbed. Their influence is at an end.

We copy for your consideration the following from a catalogue of a Baptist University out West: "While the institution has been established, maintained and largely supported by Baptists, it is in no sense *sectarian*. It encourages Christian culture, and a manly, genuine Christian life founded upon the Bible as the sole and sufficient authority in all matters religious." The most charitable construction that can be put on that deliverance is simply this: Distinctive Baptist doctrine is not taught in that university. It is not essential to Christian culture or a manly Christian life.

2. We are losing hundreds of young people not only because of doctrinal looseness, we are losing hundreds more because we are poorly equipped for our educational work. The competition is growing sharper with the coming years. The State is more alert and colleges of less pretension are growing stronger finan-

cially. Carson and Newman is \$250,000 or more behind one of its denominational competitors. Pedobaptist enterprise and growth educationally are taking from us some of the most promising of our boys and girls; and every Baptist boy and girl educated in these schools advertise them with might and main. We are proud of our own college within your bounds and the creature of this Association. It has done a great work despite great odds, but you have only to open your eyes to see and know how far behind we are in endowment and equipment. East Tennessee is still largely Baptist territory and Baptist opportunity, but unless something is done in the next few years we fear there is one long night before us with no promise of a bright morning.

Our opportunity was never so great. It is largely with us Baptists in these bounds as to what shall be done or left undone. The report of the Educational Commission to the State Convention held last year at Murfreesboro gives some grounds of hope for us—but this Association must be wideawake in co-operation. We close with these words from the report: "The Tennessee Baptist Convention, organized in this city thirty-eight years ago, came into existence primarily to further Baptist educational interests. The perils which threatened then the Baptist schools drew the whole denominational together. The fact is not generally recognized, but the situation of all denominational schools is today more precarious than in 1874. The wealth of this country, the policy of our State Legislatures, the spirit of modern education, all are arrayed against the college under denominational control. This issue must be met, and the issue is: 'Shall Christian education be allowed to perish from the earth?' Our people do not know how very serious the situation now is."

AMERICA'S NEW DECLARATION OF INDEPENDENCE.

Text of the platform unanimously adopted at the great Anniversary Convention of the Anti-Saloon League of America, Columbus, Ohio, November 13, 1913.

The liquor traffic is national in its organization, character and influence. It overflows the boundaries of States and refuses to be regulated or controlled. It is a Federal evil; a national menace, too powerful for State authority, requiring national jurisdiction and treatment. It beggars the individual, burdens the State and impoverishes the Nation. It commercializes vice and capitalizes human weakness. It impairs the public health; breaks the public peace and debauches the public morals. It intimidates and makes cowards of public men. It dominates parties and Conventions. It cajoles, bribes or badgers the makers, interpreters and administrators of the law, and suborns the public press.

It claims for itself a special right and privilege asserted by no other interest in all the land, however great or powerful, a right and privilege utterly incompatible with free government—the right and privilege to infract municipal ordinances at will, to violate and break legislative resolves and enactments and to set aside the Constitutional Provisions of sovereign States, however solemn and sacred. Refusing all domestic regulation and control, it leaves the American people but two alternatives—the abject surrender of their inherent right of self-government or its national annihilation. Between such a choice free men cannot hesitate.

We therefore declare for its national annihilation by an Amendment to the Federal Constitution which shall forever inhibit throughout the territory of the United States the manufacture and sale and the importation, exportation and transportation of intoxicating liquors to be used as a beverage.

To the consummation of this high purpose we hereby pledge, as pledged our patriot fathers 137 years ago for the Nation's Independence, "Our Lives, Our Fortunes and Our Sacred Honor," and for it invoke the support of all patriotic citizens.

A SUGGESTED COURSE FOR MISSION STUDY CLASSES.

By J. W. GILLON, *Cor. Sec. and Treas.*
Of the Tennessee Baptist Convention.

We have come to a period when wisely our Baptist people are beginning to put emphasis on the necessity for developing the people they lead to Christ. As a means to this end, they have fallen upon the Mission class and study plan. Our women, in particular, have laid much emphasis on this method.

It seems that the time is ripe for the introduction of a regular course of study that may, with profit, be pursued by all study classes. This suggested course of

FOLLOWING THE STAR.

By Frederick E. Weatherly.

It was the eve of Christmas, the snow lay deep and white;
I sat besides my window and looked into the night;
I heard the church-bells ringing, I saw the bright star shine,
And childhood came again to me, with all its dreams divine.
Then, as I listened to the bells and watched the skies afar,
Out of the East majestic there rose one radiant star:
And ev'ry other star grew pale before that heav'nly glow,
It seemed to bid me follow, and I could not choose but go.
From street to street it led me, by many a mansion fair,
It shone through dingy casement on many a garret bare;
From highway on to highway, through alleys dark and cold,
And where it shone the darkness was flooded all with gold.
Sad hearts forgot their sorrow, rough hearts grew soft and mild,
And weary little children turned in their sleep and smiled;
While many a homeless wanderer uplifted patient eyes,
Seeming to see a home at last beyond those starry skies.
And then methought earth faded; I rose as borne on wings
Beyond the waste of ruined lives, the press of human things;
Above the toil and shadow, above the want and woe:
My old self and its darkness seemed left on earth below
And onward, upward shone the star, until it seemed to me
It flashed upon the golden gates and o'er the crystal sea.
And then the gates rolled backward, I stood where angels trod;
It was the Star of Bethlehem had led me up to God!

study is found below.

1. Let the first book be "Stewardship and Missions." This book is published by the American Baptist Publication Society. It is in many ways next to the Bible, the most important book in print on Missions. It can be gotten from the State Mission Board of Tennessee, at 50 cents in cloth binding and 35 cents in paper binding. By all means, every Mission Society ought to study this book first.

2. The second book in the course ought to be "The Primacy of State Missions." This book has been written and published by the secretaries of the Mission Boards of our Southern States. It is in most ways adapted to its purpose and is admirably suited for mission class study. It can be gotten from the State Mission Board at 35 cents in cloth binding and 25 cents in paper binding. In connection with this book, and tracts used by the Mission Board in the State work can be secured free of cost.

3. The 3rd book in the course ought to be Dr. J. F. Love's great book, "The Mission of Our Nation," and as a companion "The Home Mission Task." These are remarkably fine books and will enrich the life of any who study them.

4. The fourth book in the course ought, by all means, to be "The How and Why of Foreign Missions," by Brown.

These books well mastered will make a mighty mission force out of any who master them. When these books have been mastered, such books as "The Bible A Mission Book" by Horton, "The Divine Enterprise of the Missions" by Pierson, "Brazilian Sketches" by T. B. Ray and other books of kindred nature on other fields, together with such lives of great missionaries as have been printed, ought to be read and mastered.

MT. PLEASANT.

Having closed the meeting at Mt. Pleasant on last Sunday night, and having spent two weeks on that field, I want to say just a word of the work over there. Some years ago the Baptist people had gained a little hold there, but not being able financially to push the work, it hastily dwindled away. Some weeks ago a good Baptist brother from Lebanon, Tenn., happened to be in that little city, and not being able to find a Baptist Church there, he went to work to see if there were any Baptists in the town. He was able to locate about twenty who had been members of the Baptist

church at other places but since coming there had not moved their membership. Brother Casey went about to organize the work and to purchase a lot on which to build. As the result of the move on his part, I was asked to come over there and hold a meeting. At first it looked as if we were to fail in our effort. The crowds were small and a marked degree of indifference was noted on the part of the church workers. But soon the little Baptist Church would not hold the people who attended the services, and just at this point the dear good pastor of the Methodist church invited us to his lovely church to continue our meetings. We accepted the invitation and I must say just here that a more cordial welcome was never given a people than the one given to us by pastor and church. They went into the work with us as though the meeting was wholly theirs, and as a result several were added to the Methodist church as well as the 38 to the Baptist church. It was a real joy to labor among people as appreciative as are the people of that little city. The Baptist church has taken steps to secure a pastor and the call was extended to the writer to give half of his time to the work there, at a salary of \$700.00 a year. I'm unable just yet to say whether I shall move to that very inviting field. However, I do not hesitate to say that the work at Mt. Pleasant is full of promise. The membership is happy over the outlook, and already the Sunday School is well organized, as is the prayer-meeting work. With such spirits to push the work as Brother J. P. Brownlow and wife, the Dugger family, the Pennington family, Mrs. Love, Prof. Stevens and his able assistant, Miss Cofman, and others who are just as good, one can but predict a great future for the little church. With a leader for the little flock, it will be easy to erect a neat and comfortable house of worship, which must be done at an early date. Drop down that way, Dr. Folk, at your earliest convenience and tell those dear people how important it is that every home represented in the church have the "Baptist and Reflector" come to them. And if I should become their pastor I'll stress it with all my might. I find that the most loyal members in my churches are reading the church papers.

GEO. H. FREEMAN.

Lewisburg, Tenn., Dec. 8, 1913.

Strange to say, but I am in California. Enroute for California I stopped at Clifton, Arizona, where I found my old friend, Burton A. Hall, engaged in a revival meeting. I spent some twelve days at Clifton. It was time well spent—about 95 converted. From there we came to Safford, Arizona, spent a few days with a Tennessee boy, Brother C. C. Rickman. His church was greatly revived, and a number of sinners were saved. We joined R. L. Sproles for a meeting at Tucson, Arizona. This meeting was said by many of the church and town to have been the greatest in the history of the church. Tucson has about 20,000 people.

From Tucson we came to Pomona, Cal. Here we are in a meeting with Rev. Earnest Quick. Quick is earnest and quick, and we are doing some things here of which people are taking notice, and scores are being saved.

From Pomona, we anticipate spending a few days with C. O. Johnson, pastor of the South Park Baptist church, Los Angeles, Cal. Johnson is another Tennessee boy, and a schoolmate of mine, and has a great church in Los Angeles.

The extensiveness of our work for the Master requires reinforcement; therefore we have secured the help of one, Prof. Purl O. Gates, who is of national reputation in solo work.

We have now a male quartette, Rev. B. A. Hall, Rev. J. W. Boyd, Rev. J. H. Smith, Rev. P. O. Gates. Headquarters, Tucson, Ariz.

J. WALTER BOYD.

The Second Baptist Church had the rather unusual privilege on Wednesday night, November 19th, of granting three licenses to preach. These were voted to Fredrick H. Luhman, a student at the Northern Baptist Theological Seminary, who is supplying the pulpit of the Lombard Avenue Baptist Church; to Robert Morton, also a student at the new seminary, who is supplying the church at Sweigart, Illinois, and to Seth L. Cobb, just graduated from the Moody Bible Institute. At the same service the church voted to hold its usual Thanksgiving and Watch-night services, and to observe the Week Prayer. Pastor Dean will speak for the Young Men's Christian Association of Denver, Colorado, on November 30th, opening a series of evangelistic meetings for them. Charles T. Alexander of New Orleans, will preach in Mr. Dean's absence and will deliver a series of lectures to the Northern Baptist Theological Seminary.

J. J. B.

Chicago, Illinois, Nov. 26, 1913.

WORD OF THANKS.

I rejoice to be able to write to my brethren that the Lord has, in mercy restored my health so that I can be up and writing again. For over six weeks I have been confined closely, being down with a hard spell, where I learned better than ever, how very weak mortal man is. There is simply a breath between him and death, and God holds that breath in His hands. For days I walked down in a deep valley, and when the light would fade away in the evening I would wonder, if I would see the light of another day here on earth. Weak and weary the next morning, I would hear the chattering of the little birds near my window, and the thought would come to me that each one of them was in the hands of the Lord, and I was also. In His love and kindness, He raised me up, and I want to trust Him more implicitly, and serve Him better than ever in the past.

GRATITUDE.

I desire to thank my dear brethren and sisters for their manifold expressions of interest and love. Letters and telegrams have come to us, and in addition our people have been so kind in what they have written in the papers. Especially do I appreciate the prayers of the people which have gone up to God for me.

My physician has ordered that I go off for a season of rest, and the Board has granted me a vacation so that in a few days I leave for a trip South. My wife accompanies me. We will visit relatives in North Carolina, Florida and Georgia, and I hope to come back entirely restored and refreshed, so that I can take hold again of the loved work with renewed strength.

CHRISTMAS OFFERING.

I ask that the Sisters will make a special effort to secure large gifts for their Christmas Offering this year. From all over the country encouraging reports come. God has blessed our people graciously, both temporally and spiritually, and we ought to honor Him this Christmas with manifold gifts for the advancement of His Kingdom in China, which is open as never before. I wish that a number of the Sisters would give this year, large gifts. Many could contribute \$30.00 to pay the salary of a Bible woman for a year, or \$100.00, enough to pay the salary of a native preacher. Some could give \$600.00, enough to pay the salary of a missionary. A number of these gifts would increase the Christmas Offering.

During the year we have sent out fourteen new missionaries—some young men and some young women. Now that these have given their lives, why could not some of those who stay at home give enough to pay their salaries?

We hope that the pastors will join heartily in the effort to make the Christmas Offering a great success. Please encourage those women who are helpers in the work of the gospel.

GENERAL MOVEMENT.

In my sick room I have been glad to hear that good contributions have been received in the last two months. I am informed that the receipts up to this time are ahead of what they were last year. Our people can easily raise all that the Convention has laid out to be raised this year, if only there will be a general movement amongst the churches. Let each State determine to raise the amount which was asked of it during the last Southern Baptist Convention, and let each Association and each Church raise the amount asked from it. It is not a question of whether we can, but a question of whether we will. For ten years we paid every dollar of our obligations, with the exception of one year, and that year the debt was not large. Let us get on this basis again. Our people enjoyed it and enlarged their gifts as they paid out each year. It is a blessed thing to do. Now by one united pull all together, let us make a glorious advance this year for the Lord. Yours in love and appreciation.

R. J. WILLINGHAM.

Richmond, Va., Dec. 10, 1913.

A SUGGESTION FOR A CHRISTMAS GIFT.

By the Committee on Pastoral Equipment.

Christmas is at hand, and many individuals, ladies' Societies and other organizations of our churches are considering what gifts they can make their pastors. The Committee on Pastoral Equipment, appointed by the Southern Baptist Convention at its last meeting, in St. Louis, desire to suggest to our churches the propriety and wisdom of making the pastor such present or presents as will be of real value to him in his work.

He spends much time in his study, and can do his best work only when supplied with good tools. We affectionately suggest that you begin this Christmas to provide a well furnished study for your pastor, either in the church or in a pastor's home, owned by the

church. If the pastor studies and prepares his sermons as you expect him to do, he must have a place in which to work. Most churches have not provided such a place, and yet they demand a high standard of preaching. It would be a most gracious and at the same time useful thing for them to begin the preparation of such a workshop this Christmas. Do not try to get everything such a study needs this year, but begin. Get only standard things. Let them remain the property of the church to be used by the present and succeeding pastors. Buy with a view to complete equipment of the study in the course of the next few years.

The study needs a good solid desk, a desk-chair, a few other comfortable chairs, book shelves with ample space for books, a good supply of standard books of reference, such as cyclopedias, dictionaries, lexicons, and commentaries, a typewriter and a plain substantial carpet on the floor.

Has your church a study for the pastor? If not, this Christmas would be a good time to institute a movement to provide one. If it has one, examine it and see what it lacks of first-class equipment. It may be it needs a first-class desk, or a good writing table, or a typewriter, or some book-cases, or a desk-chair, or some standard books.

Make your pastor's heart glad and help him to be more efficient by putting into his study something that will be of real service to him in his work.

W. J. MCGLOTHLIN, Chairman, Louisville, Ky.

BOYCE WATKINS, Secretary, Louisville, Ky.

A. PAUL BAGBY, Louisville, Ky.

GEO. E. HAYS, Louisville, Ky.

M. B. ADAMS, Georgetown, Ky.

B. W. SPILMAN, Kinston, N. C.

J. T. HENDERSON, Bristol, Va.

Committee.

A LABOR OF LOVE.

The people of our church would be indeed ungrateful if they did not appreciate the kind words which have appeared in the Baptist and Reflector, concerning our part of the work of the recent State Convention.

It is always a pleasure to labor, and if necessary to sacrifice for those who appreciate our efforts. While the entertaining of the Convention involved considerable labor, it was a labor of love, and our people feel that they were more than repaid by the kind reception and appreciation of their efforts on the part of the visiting brothers and sisters.

The presence of these Godly men and women has proved a blessing to our church and to our city. The Convention itself marks the beginning of an epoch in Baptist East Tennessee. The next decade will witness, if I am not mistaken, progress equal to that made in the last fifty years. This can be and it will be if our people live close to God.

For myself personally, may I say, that the association with my brothers in the ministry and the privilege of serving them during the Convention was to me a joy and blessing.

May the great Captain of our salvation lead us, all united, courageous, aggressive, forward to the victory of our God and King.

