

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. 79)

NASHVILLE, TENN., JANUARY 28, 1915

(New Series Vol. 25, No. 24

—In his will Dr. Noah Biggs of North Carolina, who recently passed away, provided for bequests aggregating some \$140,000, of which \$95,000 was left to the Baptist orphanage of North Carolina, \$20,000 to Meredith College, \$5,000 to Wake Forest College, with smaller amounts to other institutions.

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—The Mission Board of Georgia has elected Dr. Arch C. Cree as corresponding secretary and treasurer. Dr. Cree is now the enlistment secretary of the Home Mission Board of the Southern Baptist Convention. He has not indicated his acceptance of the new position to which he has been elected, but he has the matter under consideration, and it is hoped that he will accept.

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—It is said that when some one asked the late Dr. B. H. Carroll his opinion of a certain "scented sermonette" he made this reply: "If there is no mistake in my calculation, it would take 879,318 years for 578,314 such sermons to reach one soul, and then it would make no more impression on it than a cloud of thistle down blown by human breath against the granite peak of Mont Blanc." We have verified Dr. Carroll's calculation and find it correct.

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—A bill has been introduced in the South Carolina legislature to provide for an election on State-wide prohibition on September 14, 1915. If the bill becomes law, and the election goes against whiskey the dispensaries are all to be closed on December 7, 1915. If the election goes against prohibition the counties that are now dry will remain dry. This, we hope, means that another will be added to the ranks of prohibition States before the end of the year.

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—In connection with the campaign of law enforcement recently inaugurated against the liquor traffic and gambling in Nashville, the authorities announce that the law against the sale of cigarettes will be enforced. This law was passed unanimously some 12 or 15 years ago, but little attention seems to have been paid to it. We hope that the present effort to enforce the law will not be simply spasmodic, but that it will be permanent. Some one has called cigarettes little white coffin nails. The smoking of cigarettes is usually the starting point of all other evils for boys.

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—The Christian Index announces the retirement of Dr. T. P. Bell, who for 20 years has been the senior editor of the Index. His retirement was due to impaired health, so that he did not feel that he could continue his editorial work. He has not been well for several years. He expects to take a long period of rest. We hope that he may be fully restored to health and strength. Dr. Bell is one of the ablest editors and finest writers in the Southern Baptist editorial fraternity. He will be greatly missed from the columns of the Index. Dr. B. J. W. Graham, who for 14 years has been the junior editor of the Index, will continue as its editor.

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—The following paragraph from the Bulletin of the First Baptist Church, Covington, of which Dr. H. M. Quisenberry is the popular pastor for January 24, contains the following item: "Do you take it? The best paper that you should read, the Baptist and Reflector, our own State paper. It will cost you less than one cigar per week. It means Education, Information and Stimulation. It gives you a birdseye view of the work all along the lines. You can't afford not to read it. If you will hand the pastor your name and \$2 he will see that it visits you for a whole year. If you read it, and don't think you have gotten your money's worth, he will refund it and think as well of you—as?" Dr. Quisenberry asks us to send him a list of subscribers at Covington, and says that he wants to put the paper in every home in his church. We hope that he may be able to do so. We published recently the subjects of a series of sermons which are being preached by Dr. Quisenberry. Large audiences attend upon his ministry.

THE BAPTIST AND REFLECTOR.

We, your committee appointed by the Nashville Baptist Pastor's Conference, in response to a request from Dr. E. E. Folk, editor of the Baptist and Reflector, to confer with him in regard to the interests of the Baptist and Reflector, beg leave to report:

We have had a long conference with Dr. Folk, and learn that the Baptist and Reflector has now about 6,000 subscribers; that something over one-half of these are now behind in their subscriptions; that while the paper made a fairly good showing for the year ending September 30, 1914, making about 3 per cent. over expenses, yet since that time the receipts have not been so good, due largely to conditions growing out of the war; that, while receipts are decreasing, expenses are increasing, that the cost of presswork alone is, at the lowest bid, about \$500 a year more than it had been for many years; that the price of white paper has advanced; that living expenses have increased, necessitating larger outgo; that for these reasons it is a question whether the paper can be maintained in Nashville on the present basis. A proposition has been made to Dr. Folk to move the paper to another place, where it is calculated there will be a saving in expense amounting to \$1,500 or more a year.

In view of the above facts, recognizing in the Baptist and Reflector a valuable denominational asset, forming as it does the medium of communication for the Baptist Brotherhood of Tennessee and promoting all of our denominational interests, we recommend

1. That we deem it inadvisable that the Baptist and Reflector should be moved from Nashville, which as the Capital of the State is the center of our denominational work in the State.

But,

2. That, beginning at Jerusalem, we make special efforts to double the circulation of the Baptist and Reflector in Nashville.

3. That the Board of Directors of the Baptist Publishing Company consider the advisability of increasing the capital stock of the Baptist and Reflector to a sufficient amount to enable it to purchase and operate a printing plant of its own, so that it may not only have its own printing done at cost, but may do other work, thus bringing in an additional income besides from subscriptions and advertisements and giving to the paper more stability and permanency.

4. That we urge upon the present subscribers to the paper, who are in arrears, that they renew their subscriptions as early as practicable, so as to relieve the present financial pressure.

5. That we call upon the Baptists of Tennessee in general and the Baptist pastors in particular to rally to the support of the paper, with the special aim of doubling its circulation in the next year.

I. N. STROTHER,

J. E. SKINNER,

J. H. WRIGHT,

Committee.

Unanimously adopted by Nashville Baptist Pastor's Conference.

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—Following the lead of Governor Thomas C. Rye, who in his inaugural address, and also in his first message to the Legislature insisted upon law enforcement, Mayor Howse and Chief of Police Barthell of Nashville, Judge Neil and Sheriff Longhurst of Davidson county have declared for law enforcement, and have announced that all saloons and blind tigers and gambling dens must go. This certainly is very gratifying to those who have for so many years been working to that much to be desired end. Who would have thought 10 years ago that the complete destruction of the liquor traffic in Tennessee could be accomplished in so short a time? And yet it has been done. It is an indication of what can be and will be done in the United States. We congratulate all the officials above named upon the stand they have taken. Still more we congratulate the people of Tennessee and Davidson county and Nashville.

—The Baptist World says: "Since January 1, 105 of Kentucky's 120 counties have been dry." And this, mind you, in Kentucky,

Where the corn is full of kernels,
And the colonels full of corn."

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—The Southern Baptist Educational Association meets in Nashville on January 29-31. We have already published a full program of the meeting. The Association has come to be looked forward to as an annual feature in the life of Nashville. We extend to the distinguished educators who will be present a very cordial welcome.

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—The dispatches last week announced the death of Mrs. Maggie O'Leary, who owned the cow that kicked over the lamp, that set fire to the barn, that started the conflagration that swept over Chicago and destroyed about \$100,000,000 worth of property in 1872. For the past forty years she lived alone in a little farm house near Escanaba, Mich.

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—This is Fifth Sunday meeting week. We have agreed to attend two Fifth Sunday meetings. We wish we could attend a dozen of them. As that is a physical impossibility, we should like for the brethren at these various meetings which we cannot attend to represent the Baptist and Reflector and secure subscribers for it.

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—Says the Baptist Record: "The editors of the Christian Index say they have had to look elsewhere than the paper in the last year for food and raiment. Here's the hand of a comrade, brethren." Is it possible? Must the editors of Southern Baptist papers work for nothing and find themselves? Is it not asking too much that they shall give all of their time and labor and thought and life to the work of the denomination and receive no compensation in return?

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—The story of Gideon in our Sunday School lesson last Sunday suggests several thoughts: 1. God and one make a majority. 2. "Not by might, nor by power, but by my Spirit, saith the Lord." 3. "One shall chase a thousand, two shall put ten thousand to flight," and 300 shall stampede a host. 4. "The wicked flee when no man pursueth," but as Dr. Charles H. Parkhurst says, "They go a little faster when somebody gets after them." 5. Let us like Gideon be sure that God is on our side, and that we are on God's side, then we can dare and do anything.

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—We mentioned last week the fact that the Legislature of Alabama had passed a State-wide prohibition bill. Governor Henderson vetoed the bill, but the Legislature promptly passed the bill over his veto by a majority of 24 to 10 in the Senate, and 73 to 29 in the House. The Legislature then passed a strong law-enforcement bill. This Governor Henderson signed, saying that if the law was to be on the statute books, he wanted it enforced. The law goes into effect July 1st. The liquor men of Birmingham are preparing to go out of business—thank the Lord!

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—Harper's Weekly quotes a line from each of the rulers of the nations involved in war, as follows: "Greatly to my regret."—Francis Joseph. "In spite of our intense desire for friendly relations."—Peter. "In the midst of perfect peace, the enemy surprises us . . ." "Forward with God."—William. "Little as we incline to do so, we are forced."—George. "Strong in our ardent desire of arriving at a peaceful solution."—Poincare. "Our menaced nation shudders and its children have bounded to the frontier."—Albert. "It is with profound regret that we in spite of our ardent devotion to the cause of peace, are thus compelled."—Emperor of Japan. The influence of Christianity was never more strongly manifested than in the disposition of the rulers to put the blame for war upon some one else. No one wants to accept responsibility for it. It was not always so.

THEY ARE DEAR TO GOD.

O that, when Christians meet and part,
These words were grav'd on every heart—
They're dear to God!

However willful and unwise,
We'll look on them with reverent eyes,
They're dear to God.

Oh, wonder! to the Eternal One,
Dear as his own beloved Son,
Dearer to Jesus than his blood,
Dear as the Spirit's fixed abode—
They're dear to God.

When tempted to give pain for pain,
How would this thought our words restrain,
They're dear to God!

When truth compels us to contend;
What love with all, our strife should blend—
They're dear to God.

Why they would shun the pilgrim's lot,
For this vain world, forget them not,
But win them back with love and prayer,
They never can be happy there,
If dear to God.

Oh, how return a brother's blow!
The heart whose harshness wounds them so
Is dear to God.

Oh, who beneath the cross can stand,
And there from one hold back the hand
Dear to our God

How with rough words can we conflict,
Knowing each pang our words inflict
Touches the heart once pierced for us?
The hearts we wring and torture thus
Are dear to God.

For is there no strength in love,
The love that knits in joys above,
All dear to God?

Shall we be there so near, so dear,
And be estranged and cold whilst here—
All dear to God?

By the same cares and toils oppress'd,
We lean upon one faithful breast,
We hasten to the same repose,
How bear or do enough for those
So dear to God?

—Selected by Bertha K. Davis.

JOHN KNOX, THE GREAT SCOTTISH REFORMER.

By Robert Stuart MacArthur.

IV.

John Knox is a name to conjure with so far as Scotsmen are concerned around the globe. He is one of the greatest men Scotland has produced; but he belongs to all lovers of liberty, whatever their nationality and religion. Scotland has always been rich in great men. Territorially, it is a small country; but in its intellectual and religious achievements it is one of the greatest countries in the world. It has an area of less than 30,000 square miles; it is thus about 4,000 square miles smaller than the State of Indiana. Its greatest length from Dunnet Head, its most northerly point, to the Mull of Galloway, its most southerly point, is 288 miles; its breadth varies from 32 to 175 miles. No part of the country is far from the sea, as the land is so indented by inlets from the ocean. But this small country has sent out its brave sons to be leaders in the industries, the intellectual achievements, and the religious endeavors of every country on the globe. In 1603, King James VI., of Scotland, became James I., of England; the two countries then became one people, although the full union was not brought about until 1707. Since that time, Scotland has brought great advantages to England and has been an untold blessing to the human race.

EARLY TRAINING OF JOHN KNOX.

John Knox was born at Giffordgate, a suburb of the town of Haddington, East Lothian, sixteen miles east of Edinburgh, in 1505; some writers, however, put the date as late as 1513. His father's name was William Knox, a man of good but not distinguished descent. He fought at the battle of Flodden, and had his home in the County of Haddington. The name of John Knox's mother was Sinclair. His parents belonged to the Roman church; their circumstances permitted them to give their son a liberal education. This education began at the grammar school in Haddington. Even before the Reformation, the Scottish people were devoted, as they still are, to the higher education of their children. From this grammar school, John Knox went to the University of Glasgow. It is said that there he was for a time a pupil of the celebrated John Major. Like Knox, he was a native of East Lothian, and one of the greatest scholars of his day. He was famous as a Professor of Philosophy and Theology. It is gratifying to find that he advocated the supremacy of general councils over the Popes; he also held that the people were really the authority over the Kings. This doctrine he carefully inculcated in his pupils. This teaching accounts for the democratic tendencies of the great John Knox.

John Knox never made any pretense to be so great

a scholar as were some of his contemporaries; but he was a fair Latinist, and had considerable familiarity with the writings of Augustine and Jerome. The Hebrew and Greek languages he studied in later years. He received his orders as a priest in the Roman church probably prior to 1540. He was employed for a time as an assistant professor and as a tutor to private families. Especially was he tutor in the family of Hugh Douglas, of Longliddry in East Lothian; he also was the tutor in the family of John Cockburn of Ormiston. He rivalled even John Major in the subtleties of the dialectic art. It is believed that his study of the Latin fathers greatly shook his faith in the Roman church even as early as 1535; but he did not become an avowed Protestant until 1542. We thus see that he did not act from hastily impulses, but with careful deliberation and thoughtful prudence. Many influences contributed toward his conversion to Protestantism. Among these influences were the opinions of the two lairds whose children he taught and who, like himself, had strong leanings to the new doctrines. Thomas Guillaume, a native of East Lothian, was among the first to give Knox a taste of the truth. Then came the influences, as already stated, of Augustine and Jerome. But the immediate, and probably the most powerful instrument of his conversion, was the learned, amiable, and heroic George Wishart. Wishart preached the Reformed doctrines in East Lothian in 1545. There he made the acquaintance of John Knox. The attachment between them was strong and tender. Knox became the devoted follower of this great reformer; he constituted himself his bodyguard, declaring that he was ready to defend his hero with a "two-handed sword." The emissaries of Cardinal Beaton were even then seeking the life of Wishart. Knox also denounced the corruptions of the priesthood, and thus was compelled to retire from St. Andrews to the south of Scotland; and, at this time, he was degraded from his orders as a heretic. When George Wishart was apprehended, Knox clung loyally to him, wishing to defend him even at the risk of his life, or to share his fate. But Wishart's words of remonstrance are well known, "Nay, return to your bairns (pupils,) and God bless you; one is sufficient for a sacrifice." The brave Wishart was burned at the stake, under the orders of Cardinal Beaton in March, 1546. Wishart is one of the noblest men in Scottish history. He has never had full justice from the hands of historians and theological reformers. A task awaits a coming historian fully to write the life of this glorious martyr, George Wishart. His death was speedily avenged. Two months thereafter, Cardinal Beaton was himself put to death, May 29, 1546, in his own castle of St. Andrews. His castle was taken possession of by a band of nobles, and it became a stronghold of the reformers. The life of John Knox was constantly in danger from Beaton's successor. Knox, at one time determined to pursue his studies in Germany, but was induced to give up this purpose; and, at Easter, 1547, with many other Protestants, he found refuge in the castle of St. Andrews.

THE EXILE OF JOHN KNOX.

At the late date just named, 1547, he entered upon the public ministry of the gospel, having been called to the Protestant ministry at St. Andrews. There appears to have been no regular ordination as a Protestant. Almost immediately, he distinguished himself as a powerful preacher and a fearless opponent of the papacy. In the "History of the Reformation" he gives us an account of his call to the ministry, and a report of the first sermon he delivered in St. Andrews. He was now residing in the Castle of St. Andrews, this stronghold being a place of refuge for many Protestants. There Knox passed some comparatively peaceful months.

But his repose was rudely disturbed. The arrival of a French fleet enabled the regent of Scotland to invest the castle by sea and by land; on the last day of July, the garrison was compelled to surrender. The occupants of the castle were taken to France, and Knox and others made galley-slaves. During the winter of 1547-48, he was kept at Nantes; but the next summer, they cruised on the east coast of Scotland, and were often in sight of the steeple of St. Andrews. During all these trials, Knox's constancy remained unshaken. He never forgot these terrible experiences; he hesitated to speak of the sufferings which he endured. But he always cherished the hope of a return to his native country. He felt assured that he would one day open his mouth to God's story in St. Andrews, even although now he was suffering in cruel bondage.

In February, 1549, after nineteen months of terrible imprisonment, he was released through the influence of Edward VI. with the King of France. He hastened at once to England, and was warmly welcomed by

Cranmer and others high in authority.

