

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. 81)

NASHVILLE, TENNESSEE, DECEMBER 23, 1915

(New Series Vol. 26, No. 19

—President Woodrow Wilson and Mrs. Norman Galt were married at 8:30 p. m. Saturday, December 18, and left at once for Hot Springs, Va., to spend their honeymoon. They were followed by the congratulations and best wishes not only of all Americans, but of all the world.

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The South Carolina Baptists recently held a fine Convention at the First Baptist church, Greenville. The State Mission Board, of which Dr. W. T. Derieux is Secretary, reported receipts of \$42,588.28 and liabilities to the amount of \$6,450.72. Dr. Z. T. Cody, editor of the Baptist Courier, presided during the Convention. At the close Maj. T. T. Hyde was elected to preside at the next meeting, which will be held at Newberry on Dec. 11, 1916.

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The Christian Index announces that Dr. S. Y. Jamison, now President of Ouachita College, Arkansas, has been called to the pastorate of the First Baptist church, Marietta, Ga. Dr. Jamison was for a number of years pastor of the West End church, Atlanta, was Secretary of the State Mission Board of Georgia, and then President of Mercer University, in all of which positions he did faithful and effective service. In accepting the call to Marietta, therefore, he is only going back among his friends.

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—That is certainly a fine article on page two this week by Dr. J. M. Frost on, "Will Sprinkling Do as Well for Baptism?" Dr. Frost is doing some of the best work of his life in writing a series of articles along this line. These articles have been published by the various papers of the Southern Baptist Convention. This is the second one which we have published in the Baptist and Reflector. The Sunday School Board has ordered the articles published in book form.

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—"I've got no time," said he, "to spend on this higher criticism. You listen to a lot of fellows preaching the gospel today, and you can't tell whether man came from a zoological garden or from the Garden of Eden. I'm going to stand right here and tell the world 'Believe on the Lord Jesus Christ and thou shalt be saved.' I'm going to stick right to the old-fashioned religion and tell it to them, just as I get it from this book; and let the money preachers and the higher critics, and the New Thinkers, and the Theosophists, and the Christian Scientists all go to hell on their several ways."—Billy Sunday, reported in Sunday School Times.

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—In our editorial on the hymn, "How Firm a Foundation," the last paragraph was marred by dropping out a line. It should have read as follows: The late Dr. C. S. Robinson related the following incident: "Once in the old Oratory at evening devotion, in Princeton Seminary, the elder Hodge, then venerable with years and piety, paused as he read this hymn, preparatory to the singing, and in the depth of his emotion was obliged to close his delivery of the final lines with a mere gesture of pathetic and adoring wonder at the matchless grace of God in Christ; and his hand silently beat time to the rhythm—instead:

'I'll never—no, never—no never, forsake.'"

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—At the recent meeting of the Executive Board of Texas Baptists Mr. M. H. Wolf was elected President; Rev. Forrest Smith, Vice-President; Rev. J. P. McGill, Secretary and Treasurer. Drs. J. B. Gambrell and B. A. Copass were elected Corresponding Secretary and Assistant Corresponding Secretary Mr. Frank Leavell of Georgia was elected B. Y. P. U. Field Secretary, and Mr. Harry L. Strickland of Alabama was elected Sunday School Secretary of the State. Of the seven elected by the Board, four were born and reared in Tennessee, Brethren Smith, McGill, Copass and Strickland. Judging from the prominence attained by Tennesseans when they go to other States, it would seem that Tennessee is a good State to be from.

—The Alabama Baptist Convention has put itself behind a move to raise a \$10,000 emergency fund for Howard College. It seems that nearly all of our denominational schools are struggling for existence. We must do one of several things: 1. Either patronize our denominational schools so liberally that they can pay their running expenses out of the tuition fees. 2. Endow them so as to make up for the deficiency in tuition. 3. Or subsidize them to meet the annual deficit. 4. Or let them die. We are face to face with these four alternatives. Which shall we take?

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THE GUIDING STAR.

By Miss Annie White Folk.

In a field the shepherds were watching
Their gentle flocks by night,
When the clouds of black were scattered
And darkness gave place to light.
In wonder each questioned the other,
Drew closer together in fear,
Unknowing they felt the presence
Of angels who hovered near.

Suddenly from the sky burst a melody,
Loudly and gloriously it rang,
And the shepherds started and listened
As the angels above them sang,
"Peace on earth, good will to man—
Unto you is born a king.
This night God's guardian angels
Glad tidings to you bring."

The night was serene and peaceful,
Every star in the sky was dim,
Each lending a part of its radiance
To the one which was shining for Him.
In the far East that star was burning
With a brilliance that lighted the earth,
And its rays were shafts celestial,
Proclaiming the Christ Child's birth.

And lo! in the East appeared the star,
Its radiance flooding the earth.
And the three wise men who saw it
Knew the sign of Jesus' birth.
With joy and glad hearts they followed,
Wherever the holy star led,
Through many countries to Bethlehem,
The star keeping watch overhead.

And there in a manger they found Him,
Our Saviour, the King of men.
They fell on their faces and worshipped,
Above Him the star shone again.
Nashville, Tenn.

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—Among the last acts of President Wilson before his marriage was the drafting of a second note to Austria-Hungary with reference to the Ancona affair—the sinking by an Austrian submarine of the Italian steamer by that name having on board a number of American citizens. The text of the note has not been given out, but it is said to be so framed as to give the Vienna government an opportunity to make a reply which will be wholly satisfactory to the United States government. It is stated that a satisfactory reply would have to contain disavowal, assurances of reparation by payment of indemnity for Americans killed and injured in the disaster and some acceptable statement concerning punishment for the commander of the submarine which sank the vessel. Will Austria make such reply? We hope so. President Wilson has planted himself upon the broad platform of international law, justice and humanity. No government can afford to stand against these things.

—With the arrest last Saturday of two men in New York on a charge of conspiring to blow up the Welland Canal, Federal officials asserted they had in their hands the clues to a country-wide conspiracy to blow up munition plants, which has already resulted in the loss of many lives and destruction of millions of dollars worth of property. One of the men arrested has been for several years the head of the detective force employed by the Hamburg-American Steamship Co.

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—Among the questions asked at every Methodist Annual Conference is this:

"Question 50. How many copies of the General organ and of the Conference organ are taken?"

This is one thing in Methodism which we commend most heartily. How would it do to have the question asked at every Baptist Association in Tennessee, and at the Tennessee Baptist Convention, "How many copies of the denominational organ are taken?" And then, how would it do to have the standing of the pastors of the Association or Convention to depend on the answer they give to the question?

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—The recent meeting of the North Carolina Baptist Convention at Charlotte seems to have been an uncommonly fine one. Judge John A. Oates, of Fayetteville, was elected President. The Convention sermon was preached by Dr. T. W. O'Kelley. Perhaps the main matter of interest was the election of a Corresponding Secretary of the State Mission Board to succeed Dr. Livingston Johnson, who recently resigned to become pastor of the Rocky Mount church. There were seven nominations for the position. On the third ballot Rev. Walter N. Johnson, of Wake Forest, was elected. Whether he is any kin to Dr. Livingston Johnson we do not know. It seems, however, that the Baptists of North Carolina are fond of the Johnsons.

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It is announced that Gen. Francisco Villa has given up his hopeless struggle against the Carranza government in Mexico; that he has warned his remaining followers to "take care of themselves," and that he himself will take refuge in the United States. Permission for him to do so has been granted by the State Department. It is hinted, however, that he may be called to account over here for certain "irregularities" in the acquirement of cattle. It is to be hoped that the retirement of Villa from Mexico will mean an era of peace for that unhappy country. General Villa was a hard fighter and for a time successful, but he had neither the mental nor moral ability to be the ruler of a great country, as he latterly aspired to be. General Carranza is a man of much broader culture and much greater statesmanship. Having shaken off the incubus of Roman Catholic dominance in its affairs, Mexico ought now to be a happier, more prosperous country than ever before.

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—We publish on another page a communication from Dr. Livingston T. Mays, of New Decatur, Ala., in reply to our editorial on the Ford Peace Party. With reference to the matter let us say: We believe, of course, in peace, though not in peace at any price. We doubt, however, if the time has come for peace in Europe, or if it will come until one side or the other has been pretty thoroughly defeated and is ready to yield. We doubt also if this is the way to go about securing peace—to send over to Europe a shipload of irresponsible parties, without the authority of any government backing them. We do not see what they can accomplish, unless it be perhaps to create sentiment in favor of peace. When the time comes for peace the proposals for it will have to be made by one or more of the belligerent countries or by the ruler of one or more of the neutral countries. The probability is that the United States will take the initiative in the matter and that President Wilson will be the leader in it, just as President Roosevelt was in the movement for peace between Russia and Japan. A movement of that kind would have much weight and would compel respect.

THE STAR.

They followed the star the whole night through;
As it moved with the midnight, they moved, too;
And cared not whither it led, nor knew,
Till Christmas Day in the morning.

And just at the dawn in the twilight shade,
They came to the stable, and, unafraid,
Saw the blessed Babe in the manger laid,
On Christmas Day in the morning.

We have followed the star a whole long year,
And watched its beacon, now faint, now clear,
And now it stands still as we draw near,
To Christmas Day in the morning.

And just as the wise men did of old,
In the hush of the winter dawning cold,
We come to the stable, and behold
The Child on the Christmas morning.

And just as the wise men deemed it meet
To offer him gold and perfumes sweet,
We lay our gifts at his holy feet—
Our gifts on the Christmas morning.

O Babe, once laid in the ox's bed,
With never a pillow for thy head,
Now throned in the highest heavens instead,
O Lord of the Christmas morning!

Because we have known and have loved that star,
And have followed it long, and have followed it far,
From the land where the shadows and darkness are,
To find thee on Christmas morning.

Accept the gifts that we dare to bring,
Though worthless and poor the offering,
And help our souls to rise and sing,
In the joy of thy Christmas morning.

—Susan Coolidge.

WILL SPRINKLING DO AS WELL FOR BAPTISM?

By J. M. FROST, D.D.

"Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water he saw the heavens rent asunder." (Mark 1:9.)

"Make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." (Matt. 28:19.)

"They both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip." (Acts 8:38, 39.)

"All who were baptized into Jesus Christ, were baptized into his death. We were buried, therefore, with him through baptism into death." (Rom. 6:3, 4.) . . . "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God who raised him from the dead." . . . "If then ye were raised together with Christ, seek the things that are above where Christ is seated at the right hand of God." (Col. 2:12; 31.)

Will something else—sprinkling for example—answer as a substitute for baptism? Taking these scriptures in their plain meaning and in their oneness of emphasis for immersion as the prescribed form of baptism, will some "other mode" do as well? The question, though incongruous and well nigh impossible as it may seem, must be treated with courtesy and due consideration. For sprinkling is much honored as a "mode of baptism," and is largely followed with sincerity and devoutness. For example, the Westminster Confession of Faith, one of the most remarkable deliverances in Christian history, says: "Dipping of the person into water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person."

Furthermore, the Roman Catholics throughout the world, have for centuries maintained sprinkling as their "mode in the sacrament of baptism." And many, many thousands of people who honored our Lord, who blessed the world in their Christian character and service, have lived and died in the practice of sprinkling, counting it a suitable "mode" for administering the great ordinance. Many thousands today, their successors in belief, stand in the same practice and make the same claim.

All this, however worthy it may be of kindly consideration, does not in any wise change the issue,

cannot answer the question which confronts us, can hardly be a legitimate factor in its settlement, and yet it adds to the gravity of the discussion and makes more urgent the demand for its righteous adjustment. It does not relieve one from personal obligation either to know for himself or act for himself. The question is one of personal duty, as personal as eating and sleeping. It must be answered by the New Testament, and the New Testament is an open book in its pattern of belief and life. Everyone must give account for himself unto God,—in baptism as in every other Christian duty, now as well as in the judgment at the last great day. Baptism is a personal privilege, the answer of a good conscience. If others fail and come short in duty or privilege, that is no excuse for us. We must answer the question for ourselves,—each one for himself,—will sprinkling do as well for baptism as immersion?

This is not a question of mere form or "mode." It goes deeper than that, much further back, and is of vital importance. It concerns the great ordinance in its whole nature and meaning. It makes an issue between "sprinkling as a mode of baptism" and the New Testament, which represents Christianity in the making, and is the embodiment of what was required in those first years. The New Testament must be supreme in this matter, and we must not hesitate to follow where it leads. There may be difference of interpretation, but not in the question of its supremacy in all matters of Christian belief and practice. Do we find sprinkling in the New Testament as baptism? That is the simplest form of the question and points the way for its settlement. It cannot be determined by personal preference or convenience, nor by what good people have done in the past and are doing in the present, nor by what Roman Catholics may claim in the way of authority.

Baptism,—the baptism for the followers of Christ,—started with John the Baptist. God sent him to baptize. His baptism was an immersion, as shown by all the circumstances both physical and spiritual. The people came confessing their sins and were immersed. There was no sprinkling as a "mode" of baptism, and cannot be substituted now as something which will do as well as that baptism which was from heaven and not of men.

Christ's baptism, as he set the example in the great ordinance, was an immersion. It had the approval of his Father, was magnified in a solemn and august way by the Holy Spirit appearing in dove-like form, and had the additional emphasis of his own word: "Thus it becometh us to fulfill all righteousness." Even were there many "modes" of baptism, surely the devout heart would choose that form in which our Lord was baptized. There is scarcely a difference of opinion among either learned scholars or the uneducated readers of the English scriptures about the baptism of Jesus. Shall we follow him in his choice of immersion, or substitute sprinkling as something that will do as well?

The baptism which he commanded in the commission, so far as concerns the physical act, is an immersion, as is shown by the meaning of the word, and has tremendous emphasis and the highest possible honor by its vital relation to the Persons of the Godhead. That perhaps is the most august setting the great ordinance has throughout the scriptures. The one word,—baptizing, which always means immerse and is the only word ever used to name the ordinance,—makes the form an act of immersion. It is a holy act of obedience, and of worship, and of glorifying the eternal Godhead. The keeping of it sacred and in its integrity even to its form, involves the sovereignty and authority of Jesus. Some one has said: "It is a heroic obedience to obey the laws of God because they are God's laws, and not because he has promised to reward the obedience of them." A true and noble sentiment indeed, and yet it is loftier and more noble, when one out of the fullness of his heart puts love and loyalty into his obedience. This is the supreme service, and no word from Rome, even when followed by others, however good and great, can undo the commission and displace immersion by sprinkling as a "mode of baptism which will do as well."

Phillip's baptism of the man from Ethiopia was an immersion, the angel of the Lord and Spirit of the Lord attending in the way which went down to Gaza. It was a simple, road-side act in itself, as the high official left his chariot for the distinguished service of obeying his Lord and following him in baptism. And yet there was greatness in the act. It repeated so nearly the wonderful scene at the Jordan, it was in harmony with the august setting of the ordinance in the commission, and stands as a commanding type

of how baptism was administered in the New Testament period. Let any one read the simple story for himself: "They both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water the Spirit of the Lord caught away Philip."—will sprinkling do as well as matching this New Testament example, and can it meet the circumstances of the occasion and fill out the wonderful significance of its meaning in figure and symbol?

Furthermore, the baptism spoken of by Paul in Romans and Colossians, is manifestly an immersion as to its physical act, and symbolizes in a wonderful way burial and resurrection; first, the burial and resurrection of Jesus, then the believer's spiritual resurrection with Christ and his risen life in him, and then the final resurrection of the dead, when the end shall come and the Son of Man shall speak the word for them to live again. Sprinkling has no word for these mighty events in the world's history already passed and yet to come, and would utterly destroy the spiritual meaning and symbolic import of the great ordinance.

In addition to all this, sprinkling and pouring, like infant baptism, their companion in origin, but more direful in effects, are not once mentioned in the New Testament, either as baptism or as having any sort of connection with baptism. They are out of keeping and in many ways contravene its spirit and form, its express purpose and spiritual meaning. They cannot be traced in their history to Christ or his apostles in word or practice. We must set the New Testament aside if either sprinkling or pouring is to be followed for baptism instead of immersion. They had their origin as "mode of baptism" with Rome when Rome ruled the Christian world with a rod of iron, and were enforced by prison and sword and burning at the stake, until their practice with infant baptism made the darkest and bloodiest stain in the course of Christian history. From the imperial city they were injected into the cleanest and best the world ever saw, until the whole became almost the foulest of the foul.

They are our heritage from the "dark ages," and have been wrought into modern Christianity as a residue of those far off times, and have been fastened on the Christian world of today. They were at the first invented by Rome as substitute for immersion, as "modes of baptism that will do as well," and Rome's decree took the place of the New Testament and set aside the authority of our Lord himself. This is all a matter of history and can be easily verified, concerning pouring, and sprinkling, and the practice of baptizing infants. The course of history concerning these things cannot be undone, and they cannot be put in the place of New Testament baptism, whether as first decreed by Rome or as practiced now by better people with better intent. An error in the hands and even hearts of good people is still error, as poison in the hands of a child is still poison, and will surely do its deadly work.

Pouring and sprinkling for baptism, though somewhat modified by modern conditions, will ever remain the product of Romanism in its worst days. Their practice almost inevitably marks historical connection with Rome, even when they are found among good people who have no sympathy with Rome, but rather make vigorous protest against the Catholics. Indeed Roman Catholics make the charge that "their baptism has been taken by Protestants" and incorporated—more properly retained—in Protestant systems of belief and practice. Whatever may be said of the charge, certain it is that historically pouring is of Rome, sprinkling is of Rome, infant baptism is of Rome,—all came from the city of the Caesars, and are of Roman origin in thought and invention. They are not of the New Testament, are not of Christ, and have gone far afield of what he commanded and practiced in the way of Christian baptism.

My book, "The Moral Dignity of Baptism" (pp. 220, 225) enforces this point in the following way:

"Indeed, Christ never used the word sprinkle for any purpose. He commanded baptism, but did not command sprinkling. The two words cannot take the place of each other; they stand ever apart each in its own sphere, having its own meaning and service. Sprinkling cannot be a 'mode of baptism,' as it cannot be a mode of immersion. . . . 'Sprinkling as a form of baptism' (1) is not like the baptism of Jesus, (2) does not commemorate in picture his burial and resurrection, (3) cannot show in emblem the believer's union with his Lord in those mighty events of tragedy and triumph, (4) nor does sprinkling show the believer's being dead to sin and buried, nor his risen life in Christ, (5) nor can sprinkling foretoken

in form the final resurrection. Nothing but immersion can fill this high office or give this exceptional service. Design or purpose is more important than form, and yet is inseparable from its form."

Without its form of immersion there can be no baptism, however much one may retain its proper spirit and exercise in himself good intentions. Those who practice sprinkling are most forward in speaking of the great ordinances as "mere rite," "mere ceremony," and some go so far as to call it "only a command." The reason is easy to see. Having abandoned the New Testament form of the ordinance they have lost also the New Testament meaning, and failed to discern its exalted character. And so the great ordinance means little to them as they see it only in sprinkling. Its wonderful spiritual meaning is lost to them, its symbolic beauty and didactic power so largely in its form, are not seen by them, for these things find expression only in immersion. For this reason those who practice sprinkling also, more than others, are ready with the word,—"it makes no difference," "a little water will do as well as much," and so on to the end of magnifying. They see no meaning in the ordinance, give it but little concern, count "one mode as good as another," but always preferring to set aside immersion and substitute sprinkling.

But this question, so lightly disposed of by them, lies at the very heart of the question of Christian Union, so much talked of and so greatly desired. For baptism, while not at the first either the cause or occasion for division among Christians, has in later years become largely both cause and occasion for the division being continued. It is more deeply rooted than any other one doctrine of divergence, and marks the most pronounced and acute stage of separation. And yet there must be adjustment here in the matter of baptism if Christian union is ever to be mere idle talk and sentimental dreaming. Our Lord prayed for oneness among those who are his, but surely he did not contemplate the setting aside of great matters of doctrine, and least of all would he have us disregard this great ordinance which he commanded, and in which he promised his presence and blessing.

