

Baptist and Reflector.

"SPEAKING THE TRUTH IN LOVE."

(Old Series Vol. 83)

NASHVILLE, TENNESSEE, DECEMBER 28, 1916

(New Series Vol. 27, No. 19)

—Hon. Richmond P. Hobson has transferred his legal residence from Jasper, Ala., to Evanston, Ill. He did this so that he might participate in the coming fight for prohibition in Illinois.

—We hope you had a pleasant Christmas and that you have felt no unpleasant consequences from it. Of course, you were temperate in drinking. We trust you were as temperate in eating. We may say that it was one of the most delightful Christmases we have ever spent. It was spent quietly at home and was very much enjoyed.

—Mel Trotter, who was converted under the preaching of the late Harry Monroe, takes his place as head of the Pacific Garden Mission, Chicago. Since his conversion years ago he has rescued hundreds of men from the drink habit and led them to Jesus, and has organized forty-six rescue missions in the large cities of the Middle West.

—Many of our exchanges are taking holiday this week. The Baptist and Reflector comes on to you just the same. In the twenty-eight years we have been editor the paper has missed publication only once, and that was when we were moving the office. Our readers have come to look for its visits as regularly as they look for their meals, except that it comes, not three times a day, but once a week.

—At last they will get there. For four years they tried it and failed. Now the cry, "On to Washington," is to become a reality. The Confederate Reunion is to be held in Washington on June 4. But it will be only a small remnant of the armies of Lee and Jackson which will reach Washington now. They will be accompanied, though, by multiplied thousands of Sons of Veterans and friends of veterans.

—The time of a large number of our subscribers expires January 1. They themselves arrange it that way for the sake of convenience. We hope that they will continue their custom of renewing for the paper at this time, and will do so promptly. Let us remind you that the Board of Directors of the Baptist Publishing Company recently decided that the price of the paper shall be \$2.00 to every one, but payable in advance. If not paid within 90 days, the price will be \$2.50.

—The Outlook of New York has advanced its price to \$4.00, the Independent to \$5.00; the Word and Way from \$1.00 to \$2.00; the Biblical Recorder and the Baptist Advance from \$1.50 to \$2.00; the Christian Index from \$2.00 to \$2.50. The Baptist and Reflector has advanced its price to preachers from \$1.50 to \$2.00. Now the Alabama Baptist announces that its price will be advanced from \$1.00 to \$2.00 to preachers. Editor Frank Willis Barnett says: "I have made a great financial sacrifice to keep the paper going

for the past three years. There must be an end to my using up my private capital to furnish the Baptists of Alabama a paper." We should think so. Why is it that any man should be compelled to use up his private capital either in money or in thought and energy to furnish a paper to any State? Of course, he is expected to get compensation for the paper. But suppose the compensation is not sufficient, then what? Must he bear all the burdens?

space. They engaged all the automobiles and carriages for election day. Besides, we presume that practically all of the Unitarians—who are strong in Boston—voted against prohibition as a way of voicing their protest against the preaching of Billy Sunday. In addition, probably all of the Roman Catholics, who are also strong in Boston, voted against prohibition, as they usually do everywhere. Then, of course, all of the foreigners were

had conquered, and unless guarantees should be given of the abandonment of the policy of militarism by Germany, thus assuring permanent peace. We think that another condition is necessary to the permanent peace of Europe and of the world, and that is the evacuation of Constantinople by the Turks. The presence of the Turk in Europe has been the occasion of friction ever since his occupation of Constantinople in 1453. The Turk is out of place in Europe. He has no part in European civilization. He is like a splinter in the hand or a foreign substance in the eye, a source of continual irritation. Inasmuch as Russia has captured Erzerum on the Black Sea in Asia Minor and Van, a large city in the interior, we would suggest that she exchange these for Constantinople. This would mean the abandonment of Europe by the Turks, but would give to them Asia Minor, while it would fulfill the age-long desire of Russia to have a Southern outlet to the sea. We believe that both Russia and Turkey would be willing to this swap. We doubt, however, if Germany would be willing for Turkey to make it. For these reasons it will probably be necessary to continue the war until Constantinople is captured. When that takes place it will mean a permanent peace to Europe and a permanent peace to the world. While they are doing it, we wish that the Allies would drive the Turks out of Palestine. They have no place there, ruling the land of our Lord, and at the same time ruining it. For wherever the Turk rules he ruins. It is not rule or ruin with him. It is rule and ruin.

A NEW YEAR'S GREETING.

By A. J. Holt, D.D.

Another day has passed away,
Another year has flown;
Yet, we abide, in life beside
The darksome, rolling, chilling tide,
Beyond which some have gone.
May mercy cheer your pathway here,
May love and peace abound,
While free from fear, this grand New Year
May everything your heart holds dear
Be by your seeking found.

If my good will can only fill
Your cup of blessings rare,
Then banished be your every ill,
And all your waves of woe be still,
This is for you my prayer.
And when the last New Year has past,
May this to us be given:
Saved by the glory of His grace,
Beyond the space of sorrow's trace,
We may behold him face to face,
In the undimmed dawn of heaven.

—On December 19th, by a vote of 53,459 to 29,997, Boston decided to continue in the liquor business refusing to banish saloons. This was a great disappointment, and the large majority against prohibition was a surprise, in view of the fact that Billy Sunday is now holding a great revival in Boston, which is attended by some 12,000 or 15,000 people at each service, and at which there have been thousands of conversions. He preached his famous "Booze" sermon several times before the election. The liquor men, however, realizing the danger to them, bestirred themselves as never before. They hired all the halls in Boston in which to hold meetings, leaving only the Billy Sunday Tabernacle for the temperance forces. They took up all the bill board

against it. There are a great many foreigners in Boston. In fact, Boston as well as New York, is fast losing its character as an American city and becoming a foreign city, or at least a city of foreigners. It is losing its reputation as a city of education and becoming a city of ignorance and vice. Instead of a city of culture, it has become a city of liquor.

—The speech of Premier Lloyd-George in the House of Commons on Dec. 19 was a very notable one. It attracted world-wide attention. Following the spokesmen for France, Russia and Italy, Premier Lloyd-George declined to enter into negotiations for peace unless Germany would agree to make restitution and reparation for her depredations upon territory which she

We Thank You

We wish it were possible for us to write a personal note to all of our subscribers who have so generously come to our aid during the last few weeks. That, however, is impossible, as this is our busiest season. But we are none the less grateful. Our hearts are overflowing with gratitude to you. No matter how small your contribution was, it was appreciated.

While we have struck some pretty hard places during 1916, it has been a wonderful year for the Baptist and Reflector. The Baptists of Tennessee have supported the paper as never before, and this support has not only relieved our financial burdens, but it has lightened our heavy hearts many times. We wish we could tell you how happy we have been at times when you have helped us to surmount what seemed to be unsurmountable difficulties.

In return for all the good things you have given us during 1916, we assure you of our deep appreciation and a determination to serve you even better during 1917 than we have during 1916.

We have not received the 4,000 new subscribers, but we are going to get them during 1917, are we not? And you are going to help us get them, are you not?

To Live is Christ

BY W. J. WILLIAMSON, D.D.

"We are like a well out of which the water has to be pumped. If things go well with us, we are on the mountain top; if not, we lose our faith and go to pieces. The question may be well asked by us again and again, "Just where does God expect a child of His to live in this world?" What has he or she a right to claim?" Christ expressly says, "Ye are my witnesses." If the only testimony Christ has concerning His power and grace in this world is our lives, then there isn't very much testimony for Him. We sometimes make excuses for ourselves by saying that "falling and rising brings us o God." Is there a more even plane on which we, as Christians can live that is normal and beyond the things we have now? It is poor testimony that the church is giving the world today. At Pentecost when the Christians were sent out they went everywhere witnessing for Christ. We are not sending out firebrands in the world, compelling people to get the very power of God, saying Jesus Christ is alive. So many of us are like the disciples, who went to the tomb expecting to find a dead Christ. The world is still saying "Is Jesus Christ alive?" Only is it so by our lives. While Paul was in bonds and handcuffed to the Roman soldier he showed them like a woman would show a bracelet. Is there anything romantic about this faith of Paul's? What is the secret of his faith? If there was anything on earth that would give a man a grouch, Paul's situation was enough; but he said "according to my earnest expectation and my hope, that in nothing I shall be ashamed" that "Christ shall be magnified in my body whether by life or by death." "For to me to live is Christ." I have heard it put this way "For me to live is for Christ to live over again." It is like the vine and the branches—the life of the vine is doing it all. Why did Paul feel safe? Because he was in Christ. Why did he have the power of peace? "Because Christ is in me." The secret of the whole thing is: What is our service to the Lord Jesus Christ?" When we come to Him, don't we feel sure that He is somebody to watch by

our side, help us carry our burden? Then sometimes don't we feel that He is afar off? We sometimes hear people pray, "Lord, come and be in this meeting," instead of "come and be in our hearts." The thing that strikes me about these noon prayer meetings is that they don't spend much time asking Jesus Christ to be here, they just take it for granted that He is here, that you have brought Him along with you. The theory of the Christian life lies in such verses as these: "We are members of His body in Christ—Nevertheless it is not I, Christ liveth in me. "For me to live is Christ."

What is it for me to live this morning? For me to live is Christ. I have a body, a mind and soul, and so long as I am, not a Christian that body and mind belong to me, and the devil controls them. The will is the only difference between me and the brute.

I don't believe in a "second blessing," but there ought to be a depth that says "this is no longer my body, this is no longer my spirit—"Ye are the temples of the Holy Christ." Like an engine, the steam is the life of it, or a pen in the hand of the writer.

The secret of the thing is that man must cease from struggling. How much we have lost the friction from our inadequate efforts to be Christlike. We are just tossing around in anxiety to get our minds to mind us. I know what it is to night,—asleep but no rest. I would go to sleep at night and have my awakening thought go right on through the say "I am not going to sleep, but I did go to sleep, and my thoughts would go right on on the same line. One night as I lay down I gripped my hands around the bed post and the next morning I awoke in exactly the same position—I hadn't relaxed at all. Sometimes I would have conversations with Jesus. He will talk to you if you will let Him. He would say "Will you just stop trying to settle your own affairs yourself?" bring it to me." "Do like you do when you put your money in a good strong bank—let me run this thing." Then "Yes, Lord, you come in."

There ought not to be any conscious

fighting against sin. Everything is His battle and if we give it over to Him the losing is His responsibility; not mine. He has promised that nobody shall snatch me out of His hand except Him. He has no treasure brought to Him but that He can take it from Him. I am not talking about falling from grace. He will always come back. He sometimes lets you go because He knows it is best for you, but He will always bring you back. His coming in is something like the current of electric power, but wherever there is no resistance Jesus Christ fully and completely will occupy a life. There is no slack where we let Him in. My feet begin to want to go somewhere they ought not to go. The Lord says, "Are these your feet?" I say "No, Lord, they are yours." Then He says, "If they are my feet I won't go there." The same way with the hands, the eyes, the ears. If they are the Lord's and not ours, we do not need to struggle. So also will thoughts come trooping in that ought not to come. If your mind is the Lord's, He will say, "We won't think about that," so there need be no struggle about it. The Lord says "I will attend to that."

I have worked this thing out in a personal way that has given me a peace that I never knew before. The home thought is Jesus Christ. What are the resources of the Christian life?

First, be assured that we have found Jesus Christ.

Second, come with absolute, abundant hope of the Lord.

Third, believe coldly, in spite of any feelings or emotion, no matter whether you have feeling about it or not, believe His Word.

Then go on in the consciousness that He will keep His word. When temptation come, do not say, "Lord, I must keep right." Jesus Christ says, "No you keep still, let me attend to that." Do not say, "Lord, I want to go out and tell lots of souls about Jesus Christ." He will say, "No, I will talk to them through your lips." The unknown and undiscovered sins will be rising up, but Jesus will take care of them. Let Him tell you what to do.

OUTLINE STUDIES IN JOHN'S GOSPEL.

By Wm. J. Mahoney, D.D.

The foreword 1:1-18.—This foreword, or introduction, to John's Gospel contains a summary of its contents, and presents a brief of the history the writer is about to relate in careful detail. There is a sublime statement of the nature and relations of our Lord, and a description of the glory that He had before His advent into the world. The foreword further relates that the Eternal Word became flesh and was manifested to men; that He was ignored by some, rejected by others, yet received by "many" who believed on His name.

This article is a consideration of the various facts concerning "The Word"—our Lord Jesus Christ—as related in the foreword.

I. His pre-existence.—He was "in the beginning." Before the creation. Before all things. Before the world was, even before time began, "Having neither beginning nor ending of days." He was from all eternity dwelling in the effulgent glory which He had with the Father "before the world was" (17:5).

II. His self-existence.—He was not created; He did not begin to be; He did not become; He was "in the beginning."

III. His distinct personality.—He is not to be confounded with the Father. Although He and the Father are One, in ineffable and eternal union, yet He and the Father are two distinct Persons, equal in glory, co-eternal in majesty, of the same order and kind and substance.

IV. Relationship.—He "was with God." There is indicated here eternal, constitutional and intimate relationship between the Father and the Son. It is a relationship of intercourse and communion, of fellowship and love, of counsel and interest, of plan and purpose, of will and action.

V. His Deity.—"And the Word was God." The sentence can only mean that as the Father is God, so also the Son is God, very God, in nature, in essence and in kind, in no-wise inferior to the Father, but perfect God—"equal to the Father as touching His Godhead,—God of the substance of the Father." For scriptural testimony see, Isa. 9:6; Rom. 9:5; Tit. 2:13; 2 Pet. 1:1; Heb. 1:8.