THE MINISTRY OF JOHN KNOX IN ENGLAND.

Soon after the return of John Knox to England, he was appointed Chaplain for Edward VI. At this time, he enjoyed the great advantage of living on terms of intimacy with all the leading reformers. Conditions were such in Scotland that he could be of little use in his beloved land. For nearly ten years, he submitted to voluntary exile, like many other noble countrymen in these troublous times. For a space of about five years, he was a minister of the Church of England. During this period, this church was in a state of transition; many of its marked peculiarities were then in a condition of abeyance, and were not insisted upon as terms of communion. The prayer book was not used in all the services, neither was the attitude of kneeling insisted upon at the Communion. Knox held his commission as a Reformed Preacher, and was largely independent of the Episcopal government. He disapproved of "your proud prelates' great dominions and charge, impossible by one man to be discharged." He was offered, but declined, the Bishopric of Rochester in 1552; but he was consulted in the revision of the prayer book and also of the articles of religion. He was appointed preacher to Berwick, then to Newcastle; and, later, he was called to London, where he remained until the death of Edward VI.

HIS MINISTRY ON THE CONTINENT.

In 1553, he married Miss Margery Bowes, of Berwick. Bloody Mary now came to the throne of England. The usefulness of Knox was thus at an end, and his life was in danger. He desired to remain and meet the issue, for he said, "I never could die in a more honest quarrel." But the importunity of his friends led him to leave England. In January, 1554, he sailed to Dieppe. Later, he traveled in France and Switzerland, conferring with many reformers. Finally he reached Geneva, and formed an acquaintance with the celebrated Calvin, and the friendship thus created ended only with Calvin's death. He accepted, with Calvin's approval, a call to the English church, at Frankfort-on-the-Main. But disputes arose concerning vestments and other ceremonies; and, in March, 1555, he resigned his charge. Returning to Geneva, he took charge of an English congregation in that city.

A few months later he made a flying visit to Scotland, preaching with great power, in the land of his birth. In May, 1556, he was cited to appear before the hierarchy, in Edinburgh. He boldly responded to the summons; but the Bishops postponed his trial. Later he resumed his Geneva ministry. In Geneva, his services were of the most exacting character. There he wrote the famous volume, entitled "The First Blast of the Trumpet Against the Monstrous Regiment of Women." His abhorrence of "Bloody Mary," who was then breaking the heart of England by her cruelties, was the cause of this publication. It was unfortunate, however, that it appeared at that time. It subjected him to the resentment of two Queens, in addition to Mary—Mary, Queen of Scots, and Queen Elizabeth.

THE RETURN OF KNOX TO SCOTLAND.

Knox arrived in Edinburgh, May 2, 1559. The time was critical in the extreme. The queen dowager, Mary of Lorraine, was acting as Regent for her daughter, Mary, Queen of Scots. She was determined to crush the Protestants, and to give the Roman church every advantage. She had thrown off all disguises, and was determined to suppress the Reformation by force. She refused the demands of the Protestants, and summoned the preachers for trial, at Stirling. Civil war was imminent. Knox stepped to the front, as the leader of the Reformers. He preached with great boldness against the idolatry of the mass, and determined to purge the churches of the impurities and immoralities of the priesthood. He is now entering upon his great work as the true Scottish Reformer. He wrote to his sister, "Satan rages to the uttermost, and I am come, I praise my God, even in the brunt of the battle." The regent urged the accused not to come to trial, and then outlawed them for failing to appear. The news of this great wrong to the Reformers came to Perth, where Knox preached against the idolatry of the mass and of image worship. The result was that the altar and the images were trampled under foot, and the houses of the friars were laid in ruins. The regent advanced upon Perth with a large force; but Queen Elizabeth came to the help of the Reformers, and finally a truce was proclaimed. The scenes which occurred at Perth were repeated at St. Andrews. The best defense for this procedure is Knox's own pithy saying: "The rookeries were demolished, that the rooks might not return."

The civil war ended by the entrance of an English army, and the death of the queen regent. Parliament, in 1560, overthrew the Roman church, and Protestantism was established as the national religion. In all

these movements, Knox was the chief agent. He assisted in preparing the "Confession of Faith," and the "First Book of Discipline." In August, 1561, the youthful and beautiful Queen Mary returned to Scotland. Her coming filled the mind of Knox with great alarm. He knew that she had high notions of regal prerogative, as well as an ardent attachment to Romanism. Knox had five personal interviews with Mary at her own invitation. He found her no mean opponent in argument; he was obliged to acknowledge the acuteness of her mind, even if he did not commend the qualities of her heart. He has been severely criticized for the harshness of his language, and his absence of courtier-like manners. Once at least, he drove the beautiful Queen into tears. Doubtless his preaching was often violent; but it must be remembered that momentous issues were at stake. This was no time for a smooth-tongued prophet; nevertheless, his heart was tender. He did not wish to cause Mary distress, but he feared her well-known power of fascination. Later, his heart was wholly hardened toward the adulterous accomplice of her husband's murderer. An open rupture with the Queen's party, including Murray and Maitland, soon followed; but Knox was unyielding. Bitter denunciations appeared in his sermons and prayers. He became partly alienated from the moderate Protestant party who tried to govern in the Queen's name; and from 1563 to 1565, he retired to comparative obscurity.

MINISTRY OF KNOX IN EDINBURGH.

With the beginning of his ministry in Edinburgh, he lost his much beloved and helpful young wife. He is now the appointed minister of the church at St. Giles, then and now the great parish church of Edinburgh. He is now in his full powers as preacher and Reformer. From two to three thousand hearers often gathered to hear his stirring words. He preached twice on Sundays and often thrice on other days of the week. His services in the surrounding country were numerous and taxing; indeed, his labors were prodigious and immense. The vehemence of his public discourses frequently offended his friends, but it was impossible to change his methods of utterance. In 1564, he married, for the second time. This marriage attracted great attention; first, because the bride was remotely connected with the royal family; and, second, because he was more than three times her age. She was Margaret Stewart, daughter of Andrew, Lord Stewart of Ochiltree. His first wife left him two sons, both of whom became distinguished; and his second wife bore him three daughters, of whom the youngest, Elizabeth, became the wife of the famous John Welsh, Minister of Ayr. The great Reformer, at this time, lived a comparatively quiet life. With all his severity toward those who wished to establish the papacy, he was gentle and loving in social life and in all his personal relations.

But great events are still to occur. In July, 1565, Mary's marriage with Darnley occurred; the murder of Rizzio took place in 1566, and the murder of Darnley followed in 1567. Shortly afterward, the Queen married Bothwell. These events again brought Knox to the front. Mary was compelled to abdicate in favor of her son, and Murray became regent, in August, 1567. In the Parliament of that year, additional reforms were secured, and provision was made for the support of the Protestant clergy. Knox and Murray were warm friends; and Knox was so well assured that permanent peace and prosperity had come, that he thought of retiring to Geneva to end his days in peace. But these were troublous times; in 1570, Murray was assassinated. Knox was overwhelmed with grief, and he became the victim of a stroke of apoplexy. His speech was greatly affected, but he recovered in part, and resumed preaching. As his life was threatened, he retired in 1571 to St. Andrews, where he preached with much of his former vigor, although he was unable to walk to the pulpit without assistance. In the latter part of 1572, he returned to Edinburgh to die; he said he was "weary of the world," and "thirsting to depart." His last service was one of vast importance, as it was indignant denunciation of the satanic massacre of St. Bartholomew. November the 24th, he quietly fell asleep, worn out by his excessive labors of body and mind. John Knox died as he lived—full of faith, and always ready for conflict. His young wife became his devoted nurse. Many of the noblest men of Scotland hung about his home, the house which is still shown as "John Knox's House."

Richard Ballantyne was his good and godly friend and helper; he often supported Knox from the Abbey to the church by holding him under the oxter, (arm-pit.) He and another man lifted him to the pulpit. Ballantyne tells us that when he entered the pulpit, he was too weary to stand except as he leaned on its side; "but ere he had done with his sermon, he was so active and vigorous, that he was like to ding that

pulpit in blades and flee out of it." We are informed that his stature was a little under middle height; that his limbs were graceful; that his head was of moderate size; that his face and nose were beyond the average length; that his brow stood out like a ridge; that his cheeks were full and ruddy; that his mouth was large; that his complexion was darkish; that his eyes were dark blue; that his glance was keen; his beard grayish and long; and that, although his countenance was grave and severe, it was at the same time gracious and majestic.

THE CHARACTER OF JOHN KNOX.

This has been partly outlined in what has already been said. His character was marked by great firmness; his piety was deep and fervent; and his zeal was constant and consuming. He belonged to his time, and was well prepared for his work. Profound conviction of eternal realities filled mind and heart. He was shrewd and penetrating in dealing with men, and often held thousands by a resistless spell. His life was one long conflict from the time he left St. Andrews, in 1542, until he returned in 1571. He learned, as he himself said, to call wickedness by its own terms—a fig, a fig; and a spade, a spade. Never for a moment did he quail before any danger. Richard Ballantyne called him, in quaint old English—which I do not reproduce—the light of Scotland, the comfort of the church, and a true example to all ministers for soundness of doctrines and boldness in rebuking wickedness. At his grave, in the churchyard of St. Giles, the Earl of Morton, the Regent of Scotland, in the presence of an immense concourse who had followed the body to the grave, said: "Here lieth a man who, in his life, never feared the face of man, who hath been often threatened with jagge and dagger, but yet hath ended his days in peace and honor." Such a man was needed to lay the axe at the root of the tree, and warn a generation of vipers. He was the Elijah and John the Baptist of Scotland. If he had been a man of more moderation, he never could have done the work which he achieved. We can all agree with Carlyle in his burst of admiration, when he says: "Honor to all the brave and true; everlasting honor to brave old Knox, one of the truest of the true!"

Scottish literature and thought, Scottish industry, James Watt, David Hume, Walter Scott . . . and Robert Burns, I find Knox and the Reformation acting on the heart's core of every one of these persons and phenomena; I find that without the Reformation they would not have been.

Knox was not perfect. Who is perfect? At times he was dictatorial, fierce, and coarse; but he was consistent, sincere, and honest. He hated popery in every drop of his blood; he regarded Mary and her mother as the personifications of the papacy. On a question of principle, he dared quarrel with the highest in the land. But his hands were clean of bribes; he never grew rich by the spoils of the Reformation. No nobler tribute has ever been paid to John Knox than that penned by Froude. He affirms that Knox opposed popery as the system that enslaves both the church and the State. He further declares that Knox was no narrow fanatic; but was a large, noble, and generous man, who found himself face to face with a system of hideous iniquity. He believed himself commissioned by God to overthrow this gigantic evil. All honor to the brave, heroic, and immortal John Knox! May men of his class never cease until every form of ecclesiastical tyranny is overthrown, and complete civil and religious liberty are enjoyed by all men and women throughout the whole world!

JUDSON MEMORIAL FUND.

The sudden death of Dr. Edward Judson brought a complete change in the plans of the General Denominational Committee in charge of raising a fund to preserve the Judson Memorial Church in New York City. The original plan was to raise an amount sufficient by the use of interest and principal to meet the semi-annual payments to annuitants—individuals who from time to time have advanced in the aggregate \$216,950 upon which the church agreed to pay from 5 to 7 per cent in semi-annual payments. (The death of other annuitants has set free approximately \$150,000.) The income of the Judson Hotel property by which it was Dr. Judson's intention that the benevolent and missionary work would be sustained is at present consumed in meeting these annuity and other property charges.

In view of Dr. Judson's death, it is necessary to provide for other stated obligations, including a considerable floating indebtedness. In the judgment of the General Committee it will require \$300,000 to firmly establish this work.

In the course of ten or fifteen years the amount required to pay annuitants will be materially decreased, leaving an increasing sum for the support of the work itself, while ultimately the income from the whole \$300,000 will be freed for the support of the missionary and benevolent work of the church. In the meantime the work must be maintained through the contributions of the church and its friends.

A denominational committee has been formed representing practically every state in the Union. Two meetings of this committee have been held, though only those within reach of New York City were able to attend. The committee has approved of the plan to raise \$300,000—first, to meet fixed obligations and, second, to provide a definite income for the partial support of the missionary and benevolent work of the church; that pledges be sought payable monthly or in four semi-annual installments, the first being due July 1, 1915. A statement will soon be made to the churches within the territory of the Northern Baptist Convention. A communication to the churches of the Southern Baptist Convention will be deferred owing to financial and other conditions which now obtain in the South.

The official representatives of the fund are the Executive Secretary of the New York City Baptist Mission Society, Rev. Charles H. Sears, and Rev. David Lee Jamison, who, it will be recalled, was a member of the Judson Centennial party to Burma in December, 1913. The committee is fortunate in securing the full time service of Mr. Jamison, who is admirably adapted to his task. Mr. Sears will devote so much of his time as possible to this campaign.

These brethren will seek appointments at Ministers' Conferences and in churches up to July 1st by which time it is hoped that the churches of the North and West will have responded. Requests for appointments may be addressed to Rev. Chas. H. Sears, 53 Washington Square, New York City. Several members of the General Committee and other New York pastors will gladly respond to invitations to address churches and Ministers' Conferences, including Dr. Frank M. Goodchild, Dr. Harold Pattison, Dr. Jno. Humpstone, Dr. M. H. Pogson, Rev. William N. Hubbell, Dr. James M. Bruce and Dr. J. Madison Hare.

The appeal of this undertaking, its bearing upon our Baptist work as a whole, the seriousness with which it is considered, is well evidenced by the response of those who were invited to membership on the General Committee. These representatives will be kept directly informed of the progress of the campaign and will seek to promote it in their respective States.

The members of the committee are: A. W. Anthony, D.D., F. Wayland Ayer, R. A. Ashworth, D.D., Edward Ballard, James Bennett, M.D., William C. Bitting, D.D., J. Whitcomb Brougher, D.D., Lucius H. Biglow, Rev. James M. Bruce, Rev. H. R. Best, G. W. Cassidy, D.D., George W. Coleman, James C. Colgate, Lathan A. Crandall, D.D., Hon. Edward S. Clinch, William R. Conklin, Carl D. Case, D.D., E. C. Dargan, D. D., W. W. Dawley, D.D., Rev. M. E. Dodd, Charles A. Eaton, D.D., Milton G. Evans, D.D., Edwin P. Farnham, D.D., George H. Ferris, D.D., Harry E. Fosdick, D.D., Arthur T. Fowler, D.D., D. B. Garabrant, Frank M. Goodchild, D.D., Samuel H. Greene, D.D., Arthur M. Harris, Rev. E. S. Holloway, Hon. Charles E. Hughes, Emory W. Hunt, D.D., J. Madison Hare, D.D., William Henry Hays, John Humpstone, D.D., H. O. Hiscox, D.D., Rev. W. A. Hobson, Rev. John Jeter Hurt, Carter Helm Jones, D.D., Howard Lee Jones, D.D., Orrin R. Judd, Henry Pratt Judson, LL.D., Maurice H. Levy, D.D., David C. Link, Rivington D. Lord, D.D., Curtis Lee Laws, D.D., R. S. MacArthur, D.D., Dean Shailer Matthews, D.D., H. N. McKinney, Rev. H. S. Meyers, H. L. Morehouse, D.D., A. H. Morse, D.D., E. Y. Mullins, D.D., George Wellwood Murray, Harold Pattison, D.D., James M. Pratt, E. M. Poteat, J. Herman Randall, D.D., Rev. C. H. Rust, Frank A. Smith, D.D., A. H. Strong, D. D., Rev. Charles H. Sears, James M. Taylor, D.D., Thomas J. Villers, D.D., Rev. George Van Winkle, Rev. J. F. Vichert, Cornelius Woelfkin, D.D., Rev. W. J. Williamson.

A local preacher in a colliery village gave out the following announcements at the regular Sunday service: "Sing number a hundred and thirty-four in the big beuks and twenty-five in the little beuks; the preacher for next Sunday'll be nailed upon the door." That is better than nailing him to the floor.

ADVERTISING CENSORSHIP.

It may be of interest to the readers of the Baptist and Reflector to know that a great deal of care is devoted to the censorship of the advertising which is run in the Baptist and Reflector. Every religious publication receives its advertising patronage from a wide area. It is sometimes impossible for the publisher or even the publisher's representative to make personal investigation of the reliability of advertisers whose advertising is handled.

The facilities of the Baptist and Reflector, however, are unusually good, and the advertising is looked into with a marked degree of care. The undersigned, who are advertising managers of the Baptist and Reflector, take the commercial service furnished by R. G. Dun & Company, the Bradstreet Company, the Publishers' Commercial Union and McKittricks, so that from four different points of view the financial standing of an advertiser may be examined.