So, sprinkling, viewed from any standpoint, is sadly inadequate as a mode of baptism, is unscriptural, is of unsavory origin and invention, and a grievous divisive among the people of God. Over against sprinkling stands immersion in a triumphant way, as the scriptural form of baptism with its wonderful history. Christ walked in that way, commanded us to follow his example, and there must be no substituting of something else as being just as good. Immersion alone as the form of baptism, tells in figure and symbol the story of his burial and resurrection, and to set it aside is to hush the wonderful story of the empty sepulchre. Taken in conjunction baptism and the memorial supper, having been set together in the divine purpose and plan, tell of death and burial, of resurrection and the risen life, of defeat and disaster, but also of conquest and triumphant consummation.

They voice in symbolic form that wonderful word of our Lord spoken on Patmos: "I am he that liveth, and was dead; behold, I am alive forever more, and have the keys of hell and of death. Surely this gives great meaning to these ceremonial rites, a meaning such as the world finds nowhere else in figure and symbol, such a meaning as sweeps the heart with music sweeter than the music of the spheres. *Hercin Christ is preached*,—in a way almost more powerful than in words,—Christ who died but is not dead, a Saviour who died but is not dead, a King who died but is not dead, the Lord who died but is not dead, the one Supreme Conqueror who died but is not dead, having overthrown death and ascended on high, having the keys of hell and of death as the trophy of his conquest.

Nashville, Tenn.

THE STRENGTHENED HAND. ROBERT STUART MACARTHUR.

II.

We see by I. Samuel 23:16, "And Jonathan, Saul's son, arose and went to David into the wood, and strengthened his hand in God," that Jonathan, as the strengthener of David, was also truly a generous friend. He was the king's son, while David was only a shepherd boy. As heir-apparent to the throne, David's promotion would defeat Jonathan's legitimate ambitions and his natural aspirations. One of the noblest characteristics of John the Baptist was that he joyfully decreased that Jesus might gloriously increase. No evidence of his divine nobility could be greater than his willingness to take a sec-

ondary place; and this characteristic we find beautifully illustrated in Jonathan. He occupies a most delicate position, standing between David and the throne. He well knew that God was to give that throne to the young shepherd of Bethlehem; but, in the intensity of his affection, he loved to think of David as his master and king. His brightest dreams suggested nothing more beautiful for himself than that he should be next to David in friendship, while David reigned over Israel. Indeed, it appears that he cared more for the honor of being next to David than for occupying any other place of influence in the kingdom. Such a man as Jonathan is a friend in adversity. Well might David prize his visit now in his trying position in the lonely forest of Ziph.

Happy are we, if, in business relations, in family affections, and in church friendships, we have a friend like Jonathan to strengthen our hand in God. May God help us to prize such friends; may God help us in our measure to be such friends to others in their time of need! Thus shall we illustrate the words of Dryden:

"For friendship, of itself a holy tie,
Is made more sacred by adversity."

In the development of God's purpose, men performing subordinate services are as necessary in their place as are those in more conspicuous positions. David was a greater man than Jonathan, and yet David was greatly dependent on the support which Jonathan rendered. In all the walks of life, there is need of the service of subordinate workers in the kingdom of God. In the totality of vegetation, every ray of light and drop of dew is necessary. The trained ear of the leader of a great orchestra misses the notes of even the least important instrument. Moses needed Aaron and Hur; Elijah was dependent upon the bounty of a poor widow, and even upon the services of ravens; Luther needed his Melancthon; John Wesley his brother Charles, and Charles H. Spurgeon his brother James. We cannot always trace the interlacings of spiritual agencies; we do not always know the value of the prayers of lowly saints in the endowment with spiritual power of the distinguished workers of God. The secret of the power of devoted missionaries, successful pastors and great religious leaders, did we know all the facts, could perhaps be traced to the earnest prayers of obscure saints. Often the best service we can render to God is to inspire with heroic courage the hearts of those called to a work to which we are not called and for which we may not have the capacity. We may, in our measure, be Jonathans to the immortal Davids in the kingdom of God.

We notice, also, the place of David's strengthening—"in the wood." If ever a man was in trying circumstances, David was that man at this time; if ever a man needed help, David was that man at this time. He was exposed to the cruel hatred of Saul, to the foul treachery of the Ziphites, and to the base ingratitude of the Kellahites. Saul was striving by every means in his power to put David to death. From one stronghold to another, David was driven without rest and without safety. He was able to procure only a precarious subsistence and, at times, he was ready to sink in utter despondency. Saul sought him daily, and the people of Ziph were ready to reveal his hiding place. He had with him only 600 armed men. This number was too large to be readily concealed, and too small to make victory over Saul reasonably certain. It was, indeed, a critical time for David. He was a man of poetic nature and of sensitive soul; he, therefore, keenly felt the injustice of ingrates and the insane opposition of Saul.

It is impossible to conceive a more welcome and opportune visit than that made to him by Jonathan at this time. In his physical distress, mental anxiety and spiritual depression, he needed the help of a friend who loveth at all times, and such an earthly friend was Jonathan. Marvelous indeed was their sweet friendship. Touching are the words descriptive of this meeting, the last time that David and Jonathan ever met:

"O heart of fire! misjudged by wilful man,
Thou flower of Jesse's race!
What woe was thine, when thou and Jonathan
Last greeted face to face!
He doomed to die; thou on us to impress
The portent of a blood stained holiness."

The wisest and best of men sometimes get into the wilderness. Then, if ever, they need true friends. Friends are apt to be numerous and demonstrative when all goes well, and they are not needed; but they are apt to become few and cold when we most

need their help. Happy are we, if we can then enjoy the sympathy of our friends; happier still are we, when our friends most need our help, we are willing to go to them "in the wood" and give them our sympathy and succor.

III.

We have seen in our study of I. Sam. 23:16, "And Jonathan, Saul's son, arose and went to David in the wood, and strengthened his hand in God," who was the strengthener of David, and also the place of strengthening. We are now to observe the manner of the strengthening. We thus notice the manner in which David was strengthened by Jonathan—"strengthened his hand in God." He made his way to David in the thickets of the forest, as if sent directly by God. He consoled David by the promises of God, and by the grasp of his own hand; finally, by placing his hand in the hand of the Almighty. This is one of the finest touches in all the accounts of the relations between David and Jonathan. Jonathan might have given David many other forms of help, but no other encouragement could have produced the desired result. He gave David his own loving and generous human affection, and then he lifted his thoughts to God. Jonathan could not levy troops and lead an army against his father, Saul, even to help his friend, David; but he did that which was even better, he strengthened his hand in God. He comforted David by assurances of the divine purpose and promise. Thus Jacob was comforted at Bethel; thus Paul, in the storm at sea; thus Christ, in Gethsemane. Jonathan's ministry to David was not in vain. It is believed that the Fifty-fourth Psalm was written by David at this time. Its second and fourth verses have been thus translated:

"O, God, hear my prayer;
Give ear to the words of my mouth,
Behold, God is my helper,
The Lord is the upholder of my soul."

We all need to learn the lesson which Jonathan here taught David and teaches us. We are ever prone to go to Assyria and to Egypt instead of to God for help. In times of coldness in our churches, we seek for popular evangelists and for approved machinery. We ought to strengthen ourselves and others by going directly to God. God help us to put our hand at once in His, that we may realize His divine strength!

Precious spiritual lessons are suggested by this narrative. First, Jonathan was the mediator between Saul and David; but he failed to secure a reconciliation. But Christ, our Jonathan, is the true and successful mediator between sinful men and a holy God. He is the blessed Daysman. He brings us into sweet harmony and loving communion with God.

Secondly, Jonathan, though a loving friend, had to take leave of David in the wilderness; he could not remain with his friend. But Christ never leaves those who trust Him. He sticketh closer than a brother. Christ is the friend at all times, and a brother born for adversity. Never were David and Jonathan to meet again. Death was to break their companionship; but Jesus is the friend from whom we need never be severed. He comes to see us in the desert and abides with us until he brings us into a wealthy place.

Thirdly, Jonathan endangered his life for David; but Christ gave His life for you and me. Oh, what a friend we have in Jesus! Let us go to Him now in our weakness, helplessness and sinfulness. Wandering in the wilderness of sin, we can lay our hands in his. He will strengthen us in God, and when all our wanderings in the wilderness of life are over, He will present us to His Father and ours, amid the songs of saints and the shouts of angels. Blessed Jesus, Thou art our true, our divine Jonathan!

—Some years ago General Lew Wallace and Col. Robert G. Ingersoll were on the train on their way to a G. A. R. Encampment. Col. Ingersoll was talking loudly in denunciation of Christianity. General Wallace was not, himself, a Christian at that time. He had, however, much respect for the religion of his mother. He and Col. Ingersoll got into a discussion on the subject of Christianity, which resulted in a challenge by Col. Ingersoll that Gen. Wallace should write a book on the subject. While studying about the Christ of Christianity he was led first to admire, then to trust and love him. He said: "The result of my long study was the absolute conviction that Jesus Christ of Nazareth was not only a Christ and the Christ, but he was also my Christ, my Saviour and my Redeemer. That fact once settled in my own mind, I wrote Ben Hur."

THE FORD PEACE PARTY.

Will the esteemed editor of the Baptist and Reflector allow me to differ most positively with his editorial on the Ford Peace party? He says that the efforts of this party will probably be regarded "in the light of Sancho Panza attacking windmills," and otherwise ridicules a party of noble, self-sacrificing men of vision, who are using a most practical method of emphasizing the sane claims of peace against the insane howls of war.

The probability of this mission, undertaken in the spirit of Christ and common sense, meeting with partial failure is no reason why the press of America, religious and secular, should be so violent in opposing it. Has that same press ridiculed the British expedition to the Dardanelles, which was like Sancho Panza's windmill attacks, except that eight battleships and 350,000 men perished and not one thing was gained? The Allies' expedition to Saloniki has been wildly foolish and has no results to show for the loss of 100,000 lives. The expeditions to Antwerp and to Charleroi were likewise ignominious failures. Yet our press praises the men who took part in these foolhardy expeditions of slaughter as wonderful heroes led by great generals. But when William Jennings Bryan resigns his office (the highest in the gift of the President of the United States) rather than sign a bellicose communication and reject a proposal for peaceful arbitration, when King Constantine of Greece, threatened by British ships and soldiers and commanded to enter the slaughter refuses, refuses also the bribe of Cyprus offered him, when King Haakon of Norway cables a welcome to Ford's argosy of sanity, the American press, secular and religious, makes Ford, Bryan, Constantine and Haakon the butt of jokes and gibes, and calls military failures and naval fanatics "great generals," "brave heroes," etc. Will you allow me to say that your editorial opposing peace until Prussian militarism is crushed is most intensely unneutral and not in accord with what might be expected of a Christian periodical? Have we all been deceived by England? Has there been within 200 years a single period of five years during which some portion of the British navy and army was not fighting to destroy the independence of some poor little American colony, Boer republic, East Indian potentate, Egyptian principality, Arab chieftain, Persian kingdom, State of Afghanistan, island of the sea, Chinese sea port or Thibetan sovereignty? England has within the last ninety days executed 300 East Indians for talking about the hope of the independence of their country. England has owned India for five centuries and only one out of ten of its people has she taught to read. She makes every inch of her conquered territory subservient to English colonists, but crushes rightful owners of the land. She has destroyed the independence of one-third of the world. In the face of all these facts our press is so extremely pro-Ally that it is opposed to peace simply because the English are not victorious. War is horrible, but England with her navy double any other on earth is in exactly the same attitude to war as Germany with a better army than others have. Why is our press so lopsided in its cry against German militarism rather than against Russian militarism. Russia has the largest army in the world. England has the largest navy in the world. The pages of history and the map of the world are black and bloody with the uses which have been made of these armies and navies. Why is America so wildly unneutral, opposing even peace itself unless it can come with Russian and English success? Why did we put 400 carloads of ammunition on the Lusitania, designed to kill 400,000 Germans, and then protest against its sinking in the "name of Christianity and humanity?" Why did we last week put 500 carloads (18,000 tons) of ammunition on the Adriatic and then place a few American citizens on top of it and warn Germany that if she sank it, it might cause us to join her enemies in war? If the manufacturer of liquor is equally guilty with the saloonkeeper, America, the manufacturer of military supplies, is equally guilty with the European militarist. There is no way to get around that proposition.

I have written this article in the interest of peace, for we are rapidly drifting toward war. The press of America, the President of the United States and Secretary Lansing are all so extremely un-

neutral in all their expressions that unless something of the German side of the issues at stake is put before the people we will soon become so one-sided that war will be imminent. I could say much for the English side of the case and sympathize with them as much as with the Germans, but they have control of the sources of American news and of leading dailies and have stated their case too forcibly already.

New Decatur, Ala.

LIVINGSTON MAYS.

FEATURES OF THE MEETING OF THE SOUTH CAROLINA STATE CONVENTION.

It was held in Greenville, the Baptist Mecca of the State, in the splendid renewed and enlarged meeting house of the historic First church, Rev. G. W. Quick, D.D., pastor.

The officers elected, according to a rule there adopted, at the close of the last annual meeting, were on hand Friday evening, Dec. 10, and the work moved off promptly. By direction of the body the important feature of the evening was an address by the President on "Our Denominational Life." It put the meeting on a high plane. The session included a Sunday, with Convention sermon at 11 a. m. by Dr. R. W. Lide. The Sunday arrangement is good for the sessions of the body and perhaps for the entertaining city, but unsatisfactory on account of vacant pulpits all over the State. We return to a mid-week meeting, beginning at Newberry next year on Monday evening.

The suggestion that we have a State Board of Missions instead of a State Mission Board was thoroughly discussed and voted down.

The three full days of the Convention, aside from Sunday and the opening evening, were occupied, a day each, in the consideration of Missions, Education and Charity and Social Service. The plan works well and will be continued, the three subjects rotating from year to year. The committee on order of business makes a program of details.

There was made plain in the Convention a conviction on the part of thoughtful brethren that South Carolina Baptists, while doing splendidly for the general interests fostered by the denomination, as shown in large gifts for Foreign and Home Missions, Seminary Endowment and Judson Centennial, were neglecting home interests, especially her educational institutions, and even State Missions; comparisons were made with gifts for missions and education in our sister state, North Carolina, to our credit for missions and to our discredit for education. The earnest and capable handling of education all day Monday by the Convention indicated that the brotherhood are awakening to the importance of looking after the basal interest.

The colleges report gratifying enrollment, larger far than last session. The Secretary of the Education Board, Dr. Chas. A. Jones, is getting well in the harness and is working industriously at the task of enlisting the church; the Education Board is doing service as a kind of clearing house for the system. Furman is working out its problems and adding endowment and improvement in a great way; Coker College is growing rapidly under the liberal giving of Major J. L. Coker, who has already put nearly a half million into the enterprise. The death of Dr. Howard Lee Jones, the President, is widely lamented. Greenville Woman's College is bonding its indebtedness in a way that will relieve; its splendid enrollment of 455 to date and its successful current management, both scholastic and financial, greatly delights its many many friends. The newest of our schools, Anderson College, has the best session of its history. It was given a year ago a three-year right of way in the State to raise funds. Hard times have hindered, but now Anderson City proposes to give \$60,000 and asks the State for \$40,000.

The several missionary and benevolent interests came to the Convention with gratifying reports. State Missions received some \$42,000; the Connie Maxwell Orphanage about \$66,000, half in bequests and half in current gifts from churches and individuals; Ministerial Education was ahead of former years; the Baptist Hospital reports a good year, though this is the first year of actual work. We do not give the aged ministers as much as C. C. Brown thinks we should, but he manages to assist some sixty

beneficiaries.

This delightful, successful and inspiring session closed on Tuesday night with the election of officers to serve the next twelve months. Dr. Z. T. Cody, who had served three terms, told his insistent friends that he would not serve again. The Convention elected as President Maj. T. T. Hyde, the Mayor-elect of Charleston, who has made such a splendid fight for righteousness there, who presides over the great Sunday school of the Citadel Square church, and who has for many years been an interested, faithful and useful member of our Convention.

M. D. JEFFRIES.

Spartanburg, S. C.

HOLY (WHOLLY) ROLLERS.

You will, perhaps, have several answers to your query regarding the Holy Rollers, and all these answers may differ very materially, all from the fact that this is not a religion, but an application attended with different symptoms. I know nothing of those of West Tennessee, but know those of Monroe County of East Tennessee. It takes a great deal of physical exercise to be a leading and prominent member of this organization. There are considerable acrobatic performances in their jumping, dancing and rolling. These are attended with some speaking in the unknown tongue, while others claim to interpret these meaningless chatters.

Their membership is composed almost entirely of ignorant and illiterate people, not one of whom I know can read a Bible chapter intelligently, and they are also composed chiefly, not entirely, of questionable characters. They baptize by immersion, and if an excluded member is reinstated, he is also rebaptized. It is said that in the church, near Hiwassee College, which was organized some six years ago, some of the members have been baptized four or five times.

They practice foot-fasting. This follows the Lord's Supper at night.

At least one-third that is said in their services, and there is a great deal, is such expressions as "Praise the Lord," "Bless His holy name," etc. I heard the preacher at one service say, "Judas betrayed the Lord, thank the Lord."

They are extremely loud in proclaiming to the world their perfection and sinlessness. But their lack of stability of character is shown in the fact that a member may be a leading light, handle fire, speak in the unknown tongue and do many other marvelous things, and within six months be excluded for some offense. One young man whom I know was, within the period of one year, a preacher of power, was excluded, got drunk, stole chickens, became renewed, was reinstated and a preacher again with all of his former prestige.

They claim not to believe in physicians and medicine. In sickness they depend entirely upon prayer. This is especially true in regard to little helpless children, but when an adult reaches the danger point he generally yields to the temptation of calling a physician.

I repeat, this is not a religion, but an affliction—a cankerous growth on the true Christian body.

J. W. McCALL.

Sweetwater Tenn., Dec. 17, 1915.

CHAPEL HILL AND SMYRNA.

Pastor O. C. Peyton preached at Smyrna in the morning and at Chapel Hill at night. Good audiences and marked attention. Much evidence of hunger for the deep truths of God, and so these find a ready and gracious response. What thrilling delight to set forth the good things of the gospel to a people of spiritual appetite! Valiant men of God have served these people. Their spiritual taste has been developed. They demand and can value the best. Charming people. They are fast winning the pastor's heart. I am sure it will be more and more a joy to serve them and strive to lead them to lofty achievement for the glory of God. Many assure me they are praying for me. Such as the pastor's guerdon of strength. Truly, "the lines are fallen unto me in pleasant places."

Preaching at Chapel Hill the second and fourth Sundays, morning and night, and the first and third Sunday nights. At Smyrna, the first and third Sunday mornings.

Chapel Hill is growing like magic. I am told that at least fifty houses are being constructed or are projected. Here we are going to build a Baptist church such as this town demands. We shall

appeal to the Baptists of Tennessee to help us. At present our services are held in the chapel of the High School.

Brother E. H. Yankee was beloved in these parts and he was called to this field. He declined and now he grazes in other pastures. Queer, isn't it?

O. C. PEYTON.

IMPROVEMENTS MADE AT THE ORPHANAGE MEAN AN EXPENDITURE OF SEVERAL THOUSAND DOLLARS.

Within the past two months we have tried to make some improvements at the Orphans' Home that we believe count more for the amount of money expended than anything done in some time.

The walls and ceilings of all three buildings have been calcimined, the basements whitewashed, all this work having been done by the boys and girls. A furnace has been installed in the Barton building; heretofore this building has been heated with grates and stoves. A cement floor has been put in the basement of the boys' building, which makes an ideal playroom for the 42 boys during bad weather. One of the most important things done was the making of a catch basin at the spring, with a capacity of 3,000 gallons, giving a 26½-pound pressure, thus insuring abundance of water for all purposes and on all occasions.