LUCIEN B. STIVERS.

Pastor Central Baptist Church.

Johnson City, Tenn.

MONEY FOR THE ORPHANAGE.

The contributions for our Orphans' Home are coming in slowly. It may be that you have taken your collection at your church, but your church treasurer has not forwarded the money to the Orphanage treasurer. Let the treasurers of our churches send all money on hand for our Home in at once. If you have not taken your collection, do so without delay. The institution must have money. We have 81 children. There are a score of others that are crying to come. The end of the year is drawing near. We must meet our bills. We are depending on our friends all over Tennessee to send us money with which to meet these bills. Let me beg of you that you help us.

W. J. STEWART.

2141 Blakemore Ave., Nashville.

HARMONY NOTES.

Sunday was a gloomy day, but the people came to church at Harmony in great crowds. The house was full of people and the service was real inspiring. The W. M. U. is sending a valuable box to the Orphans' Home and also a handsome purse. A nice offering was taken for Ministerial Education. The B. Y. P. U. was real good, there being near a hundred present. At 3:30 it was my pleasure to drive to Bear Creek Levee, and stop at a sacred spot, where I met Mr. William J. Lyle and Miss Sue Etta Stuart, who were married in the presence of a few friends. These are noble young people of Harmony, and very popular.

We wish them long and useful lives.

JAS. H. OAKLEY.

Whiteville, Tenn.

CONVENTION IMPRESSIONS.

The Convention impressed me as being the embodiment of wisdom, eloquence, spirituality, piety, zeal, earnestness and unity. We thought: "How good and how pleasant for brethren to dwell together in unity." The entertainment was most excellent. The speeches were of the highest type, and eternity alone will reveal the final results of the great influences set in motion.

JOHN A. LOWE.

Mountain City, Tenn.

I attended the Tennessee Baptist Convention in Johnson City, and my impression is that any and all Baptists who were not greatly benefitted and made stronger were those Baptists who did not attend. Truly it was a great body, a great Convention. I hope for great results.

E. D. COX.

Jonesboro, Tenn.

CONVENTION IMPRESSIONS.

I was impressed most of all with the beautiful, harmonious spirit that prevailed.

Knoxville, Tenn.

WM. J. MAHONEY.

The passing of Dr. S. E. Jones removes a man of real merit and usefulness. His head was clear and his heart was clean. He was ever a fighter of evil and a loyal friend of every good cause. He was a worker that "scorned delights and lived laborious days." As a friend he was sincere and faithful. In college days we walked side by side and have cultivated our friendship through the intervening years. He never ceased growing in knowledge and was keenly alive to the intellectual and theological currents of the day. He held the gospel message with no hesitating mental grasp and knew whom he had believed. He instructed rather than entertained as a preacher. He worshipped while he worked and came unafraid to his end. God be thanked for the useful life and lofty character of Dr. S. E. Jones. Lifelong friend, your promotion to the upper sanctuary and service, fills me with mingled feelings of joy and sorrow, of happy memories and still happier anticipations, as I press on toward the glowing goal in hope of eternal life.

D. W. KEY.

Monroe, Ga.

It has been coming to my home for 21 years, and it has always been a welcome visitor. I have had a few others occasionally. Have dropped them from my list. But the Baptist and Reflector is as welcome as any member of my family. It has always stood firmly, but lovingly, for the right. You always know where to find it. It gives out no uncertain sound, while it is always loyal to Christ and the truth; yet it is always fraternal and altruistic—as much so as the truth would permit—no more, no less. Loyalty, altruism, conservatism can be found written on every page. I have always loved the editor and admired him for the many excellent qualities which he possesses. Long live, and God bless the editor, and our paper.

P. W. CARNEY.

Springfield, Tenn.

I am enclosing check to cover my subscription, and in this connection I want to take occasion to congratulate you upon the successful conduct of the paper which I sold you twenty-five years ago. I observe that you have just turned a quarter of a century period, and I wish for you another successful twenty-five years.

ALEX. W. CHAMBLISS.

Chattanooga, Tenn.

(Brother Chambliss is right about it. He and Dr. R. J. Willingham, then pastor of the First Baptist church, Chattanooga, and Bro. Stacey Lord, a prominent member, were the ones who induced us to buy out the Baptist Reflector. Brother Chambliss, acting as attorney for the Baptist Publishing Company, sold it to us.—Ed.)

Please find money order for the paper for another year. My father was a subscriber for the paper as far back as I can well remember—1855 or 1856, when Dr. J. R. Graves was its honored editor, and soon after I became a housekeeper, I subscribed for the paper for myself and family, and it is still coming to my home, a welcome and valued friend for nearly 23 years. I wish every Baptist family in the State would take it, and keep in touch with the work and workers of the State. My best wishes for the present editor. May he long live to contend earnestly for the faith once for all delivered to the saints.

C. A. BARNES.

Palmyra, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

Eastland—Pastor W. T. Ward preached at both services. Splendid S. S. Best B. Y. P. U. we have had—35 present.

Calvary—Pastor Linkous preached at both hours. A very good day.

Centennial—Pastor Bell preached on "Satisfaction," and "Mighty God, Everlasting Father." Good S. S. 46 in B. Y. P. U. Fine interest.

Park Ave.—Pastor Strother preached on "Constraining Love," and "Contrasted Paths." 133 in S. S. Two additions by letter.

Seventh—Pastor Wright preached on "How to Keep Right with God and Man," and "I Bring Him to You; I Find No Fault in Him." One profession.

Union Hill—Pastor Poe preached at both hours. One profession of faith. Good day.

Judson Memorial—Pastor Skinner preached on "Christians the Light of the World," and "Abounding Grace." Received six by letter. Good day all around.

Third—Pastor DeVault preached in the morning; Rev. W. J. Stewart at night. 181 in S. S. Ten men gave \$1,000 toward the church debt. The church greatly enjoyed hearing Bro. Stewart.

Grand View—Pastor Upton preached on "A Wonderful Discovery," and "The Cripple of Lystra." Good congregations. 124 in S. S. 48 in B. Y. P. U. Splendid program.

Concord—Pastor Williams preached on "Faith Demonstrated," and "The Great Salvation." Took an offering of \$10 for Orphans' Home.

Franklin—Pastor Knight preached on "The Seal of Spirit," and "Enoch."

Immanuel—Pastor Weaver preached on "The Grace of Giving," and "The Divine Preparation for the First Christmas." Two received by letter.

Edgefield—Pastor Lunsford preached. The men of the church put on an every-member canvass with fine results. Good day.

Goodlettsville—Pastor Ogle preached on "The Christ Type," and "Well Wishing, not Doing." Good attendance.

Bell Buckle—Pastor Foster preached on "Our Great Umpire." Good day.

Grace—Pastor Cressman preached on "When God Replies," and "Blindness." 167 in S. S. Good day.

CHATTANOOGA.

First—Pastor Powell preached on "A Bruised Reed It Will Not Break," and "I Came Not to Call the Righteous, but Sinners to Repentance." Five additions. 328 in S. S. Inter-denominational welcome service Tuesday night. New pastor cordially received.

Tabernacle—Pastor Fort preached on "The Power of Pentecost," and "A Converted Jailor." Four baptized. Seven professions. 297 in S. S. Pastor resigned to accept pastorate of First church, Nashville. He leaves Jan. 1.

Central—Pastor Grace preached at both hours on "Leanness of Soul," and "God's Minute Men." 166 in S. S. Excellent B. Y. P. U. and congregations for a bad day.

Highland Park—Pastor W. S. Keese preached in the morning on "The Name Above Every Name." At night Mr. Buckley preached on "The Unheeded Voice." Good congregations despite the rain. Two received by letter. Two for baptism. 175 in S. S. Most excellent B. Y. P. U.

St. Elmo—Rev. E. E. George supplied for Pastor Vesey, who was at Cleveland in the interest of the Anti-Saloon League work. Two good services reported and good attendance. Fine S. S.

Alton Park—Pastor Duncan preached on "Labor of Love," and "A True Man." Fine interest. First service in our new building.

Ridgedale—Pastor Richardson preached on "The God of the Aged," and "A Warning Against Sin." Good congregations. One baptized. 105 in S. S.

Chamberlain Ave.—Bro. G. W. Swafford preached at both hours. Pastor Edwards in Cleveland in the interest of Anti-Saloon League.

Oak Grove—Pastor Brooks preached on "Abel's Sacrifice," and "Lord's Supper." Observed the Sacrament. 196 in S. S. Good B. Y. P. U.

Rossville—Pastor Tallant preached on "Occupy Till I Come," and "Jesus Wept." 178 in S. S. A large and glowing Sunbeam Band. Much interest taken in preparation for Christmas service.

Monterey—Pastor, G. A. Chunn. Dr. J. W. Gillon preached on "Stewardship," and "The Blessedness of Giving." The sermons were fine and well received. Fine S. S. Good congregations. We are looking forward with pleasure to the coming of Dr. E. E. Folk next Sunday.

East Chattanooga—Pastor Baldwin preached on "Let No Man Trouble Me, for I Bear in My Body the Marks of the Lord Jesus," and "As Many as Walk According to This Rule Peace be on Them and Mercy Upon the Israel of God." About 35 of the church pounded the pastor and family Tuesday night, and a very pleasant evening was spent together.

KNOXVILLE.

Piney Grove—Pastor Grubb preached on "The Long Life of the Child of God," and "Our Commission." 45 in S. S. Four baptized. Good services and interest.

Broadway—Pastor Risner preached on "He Went a Little Further." Evening: Time spent in baptizing. 395 in S. S. 24 baptized. Several received by letter. Great meeting closed. Many yet to be baptized.

Gillespie Ave.—Pastor Webster preached on "The Name that is Above Every Name," and "The Judgment and Its Purposes." 115 in S. S. One for baptism.

Cedar Ford—Pastor Masterson preached on "The Uplifting Power of the Cross," and "Evils of Imaginary Trouble." Good S. S. Four received by letter.

Deaderick Ave.—Pastor Henning preached on "Loyalty of the Christian Teacher," and "Vanity of Life Without Immortality." 556 in S. S.

Burlington—Pastor Wickham preached on "Let Your Light Shine," and "Humble Yourself." 101 in S. S. Ten converted. Fifteen joined the church. The meeting closed.

Immanuel—Pastor Jones preached on "Some Things that Make a Church Strong," and "I Was Left." 160 in S. S.

Beaumont—Pastor Webb preached on "Sowing and Reaping," and "Proof of Our Conversion." 120 in S. S.

Mountain View—Pastor Wells preached on "The Articles of Faith." Musical in the evening. 225 in S. S.

South Knoxville—Pastor Bolin preached on "Going On," and "The Test of Discipleship." 255 in S. S.

Lonsdale—Pastor Shippe preached on "Doing More than the Law Requires," and "Refusing God's Call." 225 in S. S. One received by letter. Splendid services.

Island Home—Pastor Dance preached on "Cleaving to the Lord," and "Cleaving to the Lord." 309 in S. S.

Calvary—Pastor Cate preached on "Thy Kingdom Come," and "Call for Mercy." 110 in S. S.

First—Pastor Taylor preached on "The Loving God," and "Christ's Call to Heroism." Three received by letter.

Grove City—Pastor King preached on "Refuges," and "All Christians Should be Soul-Winners."

Oakwood—J. A. Davis preached in the morning on "A Vision of God." Pastor Edens preached at night on "Peace in God." 168 in S. S. Meeting in progress, conducted by pastor. Fourteen professions to date. Meeting will continue this week. Great interest.

Bearden—Pastor Hale preached on "The Name Jesus," and "Love." Five baptized.

Bell Ave.—Pastor Mahoney preached on "How to Keep Warm," and "Eternal Life a Present Possession." 605 in S. S. Five baptized. Two for baptism. Meeting closed with 71 additions.

MEMPHIS.

First—Pastor Boone preached to good congregations. 336 in S. S.

Temple—Pastor Bearden preached on "The Church," and "Soul-Winning." 166 in S. S. Pastor resigned to take effect the last day of December. Commences the first day of January at West Jackson.

Central—Pastor Cox preached on "Justice to the Jews" at both hours. Very large congregation at the evening service, in which there were many Jews. 284 in S. S.

LaBelle Place—Pastor Ellis preached at both hours. One baptized. 244 in S. S.

Rowan—Pastor Utley preached on "Eye Hath Not Seen Nor Ear Heard, the Things God hath Prepared for Them that Love Him," and "Holding Out the Golden Sceptre." Two additions. One for baptism, and one by letter. Good day.

Central—C. S. Koonce preached in the morning. A nice service.

Binghamton—Pastor Davis preached on "The Wonderful Christ," and "What Seek Ye?"

Boulevard—Preaching at both hours by the pastor. 79 in S. S.

McLemore Ave.—Pastor Thompson preached to fine audiences. Two professions.

Seventh Street—Pastor Early preached at both services, also in the afternoon at the Home for Incur-

bles." Four professions and one addition. Five baptized at night. 195 in S. S.

Calvary—Pastor Norris preached to good congregations. 86 in S. S.

Bellevue—Pastor Hurt preached at both hours to large congregations. Five by letter since last report.

Union Ave.—Pastor Farrow preached on "What Is Truth?" and "God's Righteousness, and How We May Have It." Good congregations. 170 in S. S. 66 in B. Y. P. U.

Saturday and Sunday I was at Friendship. Good services. Since my last report I have been quite busy here and there. I spent ten days at Carlisle, Tenn., down in Brother Stamps' destitution. Not a Baptist lives in the town. The people heard me gladly, filling the house to overflowing all the time. Much good was accomplished. There is a great opportunity here for our cause. I am happy to report a good year's work, with over one hundred additions to my churches and a unanimous call to serve them next year. We face the future with resolutions to go forward and possess the land.
JOHN T. OAKLEY.

Had I been with the brethren when they "stormed" your office, I might have said to you in substance what I have often said of you, that "I regard him one of the finest writers, after whom I have ever read. He comes right to the point and makes every thing plain, no matter what the subject under discussion." I congratulate you on having rounded out your quarter of a century as editor of one of the best Baptist papers published. I see no reason why you should not spend another quarter of a century in the niche you fit so well.
H. S. TAYLOR.
Springfield, Tenn.

On last night Halls Baptist church met in conference and unanimously called Rev. R. E. Downing of Newbern, Tenn., as pastor. He will begin his work here the first Sunday in January, 1914.

Rev. W. A. Gaugh of Newbern, Tenn., has moved his family to Halls, Tenn., as missionary of Friendship Association, and his paper and correspondents will note the change in his address.

Halls, Tenn. J. A. MITCHELL.

I am sure you will be interested in knowing that prospects are very bright for saving the down-town situation here for the Baptists. Old Central is moving at a rapid rate. Since I came, eleven months ago, we have received about a hundred members into the church and Sunday School; the prayer-meeting and Sunday night congregations have about doubled; a vigorous B. Y. P. U. is doing fine work.
Memphis, Tenn. BEN COX.

The pastors of our churches are earnestly requested either to preach a peace sermon or to call special attention on Sunday, Dec. 21, to the great cause of Universal Peace; or if more convenient, select the following Sunday. If requested, literature will be furnished by the World Peace Foundation, Boston, Mass., or by Rev. J. J. Hall, D.D., Atlanta, Ga.

J. J. HALL.

We have had Dr. J. M. Anderson with us in a meeting. He preached some fine and helpful sermons. He impresses the people as a man who really loves God and the souls of men. There were 16 professions of faith. I have baptized six to the present. We had 240 in Sunday school last Sunday and have had fine services altogether.
Harriman, Tenn. A. F. MAHAN.

May your twenty-fifth anniversary be a gracious Thanksgiving Day with the Baptist and Reflector, its editor, official family and readers. May its loyal friends be multiplied and its field of influence be greatly enlarged every year.

Jackson, Tenn. J. WESLEY DICKENS.

Please announce to the readers of the Baptist and Reflector that there will be a debate at Ro Ellen, Tenn., between Rev. W. A. Gaugh, Baptist, and W. H. Owen, Campbellite, beginning Dec. 26, 1913, and will continue six days. We extend a cordial invitation to our Baptist ministers and laymen to be present.

O. F. HUCKABA.

My heart certainly feels toward you a debt of love and gratitude for your faithful and unselfish ministry through the Baptist and Reflector. I only wish that there could be a feeling universal among the brotherhood to make it what it should be in circulation and influence.

WM. H. FITZGERALD.
Jefferson City, 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, Calender Station, via L. & N. R. R. Express packages should be sent to Nashville, in care of Rev. W. J. Stewart.

Ministerial Education—For Union University, address Rev. R. M. Inlow, Jackson, Tenn.; for Carson and Newman College, address Dr. J. M. Burnett, Jefferson City, Tenn.; for Hall Moody Institute, address Dr. H. E. Watters, Martin, Tenen.