The representatives of the undersigned travel the entire United States from Denver to the Atlantic Coast, and consequently personally interview advertisers and advertising agencies. Our representatives make as full reports as possible on the general appearance of each establishment, and as far as possible investigate follow-up systems and general business methods. These reports are made to the undersigned.

Additional to this, special investigations are made on occasion, these investigations sometimes amounting to a great deal more than the advertising amounts to as regards cost. It has been our policy to attempt to exclude all advertising which is not reliable, which makes extreme or extravagant statements, which seems to have a dishonest follow-up system, which offers impure copy, or which advertises a commodity which we believe to be worthless. In this way it is our effort to protect the readers of the publication from being imposed upon.

We believe that we can truthfully say that the advertisers of the Baptist and Reflector are a very reliable set of business houses. There are many lines of advertising which are refused admission to the columns of the Baptist and Reflector, and as our information increases it is likely that an even larger number will be excluded. We wish to say, however, that great efforts have been made in the advertising world to kill out fraudulent advertising and false statements, so that offenses of that character are growing fewer and fewer all the time, and advertising is being put upon a higher plane than ever before.

It is not our purpose to exclude any advertiser on the ground that his proposition is medical, nor to exclude any advertiser merely because the public's opinion may be to some degree adverse because of misrepresentations. If an advertiser is known to be fair and honest and his commodity inoffensive and of value, we do not exclude him simply because here and there there may be a prejudiced person, who through misinformation may regard that advertiser as being otherwise. Nor do we insist upon the restriction of the language of the advertisements, so as to eliminate enthusiastic praise of the commodity offered. Advertisers are naturally expected to be more or less enthusiastic over their own propositions, otherwise they would not regard them as worthy of being advertised, and it would not be worth while spending the advertising appropriation upon them.

But we would not accept for the Baptist and Reflector any advertisement which is known to contain a misstatement, or which is known to offer an article which is fraudulent. Indeed, much advertising is refused merely upon aesthetic grounds, and in order to avoid giving offense to the readers of the paper, even where the commodity itself is inoffensive and of value, and where the copy is as clean as it is practicable to make it.

JACOBS & CO.,
Clinton, S. C.

AN IMPRESSIVE SERVICE.

The service at the First Baptist Church, Chattanooga, on Sunday morning, the 24th, was of unusual interest. Pastor Powell preached a most practical and impressive sermon on the healing of the impotent man at the pool of Bethesda, in which he stressed the compassion of Jesus. Following the sermon, the pastor read a letter from Miss Ruth Randall, who left the church the latter part of November to become a teacher in our Baptist school in Rio Janeiro. She described in a most vivid way her first impressions of this city, and the gracious welcome accorded her by the missionaries. Miss Randall is a young woman of strength and consecration, highly beloved by the membership. Brother Powell also referred to the fact that Miss Grace McBride of our church has applied to the Foreign Mis-

sion board to be appointed nurse in one of our hospitals in China.

Miss McBride is a nurse of experience and skill, and a young woman of deep piety.

Dr. E. B. Wise in a few choice words presented Jesse Hunt, nephew of the well known architect, R. H. Hunt, and who has just severed his connection with the Georgia School of Technology to enter the Southern Baptist Theological Seminary to fit himself for the work of a foreign missionary. As Mr. Hunt made a brief announcement of his recent decision, the large audience was deeply moved.

In connection with the memorial services in honor of the lamented Dr. Willingham, for years pastor of this church, earnest prayer was offered that God would raise up missionaries from the membership imbued with the spirit of our departed leader; the pastor and other friends of missions are thankful that God has proved so prompt and gracious in His answer.

J. T. HENDERSON.

Chattanooga, January 25.

ERWIN NEWS NOTES.

Last Sunday was a red-letter day in our church, although no special preparation was made by Brother Haynes. His sermons were convincing and powerful. One conversion and two joined the church at the morning service and one conversion at night. Brother Haynes' sermons are deeply spiritual and always blessed of God. He has recently held a meeting with Clear Branch church, where he had about fifty conversions. He is preaching at night this week at the Fishery. He is ever ready about his Master's work. Yesterday he went to Cherokee to hold the funeral of Mrs. Cramp Hoss, who was Rev. J. H. Moore's daughter. Dear old Brother Moore has the sympathy of this entire church. He was its faithful pastor for twenty-two years. We would not forget the dear husband left with five small, motherless children. May he find comforting grace to sustain him in his dark hour!

Our new church building is gradually nearing completion. We hope to occupy it by the first of April.

Our church closed one of the best years' work with 1914. The ladies of the church raised about \$1,000 on the new church, besides other things. Our W. M. U. is divided into four circles, each covering a different part of the town, and each circle has its President and meets weekly. We are doing more thorough work by so working. The Institute for Holston will meet with us in April. We hope for a full attendance and a gracious meeting. We are all proud of our Holston girl, Miss Lowery, in the Training School. Well, all the Association loves our noble, consecrated President, Miss Tipton. Success to the Baptist and Reflector.

MRS. W. A. ROBERTS.

A GRACIOUS REVIVAL.

Just closed a twelve-days' revival at my Buffalo church, Brethren W. H. McGregor of Bull's Gap, Tenn., did the preaching, with the pastor in charge of music. The church was exceedingly anxious for a meeting, and had made preparation by having a week of prayer before it began. Brother McGregor just preached the "old-time gospel," in that plain, loving way so characteristic of him. He won the hearts of every one of my people, and was instrumental in God's hands in leading twenty souls to Jesus. The pastor baptized eight boys and eight girls, who are already entering upon real, active, Christian work.

A committee of eight young men canvassed the territory of our church as special effort to line everyone up for Sunday school. We will reorganize the school now and grade it.

It rained most all the time of the meeting, but folks came in spite of the fact. One wealthy farmer turned a wagon and four mules over to his tenants and told them to go, taking everyone they could haul. They took him at his word, and one night came with over twenty in the wagon and a man on every mule. With a will there is a way. The church is greatly revived and we expect great things of Jesus.

Yours in His name,

H. EVAN MCKINLEY, Pastor.

Jefferson City, Tenn., January 19, 1915.

Without his knowledge I am urging pastors in reach of Nashville to make good use of John R. Gunn, pastor of North church, New York, who is supplying two Sundays at Central church. He has not lost his Southern fire since going North. His sermons are glorious, his lectures inspiring. Use him.

WM. D. UPSHAW.

Atlanta, Ga.

A WORD ABOUT OUR COLLECTIONS.

By J. W. Gillon.

A comparison between our receipts up to Jan. 23, 1914, and January 23, 1915, reveals the fact that our offerings for each of the three mission causes are running behind what we had received up to this time last year. Our losses are as follows: State Missions, \$285.80; Home Missions, \$506.74; Foreign Missions, \$850.83.

Of course, we can all find good excuses for this decrease in receipts, but our excuses will not pay our bills.

Each of our Boards need more money now than they needed this time last year. Surely we ought not to fall behind what we did last year.

Sunday night, Jan. 2, Rev. John Hazelwood of Englewood, Tenn., closed a gracious revival with the Altoona Baptist church. Bro. Hazelwood came to Altoona about the middle of December. At first very little interest was manifested, but he kept on preaching the gospel with great power, and soon reached the hearts of the unsaved. There were some six or eight professions on Christmas day. Bro. Hazelwood is ably assisted by his wife, who is one of the most consecrated Christian women we have met for some time. On Sunday at 3 p. m., Jan. 2, Bro. Hazelwood baptized 20 boys and girls in the beautiful Lake Minneola, which is only half a mile from the church. Two of those baptized were two of the writer's own children. Bro. Hazelwood and wife will remain in Florida until the first of March, and will hold other meetings. They are in a meeting at Oxford, Fla., at present. The Altoona church is without a pastor, and a committee is appointed to confer with Umatilla, to try and arrange to locate a live man on the field for full time. Rev. R. J. Gorbet, formerly of East Chattanooga, Tenn., has been pastor up until a few months ago, when he resigned. Altoona has a splendid Sunday school, which has some 100 on the roll, a good B. Y. P. U. H. Lightfoot is superintendent of the Sunday school, and Miss Ruth Hollinger is president of the B. Y. P. U.

Altoona, Fla.

H. LIGHTFOOT.

I have a fine field here. I hated to give up my work at Johnston City, for I never saw a church more in love with the pastor, but the Lord seemed to lead me here, and I now have by far the strongest church in the southern part of the State, and the strongest within the bounds of the State Association. We have 900 members and a new \$35,000 stone church in a thriving city of 12,000 people, and a cultured and spiritual membership. I have been here just six weeks, and during this time I have added to the membership about 175 new members, and we have just put on a budget plan of finances on the basis of over \$5,000 for current expenses. We have a delightful nine-room parsonage with modern conveniences, and withal, I am a happy pastor. My people are rallying right around me and I never was more zealous in the preaching of the old, old story.

A. E. BOOTH.

Harrisburg, Ill.

We had a fine service at Peyton's Creek Sunday, Dr. J. M. Anderson, of Morristown, was with us on the 13th and preached two fine sermons in big enlistment campaign of New Salem Association. On the 14th he was at Middleton. We had two fine sermons—dinner on the ground. The church at Peyton's has invited Brother Anderson to hold one of the twelve Institutes of New Salem Association with them some time in February. Peyton's Creek was granted a letter from Enon Association to join New Salem. The old church will be 103 years old next July, and she still lives and is moving forward.

Carthage, Tenn.

R. B. DAVIS.

I find great comfort in reading the Baptist and Reflector, as it gives me a great deal of news from the Master's laborers in my native State. My late husband took the paper for years before his death, and now he has gone to receive his reward. I would feel very lonely without the Baptist and Reflector. May God abundantly bless you in your noble work.

MRS. J. C. BOWMAN.

Thornton, Wash.

The meeting still continues. Large crowds in attendance. Pastor Cox is doing all the preaching. 53 additions to date, more to follow. The influence of the meeting is spreading. Strong men are accepting Christ.

JAMES D. JENKINS.

Elizabethton, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

Judson Memorial—Pastor C. H. Cosby preached in the morning on "The Ideal." Bro. Ruegg of Geneva, Wis., preached at night. Dr. Burroughs will begin a class in "Teachers' Training" at our church next Sunday at 3 p. m.

Park Ave.—Rev. W. J. Stewart preached in the morning and Pastor I. N. Strother at night on "Bearing the Burdens of Others." 101 in Sunday school. Fine service at the Orphanage.

Calvary—Pastor A. I. Foster preached on "The Devil's Home," and "Leaving Jesus." 42 in B. Y. P. U. 90 in S. S. One for baptism.

Grace—Pastor Creasman preached on "Foreign Missions," and "The Divine Elevation in Christian Duty." 198 in S. S. Fine morning congregation. Evening audience small on account of the snow. Two additions. Good day.

North Edgefield—Pastor J. A. Carmack preached on "Blessings in Tithing," and "Our Doing a Test of Our Christianity." Reduced congregations. Good day.

Edgefield—Pastor Lunsford preached on "Neglected Duty," and "Charity."

Immanuel—Pastor Rufus W. Weaver, preached on "Joining the Nearest Church," and "The Preventive Grace." One by letter and one by restoration. Good morning congregation; small one at night.

Seventh—Bro. George Burnett preached in the morning, and Pastor Wright at night on "Reconciliation with God." One profession. One received for baptism. Fine day.

First—Dr. Austin Crouch of Murfreesboro preached in the morning on "Denominational Education." Dr. J. W. Gillon preached at night on "The Things a Man May Experience and Yet Perish." 208 in S. S.

South Side—Pastor Yankee preached on "The Judgment," and "The Vision of the Lord's Face." A good day.

Grandview—Pastor J. F. Savell preached on "The Light of the World," and "Co-operation in the Salvation of a Sinner."

Lockeland—Pastor J. E. Skinner preached on "Capital Punishment," and "The Nature of Salvation." Splendid congregations for the cold weather. 137 in S. S. Good B. Y. P. U.

MEMPHIS.

Calvary—Pastor Norris preached on "To Obey is Better Than Sacrifice," and "Friendship." Good congregations.

Temple—Pastor W. A. Gaugh preached at both hours. 155 in S. S.; 58 in B. Y. P. U.

Central—Pastor preached on "Self Control," and John 3:16. One baptized. 242 in S. S.

North Evergreen—Pastor Koonce preached at both hours. 25 in S. S. Mrs. W. J. Campbell addressed the Greenland Heights S. S. in the afternoon. 55 present.

Union Ave.—Pastor W. R. Farrow preached on "The Secret of Character," and "Self-Denial and Cross-Bearing." 185 in S. S. One by letter. 60 in B. Y. P. U.

Seventh Street—Pastor J. T. Early preached to good audiences. 213 in S. S.

LaBelle Place—Pastor Ellis preached to good congregations. 237 in S. S.

Boulevard—Pastor Burk preached at both hours.

First—Pastor Boone preached on "Obedience Better than Sacrifice," and "The Shepherd Song." One addition. 334 in S. S.

McLemore Ave.—Pastor A. M. Nicholson preached at both hours. 89 in S. S.

Rowan—Pastor O. A. Utley preached on "O Thou of Little Faith, Wherefore Did'st Thou Doubt?" and "Every Man Stood in His Place Round About the Camp."

Binghamton—Pastor Roswell Davis preached on "Promised Presence and Power," and "The Great Healer." 64 in S. S.

CHATTANOOGA.

Woodland Park—Pastor McClure preached on I. John 3:2, and "How the Christian Becomes a Blessing." Congregations small on account of rain.

Alton Park—Pastor Duncan preached on "A Spotless Church," and "Thou Art the Man." Splendid S. S.

St. Elmo—Pastor George preached on "Reaping

Like We Sow," and "The Three Crosses." Good S. S. Splendid interest.

North Chattanooga—Pastor J. J. Coffelt preached in the morning on Psa. 116:14. No service at night. 75 in S. S.

East Lake—Pastor preached in the evening on Matt. 5:16. Bro. W. D. Powell preached in the morning on I. Cor. 12. Splendid day.

Highland Park—Very good day, despite sleet and rain. Very good congregations. Pastor preached on "Obscure Christianity," and "God's Grace and the Heathen." 158 in S. S.

Oak Grove Tabernacle—Pastor B. N. Brooks preached on "Thou Shalt Not's of John's Gospel," and "Seven Aspects of Salvation." Good services.

First—Pastor W. F. Powell preached on "Our Lord's Conversation with a Paralytic," and "Elijah's Prayer for Rain." One for baptism. One baptized. 299 in S. S.

Chamberlain Ave.—Pastor J. E. Merrell preached on "Total Depravity," and "The Power of Righteousness Over Men." S. S. off.

East End—Pastor Buckley preached on "Gideon and His Band," and "The Story of Esther." Very fair S. S.

KNOXVILLE.

Bearden—Pastor T. N. Hale preached on "The Prosperous Man," and "The City of Refuge."

Oakwood—Pastor Geo. W. Edens preached on "Living Beyond the Law," and "Stones that Possess Life." 86 in S. S.; one by letter.

Middle Brook—Pastor E. F. Ammons preached on "The Man Who Said His Prayers." No night service.

Third Creek—Pastor Chas. P. Jones preached on "Isaac a Type of Jesus." Rained out at night.

Mountain View—Pastor S. G. Wells preached on "The Doer is Blest in His Deed," and "When Saul Got His Wires Crossed." 124 in S. S. One by letter.

Fountain City—Pastor Tyree C. Whitehurst preached on "Stripping for the Race," and "God's Search for Man." 79 in S. S. Two received by statement.

South Knoxville—Pastor W. J. Bolin preached on "A Lost Crown," and "The Sorrows of Jesus." 151 in S. S.

Lonsdale—Pastor J. C. Shipe preached on "God's People Talking Together," and "The Sin Unto Death." 131 in S. S. Good congregations.

Lincoln Park—Pastor A. R. Pedigo preached on "Paul Before Felix," and "Few Laborers." 74 in S. S.

First—Dr. H. H. Hibbs preached on "The Macedonian Call," and "Jesus the King of the Truth."

Deaderick Ave.—Pastor Wm. D. Nowlin preached on "Christ the Great Healer," and "God's Call to a Sleeping Church." 402 in S. S. Six by letter.

Broadway—Pastor H. C. Risner preached on "Pentecost," and "The Big Blunder of the World, Crowding Out Christ." 394 in S. S. Meeting begins, Charles Butler and wife singing.