Many other minor improvements have been made, thus putting the institution in an attractive sanitary condition.

All of this has not been paid for, but necessity forced us to do these things, and we hope the good people of our denomination will respond with contributions in keeping with their interest in this work and their ability to give.

WM. GUPTON,

President Board of Managers.

I had the pleasure of being at Farmer, Tenn., Dec. 5. I was invited there to act as one of the presbyters in the ordination of Rev. W. Claude Goddard to the full work of the ministry. His ordination was ordered by the New Zion Baptist church, located at Farmer, Tenn., in Polk County.

Brother W. R. Horner of Maryville, Tenn., was elected chairman and preached the ordination sermon. E. F. Ammons asked the questions. Brother W. S. Simmons prayed the ordination prayer. Brother W. C. Hamrick delivered the charge to the candidate. Brother E. A. Beavers delivered the charge to the church. Brother Goddard studied at Chattanooga in the Seminary for a Methodist minister.

E. F. AMMONS.

Knoxville Tenn.

After preaching at Lafayette for fourteen years, I preached my farewell sermon Sunday night and will go to Shackle Island instead. The people at Lafayette are good folks and I love them all. Listen: You ought to have been at my house last Saturday and witnessed streams of good folks from Friendship and Hartsville churches come loaded with good things—a pounding we read about. This, added to a recent one at Lafayette, has certainly given us a big lift. Our pantry is full and other substantial things in addition. Happy the man who serves this noble people. I am happy.

Hartsville, Tenn. J. T. OAKLEY.

(Why did you not invite your friends to come to see you?—Ed.)

On the first Sunday in December I began my work as pastor of West Jackson church. Everything is moving on finely. On last Sunday night we had our first baptizing. Tonight we had three additions by letter.

On Monday night, Dec. 13, several of the members came to see us and brought "lots" of god things with which to make glad the heart and full the pantry of the pastor and wife. This is a fine congregation. Pray for us in our work here.

C. H. WARREN.

Jackson, Tenn.

An advertiser wrote: "Wanted, a young man to look after a horse of the Methodist persuasion." A remarkable instance of charity: "A wealthy gentleman will adopt a little boy with a small family." In the account of a shipwreck appeared the following: "The captain swam ashore. So did the chambermaid; she was insured for a large sum and loaded with pig iron." An Irishman complained to his physician that "he stuffed him so much with drugs that he was ill a long time after he got well."

Pastors' Conference

NASHVILLE.

South Side—Pastor C. W. Knight preached on "The Christian's Opportunity," and "The Resurrection." Good day.

Rust Memorial—Rev. Rosenberger preached at the morning hour, and Pastor J. N. Poe at night. Our offering for the Orphanage was \$18.25. We also received \$17.50 on our Building Fund from Rev. Rufus Beckett. Hope other preachers will do likewise.

Centennial—Pastor J. Henry DeLaney preached on "Christian Fidelity," and "Jesus as a Magnet." Good S. S. and splendid B. Y. P. U.'s.

Judson Memorial—Pastor C. H. Cosby preached on "Systematic Giving," and "Wasting Time." Good S. S. and B. Y. P. U. Preached in the afternoon at Florence Crittendon Home. A number of requests for prayer.

Immanuel—Pastor Rufus W. Weaver preached on "Hyphenated Christians," and at night a song recital was given by Chorus Choir.

Grandview—Pastor J. F. Savell spoke on "Preparations for a World Movement," and "Want of Courage Brings Everlasting Regret." Good congregations. One received and baptized.

Edgefield—Pastor Lunsford preached on "Thoughts on Christmas," and "The Beginning of a Bright Man's Downfall." Four additions.

State Prison—Preaching in the morning by Chaplain S. F. Sims. Much interest manifested. Rev. Richey spoke at 2:30. Many requests for prayer. Good S. S.

North Edgefield—Pastor J. A. Carmack preached on "True Discipleship," and "Restitution." 222 in S. S. Well attended B. Y. P. U.'s. Good day.

First—Pastor Allen Fort preached on "The Star and the Sceptre," and "Fools for Jesus' Sake." Seven additions. One baptized. 283 in S. S. Splendid B. Y. P. U.

North Nashville—Pastor Boyd spoke on "Apostolic Skepticism," and "Our Estimate of Man's Worth vs. God's Estimate of Man's Worth." Splendid day. Good S. S. \$46 for Orphanage.

Eastland—Pastor S. P. Poag spoke on "Fruits of the Spirit," and "What Jesus Can Do." Good S. S. and B. Y. P. U. Splendid day.

Lockeland—Pastor J. E. Skinner spoke on "Sanctification—Some Hindrances and Helps," and "Sin." One by letter. 173 in S. S. Fine B. Y. P. U.

Grace—Pastor W. Rufus Beckett preached on "Temperance Lessons from the Fable of the Trees Choosing a King," and "The Atonement." 21 baptismal certificates delivered. 233 in S. S.

Seventh—Pastor C. L. Skinner spoke on "The Whisper of God," and "Christian Character." Good S. S. and B. Y. P. U.

Third—Pastor S. P. DeVault reported 249 in S. S. Splendid congregations and delightful spirit.

Belmont—Largest S. S. in many months. Special Christmas offering for the poor. Pastor Roy Chandler preached on "Peril of Over-Confidence," and "How the Thought of Heaven Should Comfort the Christian."

Calvary—Pastor A. I. Foster spoke on "The Christian Life," and "The Birth of a King." 127 in S. S. 36 in B. Y. P. U. 16 baptized.

KNOXVILLE.

Grove City—Pastor J. F. Williams preached on "Peter's Conversion," and "A Blemished Beauty." 180 in S. S. Three baptized. Two by letter.

Central—Pastor J. L. Edington spoke on "The Effects of Sin," and "Essentials of Right Living." 126 in S. S.

Euelid Avenue—Pastor W. M. Griffitt preached on "Jesus' Exposition of the Parable of the Tares," and at night on a continuation of the morning subject. 170 in S. S. Good services.

Deaderick Ave.—Pastor Wm. D. Nowlin preached on "Scriptural Baptism," and "The Sin of Divorce." 633 in S. S. One by letter.

Broadway—Pastor Henry C. Risner spoke on "Things That Must Be," to deacons, and "The Meaning of Christmas." 405 in S. S. Two by letter. Dr. Stooksburg to be ordained as deacon Wednesday night.

Lincoln Park—Pastor Chas. P. Jones preached on "The Wise Men and the First Christmas Gifts," and "A Message from Bethlehem." 159 in S. S.

Immanuel—Pastor A. R. Pedigo preached in the morning on "The Child Moses." Rev. E. A. Cate preached at night on "Christ." 199 in S. S. One by letter. Good day and good interest.

Lonsdale—Pastor J. C. Shipe spoke on "A Message from Heaven," and "Sin's Finished Product." 254 in S. S. Four by letter.

Island Home—Pastor J. L. Dance preached on "Possibilities of a Great Hope," and "Holy Spirit and His Work." 345 in S. S.

Mountain View—Pastor S. G. Wells preached on "If I Had Not Come," and "A Cloud with No Water in It." 202 in S. S.

Bell Ave.—Pastor U. S. Thomas. Praise service by laymen in the morning. Rev. J. Pike Powers preached in the morning on "She Hath Done What She Could." 596 in S. S. One for baptism. Pastor moving from Arkansas. Will occupy pulpit next Sunday.

Beaumont Ave.—Pastor D. W. Lindsay preached on "The Widow's Gift Commended," and "The Woes of Strong Drink." 144 in S. S. One renewal at evening service. Good B. Y. P. U. The young ladies' prayer-meeting was largely attended.

Oakwood—Pastor Wm. D. Hutton preached on "Disobedience," and "Excuses." 297 in S. S. Eight by letter. Great day.

Gillespie Ave.—Pastor W. H. Rutherford preached on "Righteousness Greater Than Sin," and "A Fatal Decision."

Fountain City—Pastor Tyree C. Whitehurst preached on "Marriage of Heaven and Earth," and "A Cup of Cold Water."

Burlington—Pastor Geo. W. Edens preached on "The Church's Responsibility," and "Reaping and Sowing." 153 in S. S. Nine baptized.

MEMPHIS.

Bellevue—Pastor R. M. Inlow spoke to good congregations. 237 in S. S. One by letter. Good B. Y. P. U.

Boulevard—Pastor T. N. Hale spoke on "The Relation of Christians to God and to Each Other," and "The Bible Doctrine of Hell." 104 in S. S. Much sickness in the community.

Central—Pastor Ben Cox preached at both hours. 203 in S. S. Three by letter.

Calvary—Pastor W. L. Norris spoke on "Precept and Example," and "He that Showed No Mercy Shall Have Judgment without Mercy." Small S. S. because of sickness.

LaBelle Place—Pastor D. A. Ellis preached morning and evening to very good congregations. 241 in S. S. One for baptism.

McLemore Ave.—Pastor A. M. Nicholson preached on "That Which Was Lost," and "Saved." One profession. 102 in S. S.

New South Memphis—Pastor T. E. Rice preached at both hours. 87 in S. S.

North Evergreen—Bro. C. S. Koonce preached to good congregation at the evening service.

Rowan—Pastor J. F. Black preached at both hours. Two by letter.

Seventh—Rev. James F. Dew supplied, preaching to good congregations. 189 in S. S.

Temple—Pastor W. A. Gaugh spoke at both hours. Two by letter.

Union Ave.—Pastor W. R. Farrow preached at both hours. 176 in S. S. 65 in B. Y. P. U. One by letter.

Central, Coldwater, Miss.—Pastor Jesse L. Boyd preached on "He Came Unto His Own and His Own Received Him Not," and "Behold the Lamb of God Who Taketh Away the Sin of the World."

CHATTANOOGA.

Highland Park—Pastor Keese spoke on "When Jesus Was Born," and "Some Lessons from the Shepherds." 320 in S. S. Excellent B. Y. P. U.

Chamberlain Ave.—Pastor J. E. Merrell preached on "Stewardship," and "Ye Are the Salt of the Earth." Two additions. 111 in S. S. The church made a successful canvass and everything is encouraging and we are rejoicing.

Alton Park—Pastor Duncan spoke on "The Testimony of Those Who Know," and "God's Judgments are Just." Two baptized. 147 in S. S.

East End Mission—81 in S. S. Rev. C. E. Sprague preached at both hours.

He will preach for us one Sunday in each month.

Ridgedale—Pastor J. J. Johnson preached on "The Proposed Pesthouse in Ridgedale Would Be a Community Nuisance," and "On the Eve of Christmas." Congregations and S. S. small on account of sickness. 104 in S. S.

East Chattanooga—Pastor J. N. Bull spoke on "Christ the Light of the World," and "First Aid in Church Work." 131 in S. S. Good B. Y. P. U. One baptized.

St. Elmo—Pastor preached on "Glorification," and "A Conviction of Sin." 233 in S. S. Large congregations. Interest splendid, and good B. Y. P. U.

East Lake—Pastor J. H. Fuller preached on "Humility of Man," and "Did Jesus Command It, and Should I Obey?" This is the fourth in a series of sermons on the commands of Jesus. One baptized. Good day.

Woodland Park—Pastor McClure preached on "Be Ye Reconciled to God," and "The Christian Vocation." Fairly good audiences and splendid interest. Good S. S. and B. Y. P. U.

North Chattanooga—Pastor Buckley preached on "I Bring You Great Joy," and "The Love of the Cradle." 76 in S. S.

Tabernacle—Pastor J. B. Phillips preached on "Channel of Prayer," and "The Everlasting Father." 364 in S. S. Two additions.

Rossville—Pastor J. Bernard Tallant preached on "The Birth of Christ," and "Naaman." 245 in S. S. \$77 for poor of our town.

Oak Grove—Pastor D. A. Blalock preached on "The Power of God," and "The Blood of Christ." 172 in S. S. Fine B. Y. P. U. 31 members out of 40 took the Study Course. One by letter. One for baptism. Good day.

COLUMBIA.

First—Pastor Alexander preached on "A Three-fold Bond of Union with Christ," and "Jonah a Type of Israel and of Christ." Fine S. S. and B. Y. P. U. Two by letter.

Second—Pastor O. A. Utley preached on "Let Me Alone," and "Perfection and Imperfection of Man." 70 in mid-week prayer-meeting. 103 in S. S. Best congregations and S. S. in history of church.

Elk Ridge—Pastor W. E. Walker preached on Acts 4, and Rev. 3:20. Had fine services.

New Hope—Pastor R. J. Williams preached on "Bible Sanctification," and "Some Secrets of Success." Pastor preached at Donelson in afternoon. Three by letter. Closed my year's work here and resigned that these two churches could co-operate and locate a man on the field. This is a good field for the right man. The Donelson church has given \$1 per capita for the Orphanage the past year, besides contributing to other causes.

Whiteville—Pastor Jas. H. Oakley preached to good congregations. Fine S. S. and B. Y. P. U. Preached at Mt. Moriah at 2:30 p. m. to a good crowd. Good B. Y. P. U. Conducted the funeral of Mr. Washington Edmonds at Harmony Monday.

Jacksboro—Pastor D. A. Webb spoke on "The Principle of Life," and "Religion of Our Homes." 152 in S. S.

Harriman—Pastor M. C. Atchley preached at both hours. 300 in S. S.

THE WETMORE CHURCH.

With a large population surrounding Wetmore, Tenn., without Sunday schools and churches, a few faithful Christian workers who live in the vicinity, some of whom own homes at other places, organized a Sunday school and arranged for preaching once a month. A few months ago a revival meeting was held, resulting in more than a hundred conversions. A church was organized with a membership of 75, almost all of whom do not own homes or property in the community. This struggling little band is doing all in its power to build a church house and for the good of the cause, regardless of the fact that they are not permanently located here.

Plans are being made and sufficient land is assured for church purposes. We have \$175 now in the treasury to be used on the building, all raised by the little church at home, and we ask you to give as this little church has for the general cause of Christ and for the good of humanity. It is as much your duty to help

as much as those who have pushed this work and who own homes at other places. In summer we have worshipped in a tent and in winter we use a basement of a dwelling house.

In making your Christmas offering don't forget us. If all Sunday school superintendents or pastors would give us their contribution for one Sunday we would greatly appreciate it. Our need is great. I believe this to be the greatest mission field in the State.

Rev. D. F. Lillard is our pastor. Send all contributions to W. J. Mahoney, church treasurer, Wetmore, Tenn. MRS. JOHN L. WILLIAMS

A GREAT MEETING.

The Oakwood Baptist church of Knoxville has closed the greatest meeting in the history of the church. Rev. A. F. Mahan, evangelist for Tennessee Association, did the preaching, and it was well done. He was with us three weeks, and I have never met a man more earnest and prayerful in the work than Brother Mahan. He let the Spirit lead the sinners to repentance, and decide the question of salvation for themselves, and not the preacher pulling them up and answering for them. He is safe, sane and sound in his work, and I heartily recommend him to any pastor wanting a man that is not afraid to declare the whole counsel of God.

Results of our meeting were 49 conversions and 39 additions, with many others to come yet. The work is taking on new life in every department of the church. Had the largest Sunday school class in the history of the church. Am greatly encouraged. Pray for us. WM. D. HUTTON, Pastor.

FIELD NOTES.

Silverdale church, Pastor W. S. Stephenson. Evangelist Cecil preached on a recent Sunday morning and evening and represented the Baptist and Reflector and took one new subscriber and received \$1.25.

Brother J. F. Burns, clerk and deacon of the church, met the writer at Tyner and carried him to the church and took him to his home for dinner, where Mrs. Burns had a splendid dinner.

The night was spent in the home of the pastor, Brother Stephensons, and enjoyed very much.

A very enjoyable day, and Brother Jones said come again. R. D. CECIL. Cleveland, Tenn., Dec. 6, 1916.

PASTORS' CONFERENCE, UNITY ASSOCIATION.

Bolivar church, J. T. Upton pastor. Church doing well; one addition since last report. Sunday school improving; prayer meeting good.

Toone's church, Pastor T. R. Hammons closed out pastorates at Walnut Grove, Crainsville and Piney Grove; moved to Toone for half time; work looks encouraging.

Middleton church, J. W. Carmack, pastor, preached four sermons at Middleton and five at other churches since last report; two professions; two additions by baptism; work in fairly good shape; good Sunday school.

Brother J. Y. Butler supplied for Brother T. R. Hammons at Piney Grove third Sunday. Large attendance; good day.

Dear Brother Folk: Please find enclosed three dollars, which will put me a year forward on the Baptist and Reflector. I am taking more papers than I need, but the Baptist and Reflector is not the one to drop. It must come on!

I am liking Oklahoma fine. Have a good church and our work seems to be moving along nicely. Nearly every preacher in this Association is a Tennessean. Every fifth Sunday meeting is like a family reunion.

We had a great State Convention at Tulsa, and a Tennessee boy, G. H. Stigler, is on program to preach the next Convention sermon in Oklahoma City.

May God bless you and the Baptist and Reflector. H. W. STIGLER. Custer City, Okla.

"That man's been in the army," said a man to his friend, as they passed a stranger. "How do you know?" asked his friend. "I can always tell a soldier by his walk," was the response. Those about us should take note of us, by our walk and conversation that we are soldiers of the Cross.

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—Wm. Gupton, 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, Callendar 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 Rev. M. E. Wooldridge, Martin, Tenn.

Tennessee College Students' Fund—Prof. Eric W. Hardy, Field Secretary, Murfreesboro, Tenn., 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., Corresponding Secretary, Nashville, Tenn.; A. U. Boone, D.D., Memphis, Tenn., State Member for Tennessee.

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Education Board—Rufus W. Weaver, D.D., President; Geo. J. Burnett, Secretary; J. W. Gillon, D.D., Treasurer.

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

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

Mr. F. L. Allen, Superintendent Broadway School, Knoxville, reported a fine lot of work this week. Following are the names of those receiving awards:

Diplomas, Miss Pauline Gammon, Miss Edna Wallace, Miss Mae Henson, Miss Ray V. Williams and Mrs. W. C. Crouch.

Seal No. 5, "The Graded Sunday School," Mrs. C. W. Hunter, Claude V. Duggan, Miss Mary Catherine Allen, Miss Montine Allen, Hobart Cooper, Winstead Cooper and Vernon Johnson.

Seal No. 6, "Doctrines of Our Faith," Mrs. C. W. Hunter, Mrs. A. J. Galyon and Mr. Claude V. Duggan.

Seal No. 4, "Teaching and Teachers," Mrs. A. J. Galyon and Claude V. Duggan. Mrs. A. J. Galyon also received Seals 2, 5, 3 and 8.

A page from Superintendent Filson's printed folder, Highland Park School, Chattanooga.

"OUR SCHOOL FOR CHRIST."

THE SUPERINTENDENT'S PRIVILEGE.

As Sunday School Superintendents, we sometimes look at our work from the responsibility side. Often we view it from the standpoint of duty. Occasionally we are abashed as we look at its opportunity side. But all too rarely we enter into the joy of viewing it in the light of its priceless privilege. It has been well said that one who paints on canvas works for a century, he who chisels stone for a millennium, but he who molds a human soul works for eternity. Ours, then, is the greatest privilege according to time measurement.

Report for the month of October was very gratifying.

We had an average attendance of 369.

Our offering to general expenses was \$25.64; missions, \$26.91; ministerial aid, \$1.16. Total, \$53.71.

There were three conversions in the Sunday School during the month of October.

Report from our Home Department Superintendent shows she is very actively engaged.

Number enrolled at beginning of quarter 39. Members added during the month 5. One quit the Department and 5 entered the Main School.

There were 11 members who studied every lesson.

Whole number of lessons studied, 143.

Total collection, \$2.25.

Total membership, 38.