VI. His Creative Power and Work.—"All things were made by Him." Creation was the work of the Lord Jesus Christ, fully as much as it was the work of the Father. Independent of His will and co-operative effort was not one existing thing brought into being. Working conjointly with the Father, He brought all things into being. Cp. Gal. 1:16f; Heb. 1:2, 10; John 5:19. (Cp. Gen. 1:1ff. "God said—it was so." In fact, the Trinity appears in the whole work of creation. The Father, originative; the Son, mediative; the Holy Spirit, formative. Study carefully and meditate prayerfully upon the entire creation chapter.

VII. Manifestation.—1. His witness (6-8). John, who was sent from God "to bear witness of the Light, that all through Him might believe." God did not send His Son into the world unannounced; He must needs send a messenger to declare Him and to present Him to men when He did come.

2. His enlightening function (9).—"There was the true light, which enlighteneth every man, coming into the world." a. He is "the true light!" Genuine—in opposition to and in contrast with false lights. Real—in contrast with semblances and types. Perfect in contrast with imperfect lights proclaiming Him. b. His function—to enlighten men spiritually by teaching them the way of eternal life. This was the purpose of His coming. c. This He would accomplish by His coming into the world. There was no fulness of spiritual light and truth until He came. Since He did come a light into the world, there is no need for any man to walk in darkness, for he may have the light of life. d. Will every man be enlightened spiritually? That depends upon the man himself; there is no universalism taught here. The word translated "every," shows the individuality of the act. Every man who hears the Gospel has received some light. But whether he will come out of his darkness to walk in the fulness of light unto life must be determined by himself (Cp. 3:19).

3. His personal coming (10-11). The first declaration (in verse 10), seems to indicate that He was in the world, invisibly, before His coming in the flesh, but that the world failed to recognize Him. a. Two reasons why the world should have recognized Him. (1) Because of His manifest presence in the world. In His works, and in His providential care and government. (2) Because to His creative power the world owed its being. b. Yet the fact

THE WAY TO A HAPPY NEW YEAR.

Robert Brewster Beattie.

To leave the old with a burst of song;
To recall the right and forgive the wrong;
To forget the thing that binds you fast
To the vain regrets of the year that's past;
To have the strength to let go your hold
On the not worth while of the days grown old;

To dare go forth with a purpose true,
To the unknown task of the year that's new;
To help your brother along the road
To do his work, and lift his load;
To add your gift to the world's good cheer,
Is to have and to give a Glad New Year.

—Christian Work.

remains, that the world failed to recognize Him. (1) Did not acknowledge Him—hence did not obey Him. (2) Made no effort to acquire knowledge of Him (Ps. 10:4; 14:2; Rom. 3:11). c. Sad consequences to the world. (1) Remained in spiritual darkness. (2) In a state of utter alienation from Him (Cp. Eph. 2:12). (3) And under the ban of death (Cp. Rom. 1:18-32).

The second declaration (in verse 11), seems to indicate His manifestations to Israel, and His rejection by those, who "were His own" in a peculiar sense. There had been many manifestations in various forms, and there had been as many rejections by His own. But this verse evidently points to His coming and His rejection in the flesh. a. He came to take possession of His own possession (Cp. Ex. 19:5; Deut. 7:6; Ps. 135:4; Isa. 31:9; Mt. 15:24). b. He came unto His own people, (1) To reign in their hearts. (2) To receive their homage. (3) To enjoy their service. c. But they rejected Him: (1) They "thrust Him out" at Nazareth (Lu. 4:19ff). (2) He was ridiculed and blasphemed by the chief priests. (3) He was denounced by the Sanhedrin. (4) He was discredited by His own brethren (John 7:5). (5) He was betrayed by one of the "chosen." (6) He was forsaken by the disciples. (7) He was denied by one who had seen His glory. (8) He was crucified by the Jews (Acts 2:20,36; 4:10).

4. His saving of those who received Him (12-13). While the world ignored Him, and Israel, as a people, rejected Him, there were those who gladly received Him. To those who did receive Him was given the glorious privilege of becoming the sons of God. It is well to note that men are not introduced into the family of God (a) by human generation (b) by their own efforts or self-determined actions, (c) by the will, or acts of others, (d) but solely by the new birth, which is the work of God in those who receive His Son, even in "them that believe on His name." The God-born then, are "as many as receive Him," (a) As Saviour, in whom they trust; (b) as Teacher, of whom they learn; (c) as Master, whom they follow; (d) as Lord, whom they obey; (e) as Example, whom they imitate.

VIII. His Incarnation (14)—"The Word was made flesh and dwelt among us" (Cp. Phil. 2:6f). He really became a man. He was born of a woman, but in a miraculous manner. He grew normally from infancy to youth, from youth to manhood. He hungered, thirsted, ate, drank, slept, was wearied, wept, knew loneliness and craved companionship. Having become flesh, He prayed, was tempted, and submitted His will to the will of the Father. And in the same body, He really suffered, died, was buried, rose again and ascended into heaven. He took our "flesh" upon Himself that He might save us sinners. And all of this time, He was God as well as man. This union of natures in His one person is the great "mystery of godliness" (1 Tim. 3:16). The Divine and human natures were never confounded; they remained perfect and distinct; His deity was never laid aside, although it was veiled in its "tabernacle" of flesh.

Since He "Became Flesh"—(a) He became the Saviour of all that believe. (b) He is fully able to sympathize with us. (Heb. 4:15f). (c) "He is able to succor them that are tempted" (Heb. 2:18). (d) He provides us a pattern and example in Himself (1 John 2:6). (e) A new worth attaches to the body of the believer (Rom.

12:1f; 1 Cor. 6:19-20). (f) The resurrection and glorification of our bodies are pledged (Rom. 8:18-25; 1 Cor. 15:22-23,51-53; Phil. 3:20-21; 1 Thess. 4:13-18; 1 John 3:2).

IX. His Revelation of the Father (15-18)—In this He was superior to all other messengers. 1. Superior to John (15), in His mission, dignity, power and work. 2. Superior to Moses (16-17). It is the superiority of grace to law. The law is the antithesis of grace (Rom. 4:15; 6:14; 7:3; Gal. 3:10; 4:4). The law as a principle of approach unto God fails through the weakness of the flesh, for the will is too enslaved to yield spontaneously to the majesty of the Law-Giver, or to feel the attractions to obedience. The law condemns, but is incapable of justifying the ungodly; it terrifies, but cannot reconcile. The mission of Moses was a ministry of law; the mission of Jesus was the ministry of grace.

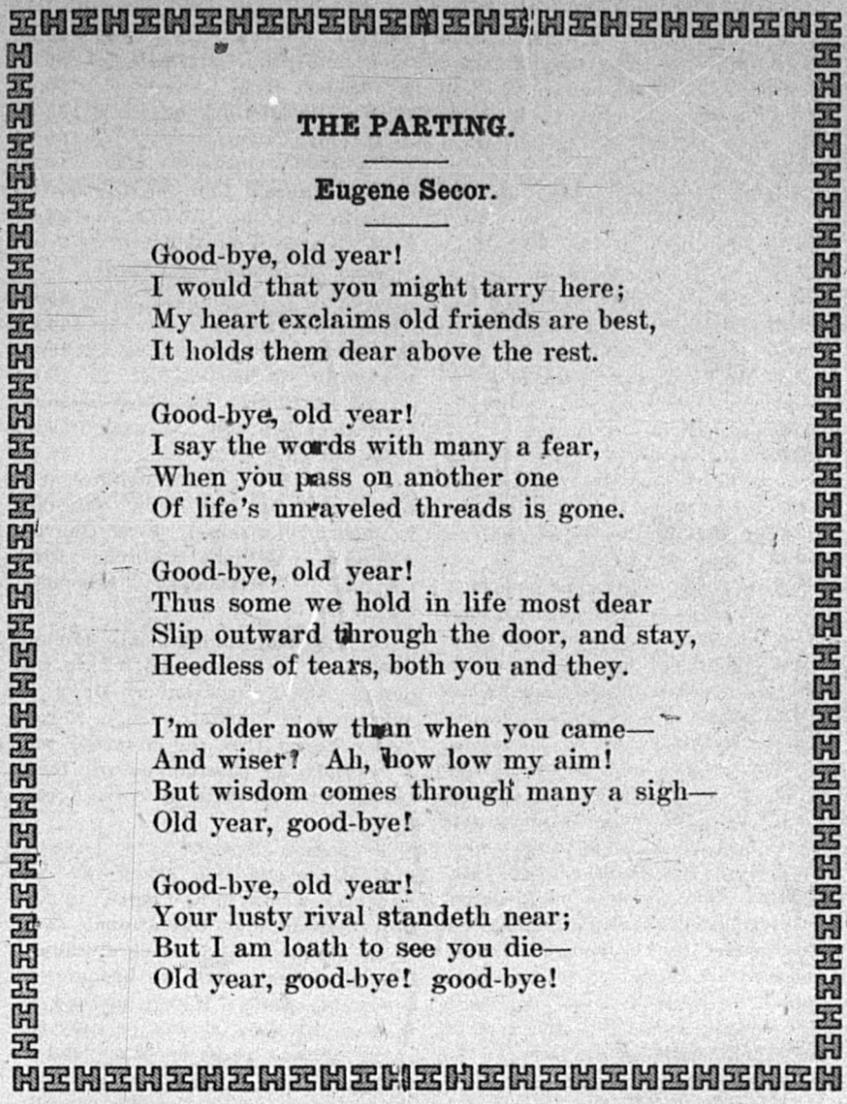
3. Jesus, only, was prepared to reveal the Father (18). For only He had seen Him and He has revealed Him unto men. No man hath seen God, for no man could bear the sight. Even to Moses it was said, "Thou canst not see My face; for there shall no man see me, and live" (Ex. 33:20). All that man is capable of knowing of God, the Father, is fully revealed by God the Son. He, "who is in the bosom of the Father" from all eternity, taking upon Himself the form of a man, exhibits and reveals to us all that our minds may comprehend of the Father. Men may see and know God, the Father, only as they see Him in Christ Jesus (1:18; 14:9).

RUFUS WASHINGTON WEAVER.

By A. T. Robertson, D. D. in Southern Baptist Biography.

Dr. R. W. Weaver was born in Greensboro, North Carolina, June 3rd, 1870. His father was Preston DeK. Weaver, and his mother, Elizabeth F. Weaver. His early life was spent on the farm, like so many of the ablest men in the country. What a pity it is that boys ever have to live in the city! He attended school in Winter and worked on the farm in the Summer until he was fourteen years old, when the family moved to Greensboro. Here young Weaver learned the printer's trade for four years. Then he became a newspaper reporter and a Y. M. C. A. Secretary, and attended the public school in Greensboro. His varied life as a boy gave him a good preparation for Wake Forest College, North Carolina, where he graduated in 1893 with the degrees of B. A. and M. A. From 1893 to 1896 young Weaver was pastor of the Salem Street Baptist church, at High Point, North Carolina. In the Autumn of 1896 he entered the Southern Baptist Theological Seminary, at Louisville, Kentucky, where he took the Th.M. degree in 1898, and the Th.D. in 1899. He was an ambitious student and took an active part in the Seminary life, and was loyal to the institution in times of strife and storm. He was editor-in-chief of the Seminary magazine. Later he took courses of study in psychology and philosophy at Johns Hopkins University and the University of Cincinnati.

Dr. Weaver was pastor of the Forks of Elkhorn Baptist church, near Frankfort, Kentucky, 1897-1899. It was here that he met and later, in 1911, married Mrs. Charlotte Mason Payne, one of the most charming women of the Blue Grass region, who crowns his life with joy.



THE PARTING.

Eugene Secor.

Good-bye, old year!
I would that you might tarry here;
My heart exclaims old friends are best,
It holds them dear above the rest.

Good-bye, old year!
I say the words with many a fear,
When you pass on another one
Of life's unraveled threads is gone.

Good-bye, old year!
Thus some we hold in life most dear
Slip outward through the door, and stay,
Heedless of tears, both you and they.

I'm older now than when you came—
And wiser? Ah, how low my aim!
But wisdom comes through many a sigh—
Old year, good-bye!

Good-bye, old year!
Your lusty rival standeth near;
But I am loath to see you die—
Old year, good-bye! good-bye!

From 1899 to 1903 Dr. Weaver was pastor of the First Baptist church, of Middletown, Ohio, where he wrought a great work in the cultured community and has left a lasting name. He led the church to build the handsome new edifice in which they now worship. From 1903 to 1906 he was pastor of the Brantley Baptist church, of Baltimore, Maryland, a great people's church which gave him a new sort of opportunity for his powers. From 1906 to 1908 he was pastor of the Mt. Auburn Baptist church, of Cincinnati, Ohio, where a really great work was interrupted by a break in his health. But a stay in the Canadian woods put him on his feet again. From 1908 to the present time, 1916, Dr. Weaver has been pastor of the Immanuel Baptist church, Nashville, Tennessee. He took this church when it was a small band, worshipping in a poorly equipped house. Now they have a beautiful temple, free of debt, and have trebled their membership and run a budget of some twenty-five thousand dollars a year. It is one of the aggressive forces in Southern Baptist life, and has a still greater future under Dr. Weaver's leadership.