Euclid Ave.—Pastor, Rev. W. E. Conner. Bro. Frank West preached on "The Great Commission." No night service, pastor sick. 84 in S. S.

Grove City—Pastor G. T. King preached on "What Is Your Attitude Toward God?"

Ridgedale—Pastor Richardson preached on "Afflictions of Life and the Eternal Weight of Glory." Good morning congregation. Prayer service at night. Weather bad. S. S. off.

JACKSON.

First—Rev. Luther Little, pastor. Dr. T. S. Potts preached on "Things Worthy of Keeping," and "That of Which I Am Persuaded." Two wonderful sermons. The pastor was in St. Louis to make an address before the Middle West Bible Conference. 460 in S. S.

Second—Rev. J. W. Dickens, pastor, preached on "The Indifferent Christian, Heretic or Hypocrite," and "Salvation, Its Climax and Culmination." Good audiences for the weather. 185 in S. S.

West Jackson—Rev. W. J. Bearden, pastor, preached on "Were There Not Ten Cleansed, and Where Are the Nine?" and "The Mischief of Sin." Good B. Y. P. U. 116 in S. S.

South Royal—Rev. W. M. Couch, pastor, preached on "From Promises of God," and "Discipleship." 47 in S. S. Good B. Y. P. U.

New Bethel—Pastor Bragg preached on "Some Signs of Christ's Second Coming." Owing to bad

weather no night service was held. Fine S. S. Good interest. 64 present. Our work is progressing nicely.

Harriman—Pastor M. C. Atchley preached on John 1:1, and "John's Prayer For His Friend." 173 in S. S. Splendid attendance, considering the day.

Dayton—Pastor R. D. Cecil preached on "God's Way in the Sanctuary," and "God's Own Cause." 68 in S. S. Collection in S. S. for State Missions of \$3.60. Very good day.

Whiteville—Pastor Jas. H. Oakley preached at Harmony in the morning to good crowd. Good S. S. and B. Y. P. U. Young Bro. Edgar Craig gave himself to the ministry, and will enter school this fall. He is the son of Bro. and Sister Lum Craig. Old Harmony church will be felt in the days to come through this young man. May God bless him in the great work he has undertaken. Let us pray that God will send forth more young men in the field.

Last week I had the pleasure for the first time of visiting our Tennessee College at Murfreesboro. I was greatly pleased with the college in all its appointments. The building is admirable, the splendid Burnett brothers furnish a management and leadership of surpassing quality, the personnel and spirit of the faculty is excellent, and the student body makes a most favorable impression. I thoroughly enjoyed my visit, and was glad of the opportunity of becoming acquainted with the school.

I feel sure that if the Baptist brotherhood of Tennessee could see the school as it is, we would not delay to give it the relatively small financial assistance for which it is asking, and thus be enabled to keep open a college for girls, of which Tennessee as well as the Baptists might well be proud.

Clarksville, Tenn.

RYLAND KNIGHT.

The First Baptist Church of Asheville counts herself honored by having in her membership so many strong evangelists. I desire to introduce them to the brotherhood, believing that they may be of great service to the kingdom. Rev. John E. Barnard, a strong doctrinal preacher; Rev. W. H. Woodall, an able Bible teacher; Mr. Altha Ira Ruby, musical director of the First church and Gospel Singer Rev. J. E. Owen, Home Board Gospel Singer. The first three are open for engagements generally, the time of the last, of course, is claimed by the Home Mission Board. Any church or brother desiring the services of these brethren may write to them direct, or I personally will be glad to assist in making arrangements. I heartily commend all these brethren as faithful servants of the Master.

CALVIN B. WALLER,
Pastor First Baptist church.

Asheville, N. C.

I have received a marked copy of the Baptist and Reflector containing a paragraph about my mother's death. I wish to thank you for your kind words of sympathy. The going of a mother leaves us with the feeling of orphans whatever be our age and maturity. I agree with the sentiment that while God bestows many precious and beautiful things in clusters and large numbers, he can only spare one mother to each of us. Roses, diamonds, stars, friendships, pleasures—all these come in clusters and by scores or hundreds. But a mother is too precious and beautiful a gift to lavish so freely. One to each is all God can spare. And what a loss when she leaves us!

E. Y. MULLINS.

Louisville, Ky., Jan. 24, 1915.

We have moved from Lawrenceburg to Waynesboro to take charge of our new field of labor; our field is Waynesboro, Green River, Leatherwood and Bethlehem churches.

The people of Waynesboro are a generous, big hearted people. On the fourth night after our arrival a large number of people came to our home with arms filled with good things, and filled our pantry from flour bin to the dainty jars. We hope for a prosperous year with all our churches.

T. P. STANFIELD.

Had two good services yesterday. Morning subject, "Christ Our Song;" evening, "Choosing for Christ." 85 in S. S. The smallest attendance this year, but it was a bad day. Have organized a B. Y. P. U.

Monterey, Tenn.

J. W. WOOD.

MISSION DIRECTORY.

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

Orphans' Home—C. T. Cheek, President, Nashville, Tenn.; Rev. W. J. Stewart, 2141 Blakemore Ave., Nashville, Tenn., Secretary and Treasurer, to whom all communications and funds should be directed. Send all supplies, freight prepaid, to the Tennessee Baptist Orphans' Home, Calendar Station, via L. & N. R. R. Express packages should be sent to Nashville, in care of Rev. W. J. Stewart.

Ministerial Education—For Union University, address A. V. Patton, Treasurer, Jackson, Tenn.; for Carson and Newman College, address Dr. J. M. Burnett, Jefferson City, Tenn.; for Hall-Moody Institute, address Dr. H. E. Watters, Martin, Tenn.

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

Baptist Memorial Hospital—A. E. Jennings, Memphis, Tenn., Chairman, to whom all funds and communications should be directed.

Sunday School Board—J. M. Frost, D. D., Cor. Secy., Nashville, Tenn.; A. U. Boone, D.D., Memphis, Tenn., Vice-President for Tennessee.

Home Mission Board—Rev. B. D. Gray, D.D., Cor. Secy., Atlanta, Ga.; Rev. E. L. Atwood, Brownsville, Tenn., Vice-President for Tennessee.

Foreign Mission Board—Rev. J. F. Love, D.D., Cor. Secy., Richmond, Va.; Rev. Wm. Lunsford, D.D., Nashville, Tenn., Vice-President for Tennessee.

Sunday School Work—W. D. Hudgins, Sunday School Superintendent of the State Mission Board, Estill Springs, Tenn., to whom all communications should be sent.

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"THE CRISIS OF THE CHURCH," by Wm. B. Riley, D.D. Published by C. C. Cook, New York. Price, \$1.00 net.

In this volume we have twelve discourses which were originally delivered by the author to his congregation. They were delivered in the form of sermons and in the volume maintain largely the sermon form. The chapters are as follows: The Crisis in Our Modern Education, The Crisis in the Present Ministry, The Crisis in the Present Pastorate, The Crisis in the Present Day Evangelism, The Crisis in the Conduct of Church Members, This Crisis Created by Social Communists, The Church and the Social Crisis, The Crisis of the Church in Its Money, The Crisis in the Country Church, The Crisis in the City Church, The City Center a Crisis Cruc.

Dr. Riley has written a number of other books. He has a clear, forceful style always, and he always has a message. He is one of the virile, masculine preachers of his age. This book is easily the most readable of the books produced by this great preacher. He

is not dealing with myths or imaginations, but with stern facts. Each separate message is complete within itself. There is, however, such relation between the topics discussed as to make them hold together naturally in a book. There is information and stirring appeal and startling warning in each separate discourse. The book deserves a wide reading and will not fail to leave an impression upon the mind of the one who reads it, which impression will work for good in his life thereafter.

J. W. GILLON.

"TRAINING IN THE BAPTIST SPIRIT," by I. J. Van Ness. Published by the Baptist Sunday School Board of Nashville. Price 50 cents.

In the first chapter, the author sets forth the purpose of the book in the following words: "The purpose of this book is to give a study of our Baptist life at its best. It is an effort to interpret that which has characterized the best Baptist life of the past and set forth that which should characterize it in the present. The book is not written in the spirit of controversy, nor does it propose to antagonize any other body of Christian people. We are to consider ourselves and what we ought to be. It is of supreme consequence to us in the present time that as Baptists we shall develop the very highest type of life to which our principles lead us."

In carrying out this purpose, the author has given us thirteen compact chapters on the following general topics: "The Baptist Spirit," "Loyalty to Christ," "The Bible Our Authoritative Rule," "An Intelligent Faith," "A Spiritual Religion," "Personal Obligation in Religion," "Respect for the Religious Life of Others," "The Desire to Have Others Believe," "A Desire to See the Truth Prevail," "The Baptist Spirit in the Baptist Church," "The Baptist Spirit and Denominational Loyalty," "The Baptist Spirit and Other Denominations," "The Baptist Spirit and the Social Order."

The book brings a timely message to our own people. It is in every way admirably adapted to the needs of our young people in particular. The author has given us a clear, forceful statement with reference to every Baptist position discussed. He has put his position so clear that no one need be led astray. He has maintained his positions by strong argument and apt illustrations.

J. W. GILLON.

SUNDAY SCHOOL AND B. Y. P. U. NOTES.

W. D. HUDGINS, Editor,
Estill Springs, Tenn.

Sunday School Motto—"We Seek the Lost."

B. Y. P. U. Motto—"We Study that We May Serve."

Sunday School Aim—Every Saved One in Service; every Unserved a Christian.

B. Y. P. U. Aim—Training in Church Membership.

SUNDAY SCHOOL LESSON FOR FEBRUARY 7.

Ruth Chooses the True God. (Ruth 1.)
Comments by Rev. E. L. Atwood.

The beautiful book of Ruth is very different from Judges. In Judges we have wars, backslidings, heroes and heroines. Here is the calm domestic side of life with the quiet faith in God among people who do not appear in affairs of state. To find this account of the obscure is refreshing and most interesting. Humble people of faith of-

ten begin a work of grace far more beautiful to mankind than great generals. Ruth is of more value than Deborah, though the latter is to be admired and given credit.

A Home of Sorrow.

The first part of this chapter gives us an insight into the home of trouble and sorrow. Famine drives them from Bethlehem. In the land of Moab Elimelech soon dies and the two sons Malon, the sickly, and Chilion, the pining one, die also. Three widows are left in the same home. The nursing, the anxiety, and the loss of three members of the family crushed Naomi. Many kind words were said and many kind deeds done, but no one brought her the consolation of the true God. She was devoted to her daughters-in-law, but her home environments were irreligious.

Breaking Up Home.

The home in Moab is now two-thirds heathen. It was otherwise while the men lived. The position of Naomi among these younger women is critical. She loves them, but has not succeeded in bringing them to the true God. It is well understood why Naomi is going back. It is a deep religious conviction which the daughters-in-law respect, and with which they are deeply impressed.

They accompany her far on the journey, and both are bidden to return. You are touched by the sincerity of this personal affection.

The New Convert.

Ruth's true love of Naomi leads her to the compelling love over all and she declares her faith in Him. Hear the testimony of the new convert:

"Entreat me not to leave thee, and to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people; and thy God my God; where thou diest I will die, and there will I be buried; the Lord do so to me, and more also, if aught but death part me and thee."

The love of Jesus binds us more closely to those who also worship Him. Orpha kisses Naomi and returns. She is lost to us and she has also lost her opportunity. Many love the righteous and follow them far on their journey, but the true step of faith they do not take.

Rewards. The new home in Bethlehem was soon established. The beautiful religious romance is entrancing and helpful. It is as all romances should be; God is taken into account. There is no need for the divorce court where religion dominates the match-making. Not the bigotry of Rome, but the true worship of a God who brings two hearts together in holy love.

Suggestions:

1. Sorrow in the home often causes people to stay away from God's house and God's people. True relief of sorrow comes to those who attend the house of prayer and join in the praise of Him who rules over all.

2. Some homes need to be broken up and re-established. Nominally Christian, yet they support and encourage only the worldly. Some homes are religious, but the environment is bad. Either change the environment or move.

3. Naomi means the winsome. Some Christians would appropriately bear the name of Mr. and Mrs. Sour, or Brother and Sister Longface, or Sister Rich, who smiles only to show her gold teeth. The true Christian name is Winsome—"He that winneth souls is wise." Kindness is a great part of the attractive power of the gospel.

4. Ruth did not know how much the decision for the true God meant. His-

tory reveals that she was the great-grandmother of David, and through her came the Christ. You do not know what a decision for Christ will mean. History may reveal some things; eternity will reveal all.

NOTES.

The teachers and workers who read the Baptist and Reflector will be greatly pleased to see Brother E. L. Atwood's comments on the Sunday school lessons, beginning this week. Each week he will have a column on the Sunday school page. Don't forget this, and tell your friends about it. Tell them to take the Baptist and Reflector, and get the best suggestions on the lesson.

Brother J. C. McCoy of Newbern writes that he has two fine classes taking the training work, one in the Manual, and one in the Graded Sunday school. He also writes for literature on the Organized Class. We greatly appreciate the splendid work he is doing, and gladly comply with his requests. Following are the names of those taking the work there. Taking the Manual are Mrs. Evert Day Jackson, Mrs. J. C. McCoy, Mrs. James Riley Cole, Mrs. H. B. Pope, Miss Georgia Foosee, Miss Tommie Cole, Mrs. W. H. Pussell, Mrs. Sudie Cole. Taking the Graded Sunday School are Miss Winnie Cole, Mrs. J. Carle McCoy, Mr. J. T. Harris, Mr. C. W. Phillips, Miss Sannie Capelle, Miss Cannie Cole, Mrs. R. L. Walker, Mrs. J. T. Harris.

The Training School for Southwestern District Association was not largely attended, but a very enthusiastic meeting was held. Several took the test. Those taking the examination are Mr. Garvin Joyner, Mrs. Garvin Joyner, Mrs. Fannie Brown, Mrs. Elbert Butler, Mrs. A. E. Walker, Miss Lottie Boyd and Rev. T. M. Boyd. During the school the census was taken, and some classes added to the organization. The workers say they are going after the folk not in the school.

One of the most beautiful class schemes we have seen is that of the young married ladies' class of the First church, Memphis. Following is the class scheme:

Name—The Gleaners' class of First Baptist Sunday school. An organized class for young married ladies.

Motto—Bring Them In.

Song—Bringing In the Sheaves.

Flower—Wheat.

Colors—Yellow and Green.

Pin—Sheaf of Wheat.

Special Work—Education of Chinese Girls, Personal Service and Welcoming Strangers.

This class has a splendid Home Department, besides a regular enrollment of 61 in the main class. They issue a beautiful little leaflet, giving the names of all the members, including the Home Department and honorary members, giving their address, etc. We hope that other Gleaners' classes may be organized, and that this scheme may become one of the regular class names for our Adult Department.

Have you a Berean class for young men in your school? If not, let me suggest that you write for some literature and organize one at once. Your young men will soon drift away from the school and church unless they are put to work.

This week we are in Lynchburg, Va., helping Mr. Watts. The school starts off well. A very intelligent people. Real interesting to teach a class of such responsive people.

Arouses the Liver and Purifies the Blood

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

Woman's Missionary Union

Motto: "Be Strong in the Lord and in the Strength of His Might."—Eph. 6:10.

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Just where you stand in the conflict,
 There is your place!
 Just when you think you are useless,
 Hide not your face;
 God placed you there for a purpose,
 Whate'er it be;
 Think he has chosen you for it,
 Work royally.

Last week, in these columns, Miss Josie Leigh told us of an interesting meeting at Little West Fork church, which she says was the result of a talk made by Mrs. McLure at the Clarksville meeting. Those of you who read Miss Leigh's report will remember that the early morning hour was taken by the Sunbeams, followed by the Royal Ambassadors, in an interesting program. The afternoon session was opened by the Young Woman's Auxiliary, after which the Woman's Missionary Society finished the program for the day. The minutes were kept by a little Sunbeam. Is not that an ideal plan for special occasions?

The program presented by the Sunbeams at Clarksville, under the direction of Miss Sallie Fox, will linger long in the minds of many of us. And what a training these children are receiving! The girls will naturally pass on to the Girls' Auxiliary, Young Woman's Auxiliary, and finally become well trained, well informed members of the Missionary Society, prepared to do splendid service. The boys will become Royal Ambassadors, and all through their lives will probably retain the interest in missions, aroused and stimulated when they were little Sunbeams. The games, the songs, the impersonations, each with an underlying purpose, make strong and lasting impressions on childish minds.