Tennessee College Students' Fund—Rev. H. H. Hibbs, D.D., Financial Secretary, Murfreesboro, to whom all communications should be addressed; George J. Burnett, President, Murfreesboro, to whom all money should be sent.

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

Sunday School Board—J. M. Frost, D.D., Corresponding Secretary, Nashville, Tenn.; A. 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-Treasurer.

(Continued from last week.)

Our State Mission work is but an endeavor upon the part of these multiplied churches to get together, combine their love, their purses, their numerical and their financial strength to build other local churches. What a mighty mission it is, what a mission full of privilege and glory and honor unspeakable! What a joy to Him who loved the church and gave Himself for it, when God's people are in a combined effort to build the local church!

2. All of this raises another question, where build a local church?

(1) The answer, it seems, must be clear to every heart that seeks it. Everywhere, where there are people enough to support one people out of whom it may be builded. Just as all the granite or marble of the mountain-side is a challenge to the builder or the sculptor to dig it from its quarry and chisel it into such shape or form as will meet his needs, so all men unsaved and unorganized into a local church are God's challenge to us all to

seek their salvation and to fit them for church building, that they may be builded in as living stones into the living temple of the living God.

(2) A second answer to this question is, the local church is to be builded everywhere where there are people capable of serving. Not only must it be our aim to build a local church as a means towards saving the lost, but we must build the local church as a means towards saving the usefulness of the lost whom we have saved. God does not merely want to pluck the lost sinner as a brand from the burning. His desire is not centered solely on saving men from hell and unto heaven, but He wants their hands, brains, hearts, purses and life, all consecrated to His service. Many a local church ought to be perpetuated, where there is a dearth of lost ones nearby, for the sake of the service that the local church may render to fields far removed from its local habitation.

3. This raises another question, *How shall the denomination, in its organized capacity, build the local church?*

(1) First, by means of the evangelist. The evangelist is God's man with the flaming tongue, with the burning spirit, God's man with the message of condemnation for sin, with a mighty power to present the love of God which gave Jesus Christ in sacrifice for the sins of men. He is God's man who is chiefest among his brothers in holding up Jesus Christ and Him crucified as the hope of all men for redemption from sin. He is the man who comes to kindle afresh the burning zeal in the hearts of God's people who have grown cold and negligent with reference to their duty to a lost world. His is the first work in building the local church. Without him we would travel at merely a snail's pace and little or nothing would be accomplished.

(2) A second means to be used in building the local church is the pastor. We must everywhere, as individuals and as an organized denomination, magnify and exalt the local pastor. The material that has been digged out of the quarry by the evangelist must be fitted in and polished up as a part of the building. This must be done by the faithful, untiring, consecrated Godly pastor. For this reason, in our denominational efforts, we think it altogether worth while to pay the salary of evangelists who will give themselves exclusively to their particular mission, and we also pay the salary of pastors that they may give their time to carrying on to perfection the work that has been begun by the evangelist.

(3) A third instrument to be used by the denomination in building the local church is the developed, informed, enlisted, empowered layman. It is in every way good for us that we have come upon a period when much emphasis is being put upon what the layman can do for the Kingdom. We need to remind him that the chief thing he can do is to build and be a party to building a local church. Whatever else he may succeed at, if he does not succeed at this he has had only relative success. The right kind of layman can be of use to God, the evangelist, the pastor and his denomination far beyond his understanding, if only he gives himself wholeheartedly to this chiefest task assigned by Jesus Christ, to save men. In the early days of my ministry, it was my privilege to know a humble, consecrated layman who had in a way caught a vision of his duty. Every Sabbath afternoon he gathered together those that could be taught and taught them the Word of God. On stated occasions, he called in the aid of some preacher and together they went after those that had been taught through the

months, and led them one by one to Christ and then sought to build them into the local church. The influence of George Leavell was felt in every direction around the little town in which he lived his life and from which he went up to meet his Master. Today, many of our noble laymen, in an effort to do what they may do in building the local church, leave their homes and their local churches on the Sabbath morning and go into the regions round about and speak in the name of the Master and seek to stir up the hearts of the people everywhere for the things that are highest and most holy and Godly.

Again, the question may be raised, How build the local church? And the answer must be, not merely by these instruments mentioned, but by everything that is reasonable that can be used to this end and for the accomplishment of this God-given purpose.

II. But, in discussing the building of the local church as the task of State Missions, we must not lose sight of another side of the work. The local church must be builded, but that is not enough. The local church must be builded up and this is the second part of our great task.

1. What is done when the local church is builded up?

(1) Increased knowledge is imparted. All development must come along the line of the highest possibilities of the individual, organization or thing to be developed. Anything that does not follow these lines is not development, but retrogression, is not building up, but tearing down. This thing being true, you do not build up all things by the same method of procedure. For example, the same thing is not done when you build up a school that is done when you build up a pupil. The same thing is not done to build up a man that is done to build up a house. Largely the same thing is done, however, when you build up a church and when you build up a Christian. Whatever builds up the individual Christian will build up the church of which that individual Christian is a member. So, if increased knowledge will build up the Christian, it will also build up the church. This increase of knowledge must first have to do with Christ, for increased knowledge of Christ will build up the individual Christian. So also will it build up the local church. The individual Christian cannot be built up without increased knowledge. Neither can the church. This knowledge concerning Christ must be of the facts of His revealed life, His attributes, spirit, plans, purposes, will, etc. He has indicated that it is His judgment that this must be the line of development. His prescription is, "Teaching them to observe all things whatsoever I have commanded you." So far as it is able to receive it, increased knowledge on all the things with which the Bible deals must be imparted to the local church, especially must it be taught all things Christ commanded. Just as the individual Christian must obey Christ, so also must the local church. This increased knowledge must also have to do with the things of the world and of God for such service as saved men may render. A man or a church, to grow, must have increasing knowledge of what may be rendered unto God. This increase in knowledge must also embrace the things at which God's most useful and honored men among the people with whom the church is identified, are engaged. Few things will develop a church so fast as knowledge of the tasks of its denomination. Perfect knowledge of the great deeds of its denomination gives a church a big heart and great gratitude and this makes a

great church.

(2) Having said this much about increased knowledge as the building up of the church, I call attention to the fact that to increase its spirituality is to build up a local church. Ordinarily, when we speak about spirituality, immediately the mind begins to wander into mists and uncertainties. What is meant here by spirituality is, that the church is to be built up in its consciousness of the reality of the person and presence and power and leadership of the Holy Spirit. One of the sins of this age is that men do not recognize in their thinking the Holy Spirit as a personality and do not treat Him as such, nor do they look to Him for guidance and depend upon Him to furnish it. Wherever a Christian is found to whom the Holy Spirit is as real as his own life and whose presence is as much a matter of consciousness as is the presence of loved ones visible, you have a spiritual Christian. It is in every way important that every Christian become such a Christian, and to make a man such a Christian is to build him up, and to make all the Christians of a given church such Christians is to build up the church.

(3) To increase a church's activity and spirit of sacrifice is to build it up. Every Christian life ought to be recognized as a thing existing for service. Every Christian must stand for the giving up of self for the benefit of others. This requires intense activity. It is, therefore, building up a Christian to increase the sphere of his usefulness and the intensity of his activity. What may be said of the individual Christian is also true of the local church. A church exists to serve, to serve God and to serve men, to serve God by serving men. If the church is not serving, it is in a very low state of life. If it is serving up to the limit of its ability, it is in a high state of life. To bring the church up from the low state to the high state of life is building it up.

2. All of this raises a further question, i.e., Who is to seek to build up the local church?

(1) Surely, our first answer must be the pastor. Every pastor who has the right conception of his tasks and duties realizes that above everything else in the world, his mission is to build and build up the local church. He is not sent to reform the world as his primary task. He is sent to build and build up His church. In so doing, he will reform that part of the world which is builded in to the church and then built up after being builded in.

(2) The second individual who is to be much concerned in building up the church is the individual layman. It is altogether a mistaken conception for a layman to get it into his heart that it is the business of the preacher to build and build up the church, but that it is only his business to furnish an attendant upon the stated services of the church and the means by which the stated services of the church are supported. Every individual Christian is under high and holy obligations to God to give his time and energy and thought to building up his church and also to the building up of other local churches in which he does not hold fellowship.

(3) A third party whose task it is to build up the local church is the denomination. In the first part of this article, we have seen that the denomination is to have a conspicuous part in building the church. It must, in like manner, have equally as conspicuous part in building up the local church. It must set before itself the task of increasing the information of every individual Christian and of every local church, the life of which it may in-

(Continued on page 12)

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.

President—Mrs. Avery Carter, 626 Fatherland Street, Nashville, Tenn.

Vice-President, West Tennessee—Mrs. Wm. Lunsford, 626 Fatherland Street, Nashville, Tenn.

Vice-President, East Tennessee—Miss Laura Powers, Knoxville, Tenn.

Vice-President, West Tennessee—Mrs. J. A. Carmack, Trenton, Tenn.

Y. W. A. Secretary—Miss Rachel Van Cleave, Murfreesboro, Tenn.

Recording Secretary—Treasurer—Mrs. J. T. Altman, 1534 McGavock Street, Nashville, Tenn.

Corresponding Secretary—Miss Margaret Buchanan, 161 Eighth Ave. N., Nashville, Tenn.

Recording Secretary—Mrs. E. Y. Fitzhugh, 12th and Calvary.

Editor—Mrs. C. C. Phillips, 1900 Chadwell Ave., Nashville, Tenn.

Office Assistant—Miss Nellie Jackson, 710 Church Street, Nashville, Tenn.

College Correspondent—Miss Ora Whipple, Murfreesboro, Tenn.

Sunbeam and Royal Ambassador Secretary—Mrs. Henry Grady Fentress Tenth Ave. N., Nashville, Tenn.

Order literature from Headquarters, 161 Eighth Ave. N., Nashville, Tenn.

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.

Topic for December, "China."

It seemed necessary in order to stress the Christmas offering, to let the reports of the various officers to go over another week. Watch for them please.

It is desired to furnish the office of our Corresponding Secretary, with rugs, chairs, desk, etc. If every Society or Association or individual were to make a contribution for this purpose, it will be gratefully received by Mrs. J. T. Altman.

The following was written by Mrs. Wheeler, at our request. Please read it carefully.

USEFUL AND INEXPENSIVE CHRISTMAS GIFTS.

The first person whom you should keep from giving useless presents is yourself. Buy profitable gifts for those you love. Don't be led into tinsel and fire-cracker expenditures, they are forgotten when Christmas Day is over. Why not order for your Christian friends, Calendars of Prayer, that will last the whole year, and each day speak a message of love and assurance?

One Superintendent has just ordered from headquarters, one hundred of these dainty calendars. The cover this year is royal purple and gold with silk cord and how. The price 15 cents.

WEEK OF PRAYER AND CHRISTMAS OFFERING.

The programs for the January week of prayer, done up in real Christmas packages, have been entrusted to Uncle Sam for safe delivery to more

than seven hundred Societies in Tennessee. Also packages of envelopes were sent as many as could be secured. Plain envelopes will answer to supplement the number sent, writing on them Christmas offering for China. This offering goes to the regular work of our Foreign Mission Board, and will we hope lessen the debt that is preventing enlargement of the work. The programs are better it seems than we have ever had. Will we not come apart for an hour each day for a week, and bring a thank offering for all God's goodness to us at this glad season, some time during this week. How fitting that with the idea of Thanksgiving we might couple the thought of a gift in memory of Miss Lottie Moon, who first suggested the idea and who gave forty years of service in China, and who passed away, her body weakened by years of strenuous toil and whose mind gave way under the pressure of the debt on the Foreign Mission Board. May we too have something of her spirit of sacrifice for our Master, and help to bring in a new day for China.

MARGARET BUCHANAN.

We are fortunate to receive from Mrs. Wheeler, clippings containing messages from Missionaries in China, showing their desperate need for workers, and funds, and voicing their appeal for the prayers and sympathy of their fellow Christians in the homeland.

AN APPEAL FOR WORKERS.

Rev. T. F. McCrea writing of a notable meeting of the North China Mission says: "The highest point that the Mission reached was on Friday morning when the Mission unanimously voted to ask God and the Southern Baptist Convention to send this Mission thirty evangelistic missionaries within the next three years to open new work and to train our hosts of young converts in the Word of God. We adopted this motto by going to our knees and remaining there for nearly an hour as heart after heart lifted up prayer to God for these workers and thanked Him in anticipation of their coming."

"We need these workers to go into the vast sections of territory where the gospel is not being preached. One missionary said yesterday that there are unoccupied sections near us that are as large as the territory now being worked by the entire mission."

China is being flooded with infidel and materialistic literature, especially that which comes from the West by the way of Japan. It is imperative that far more be done than is now being done to stem this precious tide and to set the tide in the other direction.

Men and brethren, and sisters, too, of our Southland, come up to our help in the stupendous task that confronts us. This is no formal, perfunctory appeal. I write out of an overwhelming conviction that is the accumulation of eighteen years spent here. The battle is on. The most powerful ally of the oral message is ready to serve us if you will provide the money. Help, and help speedily, and help in proportion to the need. R. E. CHAMBERS.

Canton, China, October 1, 1913.

THE NEED OF A DOCTOR AT POCHOW.

Mrs. Wade Bostick in a letter in which she pleads for a medical missionary to be sent to Pochow says, "Surely there is no other field more ready and promising than this one containing a population of between two and four millions with no other missionaries at work." She has been greatly moved by the suffering of the people,

and she has some simple remedies which she uses to give them relief, but the calls for help have been so numerous that she feels that it will be impossible for her to keep up her medical work, even on a small scale, and do her evangelistic work without a nervous breakdown, hence her strong appeal for a medical missionary to be sent.

How soon may we have the \$5,000 for the other building for the Woman's School? It is so badly needed.

MRS. V. P. GREENE.

Tung Shan, Canton, China.

Many of our Baptist women in Tennessee are endeavoring to help in supplying these needs of our missionaries in China. The following letters from Associational Superintendents show what they are doing to stress the Christmas offering for China.

I will hold an institute in December, the leading topic for discussion being "The Christmas Offering." I shall try to get each Society to make a gift in Christ's name, larger than that of last year. This would mean advance, just what our Heavenly Master desires at this glad season.

MARY L. TIPTON.

Greenville, Tenn.

In regard to our Christmas offering for China, I think the suggestion given at the Convention such a good one, that our Societies stress it being a Memorial to Miss Lottie Moon, who has been a blessing to our work so many years, and the Father has seen fit to call to Himself.

MRS. C. H. ROLSTON.

I am planning personal work this year to interest the Societies in the Christmas Offerings—either by visiting or writing letters to officers of the different Societies; bringing fresh to their memories the dear story of Miss Lottie Moon. I love personal service and accomplish much through this channel.

MISS ELLEN B. KEELEY.

McKenzie, Tenn.

I shall write the President of each Union, reminding them of the established custom of W. M. U. Societies, of making contributions to the fund, special Christmas offerings for China. Will also mention the name of Miss Lottie Moon.

MRS. J. R. WEBB.

Supt. Little Hatchie.

CHRISTMAS OFFERING TO CHINA.

To the Baptist women of Shelby County Association. As a token of gratitude to God for His goodness and mercy, wilt you not make a love offering to China. Put Christ on your Christmas list. Count what you spend on others at this time and give one tenth of the amount to Him, remembering, "In as much as ye did it unto one of the least of these my brethren ye have done it unto me."

The W. M. U. Calendar of systematic giving is urged at each Annual meeting and at each Institute. Upon the heart of each President is placed the necessity of having a special Chairman for each season, to distribute literature and envelopes for her department, and to enthusiastically into the work of bringing up her department of the Lord's work.

MRS. T. E. WOODY.

Sweetwater Association.

I hardly know what means to use to awaken the Mission spirit more deeply in our Association. But prayer, courage and persistent efforts to enlist churches that are at low ebb are the greatest forces that I can use. You

might advise and help us.

MRS. SARAH E. MAINES.

Just how I intend to interest the Societies of my Association in the Christmas offerings.

I shall state in a personal letter to each Society the purpose of the "Christmas Offering," and appeal to them as women who have been saved by believing in Jesus to make a free-will offering to help send the Gospel to the lost women of China.

MRS. J. W. PATTON,
Supt. Ebenezer.

THE YEAR BOOK.

The year book for the use of Secretary or Treasurer of Missionary Societies, Young Woman's Auxiliaries, Sunbeams, and Royal Ambassadors, is now in the hands of the printer, and will be mailed to the officer of each local Society as taken from our mailing list. Should there have been any change of such officer not reported to headquarters, the one receiving the book will please turn it over to the proper officer. The book should be carefully preserved through the year, as there will be no duplicates sent out. It contains quarterly report blanks for the full year, and it is very necessary that these be preserved until needed, as no other blanks will be sent. These books have been carefully prepared and I trust will be helpful to the officer of the local Society, and will also aid in securing more prompt and more numerous reports to our State Treasurer. A thing we all so much desire. Dear Sister Secretary or Treasurer as the case may be, will you not co-operate with us in this matter, and help us to get a more accurate estimate of what our Woman's Missionary Union is doing for the bringing in of the Kingdom of our Lord?