It is here in Nashville that Dr. Weaver has really come to his own. He has grown greatly as a preacher and pastor, as a denominational leader, as a student and author, as a publicist and champion of high ideals. His activities during the years in Nashville are many and varied. He is a member of the Sunday School Board of the Southern Baptist Convention, and has given much time and thought to this great educational enterprise. He is president of the Educational Board of the Tennessee Baptist Convention. He is a member of the executive committee of the Educational Commission of the Southern Baptist Convention. He is an instructor and lecturer in the Theological Department of Vanderbilt University. He is a trustee of

the Southern Baptist Theological Seminary. He is a trustee of the Roger Williams University. He is the secretary of the Nashville Vice Commission and one of the recognized leaders in the fight against the social evil. He has been for years an honorary member of a labor union, Typographical Union No. 20, holding the position of chaplain and often addressing the union upon the relation of organized Christianity and organized labor. He is a thirty-second degree Mason and for two years was the Grand Chaplain of the Grand Lodge of the Masons of Tennessee. He was elected at the recent meeting of the Tennessee Baptist Convention, as Secretary of Christian Education, but he has not yet signified his intention to accept.

Dr. Weaver is a preacher of marked ability and suggestiveness. He has a mind charged with energy and works at his task with diligence. While at Middletown he published "The Christian Conversationalist," which has had a useful career as a handbook for personal work. It was at this time that he coined the word "baptisticism," and started a discussion that aroused no little interest among Baptists at home and abroad. In 1913 he delivered the "Sunday School Lectures" before the faculty and students of the Southern Baptist Theological Seminary, and after extended revision the lectures were published by Fleming H. Revell Company in conjunction with the Baptist Sunday School Board under the title of "The Religious Development of the Child," a book which won for him fame as a student of religious psychology.

Dr. Weaver has given special attention to the problems of religious work in the city and has written many articles upon the subject. One of the latter, "The Problem of the City," has had a circulation running into tens of thousands. For years his supreme intellectual passion has been the search for the proofs

of the verity of the Christian religion as found in the scientific study of human experience. One of the courses which he gives annually in Vanderbilt University deals with the universal psychological element which appears in the Christian experience. He is now engaged in writing a book embodying the results of his research under the title, "The Psychological Bases of Christian Faith."

Dr. Weaver is a practical idealist and does not allow his fondness for philosophy to wean him away from the everyday work of the kingdom. On the contrary, his dreaming blossoms into realization in a wondrously vital way.

In 1912 the degree of D. D. was conferred on Dr. Weaver by Wake Forest College and by Bethel College. He wears this honor worthily and grows richer in spiritual power with the years.

Dr. Weaver is a minister with scholarly tastes and habits, a type none too common in the South. But he is no Dr. Dry-as-dust. He loves his books, but he loves people also and wins them to him and knows how to put people to definite and congenial tasks so as to develop their powers and multiply their usefulness. He is a leader who keeps ahead of his people and yet who really gets them to work like a hive of bees.

Dr. William Russell Owen, of the Hanson Place Baptist church of Brooklyn, New York, closed a sketch of Dr. Weaver which appeared in the Religious Herald with the following: "Now the man, 'Lovable,' I should say was the word, and yet there are more. Alertness at perception of social harmonies is not the least of his pastoral attractions. He is prone to overlooking the puny and provoking disparities of all men and to win them by appealing to the highest motives to respond to the best teachings. He is cautious, controversial, contrite in debate; overtaxing, unmethodical, rapt in his ministry; a lover of study and a deviser of ways. In leaving let me say, When he putteth forth his own sheep, he goeth before them."

THE SUBSCRIPTION FOR EXPENSES OF THE CHRISTIAN EDUCATION BOARD.

At our recent Convention a subscription was taken, amounting to \$5,200.00. The object of this subscription was to provide a sum to meet the salary and expenses of the Corresponding Secretary of the Baptist Board of Education for the Convention year of 1916-17. Dr. Rufus W. Weaver has been elected Correspondent Secretary and has signified his acceptance of this position and will be prepared to go to work the first day of January, 1917. It will, therefore, be necessary that these subscriptions be paid as soon as possible in order that funds may be in hand to take care of the expenses of this work. The following subscriptions were made:

First Church, Paris	\$500.00
Immanuel, Nashville	500.00
First Church, Knoxville	500.00
First Church, Murfreesboro	500.00
Churches of Chilhowie Association	500.00
Morristown Church	100.00
Bell Avenue, Knoxville	100.00
Clarksville Church	100.00
Churches of Ocoee Association	500.00
Charles Williams, Morristown	100.00
J. T. Matthews, Morristown	100.00
Deaderick Avenue, Knoxville	100.00
Churches of Jackson	500.00
Martin Church	100.00

Newport Church	50.00
Trenton Street, Harriman	50.00
McPheeters Bend Church	50.00
French Broad Church	100.00
J. H. May, Sweetwater	100.00
R. M. May, Jonesboro	50.00
Central Church, Johnson City	250.00
Gallatin Church	25.00
First Church, Fountain City	25.00
Women of Sweetwater Association	25.00
Shelbyville Church	100.00
Rogersville Church	25.00
Sevierville Church	25.00
Kingsport Church	25.00
Central of Bearden	50.00
Jefferson City First	50.00

In addition to these definite subscriptions, the following churches promised collections: First Church, Nashville; Orlinda Church; First Church, Chattanooga; Edgefield, Nashville.

Of this total amount, only \$100.00 has as yet been received. This was paid at the Convention by Mr. J. T. Matthews of Morristown. It is earnestly hoped that the brethren will as rapidly as possible secure these funds and send them in to the Treasurer.

Tennessee Baptists have launched a great undertaking. They have not undertaken anything more important than is this educational campaign planned. It is sincerely hoped that the plans shall be brought to successful issue. If we succeed at this undertaking, it will be easy for us to succeed at every other undertaking. Every layman and preacher in the State ought heartily to rally to Dr. Weaver's leadership in the campaign for Christian Education.

J. W. GILLON,
Treasurer.

SECOND BAPTIST CHURCH, JACKSON.

I am not in the habit of telling on my people—especially in connection with myself—but this is becoming so enormous that it won't keep; it must out. When this unworthy pastor came to this church, October 1st, the reception they gave him and his family then was beyond all expectation or reason. For two solid weeks, the ladies of the church actually prepared and placed on the table each day dinner for eight big eaters—the pastor's present family—besides the many other expressions of welcome, love and appreciation. Well, that was enough to bind us to them forever with such love and friendship as make life worth living. But that's not all of it. Just to make sure that the pastor and his family had as much to be thankful for as anybody else on Thanksgiving Day, they brought in a big fine turkey for our enjoyment.

Well, things like that have been happening all along; but last night, there was nothing doing at the church, and they decided it would be a good time to look in on the pastor and his family at home, and so many of them took the same notion at the same time that I thought they would never all get into the house. Well, I can't tell you what they brought this time. Haven't had time to figure it all out yet. It was a sight. It was glorious; all the more, because they all looked at us like they loved us. They'll never know how much they are loved in return till this bunch of Skinners get the frog out of their throats so they can talk, or till the Master Himself tells them about it as only He can do. Now they are doing all this, just to show their love and ap-

preciation, not to pay the pastor his salary,—that comes as a matter of course and in full, by the treasurer's check every week drawn on the current expense fund, which is wholly supported by the weekly free-will offerings, and which has not failed to show a balance every week, without subscriptions or collections,—but that's not all. We are building a Sunday School addition to our house, which when completed about April next, will enable us to take care of about five hundred in Sunday School—and we'll have them. Also thirty-nine new members have come to our fellowship since October 1st. The Lord is so good to us, and we thank Him with all our hearts. Pray for us often, for we are doing nothing compared to what we must do in His name.

J. E. SKINNER, Pastor.

CHAPLAIN F. N. BUTLER.

The Eagle Pass Herald says: "Chaplain F. N. Butler, of the First Tennessee regiment delivered a most interesting and effective series of sermons, resulting in 42 additions to the various denominations and aroused an interest in religious matters that is most gratifying to the church people of Eagle Pass. * * * There was a good attendance at all times and overflow congregations usually resulted on Sunday. Chaplain Butler is a splendid preacher, enthusiastic and persistent in his efforts and with it a splendid personality and the qualifications that go to make him a good mixer and a most agreeable companion."

Chaplain Butler has received an appointment to the chaplaincy of the regular army. He writes: "I have been quite a busy man ever since I came to the border. I have had much visiting among the sick to do, and also I have been quite busy in preaching the gospel both to the regiment and to the Baptist church up town. I have just concluded a two-weeks' revival at the Baptist church—for both soldiers and civilians. There were forty-two professions during the revival, with fully as many more who were converted in my services since I came to the border. You see I have been busy as an evangelist and Gen. Funston hasn't said a word to me.

I don't know where I will be assigned, possibly at home, but more probably, I think, to some post in our foreign possessions. I have greatly enjoyed the work in the First Tennessee Infantry, but I feel sure that I will enjoy the work in the regular army just as well."

ANSWERED PRAYERS.

An unusual number of testimonies to answered prayer were made at the daily noon prayer-meeting at Central Baptist church recently. A happy mother was there with her equally happy son by her side, who had just been liberated from imprisonment. She had requested prayer for him many times.

A man who used to live in Mexico testified that yesterday he was in deep trouble financially, and showed a telegram received today in answer to prayer, which said: "Will have \$500 in your hands by tomorrow noon."

A Memphis business man testified to answered prayer in regard to a business proposition. A man who has been very sick wished to thank the people expressly for their interest in him and his restoration to health. A mother said: "You remember I asked your prayers for my son who was in

South America. I wish to tell you the Lord has answered prayer and he is now back in this country, in Virginia." A woman who had been bereaved of her mother and father within thirty days was there with thanksgiving for the help she had received through the meeting. Another woman was there who is out of work and who was sent to a position after the meeting.

Memphis, Tenn. BEN-COX.

A GREAT DAY FOR A COUNTRY CHURCH.

The second Sunday in December was a day of rejoicing for Clover Creek Church. While Bro. S. P. Poag was pastor of Old Clover they decided to move to Medon and build a new house. Much liberal giving was done then. But when the house was complete, including baptistry, carpet and piano, there was left a debt of nearly \$1,200. In 1915 the debt was reduced to \$975, and on December 19th we paid the last dollar and burned the note. On the same day they paid the pastor every dollar they owed him and had already pounded him with good things to eat. They are not rich, but, like most country people, they are ready to give when they know their obligation. A weekly prayer meeting, running without the pastor's presence, is one explanation for the fact that nearly \$1,000 were collected with little effort.

Jackson, Tenn. R. E. GUY.

REVIVAL AT PUNCHEON CAMP CHURCH.

We recently closed a revival at Puncheon Camp Church, which resulted in the conversion of four persons and a great uplifting and reviving to the church.

The pastor, Rev. J. A. Acuff, was assisted by Evangelist R. D. Cecil of Cleveland, Tenn., who did strong gospel preaching. The church seemed to relish and feed upon it and is thereby greatly strengthened.

I would recommend Bro. Cecil to the churches and pastors of the Northern Association who may need help in their meetings as a strong, safe and sound Baptist and a humble Christian worker.

J. A. ACUFF, Pastor.
Washburn, Tenn.

Blessings on you and your great work. A happy and useful New Year to you and all the readers of the Baptist and Reflector. You will be glad when I tell you that we have closed our best year in the Lord's work. There have been over one thousand professions of conversion. The Lord has given me more men than in any one year of my life. We begin December 31 with Dr. Fred D. Hale, Lexington, N. C. On January 17 we are to be with the Tabernacle, Raleigh. I was with this church last January. In the spring we spend several weeks in Louisiana and Texas.

J. H. DEW.

Ridgecrest, N. C.

Every Baptist in the State ought to have the Baptist and Reflector in their homes. I would not do without it. I pray that the year 1917 may be the best year in the history of the paper.

W. W. RULE.

Sevierville, Tenn.
(Bro. Rule proves what he says by enclosing his renewal and one new subscriber. Thanks.—Ed.)

Owing either to the fact that Christmas came on Monday and Pastors' Conferences did not hold their usual meetings on that day, or to the delay in the mails on account of the Christmas rush, the notes of the Pastors' Conferences did not reach us until too late for publication this week.

SHREVEPORT BAPTIST UNION MEETING.

Last April the pastors of the seven Baptist churches decided to hold a Baptist union meeting in October. We put the matter before our churches and they said "do so." We decided to secure a large tent and ask Rev. L. C. Wolfe, one of the Home Mission Board evangelists, to do the preaching and ask Bro. and Sister J. Fred Scholfield to lead the singing. We secured all these and began the meeting October 8th, and ran four weeks and one day. The pastor of the First church, Dr. M. E. Dodd, was made general chairman. A month before the meeting began we organized committees on prayer meetings, distribution of tracts, special preaching in shops and on the street, on finance, on tent and grounds, nursery, publicity, ushers, and such other needs as arose. The committee on music was also in the list. All committees did fine work in preparing for these meetings and carrying them on. For two weeks before the meeting began we had cottage prayer meetings at night, and then held such prayer meetings throughout the city in the afternoons after the beginning of the meeting. The crowds were large. The interest was good. Bro. Wolf preached great sermons. The Scholfields gave us great leadership in song, with a chorus of about 150 people. Their solo and duet work is great, too. At the end of three weeks Bro. Wolfe had to leave for another meeting, going to Portsmouth, Va. Dr. W. H. Crutcher, Secretary of Missions in Louisiana was asked to preach the last week. He did so, and held good crowds right along, even with the Louisiana State Fair running six days of the last week of our meetings. As to results, they are hard to tabulate; 94 joined the various Baptist churches, about one-half of these by baptism; many backsliders were reclaimed and many regular members brought to better Christian living. A few gave in their names for other denominations. Two other denominations had meetings at some time, one for two weeks, the other for three weeks of the time we ran. Our pastors and a few personal workers did much individual work with the lost. The fellowship of the meetings was a great feature. This is one good solution of the union meeting problem in the larger cities, where there is more than one Baptist church. Such a combination gives impetus enough to secure a crowd, especially the non-church-going crowd, and lends the weight of co-operation and force of enthusiasm, and the pull of novelty. The good done here cannot be told in time. We think our churches will go on gaining from it. We commend the plan to our churches in the cities. I am of the opinion, too, that two or three or four Baptist churches in the country could get together in a big tent meeting and do great work. Love to Tennessee friends.