We have now in our State work, a Sunbeam and Royal Ambassador leader, Mrs. I. J. VanNess; a Y. W. A. and S. A. and S. A. S. P. leader, Mrs. Devault, and directed and instructed by them, it should be the aim of every Missionary Society to see to it that each one of these organizations is alive and flourishing in the church with which it is identified.

If these ideal conditions really prevailed, the results would soon be evident in all of our religious activities.

The quarterly meeting of the Cumberland Association was held with the Dotsouville Baptist church, Jan. 23. There was an interesting program, with a number of good speakers. We hope to have a full report of this meeting.

A MESSAGE.

As most of us are aware, each month our Union has a special object for prayer and gifts. This is a good plan, as it keeps constantly before us the causes we are fostering. This month our women all over the Southland, united in

prayer for World-wide Missions, culminating in a real love-offering for our representatives in China. This custom has endeared itself to the hearts of our women, and we trust that it will not pass out of fashion, as many good things often do.

During February we again turn our gifts into channels that reach women and girls, a fact that should make us "sit up and take notice." The Training School and the Tennessee Scholarship Fund will surely make a strong appeal to our love and loyalty. The Training School is the child of our general Union, where young women are trained for Christian service, both at home and on the foreign field. May it grow and prosper in its mission of love. For three years our women have been trying to secure five thousand dollars, the interest of which will be used to educate deserving girls of Tennessee College, who could not otherwise have college advantages. The treasurer's report blanks speaks of Christian education, which by tacit agreement means, this year, the Tennessee Scholarship Fund. As there has been some misunderstanding on this line, our women should let it be known clearly that their gifts for Christian education are to be applied to the scholarship.

In speaking of Christian education, our hearts turn to the recent chairman of this department of our work, who has, within the past few days, been called home. Mrs. M. F. Herron was deeply interested in this work, and her going is a real loss to our Executive Board, of which she had been an earnest, helpful member for years. She had high ideals, and was a deeply spiritual woman.

A glance at our apportionment cards tells us that we have undertaken big things. Are we wishing we hadn't? Are we thinking "How in the world can we ever, ever reach all that?" Or are we, as individuals, and Societies carefully and prayerfully planning to meet our obligations? Tennessee Baptist women can give the amounts pledged easily, but in order to do so we must plan and pray NOW. It is a good thing to start early when one has something big to do. We wonder how many Societies failed to observe the recent special season for prayer; never mind, you lost this golden opportunity for close fellowship with one another and with your Lord, but March brings to us another beautiful prayer week, and every one of us must have a part in that. But that is two whole months off! Before we can even think of March with its blessings, we must remember our present interests—the Training School, and our Scholarship Fund.

MRS. AVERY CARTER.

NOLACHUCKY W. M. U.

Fulfilling a promise made Mrs. R. S. C. Loring, our superintendent of Nola

chucky Association, in December, I attended their quarterly meeting at Morristown, Jan. 14. Mrs. Berry had prepared thoroughly for an efficiency meeting. She was gratified to have reports either by representation or letter from fourteen of her societies, thus being able to count her societies live, active working organizations. Quite a number had representation in the meeting.

Mrs. J. J. Burnett came from her society at Jefferson City, adding much to the interest of the meeting, leading the devotional service, bringing some practical, helpful lessons from the character study of Deborah; and in her inimitable way of conducting a quiz on Dr. Gillon's State Mission Catechism. A splendid paper on tithing was given by Mrs. Sam Harris, a former president of the Morristown W. M. S. Mrs. Drennan, the president, gave a word of welcome, and Miss Allie Wilson responded for the visitors. Miss Laura Powers made a strong, timely appeal for World-wide Missions that I am sure will bear fruit. Your secretary tried to bring a helpful, practical message on efficiency of the local and State organization. The special music was greatly enjoyed and appreciated. Mrs. Berry directed the meeting, and presided graciously. The society provided for the creature comforts at the noon hour by giving us a delicious lunch served in two courses in the primary room of the Sunday school department of the splendid new church. Mrs. Berry is ever the gracious hostess and I greatly enjoyed the pleasing diversion of a visit to her club on Wednesday afternoon, meeting in the home of Mrs. Moore, also a member of the W. M. S.

Leaving Morristown Thursday evening, I was kindly met at a late train in Chattanooga by Bro. Keese, pastor of Highland Park church. It was a joy to be in the home of the pastor for the night, and to know the family, especially the wife and mother in the home, who is also the wise counselor of the W. M. S., formerly president, now associate president, with Mrs. W. H. Robinson, president. The women of this church have their work well in hand, having a definite policy. They have six divisions, mainly territorial, of the entire church membership, each division having its officers, a vice-president, secretary-treasurer and mission secretary. A president has general direction of the work, aided by the associate president, general secretary and treasurer. The church uses the duplex envelope system, but the treasurer of the woman's organization is in close touch and harmony with the church treasurer, and all contributions of the women are credited to the woman's work. The general fund is divided as is that of the church, on the percentage plan. The women also take care of the work that is the specific obligation of the Woman's Missionary Union. In the working of this plan they told me the wife did not lose her identity as an individual Christian, responsible to God for her giving as well as other Christian obligations, the woman giving for herself, as well as the man for himself.

This, my first visit to this church, was a delightful one. A goodly number of women came together to hear our work presented. One night was spent in the home of Mrs. W. L. Moore. Mrs. W. H. Robinson saw that the secretary enjoyed her visit.

Sunday, the 17th, was spent with Mrs. W. J. Lodge at South Pittsburg. A good day. Monday, the women of Sequatchie Valley W. M. U. were invited to come together with the local society in Mrs. Lodge's home. The bad weather

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and other reasons prevented the out-of-town women coming, but almost the entire society came to lunch at 12, and we had a full afternoon together.

The four-course luncheon, served by Mrs. Lodge, was greatly enjoyed by the company, and the social hour. At two o'clock Mrs. Boyd, the president, called the meeting to order, the business of the hour was dispatched, and the visitor given right of way to present our work. Mrs. Ferguson sang very sweetly "One Sweetly Solemn Thought," and the guests departed.

In the evening at 7:30 I was asked to talk to the young folks gathered in their club room, a comfortable hall provided by Mr. Lodge for the young folks of the church in the yard of their home. These young people meet here each Tuesday night for reading, games, etc. One meeting in each month is given to a missionary program. They use the helps given the Y. W. A., G. A., and R. A. organizations, as there are all ages, even the grown-up boys and young men of the Baraca class attend. It was a little hard to know just how to talk to a crowd so varied, but a Bible lesson was given and the purpose and plans of these different organizations was told them, and a pleasant social hour with refreshments followed. These young people are being led very acceptably by Miss Estelle Coffelt. Mr. and Mrs. Lodge are doing a lasting work, moulding men and women in this plan of theirs. One of the girls said to me, "We are so fortunate to have such a friend as Mr. Lodge, who does so much for us young people."

My visit was made so pleasant in this home and beautiful valley town I shall look forward to another some day.

MARGARET BUCHANAN.

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Baptist and Reflector

Published Weekly by the

BAPTIST PUBLISHING COMPANY.

Office, Room 31, Sunday School Board Building, 161
Eighth Avenue, N. Telephone, Main-1540.

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

"The Baptist," established 1835; "The Baptist Reflector," established 1871; consolidated Aug. 14, 1899.

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 or 10 or more..... 1 75
To Ministers 1 50

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CATHOLICS AND THE BIBLE.

Not long ago we were in the home of a good Baptist lady in Tennessee. That day a young man had come to her door wanting to sell her something. In talking with him she learned that he was a Catholic. She asked him if he had a Bible. He said he had not. She told him that if he would come to her home on the Sunday night following, she would give him a Bible. He came and brought a friend with him, his partner in business. We were invited into the parlor to talk with them. In the course of the conversation, it developed that both of them were Catholics, that neither of them had a Bible and neither of them had ever read a word in the Bible. The first young man agreed to accept the Bible given him and promised to read something in it every day. The other young man did not care for a Bible. He seemed to be better informed about the Catholic position than the first young man. He maintained that it is a mistake to think that Catholics are opposed to people reading the Bible, though he had just admitted that he had never read one. He claimed, however, that Catholics have their own Bible, which they are allowed to read, but they are not allowed to read other Bibles.

We could not help remarking that the Catholic Bible was prepared by Jerome in the fourth century. It is known as the Vulgate. It is known by scholars, however, to be very faulty. Only in recent years manuscripts have been discovered—especially what is known as Aleph, in the library at St. Petersburg (now Petrograd), and B, in the Vatican library at Rome—which antedate the Vulgate. While all manuscripts contain essentially the same reading, yet there are some variations. In the light of the recent discoveries of these and other manuscripts, in the light of the science of textual criticism—meaning the criticism of the text of the Bible—which has been developed in the last forty or fifty years, modern scholarship of all denominations, Catholic, as well as Protestant, unites in condemning the translation of Jerome, which is the Catholic Bible, as inaccurate and untrustworthy.

In this connection the following facts by Rev. Frank P. Miller, taken from an article entitled, "The Roman

Catholic Church and the Bible," will be of interest. Mr. Miller quotes an editorial from the *Columbian-Record*, a Roman Catholic "weekly family journal," published at Indianapolis, Ind., in its issue of February 27, as follows:

"The common opinion held by Protestants is that the Catholic Church hates the Bible and is afraid of it; that it has done its utmost to keep Catholics ignorant of the Bible, and has kept it out of their hands; that it forbids them to read the Bible, and that it uses the Latin translation so that only priests, among Catholics, can know what the Bible contains.

"Now, is not that the general belief of Protestants? Well, there is not one word of truth in it.

"On the contrary, the Catholic Church has treasured and preserved the Bible, and but for it there would be no Bible today for anybody. It alone possesses the true Bible. It alone has authority to decide what books are canonical and should be in the Bible and what books are apocryphal. It alone has authority to decide what is the true meaning of doubtful passages. It is the divinely-appointed guardian of the Bible.

"Moreover, the Church has endeavored to have and to keep the correct text of the Bible and has encouraged the making of translations.

"The Catholic Church guards the Bible, uses the Bible, loves the Bible, interprets the Bible, translates the Bible into all languages, and so puts those writings to the use for which they were written. But it itself is the divinely-instituted teacher of mankind. It is the living Voice of God. It has the constant illumination of the Holy Ghost. It has the continual presence of Jesus Christ. It is his authorized representative on earth, and to it he said: 'He who hears you, hears me.'"

In reply Mr. Miller quotes the following paragraph, taken from the index of prohibited books, ratified by bull of the Pope, March 24, 1564.

"4. Inasmuch as it is manifest from experience that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest, or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to persons whose faith and piety, they apprehend, will be augmented and not injured by it, and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he has first delivered up such Bible to the ordinary." This is taken from *Townley's Illustrations of Biblical Literature*, Vol. 2, p. 161.

Mr. Miller then adds:

"How much are the effusions of our Indiana editor worth as over against this mandate from a Pope? What have been notoriously the practices of the Roman Catholic Church in the case? Has this organization loved the Bible? Has she translated it into the tongue of the masses, as this article declares? Has she even followed out the narrow path of the bull, which allows, under certain narrow and almost impossible conditions, a very few to have a Bible? Dr. Thomas W. Lingle was once a missionary to a city of South America, which had then a population of 350,000. He wished to secure a copy of the Catholic Bible. He visited book store after book store, but not one in all the city ever kept a Catholic Bible for sale. He made a request of some priests, who confessed that they did not own a copy, and finally he called upon the archbishop, who likewise admitted that he did not own a copy of the Bible in any tongue.

"As to translations, the Roman Church, as such, has never put forth more than one translation, the Douay, and in this there is notable evidence of intentional perversions. More than this, the Douay version was not issued to give the Word of God to the masses, but to act as a buffer against the English versions that were meant to give the Bible to the masses. The motive was not evangelical, nor even educational, but defensive, to annul the power of the English Bible so far as possible. Rome's pretenses to loving the Bible are untrue, and are meant to act as a blind to her devotees, who may not know better.

"These pretenses are hopeful signs. The enemy knows where the strength of Protestantism lies. She tries to take our armor to fight against us. She tries to use it as a foil against us. Let us keep the Book and its message in the front of the battle. Let us print it, publish it, preach it, live it, and the battle will be won for Christ and mankind by and by."

To these remarks of Mr. Miller we can only add a hearty "Amen."

MEDICAL ADVERTISEMENTS.

We publish on page 4 an article from our advertising agents, Jacobs & Company, of Clinton, S. C., generally known as the Religious Press Advertising Syndicate, who have charge of the advertisements in the Baptist and Reflector and in most of the religious papers in the South. The article speaks for itself. We hope that it will be carefully read.

We take occasion to say with reference to the whole question of advertisements in the Baptist and Reflector, and especially medical advertisements, to which some objections have been made:

1. It is absolutely necessary for a paper to carry advertisements, in order to meet expenses. This is true of all papers, religious and secular.

2. A paper is a medium of communication for reaching people. In the case of advertisements, here is a person who has something to sell. He wants customers for it. Here are persons who are supposed to need that kind of thing. The paper is the medium for bringing the advertiser and the consumer together.

3. We do not guarantee the genuineness of all the advertisements in the Baptist and Reflector. We could not afford to do that. We do propose, however, not to take any advertisements which are known to be, or believed to be, of a fraudulent character. In accordance with this policy we have more than once requested Jacobs & Co. to use all diligence to see that they send us nothing of an objectionable nature. They assure us that they do exercise the utmost care, and state that they frequently reject advertisements which are not deemed suitable for our columns.

4. We do not consider all medical advertisements as fraudulent. Some proprietary medicines are good, and some, it may be, are not so good, as there are good doctors and others not so good. Some proprietary medicines have long been household remedies. Others represent the discoveries of physicians, who have found them helpful in their practice, and now offer them to the public. Some, it may be, are fraudulent, though all must come under the pure food and drug laws of the United States and of most of the States, and cannot be very fraudulent, or at least very injurious in their effects.

5. Yielding to the popular prejudice against advertisements of the kind, a number of Southern Baptist papers a year or two ago decided to leave them out. As a result they found that they lost a large part of their income, got no new subscribers, and in self defense have been compelled to take such advertisements again. This is experience, not theory.

6. In order to protect our readers we, together with the editors of the *Presbyterian Advance and Gospel Advocate*, in this city, some time ago requested Dr. Lucius P. Brown, Pure Food and Drug Inspector of Tennessee, to indicate to us what advertisements are objectionable. At first he ran his blue pencil through all medical advertisements in these papers. We told him that we could not agree that all medical advertisements are objectionable, but what we wanted was for him to indicate to us what advertisements are objectionable from the standpoint of being injurious. He agreed to make an investigation and report, but when he came to analyze different medicines, it was found that there was very little in them of a harmful nature. Some of them, it is true, contain alcohol in a greater or less quantity, but it is claimed that none of them contain any more alcohol than is necessary as a preservative of the essential ingredients in the medicine, and that on account of these other ingredients the alcohol cannot be used as a beverage.

We have been thinking for some time we would make a statement of this kind, and take occasion to do so in connection with the communication from Jacobs & Company.

A GENERAL PLAN OF COLLECTION.

Says the Baptist Word: "Two things we need and must have if we are to do good work as a denomination. First, we must allow for Baptist freedom, the freedom of the Holy Spirit. Second, we must co-ordinate and correlate our work. Now the co-ordination and correlation must be achieved on the voluntary principle. We must not quench the spirit of individualism in seeking to get rid of the abuses of individualism, and some of the inevitable and natural results of individualism. We must leave room to stress Home Missions and Foreign Missions and Education and Sunday School work, and all other lines of denominational effort. And yet we must somehow find a way to do this in harmony with a well-balanced scheme of collections in which there will not be undue jostlings of one in-

terest by another, or unseemly rivalry or competition among the interests. Now there are two possible ways in which this result may be achieved. One is the introduction of a general plan of collections for the entire territory of the Convention. The other, co-operation with plans now in use or to be introduced in the various States. A third alternative would be the combination of the two plans."

It may be remembered that at the meeting of the Southern Baptist Convention in Hot Springs, Ark., in 1900, a Committee on Efficiency, we suppose it would be called, was appointed by the Convention. Dr. F. H. Kerfoot was Chairman. We had the honor of being one of the members. We were made Chairman of a sub-committee from the committee to prepare a plan of systematic benevolence for the South. Dr. I. T. Tichenor was a member of this sub-committee. Together with him we worked out a plan which we believe would have been very effective for the Baptists of the South. It was adopted by the general committee and presented to the Southern Baptist Convention. So far as we know there was no objection to this plan, but there were objections to other features of the report of the committee to the Convention, and the whole report was laid on the table. We believe that if this plan could have been adopted it would have added much to the efficiency of the Baptists of the South and would have saved a large amount in the way of interest paid on funds.