Following is a letter to Group Superintendents sent out by Mr. Walter Smithwick, Superintendent Sunday Schools for Duck River Association. This shows how he is taking hold of his job and that without pay. Other Associational Superintendents may get a fine suggestion from this.

Tullahoma, Tenn., Dec. 10, 1915.

My Dear Brother: As you will note from the minutes of the Duck River Association, you have been appointed Superintendent over Group No. —, which includes the following Sunday Schools

The Association has reposed this confidence in you and I sincerely trust your love for the cause will prompt you to make every sacrifice necessary that your Group will hold one meeting at once and another before the Middle Tennessee Sunday School Convention meets with the Tullahoma Sunday School in April, 1916.

I am enclosing you plan of organization, also a suggested program, which, of course, you can change to suit your convenience and circumstances. I hope you will place the best men and women in your Group upon this first program, make it a glorious success, that it may be an incentive for attendance and interest in the future meetings. Wishing you much success in His name and hoping to hear from you often, I beg to remain,

Yours fraternally,

WALTER SMITHWICK,

Superintendent Sunday Schools, Duck River Association.

SUGGESTED PROGRAM.

No. —, Group Sunday Schools of the Duck River Association.

10 a. m.—Devotional by —. Statement object of meeting and organization.

10:20—An Ideal Organized Sunday School, by —.

10:50—The Teacher a Soul-Winner, by —.

11:10—Special Days and How to Observe Them, —.

11:35—Problems of Our Sunday School. Open discussion, —.

12:05 p. m.—Lunch at church.

1:00—Standard of Excellence, —.

1:30—How to Hold the "Teen Age" Boy and Girl in the Sunday School, —.

1:50—Relation of Pastor and Superintendent, —.

2:10—Suggestions That Will Help Every Sunday Schol in Our Association, —.

2:40—Adjournment.

A-1 SUNDAY SCHOOLS.

I am handing you herewith list of Sunday Schools in your State which have attained the Standard of Excellence and have thus won a place on the Convention Honor Roll of A-1 Schools for the year 1915. This is a high distinction and these schools are worthy of special honor. Our records show that these awards by States stand as follows:

Alabama, 10; Arkansas, 1; Florida, 2; Georgia, 18; Illinois, 4; Kentucky, 20; Louisiana, 14; Mississippi, 14; North Carolina, 8; Oklahoma, 5; South Carolina, 1; Tennessee, 7; Texas, 26; Virginia, 6; total, 136.

A-1 SUNDAY SCHOOLS IN TENNESSEE FOR 1915.

Judson Memorial, Nashville, C. H. Cosby, Pastor.

Bellevue, Memphis, E. L. Bass, Superintendent.

First, Covington, W. A. Owen, Superintendent.

Calvary, Nashville, R. K. Kimmons, Superintendent.

Second, Jackson, J. W. Dickens, pastor.

Decherd, F. J. Burkhalter, Superin-

DO YOU SUFFER FROM BACKACHE?

When your kidneys are weak and torpid they do not properly perform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer.