The idea of this Year Book was borrowed from the Texas B. W. M. U. the plan of the book only slightly changed to suit the needs of the Tenn. W. M. U. We wish here to express our appreciation of their permission to use the plan. The book could not be printed until after our Annual meeting, as some of the matter contained in it was voted on at this meeting. Your record can easily be filled in for the time that has already expired, so that your year's record may be complete.

MARGARET BUCHANAN.

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 1/2 x 11 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.

For 100 names or contributors... \$1.50 postpaid
For 200 names or contributors... \$2.00 postpaid
For 300 names or contributors... \$2.50 postpaid
For 400 names or contributors... \$3.00 postpaid
For 500 names or contributors... \$3.50 postpaid
For 600 names or contributors... \$4.00 postpaid

BAPTIST BOOK CONCERN, Incorporated
Louisville, Ky.

Bungay's Knockabout Felts 59¢

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

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

Baptist and Reflector

Published Weekly by the
BAPTIST PUBLISHING COMPANY.

Office: Room 31, Sunday School Board Building, 161
Elghth Ave., N. Telephone Main 1543.

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

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

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

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

Subscription, per Annum, in Advance.
Single Copy.....\$2 00
In Clubs of 10 or more.....1 75
To Ministers.....1 50

PLEASE NOTICE.

The label on the paper will tell you when your subscription expires. Notice that, and when your time is out, send your renewal without waiting to hear from us.

If you wish a change of post office address, always give the post office from which, as well as the post office to which you wish the change made. Always give in full and plainly written every name and post office you write about.

Address all letters on business and all correspondence, together with all moneys intended for the paper, to the Baptist and Reflector, 326 Cole Building, Nashville, Tenn. Address only personal letters to the editor, individually.

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

Advertising rates liberal, and will be furnished on application. Make all checks, money orders, etc., payable to the Baptist Publishing Company.

ADVERTISING DEPARTMENT IN CHARGE OF
JACOBS & CO., CLINTON, S. C.

SOLICITING OFFICES.

E. L. Gould, 118 West 28th St., New York, N. Y.; L. S. Franklin, 411 Lakeside Bldg., Chicago, Ill.; S. K. Dendy, 711 Slaughter Bldg., Dallas, Tex.; A. C. Smith, 1222 Mutual Bldg., Richmond, Va.; J. M. Riddle, Jr., Box 46, Nashville, Tenn.; J. B. Keough, Wesley Memorial Bldg., Atlanta, Ga.; W. C. Trueman, 420 Mariner and Merchants Bldg., Philadelphia, Pa.; J. O. Young, 1307 Walheim Bldg., Kansas City, Mo.; W. T. Kalmbach, 324 Whitney Bank Bldg., New Orleans, La.; D. J. Carter, Detroit, Mich.; C. A. Cour, 409 Globe Democrat Bldg., St. Louis, Mo.; F. C. Roderick, 1322 East McMillan St., Walnut Hills, Cincinnati, Ohio; W. S. Adams, Curtis Court, Minneapolis, Minn.; C. P. Mellows, 24 Milk St., Boston, Mass.; A. O'Daniel, Clinton, S. C.

THE BELLS.

By Alice Brower Wingo.

The Christmas bells are ringing ha! ha! ha! ha!
The Christmas bells are ringing so glad,
So joyously ringing, the whole world is singing,
Making happy the hearts that were sad.

The merry bells are ringing, from near, and far,
'Tis Christmas they are singing ha! ha!
The sleigh bells are jingling, gay laughter we hear,
They peal forth the close of the year.

Listen to the bells, the happy chiming bells,
As they welcome the bright New Year,
How much of joy and sorrow they tell,
Listen, oh listen, to the bells so dear.

Trezevant, Tenn.

LO, THE POOR EDITOR.

We discussed last week the numerous duties of the editor of a religious paper, speaking especially of the duties in his office, the inside duties. These are enough in all reason—writing editorials, editing copy, reading proofs, reviewing books, reading exchanges, attending to the business of the paper, making contracts for composition, printing, paper, etc. In the office of a daily paper these duties would be divided among half a dozen or more persons. But in the office of a religious paper they must, as a rule, be done by one person. At least that has been so in the office of the Baptist and Reflector for many years. But numerous, varied and difficult as these duties are, they would be considered light if they were all.

If only the editor could stay in the office all the time and attend to these duties he would count himself most happy and would feel that he had no cause to complain of heavy duties. In fact, he would consider them easy, and would enjoy them to the utmost.

But as a matter of fact, these duties are only a part—we had almost said a small part—of the duties of the editor of a religious paper, and they are rendered far more onerous by the fact that it is impossible for him to stay in the office all the time, but must of necessity give much attention also to the "things that are without." He is compelled to be forever on the go, visiting churches, Fifth Sunday meetings, Associations, Sunday School Conventions, State Conventions, Southern Baptist Conventions, etc. A Southern Baptist editor is a kind of Bishop, not in authority, but in extent of territory. His diocese, or parish, or territory, covers not one section of a city, or one town, or several communities, but the whole State. In Tennessee there are about 1,800 churches, 54 Associations, 109 or more Fifth Sunday meetings every year, three Sunday School Conventions, one State Convention, and the Woman's Missionary Union. The editor cannot visit all of the churches, Associations, etc., every year. It would be a physical impossibility. But he is expected to go to as many as he can. He generally manages to reach each year about 50 churches, 25 or 30 Associations, four or more Fifth Sunday meetings, three Sunday School Conventions, the State Convention, the Woman's Missionary Union, and the Southern Baptist Convention. This he must do in the line of his duty as an editor, to keep in touch with his constituents for one thing. It is like pastoral visiting on a large scale.

And then it is on these visits to a great extent that he must depend to gather the "sinews of war." On them he receives much of the money needed for paying the expenses of the paper. If he did not go the paper could not go. The possibility of the work on the inside of the office is dependent on the success of the work on the outside.

Of course, it ought not to be so. The editor has enough to do on the inside to keep him busy all the time. And he ought to stay there constantly in order to reach his highest efficiency as an editor. As a matter of fact the pastors ought to do the work of getting subscribers for the paper, and so keep it supplied with sufficient funds to meet obligations. But while some of them will—God bless them—many of them do not, and it seems to be necessary for the editor to go. It is true he might send an agent. But experience has demonstrated that no agent can be so effective as the editor himself. Then, too, it seems about as important that an editor should keep in touch with his constituents as that a pastor should visit his flock.

These continual absences, amounting to perhaps half of his time, not only take the editor out of his office and away from his regular editorial duties, but they take him away from his books, from his study, where he might be accumulating material for future use—filling the reservoir for distribution in time of need—and they take him away from his family. This is the worst feature about it. The wife is left with the care of the children upon her, and the responsibility of training them. The children hardly know a father. If he should attempt to correct one, there is danger that the child might go to his mother with the story that the man who stays there occasionally spanked him. The editor is thus by his frequent absence denied much of the pleasures of home life.

And then there is the care of all the churches upon him, the anxiety for their welfare, the burden of an earnest desire for the prosperity of all the work of the denomination. Representing all of this work he feels a deep interest in it all, and a yearning, burning concern for its success.

But all of these labors and all of these sacrifices could be easily and would gladly be borne were it not for two other considerations to be mentioned. One of these we have already indicated—the financial burdens upon the editor, the necessity of making ends meet," the uncertainty whether they will or not, whether the income will be sufficient to cover the outgo. The expense is fixed, definite; the receipts are fluctuating, uncertain. The expense goes on. The bills pile up. The mails bring little money. There is none in bank. How long can this last? It is this which drives the editor on the field for half of his time, which causes him sleepless nights, which worries the life out of him. Meanwhile there is owing to the paper probably eight or ten times as much as the paper owes. But what the paper owes must be paid. Will what is owing to the paper be paid? Will it be paid in time to enable the paper to meet its obligations? Some of it will, perhaps. But so much of it will not. Will there be enough?

And this leads to the other consideration to which we referred—and that is the indifference of the brotherhood to the editor's interests. They do not seem to care especially what becomes of him, whether he succeeds or fails, whether he makes or breaks, whether he lives or dies. Disregarding the law of Christ, to "bear ye one another's burdens," forgetting that in reality it is their own burdens the editor is trying to carry, they leave him to stagger beneath the load until he almost stumbles into the grave, when if each one would only lend a helping hand to a small extent—the pastors by speaking a good word for the paper as opportunity offers, and by getting subscribers for it, the subscribers by renewing their subscriptions promptly—the burden would be lifted, the editor's heart would be made glad, he could do so much better work, and thus the interests of the denomination which the paper fosters would be greatly enhanced.

The old family horse is patient and docile. He is glad to carry all the load possible. Pile it on him to the limit. But will you not see to it that he has at least a sufficient amount of provender to sustain life? Remember, too, that the more you give him the stronger he will be, and the heavier the load he will be able to carry.

And then, don't forget to pat him on the back occasionally. It will cheer him on the way and cause him to redouble his energies. But instead of that, some brethren seem disposed to "ride a free horse to death." They will use him to the utmost and then repay him only with kicks. They will not even help provide provender for him. What business is it of theirs? They have their own duties to attend to, their own burdens to bear. Let the old horse look out for himself.

In short, the editor of a Baptist paper, in the South must as a rule, with few exceptions, be editor-in-chief of the paper, managing editor, office editor, business manager, proof-reader, field agent, all in one. He needs to be half a dozen persons, and is compelled to do at least three men's work. He is needed in the office all the time, both as editor and as business manager, and at the same time is expected to be in the field all the time. And all this he must do with small pay, little sympathy, much worry, constant anxiety.

In view of all these things—and many more which might be mentioned, no wonder the editor often feels like exclaiming, Who is sufficient for these things?

The editor of the Baptist and Reflector wishes to confess very frankly that he is not. He realizes his own weakness, his short-comings. Never in all the 25 years he has been editor has there been a single issue of the paper with which he was satisfied. He has felt that it ought to have been done so much better, and probably could have been done so much better by some one else. But he has had to do the best he could under all the circumstances. He has frequently thought, though, if only the brethren knew the disadvantages under which he was laboring and the burdens he was carrying, perhaps they would be more sympathetic with him, and may be they would be more disposed to lend a helping hand. But it is time we were turning to the other side of an editor's life. This we will do next week.

FORTY THOUSAND SOULS.

Our recent Convention at Johnson City struck an unusual note for such a meeting. There were triumphant reports of previous accomplishments. There were thoughtful suggestions about methods for securing money to sustain the work which God has laid upon us. There were earnest appeals for a deeper consecration, both of persons and possessions. There were opened visions of glorious things possible in our common Zion. Such things were expected.

The unusual thing, the new note in the oratorio of praise, was a call to the churches of our brotherhood throughout the State to make a united and earnest effort to bring into the kingdom of God during the year as many as forty thousand souls! It is in line with Carey's historic plea: "Expect great things from God; attempt great things for God."

Such a purpose is no more an expression of self-sufficiency than is a purpose to lift so many dollars, or to accomplish any other definite work. Every enterprise, whether leading sinners to the Savior, enlisting Christians in the task of extending the kingdom, or edifying the body of Christ, till we all come unto the measure of the stature of the fulness of Christ, depends on the blessing of God. In any case our sufficiency is of Him, and without Him we are nothing, and can do nothing, either in winning money or in winning souls. The need-

less confession of this fact becomes mere cant.

Nor is this worthy purpose subversive of other aims. On the contrary, it is the surest way of realizing them.

For example, our State mission work is only an effort to save sinners and enlist saints in Tennessee. The saving of forty thousand souls is only so much of the State mission task; and when they are saved, they may be enlisted in the effort to save others. By so much is the basis of our operations for further advancement broadened. As we succeed in the State, we are the better prepared for success in the regions beyond.

It is something to hire men to carry the message of salvation to those who sit in darkness; but if the message is not made effective in the lives of those who hear, it is carried in vain. It is something to support men who preach the gospel to those who are not able or willing to support their own preachers; but preaching is only a means to an end, and if those who hear are not saved, nothing worth while is done. One important thing is just what is proposed in the resolution of the Convention. As we understand it, it is simply a definite task which the Baptists of Tennessee set before themselves, a goal after which they are to aim, a standard to which they propose to attain.

There are forty thousand and more in Tennessee, who make no profession of faith. Indeed, it is said that about one-half the accountable population are not members of any church. They live in the vicinity of our churches, but are not saved. They are in our homes, in our Sunday Schools, in our congregations, but they are not healed of their iniquities. They have heard, but they have not obeyed, and they are as much lost as if they dwelt where the light of the truth never shone, and are hastening to a deeper damnation.

No additional equipment is required, and no additional outlay of money, but only a deeper spirituality and a deeper sense of personal responsibility. In the State there are about one hundred and ninety thousand of us, and forty thousand is a little less than one-fourth the number. This means that the whole forty thousand is only one for each four of us, now in the churches. Surely it is not too large a task. At any rate the mark has been set. Let us pray and work for its accomplishment.

INTERVENTION IN MEXICO.

The religious rambler, who, we believe, is Mr. William T. Ellis, said recently in the Nashville Banner: "I have been across the border into Mexico, within sound of the fighting, and after observing soldiers and civilians and the people's manner of life, and after interviewing Mexican officers and Americans who are fully conversant with the country, I have become convinced that, ultimately Mexico will have to be trained for real self-government by missionaries from America." Mr. Ellis is right about it. What the people of Mexico need is the gospel of Jesus Christ. This, Catholicism does not give to them. As a result the people of Mexico, generally are ignorant, superstitious, degraded. If only they could hear, and hearing heed, the Gospel message, it would have an inspiring, uplifting influence upon them, as it has upon people everywhere. We believe that the United States ought to intervene in Mexico. But the best intervention is not by armed force, but by moral force; not by means of cannons, but of missionaries; not by bullets, but by Bibles; not by might, but by right. That will settle the Mexican problem and settle it right and settle it permanently.

OFFICE MOVED.

We stated recently that all the Baptist interests of the city had moved to the new Sunday School Board Building, except the Baptist and Reflector, and that we expected to move soon. We are glad to announce that we moved our office last week. The Baptist and Reflector may now be found in Room 31, in the Sunday School Board Building, 161 Eighth Ave., N. We are comfortably situated. It is a pleasure also to be in close touch with the other Baptist interests. Come to see us.

MINUTES OF THE CONVENTION.

The Minutes of the Tennessee Baptist Convention are out. As usual, Secretary Stewart has done his work well. In addition to the Proceedings of the Convention, they include the Roll of Delegates, Constitution, Financial Tables, Report of the Statistical Secretary, Historical Synopsis, List of Tennessee Ministers, Directory of Associations, Proceedings of the Wo-

man's Missionary Union, Contributions of the Woman's Missionary Union, and the minutes of the Ministers' Conference. They fill, altogether, 182 pages. They make quite interesting reading. Every Baptist in Tennessee should have a copy, and certainly every Baptist pastor. Write to Secretary W. J. Stewart, Nashville, Tenn., or Corresponding Secretary, J. W. Gillon, for a copy. No charge is made for the Minutes, but where they are sent by mail, it is requested that five cents in stamps shall be sent to cover the postage.

DENOMINATIONAL OWNERSHIP.

The Baptist Standard says that "the whole denomination is coming to see that denominational ownership is the only solution of the question of denominational papers. It is as logical as denominational ownership of schools, sanitariums, or anything else."

And again: "Nearly every denominational paper in the South is struggling for existence. Most of them will come, sooner or later, to denominational ownership. From the very hearty vote of the Convention and from the letters which we are receiving from all parts of the State, especially from the leading business men of Texas, we conclude that with few exceptions, Texas Baptists are enthusiastically in favor of denominational ownership."

Let us say again that if the Baptists of Tennessee wish to have Convention ownership of the Baptist and Reflector, they will be at perfect liberty to do so, so far as we are concerned.

RECENT EVENTS

Rev. C. C. Heard has resigned the pastorate of the First Baptist Church, Cedartown, Ga., to take effect January 1st.

The Pleasant Grove Church, near Portland, has extended a call to Rev. W. M. Kuykendall, recently pastor of the North Edgefield Church, this city.

Brother W. R. Farrow requests us to change his paper from Covington, Tenn., to 2113 E. Trimble Pl., Memphis. He writes, "My work is starting off nicely here at Union Avenue."

The Western Recorder states that Dr. W. D. Powell, the "peerless State Secretary" of the Kentucky General Association, is at an infirmary in that city, threatened with typhoid fever. No serious symptoms have as yet developed, and it is hoped that Dr. Powell may soon be fully restored to health.