R. A. KIMBROUGH.
Pastor Highland Ave. church.
Shreveport, La.

DR. J. M. FROST.

Allow one that loved him to add just a few words of appreciation to all that has been said about the departure of this Prince in Israel.

Others of our great men have distinguished themselves in various ways, but I think that the crowning tribute that our people gave to Dr. Frost was that at the time of his death he was the best loved man among Southern Baptists. He was a man of commanding intellect, one with the mind of a statesman and the vision of a prophet. In fact, there was very much of the prophet in his make-up; some have called him a dreamer, and he was, but after the Joseph order, one whose dreams came true. Wise and far-seeing in his planning, skillful, persistent and painstaking in execution, tactful in bringing others to think and act with him, he was an ideal leader; one whom his brethren would trust and follow. A profound thinker, a gifted author, thoroughly imbued with the Genius of our denomination, he was admirably fitted for great leadership. He was a living example of the meaning of the word gentleman, in the fullest and truest sense. Gentle as a woman, he was strong and courageous as a lion when standing for what he believed right, and in defense of the cause and the principles he loved. Above all he was a Christly man, one who believed and loved with all his heart and served with all his might. The thought that we shall see his stately form no more in our general gatherings brings sadness to many of our hearts. His presence there was an inspiration. His unsullied character, his lofty soul, his courteous Christian bearing made us feel that we were in the presence of a knight of the holiest knighthood, a Christian hero, "without fear and without reproach." Some of us are better men because we knew him; may we emulate his virtues and keep his memory green.

E. K. COX.

Elizabethton, Tenn.

BOUNTIFUL "POUNDING."

Last Friday night, November 10th, at 8 o'clock when I was more than a hundred miles from home, my wife heard the front gate swing open, and the tramping of many feet in the yard, and on the door-steps. A gentle tap on the door. She opened it, and recognized beneath the beautiful light of the full moon the smiling faces of our church members and many other friends, each bearing a package or bundle.

Unceremoniously they entered, and filed through the sitting-room into the dining-room, and kitchen, where they laid their burdens on the table and floor. Then it was, that she, filled with surprise and gratitude, realized that she was the recipient of a gracious and bountiful "pounding," consisting of flour, bacon, lard, beef, chickens, cheese, coffee, sugar, molasses, cereals, vegetables, dried fruits, canned fruits, preserves, jellies, pickles and soups, and many other necessary things in the culinary and laundry departments. One friend had already brought over a load of stove wood.

When I returned home Sunday night, to my surprise I found we had more good things to eat in our house than we have ever had at any one time. And still they come. We know not the end. For those who failed to join the party that night, are sending in things, and we have been receiving gifts daily ever since.

We extend thanks to each doner. We appreciate the gifts for their intrinsic value, but more, far more, do we appreciate them for the love and good will they express to us.

S. C. REED.
Missionary Pastor.

Waverly, Tenn.

MEETING AT BUENA VISTA.

On the fourth Sunday night in November we began a series of meetings with Buena Vista church at Grant, Tenn., which continued twelve days. Bro. E. A. Cate, of Cookeville, did the preaching.

We had a very fine meeting, which was a great spiritual uplift to many of our members. There were a number of professions of faith and I baptized eight. Bro. Cate is an able preacher and an untiring worker, and he knows how to adapt his preaching to the needs of the people. My people were very much pleased with him and as for myself I found him a lovable co-worker. When I started home at the close of the meeting my good people showed their kind appreciation of me as their pastor by filling my buggy so full of good things to eat that it was with difficulty that Bro. Cate and I found room to ride, even on top. It is needless to say I appreciated it very much.

Our Sunday School and B. Y. P. U. workers, Bro. Hudgins and Bro. Filson, conducted a three-days' training class with my church at Brush Creek last week. The weather was very unfavorable, but in spite of it we had a fair attendance and we feel that much good was done. It put more life into our more active members and we feel that our S. S. teachers and officers will become more efficient as a result of it. This course and these men will greatly help any individual, or church or community. We hope they will come again.

H. F. BURNS.

The following is self-explanatory with regard to the minutes of the Nashville Association:

"Rev. J. F. Savell,
Nashville, Tenn.

Dear Sir and Brother:

We heartily apologize for the delay in getting out your minutes. The monotype part of it was sent to one of the best concerns in the country, but he is moving his plant from one building to another, so the matter has been seriously and painfully delayed. I have just called him over long distance and he assures me I shall have the work Tuesday, and I assure you that the minute we get it we shall put it on the press ahead of everything else and rush it to you. If there is any complaint, read this letter as my explanation of the matter, and we believe that your brethren, who are accustomed to exercising the forgiving spirit, will do so in this case.

With the greetings of the season to you, I am,

"Faithfully yours,

"A. N. ESCHMAN."

I enclose two dollars to renew my subscription, which expires January 1, 1917. Tennessee Baptists cannot afford to allow our great denominational paper to die. I trust that 3,999 others will renew before January 1, 1917. Dr. J. M. Frost's business article in the last issue is well worth the subscription price of the paper.

J. H. McDOWELL.

Buntyn, Tenn.

SEVERAL MEETINGS.

On the 29th of October, I closed a four-months' engagement with the First Baptist church of McKeesport as acting pastor, and on the same date began special meetings with one of our largest Baptist churches in Pittsburgh. In the two weeks the meetings continued, there were 40 professions and the church was much revived. On the 13th of November, we began meetings with the churches of Elizabeth, Pa., and closed on Sunday, Dec. 10th. There were 134 professions and more than 600 persons pledged themselves to a better Christian life, which means that the churches of the town are on a much higher plane than they have been for some years past. We will spend the holidays in West Union, W. Va., with a married daughter who resides there. I trust that I may be permitted to assist brethren in Tennessee the coming summer.

Just as I was about to take my train from McKeesport for Pittsburgh, where my fall work began, I received a telegram informing me of the passing away of my dear mother. I was all broken up, yet I went on and preached, comforting my heart with the thought: "It is mother's first Sunday in heaven." The meetings of the past six weeks are the first and only ones I have ever conducted that I did not have my mother's prayers. And somehow I have felt that something has gone out of my life.

WILLIAM J. CAMBRON.

The First Baptist church of Ada is growing. We have a church building and pastor's home valued at \$20,000. I closed my work as an Evangelist of the Home Board five months ago to accept the pastorate. We have had seventy-one additions to the church. The Second church has had sixty additions. We have a town of 7,500 and it is growing rapidly. One of the largest cement plants, employing over 400 men, is located here; a large asphalt plant, and a great natural gas system.

The State Normal has 485 students. The Glass Casket Company will open in a few weeks. Several large buildings have been finished. This is the first glass casket factory to be built. The caskets will be made in two pieces—the casket proper and the lid, to be sealed. The cost will be on an equal with other caskets. The glass sand is limitless in this section of the country. I send my kindest regards to all my friends in Tennessee from the study of the First Baptist, 411 South Broadway, Ada, Okla.

S. W. KENDRICK.

Find enclosed my check for \$3.00, for two years' subscription. I greatly appreciate the Baptist and Reflector, and primarily because it expresses the convictions of a Christian gentleman of the highest type. By the way, in the report of our work recently published, the printer said our finances had increased 25 per cent; the fact is finances increased 75 per cent. Our daughter is slightly better. We are grateful for prayers; we pray friends to continue to remember our daughter before the throne.

H. W. VIRGIN.

Roanoke, Va.

Am succeeding nicely in my work. Our church contributed \$50 last Sunday for the Orphans' Home.

G. A. OGLE.

Copperhill, Tenn.

MISSION DIRECTORY.

State Convention and the State Mission Board—J. W. Gillon, D.D., Nashville, Tenn., Corresponding Secretary and Treasurer, to whom all money for the following causes should be sent:

State Missions, Ministerial Education, Home Missions, Christian Education, Foreign Missions, Memorial Hospital, Colportage Work, Ministerial Relief, Sunday School Work.

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, Nashville, Tenn., in care of Rev. W. J. Stewart.

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

Sunday School Board—I. J. Van Ness, D.D., Acting Corresponding Secretary, Nashville, Tenn.; A. U. Boone, D.D., Memphis, Tenn., State Member of Board from Tennessee.

Home Mission Board—B. D. Gray, D.D., Atlanta, Ga., Corresponding Secretary; E. L. Atwood, D.D., Brownsville, Tenn., State Member of Home Board from Tennessee.

Foreign Mission Board—J. F. Love, D. D., Richmond, Va., Corresponding Secretary; W. F. Powell, D.D., Chattanooga, State Member of Board from Tennessee.

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

Ministerial Relief Board—J. W. Gillon, D.D., Nashville, Tenn., Chairman and Treasurer; J. F. Jarman, Nashville, Tenn., Corresponding Secretary.

Educational Board—I. J. Van Ness, D.D., Nashville, Tenn., President; Rufus W. Weaver, D.D., Nashville, Tenn., Corresponding Secretary; J. W. Gillon, D.D., Nashville, Tenn., Treasurer.

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

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

Rev. R. A. Johns, Tazewell, writes: "I am sending herein the names of the Training Class, taking divisions one and two of the Normal Manual. We shall be glad to get the certificates as this will encourage us and make us feel that we are nearer to the diploma.

We are well on the third division and are simply carried away with that division of the book. Your visit to us and the training you gave us has made it easier for me to teach. I am trying to use the black-board too and am getting along so well I think I shall become an expert some of these days. Last Sunday the school was up to the standard again. Had 124 in the school and the collection was \$3.87. So you see we are keeping up fairly well. Our teachers are getting the vision and we are determined to have a standard Sunday school to report to the Association next year.

The following are the names sent in to us from Tazewell by Brother Johns, all receiving certificates covering divisions one and two of the Normal Manual:—Miss Maude Carr, Mrs. J. P. Kivette, Mrs. A. K. Sharp, Rev. R. A. Johns, Mrs. R. A. Johns, Miss Zylphia Francisco, Mr. A. J. Francisco.

Rev. T. M. Byrom, Decherd, received seals 5 and 6, also Blue Seal last week. This, added to the three awarded last week to Mrs. G. W. Bonner, Mrs. Tom Banks and Mrs. John Bennett makes four Blue Seals held by the Decherd church.

Dr. R. W. Hooker has won the Blue Seal this week and the same has been sent to him to Memphis.

Mrs. Willis Marney, Harriman, got seals 3 and Red Seal.

Seals 2 and 3 have been sent to Misses Willie and Martha Porter, Clarksville, Tenn.

The following awards have been sent to Bro. Norris's class, Memphis:—Janie Bilderback, diploma and seal 4; Mrs. F. C. Crain, seal 4; Annie Crain, seal 4; Mrs. E. C. Hutchinson, seal 4 and Red Seal; Mrs. J. C. Sparkman, seal 4; Mrs. C. H. Boulware, seals 3 and 4; Mrs. W. L. Norris, seal 4; F. C. Crain, seal 4 and Red; R. E. Barnard, seal 4; W. L. Norris, seal 3.

Rev. and Mrs. J. D. Hacker have completed books 3 and 4.

The class taught by Mr. Filson at Cash Point has been turned in and is as follows:—A. T. Merrill, A. M. Smith, Mollie Jones, Miss Flossie Smith, Miss Ola Tiller, Miss Carrie Smith, Miss Velma Smith, Miss Mabel White, Henry Vickers, Thoran Jones, all taking divisions one and two Normal Manual. To give something like an idea as to what the examinations mean I am giving below a paper turned in by Miss Pearl Davis, of Belle avenue, Knoxville, on Training in the Baptist Spirit, which shows for itself what these young people get out of a book in the study class work. Others were as good, but we give this one as a sample of the work done by the Knoxville class:

December 5th, 1916.—No. 2. Mention seven items in the Baptist Spirit. Answer. (1) Loyalty to Christ; (2) Love the Bible; (3) Intelligent Faith; (4) Desire for Spiritual Religion; (5) Personal Obligation; (6) Grant freedom to others; (7) Anxious for others. No. 5. What three things do we hold as established as regards to the Bible? And, (1) It is Certain; (2) It is Sufficient; (3) It is Authority. No. 10. State the four things underlying our faith, and give results of each. Ans. (1) Personal Obligation. Each member has some personal work or obligation to perform, that no other can do for him; (2) Desire for Spiritual Religion. Every believer should have the desire to know more and live closer to God. (3) Direct to God. Every believer has the personal right to intercede for himself, through Jesus Christ, no Pope or Priest or any Ecclesiastical head. (4) Believe in the Spirit. Every believer believes in the Holy Spirit as their guide. No. 12. Discuss our proper attitude toward others. Ans. We must grant the same privileges to others as we take ourselves, but do not allow them to mislead us. Knowing the truth, be firm and emphasize same in a kind and loving way. No. 17. Mention some of the characteristics of a local church where the Baptist Spirit prevails. Ans. (1) Church a necessity; (2) The Law of Christ prevails; (3) Bible is taught; (4) Each has a personal obligation; (5) Christ is first. (6) It is educational; (7) True fellowship.

PEARL DAVIS.

Mr. Stanley Peony, Jefferson City, writes for a standard of excellence with a view to bringing his union up to the standard.

Rev. R. M. DeVault reports a new union at Swansylvania and the report will be given later. He also expects to organize one at White Plains and French Broad right away.

Mr. Filson reports a fine school at Hickory Grove, near Trenton, this week.