THE "HOLY WAR" FIASCO.

For many years whenever some Christian nation would do anything which displeased Turkey, she would threaten a "Holy War." This "Holy War" was supposed to be the limit of everything that was horrible. It was understood that when such a war was proclaimed it would mean that Mohammedans all over the world would rise up and massacre their Christian neighbors everywhere, and that it would be the most terrible thing in the history of the world. For years the very threat of such a war had terror for Christian nations.

Now the threat has been put into execution. A few weeks ago a "Holy War" was proclaimed by the head of the Mohammedans in Constantinople. What has been the result? Instead of the "Holy War" causing an instantaneous uprising of Mohammedans all over the world, including those in India and Egypt and other countries where there is a large Mohammedan population, over which England now rules, the proclamation seems to have fallen very flat. There has been no uprising other than that which would follow naturally on account of the war between Turkey and England and Turkey and Russia. Perhaps an explanation of the failure of the proclamation is to be found in a message by Aga Khan to the Mohammedans in India. He maintains that the Sultan had been coerced into issuing the proclamation by German officers and other non-Moslems for their own benefit. He maintained that it was not to the true interest of Mohammedans to join in the war against Great Britain and Russia, and that by so doing Turkey had lost her position as the trustee of Islam and only evil could befall her. Attention is called to the fact that thousands of Moslems were fighting for Great Britain, and all Moslems under his jurisdiction were urged to "remain loyal, faithful, and obedient to our temporal and secular allegiance."

QUESTION BOX.

I write for information as to who Abraham's wife, Sarah, was. In a talk I made, I said Sarah was half sister to Abraham. Am I correct? Please answer and give me Scripture.

T. F. HALE.

Altoona, Iowa, P. O. Box 147.

You were right. She was his half-sister. See Gen. 20:12, which reads: "And yet indeed she is my sister; she is the daughter of my mother; and she became my wife." (Gen. 20:12.)

1. Are Baptists Protestants? Please answer through paper. 2. Also, please explain 1 Cor. 7:14.

W. B. HOLMES.

Trezevant, Tenn.

Historically, Baptists are not Protestants in the sense that they had their origin at the time of the great Protestant Reformation under Luther. As history plainly states, there were Baptists in the world before that time under the name of Anabaptists, or Rebaptizers, so called because they would not accept the sprinkling of infants for baptism.

Technically, though, Baptists are Protestants. At the time of the Reformation there were no people

who protested more strongly against the work of Rome than these Anabaptists, and no people now who protest against them more strongly than the Baptists.

2. The verse reads: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy." (1 Cor. 7:14.) It must be explained in the light of the two preceding verses. It means simply that an unbelieving husband living with a believing wife is sanctified or set apart or hallowed, or made honorable by the believing wife, and so the unbelieving wife by the believing husband. Otherwise, if this were not true, the children of mixed marriages would be unholy, unhallowed, dishonorable. Now, though, they are hallowed or honorable.

RECENT EVENTS.

Rev. P. W. Crannell, D.D., President of the Baptist Theological Seminary, Kansas City, Kansas, is lecturing this month in the Moody Bible Institute, on "Practical Homiletics and Evangelism."

The Fifth Sunday meeting of the Ebenezer Association will be held at Friendship Church, Culleoka, Tenn., January 29, 30 and 31, 1915. An interesting program has been prepared, which has been published.

The Belmont Church of this city on last Sunday called to its pastorate, Rev. Roy C. Chandler of Shuluta, Miss. Brother Chandler preached for the church recently, and made quite a favorable impression. It is hoped that he will accept.

In giving a list last week of the contributions of the Sunday School Board to various causes, the printer inadvertently dropped out one very important item of the contributions, namely: \$10,000 to the Foreign Mission Board, \$5,000 to be expended in its current missionary work, and \$5,000 to be used on the foreign field for the Judson Memorial Fund.

We were glad to have a visit last week from Senator A. H. Askew of Jackson. Senator Askew was a member of the legislature for several terms, first in the House and afterwards in the Senate. He always stood squarely, not only for all temperance legislation, but for everything that was right and good. Besides being one of the cleverest men to be found anywhere, he is also a strong Baptist. He is a prominent member of the First Baptist Church, Jackson.

The evangelists of the Home Mission Board are in a splendid campaign among the Baptist churches of Baltimore. The first ten days resulted in over seven hundred professions of faith and over five hundred additions to the Baptist churches. Meetings are conducted in shops, factories, office buildings, schools, and on the streets. Evangelist S. W. Kendrick and Singer W. E. Rodgers are in a great meeting.

Mrs. Margaret A. Waller of Montgomery, Ala., died at the home of her son-in-law, Mr. Frank R. Chambers of Bronxville, N. Y. on January 16. The funeral services were held at Montgomery, Ala., on Monday, Jan. 19, conducted by Drs. George B. Eager and Charles A. Stakely. Mrs. Waller was a sister of Rev. John Stout, of South Carolina, and the one for whom the Margaret Home of Greenville, S. C., was named.

In renewing his subscription to the Baptist and Reflector, Brother I. D. Craddock of Lascassas writes: "Some of the brethren say it is the best paper in the South. About eight, or nine months ago I liked to have said, North, South, East or West. Now I believe I will say it and put the editor alongside of the best." Thanks, Brother Craddock. Such kind words are greatly appreciated.

Dr. H. M. Hamill died at Tate Springs on January 21. Dr. Hamill had for a number of years been in charge of the teacher-training and Sunday School field work of the Methodist Episcopal Church, South. He was president of the International Sunday School Association, and was chaplain-general of the United Confederate Veterans. When a boy he enlisted as a soldier in Lee's army. Dr. Hamill was recognized as one of the foremost Sunday School workers in the country. He was a pioneer in that line. He was an interesting speaker. He will be greatly missed, not only by Southern Methodists, but in the Sunday School world throughout the country.

We acknowledge receipt of the minutes of the North Carolina Baptist convention. Prof. Charles E. Brewer of Wake Forest and Rev. Walter Gilmore of Louisville, were recording secretaries. The minutes are well gotten up and contain much important information with regard to North Carolina Baptist affairs.

During 1914 the First Baptist church, Charlotte, N. C., of which Dr. W. M. Vines is the beloved pastor, had a very successful year. There were 177 additions to the church, 62 by baptism. The enrollment is now 1,121. The grand total of contributions for all purposes amounted to \$22,046.33. Of this amount \$11,530.98 was for current expenses.

Dr. R. T. Vann, president of Meredith College, Raleigh, N. C., has been elected Secretary of the new Board of Education of North Carolina, so Dr. J. J. Hurt informs us. Dr. Hurt adds: "We expect his acceptance, and anticipate his moving to Durham, the headquarters of the Board, early in the summer." Dr. Vann is most admirably fitted for the work to which he has been called.

Rev. H. N. Quisenberry, of Covington, recently completed a series of sermons to young men, which were attended by large audiences. The subjects were: "The Young Man in the Home," or "The Old Nest;" "The Young Man in Business," or "Chasing the Dollar;" "The Young Man in Society," or "Slippery Places;" "The Young Man in the Church," or "The King Crowned;" "The Young Man in Love," or "The Crisis;" "Who to Marry, When to Marry," or "Bound for Heaven or Hell;" "Mis-Matched," or "The Gall of Bondage."

The First Baptist Church, Dallas, of which Dr. George W. Truett is pastor, has now an active membership of 2,197. During the past year the church raised for all purposes \$93,324. Of this amount only \$15,889 was spent for current expenses, and \$19,502 was given to the mission boards, \$29,233 to Christian education, and \$16,365 was spent for the distribution of Christian literature. Dr. A. J. Gordan, for many years pastor of the Clarendon Street Baptist Church, Boston, used to say that he wanted his church to give as much to missions as it did to its own work. The First Baptist Church of Dallas has gone far beyond that, as shown by the above figures.

One by one they go. "Old Bethel" Church, one of the two houses of worship owned by the Primitive Baptists in Shelby county, Ky., was sold with the two and a half acres of ground surrounding it, to W. R. and W. B. Middleton, whose land it adjoins, for \$550, says a special to the Courier-Journal, from Shelbyville. Bethel Church was organized in 1797, five years after Kentucky was admitted to the union of states, and at one time was a flourishing congregation, but the membership has now diminished to twelve, of whom four are non-residents. The only other church in the county owned by the Primitive Baptists is "Beech Creek," near Waddy, which was established two years before "Bethel," and now has a membership of five. Elder P. W. Savin is the pastor of both congregations. There is a church of this persuasion also at Pleasureville, in Henry county, which is said to have ten members left, and they are divided into two factions which have different pastors and worships separately. And so they go, one by one, to their inevitable doom of extinction.—Baptist World.

As a result of a meeting recently held by Rev. George H. Freeman in Columbia, in which there were 63 additions, including 44 baptized, of whom 36 were baptized on January 17, the Second Baptist Church of Columbia was organized. Speaking of the meeting the Columbia Daily Herald of January 18 says: "Sunday was a great day in the history of the newly organized Second Baptist church in this city. Thirty-six new members were baptized and admitted to membership in the church, while seven more stood approved for baptism. The meeting, which has been held for the past week or more at the church just beyond the underpass on the Mooresville pike, is one of the most remarkable that has been held in the history of the city. The whole southern portion of the city has been stirred to its depths by the forceful sermons of Dr. George H. Freeman. Every night there have been converts, not only from the young people, but also from the ranks of the older generation.

The meeting closed Sunday night until the fifth Sunday of this month on account of the death of Dr. Freeman's nephew. It will then be resumed by Dr. Freeman."

THE HOME PAGE.

A Short Story and Items of Interest for the Home.

NOTHING TO SHOW.

"My day has all gone," 'Twas a young woman who spoke,
As she turned her face to the sunset glow,
"And I have been busy the whole day long,
Yet for my work there is nothing to show."
No painting nor sculpture her hand had wrought,
No laurel of fame her hand had won;
What was she doing in all the long day,
With nothing to show at the set of sun?
What was she doing? Listen! I'll tell you
What she was doing in all the long day;
Beautiful deeds, too many to number,
Beautiful deeds in a beautiful way.
Womanly deeds, that a woman may do,
Trifles that only a woman can see,
Wielding a power unmeasured, unknown,
Wherever the light of His presence might be.
Rejoiced with those who rejoiced,
Wept with the sad, and strengthened the weak;
And a poor wanderer straying in sin,
She in compassion had gone forth to seek.
Unto the poor aid had been given,
Unto the weary the rest of her home;
Freely her blessings to others were given,
Freely and kindly to all who had come.
Humbly and quietly all the long day,
Lovingly had her sweet service for others been one;
Yet for the labor of heart and of hand,
What could she show at the set of the sun?
Ah! she forgot that our Father in Heaven,
Ever is watching—the work what we do;
And record He keeps of all we forget,
Then judges our work with judgment that's true.
For an angel writes down in a volume of gold,
The beautiful deeds that all do below;
Though nothing she had at set of the sun,
The angel above had something to show.

—Selected.

THE KIKUYU INCIDENT AND THE ANGLICAN CHURCH.

A bitter and far-reaching controversy is on in the Church of England as the result of what is known as the "Kikuyu Incident," and many students of affairs believe that it can result only in a division in the Anglican Church. The controversy has grown out of a seemingly insignificant incident that occurred in the small village of Kikuyu, East Africa, last June.

At that time a conference was held in Kikuyu in which sixty Christian missionaries representing the different denominations at work in East Africa took part. The purpose of the conference was to unite the missionary forces in resisting the aggression of Mohammedan propaganda. A splendid spirit of Christian unity prevailed. An organization was effected for united effort, and it was decided that all who accept the Bible and the Apostles' Creed

should have equal standing in each other's churches and should be admitted to the sacraments. The sacrament of the Lord's supper was administered, the Bishops of Mombasa and Uganda officiating. When the news reached England of the part taken by these Anglican bishops in administering communion to other Christian ministers who had not been confirmed, loud protests were heard on every hand from a group of members of the Anglican Church which calls itself "Catholic."

The Bishop of Zanzibar preferred charges against the two bishops who officiated, accusing them of disloyalty to the English Church and virtuality of heresy. The charge stipulates as the offence the administration of the sacrament to unconfirmed persons and assent to a scheme of Christian unity at variance with the doctrines and canons of the English Church.

In view of the harmony that has prevailed among the different denominations in mission work, the protest of the Bishop of Zanzibar has caused widespread regret and sorrow. The Broad Church party (the liberals) and the Evangelicals in the Anglican Church are insistent that the whole question raised be thoroughly discussed, while the High Church party prefers to await the arrival in England of the Bishop of Zanzibar, who has departed from Africa to push the charges of heresy in person before the Archbishop.

Many laymen are engaging in the controversy, and it seems as though the entire question of the attitude of the Anglican Church toward other denominations, both at home and abroad, will be settled definitely.

Dean Wace outlines the case of the evangelical wing in the following letter to "The Daily Mail:"

"The correspondence has brought out one broad fact, independent of particular points in dispute, namely, that, while High Churchmen on the one side and Evangelical Churchmen on the other are alike desirous of promoting a reunion of Christian Churches, the two parties are moving for it in diametrically opposed directions. The desire of the High Churchman is for a reunion with the Catholic Churches. They are consequently on guard against any such approaches by the English Church authorities to Protestant bodies as would give a more Protestant character to our Church. The Evangelical Churchmen, on the contrary, are convinced that our division from Rome is irrevocable; that our church is Protestant as well as Catholic in spirit, and that our natural allies are to be found among the Protestant churches. The Evangelical men long above all for some kind of union among English-speaking churches. I believe the historic principles of the Anglican Church and the ingrained Protestantism of the English laity will insure the ultimate supremacy of the evangelical cause."

The incident emphasizes the fact that the Anglican Church has come to the parting of the ways. It must choose between the "High Church" party and the "Low Church" party, or seemingly suffer division. All Protestantism will join in prayer that this great church will align itself with Evangelical Christianity and against Romanistic alliances.

As an illustration of the length to which the ritualistic party has gone, one sees in the "Churchman's Magazine," a list of two hundred and eleven ministers of the Anglican



THE PRESENT EUROPEAN WAR is the greatest tragedy in human history. The great monarchies of Europe, as illustrated herewith by the crowned eagles, are engaged in an awful conflict of destruction. The Goddess of Liberty may well try to protect the fallen soldiers with the flags of their nations trailing in dust. If you would wish to know the underlying causes which have led up to this conflict, the great racial antipathies, the commercial rivalries, the sting of past defeats, the vaulting ambitions for world empire, then embrace this opportunity to place in your home the world-famed publication.

Ridpath's History of The World

Dr. John Clark Ridpath is universally recognized as America's greatest historian. Other men have written histories of one nation or period; Gibbon of Rome, Macaulay of England, Guizot of France, but it remained for Dr. Ridpath to write a History of the entire World from the earliest civilization down to the present day. It is endorsed by Presidents of the United States, practically all university and college presidents, and by a quarter of a million Americans who own and love it. No other set of books in America has enjoyed such wonderful popularity. We are closing out the remaining sets of the last edition, brand new, down to date, beautifully bound in half morocco, at a great sacrifice in price.

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We will name our special low price and easy terms of payment only in direct letters. A coupon for your convenience is printed on the lower corner of this advertisement. Tear off the coupon, write your name and address plainly and mail. We do not publish our special low price for the reason Dr. Ridpath's widow derives her support from the royalty on this History, and to print our low price broadcast would cause injury to the sale of future editions.

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RIDPATH takes you back to the dawn of history long before the Pyramids of Egypt were built; down through the romantic troubled times of Chaldea's grandeur and Assyria's magnificence; of Babylonia's wealth and luxury; of Greek and Roman splendor; of Mohammedan culture and refinement, of French elegance and British power, to the dawn of yesterday. He covers every race, every nation, every time and holds you spellbound by its wonderful eloquence.

Ridpath's Graphic Style

RIDPATH'S enviable position as an historian is due to his wonderfully beautiful style, a style no other historian has ever equalled. He pictures the great historical events as though they were happening before your eyes; he carries you with him to see the battles of old; to meet kings and queens and warriors; to sit in the Roman Senate; to march against Saladin and his dark-skinned followers; to sail the southern seas with Drake; to circumnavigate the globe with Magellan. He combines absorbing interest with supreme reliability, and makes the heroes of history real living men and women, and about them he weaves the rise and fall of empires in such a fascinating style that history becomes as absorbingly interesting as the greatest of fiction.