Prof. H. C. Irby requests us to change the address of his paper from Jackson, Tenn., to Tampa, Fla. He adds, "We would be lonesome anywhere without the reflection of its light." For a number of years Prof. Irby has been accustomed to going to Florida in the winter. We hope that he will find full restoration to health in that genial climate, as he usually does.

The revival at the Bell Avenue Church, Knoxville, came to a close last week. It lasted three weeks and three days. There were 71 additions to the church. Dr. Spencer Tunnell, of Morristown, assisted pastor Mahoney the first ten days of the meeting, after which Brother Mahoney did all the preaching. This was a gracious meeting. We extend congratulations both to pastor Mahoney and the Bell Avenue Church upon the glorious results from it.

The papers announce that Rev. J. R. Hobbs, of Shelbyville, has been called to the pastorate of the First Baptist church, New Orleans, La. The offer is a tempting one. We want to say, though, that we should very much regret to lose Brother Hobbs from Shelbyville. He is an able preacher and a wise and aggressive pastor. He has done a great work at Shelbyville, and has promise of doing a still greater work. He is warmly beloved by all the members of the church and the people of the community. Why not let well enough alone, Brother Hobbs?

We appreciate the following very kind words from the Baptist Record of November 27: "Dr. E. E. Folk, the popular editor of the Baptist and Reflector, was re-elected President of the Tennessee Baptist Convention at its recent session. He is now celebrating his twenty-fifth anniversary as editor. Here's hoping there may be as many more years in the same line and that they may be full of joy and good fruits." Thanks, Dr. Lipsey. We hope that you may live to celebrate the twenty-fifth anniversary of your editorship of the Baptist Record.

Dr. G. W. Lasher, the senior editor of the Journal and Messenger, gives in the Journal and Messenger of last week a very interesting account of his hospital experience. We are glad to know he is about well.

The Baptist Advance announces that Dr. R. M. Inlow, recently President of Union University, has been elected Secretary of the Executive Board of Arkansas. He has not yet announced his decision. By action of the recent Convention of Arkansas, the Board has charge of all Baptist interests in that State.

Dr. and Mrs. Robert J. Willingham of Richmond, Va., announce the marriage of their daughter, Carrie Irwin, to Mr. Thomas Justin Moore, on Thursday, December 18th, in Richmond. They will be at home to their friends at 1721 Hanover Avenue, Richmond, Va., after February 1, 1914. Cordial congratulations.

The Watchman-Examiner gives the following as the largest district Associations in the United States: Philadelphia, with 41,101 church members; Southern New York, 25,042; Chicago, 23,446; Long Island, New York, 23,360; Dover of Virginia, 17,442; Atlanta, Georgia, 15,497; Long Run, Kentucky, 14,808; Blue River, Missouri, 12,481; West Chowan, North Carolina, 12,148.

It was with deep regret that we learned of the recent death of Mr. Thomas W. Scott, a deacon in the Forks of Elkhorn Church, Woodford County, Ky., of which Dr. John R. Sampey is pastor. We have known Brother Scott for many years. When we were a student in the Seminary we preached several times at the Forks of Elkhorn Church, of which Dr. George W. Riggan was at that time pastor. On our visits we were a guest in the home of Brother Scott. A more hospitable home we have never visited. He, himself, was a man of the greatest strength of character and honesty of purpose, and was much honored and beloved by those with whom he came in contact. We extend to his family our deep sympathy in their great sorrow.

Evangelist S. W. Kendrick, of the Home Mission Board, has concluded six weeks' services in Birmingham. The general campaign and other meetings that followed resulted in a large ingathering. Street meetings, shop meetings and general meetings were the order of the day, in addition to the services in the different Baptist churches. In one of the shop meetings where Evangelist Kendrick preached, 50 men took their stand for Christ, making a public profession of faith. The last meeting conducted by Brother Kendrick was with the colored people in the Shiloh Baptist church, which has 1,400 members. There were 115 professions and 101 additions to the church. Rev. Walker has been pastor of the church thirty years, and he has a great church. Dr. Bruner, General Evangelist, and the evangelistic staff, start on a general campaign at Shreveport, La., Jan. 1, and will close in New Orleans, March 31. Earnest prayer is requested by all for this great work. Rev. Charley Mundell, the boy evangelist, of Texas, whom the Lord is using in leading many souls to Christ, was baptized by Evangelist S. W. Kendrick, having been converted in a meeting held by Bro. Kendrick at Dalhart, Texas.

Many another person in Tennessee will join us in deep sorrow at the death of Mrs. Martha Dodson, which sad event occurred at the home of her daughter, Mrs. Frank D. Fuller, on last Friday. Mrs. Dodson was a noble Christian woman, genial, generous and consecrated. She was a strong Baptist. Her greatest pleasure was in attending Baptist gatherings, such as the Tennessee Baptist Encampment, the Tennessee Baptist Convention, and the Southern Baptist Convention. For a number of years she had been a regular attendant upon all of these gatherings. No one enjoyed them more, and no one was more welcome than she. She will be greatly missed at all of them. But especially will she be missed at the New Hope church, of which she had been a prominent and useful member for probably forty years or more. Her funeral was held at the residence of Mr. Fuller on last Sunday in the presence of a large concourse of sorrowing friends. It was conducted by Rev. W. J. Stewart. She was buried at Mt. Olivet beside her husband, who preceded her to the glory land some years ago. She leaves two sons, Messrs. Joe and Price Dodson, and one daughter, Mrs. Frank D. Fuller. We tender to them our very deep sympathy in the death of their mother—a sympathy all the greater because we have so recently passed through a similar affliction.

The Home Page

COMFORT FOR THOSE IN SORROW.

(Lines found among the papers of Paul Davis Cunningham, deceased.)
You think of the dead on Christmas eve,

Wherever the dead are sleeping;
And we, from a land where we may not grieve,

Look tenderly down on your weeping.

You think us far; we are very near,
From you and the earth though parted.

We sing tonight to console and cheer
The hearts of the broken-hearted.
The earth watches over the lifeless clay

Of each of its countless sleepers,
And the sleepless spirits that passed away

Watch over all earth's weepers.
We shall meet again in a bright land
Where farewell is never spoken;
We shall clasp each other hand in hand,

And the clasp shall not be broken;
We shall meet again in a bright, calm clime

Where we'll never know a sadness,
And our lives shall be filled, like a Christmas chime,

With rapture and with gladness.
The snows shall pass from our graves away,

And you from the earth, remember;
And the flowers of a bright, eternal May

Shall follow earth's December.
When you think of us, think not of the tomb

Where you laid us down in sorrow;
But look aloft, and beyond earth's gloom,

And wait for the great tomorrow.

THE BABE OF BETHLEHEM.

I was just thinking that 'most everything had been said about Christmas that could be said when Jane Little came in yesterday. She was speaking about the lesson, the birth and the baby in the manger, and she says, "O, don't it seem hard that even at the very first he had to suffer so? No room for him in the house—out in the stable with the creature's, cold and neglected, unhappy from the very beginning!" she says. I cried right out: "O, no, no, no! That ain't so! It couldn't be—couldn't ever be, I'm sure."

And it couldn't. Why, I know I never could have borne to read or hear that story—His life, His suffering, His dying, and all—if I hadn't always felt one time He was happy and took care of and loved and petted—"mothered," that's the best word. How could it be the other way? Why, He had a mother—a good mother, too, and a loving one. And I tell you that kind of mother would contrive some ways to keep a baby happy—a little, young baby like Him—even if 'twas winter and cold outdoors. There's hymns about His suffering then, and I can't bear to hear them. There's that good old hymn Deacon Spooner's always wanting sung Christmas time, "Brightest and Best." One verse says: "Cold on His cradle the dewdrops are shining." My, my! Did the man that wrote that remember his mother or ever watch his wife tending her baby?

I was only a poor earthly mother myself when I had Danny, but do you suppose I'd ever have let damp and

cold fall on him or his crib? No, ma'am. How much more would that mother, chose by the Lord Himself to bring up that blessed baby—how much more would she keep Him close and warm and happy! Mebbe she knew what was coming to Him after a spell; mebbe she didn't. If she did, O, how she would cuddle and pet and hold tight that little body; those teeny hands and feet, some day to—I can't talk about it; I just can't. O, I hope—I hope she didn't know! I don't believe she did. Mothers can't ever think any bad thing is coming to their baby—their little soft, helpless baby—can they?

And the baby didn't know. I think He was just like other babies. If He was made man, He was made a baby, too. And most all He knew those days was His mother's loving face bent over Him, His mother's soft, warm arms around Him. What did He care that they wouldn't have them in the inn, that He was outside and among the cattle? Hay and straw are real soft and sweet-smelling—just dried grass of the field He often talked about afterward. And the gentle, soft-eyed cows didn't trouble Him a mite, I'm sure. No; that time He was a baby in His mother's arms was the one time in all His sorrowful life when He was happy—all happy right through. And I'm so glad, so thankful. I don't know when He began to know what He really was and what He'd come for and what was to be. Even when He was twelve years old mebbe He didn't realize all of it, though such a wonderful little lad. But I'm sure and so glad that 't any rate, even now, where He is there's just one short spell of His life in this world—that He can think of as good and sweet and beautiful; and that was his little life in His mother's arms in the old stable of Bethlehem.—Annie Trumbull Slosson.

THE CENTRAL IDEA IN CHRISTMAS.

The revelation of divine love in the coming of the Son of God into the world—that is the fact of supreme significance associated with the observance of Christmas. To rightly understand the beautiful Bethlehem story is to have a vision of the heart of the Almighty Father. Eternal love pours its light over the humble manger, and as we look into the face of the Holy Child we learn that God thinks about us and cares for us beyond our power to conceive.

What unspeakably tender emotions possess the heart of him who truly appreciates the meaning of Christmas Day. For the reverent soul it is the day that speaks of the heavenly Father's supreme gifts to the world. It is the natal day of Him who has shown us the face of God.

How prone we are to lose sight of the central idea in Christmas and to place undue emphasis upon features of secondary importance. It is to be feared that among many professing Christians the day furnishes opportunity for selfish indulgence. Feasting and idle pleasure fill the hours. In many households the gift custom is pushed beyond the limits of propriety and common-sense and the inevitable consequences are, depletion of purses and depression of spirits. In certain places the sacred day is marked by revelry and dissipation.

We believe that Christmas should bring real mirth and highest joy to the hearts of children, and that it should be to all souls a day of blessed peace and of pure rejoicing. For it is the day of the love of God as revealed in Christ. We are convinced,

however, that the word of friendly admonition is in order. Let Christmas be to us a holy day.

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel!

—The United Presbyterian.

"THE UNSPEAKABLE GIFT."

Paul gives thanks to God for his unspeakable gift. This word "unspeakable" is used in two other places in the New Testament—the "unspeakable words" and "joy unspeakable." In both cases it signifies that which is beyond the expressing power of human speech. All of God's gifts to us are gifts of creation, except those of His Word and His Son and His Spirit. The creature gifts are expressible by the native gift of language. But the gift of Jesus Christ is too great for human expression. So Paul, speaking on the question of gifts, refers to Jesus as "the unspeakable gift."

This unspeakable gift of God was a gift of love, given freely; and so our gifts to God should be given in love and given freely. The same spirit should mark our gifts to others. This is a helpful and wholesome thought in connection with Christian giving. Our gifts at the Christmas season should be given in love and given freely. This means that they should be free from extravagance, from the spirit of exchange; that they should be always tokens of genuine love. If this is followed, much disappointment and even bitterness and burden will be removed.

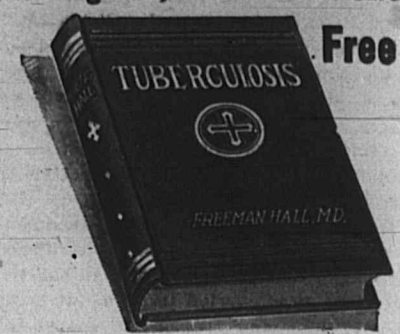
Christmas giving to some people has become a mere passion for extravagance. In many cases the gift is beyond the means of the giver, and therefore is dishonest. It often means the taking from one what he has a right to have, to give to another what he has no right to have. This often leads to such pressure and burden that it drives out every item of love and freedom. This passion was greater a few years ago than it is today. Everybody then seemed to stretch to the utmost to see how much he could give and get, until the habit became vulgar. More recently people have become more sane in the matter, and with sanity more real, more loving. Yet there is enough suffering from the passion of extravagance. There are loan sharks who have taken notice of the extravagance, and they stand ready to loan money at a good rate of interest for this purpose. They are already scattering their circulars to catch the unwary. They tell how easy it is to get ten dollars or one hundred dollars, and how easy it is to repay it after Christmas. But they are sure to make their contract so that they can follow with persecution any who fail to make repayment on date. These schemes and the passion for extravagance have made many sad hearts at the Christmas season without contributing anything either to the honor of God or to the good of man. Gifts at the Christmas season are appropriate, but the value depends more upon the spirit and motive than upon anything else.—The Presbyterian.

CHARLES KINGSLEY'S PRAYER FOR CHRISTMAS PEACE.

Christmas peace is God's; and He must give Himself, with His own hand, or we shall never get it. Go, then, to God Himself. Thou art His child, as Christmas Day declares; be not afraid to go unto thy Father. Pray to Him; tell Him what thou wantest;

Tuberculosis

Its Diagnosis, Treatment and Cure



NEW TREATISE ON TUBERCULOSIS

By FREEMAN HALL, M. D.

This valuable medical book tells in plain, simple language how Tuberculosis can be cured in your own home. If you know of any one suffering from Tuberculosis, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you. Even if you are in the advanced stage of the disease and feel there is no hope, it will instruct you how others, with its aid, cured themselves after all remedies tried had failed, and they believed their case hopeless.

Write at once to the Yonkerman Co., 6054 Rose St., Kalamazoo, Mich., they will gladly send you the book by return mail FREE, and also a generous supply of the new Treatment absolutely Free, for they want you to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life.

say, "Father, I am not moderate, reasonable, forbearing. I fear I cannot keep Christmas aright, for I have not a peaceful Christmas spirit in me; and I know that I shall never get it by thinking and reading and understanding; for it passes all that, and lies far away beyond it, does peace, in the very essence of thine undivided, unmoved, absolute, eternal Godhead, which no change nor decay of this created world, nor sin or folly of men or devils, can ever alter; but which abideth forever what it is, in perfect rest, and perfect power and perfect love. O Father, give me thy Christmas peace."—From Town and Country Sermons.

Be Better Dressed For Less Money

Better dressed because the head designer and cutter in our Tailoring Department holds the highest prize from the New York Tailoring Assn. for superiority of styles—because the Colonial Woolen Mills are located in Lawrence, Mass., where the finest wools are made—because in Lawrence we get the newest fabrics and patterns ahead of the rest of the country.

"Mill to Man"

Less money because you buy direct from the mill—because you are your own agent and save about 20%—because the finest wools produced in this country are made in Lawrence at lower prices than elsewhere.

Tailored to Order—

\$11.75

And Up To \$30.00

Free Guide

to Fashionable Dressing

Send for Guide, Catalog, Style Book, Self Measurement blank and samples. Our guarantee bond—absolute satisfaction or no money. Complete outfit with easy and accurate self measurement blank, tapes, etc.—all free. Find out for yourself how you can make your money do more—buy better clothes for less money.

Write today—at once.

Colonial Woolen Mills

Dept. 91 Lawrence, Mass.



PELOUBET'S SELECT NOTES

The World's Greatest Commentary on the International Sunday School Lessons for 1914

By REV. E. N. PELOUBET, D.D., and PROF. AMOS R. WELLS, D.D.

19th ANNUAL VOLUME

Next to the Bible, the teacher's best friend

Cloth, price, \$1.00 net; \$1.15 postpaid

W. A. WILDE COMPANY

Boston and Chicago

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 Retrosu-*
sum (no steps backward).

"THERE IS NO UNBELIEF."

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod—
He trusts in God.

There is no unbelief;
Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by
and by,"
Trusts the Most High.

There is no unbelief;
Whoever sees, 'neath winters field of snow,
The silent harvest of the future grow—
God's power must know.

There is no unbelief;
Whoever lies down on his couch to sleep;
Content to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief;
Whoever says, "tomorrow" "the unknown,"
"The Future," trusts that Power alone
He dares disown.

There is no unbelief;
The heart looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief;
For thus by day and night unconscious-ly
The heart lives by the faith the lips deny,
God knoweth why.

—Lizzie L. Case.

"Armored, Ark. Dear Miss Annie White: With a heart full of thankfulness today, I am sending the dollar to the Orphans' Home, and Mrs. Medling's baptistry, from the Barksdale Boys and myself. We are also sending help to the Arkansas Baptist Home.

MRS. W. H. BARKSDALE.