The writer is at Fountain City this week. This church is growing nicely. They already have a fine school and are planning to grade, and organize all the classes for definite work.

Following are some dates that our people should remember:

Dec. 26-28—Chesterfield school.

Dec. 29-31—Auburn school.

Jan. 2-4, 1917—Toon's school.

Jan. 5-7—Trenton school.

Jan. 7-12—Memphis school.

Jan. 8-13—Hall's school.

Jan. 14-19—Murfreesboro school.

Jan. 25-28—Waynesboro school.

Feb. 11-16—Chattanooga, B. Y. P. U. training school.

Feb. 18-23—Knoxville training school.

All of March preacher schools.

FROM ARCADIA, FLORIDA.

Strange things happen in the kingdom. To find myself away down in Florida yet seems like a dream to me. But I am here where the bamboo talks to the stately palm and the mocking-bird rarely stops its singing; in the land where the grapefruit steals by night the silvery smile of the moon and stars, and the orange robs the sunlight of its gold, and both grow ripe and luscious to bring some joy to our dear friend in Tennessee; in the land where it is perpetual springtime, and the roses are always in bloom; where the giant live oak talks with the sigh of the centuries while the ocean breezes play with his moss-gray whiskers like Methuselah's. Indeed, this is the land of the alligator, rattlesnake, and gopher, where the wild turkey gobbles his gobble in defiance of the hunter and the fleet footed deer leaves one long blister in the wind where he passed through toward the everglades. This is the land of romance and Spanish dream where it is said that the dark-eyed maiden sang her songs of love in angel tones while her lover sighed and sighed and choked on emotion until Adam's apple played up and down like the dasher of a churn and relieved him. Here Arcadia, almost midway between the seas, hears the gentle sighs and feels the balmy breath of each as the old bosom-heaving Atlantic talks across the peninsula to the warm-hearted Gulf of Mexico. Here is a land where many a prospect pleases, and only man—gets full of life.

Now I feel better.

Double pneumonia last January left me in poor condition for this coming winter, and I was advised that a warm winter on the gulf coast would be greatly to my relief, and the Lord opened the way for me to come to Arcadia. I have known no difficulty with my breathing since I came, nor one sign of a bronchial trouble that bothered me much before coming. It is indeed an unusual experience to me to dwell where everlasting spring abides. Here is one of the strongest and wealthiest and most loyal churches in the State. Three weeks ago it was decided to make a Work Day Gift to the Orphanage, and the amount ran up to \$850. The church had just closed the associational year with the contribution of about \$1900 for the same object. The offerings for all other departments of the denominational work are also liberal. Our congregations are large and appreciative. We have received twenty-three new members within the last three Sunday nights, and all that without any special meetings. The Lord is with us here. An average of two hundred Bibles are in class use every Sunday in the Sunday School, and fully that many of the school attend the church service also at 11 o'clock and almost as many at night.

Arcadia is the home of the Baptist Witness, and it is a joy to us to be daily associated with the genial and versatile editor, of whom some people in Tennessee have heard.—Dr. A. J. Holt. Like a West Texas autumnal

evening that increases in splendor until the day closes in a flame of golden glory that gilds the skies in the after twilight, so does Dr. Holt grow sunnier with his passing years. The first Baptist sermon that ever made a lasting impression on me was preached by him in the years so far in the past that we hesitate to say how long ago it was. We still claim to be a young man, though a quarter of a century has past since then. But Dr. Holt is younger now than he was then, and my! my! The word "Dead line" has no sort of application to him.

And Arcadia is the location of our Baptist Orphans' Home. There are about one hundred children now in the Home. It is under the management of J. E. Trice, undoubtedly one of the most skillful men in such work in the entire Southland. We have never seen an orphanage more nearly ideal than is this one. Did space permit we could say many interesting things about this splendid institution that will some day be known throughout the South.

We shall not soon forget the many delightful days spent in sunny old Tennessee. We expect now to return next summer and enjoy another good time in Ovoca. Tennessee has no more important State meeting than that encampment, except of course the Convention itself.

And now I have said my say.

CHAS. T. ALEXANDER.

ACRES OF DIAMONDS.

This new book makes it possible to keep the inspiration of "Acres of Diamonds" at one's elbow, to give it to one's family, friends, business acquaintances, employees—and employers! In this book is included all the material of permanent value which has gone into the lecture during the fifty-five years it has been given and the various adaptations it has assumed. How the old Persian living by the Indus wanted to be rich; how this Al Hafed sold his farm and set forth to find diamonds of great price; how he traveled on and on, only to end his life miserably; and how the man who bought Al Hafed's farm found in its sands the great Kohinoor diamond—this simple tale is the basis of Dr. Conwell's message—his convincing proof that all of us, because of the cases he cites and the actual human experiences he has witnessed, can find prosperity and happiness at our own doors. Send orders to Baptist and Reflector.

Am going to give up teaching entirely and give full time to preaching. Preached my first sermon as pastor of New Bethel Church, Bedford County, December 3. Had a splendid Sunday school and a glorious Thanksgiving service. May the Lord continue to bless the editor and the Baptist and Reflector.

GEO. S. JARMAN.

Murfreesboro, Tenn.

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WATCHWORD: "Steadfastly in Prayer and Ministry."—Acts 6:4.

MISSIONARY STUDY TOPIC FOR JANUARY.

"Planning for 1917,"
BIBLE STUDY TOPIC.
"Missionary Motives."

"And now let us enter the open door of the new year with buoyant hope and courage high, knowing that Christ has a work for each of us which belongs to no other, and that He will guide us all the way if we will but let Him live and work through us."—(Mrs. W. C. James in Prayer Calendar).

GREETINGS.

Here's wishing all our W. M. U. family a happy Christmas and a busy, prosperous New Year. In our planning for 1917 may we not put Kingdom interests first in our lives.

FROM MISS MALLORY'S REPORT.

The month spent in Georgia, South Carolina, Texas and Louisiana—interested workers and pastors cooperating. The Hostess Society in Georgia was organized 97 years ago, Orangeburg and Columbia were visited in South Carolina. Coker College, Anderson College, Limestone College and Greenville Woman's College. The students at every place interested in missionary work. From South Carolina to Alabama. A Sunday in New Orleans. Monday, the 20th, in Waco, Texas, where for two days the B. W. M. W. was in session. As in Georgia and South Carolina the attendance was large from all parts of the State. In Baylor University, as in the other schools the atmosphere is missionary. Again in Louisiana some field work with Miss Barnett. A day in New Orleans, a conference with the committees for the May meetings. The Methodist church in which our meetings will be held has numerous advantages. One is that the exhibits will be in a room that by its location must necessarily be frequented. The Sunday morning sermon will be in the First Baptist church. The Methodist church is located just across from the Athenaeum, where the convention will meet. The Grunewald Hotel will be headquarters. The Second Annual Convention of the Baptist Student movement will be held in Louisville, Ky., Jan. 30 to Feb. 4, 1917. Dr. Ball says that many of the best known Baptists of the United States and Canada have promised to be on the program. It is certainly my hope that a large representative body of students may be present from our Southern colleges and schools.

FROM MISS MARY EASON DIXON.

Report for October and November.
"In Southern Illinois Convention
Hassirburg, about 250 delegates at-

tended. Enthusiastic meeting. Comparatively few young people's societies, but a desire to advance in this department. After the convention, made a tour through the State with their enthusiastic secretary, Miss Northington, and Mrs. Jackson of Brazil. I was much impressed with the wonderful advance made in every place during the last year. One church made an advance from \$12.00 to more than \$200.00. Enthusiasm and eagerness to help express the spirit of Illinois women. In Mississippi I visited in Jackson two of the churches, finding the ever-present problem "how to graduate members out of Y. W. A. into W. M. S." At Woman's College, Hattiesburg, I was impressed with the interest of the girls in missions led by their able counselor, Mrs. Johnson. 18 mission study classes with practically every girl in school a member. At Meridian the Good Will Center was visited. Miss Nell Bullock in charge. Her problem is not to find workers, but to plan work for helpers to do—volunteers. At Blue Mountain, a conference with Miss Mary Ratliff was helpful. Here at a meeting of Y. W. A. 137 girls were present, scarcely a girl in the college not a member. Then followed a week in Tennessee, first at their convention in Morristown, and later in Knoxville. Two mountain schools were visited: Chilhowie Institute, and Andersonville Academy. I was particularly interested in our mountain school work, and impressed by the good work being done by faithful teachers at Chilhowie, and their need of better equipment. The Alabama Convention at Troy was a wonderful example of the ability of Southern women to present Christ's cause in a gracious, effective manner. Helpful conferences of the young people's leaders were had each morning, Miss Buhlmeir and Mrs. Ray, of Japan, were in this meeting. Visited Judson College with Miss Metcalfe. This school is doing a wonderful work for the girls of Alabama, not only intellectual training, but in the service of Christ. Most every place I went there was the cry—"We want the young people's work, but we have no leaders." I felt very strongly that we should make an effort to give help in every way to inexperienced leaders and in some way to train new leaders. It is easy to organize new societies, but without faithful leaders they soon die."

THE BAPTIST W. M. U. TRAINING SCHOOL.

Past, Present and Future.
The idea of the training of young women, wishing to give their lives as missionaries at home and abroad, was born in the heart of our dearly loved missionary, Dr. E. Z. Simmons, of China, who passed to his reward August, 1912.

The question of organizing a Training School in Louisville was agitated for more than three years. I am happy to say that I was one of about twenty ladies that assembled in the parlor of the Walnut-street church one beautiful summer afternoon in 1904, Mrs. S. E. Woody presiding. Mrs. W. J. McGlothlin brought the plans before us. They were discussed freely, and the "Baptist Training Home" was organized with Mrs. S. E. Woody, chairman; Mrs. Geo. B. Eager, vice chairman; Miss Fannie Moses, recording secretary, and Mrs. W. J. McGlothlin, treasurer.

The home was located in a small residence at No. 1019 Fourth avenue for the first year, and Mrs. Weigal was the matron. Seven young ladies entered through the first year, coming from different parts of the South and taking up Bible study in the seminary. The Baptist women of Louisville became much interested in this training school. We had many struggles which you, dear women of the Southland, can never know. In the second year, we were forced to move into a larger house at Eighth and Broadway, to accommodate the number of students that came for training. Larger quarters made larger expense. Many times when the local board met to talk over plans for current expenses, only a small sum would be left from our income. Especially was this true in the minter months, when expense was heaviest, and we wondered where we would get the money to settle next month's bills. We tried to live by faith and trust in Him who careth for the sparrow, and He never failed us.

We were all happy when at Richmond, Va. in May, 1907, Woman's Missionary Union, auxiliary to the Southern Baptist Convention voted unanimously to maintain and conduct a missionary training school in Louisville, Ky. The assets of the "training school Home" established by the Louisville Baptist women three years before, were given over to Woman's Missionary Union.

The noble women of Louisville, who had borne the main burden of the first enterprise, and had lovingly and self-sacrificingly labored,—were more than willing to give themselves to the larger work of the school established by Woman's Missionary Union.

The Sunday School Board of Southern Baptist Convention generously gave, through Dr. J. M. Frost, \$20,500 to purchase the property at No. 334 E. Broadway. Dr. Frost, who has so recently gone to his great reward, was ever a loyal friend to our school.

We furthermore thank our Heavenly Father for sending us Mrs. Maud Reynolds McLure, as our principal. It is a joy to know her and to work with her, for her heart and soul are in this work. The school under the management of our consecrated principal, the local board of sixteen Louisville women, and the advice of the wise and interested Board of Woman's Union, has increased in numbers and efficiency.

In the summer of 1914 the adjoining building on the east side was purchased and in January, 1915, the Sunday School Board gave the school \$10,000. By this time the school had far outgrown its present quarters, and it was decided at the Southern Baptist Convention in 1916 to raze the two old buildings and begin building the "House Beautiful," of which we had dreamed. This building will cost \$150,000, and is located on a handsome corner on Broadway and Preston.

The training school of the past calls

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upon us to be true to the ideals of the old school; the training school of the present, through its unsurpassed opportunities, calls upon us to be faithful to our trust; the training school of the future calls upon us to widen our vision.

This is a day of big things. Every true Christian hails with delight the coming of larger things in the Kingdom of God. God has blessed our Southland with money, and men and women are giving magnificently to missionary and philanthropic enterprises.

We are sending out a call for one special missionary enterprise. We want you to help us build the future home of the W. M. U. training school. Not only is this school a place where lives are strengthened through service, and educated into efficiency, but it is also an ideal home, enriched with faith and love, rather than adorned with lavish gold.

"A house is built with brick and stone,
Of sills, and posts, and piers;
But a home is built of loving deeds,
That stand a thousand years."

To me the old song "If I were a voice", is inexpressibly sweet. Its first lines speak just what I feel, and would like to say to you:

"If I were a voice, a persuasive voice,
That could travel the wide world
through,
I would fly on the beams of the morning
light,
And speak to men with a gentle might,
And tell them to be true"—
to the Baptist W. M. U. training school.

MRS. W. J. DRUIEN.

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1916.

It has been a most remarkable year. Of course,
 the outstanding event in the world was the world
 war. That was marked especially by the British
 and French offensive movement on the Somme,
 which gained them considerable territory, but ac-
 complished nothing decisive; the French advance
 at Verdun, which gave them back all of the ter-
 ritory gained by the Germans in that sector since
 last February, and also by the German conquest
 of Roumania, followed by the German proposals
 of peace, which were unanimously rejected by the
 Allies.

In this country the most important event was
 our quadrennial presidential election, resulting,
 after the closest race for forty years, in the re-
 turn of the present administration to another four
 years lease of power.