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14
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Church, all of them members of the "Association of the Holy Cross," who demand reinstatement of the Confessional in the Church, and who propose the following formula for a penitent: "For these and my other sins, which I cannot now remember, I am heartily penitent. I firmly propose hereafter to better my life. I humbly ask forgiveness from God; and from you, father, penance, advice and absolution. Therefore I ask the blessed Mary and all the saints and you, my father, to pray to the Lord, our God, for me."

In addition to this the organ of the Ritualists, "The Church Times," recently said: "We believe that public opinion is more and more convinced that there is no place for so-called Protestant principles in the Anglican Church. We cannot see that the Evangelicals have any future in the Church of England. This

party is dying. In order to keep on living the Evangelical party is compelled to take over much from what years ago was called 'Ritualism.'" These words need no application. It is "now or never" for the "Low Church" party in the Anglican Church.—Christian Observer.

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. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the stomach and will break up a fresh cold in twenty-four hours. Address Craddock & Co., Philadelphia, Pa., naming this paper.

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

The Young South

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

Address communications for this department to Miss Annie White Folk, 1106 Nineteenth Ave., South, Nashville, Tenn.

Our Motto: "Nulla Vestigia Retorsum" (no steps backward).

NO ROOM FOR JESUS.

O plodding life, crowded so full
Of earthly toil and care!
The body's daily need receives
The first and last concern, and leaves
No room for Jesus there.

O busy brain, by night and day
Working with patience rare,
Problems of worldly loss or gain,
Thinking till thought becomes a pain:
No room for Jesus there.

O throbbing heart! so quick to feel
In others' woes a share,
Yet human loves each power enthral,
And sordid treasures fill it all,
No room for Jesus there.

O sinful soul; thus to debase
The being God doth spare!
Blood-bought, thou art no more thine
own;
Heart, brain, life, all are his alone;
Make room for Jesus there.

Lest soon the bitter day shall come
When vain will be thy prayer
To find in Jesus' heart a place;
Forever closed the door of grace,
Thou'lt gain no entrance there.

"Decherd, Tenn. Dear Editor of the Young South: The Willing Workers of Decherd S. S. are sending \$2.50 for Orphans' Home. May this be a prosperous year for the Young South is our prayer. Your friends, Willing Workers, Lucille Cowan, Secretary."

Thank the Willing Workers for us, Lucille, and tell them to help us make this a prosperous year by their prayers and gifts.

"Brownsville, Tenn. Dear Miss Annie White: Enclosed find check for one dollar for the Orphans' Home. I am a little girl nine years old, and belong to the Sunbeam Band of Woodland church, which I love so much, but I want to make a personal offering to the ones that have no dear, loving parents. Allow me to tell you how I made my money. I have just recovered from that much-dreaded disease, diphtheria. I was so sick, but our good and patient family physician, Dr. J. C. Norvell, my sweet father and mother, dear grandmother and auntie, gave me such good attention I am thankful to say I am well again. They paid me to take all of my medicine, and I want to help those that are deprived of such dear ones. Many good wishes to you and the Young South. Marion Rice."

I think you are a dear, sweet, unselfish little girl, and I gladly give your hard-earned one dollar to help the orphans. Let us hear from you again some time.

"Savannah, Tenn. Dear Miss Annie White: Please find enclosed one dollar. This should have gone as a thanksgiving free will offering, but I hoped to make it greater. Sixty-five cents is for the years of my humble life, and

thirty-five cents is for the sale of a book left with me by Anna King, when she moved from this State to Mississippi. I am delighted with the Christmas offerings. May God bless you in your noble work, and the orphans, is the New Years' greeting from Mrs. Ellen Brown."

Your offering is very acceptable, Mrs. Brown. Mr. Stewart says the money is coming in slowly for the Orphans' Home, and much is needed out there for the helpless little ones. I had the pleasure of sending him a check for \$68.05 from the Young South last week.

"Prendergast, Tenn. Miss Annie White Folk: Please find enclosed check for one dollar from the Cog Hill S. S. for the Orphans' Home. B. C. Brackett, Clerk of S. S."

Cog Hill Sunday school is one of our most regular contributors to the causes which the Young South represents.

"Sevierville, Tenn. Dear Miss Annie White: Enclosed find check from my S. S. class. Please put it where it is most needed for Foreign Missions. Mrs. J. F. Hale."

With your permission, then, Mrs. Hale, we will give this \$1.85 to our work in Japan.

Mrs. F. F. Fox, long a well-loved resident of Clarksville, was buried from the Baptist church Sunday, Jan. 17. Mrs. Fox was the mother of Miss Sallie Fox, known and loved by the Sunbeams of Tennessee. For the sake of her mother, who needed her care, Miss Sallie gave up the leadership of the Sunbeam work, devoting all her time to cheering and making more comfortable the last years of her revered mother. We trust this thought may comfort her as she faces life without the help of the mother love.

A WORD TO THE ASSOCIATIONAL SUPERINTENDENTS.

I know you are busy women, every one of you, also capable and devoted women, or you would not have been chosen for your responsible position. While I would be glad to manage the Sunbeam and Royal Ambassador work alone, yet I know that is impossible. I must appeal to you for help. Won't you from now on until March 1 do all you can toward organizing bands where there are no bands, and of stirring to life again those that have been sleeping? These cold months are trying on leaders and children. Indeed in many places we know it is impossible to gather for band meetings. Yet with the postman, so obliging and convenient, this shut-in time can be made to tell. Leaders may write to the members of her band, planning with them for the spring months, and encouraging them to complete their Christmas offerings for the mission kindergarten schools before March 1. You superintendents could write to the ones whom you may think suitable for leadership, planning with them for a successful opening of band work in March, or sooner. We believe you will not have much trouble securing Sunbeam leaders, and we hope if you have not a supply of literature on hand to give to the leaders you select, that you will let the office know. But about the Royal Ambassadors we are not so sure. We are convinced you will need to appeal to the pastor to help you in this selection. Young men, if possible, either married or single, who are sympathetic with the boy, and who are anxious to lead him into a truer, more manly, more Christ-like development of character. If you can secure leaders of this type who will manage the Royal Ambassadors as a boys' club for the indoor study of Christian heroism, and for outdoor study of God's handiwork, we believe

the boys of Tennessee will be helped to a larger, truer life, that the cause of righteousness in the world will be immeasurable, strengthened, and that best of all the boy himself will appreciate and like it. May I count on you to use your best efforts for the next two months in pushing the Royal Ambassadors and the Sunbeam work? Yours for the holding of our youth.

MRS. I. J. VAN NESS.

A NEW SOURCE OF HELP.

Rev. E. A. Cate, missionary of State Mission Board, at Cookeville, writes that literature be sent to names of ladies he has been trying to influence to form Sunbeam bands. How we do appreciate this effort of his. Won't you get us some Royal Ambassador leaders, too? Now if the other missionaries of our State, which of course really includes all pastors, would only help us as Brother Cates is doing, the work would soon take root in our Tennessee soil. How we are hoping the pastors will rouse themselves to a special holding of the young boys to the missionary thought for others.

REPORTS FROM WORKERS.

We have about fifty in our band, which we organized Dec. 6. Send us literature and tell us all about the work you know. So writes Miss Fannie Mai Penningham, the wide-awake young secretary of this fine new band of Madisonville. Mrs. W. R. Kimbrough, Leader.

Mrs. Ruby Johnson of the Second church at Jackson, writes with the spirit of the true leader, making suggestions as she writes for literature which will, we believe, lead to a preparation of a new line of help for Sunbeam leaders. We wish to thank Mrs. Johnson.

From Mrs. A. F. Posey of Henning, Tenn., comes the cheering news of a band reorganized with Miss Gladys Sanford as leader. We hope the band may grow to be one of our largest and best.

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For Rheumatism and Kidney Trouble

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Just because you start the day worried and tired, stiff legs and arms and muscles, an aching head, burning and bearing down pains in the back—worn out before the day begins, do not think you have to stay in that condition.

Those sufferers who are in and out of bed half a dozen times at night will appreciate the rest, comfort and strength this treatment gives. For any form of bladder trouble or weakness, its action is really wonderful.

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To prove the Williams Treatment conquers kidney and bladder diseases, rheumatism and all uric acid troubles, no matter how chronic or stubborn, if you have never used The Williams Treatment, we will give one 50c bottle (32 doses) free if you will cut out this notice, and send it with your name and address, with 10c to help pay distribution expenses, to The Dr. D. A. Williams Company, Dept. 649, New P. O. Building, East Hampton, Conn. Send at once and you will receive by parcel post a regular 50c bottle (32 doses), without charge and without incurring any obligations. One bottle only to a family or address.

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Stuart's Dyspepsia Tablets are for sale at all druggists at 50c a box.

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DUCK RIVER ASSOCIATION.

Bible School, Pastors' and Workers' Conference of the Duck River Baptist Association, to be held with Elbethel Baptist church, Shelbyville, Tenn., Friday, Saturday, and Sunday, January 29, 30, and 31, 1915. Elder George H. Freeman, Moderator.

FRIDAY.

6:30 p. m.—Prayer and praise service, led by G. H. Freeman.
7:00 p. m.—Clerk's report, and election of officers.
7:30 p. m.—Sermon, by Dr. E. E. Folk. Subject, "Regeneration."

SATURDAY.

9:30 a. m.—Devotion and thanksgiving service, led by L. D. Agee.
9:45 a. m.—Address of welcome, Ransom Stevens. Response to address of Welcome, Henry H. Horton.
10:15 a. m.—Lecture, by W. D. Hudgins; subject, "Greater Sunday School."
10:50 a. m.—"Scriptural Baptism, and The Lord's Supper," C. A. Ladd.
11:20 a. m.—"The World's Debt to the Baptists, and the Baptists' Debt to the World," J. R. Hobbs.

Lunch served by the ladies of the church.

1:00 p. m.—"The W. M. U. in the Country Church," Mrs. B. F. Jones, Mrs. M. E. Nichols, Hannah's-Gap church.

1:30 p. m.—"The Lord's Part of the Income, How Much? What Do With It? The Business Man's Answer," H. H. Horton.

1:50 p. m.—"The Professional Man's Answer," Prof. A. J. Brandon.

2:10 p. m.—"The Preacher's Answer," Charles Mathews.

2:30 p. m.—Business Session of "Board of Missions," J. R. Hobbs.

6:30 p. m.—Prayer and praise service, T. M. Byrom.

6:50 p. m.—"Relation of Church and Pastor, Their Duties One to the Other," C. H. Bailey.

7:30 p. m.—Sermon, by George H. Freeman.

SUNDAY.

9:30 a. m.—"Qualifications of Deacons, and Their Duty," F. W. Muse.

10:15 a. m.—Lecture, by W. D. Hudgins; subject, left to the speaker.

11:15 a. m.—Sermon, by Charles E. Wauford.

Lunch served by the ladies of the church.

1:00 p. m.—"The Bible, and How to Study It," D. B. Vance.

1:45 p. m.—"Explanation of the Map of Duck River Association," F. M. Jackson. Open discussion.

6:30 p. m.—Prayer and praise service, led by R. M. Meadors.

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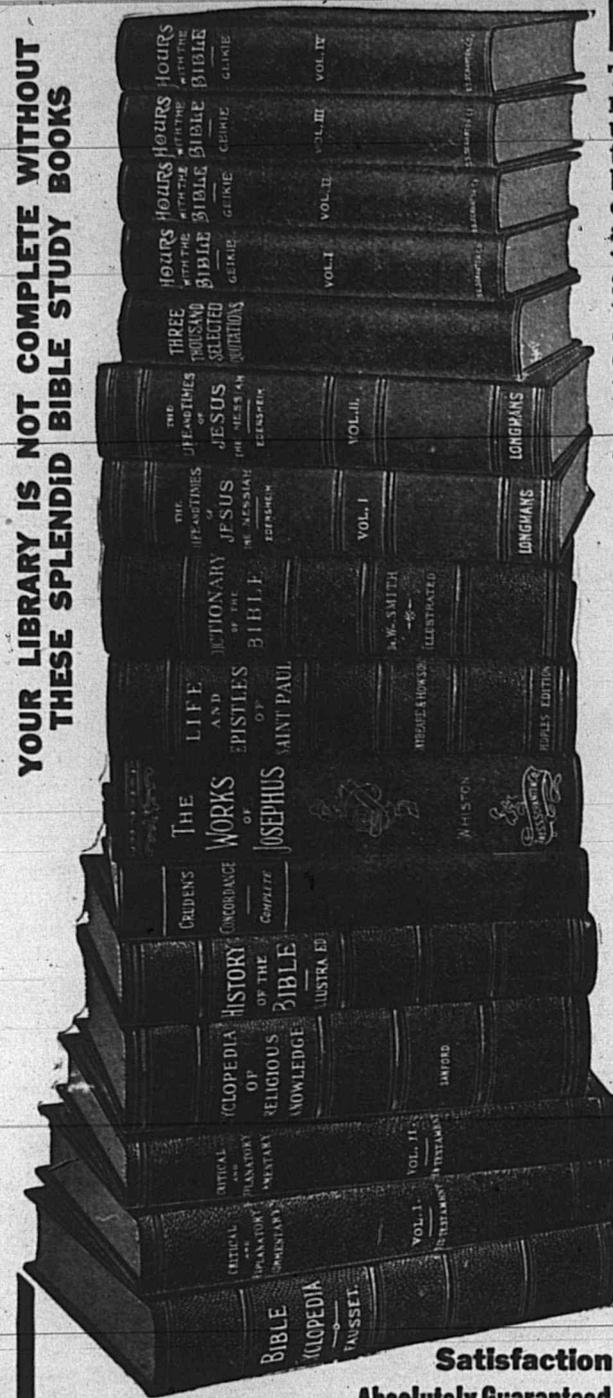
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6:45 p. m.—"B. Y. P. U. in the Country Church," W. D. Hudgins.

7:30 p. m.—Sermon, by C. A. Ladd.

Several pastors whose names do not appear on program will be present to assist in the work. Churches wanting pastors will please send a delegation to this meeting. We want them to meet the preachers.

Every church in the Association is earnestly requested to send messengers to this meeting. Deacons and Sunday School Superintendents are regarded as ex-officio members. The "Board of Missions" is requested to meet in connection with the fifth Sunday meeting at Elbethel Baptist church near Shelbyville at 2:30 p. m., Saturday, January 30, 1915.

J. R. HOBBS, Chairman.
Committee on Entertainment, S. E. Stewart and Harrison Jennings.

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The church at Thomaston, Ga., has secured as pastor Dr. W. W. Arnold, of Buena Vista, Ga., and the work has begun auspiciously.

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For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

Rev. C. A. Jones, of Bennettsville, S. C., has been chosen Secretary of the Education Board of South Carolina, and has accepted the responsible trust.

UNITY ASSOCIATION.

The Fifth Sunday Meeting of Unity Association will meet with Toone's Baptist church on Friday night before the fifth Sunday in January, 1915.

PROGRAM.

FRIDAY.

7:30 p. m.—Sermon, by C. M. Wilbanks.

SATURDAY MORNING.

9:00 a. m.—Devotional service, 30 minutes.

9:30 a. m.—"The Baptists' Orphan Home," R. W. Smith and J. W. Stewart.

10:30 a. m.—"Baptist Memorial Hospital," Drs. G. M. Dorris and J. T. Upton.

Next thirty minutes general discussion and announcements.

Twelve o'clock—Dinner.

SATURDAY.

1:00 p. m.—"How Can We Best Reach and Enlist Our Members in Active Service?" W. M. Bray, Elder Royer.

2:00 p. m.—"Christian Education," Prof. M. L. Hardin and Dr. Savage.

3:00 p. m.—Meeting of Executive Board.

7:30 p. m.—Sermon, by Dr. Savage.

SUNDAY MORNING.

9:30 a. m.—Sunday School mass-meeting, led by J. R. Marsh. The following topics to be discussed:

First. "How to Organize and Grade a School?"

Second. "Qualification and Duties of Superintendent."

Third. "The Importance and Need of Trained Teachers in Our Sunday schools." Speakers to be called out by leader.

SUNDAY.

11:00 a. m.—Sermon, by J. T. Upton.

12:00 o'clock—Dinner.

1:30 p. m.—"Associational Missions," A. Lambert and J. D. Harris.

2:00 p. m.—"State Missions," J. D. Gooch and Elder Krull.

2:30 p. m.—"Home Missions," L. R. Ashley and J. D. Campbell.

3:00 p. m.—"Foreign Missions," C. M. Wilbanks and J. T. Upton.