Thank you and the "boys" so much Mrs. Barksdale, for this timely help. We have sent Mrs. Medling a check for \$25.00, the amount she asked for the baptistry, so with your permission I will give all the \$1.00 to the Orphans, as they have the right of way this month. We appreciate your interest in our work more than we can express.

"From Madisonville, Tenn. Dear Miss Folk: You will find enclosed, money order for one dollar. Divide it equally between Mrs. Medling's salary and the Memorial Hospital at Memphis. With best wishes for you and each member of the Young South, that you may have a merry Christmas and a prosperous New Year. A. Y. S. MEMBER."

We are grateful both for the contribution and the kind wishes. I shall send the fifty cents to Memphis right away. Please come often in the future.

"Greenbrier, Tenn. Dear Miss Annie White: Enclosed, you will find four dollars, which is our Thanks-

giving offering to the Orphans' Home. It should have been sent earlier, but I guess it will be accepted just the same. At our meeting in November we had refreshments and a nice little program, and received two new members into our Band. So I think we are doing fairly well, though not what I would like for us to do. MRS. M. L. PINSON, Leader."

We think your band is doing finely, Mrs. Pinson. Just keep up the good work. Four dollars will help wonderfully at the Orphanage, and we thank you in the name of God's little ones out there. Yes Mrs. Pinson, Mrs. Medling was sent to Japan by the Foreign Mission Board of the S. B. C. The Young South adopted her as their Missionary, in the place of Mrs. Maynard, who was compelled on account of poor health, to leave Japan and return to America. We agreed to pay Mrs. Maynard's salary, (now Mrs. Medling's) or as much of it as we could. Yes, your church will receive proper credit for all money sent to me.

"Decherd, Tenn. Dear Miss Annie White: The Sunbeam Band of our church sends you \$2.60. Please give \$1.00 to Home Missions, \$1.00 to Foreign Missions, and 60 cents to Baby cottage. WILLIE SHELBY, Treas."

We are so grateful for this big contribution from your band at Decherd, Willie. I shall be delighted to give it as you direct. Keep on shing and let us hear from you again soon.

"Colliersville, Tenn. Dear Miss Annie White: I have organized a Sunbeam Band here of six members, they send you one dollar and 25 cents, wishing you to give it to the Orphanage. It has been some time since I worked with the Sunbeams, and would thank you very much for any literature you could send me. With admiration for able manner in which you edit the Young South page, and the great good you are accomplishing. Your friend, MRS. W. H. BRUTON."

We are glad that you have taken up the Sunbeam work again Mrs. Bruton, and trust that you will make a grand success of it in your church. Your little band has started well. In the name of the Orphans we thank you and each one of the little ones for this aid just now. Will send you some literature to help you in the work.

From Athens, Tenn. "Dear Miss Annie White: Enclosed please find \$3.00, (postoffice money order) for Baptist Orphans' Home, from Athens Sunbeam Band. We are still shining and hope to continue. We have a nice little band. MILDRED WATSON, Treas."

Of course you will continue to shine, the Athens Sunbeams are too busy about the Master's work to do otherwise. We thank the Band for this offering and for past work.

Clarksville sends this next message. "Dear Miss Annie White: I am sending you one subscription to our "Home Field," and one to "Foreign Mission Journal," both are to be sent to Mrs. C. K. Smith, R. R. 2, Clarksville, Tenn. I have always been interested in the Young South page and my little girl wrote to it from its beginning till she was too grown up for it. Her two little boys have always been Sunbeams, is why they are not in correspondence with the Young South. They are now members of the Sunday School of Lockland Baptist Church in Nashville, and their mother reads them the Young South letters, which they always enjoy. I was glad when you took up the work when our dear Mrs. Eakin was compelled to lay it down. May God bless and guide you in it. MRS. WILLIAM ROLLOW."

I have sent the order for the Mission Journals. Ordered through the Young South, they come at club rates, twenty-five cents each. Shall I give the other twenty cents to the Orphanage?

I am pleased to hear that your daughter and her little sons are still in touch with our page.

So many of the children who used to write to the Young South are members of the Sunbeam bands now, and consequently we do not get so many individual letters, but it is pleasant to know that some of them still read our page and are interested in it.

"Miss Annie White: Just a word from the W. M. U. of Hannah's Gap Church. You will find check for \$17.16. Now we wish you to know how we raised the money. On the 8th of October we received on invitation from Mr. and Mrs. W. H. Sossels to meet in their home. To be sure we went and enjoyed a bountiful dinner. In the afternoon we had services. Took up a collection for State Missions; the amount being \$6.60. One of our members must not do more than the others, so on the 27th of the same month we were invited to meet in the home of Mr. and Mrs. W. J. Sorrels. Had another good dinner, good service and a collection for ministerial education, amount \$2.75. On Thanksgiving Day we met in the home of Mr. and Mrs. M. E. Nichols. The Sunday School and four of our deacons, and members from other churches joined us in our offering on that day. Our collection was \$15.16 for the Orphans' Home. The other \$2.00 for the Baptist and Reflector, from Miss Ruby Nichols.

May heaven richest blessings rest upon Brother Folk and his household, and may it be God's Holy will to lend us their useful lives many years longer. Yours in His service. W. M. U. and S. S. of HANNAH'S GAP CHURCH."

What a happy time you must have had eating together and going to God's cause, and at the same time cultivating the social spirit. Thank you for telling us all about it. It is interesting to know how other people make their money, and your example may help others. Please express our gratitude to the W. M. U. and the S. S. for this splendid offering for the Orphans. Your church has been a constant friend to the Young South and we appreciate it.

Christmas is almost here and while we are sweetly remembering our loved ones with Christmas gifts, would it not be a good thing to remember God first of all? Because He gives us everything we have, because we love Him, I hope every reader of the Young South will decide to make a present to some line of God's work this Christmas. Won't you?

Here is an appropriate Christmas thought which I give you from Margaret E. Sangster, who "being dead, yet speaketh:"

"The finest one can give is always himself. The gift without the giver is bare."

You may not have one dollar to spend, but you can carry sunshine if your face is bright and your manner is sympathetic and your heart is genuinely loving. Not in purple or fine-twined linen, not in silver or gold, not in any perishable earthly commodity inheres the elixir of the Christmas joy; it is a finer, subtler, sweeter, than aught money can buy; it is distilled from a heart "at leisure from itself," and over it angels have chanted "Glory to God in the highest, and on earth peace, good will to men."

RECEIPTS.

Previously acknowledged \$417 76
W. M. U. and S. S. of Hannah's

Appropriate Designs :: :: ::

For

Business Stationery
Letterheads
Statements
Checks
Cards

Let Us Make Your

Engravings
Halftone Cuts
Zinc Etchings
Electrotyping

Our Work will be found Best.
Our Prices are the Lowest.
Our Service the Quickest.

Advertising matter written, illustrated and printed. Our work in this line is highly commended by experts. Write for estimates. : : : :

JACOBS & COMPANY
Clinton, S. C.

Gap Church. Orphanage	15 16
Miss Ruby Nichols. Baptist and Reflector	2 00
Sunbeams, Colliersville, Orphanage	1 25
Sunbeams, Greenbrier. Orphanage	4 00
Mrs. William Rollow, Mission Journals	70
A Young South Member, Madisonville, Tenn. Japan	50
A Young South Member, Madisonville, Tenn. Memorial Hospital, Memphis	50
Mrs. W. H. Barksdale, Ark. Orphanage	1 00
Sunbeam Band, Athens. Orphanage	3 00
Sunbeam Band, Decherd, Tenn. Home Missions	1 00
Sunbeam Band, Decherd, Tenn. Foreign Missions	1 00
Sunbeam Band, Decherd, Tenn. Baby Cottage	65
Total	\$448 52

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.

MILLETS GROW BIG HAY CROPS

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 years' experience with seeds. Write today. Address

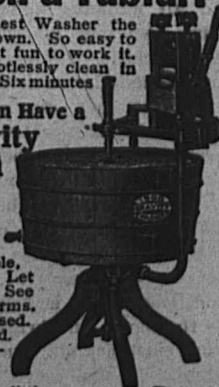
GRISWOLD SEED CO.
395 So. 10th St., Lincoln, Nebr.

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, Winghamton, N. Y.



CATARRH

is an excessive secretion, accompanied with the chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

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.

"SPECIAL" SILK HOSE OFFER

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

THIS WILL INTEREST MANY

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

CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured to stay cured permanently, without the use of the knife, acids, or X-Ray, over 90 per cent of the many hundreds of sufferers from cancer which it has treated during the past eighteen years. We have been endorsed by the Senate and Legislature of Virginia. Physicians treated free. Kellam Hospital, 1617 W. Main Street, Richmond, Va. Write for literature.

STOPPED THOSE PAINS.

Copper Hill, Va.—Mrs. Ida Conner, of this place, says, "For years, I had a pain in my right side, and I was very sick with womanly troubles. I tried different doctors but could get no relief. I had given up all hope of ever getting well. I took Cardui, and it relieved the pain in my side, and now I feel like a new person. It is a wonderful medicine." Many women are completely worn-out and discouraged on account of some womanly troubles. Are you? Take Cardui, the woman's tonic. Its record shows that it will help you. Why wait? Try it today. Ask your druggist about it.

A WOMAN'S APPEAL.

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

(Continued from page 6)

fluence by its activities. A denomination that does not concern itself with building up the local churches, that it brings into existence and that have a part in the denomination's life, is criminal in its negligence. In order to do its part, the denomination may well use the so-called denominational paper, the literature produced by its Boards, and the general agents employed and kept upon the field. Indeed, the denomination is criminally negligent if it does not use all of these and does not maintain them up to the limit of its ability, that it may do its worthy part in the building up of the local church.

3. A third question arises, Why build up the local church?

(1) Because the institution loved by Christ ought to be made worthy of Christ.

(2) Because the building which rests upon Christ ought to be brought to exhibit as much of His nature as possible.

(3) Because the building indwelt by God ought to be made fit for His divine occupancy.

IF I ATE THAT I WOULD DIE.

YOU WILL NEVER FEAR FOOD IF YOU GO TO A DINNER CARRYING ONE LITTLE STUART'S DYSPEPSIA TABLET.

You needn't pass up all those savory dishes just because you are afraid of what the stomach will say to them. Armed with a box of Stuart's Dyspepsia Tablets, you can bid defiance to the most cantankerous stomach and be assured that your food will be perfectly digested in spite of the stomach's objections.



"At Every Banquet You Will Always See Some Person Who Is Afraid of Food."

Stuart's Dyspepsia Tablets are a compound of pepsin, and those elements that must be secreted by the stomach if the food is to be digested. When the stomach fails to secrete enough of these digestive agencies, the only sane remedy is to supply a sufficient quantity of these elements to digest the food. This is the service for which Stuart's Dyspepsia Tablets were made and they are recommended by leading doctors and scientists. One or two of these tablets is sufficient to digest the largest dinner. They stop almost instantly all forms of indigestion, such as sour stomach, belching, heart burn, dizziness, brash and dysentery. Stuart's Dyspepsia Tablets contain digestive elements, a single grain of which is capable of digesting 3,000 grains of food, such as meats, eggs, grains, vegetables, starches and mineral matters of all kinds.

If your stomach is sluggish or worn out, let Stuart's Dyspepsia Tablets do your digesting for you until the stomach can recuperate. Give it a little vacation. It has a hard enough struggle at the best, with all you put in it. And even when your stomach is in perfect condition, you will occasionally need one after a big banquet or other social affair that taxes your stomach to the uttermost.

Make Stuart's Dyspepsia Tablets the ever-ready friend and assistant to your stomach. Get a 50c box of your druggist today.

Proud of Your Hair?

If not, why rest contented? Ayer's Hair Vigor gives softness and richness to the hair, promotes its growth, keeps it from falling; cannot change the color. Ask your doctor about using it. J. C. Ayer Co., Lowell, Mass.

Mamma Says
It's Safe for
Children

CONTAINS
NO
OPIATES



FOLEY'S
HONEY and TAR
For Coughs and Colds

(4) Because this is the method of man in all other things for which he professes to care and to which he gives his time, energy, and thought. The business man is not contented with merely establishing himself a business place. He seeks to build up his business. The wise parent does not say concerning his child, "I have brought the child into life, I have done my duty, I will leave it to work out, under the providence of God, its own destiny, to follow the bent of its own nature, its own impulses." Such treatment of a child would bring it either to shiftlessness and worthlessness or the penitentiary or the gallows. The wise parent counts it as much his duty to teach the child respect for authority and law, to teach it to obey, as it is his duty to be a parent at all. The wise parent will teach high and holy principles to his child and drill it in wholesome respect for things that are right and that make for the building of true and noble manhood. The church, in its relation to its young ministry, shows this kind of wisdom. The wise church does not say to the young man that has found Christ and taken fellowship in it, who has heard the call from God to go proclaim His gospel, "God has called you, He will make a preacher out of you if He wants you to preach." It does not thus seek to shift its responsibility, nor does it thus neglect its duty. If it is the right kind of a church, it says to the young man, "God has called you to preach, you are under every obligation to prepare yourself in every way possible that you may make the best preacher possible for you to make." It also says to him, "If you are not able to prepare yourself in and of yourself, assistance will be given you and you shall have every chance." These things being true, why will anybody think that a denomination has done its duty when it has brought into existence a local church. The local church needs building up, needs developing as much as the individual. The local church can be developed and built up as truly as can the individual, and it is as much our duty to see that the local church is made the best and greatest local church possible as it is the duty of the parent to train his child. That denomination is very foolish and very narrow and very negligent, therefore, that does not make it one of its chief concerns to build up to the highest point of usefulness and Christliness every local church within its fold.

All of this being true, every intelligent Christian will recognize the fact that the meaning of our Sunday School field work, Woman's Missionary Union work, Colportage work, Co-operative Field work; in fact, the meaning of every department of our work is, that the denomination is using these agencies for the purpose of building up the local church.

POULTRY BARGAINS.

Choice of my Owens strain White Orpingtons, Rhode Island Reds, rose and single comb. Old and young. White Indian Runner ducks. Write J. A. Lentz, Hickory, North Carolina.

Southern Railway

("Premier Carrier of the South")

Excellent Passenger Service to all Points

ELEGANT COACHES

MAGNIFICENT PULLMAN SLEEPING CARS
DINING CARS

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

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

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

Via Bristol

and the

Norfolk & Western Railway

SOLID TRAIN, DINING CAR,
THROUGH SLEEPER

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

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

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

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

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

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

W. C. Saunders, Asst. Gen'l Passenger Agent.

W. B. Beville, Gen'l Pass. Agent, Roanoke, Va.

SCIENTIFIC POWER MILL

Adapted for use in any locality, but especially valuable in the Southern States. Successfully grinds Indian corn in the husk and kafir corn in the brush. Unequaled for grinding cob corn, with or without shuck; will also grind every kind of small grain including cotton seed when mixed with corn.

Unlike Any Other Mill Ever Built

Has all modern safety features and is built for heavy service. Pulley is outside of frame permitting use of endless belts. This No. 125 is a general purpose mill and we stand back of every claim we make for it. Write for catalog fully describing twenty-four styles and sizes.

THE BAUER BROS. CO., Box 558, Springfield, Ohio

Colds Cause Headache and Grip

LAXATIVE BROMO QUININE tablets remove the cause. There is Only One "BROMO QUININE". Look for the signature of E. W. GROVE on each box. Price 25 cents.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic. GROVE'S TASTELESS CHILI TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c

SOUTHWESTERN BIBLE CONFERENCE.

We will again have a great Southwestern Bible Conference here January 18 to 25, 1914.

The Conference last year was very satisfactory in program, attendance and results. Visitors were present from Kentucky, Tennessee, Mississippi, Arkansas, Oklahoma, Texas, Louisiana and Michigan. So successful was it in every way that it is now proposed to make this Conference a permanent annual mid-winter institution.

It is conducted for the benefit of preachers, laymen, women, Sunday School workers, mission workers, and in fact, all Christians who desire to increase their knowledge of the Bible and their efficiency in service.

Some of our very best men have been engaged for the program this year, and in addition to the Home Board Evangelistic Force will be here in a campaign.

The plan will be, to have four general lectures daily, with one or two hours of class work for classes in Theology, Sunday School Training, Personal work, and Mission Study; and evangelistic services in six churches at night.

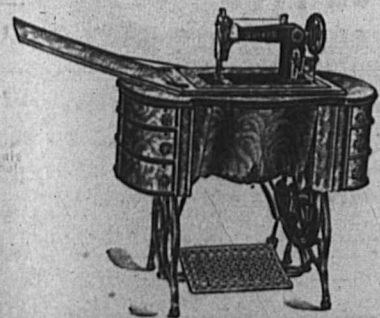
The music will be in charge of Mr. C. McKay Smock, who is Director of Music in our First Baptist church, assisted by Mr. and Mrs. J. Fred Scholfield, and the Home Board male quartette.