In Tennessee at the same election the admin-
 istration of Governor Rye was endorsed by a
 large majority, notwithstanding considerable dis-
 affection on the part of the liquor democrats in
 the large cities.

Materially, it has been the most prosperous
 year in the history of this country. This has
 been especially true of the producers, the manu-
 facturers and farmers, who have been rolling in
 wealth. The consumers, though, have not fared
 so well, owing to the high prices of everything.
 The salaried men and the wage-earners with lim-

ited income have been very hard hit.

In Baptist circles the year has been marked by
 the completion of the Judson Centennial Fund,
 the raising of the indebtedness on the Foreign
 Mission Board, the advance movement for educa-
 tion in Tennessee; the death of some of our ablest
 and best ministers in this State, among them
 Brethren T. J. Eastes, R. B. Davis, W. G. Inman,
 and our great Secretary, Dr. J. M. Frost.

As regards the Baptist and Reflector, it has
 been the best year the paper has had for many
 a year.

We hope to come to the end of the year with
 all obligations met, and with something on hand
 with which to meet the heavy paper bills which
 are coming upon us and which we dread.

Individually, it has been a pleasant year to the
 editor. His health has been preserved. He has
 not had a doctor's bill to pay either for himself
 or for any member of his family. He has never
 found more enjoyment in his work as editor or
 in preaching the gospel of Christ.

We trust that each one of our subscribers has
 had a happy and prosperous year, and we hope
 that 1917 will be even a still better year.

SECRETARY RUFUS W. WEAVER.

We stated recently that Dr. Rufus W. Weaver,
 pastor of the Immanuel Baptist church, this city,
 had been elected as Secretary of the Educational
 Board of Tennessee. At the meeting of the Board
 last week, held in this city, he indicated his ac-
 ceptance of the position and so announced to the
 Immanuel church last Sunday morning. He will
 close his work as pastor of the Immanuel church
 next Sunday and will begin his duties as Secre-
 tary on January 1.

We publish on another page a sketch of Dr.
 Weaver, which we are sure will be read with espe-
 cial interest now by the Baptists of Tennessee.
 Since Dr. Weaver took charge of the Immanuel
 church as pastor, its membership has largely in-
 creased, a handsome new house of worship has been
 erected, and all indebtedness upon it has been paid
 off. Dr. Weaver is recognized as one of the ablest
 and most thoughtful and scholarly preachers in
 the Southern Baptist ministry. He has been for
 some years President of the Educational Board
 of Tennessee and in that position has given a
 great deal of time and thought to the educational
 interests of the State. He had led the Board to
 a point where it became an imperative necessity
 to have a Secretary in order to carry out the
 plans which had been so wisely worked out by
 Dr. Weaver, or for the want of a Secretary all
 of these plans were liable to go to pieces and our
 Baptist educational work in the State was in dan-
 ger of disintegrating. The Board had elected one
 or two others as Secretary, but they declined. They
 then turned unanimously to Dr. Weaver and said
 that he must accept the position which his own
 efforts had made necessary. With much reluct-
 ance, but with beautiful yielding to the will of
 his brethren, which he interpreted to be the will
 of the Lord, he has accepted.

His acceptance, we believe, means much to the
 educational interests of Tennessee. It practically
 insures not only their permanence, but greater
 usefulness than ever they have enjoyed before,
 with present obligations paid off, with larger en-
 dowment and with many more students. We be-
 lieve that all of our denominational interests in
 the State will feel the uplift to the schools. Was
 it not Emerson who said: "When the tide comes in
 all of the boats in the harbor feel the uplift." So it
 will be with all of our denominational interests when
 Dr. Weaver becomes Secretary of the Educational
 Board.

We may add this word personal. For the past
 two years Dr. Weaver has been the editor's pastor,
 and as such we have become very much attached
 to him. We have not had the opportunity of hear-
 ing him preach very often, as we have been en-
 gaged practically every Sunday, but we have en-
 joyed very much the sermons we have heard. We
 have enjoyed also his prayer meeting talks. It is
 with regret that we give him up as pastor, but
 we extend to him a cordial welcome as a co-
 laborer in the larger denominational work to
 which he now proposes to devote himself.

JOHN BARLEYCORN.

John is having a hard time of it these days. He is
 catching it on all sides. In congress several bills are
 pending for the suppression or curtailment of the
 liquor traffic. One is a bill to prohibit the sale of
 intoxicating liquors in the District of Columbia,
 which is under the jurisdiction of congress. This bill
 has been set for January 9th in the Senate. Another
 is a bill to prevent the inter-state shipment of liquor,
 a very important measure. Another is a bill to pro-
 hibit the advertising of liquor by barring papers car-
 rying such advertisements from the mails.

The most important of all is the Hobson bill to
 adopt a constitutional amendment, as follows:

"Section 1. That the sale, manufacture for sale,
 transportation for sale, and importation for sale of
 intoxicating liquors for beverage purposes in the Unit-
 ed States and all territories subject to the jurisdic-
 tion thereof, and exportation thereof, are forever pro-
 hibited.

"Sec. 2. That the Congress and States shall have
 power independently or concurrently to enforce this
 article by all needed legislation."

A bill similar to this one passed the House of Rep-
 resentatives about two years ago, but not by the
 necessary two-thirds majority, and will pass again
 this year, and maybe by two-thirds majority. The
 judiciary committee of the Senate recommended its
 passage by a vote of 13 to 3. If the same propor-
 tion holds in the full Senate it will pass that body by
 more than the requisite two-thirds majority.

When once it has passed congress it must be rati-
 fied by three-fourths of the States. But that will be
 comparatively easy. Once let the question of probi-
 tion get to the people and they will do the rest.

In France the government has prohibited the con-
 sumption of all alcoholic beverages except wine and
 beer. England has adopted the policy of stringent
 regulation of the liquor traffic and is moving toward
 absolute prohibition, which may come under Premier
 Lloyd-George. It will come if he finds it necessary in
 order to win the war, as we believe he will.

Russia, you know, adopted absolute prohibition of
 vodka early in the war.

And so we repeat, John Barleycorn is catching it on
 all sides these days. He may comfort his following,
 though, with the remark: Cheer up; the worst is yet
 to come.

PALESTINE.

We said last week that we hoped one result of this
 war would be to drive the Turks out of Constantino-
 ple and out of Palestine. The question comes: Who
 would acquire these places? So far as Constantino-
 ple is concerned, the answer is easy. The Allies have
 agreed that it shall go to Russia. But not so with
 Palestine. For six hundred years or more there has
 been the intensest rivalry between the Roman Cath-
 olics and the Greek Catholics for the possession of its
 sacred places, especially the Church of the Nativity in
 Bethlehem and the Church of the Holy Sepulchre in
 Jerusalem. It is not probable now that such—nor-
 mally at least—Roman Catholic countries as Italy
 and France would be willing to see these sacred pla-
 ces in the hands of the largest and most pronounced
 Greek Catholic country in the world, whose ruler is
 the recognized head of the Greek Catholic church. Nor
 would Russia be willing to see them in the possession
 of Italy or France. And it is hardly probable that
 any of these countries would be satisfied to see them
 in the possession of a Protestant country like Eng-
 land. There are only two solutions to the problem
 which would likely be satisfactory to all of the Allied
 nations, and to the Teutonic Allies as well. One is
 that Palestine should be sold by the Turks to the
 United States, and dominated by Americans. Inas-
 much as there is in this country no State church, no
 denomination could claim pre-eminence in Palestine
 in case of its possession and domination by this gov-
 ernment.

Another solution would be for Palestine to be sold
 to rich Jews like the Rothschilds, and turned over
 by them to the Jews for occupancy. This is probably
 the most satisfactory solution of all. As the Jews are
 now scattered in all countries they would be necessar-
 ily neutral as between the present belligerents. Pal-
 estine in their possession would form a buffer State
 between the Turkish Empire in Asia Minor, which
 would probably be under German dominion, and the
 British Empire in Egypt. Thus everything points to
 the return of the Jews to Palestine. Does it not look
 like the fulfillment of prophecy?

In this connection it was interesting to read the following in the Nashville Banner last Saturday:—"Flag day will be conducted here in a few days by the B'nai Zion Society for the benefit of the Jewish national fund. All of this money will be used to help the Jewish people in Palestine become self-sustaining, making them independent agriculturists, tilling their own soil."

SINCERITY IN PREACHING.

In his very interesting weekly letter on "Billy Sunday in Boston," Dr. Joseph K. Wilson, assistant editor of the Watchman-Examiner, in speaking of what he calls the "absolute and transparent sincerity" of Mr. Sunday, says:

"And this is a tremendous asset to start with. It is the man who believes something with all his might who can do something with what he believes. Conviction breeds conviction, or at least commands assent. A 'yes' is rarely secured by a yawn. The trouble with a good many preachers is that they hold opinions rather than have convictions. Opinions are likely to frazzle out at the edges; only convictions remain clear cut and sharply outlined. A man who really believes something will do more with the lever of that one idea to 'turn the world upside down' than a score of men whose ideas of truth fade away into nebulous twilight, or are like unfenced commons without boundary line or post. Narrowness may mean strength and efficiency. Men hem in the stream between dykes and walls that it may turn the wheels of their mills. Too great latitude in thinking may produce platitudes in speaking, and between the overmuch broadness of some preachers and the obvious boredom of their congregations, there may be traced a direct and casual relation. Here is a man who has taken into his very soul the truth he utters, and who drives home the nail of his thought with the hammer of a personality in which that thought is pregnant. It is small wonder that men are glad to listen to him! Truth, plus a man, will always have a hearing. It by no means follows that it will always win assent; all history and observation and experience prove that. But even those who have no relish for what Billy Sunday preaches, and who cry out against what they call his dogmatism, find a singular fascination in that very dogmatism as evidencing a profound belief in the things of which he speaks."

A BUSY BAPTIST WEEK.

Last week was a pretty busy week in Nashville from a Baptist standpoint. On December 19, the Southern Baptist Educational Association met. There was a full attendance. The Association decided to set as its goal the amount of \$10,000,000 to be raised for educational purposes in the South in the next five years. This seems a large amount, but it is really small as compared to the numbers and resources of the Baptists of the South and especially as compared to the needs and numbers of our denominational institutions.

On Wednesday the Tennessee Baptist Educational Board met, at which meeting Dr. Rufus W. Weaver announced his acceptance of the position of Secretary of the Board, and Dr. I. J. Van Ness was elected to succeed him as President of the Board.

On Thursday the Field Secretaries of the Sunday School Board were in the city to confer with a committee from the Sunday School Board with reference to their work.

All of these meetings were quite important and will have a far-reaching effect upon the denominational work of Tennessee and of the South.

WORKINGS OF PROHIBITION IN COLORADO.

There were two thousand and fifty new savings accounts opened in one single bank in the city of Denver during the month of January, 1916. Bank clearings for January, 1916, were \$8,000,000 more than for January, 1915. The largest department store in Denver reported twenty-five per cent. better collections for January, 1916, than for the same month the year before. The prison authorities at the State penitentiary at Canyon City, Colorado, have closed one wing of that great prison for lack of guests. There are thirty-six prisoners discharged from that prison to one received. In the city of Denver in January, 1915, there were 212 arrests for drunkenness. In January, 1916, when the city was dry, there were fifty-three arrests for drunkenness. Some of the county jails in Colorado have been turned into store rooms for potatoes and grain.

RECENT EVENTS.

We were sorry to hear of the death of Mrs. Corbett, the mother of our friend, Will S. Corbett, of Camden, Tenn., which occurred on December 18. We extend sympathy to the bereaved family.

Dr. William D. Nowlin, of Knoxville, assisted Pastor J. L. Wilson in a 12-days' meeting at Mt. Sterling, Ky. As a result there were 34 additions to the church, 33 by baptism. Soon after the meeting the beautiful and commodious new house of worship of Mt. Sterling church was dedicated with an all day service.

Rev. John H. Barber has resigned the pastorate of the church at Wilburton, Okla., and has accepted a call to the First Church of Columbia, Tenn. Bro. Barber is one of our old Georgia boys, and we are glad to see him headed this way.—Christian Index. He was headed that way, Dr. Graham, but he is not now.

The Watertown Baptist church has called Rev. E. A. Cox as pastor. He will take charge January 1st. Bro. Cox is an able preacher, a strong Baptist, and a brother beloved. His pastorates heretofore have been in East Tennessee—at Sweetwater, Lenoir City, and Etowah. We extend to him a cordial welcome to Middle Tennessee. He will find a royal and loyal people at Watertown.

We had a pleasant visit last Sunday to Brush Creek. The Brush Creek church is over one hundred years old. It has now about 170 members. Bro. H. F. Burns is the able pastor, preaching there two Sundays and at New Macedonia and Grant one Sunday each. This forms a fine field. Despite the cold and damp weather and the proximity of Christmas, there was a good congregation Sunday and we enjoyed preaching. It was a pleasure to share the cordial hospitality of Bro. Burns, especially as he had just attended a Christmas tree at New Macedonia and brought back with him a large box full of good things to eat.

Hugo Munsterberg, distinguished psychologist, author and professor of psychology and director of the psychological laboratory of Harvard University, died suddenly in a class room at Radcliffe College December 16th. Prof. Munsterberg had begun a lecture on elementary psychology before sixty young women. He had talked for about half an hour when he stretched his hand toward the desk as though to steady himself. Before anyone could reach him he had fallen and soon expired. Prof. Munsterberg came into special prominence a few years ago through the Munsterberg plan of settling the liquor question—a compromise, limited license system, which was not satisfactory to anybody.