The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it today.

~~~~~

Dickson, Robert Clements, Superintendent.

P. E. BURROUGHS,  
Educational Secretary.

### TENNESSEE COLLEGE NOTES.

Mrs. L. O. Stratton, National Lecturer and one of the important officers of the Tennessee W. C. T. U., gave a helpful address to the students at chapel hour on Saturday morning.

Prof. Harry Clark, of the University of Tennessee, was a visitor at the college on Tuesday of last week. At 11 a. m. Prof. Clark spoke to the students and friends of the college on "Child Culture." This magnificent address was easily one of the most instructive and pleasing that has been delivered at the college during this session. Prof. Clark remained at the college during the day and gave several other splendid hour lectures to class groups.

The mother and little sister of Misses Rena and Willanna Walker were visitors at the college for the week-end. The Misses Walker accompanied their mother to Nashville on Monday on a shopping expedition.

On Tuesday night, Miss Judson, of the Voice Department, chaperoned 18 young women to Nashville to hear Madam Ernestine Schumann-Heink. They reported a most delightful and inspiring occasion.

On Monday evening the Department of Expression gave a delightful public recital. The high artistic work of those taking part attested to the splendid work being done in this department under the direction of Miss Smith.

One of the attractions of the week will be the annual Christmas dinner of the college on next Saturday evening. This has long been one of the favorite customs of the institution. The college girls prize it as one of the most enjoyable occasions of the year, not so much on account of the beautiful dinner they know will be served, but because all members of the college home sit down together in the full spirit of the Christmas time for an hour of genuine fellowship.

The annual Nativity Play will be given by the students, under the direction of Miss Smith of the Expression Department, on next Saturday evening. The play will open with the candle light march, and carols will be sung at intervals during the program. This promises to be a most enjoyable attraction.

Much interest centers in the coming entertainment on the evening of December 17, by the famous blind concert pianist and lecturer, Sir Edward Baxter Perry, of Boston. Sir Edward is recognized in this country and Europe as one of the great masters of the fine art of music. In recognition of his distinguished artistic merits, Prince Guy de Lusignan conferred upon him the title of Chevalier. Bestowals have also been made upon him in appreciation of his participation in entertainment at the Royal Palace by the Crown Prince and Crown Princess of Russia. From the volume of foreign comment and favorable criticism, it would appear that he is especially brilliant in his interpretations of Chopin. It is seldom that it is possible to bring such distinguished artists to the smaller cities, and it is an-

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anticipated that a great audience of local music lovers will be present to hear him in this lecture-recital.

The college will close for the holidays on Tuesday, December 21. The students will leave for their homes on Wednesday. Everyone will leave the college with the feeling that the most prosperous and pleasant session in its history has been begun. Never in a similar period in the history of the college has there been so little home-sickness, or so few interruptions in the work of the institution. Possibly there has never been more in the way of genuine educational attractions, such as lectures, addresses, recitals, etc., and these things have been practically without cost to the students. Certainly no better spirit or more harmonious life has even been seen before. The girls are going away with an enthusiasm and optimism for their college, and fully resolved to bring back other girls with them after the holidays. Teachers, students, trustees, patrons, friends—all are happy over the work of the session thus far spent.

ERIC W. HARDY,  
Field Secretary.

### CHRISTMAS DAY.

"I had the elegantest tree on Christmas that you ever saw in all your life. It was awful big. As big as me! An' it had oranges an' popcorn an' angels an' candles an' everything on it. I had it the night before Christmas—that's Christmas Eve, you know. Most generally, I have it Christmas morning—no, not very early, 'bout half-past five or five. Sometimes I can't wake up so very early, you know. Papa says he wouldn't try to wake up much earlier, if he was me, but I don't mind it a bit.

"An' this year I had more people to it than sometimes. Cousin Laura was there, and Sister Ethel, an' Sister's Mr. Graham, an' papa and mamma an' me.

"I wasn't dressed up much, 'cause I didn't 'spect to go until next morning, but it was my prettiest nightie, anyway.

"I just couldn't go to sleep. I mean I couldn't stay asleep. I knew Sandy Claus must be comin' pretty soon, 'cause it was late. 'Twas awful dark, anyway, and the wind said woo-oo-oo! Just like papa when he plays bear. No, I wasn't scared, but I thought I would just go an' talk with mamma a little.

"Well, I just got to the stairs, when I heard some one laugh, a man straight down the chimney! An' Cousin Laura said, 'Now, Mr. Santa Claus, does that please your highness?'

"Yes, sir, talking to Sandy Claus! Jus' think of that!

"I tell you, I just ran. Went so fast I almost tumbled down stairs, but I didn't quite. My papa answered 'stead of Sandy Claus, but I shouldn't think it was 'spectful of him, very, would you?

"Then I peeped in 'tween the curtains, an' every one stepped back sudden-like, an' said, 'O!' Sandy Claus went so fast I didn't see him at all, but I heard him, anyway.

"Mr. Graham said, 'Good evening, Miss Edith, is that the convenshinal evenin' dress for Christmas trees?' but mamma just picked me up and hugged me.

"I think I'll go to Christmas trees always on Christmas Eve. It's so much more interesting, you know."—Little Holiday Makers.

### WHAT GRANDMOTHER USED.

Ninety-four years' use will certainly prove whether or not a remedy is what it is claimed to be. That is the test that Gray's Ointment has stood—successfully. The old folks all found it the most effective cure for sores, cuts, wounds, burns, boils, carbuncles and all eruptions and abrasions of the skin. "Please send me by return mail one box of the old Gray's Ointment," writes N. B. Hoofman, Stewart, Miss. "My father used it in his family 50 years ago, and for the purpose you recommend it there is nothing in the world equal to it." Keep a box in the house. It will save you many an ache and prevent serious blood troubles. 25c a box at druggists. Get free a sample by writing W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn.

# Woman's Missionary Union

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 nue ..... Knoxville

WATCHWORD: "Have Faith in God."—Mark xi:22.

## WHAT TO TITHE.

One-tenth of ripened grain,  
 One-tenth of tree and vine,  
 One-tenth of all the yield  
 From ten-tenths rain and shine.

One-tenth of lowing herds  
 That browse on hill and plain,  
 One-tenth of bleating flocks,  
 For ten-tenths shine and rain.

One-tenth of all the increase  
 From counting-room and mart,  
 One-tenth that science yields,  
 One-tenth of every art.

One-tenth of loom and press,  
 One-tenth of mill and mine,  
 One-tenth of every craft  
 Wrought out by gifts of Thine.

One-tenth! and dost Thou, Lord,  
 But ask this meagre loan,  
 When all the earth is Thine,  
 And all we have Thine own?

It was the winter wild,  
 While the heaven-born child  
 All meanly wrapt in the rude manger  
 lies;  
 Nature in awe of him  
 Had doffed her gaudy trim,  
 With her great Master so to sympa-  
 thize.

But peaceful was the night,  
 Wherein the Prince of Light  
 His reign upon the earth began:  
 The winds with wonder whist,  
 Smoothly the waters kissed,  
 Whispering new joys to the mild  
 ocean,  
 Who now hath quite forgot to rave,  
 While birds of calm sit brooding on  
 the charmed wave.  
 The shepherds on the lawn,  
 Or ere the point of dawn,  
 Sat simply chatting in a rustic row.

When such music sweet,  
 Their hearts and ears did greet,  
 As never was by mortal fingers strook,  
 Divinely warbled voice  
 Answering the stringed noise,  
 As all their souls in blissful rapture  
 took:  
 The air, such pleasure loath to lose,  
 With thousand echoes still prolongs  
 each heavenly close.

At last surrounds their sight  
 A globe of circular light,  
 That with long beams the shame-faced  
 night arrayed;  
 The helmed cherubim  
 And sworded seraphim,  
 Are seen in glittering rank with wings  
 displayed,  
 Harping in loud and solemn quire,  
 With unexpressive notes to heaven's  
 new-born heir.  
 —From Milton's Hymn on The  
 Nativity.

## THOUGHTS FOR CHRISTMAS.

"O Lord, Brother and Friend, Redeemer and King! The wise men brought Thee in Thy babyhood jewels and spices, frankincense and gold and myrrh. Show me what I can give to add luster to Thy crown, to rejoice Thy heart on high, and everything in

me and of mine shall be a joyful sacrifice to Thee."

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more truly perceived, every sin left behind, every temptation trampled under foot, every step forward in the course of what is good, is a step nearer the cause of Christ.—Dean Stanley.

Once again we are in the midst of the bright and joyous Christmas season. The streets are thronged with busy shoppers, and our hearts are softened as we strive to turn our thoughts, for a time, from whatever strenuous pursuit has seemed most absorbing, and plan gifts for our loved ones and friends. Doubtless the whole Christmas spirit is absurd; we lose sight of its real significance, but we cannot go far astray if we make it a happy time for little children. Every child loves Christmas and there are often sad little hearts at this time. More is being done every year to brighten the season for the children of the poor and if, when the toys, goodies and warm clothing are given the story of the Christ child could be simply told, it would fall on hearts open to receive it. This little poem seems appropriate right here:

"The only crown I ask, dear Lord, to wear,  
 Is this—that I may help a little child.

I do not ask that I should ever stand  
 Among the wise, the worthy or the great;

I only ask that, softly, hand in hand,  
 A child and I may enter at Thy gate."  
 —The Missionary Helper.

It was given in connection with the loving ministry of a medical missionary in China.

The message "Peace on Earth, Good Will to Men" falls on many dull or dead ears just now; for the terrible war is still in progress, and the warring nations seem to be rallying their forces to more ruthless slaughter than ever before. However, there is an occasional glimpse of humanity, even on the battlefield.

Last Christmas the soldiers in the trenches visited their erst-while enemies and exchanged greetings and small gifts. If the question of war was left to the decision of the common soldiers it would perhaps soon be over.

As we reach years of maturity the Christmas season can never be one of complete joy and gladness; for memories of other years are ours.

We know that all missionary workers will be sorry to learn of the illness of our State President, Mrs. Avery Carter. Her friends are praying that she may be speedily restored to health, and a life of great usefulness, if it is the divine will.

Since writing the above, we learn that Mrs. Carter is much better and gaining health rapidly. Many hearts will rejoice and Christmas will be brighter because of this fact.

This is a good time to again remind our women of our obligation to Dr.

Folk and the Baptist and Reflector. Space is often given us at personal sacrifice on his part, and we do surely need the paper and the help it gives us in many directions.

We wish all our readers a bright and happy Christmas.

## ATTENTION, PLEASE.

At this, the beginning of the State Convention year, your editor again asks the co-operation of the Baptist women of Tennessee in making our W. M. U. page of interest to all of our readers throughout the State. Our superintendents, by sending promptly any papers of general interest that are read at divisional or quarterly meetings. Presidents of individual societies can lend their aid, for often some of our best thoughts are developed when a few women are gathered together on the affairs of the kingdom. The spiritual uplift is sometimes greater in these small gatherings and beautiful and helpful thoughts are then brought out in papers and talks.

Dear friends, let us all have the benefit of these thoughts! In looking over programs of various gatherings one often notices many interesting topics discussed that surely would be helpful to every one of our women, but requests for articles have not always been met with response. May we not rely on each one of our readers to help make our page a medium of communication one with another, and the expression of the thoughts of our warm-hearted, capable and consecrated Tennessee Baptist women?

One point must be emphasized, however. As our space is limited, articles must not be too long. From seventy-five to one hundred lines of six words each, or say from five to six hundred words, make an interesting paper, and one that is read by more people than longer ones. So papers that are sent in might be shortened somewhat, leaving the wheat entire.

One thing more, contributors often wonder why articles do not appear on our page the week they are received by us. Now, please make a note of this: All communications must reach the editor one week before publication; for that is the time that our page is set up. It is very difficult to get anything in after that time. Then, too, all material must wait its turn to appear, unless it is some special appeal for a particular time.

With these few suggestions offered, we believe in the most loving and kindly spirit of service, your editor brings this matter before you, for your consideration. May we depend on you?

## HONORABLE MENTION.

After compiling statistics for the year just closed, we are glad to mention some achievements of some Associations:

Tennessee Association, Miss Bertha Johnson, Superintendent, has had the largest number of organizations on our mailing list. The W. M. U. went beyond their apportionment in State, Home and Foreign Missions.

First Knoxville W. M. S. and Y. W. A. leading in gifts in their respective places, to causes reported in State minutes.

Nashville First W. M. S. coming second, including gifts to Training School, with Bellevue, Memphis, second in gifts to missions.

Nolachucky has the distinction of having met all apportionments.

MARGARET BUCHANAN.

## "THE GREATEST OF THESE IS LOVE."

"Love was the master passion of Jesus, so it must be of His sent ones. Humanity is always responsive to the touch of love. Around on the sunny side of the most frigid man there is a door that opens to the pressure of a loving heart. We are to love people out of sin into holiness; out of unrest into peace. Jesus came to serve, and His disciples are to serve. With hands full of helpful charity, a word in season to the weary, a heart to soothe and sympathize, Christians are sent to bring themselves into contact with humanity at the point of greatest need. Human souls are cavernous in their hunger not for things but for folks. It is easier to give money than self, but we must give ourselves.—T. J. Villers.

## A NERVOUS BREAKDOWN.

No matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best tonic, and build up your nervous system. For sale by the best dealers everywhere. Price 50c, and \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

## CHRISTIANITY'S TEST.

The churches must labor to change the thought and opinion of the people with regard to war. Nearly all our teaching about war is wrong. We begin in a wrong way with our children. . . . The churches should create an educated body of peace messengers, show nations that they should spend money in making apostles and advocates of Christian ideas of war and peace, and not upon the invention of instruments of destruction. Oh! when will the churches understand their duty and use their opportunity as the representatives of the Prince of Peace?—Dr. John Clifford.

## AN EXPLANATION.

Soon after our annual meeting I promised on this page to send the Christmas literature and Treasurer's record book by the 10th of December. Alas, for human hopes and desires—when the printers are to be dealt with we cannot always fulfill our promises. Hence the delay in the Record Books.

Some of the packages of literature were delayed because of shortage in the supply from general headquarters through a mistake. We did the very best we could under the circumstances, and I am sure you will excuse the delay.

The Minutes of State Convention and W. M. U. meeting are now ready. Postage five cents to anyone desiring a copy.

MARGARET BUCHANAN.

## LETTERS FROM OUR FRIENDS.

We like to publish letters from our friends because they invariably open the avenue to relief to those suffering from rheumatism and constipation. Mr. W. R. Mosby, Nashville, Tenn., is very enthusiastic over the merits of RENWAR. He writes: "I take great pleasure in endorsing your Renwar for constipation. Have found it very beneficial to me and wish to say that it is all that you claim for it. It is the only remedy I have found that will cure constipation." If you suffer with rheumatism or constipation, get a 50c bottle of RENWAR of your druggist. Money refunded if it fails to relieve. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.

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# BAPTIST AND REFLECTOR

Published Weekly by the  
**BAPTIST PUBLISHING COMPANY,**  
 Office, Room 31, Sunday School Board Building, 161  
 Eighth Ave., N., Nashville, Tenn.  
 Telephone, Main 1543.

EDGAR E. FOLK.....President and Treasurer  
 F. P. PROVOST.....Vice-President  
 C. A. FOLK.....Secretary

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

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

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

## Subscription, per Annum, in Advance.

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 In Clubs of 10 or more, per year..... 1 75  
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## JANUARY BAPTIST AND REFLECTOR MONTH.

In the report of the Committee on Religious Lit-  
 erature at the Tennessee Baptist Convention was the  
 following paragraph: "We recommend that January  
 be set apart as Baptist and Reflector month, when the  
 interests of the paper will be pushed by the pastors  
 and laymen." This report was unanimously adopted  
 by the Convention.

In accordance with this recommendation we are  
 asking that pastors all over the State will observe  
 January as Baptist and Reflector month and that they  
 will make it a point during that month to get all the  
 subscribers they can to the paper. We have written  
 to all of the pastors whose addresses we had and  
 inclosed to them a list of subscribers to the Baptist  
 and Reflector at their office, or at the office of their  
 church, as far as we knew them. A number of pas-  
 tors are pastor of two or three or four churches  
 and we did not in every instance know the post  
 office of each one of their churches. If any pastor  
 will write to us and give the post office where the  
 members of his church or churches receive their mail,  
 we shall be glad to send him a list of subscribers  
 to the paper at that post office. We shall be glad  
 also to send sample copies of the paper whenever  
 desired.

Remember the words of Dr. George W. Truett, pas-  
 tor of the First Baptist church, Dallas, that if he  
 had to take his choice between an assistant pastor  
 and the denominational paper in the home, he would  
 choose the denominational paper every time. Do you  
 not agree with him? If so, will you not try to see to  
 it that every family in your church has the denomi-  
 national paper in the home, to act as assistant pastor  
 for you, as the means of information and inspiration  
 with reference to our denominational work?

The main thing is to develop in people the taste  
 for reading religious literature. This can be done  
 best by the pastor. How? By preaching a sermon  
 upon the subject of religious literature every year or  
 two, or by referring to it occasionally in his sermon,  
 or by talking to the people privately in his pastoral  
 visits about the denominational paper. After thus

educating them up to an appreciation of its impor-  
 tance he should then urge upon them to become sub-  
 scribers to it. The pastor himself is the best agent  
 for the denominational paper among the members of  
 his church. If, however, you cannot perform this  
 service, we would be glad to have you appoint some  
 member of your church as agent for the paper.

We ought to add at least 1,000 new subscribers to  
 our list in January. Will you not help us to do so?

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## THE SPIRIT OF CHRISTMAS.

What does it all mean—this Christmastide which  
 comes once a year and is celebrated so generally  
 over the world and with so much joyousness and  
 enthusiasm?

Well, it means primarily what the angel said in  
 announcing his birth to the shepherds that "unto  
 men is born a Savior who is Christ the Lord." And  
 that means a great deal—aye, that means every-  
 thing to the world—that "unto men is born a Sav-  
 ior." Men need a Savior. They know it; they feel  
 it; they are sinful; they are sinners; they are under  
 the condemnation of the law which says: "The soul  
 that sinneth it shall die." What shall they do to be  
 saved from that condemnation? There was only one  
 way—not by the worship of idols of gold or silver  
 or wood or stone, not by works of righteousness  
 which we have done, not by the blood of bulls or of  
 goats, but by the precious blood of the Son of God.  
 His blood and his blood alone cleanses from all sin.  
 That is good news. That is glad tidings. That is  
 the best news, the gladdest tidings in all the world.  
 And then the fact that that Savior was the Messiah  
 that was to come, the Lord of heaven come down to  
 earth—what gracious news, what glorious tidings!  
 The spirit of Christmas is essentially the spirit of  
 the gospel.

And then the spirit of Christmas is the spirit of  
 peace—"peace on earth," peace with God, "the peace  
 of God which passeth all understanding," the peace of  
 Christ which he left with us, peace on earth toward  
 men of good will.

"Peace, peace, wonderful peace,

Coming down from the Father above."

And yet, is it not mere mockery to talk of this  
 peace of Christ now when a large part of the Chris-  
 tian world is engaged in deadly warfare? So it would  
 seem. But let it be remembered that the European  
 war is not because of, but in spite of, Christianity.  
 The spirit of war is not the spirit of good, but of  
 evil; not of God, but of the devil. The Spirit of  
 Christ, the spirit of Christmas, is pre-eminently the  
 spirit of peace.

The meaning of Christmas is love. It signalizes  
 God's love for the world as expressed in that highest,  
 holiest form, the gift of His Son, His only begotten  
 Son, His well-beloved Son, whom He gave for us  
 that He might die that we might live. The spirit  
 of Christmas is pre-eminently the spirit of love.

It is the spirit of benevolence, peace personified,  
 love in action, good cheer, good fellowship, sympathy  
 for the suffering, helpfulness for those in need. That  
 is the practical application of the Christmas spirit;  
 the glad hand to those we love; the hand of glad-  
 ness to those we can serve. That spirit is expressed  
 in gifts to friends, but more especially in gifts to  
 the poor and needy. God gave His Son. That was  
 the first and greatest Christmas gift. That was the  
 unspeakable gift, the gift of all gifts.

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## NOMINATION FOR THE UNITED STATES SENATE.

In the run-off primary on December 15 for the  
 United States Senatorship between Ex-Governor Mal-  
 colm R. Patterson and Congressman Kenneth D. Mc-  
 Kellar, Mr. McKellar was nominated by a majority  
 of nearly 20,000.

We had nothing to say editorially about the nomi-  
 nation pending the campaign and had little to do  
 with it otherwise. We may be allowed, however, to  
 make some remarks with regard to the matter now,  
 when we can do so without danger of laying our-  
 selves open to the charge of taking part in politics.

As to Governor Patterson: We believe and have  
 believed from the first, as we have taken occasion  
 more than once to say, that he is genuinely and  
 thoroughly converted; that he is a new man in Christ  
 Jesus. It was a mistake, however, as we think and  
 thought all along and said a number of times, that  
 he should have entered the race for the United States  
 Senatorship at this time, for the reason that it laid  
 him open to suspicion of insincerity and brought  
 upon him the very charge which was made—that his  
 profession of religion was intended only as a step-  
 ping stone to the United States Senate.

It was unfortunate for Mr. Patterson that he should

have had a past. This he could not explain and  
 could not get away from. To apologize for it would  
 have been fatal. To defend it would have been even  
 worse. In Christianity regeneration wipes out the  
 past. But not so in politics.

We are glad to see that Governor Patterson takes  
 his defeat so gracefully. He announces that he ex-  
 pects to return to the lecture platform for the Na-  
 tional Anti-Saloon League. Governor Patterson is a  
 man of the greatest ability and is one of the most  
 popular lecturers upon the American platform. In  
 this position we believe he has a wide field of use-  
 fulness and will be able to accomplish much good  
 in the furtherance of the cause to which he has  
 dedicated his life. He thought that he would have  
 been able to accomplish more good for that cause in  
 the Senate. Perhaps so, but on the lecture field he  
 can mould opinion and influence perhaps many votes  
 in the Senate and elsewhere in favor of prohibition.

Another thing which contributed to the defeat of  
 Governor Patterson was the feeling upon the part  
 of a great many people in the State that they wanted  
 to be done with past politics in Tennessee, which for  
 some years has caused so much bitterness and strife.  
 They thought that Mr. McKellar, being a compara-  
 tively new man and having had little part in the  
 political struggles in the State during the past ten  
 years, would be a good man on whom the State could  
 harmonize.

And this leads us to say a word as to Mr. McKellar.  
 He is, we believe, a good man, clean in his personal  
 life, an elder in the Presbyterian church, bright in  
 intellect, and a clever man in every way. In 1908,  
 in the contest between Governor Patterson and Sen-  
 ator Carmack for the gubernatorial nomination, when  
 prohibition was the main issue in the campaign, Mr.  
 McKellar was the manager of Senator Carmack in  
 Shelby County. The only trouble about him this  
 time was that he had the backing of some of the  
 city bosses and to a large extent of the old liquor  
 machine in Tennessee. And yet these elements did  
 not represent all of his strength by a great deal.  
 Some of the strongest temperance men in Tennessee  
 were his ardent supporters. His response to the  
 letter of the Anti-Saloon League in his first cam-  
 paign was not satisfactory. His response to the let-  
 ter of the League in his second campaign was, how-  
 ever, much more satisfactory and was said by the  
 officials of the league to be thoroughly satisfactory.

Mr. McKellar is a member of the present Congress.  
 As we said last week, at the present session of  
 Congress the following measures will be considered  
 and voted on, besides the proposed amendment to  
 the Constitution providing for nation-wide prohibi-  
 tion: A bill which will make the District of Colum-  
 bia "dry"; a bill which would bar from the mails  
 newspapers carrying liquor advertisements; a bill  
 which would discontinue the practice of issuing Fed-  
 eral liquor licenses in prohibition territory. Mr.  