Entertainment is again offered to all visitors on the Harvard plan—bed and breakfast free.

Inquiries already are coming in and all indications point to the largest possible attendance, being a large increase over the attendance of last year.

BELIEVED EQUAL OF ANY IN THE MARKET.

Readers of this paper who have in mind the purchase of a sewing machine should consider carefully the claims of the Religious Press Co-operative Club, which is organized for the purpose of supplying the best sewing machine to the readers of the religious papers of the South, and which supplies these machines without the usual middlemen's profits, on easy terms, and with the unusually liberal provision that you may take the machine on a thirty days' trial. If it is not all that you expect you are at perfect liberty to return the machine, and the Club will pay the freight both ways. One of these excellent machines will make the very best Christmas present.



Herewith is an illustration of the "Superb" machine, which is believed to be the best made, and at least the equal of any machine in the market, no matter what its price. It sells for \$27.80, freight prepaid, on the easy terms of five dollars with order, and the remainder in four months. Every reader who wants a good sewing machine should write and get a catalogue and full information of the Religious Press Co-operative Club, 112 Bailey Street, Clinton, S. C.

The advertising manager of this paper guarantees you fair treatment by this advertiser.

You Need One of These



Handy, Portable Cookers

You will find endless opportunities to use it profitably, and it will save you the usual time and trouble incidental to preparing a stove fire, when only a few minutes' heating is required. Can be carried in the pocket, on carriage or auto trips, or on journeys. Solidified Wood Alcohol is the fuel used—and in this form is a very economical fuel, giving out intense heat and is entirely sootless and odorless when burning. Can be instantly extinguished when desired, thereby preventing fuel waste. Perfectly safe and cannot spill.

THE HOME AND CAMP PORTABLE COOKER, as it is called, is practically unlimited in its utility. It will boil, fry or broil any dish the regular stove will. In the sick room and the nursery it is almost indispensable, coming in so handy when hot water or hot milk is needed during the night.

VERY INEXPENSIVE, BOTH IN PRICE AND UPKEEP

It is so simple in construction, that, while being very substantially and attractively made, the cost is only \$1.00. This includes one extra can of Solidified Alcohol. Additional cans can be had for 25c each.

LET US SEND YOU ONE POSTPAID

We will refund your dollar promptly if you are not pleased with the Cooker. Orders sent in at once will be filled in time for Christmas. Send money order today.

Address

MAIL-ORDER BUYERS' LEAGUE, 48E Thornwell Avenue, Clinton, S. C.



Full program and assignment for entertainment will be made upon application, and it is respectfully urged that all visitors communicate their intention of being present as soon as possible, in order that arrangements for the accommodation of all may be effected.

M. E. DODD,
Pastor.

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.



DROPSY TREATED, usually gives quick relief, soon removes swelling & short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free. Dr. THOMAS E. GREEN, Successor to Dr. H. H. Green, Sons, Box X, Atlanta, Ga.



A. H. Schuiling, Founder

You Rupture Sufferers

CAN BE QUICKLY CURED

The "SCHUILING RUPTURE LOCK" is the most marvelous invention of the age for the permanent cure of rupture. I want to send it to you to try 30 days FREE. That's the fair way to prove it.

Let me send you my Rupture Lock to try 30 days FREE, and if it does not prove to be all that is claimed for it you need not buy it.

MY RUPTURE LOCK is devoid of all the uncomfortable features found in trusses or so called rupture devices.

THERE ARE NO MASSAGING PADS to aggravate and enlarge the ruptured opening. No spring belt. No elastic sweat bands. No unsanitary leg straps to pull the pad down on the pubic bone.

MY RUPTURE LOCK is nature's true assistant that brings all her healing forces into prominent play to effect a cure.

ITS ADOPTION MEANS instant relief from any inconvenience you are now experiencing. You can wear it with ease and comfort all the time, no matter what work you may be doing—protects you against every movement and strain by keeping the bowels in their proper place.

Don't take chances with criminal trusses.

WE POSITIVELY CLAIM to hold your ruptures in true accord with nature's laws, which has brought relief and cure to thousands of formerly ruptured people. No truss or so called rupture appliance can ever support your rupture perfectly.

Write me, fill in and mail me the coupon below, and I will send you by return mail my free book, "How to Cure Rupture."

Schuiling Rupture Institute
100 W. Market St.,
Indianapolis, Ind.
Send me your Free Book and
Free Trial Offer.
Name
City
State

A GREAT VICTORY.

By J. W. Gihlon, Sec. and Treas.

The first day of November just past brought Tennessee Baptists face to face with the greatest achievement of their history. It also closed the most strenuous year through which they have ever passed in their organized work. This last statement is true, for several reasons:

1. The State Board made contracts calling for the greatest expenditure on the State Mission work that had ever been made in the State. The amount contracted for was forty per cent in advance of the actual receipts of the year before. This was staggering to the faith of many of us and was a constant source of embarrassment throughout the year.

2. Baptists, as were all other people in the State, were embarrassed by the stringency of the money market. Many of them did not make as much money as in other years owing to the fact that all over the country there was a lack of faith in the security of investments. The large banks of the East instructed the banks of the South not to let money, but to call in money, to stay close to the shore in their investments. The experiences of the year are a fine illustration of what mistrust will do to paralyze real worthy endeavor. There was really no justifying reason for the mistrust, but the mistrust existed and it greatly affected business. The business world, like the Christian, must walk by faith and when it ceases so to walk it walks in uncertainty and lamely.

3. At least two-thirds of our people suffered more or less from the long drought. Most of East Tennessee and quite all of Middle Tennessee made a partial failure in crops. Not such failure as ought to have affected their gifts, but such as did hinder nevertheless. Both of the sections affected by the drought made about the usual crops in everything they grow except corn. This was the last crop to ripen and the failure in this overshadowed in the minds of the people the success in the other crops. It is one of the peculiarities of the human heart that it dwells more on its losses than on its blessings. Ninety-five thousand of our people are in East Tennessee. Almost half of the other 90,000 are in Middle Tennessee, so only one-third of our people really made a great crop all around. This hindered us in collections and made difficult our task.

SOME REASONS FOR OUR SUCCESS.

1. Our people had more general information concerning our destitution and needs than ever before. People everywhere will respond to seen and felt needs as they will not respond to anything else. This wider information was due to a large use of our two denominational papers, the Baptist and Reflector and The Baptist Builder. The columns of both papers were open to the Secretary throughout the year and much information was gotten to the people through the columns. The largest use possible was made of tracts on God's Financial Plan, Stewardship, Destitution in Middle Tennessee, etc. These were not merely sent out from the office in almost every mail that went out from the office, but they were handed out by many pastors, missionaries and by the evangelists. These bore fruit and are bearing fruit and will bear fruit in the gifts

of the people. The associational period was made an occasion for putting our real conditions and needs before the pastors and churches. From this vantage ground, more people were reached than during any other year of our history.

2. Our pastors more generally than ever before presented the cause of State Missions to their churches and took collections. Much emphasis was laid on the fact that the pastor is the real leader in the kingdom. The pastor and his leadership was magnified. We are growing in the State a great sense of pastoral obligation and opportunity.

3. More of our people than during any previous year prayed daily for the success of State Missions. This is perhaps the greatest reason for victory mentioned yet. Many letters came to the Secretary and many private words were spoken concerning the place that prayer was having in our battle.

4. We came to the Convention without increased debt, largely because many of our appropriations lapsed because of the failure of contracts to mature. Had not this been true, even though we made a splendid advance in the gifts, we would have had a greatly increased debt. We began the year with \$4,000.00 debt, and we ended the year with \$4,000.00 debt. We took care of the year's work by increased gifts and by lapsed contracts.

Some Things in Which We Succeeded

1. We raised more than 13 per cent more money for State Missions than during the preceding year. This was a notable advance when we recall the fact that the year before we had thirteen months in which to get money, while during the last Convention year we had only twelve months. It is notable for another reason, i. e., that during the last three years we have advanced more than 90 per cent in the gifts of the people to our State Mission work.

2. We had 12 per cent more churches to give to State Missions during this last Convention year than during any other year in our history. This is a more significant gain than is the gain in gifts. Every church enlisted with the co-operators is destined to grow in its usefulness in the denomination's life.

3. We closed the year with greater confidence in our ability to do great things than we have ever had at any time in our work. Tennessee Baptists are coming to believe in themselves. No people ever did a great thing that did not believe they could do great things.

These points in which we triumphed are all great and we have much occasion to thank God. Personally, it gives me great pleasure to record the fact that I shall never forget the loyal helpers. We face out towards the future now with great hopes.

A very considerable interest has been awakened throughout the entire country in the coming celebrations of the Tercentenary of the King James Version. The American Bible Society has issued a Bibliography of the King James Version as the Tercentenary Leaflet No. 1. Copies of this will be sent free to any minister, or other public speaker, desiring to prepare addresses in connection with the Tercentenary celebrations in any part of the United States.

Communications requesting this Bibliography should be sent to The Secretaries, Bible House, Astor Place, New York City.

Baptist Periodicals for 1914
UNIFORM LESSONS

SUPERINTENDENT. (Monthly.) 25 cents per year.

BAPTIST TEACHER. (Monthly.) 60 cents a year. In clubs of five or more to one address, 13 cents each for one quarter; 50 cents each for one year.

PRIMARY TEACHER. (Quarterly.) After January 1, 1914, 30 cents a year. In clubs of five or more to one address, 7 cents each for one quarter; 25 cents each for one year.

PRIMARY QUARTERLY. After January 1, 1914, 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 cents each for one year.

OUR STORY QUARTERLY. 7 cents a year. In clubs of five or more to one address, 1 1/2 cents each for one quarter; 4 cents each for one year.

PICTURE LESSONS. In quantities of five or its multiples to one address, 2 1/2 cents each for one quarter; 10 cents each for one year.

BIBLE LESSON PICTURES. \$3.00 per set for one year; 75 cents per set for one quarter.

OUR LITTLE ONES. 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

JUNIOR QUARTERLY. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 cents each for one year.

JUNIOR LESSONS. 8 cents a year. In clubs of five or more, 1 cent each for one quarter; 4 cents each for one year.

YOUTH'S WORLD. (Weekly.) 30 cents a year. In clubs of five or more to one address, 6 1/2 cents each for one quarter; 25 cents each for one year.

GIRL'S WORLD. (Weekly.) 30 cents a year. In clubs of five or more to one address, 6 1/2 cents each for one quarter; 25 cents each for one year.

ADVANCED QUARTERLY. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.

BIBLE LESSONS. 8 cents a year. In clubs of five or more to one address, 1 cent each for one quarter; 4 cents each for one year.

SENIOR QUARTERLY. 20 cents a year. In clubs of five or more to one address, 4 cents each for one quarter; 16 cents each for one year.

ADULT CLASS. 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.

HOME AND SCHOOL. 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.

WORLD-WIDE. 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

YOUNG PEOPLE. 60 cents a year. In clubs of five or more to one address, 13 cents each for one quarter; 50 cents each for one year.

ADVANCED HOME DEPARTMENT QUARTERLY. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.

SERVICE. 50 cents a year, singly or in quantities.

OUR JUNIORS. (Quarterly.) 30 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

American Baptist Publication Society

514 N. Grand Avenue, St. Louis, Mo. 1701-1703 Chestnut Street, Philadelphia, Pa.

Read here what
Rev. W. H. GIBSON Says
About this PIANO

Angleton, Tex., April 16, 1912.
A. Hospe Piano Co., Omaha, Neb.
Gentlemen—The piano we received from you Feb. 11 is satisfactory in every respect. We have subjected it to severe testing under specialists. It is regarded the equivalent of instruments practically twice as costly as sold by the agent at large. I want to commend your company and your good line of instruments to all who need to practice economy in buying pianos.
Yours truly,
W. H. Gibson,
Pastor 1st Baptist Church, Angleton, Tex.

I Want You to
Try My New
Hospe Cabinet
Grand Upright

In Your Own
Home 30 Days FREE

I Pay
The
Freight.
Send no Money
Two to Three
Years to Pay

A. HOSPE CO., 216 Hospe Building, Omaha, Nebraska

EXTRAORDINARY OFFER Yes, this matchless instrument in your home four weeks at absolutely no cost to you. You can use it in any way, enjoy this sweet toned instrument to the fullest extent, play on it, take lessons on it, test it in every way you want. If, at the end of 30 days, you decide it is the piano for your home, you can pay for it on the easiest, fairest payment terms ever devised—JUST \$1.50 A WEEK, if you desire.

My Direct Plan Saves You \$112

And you secure not just an ordinary piano, but the famous sweet-toned Hospe, with an iron-clad 25-year guarantee. You can have any of my Hospe pianos, player pianos or organs in your home, 30 days free at corresponding savings. \$5.00 Music Bench. \$5.00 worth of sheet music, and my Easy Method Piano Instruction Book free with every piano.

Important Piano Information Sent Free Fill out and mail the coupon today. It will bring you absolutely free my catalog, special price list and valuable information that every piano purchaser should have. I have been making and selling good pianos in Omaha since 1874. No matter what price or what style of instrument you want I can save you money.

A. HOSPE
Pres't A. Hospe Company
216 Hospe Bldg., Omaha, Neb.
Dear Sir: Please send me, FREE, your new Catalogue, your Money-Saving Plan and Full Details of your Free Trial Offer.

Name _____
St. or R. F. D. _____
City _____ State _____

ECZEMA
CAN BE CURED

I Will Prove It to You Free

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

J. C. HUTZELL, 261 West Main St., Fort Wayne, Ind.
Please send without cost or obligation to me your Free Proof Treatment.

Name _____ Age _____
Post Office _____
State _____ Street and No. _____

Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh. This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way. A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to **DR. J. W. BLOSSER, 204 Walton St., ATLANTA, GA**

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.

DORRIS—On the morning of Nov. 19, 1913, the angel of death visited our midst and took from us one of earth's richest jewels, Sister Leonora Miller Dorris, aged 32 years, to that Home not made with hands.

She was married to Mr. Harvey W. Dorris, September, 1906, and to this union were born one girl and three boys. She was converted under the preaching of Rev. Wm. Wilkes, September, 1908, and united with New Hope Baptist Church, Hendersonville, Tenn., April, 1909, and lived a true and consecrated Christian life until her death.

Her funeral was conducted by the pastor, Rev. W. J. Watson, and her remains were laid to rest in Beech Cemetery.

Sister Leonora gained the affection and love of all who knew her, ever giving a word of praise and kind thoughts and especially did she respect the aged about her. Surely one has gone from us whom we all loved, and we feel that the world has been made brighter and better by her having lived in it. Sad indeed to us, but why should we weep as those who have no hope? For our loss is her eternal gain. Jesus said, "I go to prepare a place for you, and where I am there ye may be also."

Be it therefore resolved, That as a church we thank the God of all grace for giving to the world such a worthy Christian, wife and mother.

Second, That we tender our deepest sympathy and love to the devoted husband, and may our Savior guide the feet of the little ones to that bright eternal home where parting will be no more.

Third, That a copy of these resolutions be sent to the bereaved husband, a copy sent to the Baptist and Reflector for publication, and one placed upon our church record.

W. J. WATSON, Pastor.
MISS IDA WATKINS,
MRS. J. T. McMURTRY,
MRS. ALLEN M. DORRIS,
Committee.

CLENDENNING—After more than a year of suffering, Mrs. Annie Clendenning passed to her great reward Nov. 15, 1913, aged 61 years. She professed religion and united with the New Hope Baptist Church, near Hendersonville, Tenn., in 1886. She was married to Mr. J. L. (Fayette) Clendenning about thirty-one years ago, and to this union were born eleven children, nine of them, with their father, surviving her.

Resolved by the New Hope Baptist Church, That in the death of Sister Clendenning there passed from the earth a devout Christian, whose memory we praise for a record of family deeds, of motherly kindness, for companionship, and for the many traits of life that make neighbors love her. While she is with us no more in this life, yet she lives in her children.

That we extend to the entire family our greatest sympathy in this time of darkness and grief in the loss of a devoted wife, mother and sister. But let us not mourn as those who have no hope, for "blessed are the dead which die in the Lord from henceforth, yea saith the Spirit, That they may rest from their labors and their works do

follow them."

That we forward a copy of these resolutions to the family and sisters of our deceased sister and inscribe same in our record book; also that a copy be sent the Baptist and Reflector for publication.

MISS IDA WATKINS,
MRS. A. M. DORRIS,
MRS. J. T. McMURTRY,
PASTOR W. J. WATSON,
Committee.