Let every church in our Association send at least one messenger, and all speakers are urged to come and help make the meeting a success.

Toone will be glad to entertain you at this meeting, so come.

T. R. HAMMONS, Pastor.

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NEW SALEM ASSOCIATION.

The Fifth Sunday Meeting of New Salem Association will be held at Brush Creek in connection with the work of Dr. J. M. Anderson, at that place, and will begin Friday night, January 29.

6:30 p. m.—Devotional, by J. F. Nevils.

7:00 p. m.—Organization.

7:15 p. m.—Sermon, A. P. Moore.

SATURDAY.

9:00 a. m.—Devotional, W. P. D. Clark.

9:30 a. m.—"The Need of a Church-to-Church Campaign," T. J. Eastes, L. L. Allen.

10:45 a. m.—"The Individual Church As a Force in the Kingdom of God," Dr. J. M. Anderson.

Noon.

1:00 p. m.—"The Pastor and Missions," W. E. Wauford, W. P. D. Clark.

2:00 p. m.—"Is Tithing Taught in the New Testament?" Judge Sam Edwards, T. J. Eastes.

6:30 p. m.—Devotional, S. J. Thomas.

7:00 p. m.—This will be surrendered to Dr. Anderson.

SUNDAY.

9:30 a. m.—Sunday School mass-meeting, led by I. J. Stark.

11:00 a. m.—Sermon: "The Purpose of God in the Salvation of Man," by E. A. Cate, of Cookeville.

Committee.

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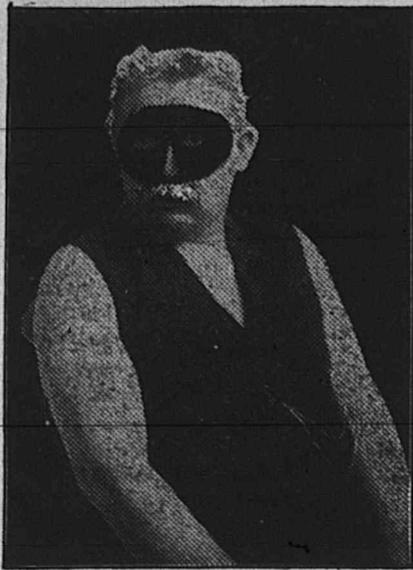
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MOVED TO PULASKI.

Rev. A. H. Huff, until recently the pastor of the Dyer Baptist Church, has moved with his family to Pulaski, Tenn., where he has accepted the pastorate of the Baptist Church at that place.

This excellent family made many friends, not only among the Baptists, but among the other denominations and people of the town, who regret exceedingly their departure from our midst. Rev. Huff is not only an excellent preacher, highly pleasing to his own flock and to others as well, but a pastor with a kindly charm of manner and a sincere interest in his fellowmen and a keen desire to be sympathetically helpful to those he serves. He is a fine man, an exemplary citizen, and a high-toned Christian gentleman. In his labors in the Lord's cause he enjoys the loyal and loving co-operation of his most estimable wife, whose gentle influence and womanly helpfulness gives him strength and courage in combatting the perplexing problems of life.

They are commended to the favorable consideration and high regard of the people of Pulaski, and with this commendation go the best wishes and prayers of many friends.
—Dyer Reporter.

I rush into print, with your permission, to inform my friends outside of Memphis of the awful pounding my brethren and sisters of Temple Church gave our family Tuesday night. I must say that this is indeed a loyal band of church workers. They know how to make a pastor's family feel so pleasant all the time. Last Sunday was the closing of my first year's pastorate for Temple Church. The year just closing has been the most satisfactory in many respects, and the most enjoyable, of any pastorate I have ever held. Soon after I accepted this work one year ago I was hampered in my work by a throat trouble, but in the spring by an operation the causes were removed. I regretted very much that I was forced to cancel all of my engagements in protracted meetings. Now my throat is in better condition than ever before in my life, I am looking to a great year's work in the Master's Kingdom. I take this opportunity to express the greetings of the season to my friends who chance to be readers of this paper.

W. A. GAUGH.

Memphis, Tenn.

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Listen to me! Take no more sickening, salivating calomel when bilious or constipated. Don't lose a day's work! Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour just take a spoonful of harmless Dodson's Liver Tone on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful tonight and if it doesn't straighten you right up and make you feel fine and vigorous by morning I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick. I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

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"I have been suffering with nervous prostration for nine or ten years. Have tried many of the best doctors in Birmingham, but they all failed to reach my case. I would feel as if I was smothering; finally I went into convulsions. My little girl saw

Dr. Miles' Nervine

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If you are troubled with loss of appetite, poor digestion, weakness, inability to sleep; if you are in a general run down condition and unable to bear your part of the daily grind of life, you need something to strengthen your nerves. You may not realize what is the matter with you, but that is no reason why you should delay treatment.

Dr. Miles' Nervine

has proven its value in nervous disorders for thirty years, and merits a trial, no matter how many other remedies have failed to help you.

Sold by all druggists. If first bottle fails to yield your money is returned.

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Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

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There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

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20 cents' worth of this cleaner, which any druggist can prepare, will last you several months by using it once a day.

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VISIT TO AUSTRALIA.

Am spending a couple of weeks in Australia, and as the mail goes for America tomorrow I take time to say that on the invitation of the genial Editor, J. A. Packer, I enjoyed a visit at the Australian Baptist Publishing House this week, where I find a new plant modeled after our own Publication Society of Philadelphia. They are hoping some day to be to this country what the A. B. P. S. is to us. All the State papers are federated and published in one here, under the name "Australian Baptist"—2-6 quarterly. In Sydney, a city of 500,000, are twenty or more Baptist churches; but they are retreating to the suburbs. A movement is on foot to federate the two or three churches in the main part of the city, and construct an auditorium seating not less than 3,000 and conduct it on the institutional plan. Everything seems to be federation here; the Foreign, Home and other mission work is federated, as well as their denominational paper interests; and now they have federated their schools and have a fine institution at Melbourne, starting with an endowment of 50,000 pounds sterling raised some years ago and held in reserve for this move. They have their State Baptist Unions affiliated with the Baptist Congress of Australia, only organized last year, something after the manner of our Northern Baptist Convention. In this country the Church of England represents about half the population, the Roman Catholic 20 per cent, Presbyterians are next, then come the Methodists (all kinds of Methodists are federated in Sydney and have one large church), the Baptists, and finally the Congregationalists. The Baptists of the Commonwealth have about 120,000 members and made a larger growth in proportion to membership last year than any others. Last Sunday I think I heard more "Soap-box" orators than during any dozen days of my life besides. There were religious speakers of various kinds, but mostly the speaking was along socialistic lines. There is much agitation and, more, the people are listening; hundreds and even thousands were gathered to hear both political and religious addresses. What is going to be the outcome I would not undertake to suggest. I sail next Wednesday by the Zieten, N. G. L., for points around the Mediterranean. Will be about thirty-three days reaching Port Said, more than nine thousand miles from Sydney. Greetings to the folks at home.

ELBERT H. HICKS.

Sydney, Australia, July 3, 1914.

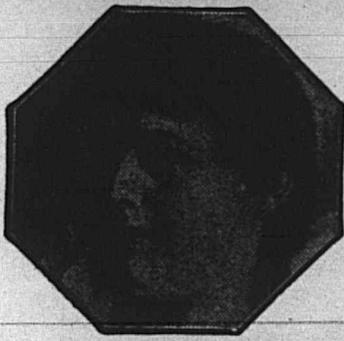
A HAPPY CHRISTMAS FOR THE PASTOR AND FAMILY.

We received many gifts during the holidays from the members of our church and outsiders and the City Missionary Society, which has been paying two-thirds of the pastor's salary for the last eighteen months, sent us a large box of clothing, groceries, fruits, candies, and nuts, and some toys that helped to make it a happy time for the boys.

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Sister: Read My Free Offer!



I am a woman. I know a woman's trial. I know her need of sympathy and help. If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know to be true, men know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT and learn how these ailments can be easily and surely conquered at home without the danger and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, **MRS. M. SUMMERS, Box 241 SOUTH BEND, IND.**

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Wife and I wish to thank them one and all for their many gifts. We have been laboring with this people more than two years. One thing that makes our labors pleasant here is the way they appreciate what their pastor is doing for them. They manifest their appreciation by the way they co-operate with him in every line of work. True, we are not

doing as much for the benevolences fostered by the State Board as I would like to see done, but as soon as we have completed our new building we hope to make ourselves felt by the denomination on all lines of work fostered by the Board.
R. BURK,
Pastor Boulevard Church, Memphis, Tenn.

You Look Prematurely Old

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

EAT LESS AND TAKE SALTS FOR KIDNEYS

Take a Glass of Salts Before Breakfast If Your Back Hurts or Bladder Bothers You.

The American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

WHAT IS THE CLUB?

The Baptist and Reflector Piano Club is both a theory and a fact. The theory is that a Piano Factory can afford to sell *one hundred* pianos and player-pianos at a much lower price than it would be willing to make on an order for only *one* instrument. The fact is that the Club has saved each of its members forty per cent.

The theory of the Club is "Co-operation." The fact is "Perfect Satisfaction." The theory is "A square deal to every member." The fact is "Every member is delighted."

If you are interested in securing a Piano or Player-Piano of the finest quality at the lowest possible Factory price write for your copy of the Club's catalogue, discount sheet and terms. Address Associated Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.

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AMONG THE BRETHREN.

By Fleetwood Ball.

Dr. Ryland Knight, of the First church, Clarksville, Tenn., delivered an address on "Missions" before the students of the Tennessee College for Women at Murfreesboro last week. Those superb men, Messrs. George J. and J. Henry Burnett, in charge of that splendid institution, invariably furnish the students the best to be had.

Rev. Thomas A. Sisson and wife, of Warren's Bluff, each passed to heaven last week. She died of consumption on Friday night, and he was stricken with paralysis Saturday morning and died in six hours. Both were buried Sunday afternoon at 2 o'clock in the cemetery near Oak Grove church, Revs. J. B. Hays, of Parsons and C. V. Jones, of Decaturville, officiating. They leave seven children, the oldest fourteen years, and the youngest nine months. Their funeral was an unusually sad one.

Dr. L. V. Henson, of Benton, Ky., has resigned the care of the church at Trezevant, Tenn., to take effect February 1. He will preach to country churches near Murray, Ky.

Dr. F. C. McConnell, of Atlanta, Ga., is assisting Dr. A. J. Holt in a gracious meeting with the First church, Kissimmee, Fla. There will likely be a great ingathering.

Dr. J. B. Moody, of Watertown, Tenn., has gone to Tampa, Fla., where he expects to remain until May 31. May he be spared yet many years of usefulness.

Dr. T. P. Bell of the *Christian Index*, Atlanta, Ga., retires from the position of editor of that paper, leaving Rev. B. J. W. Graham, sole editor. Dr. Bell's reason for surrendering the work is impaired health. He has wielded a trenchant pen.

Dr. Arch C. Cree, Enlistment Secretary of the Home Mission Board, has been elected Corresponding Secretary and Treasurer of the State Mission Board of Georgia. He has the matter under advisement, but his acceptance is not assured.

The First church, Inman, S. C., loses its pastor, Rev. H. C. Brabham, after April 1. However, his plans beyond that time are not settled.

Rev. J. H. Boyet has resigned as pastor at Clarksville, Texas, to accept a hearty call to the pastorate at Durant, Okla.

Rev. B. F. Fronebarger, of Weatherford, Texas, has accepted a call to the pastorate at Canyon City, Texas. He is a Tennessee exile and a preacher of no small ability.

Rev. Walter T. Hillsman has been compelled, on account of health conditions, to resign the pastorate at Kaufman, Texas.

The *Christian Index* says, "The Baptist ox is in the ditch." The *Religious Herald* adds, "would that the ass were there instead." Especially that one who assumes that alien immersion ought to be acceptable to all Southern Baptists because a few Virginia Baptists and a little scattering of them elsewhere believe immersion to be valid baptism. Such a Baptist will assuredly go to the ditch eventually.

The work of Rev. W. T. Hundley as pastor at Beaufort, S. C., closes February 1, and he goes to Rome, Ga., for a season of rest.

Prof. W. O. Carver, of the Chair of Missions and Comparative Religions in the Seminary at Louisville, Ky., is supplying the First church, Frankfort, Ky., until a permanent pastor can be secured.

Little Rhoda Esther McPeake, aged 9, daughter of Robert L. McPeake and wife, of Warren's Bluff, Tenn., died last week in St. Thomas' Hospital, Nash-

ville, with a prayer on her lips for God to receive her spirit. Her parents are among God's true servants and are being comforted by His Word. The writer held funeral services at Rock Hill church.

Rev. S. M. McCarter, delightfully remembered in Tennessee, has resigned the care of the church at Lawrenceburg, Ky., to accept a call to Cox's Creek church, and is already on the field.

Rev. W. E. Hunter, of the First church, Somerset, Ky., is being assisted in a revival by Evangelist J. H. Dew, of Ridge Crest, N. C. The meeting is to last twenty days.

In a revival at Murray, Ky., beginning April 18, Rev. H. Boyce Taylor is to be assisted by Rev. M. E. Staley, of Madisonville, Ky., formerly pastor at Humboldt, Tenn.

Evangelist H. A. Smoot, of DeSoto, Mo., beloved in Tennessee, is assisting in a revival at Richmond, Mo., where Rev. James A. Tuttle is pastor.

The First church, Jefferson City, Mo., has called as pastor, Rev. L. M. Proctor, of Odessa, Mo., and he has accepted. The work begins auspiciously.

Rev. Richard Fuller Jaudon has been called to the care of Tabernacle church, Kansas City, Mo., but has not as yet signified his acceptance. He has been valiantly doing the work of an evangelist.

Dr. Ben Cox, of Central church, Memphis, Tenn., whose work in and through that church has been little short of phenomenal, thinks of setting aside the first Sunday night in each month for a traveling men's service.

Rev. Alonzo Nunnery, of Granite, Okla., editor of the *Baptist Worker*, will assist Rev. J. W. Hopper in a revival at Prairie Hill church, near Duke, Okla., beginning March 1. Brother Nunnery is being persecuted from certain sources in Oklahoma, but the devil always redoubles his diligence when trying to overthrow a busy, godly man.

Dr. J. H. Anderson, of Martin, Tenn., Dean of the Theological Department in Hall-Moody Institute, has accepted the care of the church at Sharon, Tenn., and is at work. What a treat is in store for those saints!

Rev. Earl Gooch, of Martin, Tenn., preached last Sunday at both hours for the Second church, Lexington, Tenn., with great acceptability. He could do a great work there as pastor.

Rev. J. M. Dameron has reconsidered his resignation and decides to remain as pastor of the church at Senath, Mo. He is destined to be a church builder.

Evangelist John W. Ham, of Raleigh, N. C., has gone to Philadelphia, Pa., to be associated with Billy Sunday for three weeks in the great meetings the latter is holding in that city. Already there have been 6,000 conversions.

The dapper little traveling man glanced at the menu card at a restaurant and looked up at the pretty waitress. "Nice day, little one," he began. "Yes, it is," she answered; "and so was yesterday, and my name is Ella, and I'm a peach, and I have pretty blue eyes, and I've been here quite a while, and I like the place, and I don't think I'm too nice to be working in a restaurant, if I did I'd quit my job, and my wages are satisfactory, and I don't know a thing about any dances or shows tonight, and if there is I shall not go with you, and I'm from the country, and I'm a Y. W. C. A. girl and my brother is a cook in this restaurant, and he only weighs 200 pounds, and last week he wiped up the dining room with a fresh fifty-dollar a month traveling man who tried to make a date with me. Now, what'll you have?" The dapper little traveling man said he was not hungry.

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GRANDMA USED SAGE

TEA TO DARKEN HAIR
She Made Up a Mixture of Sage Tea and Sulphur to Bring Back Color, Gloss, Thickness.

Common garden sage brewed into a heavy tea with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant, remove every bit of dandruff, stop scalp itching and falling hair. Just a few applications will prove a revelation if your hair is fading, gray or dry, scraggy and thin. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use tonic, costing about 50 cents a large bottle at drug stores, known as "Wyeth's Sage and Sulphur Compound," thus avoiding a lot of muss.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up, or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded, gray hair, and remove dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

Dr. A. J. Holt, of Kissimmee, Fla., and a Russellite are having a debate in the *Tampa Tribune* on "Russellism." Poor Russellite! The way Dr. Holt will wind up that fellow in the net of resistless logic and incontrovertible facts will be a caution.

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

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