The Christian Index announces that after January 1st its price will be advanced to \$2.50. It came a question between decreasing the size, and consequently the efficiency of the paper, and increasing its price and efficiency. The stockholders of the company then decided upon the increase in price. Fifty cents is a very small matter to each one, but fifty cents multiplied by 12,000 or 10,000 or 6,000 becomes a very large matter. It may be necessary to increase the price of the Baptist and Reflector to \$2.50. For the present, however, we have decided to continue the rate of \$2.00. But it must be paid in advance. If not paid within ninety days, the price will be \$2.50.

A tribute to the interdependence of distant cities and at the same time a reflection, as directly intended, upon lack of local thrift, is the following delineation of the California farmer as sketched by a prominent journal of that State: "He gets up in the morning at the alarm of a Connecticut clock, buttons his Chicago suspenders to Detroit overalls, washes his face with Cincinnati soap in a Pennsylvania pan, sits down to a Grand Rapids table, eats Chicago meat and Tennessee flour, cooked with Kansas lard on a St. Louis stove. He puts a New York bridle on a Kentucky mule fed with Kansas corn, plows a farm covered with an Ohio mortgage, with a Chattanooga plow. When bedtime comes he reads a chapter from a Bible printed in Boston, says a prayer written in Jerusalem, crawls under a blanket made in New Jersey, only to be kept awake by the baying of a California dog, the only home product of his place."

In renewing his subscription to the Baptist and Reflector, Bro. M. F. Savage of Curve writes: "May the New Year bring again peace on earth, good will to men; many joys and pleasures new and real prosperity to you."

Dr. William Lunsford, the beloved pastor of the Edgefield Baptist church, this city, recently held a meeting with the Y. M. C. A. department of the Nashville Railway & Light Company for the employes and men of that company. The meeting was quite a successful one. Eighty-six men and eight women made profession of faith in Christ. Dr. Lunsford had just the week before returned from Orinda, where he assisted Pastor W. R. Ivey in a very helpful meeting.

A church-to-church campaign of the Baptist churches of the Holston Association will be held December 31, 1916, to January 28, 1917. The topics for discussion will be: World-Wide Missions: (1) Evangelism; (2) State; (3) Home; (4) Foreign. Bible Plan of Church Finance: (1) Tithing; (2) Pastoral Support by Grouping; (3) Stewardship. Religious Education: (1) Home Training; (2) Sunday Schools; (3) Schools and Colleges. A returned missionary will go with each group; also a representative of the W. M. U. Bro. J. N. Monroe, missionary in the Association, has prepared an itinerary covering every church in the Association. He says: "The Baptist and Reflector will be represented in this campaign. We are hoping to accomplish much by this effort."

In an oratorical flight, John B. Gough once exclaimed:—"Compromise! Compromise! What does compromise mean? I will tell you." And he told of a colored man who met a friend one day and said: "Sambo, Sambo, do you know dat todder night I was sorely tempted? You know I used to steal. Well, since I jined de church I stopped stealing, but you know Mr. Jonsing's shoe store? Well, todder night I was in dat shoe store, and I looked on de shelf and I see a pair of boots, jes' de nicest pair of boots—jes' my size, number fourteen. Dere was de debil, and he say, 'Take 'em, take 'em.' Den de Lord say, 'Let 'em alone; dat's stealin'.' But I wanted dem boots; mine is all out at de bottom and sides. Dere was de debil and me, and we both say, 'Take 'em.' But de Lord say, 'Don't you take 'em; dat's stealin'.' Now dere was a clear majority of two against one. Jes' den Mr. Jonsing, he leeb de store, and he leeb me all alone. Den de debil say, 'Take 'em quick and skedaddle.' I could take dem boots and chuck 'em under my coat and go right away, an' Mr. Jonsing would neber know nothin' about it. But bress de Lord! I 'stood de temptation; I compromised, and took a pair of shoes instead."

Dr. B. J. W. Graham, editor of the Christian Index, tells the following amusing story: "We happened to be in Dallas, Texas, on Monday after the statement of General Funston appeared in the papers of the day before. After we had finished an interview with the gentleman in Dallas whom we went to see, we called up the Baptist headquarters and asked to speak to Dr. Gambrell. The telephone conversation was about as follows: "Is that the Rev. Dr. Gambrell?" "Yes." "This is General Funston." "Why—er—yes, sir. Where are you, General?" "I am in the city and desire to have a conference with you." "Well—er—er—would it be convenient for you to come to my office?" "Certainly; how long will you be in?" "All the afternoon." "Where is your office?" "In the Slaughter Building, on the seventh floor." "All right, sir, I will be up in a half hour or so." Then we hung up. The news that General Funston was in the city and would visit the Baptist headquarters for an interview with Dr. Gambrell spread like wildfire. Every stranger who appeared on the seventh floor was eyed very closely. "Rubber-necks" were in evidence everywhere; at least that was true when we appeared. We told the gentleman who met us at the door that we wanted to see the Rev. Dr. J. B. Gambrell. He said that the Doctor was very busy and requested us to send in our card. We said, "No, tell him that General Funston wants to see him." Eyes flashed and necks craned. In a few moments we were politely invited into Dr. Gambrell's private office. As we entered the door we said: "This is General Funston." The rest is better imagined than told. Everybody in the office admitted that it was a practical joke, even Dr. Gambrell himself."

The Home Page

A Short Story and Items of Interest in the Home.

THE MESSAGE OF THE BELLS.
By Louella C. Poole.

O ringing bells, O swinging bells,
As on the breeze your cadence swells
To welcome the New Year,
How much, since one brief year ago,
The world hath known of want and woe,
Of courage, hope, and fear!

Ring soft, O bells, your gentlest chimes
Are more befitting these strange times
When hearts are bruised and sore
At thought of suffering man and beast,
The vacant places at the feast,
With nations all at war.

Could we but hear from your fair throat
The longed-for message clearly float
That those across the sea
Had flung down arms and raised on high
Their milk-white banners to the sky
In peace and amity!

O pealing bells, your silver voice
Bids us be thankful and rejoice
The war God's ruthless hand
Outstretched in envy o'er the earth
Hath spared the land that gave us birth—
Yea, that this goodly land
Can proffer its garnered stores
To those in need on foreign shores,
In kindly brotherhood.

We do rejoice these troubled days
That peace attends us on our ways,
With strength and plentitude.
O Father, Father, we do pray
That ere another New Year's day,
Swift-footed, shall draw nigh,
This wicked, wanton strife shall cease,
That we may see the Dawn of Peace
Illume the eastern sky!

A NEW YEAR'S "FORGETTERY."

The fire crackled and sparkled on the hearth, throwing dancing shadows over the big library and touching the old "grandfather" clock in the corner with a rosy light. The hands were slowly creeping around to twelve and the big face seemed to take on a solemn look as midnight approached, for it was the last night of the old year.

"It's a quarter to twelve," announced Betty, who had watched the clock eagerly all evening.

"Doesn't it make you feel queer and solemn to think the year almost ended?" asked Bob, tossing a branch of holly on the fire, for they all liked to hear the crackle of the leaves, and the popping of the red berries as the holly burned.

"I'm sorry for the old year," murmured Blanche. "I always think of him as an old man, creeping feebly out of the back door, alone and forgotten, while everyone is welcoming the new year."

"But you can't forget the old year, really," cried Betty. "There are lots of things I want to remember—picnics, and the fun we had getting the things for the missionary barrel, and how good everyone was to me when I was sick, and the May party and—O, all sorts of pleasant things."

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

"Well, the year wasn't all pleasant," said Fred, moodily. Fred was not enjoying the evening. Indeed, he had not enjoyed anything very much since he had quarreled with his best friend, Hugh Townsend, three days before. He could not even recall how the quarrel began, but he did remember the angry words they both had spoken. Every time he looked toward the window he could see the lights in the Townsend house next door, and he knew that Hugh, too, was watching out the year.

"No, of course the year wasn't all pleasant, but why should we remember the unhappy times?" said mother gently, for she knew what was troubling Fred. Mothers have a way of knowing such things without being told. "There is so much happiness, if you just stop to think of it, and even some of the unpleasant things had many happy endings. Don't you remember when Dorothy was lost how frightened we were, and how we rejoiced when Hugh found her down by the old mill and brought her home?"

Fred stirred uneasily and then rose from his seat and walked over to the window, where he stood looking out at the Townsend house. He did remember the time that Baby Dorothy had strayed away, and how he had felt when he saw Hugh coming up the walk carrying the child in his arms. He had been so proud and happy to think that his best friend had found the dear little sister, and now he was not even on speaking terms with Hugh.

The group by the fire were still talking, and Betty's voice reached Fred's ears.

"Well, if it's a nice thing to have a good memory I think it's just as nice to have a good 'forgettery'!"

"Why not cultivate both the New Year—a New Year's memory and a New Year's 'forgettery'?" suggested mother, adopting Betty's expression. "That means to remember the good things that happen and forget the bad—like quarrels and unkind words."

A New Year's "forgettery"! That was what Fred needed! He looked more closely at the Townsend house, and noted for the first time the outlines of a figure inside the window opposite. Hugh must be cultivating a New Year's "forgettery", too.

"It's striking twelve," said Betty, breathlessly.

As the first stroke of the clock chimed out Fred flung up the window, and at the same time the window of the Townsend house flew up. Two glad voices rang out together across the snow:

"Happy New Year, Hugh!"

"Happy New Year, Fred!"—The Christian Advocate.

SELF-POISONING.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself. The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no Calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles 50c. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

The types will often play pranks with what a reporter tries to say—as, for example, in this extract from an English

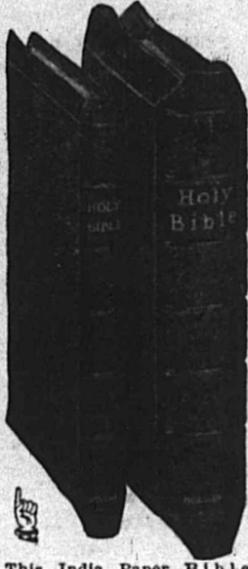
You Must Have Plenty of Iron in Your Blood to Be Strong, Says Doctor

Nuxated Iron Will Increase Strength of Delicate, Nervous, Run-down People 200 Per Cent. in Ten Days in Many Instances.

NEW YORK, N. Y.—Most people foolishly seem to think they are going to get renewed health and strength from some stimulating medicine, secret nostrum or narcotic drug, said Dr. Sauer, a physician who has studied widely both in this country and Europe, when, as a matter of fact, real and true strength can only come from the food you eat. But people often fail to get the strength out of their food because they haven't enough iron in their blood to enable it to change food into living matter. From their weakened, nervous condition they know something is wrong, but they can't tell what, so they generally commence doctoring for stomach, liver or kidney trouble or symptoms of some other ailment caused by the lack of iron in the blood. This thing may go on for years, while the patient suffers untold agony. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double and even triple their strength and endurance and entirely get rid of all symptoms of dyspepsia, liver and other troubles in

from ten to fourteen days' time simply by taking iron in the proper form, and this after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate or tincture of iron simply to save a few cents. You must take iron in a form that can be easily absorbed and assimilated like nuxated iron. If you want it to do you any good, otherwise it may prove worse than useless. Many an athlete or prize fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the affray, while many another has gone down to inglorious defeat simply for the lack of iron.

NOTE—Nuxated Iron recommended above by Dr. Sauer is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents is widely prescribed by eminent physicians everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 200 per cent or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all druggists.



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Easy to Read Type } 17¢ From that time Jesus began to preach, and to say, "Repent: for the kingdom of heaven is at hand."

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BAPTIST AND REFLECTOR - - - Nashville, Tennessee

newspaper: "The bride who was given away by her father, wore a dress of pale bridegroom. She was attended by the hat, and carried a bouquet, the gift of the pink taffeta silk and a large dark-blue bridegroom's two little neices."

No wonder, says London Opinion, the large dark-blue bridegroom turned pale!

Washington, D. C., December 8—"On to Washington" which was the war cry of Lee's serried brigades during the sixties will be echoed by the survivors of the armies of the Confederacy next May when the veterans of the Gray will journey to Washington for their annual reunion.

The railroads of the South have agreed upon a one cent fare per mile each way for the occasion, according to announcement by H. F. Carey, general passenger agent of the Southern Railway, who is chairman of the finance committee for the twenty-seventh reunion of the veterans, and the effect of this will be to attract a record breaking gathering.

This will be the first reunion of the veterans at Washington. An elaborate program of entertainment is being arranged which is expected to make the reunion one of the most notable and enjoyable in history. Most of the time will be spent in Washington where the citizens are preparing to look after the visitors in royal fashion. Side trips are being arranged for visits to Balti-

more, to the Gettysburg battlefield where a Confederate monument will be unveiled on Friday of reunion week, to New York and other places of interest.

ROCKWOOD MEETING.

On December 3rd, we closed a successful two-weeks' meeting, in which Rev. Fleetwood Ball, of Lexington, conducted 17 services and the pastor 11. Some of the results are 8 or 10 professions, 12 additions to the church, 8 for baptism and 4 by letter, and the church greatly revived. Bro. Ball's preaching was scriptural and his methods sensible. He did not come with unscriptural methods to get unto himself honor, and leave the church in worse condition than he found it, but he came in the spirit and power of the Lord and was a blessing to the church and pastor as well as the community. His earnest zeal, prayerful spirit and strong messages endeared him to us all; we only wish he could have stayed longer, but his work demanded him at home.
D. EDGAR ALLEN.
Rockwood, Tenn.

You needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

THE YOUNG SOUTH

Missionary's address: Mrs. P. P. Medling, Kagoshima, Japan.
Address communications for this department to Miss Annie White Folk, 1106 Nineteenth Ave., South, Nashville, Tenn.
Our Motto: "Nulla Vestigia Retorsum" (no steps backward).

WELCOME NEW YEAR.