BARBEE—Death has again visited our church and community and taken from our midst our dear sister, Dar-

thula Barbee, wife of Charlie Barbee. She departed this life July 22, 1913. She made a profession of faith in Christ at an early age, and united with the Shady Grove Baptist church, August, 1884. She lived a faithful member of said church until her death. She was a kind mother, a loving wife and sister, and a friend to all. She said that she was ready and willing to go. We hope to meet our dear sister again, where parting will be no more, and there will be no more sad good-bys, but one eternal day of sunshine and gladness. She leaves a host of friends and relatives to

mourn their loss. Her funeral was conducted by N. E. Manard.

Resolved, That we extend our sympathy to the bereaved family and relatives in this sad hour of bereavement.

Respectfully submitted,
N. E. MANARD,
MOLLIE SMITH,
G. W. BETTIS,
Committee.

Copied by church clerk, August 21, 1913.

Save 1/2 on these splendid Books

This Library Consists of eight large volumes (8 1-4 x 5 1-4) and is one of the most helpful and inspiring works ever compiled. It has proven to be a fountain of real and indispensable help to thousands of Pastors, Evangelists, Students, and Christian Workers of all denominations. Average number of pages per volume 309.

CLERICAL LIBRARY

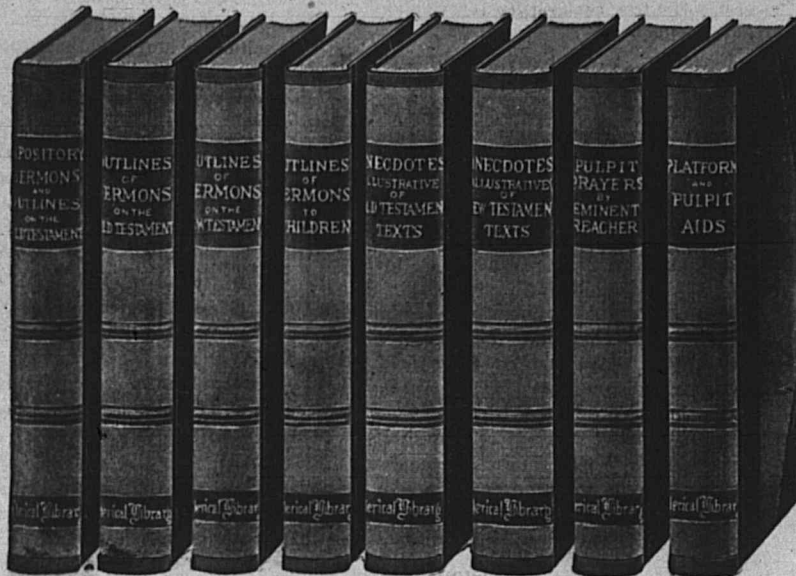
Furnishes Pastors, Bible Students and all earnest Christian Workers with stimulus and helpful suggestions in the various departments of their work. It contains the best thoughts of the world's greatest preachers and writers. It is printed in large, clear type, on white paper, strongly and handsomely bound in cloth.

This Set of Standard Helps is Being Received with the Highest Satisfaction by an Increasingly Large Number of Pastors and Bible Students.

Former Price \$12

Now Only

\$6⁰⁰



Read What Some of the Owners of These Books say

"A truly magnificent addition to the ministerial helps."
"I consider the Clerical Library of rare value."
"A fine tonic for the hard-working minister."
"The books are valuable to me in the way of suggesting certain lines of thought."
"The bane of the pulpit is the heavy style and monotonous delivery."
"These incidents and anecdotes will send the truth home to the hearts of the people."
"This set of books is a valuable addition to any preacher's library."
"They are just what are needed."
"I heartily recommend them to all engaged in pastoral work."

Outline Sermons on the Old Testament

This volume, containing 139 outlines of sermons by 46 eminent English and American clergymen, is fully indexed by subjects and texts.

Outline Sermons on the New Testament

This volume contains 300 outlines by 77 eminent English and American clergymen; it is fully indexed by subjects and texts. The outlines furnished in these two volumes have been drawn from the leading pulpit thinkers of every denomination in Great Britain and America, including Rev. Drs. Wm. M. Taylor, John Cairns, Howard Crosby, Theodore L. Cuyler, Charles H. Spurgeon, R. S. Storrs, H. J. Van Dyke, James McCosh, J. T. Duryea, Alex. MacLaren, Joseph Parker, C. F. Deems, Canon Farrar, Dean Stanley, Bishop Phillips Brooks, and many others. The subjects are practical rather than controversial.

Outline Sermons to Children

With numerous anecdotes; fully indexed by subjects and texts. This volume, containing 97 outlines of sermons of a very high grade of thinking, by men of acknowledged eminence in possessing the happy faculty of preaching interestingly to the young. It contains enough illustrations and anecdotes to stock for many years the average preacher of children's sermons.

Anecdotes Illustrative of Old Testament Texts

529 anecdotes and illustrations, fully indexed by subjects and texts. Dr. Guthrie says his hearers often remembered the illustrations in his sermons when they had forgotten the abstract truth.

Anecdotes Illustrative of New Testament Texts

614 anecdotes and illustrations, fully indexed by subject and texts. Preachers will find this book a very godsend to their preparation for the pulpit, and full of windows to let in the light.

Expository Sermons and Outlines on Old Testament

These sermons by distinguished preachers embrace a great variety of subjects from the Old Testament, are rich in application, and will be an education and inspiration to many.

Pulpit Prayers by Eminent Preachers

These prayers are fresh and strong; the ordinary ruts of conventional forms are left and fresh thoughts of living hearts are uttered. The excitement of devotional thought and sympathy must be great in the offering of such prayers, especially when, as here, spiritual intensity and devoutness are as marked as freshness and strength.

Platform and Pulpit Aids

Consisting of striking speeches and addresses on Home and Foreign Missions, the Bible, Sunday-school, Temperance, and kindred subjects, with illustrative anecdotes. Just the book an over-worked pastor who has many speeches to make, with little time or study, will appreciate.

TWO PLANS OF PAYMENT

We will forward at once the whole set of 8 volumes, securely packed, and guarantee safe delivery on receipt of \$6, you paying express or freight charges or, send \$1.00, and promise, in your letter, to pay \$1.00 a month for 6 months, making \$7.00 as complete payment, and we will forward at once the whole set of 8 volumes, securely packed, and guarantee safe delivery, you paying express or freight charges.

Customers living a long distance from us may send, if they choose, 70 cents additional, and we will prepay express or mail charges and guarantee delivery. As to our Responsibility, we refer to this paper or to any Commercial Agency. Established 1866.

S. S. SCRANTON COMPANY, 118 Trumbull Street, Hartford, Conn.

You Look Prematurely Old

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

CABBAGE SNAKE.

Some years ago a Tennessee doctor who "didn't mind getting his name in the papers," lost a patient. He discovered that the unfortunate man had eaten some cabbage the day before and "Sherlock Holmes" like, the doctor proceeded to his garden to examine his cabbage patch. After a patient search he found on a head of cabbage a long slender worm which he did not remember ever having seen before. Aha! cried the scientist, I am hot on the trail of a great discovery! In order to verify his theory he invaded the cabbage patches of his neighbors, and there too he found the unfamiliar worm. About that time he heard of another man who had died in a neighboring county and he decided to "investigate" the case. He found that this man also was fond of cabbage and had therefore, in all probability, partaken of the succulent leaf.

By this time the innocent worm, familiar to every student of zoology, had assumed the dignified title of a "cabbage snake" and the doctor was ready for the newspaper reporters. Obliging publishers in all parts of the country copied the reports and the people read and shuddered. The bottom dropped out of the cabbage market and train loads of perfectly good cabbage rotted on the railroad side-tracks. And then they all woke up.

It was the same way with the terrible tales about Coca-Cola. Some one started a report that it was an alcoholic and intoxicating drink and as a result Coca-Cola was barred from the army post exchanges. The manufacturer appealed to the War Department; the chemists of the Bureau of Chemistry of the Agricultural Department analyzed the product and lo! and behold there wasn't any alcohol in it. And then they all woke up.

Then some one else started the rumor that Coca-Cola contained cocaine, the deadly, habit-forming drug. Some people believed the report and obligingly passed it on to their friends and neighbors. Even State legislatures got excited and took up the matter of prohibiting its sale. Then they had the chemists analyze it, and found that it didn't contain any cocaine at all. And then they all woke up.

FOR DISCOURAGED WOMEN.

Readers will be interested in the announcement that a woman of as great experience as Dr. Luella McKinley Derbyshire believes that many of the frightful operations women undergo are unnecessary, and that a simple home treatment, of special application to the individual case, will often cure the afflictions known as women's diseases. Dr. Derbyshire's great experience enables her to speak as an authority, as she is probably the best known woman physician in America. So sure is she of the curability of most of these diseases that she will mail a trial treatment and her free book on "Woman's Ills" to any sufferer who will write her and describe her symptoms. These symptoms the doctor must know fully to treat successfully. Tell them all. Since these letters are all confidential, women may be explicit and aid the doctor in telling them how to get well. Send her no money, but ask for her book. Write at once to Dr. Luella McKinley Derbyshire, Box 146, Fort Wayne, Ind.

NEW BOOKS FROM GEO. H. DO-
RAN CO.

The Facts of Life in Relation to Faith, P. Carnegie Simpson, D. D., net \$1.25.

Christ in the Social Order, W. M. Clow, D. D., net, \$1.25.

The Book of God's Providence, John T. Faris, D. D., net, \$1.00.

AMONG THE BRETHREN

By Rev. Fleetwood Ball

The saints at Johnston City, Ill., where Dr. A. E. Booth lately went as pastor, have agreed on a plan for their new church building to cost \$20,000. It is said that everybody is enthusiastic under Dr. Booth's leadership.

Dr. W. D. Powell of Louisville, the indefatigable Corresponding Secretary of the Kentucky State Mission Board, is laid aside from his work for a time by sickness. He is in Norton Infirmary.

Rev. J. R. Hobbs of Shelbyville, Tennessee, has been called to the care of the First Church, New Orleans, La. Brother Hobbs since coming to Tennessee has done a great work, and his removal would occasion universal regret. He has lately held a revival in Fayetteville.

Evangelist T. O. Reese of Birmingham, Ala., and Singer J. P. Scholfield, lately assisted Rev. Chas. T. Beall in a revival at Pennington, Va., resulting in 31 additions.

Dr. M. D. Early who has done a splendid work as pastor of the First Church, Monticello, Ky., has accepted a call to Stanford, Ky., and is on the field.

Rev. J. P. Tucker, a student in the Seminary at Louisville, has accepted the care of the church at Springfield, Ky., and discontinues his Seminary work.

Dr. J. Frank Norris of the First Church, Fort Worth, Texas, announces that he is going to spend the month of January visiting the great churches of the North. Brush up, brethren, he's coming!

Dr. W. B. Crumpton retired as Corresponding Secretary of the State Mission Board of Alabama, after twenty-five years of service, but the Board elected him as Secretary emeritus for life, at a salary sufficient to maintain him in comfort.

The Baptist Flag states that it has documents to show that we did all we could to hold all the preachers of Beech River Association at the recent Fifth Sunday meeting of that body. Certainly; and ten of them were there besides seven visitors. To have been consistent with his repeated assertion that the Gospel Missioners are united with their Board brethren on Associational work, the Flag editor should have urged the preachers of Beech River and Southwestern District Associations to attend their own Fifth Sunday meetings instead of urging them to go off to a factional meeting such as was held at Mt. Pisgah Church.

West Jonesboro Church is the name of a new organization lately launched in Jonesboro, Ark., with 40 charter members. Rev. A. J. Lincoln has been called as pastor.

Ebenezer Church near Williston, Tenn., has called Rev. W. R. Poindexter of Jackson to be pastor and he has accepted.

The Baptists of Georgia are following in the wake of their brethren in other States and have launched a movement for a \$500,000 Baptist Hospital to be located in Atlanta, Ga. The Baptists of Atlanta are to give \$100,000 of the first \$200,000. The campaign is to be launched Jan. 14th.

It is stated that Rev. John E. Barnard has recalled his acceptance of the First Church, Ocilla, Ga., and will remain in Asheville, N. C.

Miss Carrie Irwin, daughter of Dr. and Mrs. R. J. Willingham of Richmond, Va., and Mr. Thomas Justin Moore are to be married in Richmond on Thursday of this week.

Rev. C. C. Heard has resigned as

pastor of the First Church, Cedartown, Ga., to take effect January 1st. During the four years of his pastorate the contributions have increased from \$321 to \$1,500.

Rev. H. S. Wallace has resigned the care of Jones Avenue Church, Atlanta, Ga., and goes to Florida. He also resigned as Secretary of Atlanta Baptist Ministers Conference.

Rev. C. P. Jones of Centropolis Church, Kansas City, Mo., has been elected District Missionary of the Beech River Association, of Kansas City, Mo., and accepts.

Rev. W. J. Bearden, who comes from Temple Church, Memphis, Tenn., to the West Jackson Church, Jackson, Tenn., is destined to accomplish great good on his new field.

Evangelist H. A. Hunt and wife of St. Louis, Mo., lately assisted Rev. R. L. Davidson in a revival at Sedalia, Mo., resulting in 107 additions, 69 by baptism and 38 by letter. It was one of the best meetings in the history of the church.

Evangelist H. A. Smoot lately assisted Rev. G. W. Graham in a revival at Farmington, Mo., resulting in 54 additions and raising in forty minutes, a church debt of \$3,100.

Dr. R. M. Inlow of Jackson, Tenn., has been chosen Secretary of State Missions in Arkansas, to succeed Dr. Jno. T. Christian. The Arkansians will get a Treasurer if he accepts. There are but few men in the South so capable as he.

Revs. A. H. Autry of Nashville, Ark., and M. L. Voyles of Bentonville, Ark., have been elected general evangelists in that State. Clarence S. Leavell was elected Sunday School and B. Y. P. U. Secretary and Rev. E. J. A. McKinney editor of the Baptist Advance for the ninth consecutive year.

Rev. A. U. Nunnery of Jackson, Tenn., has been elected Missionary of Beech River Association for full time and the brethren are enthusiastic over the prospect of getting his service.

During the recent revival at the First Church, Little Rock, Ark., in which Dr. R. G. Bowers was assisted by Rev. F. F. Gibson of Fort Smith, Ark., there were 40 conversions and 31 additions.

VERSUS HIGH COST OF CLOTHING.

All readers of the Baptist and Reflector who appreciate full values in clothing purchases will profit by writing to The Colonial Woolen Mills, Custom Tailors, of Lawrence, Mass., who are employing Southern Religious media with their advertising.

The advertising management of the Baptist and Reflector knows from satisfactory dealing with this firm that their material, workmanship, and prices, are surprisingly attractive as compared with that prevailing in the ordinary trade, and therefore recommend this firm in the highest terms.

BIG DEAL ON STERLING HOSE.

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

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

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

Red
Blood

Is good blood—blood that nourishes the whole body, and enables every organ to perform its functions naturally. Many people owe it to HOOD'S SARSAPARILLA, which relieves scrofula, eczema, psoriasis, and all blood humors.

"I'D BEEN WORKING HARD ALL DAY, BOSS."

A typical setting for a Southern Christmas picture, that would appeal to hearts everywhere, is a snap shot of a negro father with his three pickaninnies gazing at the Christmas show window of Phillips & Buttorff's so brilliantly electrically illumined, and showing in marked contrast on the back ground of the darkened store after closing time.

A true lover of Art and Nature stops and amazedly studies the flashing eyes and interested smile on the faces of the little coons.

The proud Father, thankful for even this little attention to his off-spring, speaks uninvited.

"I have been hard at work all day, Boss but there was nothing to it, these kids had to make me bring them to see Phillips & Buttorff's show windows."

This is just one reason why Santa Claus and "Phillips & Buttorff's" are synonymous.

Have you submitted your picture of a typical Christmas?

\$50.00 collected for it would just about make this the happiest Christmas you have ever passed through.

Suppose you try.
PHILLIPS & BUTTORFF MFG CO.

TERRIBLE PICTURE OF SUFFERING.

Clinton, Ky.—Mrs. M. C. McElroy, in a letter from Clinton, writes: "For six years, I was a sufferer from female trouble. I could not eat, and could not stand on my feet, without suffering great pain. Three of the best doctors in the State said I was in a critical condition, and going down hill. I lost hope. After using Cardui a week, I began to improve. Now I feel better than in six years." Fifty years of success, in actual practice, is positive proof that Cardui can always be relied on, for relieving female weakness and disease. Why not test it for yourself? Sold by all druggists.

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.

FLORIDA.

Have a Home and Business in the Sunny South. Investments in Town Property, Orange Groves and Farms Pay Large Dividends. Write us for free book of views and literature. DeLAND REALTY CO., DeLand, Fla.

For the occasion the auditorium and Sunday School room were thrown together and prettily decorated with ferns and pink and white chrysanthemums. Ice cream and cake were served at the close of the programme.—Nashville Banner, Dec. 12 1913.