 McKellar will have abundant opportunity, therefore,  
 to show both by vote and speech his devotion to  
 the cause of prohibition before he is elected to the  
 United States Senate—he is only nominated for it  
 now. Let us take the occasion to say that if he  
 proves true, as we believe he will, to the prohibition  
 cause and to the interests of the best people of Ten-  
 nessee, there will be no doubt about his election to  
 the Senate. But if he should not prove true to his  
 promise as expressed in his last letter to the Anti-  
 Saloon League, then his nomination for the Senate,  
 instead of bringing peace to the State as was claimed  
 would be the case and as was so earnestly hoped  
 by many, will only bring about another and perhaps  
 a still greater era of strife and struggle.

We should regret exceedingly if the battle for  
 prohibition in Tennessee should have to be fought all  
 over again. We most earnestly trust that it may  
 not be so. But "no question is ever settled until it  
 is settled right," and there can be no settlement of  
 the liquor question which does not mean the absolute  
 abolition of the liquor traffic from the State and  
 from the nation. This fact the liquor men of Ten-  
 nessee and of the United States may as well under-  
 stand now.

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## A STORY IN FIVE CHAPTERS.

### Chapter I.

Subject, the hymn, "How Firm a Foundation."

In the first edition of the hymn as published in  
 Rippon's Selection, the last verse reads: "The soul  
 that on Jesus hath leaned for repose," and so on.  
 Just who changed the "hath leaned" to "still leans,"  
 we do not know. Evidently it was done by some  
 Armenian who believed in falling from grace. As  
 published in the Methodist hymn books, it is made

to read "still leans," but in Baptist and Presbyterian hymn books it reads "hath leaned."—Baptist and Reflector, Dec. 9, 1915.

#### Chapter II.

It may have been an American who changed the line in the hymn, "How Firm a Foundation," from "The soul that on Jesus hath leaned for repose" to

"The soul that on Jesus still leans for repose," but we are more inclined to think that it was an Armenian who did it. You know the difference. An Armenian is an inhabitant of Armenia in Asia Minor. The Armenians are the sect of Christians who have suffered so severely at the hands of the Turks recently. An *Arminian* is a follower of Jacob Arminius, the founder of what is known as Arminianism as opposed to Calvinism. One of the chief points in Arminianism is the doctrine of falling from grace. That is why we said—or meant to say—that the line,

"The soul that on Jesus *hath leaned* for repose," was probably changed by an Armenian so as to read, "The soul that on Jesus *still leans* for repose."

—Baptist and Reflector, Dec. 16, 1915.

#### CHAPTER III.

We will try it again. It may have been an *Armenian*, as we were first made to say, or more probably it may have been an *American*, as we were made to say last week, who changed the line in the hymn, "How Firm a Foundation," from

"The soul that on Jesus *hath leaned* for repose" to

"The soul that on Jesus *still leans* for repose," but we are more inclined to think that it was an *Arminian* who did it. You know the difference. An *Armenian* is an inhabitant of Armenia in Asia Minor. The Armenians are the sect of Christians who have suffered so severely at the hands of the Turks recently. An *Arminian* is a follower of James Arminius, the founder of what is known as Arminianism as opposed to Calvinism. One of the chief points in Arminianism is the doctrine of falling from grace. That is why we said—or meant to say—that the line,

"The soul that on Jesus *hath leaned* for repose," was probably changed by an *Arminian* so as to read, "The soul that on Jesus *still leans* for repose."

#### Chapter IV.

Our experience with the Armenians and the Arminians and the Americans reminds us of the experience of the Watchman-Examiner, we believe it was. It meant to speak of some one as a *battle-scarred* veteran, but the way the printer put it was the "*bottle-scarred* veteran." The editor corrected the mistake next week, but the gentleman this time appeared as a "*battle-scarred* veteran."

#### CHAPTER V.

The types certainly play funny tricks. If you do not believe it, try it yourself—in your own handwriting.



#### MARYVILLE.

The county seat of Blount County, situated in a fine farming section of country, the seat of Maryville College, founded by the Presbyterians in 1819, nearly 100 years ago. Maryville is an old, cultured town. Recently, with the coming of a large aluminum plant, it has taken on new life, and is spreading out in all directions.

For many years the Baptists were completely overshadowed by the Presbyterians, with their school and a membership of over 600, and could accomplish little. Only nine years ago the Baptist church had a membership of 150. They were poor. They paid their pastor \$600, \$200 of which was paid by the State Mission Board. They were worshipping in a small frame building. But the pastor, Rev. O. C. Peyton, wrought well. He laid the foundation of Jesus Christ broad and deep. Rev. W. B. Rutledge built wisely on this foundation. During his pastorate the church grew largely in numbers and in influence. It became self-supporting. It bought a pastor's home. The question of building a new house of worship was agitated. Then, following Brother Rutledge, came Rev. James Allen Smith of Alabama. Under his inspiring leadership, the membership has doubled, including 86 additions as the result of a great meeting just recently closed, in which Pastor Smith was assisted by Dr. W. M. Anderson of the Home Mission Board evangelistic force. This church has now a membership of about 500, composed of many of the best people of the community. A splendid and commanding new house of worship has been erected at a cost of about \$25,000, exclusive of the lot. It is easily the handsomest house of worship in Maryville and one of the handsomest in East Tennessee outside of Knox-

ville. A new and nice pastor's home has also been built. On last Sunday the Sunday school numbered 418. A service of welcome to the new members was held in the morning, with excellent speeches by Brethren H. M. Clark, H. N. Ellis, Joe M. Morton and Pastor Smith. A large congregation enjoyed the services. In the afternoon an every-member canvass of the church was made. We have not heard the result. We presume it was satisfactory. While not wealthy, the members of the Maryville church are liberal givers. There is a large band of tithers in the church.

Brother Smith has announced a series of night sermons on the Ten Commandments.

At night the editor preached to a splendid congregation. We trust that good was done. We already had a fine list of subscribers at Maryville. But this was considerably increased, with more to follow, Pastor Smith assures us. It was a pleasure, while in Maryville, to share the cordial hospitality of Mr. and Mrs. C. F. Eagleton. We were sorry that Mrs. Smith was sick. We hope she may be restored to health. She is a valuable helpmeet to her husband in his work for the Master.



#### RECENT EVENTS.

Beginning Jan. 1, the entire staff of evangelists of the Home Mission Board go to Georgia for a State-wide evangelistic campaign before the closing of the Convention year at Asheville, N. C., the middle of May.

Rev. J. S. Thompson requests us to change the address of his paper from Portland, Tenn., to Bowling Green, Ky., to which place he recently moved. He will still have charge of the Station Camp church in Tennessee and perhaps some others.

Brother Jasper R. Burk, until recently pastor of the Boulevard church, Memphis, has been compelled to undergo a serious operation at the Baptist Memorial Hospital in Memphis. We hope that it was completely successful and that he may soon be fully restored to health and strength.

Dr. R. M. Inlow, the able pastor of the Bellevue church, Memphis, was in Nashville the first of this week visiting friends. His health seems to be perfect. We do not know that we ever saw him looking better. We were glad to have a long talk with him about matters in general and the Baptist and Reflector in particular. He is very much interested in the paper and is anxious to help it in every way possible. We wish every pastor in the State felt that way.

Mrs. T. R. Wingo, of Trezevant, recently had her arm injured by a buggy top falling on it. As it did not improve, she came to Nashville last week to have an X-Ray examination of it. This examination showed that the large bone in the wrist was broken. The doctor told her, however, that he thought it would heal up in about two months. Mrs. Wingo is one of the elect Baptist women in Tennessee. Her many friends will join us in sympathy for her and in earnest wishes for her speedy and complete restoration to health.

The 37th annual report of Dr. R. C. Buckner, President and General Manager of the Buckner Orphans' Home, Dallas, Tex., this being the 39th year of his work for the orphans, has just been issued. It shows total contributions of \$59,598.73. In addition, the total cash earned at the Home was \$17,955.75, besides what was consumed. There are now 650 children in the home, nearly all of whom are Christians. There were 122 professions last year. This is certainly a great report. Dr. Buckner requests that a cash shower for the benefit of the Home be sent him the first of January.

As those who were in attendance upon the recent meeting of the Tennessee Baptist Convention at Springfield remember, Pastor L. S. Ewton, our gracious host, was compelled to take to his bed the latter part of the meeting. As a matter of fact, he was sick all the time, even before he gave up and went to bed. When he delivered his splendid welcome address, he had several degrees of fever. Part of the time when he was at the church, doing all he could for the brethren, he had as much as 5 degrees of fever. Sunday before last he preached for the first time in a month. We are glad to know that he is now feeling well. We hope that he may be completely restored to health and strength.—After the above was written Brother Ewton walked into our office looking as well as we ever saw him.

Rev. B. P. Robertson, of Atlanta, has been called to the St. Charles Avenue church of New Orleans, La., and has accepted.

Brother G. C. Thomas, of Memphis, is now open for engagements for evangelistic work. He has just finished some work in Memphis and is doing some Y. M. C. A. work in that city. He will accept a call to begin work January 1st.

Rev. Eugene R. Pendleton has resigned the pastorate of the First Baptist church, Pensacola, Fla., to take effect early in the coming year. Brother Pendleton has been pastor at Pensacola for five years and has done an excellent work there.

Rev. W. H. Rutherford has accepted a hearty and unanimous call from the Gillespie Avenue church, Knoxville. This is a good church of about 300 members. The work starts off encouragingly. We are glad he is to remain in Tennessee.

On December 11 the Nashville Banner published a very pretty poem by Mrs. Alice Brower Wingo, wife of Prof. T. B. Wingo, of Cross Plains, on "Filling the Stocking." Mrs. Wingo has quite a poetic gift. She frequently contributes to the columns of the Baptist and Reflector.

Brother R. G. Greenlee, of Knoxville, has decided to give his life to the ministry of the gospel. He has never tried to preach, because he has never had the opportunity, but he would be glad to do so. He says: "I am on God's altar for any kind of service I can render." His address is 330 Oak Hill Street, Knoxville, Tenn.

We were sorry to learn of the death last week of Dr. Sinclair, who for many years has been chairman of the Board of Deacons in the First Baptist church, Memphis. Dr. Sinclair was a Christian gentleman of the highest type. He was thoroughly devoted to his church and will be greatly missed.

We received last week a copy of the minutes of the Tennessee Baptist Convention held at Springfield, November 17 to 19. The minutes make a good-sized book of 171 pages. Secretary Fleetwood Ball has done his work well. The minutes are neatly gotten up. They show an attendance upon the Convention of 285.

As stated by Brother Ball in our columns last week, the Baptists of Alabama elected Dr. W. F. Yarbrough, pastor of the Parker Memorial church, Anniston, Secretary-Treasurer of the Executive Committee of the Alabama Baptist Convention. Brother H. L. Strickland was elected Corresponding Secretary.

Rev. J. H. Wright was in the city last week and told us of a meeting recently held in the Adairville Baptist church, in which he had the assistance of Rev. W. M. Wood, of Mayfield, Ky., the first week and of Dr. J. R. Gunn, of Nashville, the second week, both of whom did fine preaching. As a result there were 25 professions of religion and 17 additions to the church, 16 by baptism.

We learned only recently of an accident which happened to Rev. and Mrs. W. L. Norris of the Calvary church, Memphis. While crossing a railroad track in their automobile it was struck by a freight train and they were considerably shaken up. They were fortunate to have escaped with their lives. While sympathizing with them, we congratulate them that it was no worse, as it might have been.

Dr. W. D. Nowlin, the able pastor of the Deaderick Avenue Baptist church, Knoxville, is delivering a series of evening sermons on the subject of the "Popular Sins of the Day." The following is the series: Dec. 12, "The Sin of Suicide." Dec. 19, "The Sin of Divorce." Dec. 26, "The Sin of Gambling." Jan. 2, "The Sin of Drunkenness." Jan. 9, "The Sin of the Dance." Jan. 16, "The Sin of Covetousness."

We regret to learn that the health of Rev. H. N. Quisenberry, recently pastor of the Covington Baptist Church, but who for several months has been confined in the Baptist Memorial Hospital at Memphis, is no better. We had hoped that he would be fully restored to health by this time. We send him a word of sympathy and of cheer, not simply for ourselves, but for the Baptist brotherhood in general.

## The Home Page

A Short Story and Items of Interest in the Home.

### THE MESSAGE OF CHRISTMAS.

By May Justus.

Many years have come and gone  
Since that first glad Christmas dawn;  
But the message of good will  
Is ringing o'er the old earth still,  
Sweet and joyous, now as then—  
"Peace on earth, good will to men!"

Holy message, sweet and strong!  
Soothing care and quelling wrong.  
Hearts grow light as on the ear  
Falls the message of good cheer.  
Love's bright fires are lit again  
By "Peace on earth, good will to men!"

This message rings the earth around,  
Nor sweeter message could be found  
Than this glad one by angels sung,  
Which down the centuries has rung—  
Then let us sing the joyous strain—

### CHRISTMAS DOINGS.

There is a time for hanging up stockings, and, if possible, let it begin at least on the very first remembered Christmas of the child's life. Later may come the never-failing delight and beauty of the Christmas tree. As long as our souls are open to beauty, so long they will respond to the appeal of the star-lit evergreen.

But some of us like a change. And it often becomes a puzzling question in the home. In what new way can we bestow our family gifts this year?

In our own home the gleefully hung stockings and Christmas tree made way, as the children grew up, for various other devices. The little pile of remembrances beside the breakfast plate proved very satisfactory in its simplicity, and in its opportunity for each quietly to enjoy the others' gifts as well as promptly to feel the glow of heart that comes from another's manifest pleasure at the product of one's own labor or self-denial.

Sometimes we gathered around a large clothes basket, covered or open, and filled with strange, odd-shaped parcels, and took turns drawing from it, putting back any package that bore the name of one of the others, always taking care not to give any sign or hint as to whose it might be.

In a family where there were any number of children, the mother, one year, made an enormous stocking, reaching from the top of the doorway to the floor. It was decorated with greens and filled to overflowing with presents; of course, some of these proved to be only bundles of paper, put in to fill up the huge receptacle, but as no one could guess which was a real present and which a make-believe, the fun was all the greater, especially as Santa Claus suddenly appeared when the stocking was found by the children, and with a speech declaring it had been too heavy to carry on his back, so he had been obliged to hang it up, he mounted a stepladder, and from there reached into the stocking and tossed the gifts down to the children below.

When children are of the sort who like thrilling and sensational things—and most modern children do—there is a way of giving presents which is sure to delight them. The usual tree is lighted Christmas morning, but not a gift is to be seen anywhere. All hunt, father and mother exclaiming and wondering with the rest. Suddenly the door bell rings and Santa Claus appears, in a great hurry, with a few packages only—one for each—hastily handed in at the door with a "Merry Christmas!" as he dashes out of sight. Almost before these are opened, and certain before there is time for the chill of genuine disappointment, the bell rings again and, with hurried apologies for his mistake this busy day, more packages are presented and again he disappears. The process is repeated at intervals, longer or shorter, till his pack is really empty. With a good-sized family, and a judicious selection of the gifts so that no one has too many at once and no one is quite forgotten, the fun can be kept up a long time.

The plan which made the most fun for the family was one which sent them hunting here and there all over the house.

The college boy was home for the holidays, the young lady daughter was back from conservatory; then there was the boy in the eighth grade and the little girl whose quick wit was not measured by the number of her years and papa and mamma. It was a merry crowd. The breakfast table bore at first glance no sign of Christmas fruits. In fact, the presents were all hidden away. But under each plate were a number of slips of paper, on which were written in rhyme by the givers simple directions for the finding or identifying of the missing gifts. There was no attempt at poetry. That was not necessary to the fun. Some of these slips came to light not long since, after many years, in overhauling a box of old papers. A few samples are given simply to show how easy it would be for any family to carry out this plan:

"It's high up in the closet. You'll need a chair,  
And you'll bump your head if you don't take care.  
There is no danger of making a mash,  
But if you don't look out there'll be a crash."

"Search under the lounge. Up near the head,  
You'll find it reposing—all nice and red."

"Under the north window without fail,  
You'll find it standing. It needs a nail.  
Go, and look quick on the study table,  
too,  
Where you always make your sermons  
so true."

"In the cupboard behind the door  
You'll find something from the New York Store."

"Oh, ho! Oh, ho! Oh, ho, ho, ho!  
Look for a package from C. P. Barnes & Co."

"In your pocket, search down deep,  
Whatever you find you aye may keep."

"Look on the floor in the chimney nook,  
It's neither a doll-head nor a book."

As each one read his own slips there was a scattering and a rush, upstairs and down. There were shouts of laughter and cries of "Eureka!" and exclamations of delight and satisfaction as one after another the fugitive presents were hunted down. And the idea, which was a borrowed one, was voted a success. Indeed, there was no originality in any of our devices. But they may serve to suggest in how many ways the family gifts may be distributed so as to help make the day a more "Merry Christmas."—L. A. M. Bosworth, in Christian Observer.

### THE MAGIC CHRISTMAS TREE.

Once there was a magic Christmas tree set right in the center of the world, and when all the candles were lighted the children came running and singing and laughing to see the beautiful tree. The world was very small and they could all come quite easily except that some little girls had bound feet and stumbled and fell, and some very little ones were shut up in dark houses because they were married; and some had to carry heavy burdens; and ever so many were in mines and mills, but a great many happy little children were there and had such a lovely time. Then the One who gave the tree asked, "But where are the others?" Then they were all very still, and one said, "Why, you see, they couldn't come; too bad! poor little things!" and another said, "Perhaps they wouldn't care much about a Christmas tree, anyway." And one of the boys said, "We need all these presents ourselves; there are not enough to go round." And one of the girls said, "They are perfectly horrid children, not a bit clean or nice; this is our tree."

"Then the One who gave the tree said, "But I wanted all the little children, every blessed little one." And when the children saw how sorry and disappointed he was, they ran as fast as their feet could carry them and every one brought some one else who couldn't come alone. The boys ran down into the mines and mills and called the other boys. The girls found the little tired clerks doing up Christmas packages in stores and delivering them at homes, and those with bound feet; and the little ones in dark rooms, and all came running together to the tree. Then the magic Christmas tree grew bigger and bigger and brighter and brighter, and the candles sparkled like

stars, and there were presents for every world stood under its branches and sang, and the shining angel on the top of the

### VICTORIOUS SONGS.

Familiar songs that have stood the test. Also a few choice new ones. "The Old Rugged Cross," "Sweeter and Sweeter," "What a Day of Victory," "Brighten the Corner Where You Are." 128 songs for 10 cents in stamps or \$8.00 per 100.—Pentecostal Publishing Co., Louisville, Ky.

### "SPECIAL" SILK HOSE OFFER.

To introduce the beautiful "La France" silk hose for ladies and gents, we offer three pair 50c quality for only \$1, postpaid in U. S. Pure silk from calf to toe for long wear. Sizes 8 to 10½; in white, tan or black, assorted if desired. Money back promptly if not delighted. La France Silk Store Box G, Clinton, S. C.

one. And all the children from all the tree sang, too, but the One who gave the tree was happiest of all.—Everyland.

# The Dead on Christmas Eve

You think of the dead on Christmas eve,  
Wherever the dead are sleeping;  
And we, from a land where we may not grieve,  
Look tenderly down on your weeping.

You think us far—we are very near  
To you and the earth, though parted.  
We sing to-night, to console and cheer  
The souls of the broken-hearted.

The calm earth watches the lifeless clay  
Of each of its countless sleepers;  
And sleepers whose spirits have passed away  
Watch over the sad earth's weepers.

We shall meet again in a brighter land,  
Where farewell never is spoken;  
We shall clasp each other, hand in hand,  
And the clasp shall not be broken.

We shall meet again in a calm, bright clime,  
Where never we'll know a sadness;  
Our lives shall be filled, like a Christmas chime,  
With rapture and peace and gladness.

The snows shall pass from our graves away,  
And the sun from the earth, remember;  
And the snows of a bright, eternal May  
Shall follow the earth's December.

When you think of us—O, think not of the tomb,  
Where you laid us down in sorrow;  
But look up, look aloft, beyond earth's gloom,  
And wait for the great to-morrow.

—Father Ryan.

**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, Tennessee.

Our Mottor: "Nulla Vestigia Retrorsum" (no steps backward).

**PEACE.**

By Thomas F. Gordon.

What shall I wish for, my friend, today?

Silver and gold, success alway,  
Joy and mirth, a life that's gay,  
Eternal sunshine and resting? Nay—  
I wish you peace.

While a wall of hate the race uprears  
And the tread of death dins in our ears;

While millions of hearts are sick with fears  
And the eyes of earth are blind with tears,  
I wish you peace.

Not idle content in a quiet spot,  
Nor hardened scorn of the sufferer's not,  
But a soul where the love of God is lot,  
And, knowing that love, it feareth not—  
So be your peace.

Peace in the grip of the Father's hand,  
Joy in obedience to his command;  
His is the placing, where'er we stand,  
And only with Him may we reach the land  
Of infinite peace.

I am so glad to give you this letter from our missionary, Mrs. Medling. I know you will read it with great pleasure. We are thankful that she and her loved ones reached their distant home in Japan in safety. It would cheer her heart if she knew that we were praying for her as she tries to teach the brethren about Jesus.

79 Yamashita Cho, Kagoshima, Japan, nov. 17, 1915.

My Dear Young South Friends: While I was in America I realized how many "Young South friends" I really have. So many told me that they read our page with so much interest that I resolved that I would be more faithful about writing you. I planned to write you a long steamer letter, but was able to write but one letter while on the steamer, a short letter to home people. I suffered more from seasickness than ever before. This was due to bad rooms on a small boat.

It is a frequent remark that missionaries coming out to the field in these days experience none of the hardships that tested the faith and strength of the early pioneers of missionary enterprise, but I fancy that we had a sample of the voyages of "the early days."

We thought we were engaging passage early enough, but we were assigned inside cabins, away up at the prow of the ship, the only ones left, which had no ventilation whatever except the door leading into the corridor.

I was able to go to the dining room only two days and could take very little nourishment, so reached Japan feeling very ill.

I am glad to say though that I am now enjoying my usual good health. Mr. Medling kept well. The children, though, suffered quite a lot at times. I found it impossible to stay in my room at all, so tried sleeping on deck, till a thieving Chinese "boy" gave me quite a fright, searching me for money one night. After that I joined the general company who, wrapped in their blankets, slept on the library seats and floor. Like "Polly Anne," though, I can truly say that there was much to be "glad" about. One of the greatest, that we got across without one of our four active little ones falling over-

board. Until this trip I never realized that danger so much. One day a Chinaman fell overboard and before the boat could be lowered, he had sunk and was not seen again. It takes so much time to get word to the captain, then by the time he has the engines reversed and the deck-hands lower a boat, many minutes are lost.

We are back in the very same house from which we fled at the time of the great earthquake. Kagoshima does not seem to have suffered much from the volcano, and the damage which the earthquake did has been repaired. The wind being off the city saved it, for places further away on the other side were buried in ashes. The mountain is not the beautiful green mountain it used to be, but a great mass of grey lava and ashes. Nearly all the twenty-two thousand people who lived on the sides of the mountain are still homeless. There has not been an eruption now for about ten months, but the scientists predict slight ones for December and January. Some smoke comes out most of the time. And the great lava beds, which have not cooled, yet send up great clouds of steam all the time. I want to go over to the mountain soon and see the lava beds. Every one says they are a sight worth seeing. In some places it is a hundred feet deep. A great crowd of the refugees are living in an old tenement right back of us. When we first came twenty or thirty children from there would stand in our gate by the hour watching the strange foreigners. They have gotten more used to us now and do not come so much. Two of our Christian women asked me today about opening up a Sunday school for them. It did me good to know that they are so interested in God's work that they are anxious to work with these children, for they are so very dirty and a great many of them have a dreadful skin disease, which is so prevalent in Japan. I hope we can take up this work right away while they are here at our very door. We are very much encouraged, as we see that our Christians are working with more zeal than ever before. We believe the day not to be far distant when we will see a great revival sweep over our churches. This is the week of the coronation ceremonies, and so Japan is having a long holiday. The streets are made beautiful by profuse decorations of flags and lanterns, arches of evergreen, with congratulatory characters in chrysanthemums and electrical designs. Floats carrying musicians, quaint figures, representing scenes in history, as well as comedians, filled the streets to-day till one could hardly pass on the principal streets. On the tenth, at 3:30 o'clock, every one in the city stopped their various duties and went out on the street to yell "Banzai" for the new Emperor. At the same time all the whistles and bells in the city were set going, so it seemed almost like we were in the midst of 4th of July. We are having an unusually late fall. Have not yet felt the need of a fire. April though is cooler with us than November. Thanksgiving day is only a week off. I will think of last year's Thanksgiving day which was so pleasantly spent with friends in Watertown. Wishing for each of you a Merry Christmas and a Happy New Year, I am, yours in His work.—Lenna Rushing Medling.

Dear Miss Annie White: Please find inclosed \$1.00 for Japan from primary class, Shop Spring Sunday school. While we have been a while getting this dollar we enjoy helping and wish you success, as well as our missionary in Japan, our dear Mrs. Medling.—Lovingly, Primary Class, Shop Spring Sunday school, by Mrs. W. P. Henderson.

This letter from friends near her old home will make Mrs. Medling's heart glad, I know.

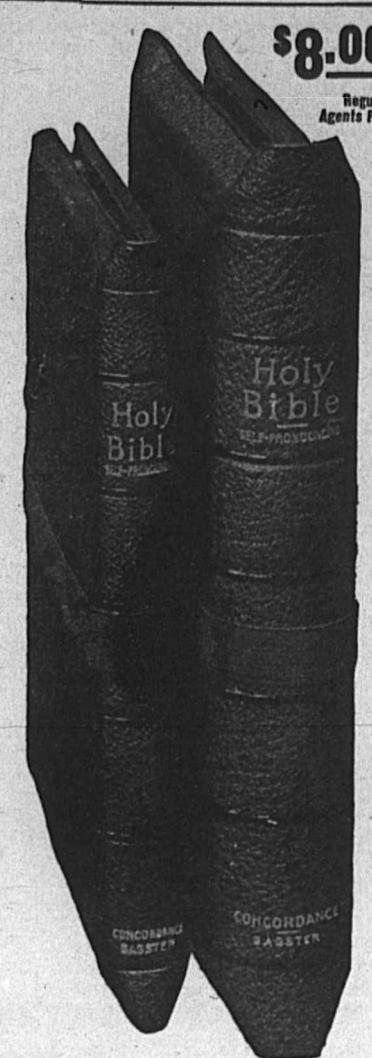
"Hannah's Gap Church.—Miss Annie White: Inclosed you will find check for \$12.00. Please give nine to our orphans, two for renewal to the Baptist and Reflector, and one for Dr. Folk's Christmas gift. May we have him as our editor for many years to come.—Mr. and Mrs. M. E. Nichols and family."

Thank you and the other members of your family, dear Mrs. Nichols, for your generous gift. I have handed over

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**Pentecostal Publishing Co.**  
LOUISVILLE, KY.

\$2.00 for your renewal to the paper; the \$9.00 will make Mr. Stewart's heart glad for the orphans' share, and Dr. Folk is sure of one Christmas present, for I shall give him the \$1.00 on Christmas morning. We are grateful also for your kind wishes.

Miss Lucile Rice, of Brownsville, says in a recent letter: "The Sunbeams of Woodland Baptist church send their quilts valued at two and a half dollars each; seven and a half for the three, to the orphans. We hope they will be of some use to the dear little boys and girls at the Home."

The Woodland Sunbeams are very generous in their contribution to the orphans and we thank them for the last gift.

**CURED HIS RUPTURE.**

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 611-B, Marcellus Avenue, Monasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

The fourth Sunday in November was a great day in the history of the Halls Baptist church. We had a church debt of over \$5,000, which had been hanging over us for sometime and this day had been appointed as the time for a thanksgiving offering to pay the interest on our debt. The people responded so freely that it was decided to stop paying interest and pay off the debt. In less than 20 minutes over \$4,000 was raised, and that without any prearranged plan; the balance was subscribed the following day. This was done largely through the splendid leadership of our pastor, Rev. R. E. Downing, and we want to give him full credit for same. Brother Downing has a strong hold upon our people, and he is now in a position

to do better work than ever before. Rejoice with us. D. C. WARREN, Halls, Tenn.

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**WHEN THE BABY IS FRETFUL,**

out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Mrs. Susan Beatrice Freeman, wife of W. W. Garig, died on October 4, 1915, at Los Angeles at the age of seventy-five years. Three sons and two daughters survive her. Her husband died in August, 1906. They had been subscribers to the Baptist and Reflector for thirty or more years. They were very faithful and loyal members of the First Baptist church of Baton Rouge. Their daughters, Miss Mercedes and Miss Louise, are members of this church also.

B. F. GEHRING.

Baton Rouge, La.

At the first meeting between Mr. Gladstone and the great evangelist, Mr. Moody, the former was struck with admiration of the American's magnificent physique. I wish I had your shoulders," said the statesman. To this, without a pause, Mr. Moody replied, "I wish I had your head."

WHAT CALVIN BELIEVED.

"There are infants in hell not a span long." In order to make the doctrine of election and predestination as odious as possible, some very tender-hearted Arminians have attributed this language to John Calvin, or at least to one of his ardent supporters. However, I have not seen it cited for many a long year.

To be sure, from a high number of passages of Scripture, which Calvin quotes both from the Old Testament and the New, notably, that in Rom. 3:10-18, he declares (and I think is fully justified in so doing from the evidence) that "our nature is ruined and is totally destitute of everything that is good."

And, while many devout souls have been made to shudder, while their King about what may be implied in the *decretum horribile*, it will at the same time surprise some to read what follows, which is transcribed from this great Reformer's Institutes, Book 2, chapter 3.

"A question nearly the same as we have already answered, here presents itself to us again. For in all ages there have been some persons, who from the mere dictates of nature, have devoted their whole lives to the pursuit of virtue. And though many errors might perhaps be discovered in their conduct, yet by their pursuit of virtue they afforded a proof, that there was some degree of purity in their nature. The value attached to virtues of such a description before God, we shall more fully discuss when we come to treat of the merit of works. Yet it must be stated also in this place, so far as is necessary for the elucidation of the present subject.

"These examples, then, seem to teach us that we should not consider human nature to be totally corrupted, since from its instinctive bias, some men have not been eminent for noble actions, but have uniformly conducted themselves on a most virtuous manner through the whole course of their lives. But here we ought to remember that, amidst this corruption of nature there is some room for divine grace, not to purify it, but internally to restrain its operations. For should the Lord permit the minds of all men to give up their reins to every lawless passion, there certainly would not be an individual in the world, whose actions would not evince all the crimes, for which Paul condemns human nature in general, to be most truly applicable to him. If the Lord should suffer the human passions to go all the lengths to which they are inclined, there is no furious beast that would be agitated with such ungovernable rage; there is no river, though ever so rapid and violent, that would overflow its boundaries with such impetuosity. In His elect the Lord heals these maladies by a method which we shall hereafter describe. In others, He restrains them, only to prevent their ebullitions so far as He sees to be necessary for the preservation of the universe." So Calvin writes in his Institutes.

The reader will find an appropriate supplement to this if he will turn to Calvin's Commentaries and read what is there written on Rom. 10-18, beginning with "There is none righteous,

no, not one," and ending with "There is no fear of God before their eyes." I would quote at least two paragraphs, but, as I have only his Commentaries in Latin, I desist from giving either the original or a translation.

This word more: In one of the quotations from the Psalms, in which "unprofitable" occurs, the Hebrew, according to a marginal note, signifies they are "putrid, infuted and infectious." And no reader of our English version can on reflection help seeing that the adjective *unprofitable* does accord in moral obliquity and flagrant atrociousness, with the terms and phrases in this long series of iniquities. GEORGE VARDEN.

Paris, Ky.

UNREALIZED IDEALS AND ASPIRATIONS.

When we compare ourselves as we are with what we thought at one time we were going to be, we are often filled with remorse and chagrin. Who of you have measured up to the standards which in your babyhood your mothers set for you? Who of you have risen to the heights of character, usefulness and achievement which greeted your youthful eyes? Vast multitudes have found themselves baffled and broken. The downward pull has brought them not only to the sea-level of life, but deep beneath the billows. They are like the man in Ethelwyn Wetherald's poem.

"I talked with you today, all three—  
Two of you lurked unseen—  
Yourself, the boy you used to be  
And the man you might have been.

"You never knew that silently  
They smiled at you, unseen—  
The ardent boy you used to be  
And the man you might have been."

The thought of these things ought to make the soul bear down with its wings upon the uplifting forces. "Forgetting those things which are behind, and reaching forward unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

"I held it truth, with him who sings  
To one clear harp in divers tones,  
That men may rise on stepping stones  
Of their dead selves to higher things."

But we do this in the strength of the gospel that offers broken men and women another chance. To the condemned woman, trembling at his feet, Jesus offered another chance, saying, "Go, and sin no more." To the man who denied him, Christ gave another chance as he talked to him in the morning light, on the shore of Galilee. Begin where you are. God begins there. It is the only place to begin. —S. J. Porter, in Baptist Standard.

LINES FROM LOUISIANA.

I am just home from our State Convention. There were so many ex-Tennesseans in evidence in the Convention that I felt quite at ease among them, though I have been in the State only a few months. F. C. Flowers, pastor of Central church, New Orleans, is Dean of the Tennessee contingent, having been more than ten years in his present pastorate. R. L. Baker, pastor of the First church there, is a Tennessean also. M. E. Dodd, who is President of our Board of Missions and has the further distinction of being pastor of the largest Baptist church in Louisiana, is a Tennessean, as is also G. H. Crutcher, our efficient Secretary of Missions. R. P. Mahon, pastor of First church, Lake Charles, who made the best speech of the Convention, and G. B. Smalley, of Minden, who made a ringing address on "Foreign Missions," and Spurgeon Wingo, pastor at Slidell, were other Tennesseans prominent in the Convention.

I am liking it here in the Hub City—Alexandria. The eight months I have been here serve as an introduction. I am getting "onto my job" somewhat. Have recently closed a meeting in which we had the valuable assistance of Dr. Raleigh Wright and Prof. J. P. Scholfield. There were thirty-three additions to the church, bringing the number added since the present pas-

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torate up to one hundred and ten. In an election held on November 16th our city went "dry." Our thirty-two saloons will close permanently on December 31, 1916. E. O. Ware, editor of the Baptist Chronicle, was largely responsible for the prohibition victory. W. J. BOLIN.

THE MAN THE PRINTER LOVES.

We take the following paragraph from one of our exchanges:

There is a man the printer loves, and he is wondrous wise; wheth'er he writes the printer man, he dotteth all his i's. And when he's dotted all of them with carefulness and ease, he punctuates each paragraph and crosses all his t's. Upon one side alone he writes and never rolls his leaves, and from the man of ink a smile the mark "insert" receives. And men the question he doth ask—taught wisely he hath been—he doth the goodly penny stamp, for postage back, put in. He gives the place from which he writes—his address the printer needs—and plainly writes his honored name, so he that runneth reads. He writes, revises, reads, corrects, and rewrites all again, and keeps one copy safe and sends one to the printer man. And thus by taking little pains, at trifling care and cost, assures himself his manuscript will not be burned nor lost. And so he speaks through all the land, and thousands hear his word and in the coming day shall know how well the people heard.

So let all those who long to write take pattern by this man, with jet black ink and paper white do just the best they can; and then the printer man shall know and bless them as his friends, all through life's journey as they go until that journey ends.

OBITUARY.

COOK—Death has again visited our town and cast a shadow of gloom over the home of one of our citizens. Mary Matilda, the little daughter of W. L. Cook, was born Oct. 3, 1912, and died Nov. 27, 1915. During her sickness, which lasted only a few days, all was done that the skill of the physicians and the anxious hands of friends could do to arrest the disease and to restore the little sufferer to health, but all to no avail.

Mary Matilda was a bright, sweet little child, dearly loved by all who knew her. Her going leaves a vacant place in the hearts of father and mother, and sadness in the community where she lived. Her little form, her childish smiles will linger long in the memories of those who loved her.

The funeral services were conducted on Sunday afternoon by Rev. R. F. Porter and Rev. E. A. Cox in the First Baptist church. Though the hour for the funeral was 1 p. m., the large auditorium was filled with relatives and friends, anxious to show sympathy to the bereaved family. After the services the little form was carried to Coghill, where interment was made.

We know not why the loving, Heavenly Father saw fit to remove this dear little girl from our midst to the Heavenly Home, unless it was that he might have her nearer to himself. However, we bow in humble submission to the wisdom of Him who sees the end from the beginning and does all things well. We commend these, our stricken friends, to His love and grace, Who is able to wound and to bind up and to comfort all His people.

"Pointing to such well might Cornelia say,  
When the rich casket shone in bright array,  
"These are my jewels!" Well of such as she,  
When Jesus spake well might his language be,  
"Suffer little ones to come to me!"  
Etowah, Tenn.

Washington, D. C., Dec. 11.—To encourage employes to be courteous in all their dealings with the public, the management of the Southern Railway is asking that reports of examples of courteous treatment on the part of employes be made to it. With this policy in view, the following has been printed on the menu cards in some of the Southern Railway dining cars.

"The management of the Southern Railway Co. expects its employes to distinguish their service to the public by courtesy and requests the traveling public to report examples of successful service so that the employes may be encouraged by appreciation of their efforts."

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**BANKS SLIDE PREVENTING BIG DEBATE—BIG BAPTIST VICTORY.**

Dec. 7 was the day set for the big debate to come off at Tulu, Tenn., between the big champions, Elder T. E. Pinigar of Honorville, Ala., for the Baptists, and Rev. J. T. Banks, of Shiloh Park, for the Methodists.

The whole community was filled with enthusiasm and when the day finally came the people were there by the wagon loads. The Baptist debater of great reputation was on the spot ready to defend the "Faith which was once for all delivered to the saints."

The debate did not occur. What was the matter? Can't you guess? Of course, the reason was the Methodist preacher failed to appear to uphold his doctrine. But this did not discourage the Baptist, for he began to use the time in preaching to the folks. It is said by those who were present that Brother Pinigar preached some of the greatest sermons that ever fell from the lips of man, which, of course, resulted in a great victory for the Baptists in that community.

We finally cornered Rev. Banks, and he reluctantly agreed to have the debate, beginning on the 22nd day of February, at Stantonville, Tenn.

The Baptists of the community, as well as many of the other denominations, are very much elated over the outcome of this affair, as it was a sweeping victory for the Baptist saints.

J. H. FOWLER.

Jackson, Tenn.

**ATTENTION, BOYS!**

Would you not like to read a good book? We are sure you would. How can you get one? Very easily. Here is a list of books, either or all of which you may get. Now, send us one new subscriber to the Baptist and Reflector at \$2.00 and we will send you either of these books you select. Or, if you will send us two new subscribers at \$2.00 each, we will send you any three of the books. Or, if you will send us six new subscribers at \$2.00 each, we will send you all fifteen of the books. This will make a fine nucleus for a library for you. The following is the list of books: Historical Tales and Travel Stories for Young People—By Everett T. Tomlinson. Price 50c per volume, by mail, in first zone 6c extra:

- Colonial Series.
  - With Flintlock and Fife.
  - The Fort in the Forest.
  - A Soldier in the Wilderness.
  - The Young Rangers.
- War of the Revolution Series.
  - Three Colonial Boys.
  - Three Young Continentals.
  - Washington's Young Aides.
  - Two Young Patriots.
  - In the Camp of Cornwallis.
- Jur Own Land Series (New.)
  - Four Boys in the Yellowstone.
  - Four Boys in the Land of Cotton.
  - Four Boys on the Mississippi.
  - Four Boys and a Fortune.
  - Four Boys in the Yosemite.
  - Four Boys on Pike's Peak.

Now go to work and see if you cannot get one or all of these books. Address Baptist and Reflector, Nashville, Tenn.

**Cured His Rupture**

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 611<sup>1</sup>/<sub>2</sub>B, Marcellus Avenue, Monasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

On every Mohammedan tombstone the inscription begins with the words, "He remains." This applies to God and is intended to give comfort to the bereaved. Friends, one and all, may be taken from us, but God lives, and the word of the Lord endureth forever.

**OBITUARIES**

"... For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." (James 4:14.)

**OBITUARIES.**

We publish 200 words of obituary notices free. Above the 200 words we charge one cent a word. Count the words and you will know just how much to send with the obituary.

**HILL**—With sorrowful hearts we are called upon to record the death of our worthy brother, Sterling Morton Hill, who was born May 29, 1874, died July 13, 1915. He gave his heart to Christ at about the age of 18 years, joined the Baptist church of Big Valley. From there he moved his membership to Sharon church, where he remained a member until God saw fit to close his useful life. He was a kind and affectionate husband and father. He was always true to his God, true to his home and family.

Let us all pray for Sister Hill and that God will direct her in the care of her two children.

Brother Hill was one of the truest and most faithful members of our church. Sadly do we miss him from his accustomed place. None was more punctual or zealous in Sunday school and every phase of church work. Our hearts are grieved when we think that his seat must be vacant and his labors of love and devotion with us are over. But heaven was made brighter on the evening of July 13, 1915, when a sweet spirit left its earthly home for the Paradise of God. The thought of death cannot fail to bring sadness to every heart. Even when the aged die it saddens us. But when those who are just beginning their life's work are taken away it brings grief inexpressible. Thus it was with Brother Hill, whose useful Christian life had every promise of a bright future. To our human eyes it seemed wrong for him to die. But Christ, who loved him far better than we could, said, "He must come to Me."

Let us hope that God, who doeth all things well, will whisper peace and comfort to the broken hearts.

Resolved, that a copy of these resolutions be spread upon the church record book, a copy furnished the family, also one sent to Baptist and Reflector for publication.

REV. F. M. DOWELL,  
M. S. COPELAND,  
MISS DELLA OGG,  
Committee.

Sept. 12, 1915.

**LUCKEY**—Mabel Freeman Luckey went to sleep at her home in Jackson, Tenn., on August 23, 1915, after an illness of several days' duration—not the fitful sleep succeeding days of wasting fever, but the last, long, quiet sleep succeeding earthly life. Her's was a comparatively short life here. She was born in Lauderdale County, Tennessee, near Ripley, just 27 years and 2 days preceding her departure.

She was the daughter of Orren H. and Sarah C. Freeman. Her father died when she was three years of age, and she, with her mother and one brother, came to Gibson County, where she lived until five years ago, when she married Mr. D. William Luckey and removed to Jackson, Tennessee, where the remainder of her life was passed.

The married life, with its new home, was brightened by the advent of two fine boys, one of which preceded his mother to the better land; the other, Carl Freeman, remains behind with his father.

Mabel was winsome as a child, and drew about her a host of friends. She grew to a beautiful young womanhood, having become a Christian when about 12 years of age, and united with Gibson Baptist church. Upon moving to Jackson she took membership in the First Baptist church and was a loyal, faithful, consistent member while she lived.

Her's was a beautiful everyday life, characterized by many graces—the predominating grace seemed to be gentleness.

She must have realized that life for her here was short, since she compassed therein so much of charity and so many acts of kindness.

She wrought well and the sweet influence of her gracious spirit will live in other lives yet many years.

A tribute of love from her aunt,  
JULIA NICHOLSON FARROW.

**BISHOP**—On July 13, 1915, death entered the home of Brother A. P. Bishop, removing therefrom one of the brightest jewels, his beloved wife, Sister Sarah Rebecca Bishop. She was born January 4, 1840, professed faith in Christ in early youth and joined the Baptist Church. She had been an active member of Sharon Church since its organization about forty years ago.

In the death of Sister Bishop her husband loses a faithful, true and loving wife, her children a fond and devoted mother, and our church a loyal Christian.

She was fond of her Bible, it being her custom to read it daily. She had for about twelve years been afflicted, but was always bright, cheerful and happy. Her home was ever a preacher's home. The fragrance of her beautiful Christian life and strength of character has sweetened and uplifted countless other lives, and many souls have through her been brought to a knowledge of the redeeming Christ.

He was indeed the Master of her life, and her faith in him was never dimmed. She lived a victorious life and left this earth with confident assurance of entering a bright home above. She leaves a husband, four girls, three boys, thirty-five grandchildren, and a host of relatives and friends to mourn her loss.

Resolved, that a copy of this memorial be sent the family and also to the Baptist and Reflector for publication (the paper she loved and was a subscriber to for about forty-five years).

REV. F. M. DOWELL,  
M. S. COPELAND,  
DELLA OGG,  
Committee.

**PAYNE**—"I have not hid Thy righteousness within my heart, I have declared Thy faithfulness and Thy salvation; I have not concealed Thy loving kindness and Thy truth from the great congregation."

Mrs. Rachel Payne, for many years a member of the Salem Baptist church, and for several years a leading member of our W. M. U., departed this life Dec. 28, 1914, aged 67 years. She visited the widow, cheered the orphan, comforted the sick with untiring zeal, held out a helping hand to all in distress about her, kept her Saviour's cause above all else, was always mindful of our Baptist Orphans' Home, took an active part in the Judson Centennial Fund, held a "lecture certificate" for Sunday school work and pleaded daily for Home, State and Foreign Missions.

Be it resolved, That we have sustained a great loss in her departure.

Be it further resolved, That we imitate her Christian example and sympathize with her bereaved ones.

Resolved, That a copy of these resolutions be spread upon our record, a copy sent to the family and Baptist and Reflector.

As we look upon the empty pew, we bow with submission to the will of our Heavenly Father.

"O beautiful city where no evil thing  
Thy love-lighted sky shall o'ercast,  
Where lov'd ones, and angels, and Jesus  
our King

Shall greet our home-coming at last.  
Some day by and by, when life's labor  
is done,

Some day when its shadows are past,  
The smiles of our lov'd ones will welcome  
us home;

They'll greet our home-coming at last.

Done by order of the Round Lick Baptist W. M. U., Oct. 14, 1915.

NANNIE C. RICE,  
MRS. E. E. EASTES,  
Committee.

**HORNER**—Dr. S. V. Horner of St. Clair, Hawkins County, died at his home, after a short illness of pneumonia, on Oct. 18, 1915. Funeral services were conducted the following day by Revs. P. L. Cobb and W. E. McGregor in the presence of a large concourse of sorrowing relatives and friends. His body was laid to rest in St. Clair cemetery, beside his son, Dr. Frank Horner, who preceded him to the realms of joy and bliss at God's right hand. He leaves a widow, one daughter,

Mrs. Ola Sprigg of Chattanooga, and one brother, Dr. T. O. Horner of Whitesburg. The deceased was about 66 years of age, was a very prominent citizen and physician. He practiced medicine for about 44 years. He was a member of Mt. Zion Missionary Baptist church and was a consistent Christian and gentleman. He was a great friend to the poor class of people and it made no difference how cold and stormy, when called he always responded and tried to help those who were in trouble. Brother Horner will be missed, but our loss is heaven's gain, and if we all emulate his life all will be well with us when the last summons comes. The Robertson Creek Baptist church extends to the bereaved family and friends their sympathy in their distress and can only point them to the One who can heal the broken heart and drive all tears away.

This done by the order of the church while in session at its regular meeting, second Sunday in November, 1915.

J. M. PHILLIPS,  
Z. T. HARRIS,  
MRS. WOOD HORNER,  
Committee.

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**BIG DEAL ON STERLING HOSE.**

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

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

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

**BETTER THAN SPANKING.**

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

**DROPSY**

treated one week free. Short breathing relieved in a few hours; swelling, water and uric acid removed in a few days; regulates the liver and kidneys, corrects stomach, digestion and heart. Collum Dropsy Remedy Co., Dept. 75, Atlanta, Ga.

Have just finished two good revivals, the first at Holston Valley with 11 additions by baptism, and the second at Chinquapin Grove, where the Holston Association met, with 15 additions by baptism. Both churches were greatly revived and are preparing for a forward step in organizing and developing their spiritual efficiency. R. E. CORUM, Johnson City, Tenn.

"The Union of Christian Forces." By Robert Ashworth, D.D. Published by the American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa. Price, 75 cents net.

In the publishers' note the origin of the book is set forth and its purpose: "This book is issued by the American Sunday School Union under the John C. Green Income Fund. It won the prize of \$1,000 in a competition for the best manuscript on the subject of Christianity Unity. The provisions of the fund authorize the Union to choose the subject, which must always be germane to the object of the society, and to control the copyright, thus reducing the price of the book."

The author, in his preface, says: "The book is the expression of the writer's very earnest conviction that, for the present, no progress will be made in the direction of Christian unity by discussion of denominational differences, but that the need of the hour is a fuller development of that co-operation in practical tasks which is already possible among Christian bodies despite doctrinal or other disagreements. Such co-operation will promote mutual acquaintance and esteem and this, in turn, will evoke Christian love, and if love, when it is perfected, cannot draw Christians together into the unity of a single church, it is hopeless to expect that any other motive whatsoever will suffice to do it. Thus the most hopeful program for the present is co-operation in common tasks, then federation, to be followed, if it be God's will, by organic unity." With this announced origin of the book and the author's announced conception of the prospects for Christian unity, we have nine chapters, as follows: "The Expense and Waste of Christian Disunion," "The New Testament Ideal of Christian Unity and What Became of It," "The Passing of the Secretarian Spirit," "The Growth of the Spirit of Christian Unity," "Christian Unity Through Federation," "The Union of Christian Forces in Country and Village," "Co-operation in Home Missions," "Co-operation in the Foreign Mission Field," "Organic Church Unity," "The Basis of Organic Unity." Perhaps the most important chapter of the book is the one on "The Growth of the Spirit of Christian Unity." This chapter, if more important than others, is more important only because it reveals the author's attitude toward the Bible. He says: "The older view of the Bible, that its doctrine of the mechanical and verbal inspiration and a complete revelation, has tended to perpetuate the divisions of Christendom. The modern view, that the Scriptures contain a record of a progressive revelation communicated through the experiences of men dominated by the influence of the Spirit of God, promises to be among the most potent of future influences making for the unity of the church." The author clearly sets himself against a completed revelation, for he says: "The modern view which recognizes a development of doctrine with the New Testament and differences of conception among the leaders of the early church, finds larger room for variation of belief than the church today, and for the continued development with it in both doctrine and polity under the guidance of the Spirit of God. God has not made here and there only a revelation of himself to man. Such revelations are not confined to particular ages nor to a single collection of books, nor are they

restricted to a single method. God is continually revealing himself in his purposes, and in every succeeding age more fully and clearly as men are better able to receive them. To the Christian conscience may come today new truths that shall develop new forms through which they shall express themselves. We have a right to trust the guidance of the Spirit of God that is to lead the disciples of Jesus into all truth, and while the old light will not be quenched, but made incomparably brighter by the new illumination, it is conceivable that new revelations may compel us to discard some of the old forms and formulas, old politics and dogmas and construct new ones." It is clear from this and other similar passages in the book that might be quoted that the author puts himself on the side of the radical critics and that he has his ear open to hear the man who comes with a new revelation, even though it contradicts what has already been written in the Word. With this loose view of the inspiration of the Bible, it is no wonder that the author takes kindly to Christian unity and that he can say that all Christian churches are bound together into a larger and more inclusive individuality, sharing with one another a vast fund of Christian truth more fundamental than their differences, nor that he can say that, differ as they may in dogma and theology, they agree in the fundamental articles of faith that are necessary to salvation. All believe in one Father in heaven, in one Lord and Saviour Jesus Christ, all accept the same Bible and can repeat together the Apostles' Creed. The author may consider these the only essentials to salvation and may consider all saved who believe these. If that be true, then the devils are saved, for they believe every count in this creed. Three-fourths of the present unchurched world will subscribe to this creed. While the author says some things in favor of federation, he discards federation on the ground that it is unsatisfactory and does not go far enough, and he distinctly makes a plea for organic unity or union. The book is a strong plea, from the author's viewpoint, and even though one is not disposed to agree with him in his fundamental positions, the book is well worth reading and ought to be read carefully and understood by every man who stands for the perpetuation of denominational life and integrity.

J. W. GILLON.

WHAT THEY ALL SAY.

A few extracts from letters of Club members will give you some idea of the many attractive features of the Baptist and Reflector Piano Club and will explain why it is so popular. Here are a few samples taken from the correspondence at random:

"I certainly am enjoying my piano. I couldn't have gotten any better piano in Decatur than the one I got from you if I had paid one hundred and fifty dollars more than this one cost me.—Mrs. F. B."

"It is a beauty and we are delighted with it. Your Club is a grand thing.—Mrs. E. P. M."

"I am perfectly delighted with it, and every one who has heard it, or has played on it, says they have never heard a finer toned one. I can observe such a vast difference between this one and others that are in this community that have been placed by agents. Every one, even those who know nothing about music, can tell the superiority of this piano over theirs.—Mrs. J. R."

"We like it mighty well. The tone is full and clear, and the smooth and glossy finish is certainly superb. We think it much better than we could have done here for the money.—Mr. O. F. P."

"We are delighted with the piano.—Mrs. B. S. S."

"The piano has come, and it is everything I could wish it to be. The tone is so soft and mellow, it sounds more like a harp. The bass notes are remarkably full and round; the case is specially beautiful. I am entirely delighted with it. I never saw a more perfect instrument.—Mrs. W. J. B."

Almost every letter received from Club members contains similar expressions of appreciation. The Advertising member of the Baptist and Reflector cordially invites you to write for your copy of the Club booklet and catalogue which explain the big saving in price, the convenient terms, the superior quality and durability of the instruments, the protective guarantees and other attractive features of the Club. Address the Associated Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.

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Of Sloansburg, N. Y., "Delano's Rheumatic Conqueror has relieved me very much and greatly benefited my general health. I have used one month's treatment. You are at liberty to refer to me."

The free treatment offer that Mr. Delano makes is unique. To every reader of this paper who is suffering from rheumatism, or who has a relative or a friend who is a rheumatic sufferer, Mr. Delano offers to send free, absolutely free of cost, or obligation, a package of the same remedy that Rev. Mr. Conklin writes benefited him very much, when nearly helpless.

In the last year Mr. Delano has received many letters from grateful people, who state that his treatment has cured them after doctors' medicines have failed.

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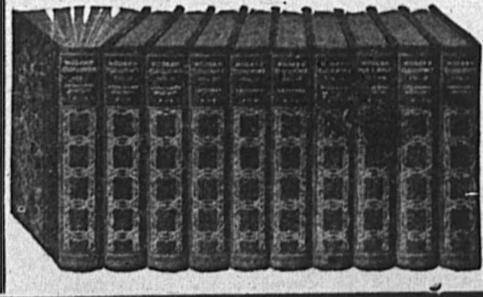
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That's what you should get—every month. Needed in every home, badly wanted, eagerly bought. Modern bathing facilities for all the people. Take the orders right and left. Quick sales, immense profits. Look at these men—Smith, Ohio, got 18 orders first week; Meyers, Wis., \$250 profit first month; Newton, California, \$60 in three days. You should do as well. 2 SALES A DAY MEANS \$300 A MONTH. The work is very easy, pleasant, permanent, fascinating. It means a business of your own.

Little capital needed. I grant credit—Help you out—back you up—hold back—You cannot lose. My other men are building houses, bank accounts, so can you. Act then quick, EASY NO MONEY. Just name on penny post card for free tub offer. Hurst!

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

# Cured His Rupture

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Brooks' Appliance, the modern scientific invention, the wonderful discovery that makes life worth living, for ruptured people, will be sent on trial. No springs or hard pads. Has automatic air cushions, Blads and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Full information and book on rupture, mailed free. Write today. C. E. Brooks, 2023B State Street, Marshall, Mich., U. S. A.

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## What Causes Tuberculosis

In the opinion of many medical authorities, tuberculosis is aided, if not actually caused, by a loss of lime from the system. "Where there is a decalcification, the lime salts must be supplied medicinally," says Dr. J. W. Carhart, of San Antonio, in the May, 1913, issue of "Medical Progress."

To supply these salts often is difficult, since in some forms they are not easily assimilable. In Eckman's Alternative, however, calcium (lime) is so combined with other valuable ingredients as to be assimilated by the average person, and to this, in part, is due its success.

We make no boastful claims, but many cases of tuberculosis apparently have yielded to it. It contains no opiates, narcotics or habit-forming drugs, so is safe to try. Price \$1 and \$2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,  
23 N. Seventh St. Philadelphia.

## MORALITY AND RELIGION.

The subject of Christian education has come in for a large share of public attention, and some good books have been published thereon, but I have failed to see emphasis laid on the fact that the grounds on which the distinction is made between morality and religion are untenable. Morality and religion are essentially the same.

Morality is grounded in the infinitely perfect nature of God. The perfect nature of Deity explains man's obligation to man. Religion can go to nothing higher in its appeals. He who insults man insults God, for God made man in his own likeness. He who says he loves God and hates his brother is a liar in God's sight. "Vengeance is mine and I will repay, saith the Lord," is a declaration understood in the light of man's relation to God. Man's reverence and love for God is an all sufficient answer for his affectionate dealings with his fellow-man. The commandment, to be baptized and to deal justly, are based ultimately on the same grounds. Man's conscience is man's religious nature. To contend for teaching morality to the exclusion of religion involves a contradiction, and is therefore absurd. The ultimate ground of obligation determines morality and religion to be essentially the same.

Another argument proves them the same. The source, and the only source of moral laws is the Bible. This proposition may not be seen to be affirmed categorically by many, if any, text-books on ethics, but it is none the less true. All that is given in man's moral nature, is the knowledge that human actions are either right or wrong, and the accompanying feeling of obligation that we ought to do the right and avoid the wrong. But he must be taught which actions are right, and which actions are wrong, and the only authoritative text on the subject is the Bible. None will deny that man's religious conduct is defined by the Bible and the Bible alone.

How, then, can a school teach morality without the use of the Bible? The commandments recorded in the Bible cover the entire field of morality, and to select those portions which happen to suit the teacher and patron is to deal dishonestly with both the class and the text. It is a kind of subserviency unworthy of a teacher. Servility in the class room is as debasing as servitude in the cotton field. The truth, the whole truth, and nothing but the truth, is as binding in the class room as in the court room.

In the above pronouncements, I may not have made my convictions clear, but they are clear in my own thinking. My effort, to be brief, may have been at the expense of clearness.

G. M. SAVAGE.

## THE DENOMINATIONAL PAPER AND ITS REPRESENTATIVES.

The denominational paper is an essential to denominational life and growth. The representative of the denominational paper is an essential to the enlargement of the subscription list and usefulness. The denominational paper demands the support of the constituency of the denomination in order to assure its success. The constituency of the denomination demands the denominational paper in order that success may be achieved.

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the development of the denominational life of the church.  
R. D. CECIL  
Cleveland, Tenn., Dec. 10, 1915.

Harry—I'm countin'. You told me when I got mad to count a hundred. Mother—Yes, so I did.

Mother—What are you doing, Harry?

Harry—Well, I've counted 237, and I'm madder'n when I started—Harper's.

## AMONG THE BRETHREN.

### By Fleetwood Ball.

Despite the inauspicious weather, the golden jubilee service of the Central church, Memphis, Tenn., on Sunday, Dec. 12, was a splendid success. Dr. Ben Cox, the energetic pastor, has the gift of keeping his good folks at work for the Lord. A Young Men's class has recently been organized in the Sunday school.

The Forty-first Avenue church, Meridian, Miss., secures as pastor Rev. J. L. Low, who has been laboring at Ellisville, Miss., for several years. He has the evangelistic gift in a marked degree.

The Baptist Record, commenting on happenings at the recent Tennessee Convention, said: "The Convention bought Dr. E. E. Folk's interest in the Baptist and Reflector." Not so fast, beloved! The Convention adopted a report instructing the State Mission Board to make such transaction, but that Board still has the matter under advisement, having taken no definite action. Some even have the temerity to argue that the Board doesn't necessarily always have to obey the will of the Convention.

In Texas, the State Board of Missions re-elected Dr. J. B. Gambrell Corresponding Secretary; B. A. Copass, Assistant Corresponding Secretary; James R. Magill, Treasurer; Frank H. Leavell of Atlanta, Ga., B. Y. P. U. Secretary, and Harry L. Strickland of Birmingham, Ala., Sunday School Secretary. The work was planned on a basis of \$150,000.

Dr. C. D. Owen, well known and beloved in Tennessee, has resigned as pastor of Bishop Street church, Houston, Texas. His plans have not been announced, but it would be a joy to have him in Tennessee.

Rev. W. C. Garrett relinquished the pastoral care of the First church, Tulsa, Okla., to become missionary to the Paluduro and Trans-Canadian Associations in Texas, with headquarters at Amarillo.

Succeeding Rev. J. H. Snow of Calvary church, Dallas, Texas, as pastor, is Rev. J. C. Robinson, a student in the Southwestern Baptist Theological Seminary, Fort Worth, Texas. He is a native of Mississippi.

On the third ballot, Rev. Walter N. Johnson of Wake Forest, N. C., was elected Corresponding Secretary of Missions in North Carolina, succeeding Dr. Livingston Johnson. The election was by the entire Convention. There were six other names presented to the Convention for the position. Dr. Johnson accepts, effective Jan. 1.

The next North Carolina Baptist Convention will be held at Elizabeth City. Preacher of Convention sermon, Rev. Calvin B. Waller of Asheville; alternate, Rev. John Jeter Hurt of Durham.

It should be definitely known that Rev. T. F. Lowry is not pastor at Ridgely, Tenn., but is evangelist for the Clear Creek Association, with headquarters at Jonesboro, Ill. He accepted the pastorate at Ridgely, but only remained in that relation a week.

Each week during 1916 the Word and Way will enrich its columns with a sermon. These are to come from preachers in nine States. It will be the means of accomplishing great good.

Dr. C. A. Owens of Humboldt, Tenn., writes: "It will be a joy to be with you in your Bible Conference. I wish to congratulate you upon the good work you have done in the Convention minutes."

The pastorate of the First church, Newport News, Va., has been accepted by Rev. W. A. Ayers of Richmond, Va., who assumes the duties of the new pastorate Jan. 1. He succeeds Dr. C. C. Cox.

In commenting on the observation in these columns that Dr. E. E. Folk had been the faithful fork for the Baptist denomination in Tennessee for more than 26 years, Dr. R. H. Pitt of the Religious Herald pertly paragraphs. "Not a pitchfork, surely." That's it, exactly, beloved! He has been tossing up in the denomination's food rack week by week mental and spiritual pabulum for the happiness, strength and growth of the saints of the Lord. Then, too, he has prodded error with the sharp prongs of truth, written in love.

Dr. Samuel Young Jameson, President of Ouachita College, Arkadelphia, Ark., formerly President of Mercer University, Macon, Ga., has been called to the care of the First church, Marietta, Ga., and has accepted. He will be at home in Georgia.

Rev. Eugene R. Pendleton has resigned the care of the First church, Pensacola,

Fla., effective early in 1916. He is one of the editors of the Florida Baptist Witness.

Dr. E. C. Dargan of the First church, Macon, Ga., has been absent from his pastorate several days recently while meeting with the International Sunday School Lesson Committee in Philadelphia.

Rev. Elmer Ridgeway of Fort Worth, Texas, has accepted the care of the First church, Duncan, Okla., and is already on the field. He is an eminently successful pastor and evangelist.

At the recent meeting of the Executive Committee of the Alabama Convention, Dr. W. F. Yarborough of the First church, Anniston, Ala., was elected Corresponding Secretary, and H. L. Strickland, Assistant Corresponding Secretary, the latter's salary of \$2,000 being guaranteed by two liberal laymen.

Rev. R. A. Cooper of Amarillo, Texas, in an article of more than a column in length, entitled "Why Do They Nag?" finds fault with this scribe and others because of what he terms nagging articles. Then he proceeds to nag the naggers in approved style. Question: Why nag the naggers? "Physician, heal thyself."

Rev. H. B. Wilhoite of Maysville, Ky., lately assisted Rev. A. B. McDaniel in a revival with the First church, Covington, Ky., resulting in 63 additions, 55 for baptism. Roman Catholics, Campbellites and Lutherans were converted.

Mazie's Chapel church, five miles northeast of Lexington, Tenn., with which Beech River Association is to hold its next session, is setting its house in order already for that meeting. The building is being ceiled on the inside.

Rev. W. F. Boren of Darden, Tenn., one of the most capable pastors in Beech River Association, has two Sundays he could give to some churches or church.

### "AMOROSAMENTE."

By W. H. Morse, M.D.

It was at the signature of a letter—"Amorosamente." It is an Italian word or phrase. It signifies, "With affection."

Permit me to use it to preface that which I want to say for the writer and his kind. He is an Italian. He comes from Kentucky. He wrote from New York. The date was Sept. 12. The next day he had sailed on the Dante Alighieri for Naples. On the 18th day of October came a card from him. Again the same signature—"Amorosamente."

Angelo Di Carta is his name. He is a stranger to me; and yet he is not. It was several months ago when I first knew of him. A young Italian woman confided to me that she was to marry a young man from Kentucky and gave me his name and lavish praise of his goodness. They had come from the same Sicilian town, but while she went to New Haven he went to Cincinnati. They were both Baptists, and I knew her as extremely zealous. He had left Cincinnati and obtained a position in Kentucky. A shoemaker ("calzolaio"), he had not stuck to his last, but instead had taken to traveling for a Massachusetts shoe manufacturer, with Kentucky as his territory. According to the girl's story, he "made good," and she anticipated marriage next year. From New Haven she had come to Hartford to work in one of the insurance offices, and circumstances had introduced her to me; hence her confidences concerning her friend. They had not agreed as to where they should live after marriage. She did not care to go South, and his new business promised to keep him in Kentucky.

When Italy entered into the war she was confident that he would not be called to the colors. After she had said this to me several times I asked her why she was so positive.

"Because," she said, "having been baptized by the (Southern) Baptist minister in Italy, his parents were so much offended that they had, upon his emigration, certified the records at Palermo that he was dead."

"You see," she continued, "he is supposed to be dead! And it is good," she added, "for Angelo does not believe in war."

After that, although he wrote her regularly, he did not once refer to the war. I imagine she thought it strange, as the Italians everywhere were talking about it.

On Sept. 13 came his letter of the day previous. It was "peculiarly laconic:

"Dear Sir: I sail for Naples as a reservist. I have not been called. I am

supposed to be dead. I need not have gone, but I am convinced I must. The Italian soldiers are so many of them without God. I must tell them of his love. It will save them from dying as they have lived. Do you see? I think it my duty. Sir, that word 'duty' must be large. I live in the South. A Southern Italian in Southern United States, my courage is full. That is it. I take with me my Bible for him. 'Amorsamente.' A. DI CARTA."

I had received the letter in the 5 p. m. mail. A few minutes after having read it the girl came in.

"I have a note from Angelo," she said. "He sails tomorrow. He is to enter the army to save soldiers. This comes of being in the South."

She was vexed a little, but still it pleased her.

"I wonder how he will do," she said, "for he is recorded dead."

The second letter explained.

"I am found alive," he wrote. "I am in the army. The men are interested. They gladly hear of my Saviour. I give him to them. The dear Lord is good. I was dead, and so they will hear so much better, and not be dead, I hope."

"It was his living in Kentucky that brought him to it," the girl said. "The Southerners are very brave, and if they do well by our people among them, it just makes them brave and wise for Christ. Do you not think so? I agreed with her.—Baptist World.

### A TRIBUTE BY G. CAMPBELL MORGAN.

The following tribute by G. Campbell Morgan ought certainly to bring comfort and good cheer to all pastors and members of little churches in rural communities. The noted preacher, broken down in health, spent the month of May in a quiet English village and worshiped in the local chapel with congregations of 15 to 18 people. His appreciation of the humble shepherds and their little flocks carries a world of encouragement to all such quiet laborers in the vineyard:

"As I look back over these Sundays there are reflections which abide. The first is that of thankfulness for preaching. I have heard no message void of power. In every one the living Lord has spoken to me. This has made me wonder at much I hear of criticism at modern preaching. I am seriously of opinion that hearing is as responsible a function as preaching. There may be occasions when 'the hungry sheep look up and are not fed,' but I think that often it is as much the fault of the sheep as of the shepherds. If we are worshipers, we are listeners for the Word of God to our souls. As such I have been present on these Sundays, and I have never been disappointed. I venture at least to give this reflection, and to commend it as subject for inquiry on the part of all who listen to preaching.

"Again, I am thankful for these small companies gathered together for worship. The absence of the crowd sometimes makes for peace and seriousness. The fact that there is no great expectation from man sets the heart more steadily upon God. And of this I am convinced—that the salt and light of the national life are in these village assemblies, for here are fostered and strengthened those conceptions of life that keep us from pride and fear, and fill the heart with courage and compassion.

"Under other circumstances am I called to serve, and I return to the service greatly cheered by the new sense of comradeship with my brethren who in these quiet places are serving the King and hastening the kingdom, praying only that in the work He appoints me to do I may be as true to Him as they are, and so may not fail them in the fellowship of our common service."—The British Weekly.

### HOW ADAMS PRAYED.

Senator Lodge's great interest in history led him to accumulate many firsthand stories of historical characters such as this of John Quincy Adams, which add to the interest of his "Early Memories" (Scribners).

"In May, 1882, I met Dr. (George) Ellis at the house of his brother, Dr. Rufus Ellis, and he gave me an account of a visit he made to New York with John Quincy Adams. His story interested me so much that I wrote it down when I went home. Doctor Ellis said: 'It was in 1884. The occasion was the 50th anniversary of the New York His-

torical Society. The Massachusetts Historical Society sent a committee, Mr. Adams being the oldest and Doctor Ellis the youngest member. At the cars Mr. Charles Francis Adams appeared and told Doctor Ellis that he had tried to persuade his father to take a servant but the old gentleman, then nearly 80, replied, 'I can take care of myself as well as you can of yourself. I won't have a servant.' Mr. Charles Francis Adams therefore asked Doctor Ellis to look after his father. They went to Bunker's on the battery and had a large airy room together. Mr. Adams would have no fire (it was in November), but insisted on having the window wide open. After they were both in bed Mr. Adams would begin stories and narrate all sorts of experiences full of fire and vigor, and Doctor Ellis said, most amusingly; that he had to stuff the sheet in his mouth to prevent himself from roaring with laughter. After talking some time Mr. Adams would say: 'Now it is time to go to sleep and I am going to say my prayers. I shall say also the verse my mother taught me when a child. I have never failed to repeat it every night of my life. I have said it in Holland, Prussia, Russia, England, Washington and Quincy. I say it out loud always and I don't mumble it either.' Then he would repeat in a loud, clear voice: 'Now I lay me down to sleep.'

"At about five a. m. Mr. Adams would arise, and, a wood fire being laid, would get from his trunk an old-fashioned tinder-box—he despised the recently-invented lucifer matches—and would strike a light, kindle the fire and light his candle. Then he would strip, place a basin of water on the floor and sponge himself vigorously from head to foot. Then partially dressed, sit down by the fire, place the Bible on his knees, and holding the candle in one hand, expound a Psalm in the most vigorous manner to Doctor Ellis."—Standard.

### WHAT GRANDMOTHER USED.

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Private Tommy Sims had had pneumonia, and had been for some time in the hospital, where they treated him so well that he was much averse to the prospect of being discharged as "cured." One day the doctor in charge was taking his temperature, and while Tommy had the thermometer in his mouth the doctor moved on, and happened to turn his back. Tommy saw his chance. He pulled the thermometer out of his mouth, and popped it into a cup of hot tea, replacing it at the first sign of the medico's turning.

When the worthy man examined the thermometer he looked first at Tommy and then back at the thermometer and gasped: "Well, my man, you're not dead, but you ought to be."

Australian wild turkeys lay their eggs in common nests; holding half a bushel or more, cover them with soil and decaying vegetable matter, and leave them for the heat of decomposition to hatch.