I do not know, I cannot see
What God's kind hand prepares for me,
Nor can my glance pierce through the haze

Which covers all my future ways;
But yet I know that o'er it all
Rules He who notes the sparrow's fall.

I know the hand that hath me fed,
And through the year my feet hath led;

I know the everlasting arm
That hath upheld and kept from harm.
I trust Him as my God and guide,
And know that He will still provide.

So at the opening of the year
I banish care and doubt and fear,
And clasping His kind hand assay
To walk with God from day to day;
Trusting in Him who hath me fed,
Walking with Him who hath me led.

I know not where His hand shall lead,
Through desert wastes, o'er flowery mead;

'Mid tangled thicket, set with thorn,
'Mid gloom of night or glow of morn;
But still I know my fathers hand.
Will bring me to His goodly land.

Farewell, Old Year, with goodness crowned,
A hand divine hath set thy bound.

Welcome the New Year, which shall bring

Fresh blessing from my God and King.
The old we leave without a tear,
The new we hail without a fear.

—Anon.

Now that Christmas is over, and Santa Claus has been to see every one of you, and left joy and happiness in his wake, we must turn our faces toward a new year—1917! What will that year mean to the Young South? Aren't we all going to try our hardest to make it the best year we have ever had? First we have the Young South room to furnish in the Baby cottage. Already I have had several letters and money for our room. Just listen to this lovely letter from the Athens band. Not only do they send money for a bed, but covers for it! Thank you, dear helpers in Athens, and now that you have done your part help us to make our plan a success.

"Dear Miss Annie White: We send you \$5.00 and two quilts for an Athens Sunbeam bed in the Baby room. The quilts will go to Dr. Stewart direct. Your idea is fine.—Katherine Harmon."

Faithful Cog Hill Sunday School sends us a dollar and a half for the Home. Read what Miss Iva Ray says about their Sunday School. We look forward to hearing from them regularly.

"Etowah, Tenn.—Dear Miss Annie White: Enclosed please find \$1.50 (one dollar and fifty cents), our regular monthly offering for the Orphans' Home. This is our last offering this

year. We hope we may be able to do more in the coming year. We are having a good Sunday School. We are glad to say our pastor, Bro. W. H. Rymer, has been somewhat restored to his health and has been able to serve us. From Cog Hill Baptist Sunday School.—Iva Ray Brown, Secretary."

Here's another dollar and a half for the Home. Mrs. Wagster doesn't say where she wants it used, so I'm going to leave that to Mr. Stewart, he knows best where it is needed.

"Petersburg, Tenn.—Dear Miss Annie White: Please find enclosed check for \$1.50 for Orphan's Home, to be used where needed most. Truly,—Mrs. J. C. Wagster."

And here's our dear little friend, Grace Dryden again. We miss our little "Baby Grace," but we must submit to the fact that all this time she has been growing, and she can't always be a baby. She sends us a dollar, half of which will help furnish our room in the Baby Building.

"Petersburg, Tenn.—Dear Miss Annie White: Enclosed is one dollar for the Orphanage. Please give one-half of this toward furnishing the Young South room in the Baby Building. We are delighted with the plan of having a Young South room in the Baby Building.—Naomi Grace Dryden.

Four dollars more for the Young South room! Just see how our fund is growing. Why, it won't be very long before we'll have all we need to furnish it. Thank you so much, Miss Nell, we were so glad to hear from you.

"Jonesboro, Tenn.—Dear Miss Annie White: I am enclosing herewith check for nine dollars from Woman's Missionary Society of Limestone Baptist church, for Orphan's Home. Four dollars for furnishing Baby room — remainder to orphans proper. Sincerely, Nell Bacon, Secretary."

I've been saving this letter till the last because it is such a beautiful letter, and I know you will all enjoy it every bit as much as I did. Isn't that a sweet sentiment which Dr. Taylor is carrying out in sending a dollar each for his grand-children and a dollar for their grand-mother? I hope those dear little babies will grow up as Young South members, just as their mothers did. I can't express my thanks to Dr. Taylor for his interest in our work, and his loyal support.

"Springfield, Tenn.—Dear Miss Annie White: I have just read your interesting letter on the Young South page. Our family used to be much interested in this page when our children were growing up, and it was edited by Aunt Nora and Mrs. Eakin. Mrs. Taylor and I have been interested workers for the Home from its beginning in West Nashville. We have just sent a donation from Oak Grove and the W. M. S. in bedding, provisions, and money. Our girls are still interested in the support of the Home, but since they are away in homes of their own and raising families, they have to some extent lost interest in the Young South. I desire their babies to have an interest in that 'Young South room,' so am mailing you a check for five dollars—one dollar each for our four grand-children, Marguerite, Tom, Wilmoth and Nell, and one dollar for their grand-mother. Mrs. Taylor and I visited the Home about two months ago. I believe any Baptist will take a greater interest after a visit, and seeing what Bro. Stewart and his corps of

workers are doing and trying to do. Respectfully,—H. S. Taylor."

Now let's have a big year in 1917. When you're making out your New Year's resolutions put this in: "I'm going to be a loyal Young South member, and work hard for it." Then if everybody does that, what CAN'T we do?

Loyally,
ANNIE WHITE FOLK.

THE NEWS IN JERUSALEM.

That evening, before sunset, some women were washing clothes on the upper step of the flight that led down into the basin of the Pool of Siloam. They knelt each before a bowl of earthenware. A girl at the foot of the steps kept them supplied with water, and sang while she filled the jar.

While they plied their hands, rubbing and wringing the clothes in the bowls, two other women came to them, each with an empty jar upon her shoulder. "Peace to you," one of the newcomers said.

The laborers paused, sat up, wrung the water from their hands, and returned the salutation.

"There is no end to work," was the reply.

"But there is a time to rest, and—" "To hear what may be passing," interposed the other.

"What news have you?" "Then you have not heard?"

"They say the Christ is born," said the newcomer, plunging into her story.

It was curious to see the faces of the laborers brighten with interest; on the other side down came the jars, which, in a moment, were turned into seats for their owners.

"The Christ!" the listeners cried.

"So they say."

"Who?"

"Everybody; it is common talk."

"Does anybody believe it?"

"This afternoon three men came across Brook Cedron on the road from Sheshem," the speaker replied, circumstantially, intending to smother doubt, "Each one of them rode a camel spotted white, and larger than any ever before seen in Jerusalem."

The eyes and mouths of the auditors opened wide.

"To prove how great and rich the men were," the narrator continued, "they sat under awnings of silk, the buckles of their saddles were of gold, as was the fringe of their bridles; the bells were of silver, and made real music. Nobody knew them; they looked as if they had come from the ends of the world. Only one of them spoke, and of everybody on the road, even the women and children, he asked this question: 'Where is he that is born King of the Jews?' No one gave them answer—no one understood what they meant; so they passed on, leaving behind them this saying: 'For we have seen his star in the east, and are come to worship him.'"

"Where are they now?"

"At the khan. Hundreds have been to look at them already, and hundreds more are going."

"Who are they?"

"Nobody knows. They are said to be Persians—wise men who talk with the stars—prophets, it may be, like Elijah and Jeremiah."

"What do they mean by King of the Jews?"

"The Christ, and that he is just born."

One of the women laughed, and resumed her work, saying, "Well, when I see him I will believe."

Another followed her example; "And

I—well, when I see him raise the dead, I will believe."

A third said quietly, "He has been a long time promised. It will be enough for me to see him heal one leper."

And the party sat talking until the night came, and, with the help of the frosty air, drove them home.—Lew Wallace in "Ben Hur."

MY GARDEN OF RESOLVES.

The little green clock in the mantle was ringing out the Old Year. Its tones were so sad that the face of the bronze Poe beside it seemed to take a shade of deeper mystery and I looked into the open fire on the hearth and wondered where all my other New Year's eves had gone. A voice sweet but a bit trimulous, said, "Come into your garden of Resolves and you shall see."

"I have no garden," I answered.

A low musical laugh was the reply. "Surely," I said to myself, "if I have a garden, it will contain some of the big red hollyhocks like those which flaunted so stiffly in the old gardens at home, and there will be climbing roses like those which reached to my window when I was a girl, and there will be a tall Flora's bouquet and"—but I stopped before the queerest little patch upon which my eyes had ever rested.

Here and there was a tall, well-developed flower which shed a fragrance of beauty about it, but there were so many gnarled, crooked plants. Some had just raised their heads above the earth and could push their way no further for lack of strength, some seemed to have grown by moods for a while, shooting up straight and then the growth retarded, sometimes never to start again and in some instances the queer ridges marked these irregular periods of growth.

"What a shame," I cried, "to plant flowers and then neglect them until they make this spot an eyesore when it might be a flower of beauty."

I heard the low laugh again.

"Here are your New Years," said the same quiet voice, "at last here are the resolves you made year after year. Inspirations for better deeds and nobler living are the very flowers of the soul, some of yours never grew at all, some were tended carefully for a few weeks and then forgotten until the next New Year's; some are weaklings, some are gnarled and a few are shapely and odorous."

"Can't I tend them now?" I asked anxiously. But I saw the answer in the serious face of the bronze Poe which said, "Nevermore."

Then a hand took mine in its firm, warm clasp, and the voice said, "I am the New Year; let us go on our way, taking from the past only the good; let us hold on, hold fast, be true and brave; we can not go backward if we would, but we can always go onward."—Selected.

CONSTIPATION—HEADACHES—BILIOUSNESS

DON'T MISS THIS. Cut out this slip, and enclose with 5c and mail to Foley & Co., 2837 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey & Tar Compound, for bronchial and la-grippe coughs, colds and croup; weak kidneys, rheumatism, bladder troubles; and Foley's Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

THE BLACK PROPHET.

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4. "Catholic Ceremonies—Catholic Book of Instruction."
5. The Wm. Lloyd Clark Library.
6. "Oats of Rome and Papal Curses"—Clark.
7. "The Priest and the Woman"—Mrs. Wm. Clark.
8. "Fifty Years in the Church of Rome"—Father Chiniquy.
9. "The Confessional and the Woman"—Father Chiniquy.
10. "Why Priests Should Wed"—Clark.
11. "The Campbell-Purcell Debate."
12. "America or Rome, Christ or the Pope?"—Brandt.
13. "The Sin of Priests"—Introduction by Rev. John Scott Carr, D.D.
14. Ex-Priest Crowley's books.
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16. "Romanism as It Is"—Rev. S. W. Barnum.
17. "Cross and Crown"—History of the Alpine Church.
18. "History of Religious Wars of France."
19. "Life of Bloody Mary"—A Catholic.
20. "The Blight of Mexico"—Gilbert O. Nations.
21. "The Romish Inquisitions"—J. F. Cross.
22. "Fox's Book of Martyrs"—Fox.
23. "Campbell's Authorities in Debate"—Gard, Baronius, Liguori and Dupin, etc.
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"AMATEUR CHAPLAINS."

Recently there appeared an editorial in the Chattanooga Times taking Dr. S. Parkes Cadman's statement that the army was "no place for a gentleman" as a text. It took occasion to refer to our preachers in the army as "amateur chaplains," who were unable to do the work to which they had been appointed. It was my privilege to write a note to the editor asking him to consider whether his words were based upon facts. The enclosed letter was received from Brother A. I. Foster, Chaplain of the Third Tennessee Regiment at Pharr, Texas. It will please but not surprise the Baptists of Tennessee. Our "amateur chaplain" is proving quite expert.

WILSON WOODCOCK.

Gallatin, Tenn.

Pharr, Texas, Dec. 1, 1916.

Rev. Wilson Woodcock, Gallatin, Tenn.

My Dear Brother: I read your defense of the Tennessee chaplains in a recent issue of the Chattanooga Times and thank you for coming to our aid. Had not some one sent me a clipping, I would never have known of the occurrence at all. I know Dr. Cadman. He is home on furlough; has been for two months. He does not mean to belittle his brethren. His protest is that too little attention is given religion in the army.

God has wondrously blessed my work. I hoped while in the service to lead at least 500 men to Christ. My reports to the government show that 412 men have made profession of faith in Christ during the past few months. I feel that no pastorate in Tennessee offered the same opportunity. What pastor in Tennessee has led that many men to Christ this last year?

Some of these men are doing splendid work for Christ. I have a company leader for each of our companies. We have battalion Bible classes each Monday night in the Baptist church. We had an average of thirty men in each class last week. The book we are taking is "The Manhood of the Master." Recently I made a trip to the men at outpost duty on the river and in one lone post I ran up on a man in the trench reading his Testament. I said, "I'm glad to see you reading your Bible." He replied, "I read my Bible every day." This is not uncommon.

We are having a social evening in the Baptist church tonight, the soldiers furnishing the program.

Yesterday (Thanksgiving) we had turkey and all the trimmings for all the regiment. Ball game in the afternoon. I preached at 7:30 p. m. Had a great crowd. Then a concert afterward.

We are having a great time, but are anxious to see our home friends. Remember me in your prayers.

A. I. FOSTER.

Washington, D. C. — Announcing that the Southern Railway system lines are asking the courts to interpret the Adamson law pending an attempt to enforce its provisions, Mr. Fairfax Harrison said to-day:

"There is such an irreconcilable difference between the interpretation of the law upon which the lawyers agree and what the men want that it is ap-

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parent that a judicial interpretation and clarification of the law is necessary in the interest of all concerned. Quite frankly, we are now unable to apply the law because we do not know what it means. We know what the men want, but the lawyers say the law does not give them that, but gives them something else which every railroad manager knows they do not want. The men are naturally disappointed that the question is not settled, and so are the managers, but we must all have patience and good temper and try to avoid passion while we grope our way out of the fog."

The Whiteville B. Y. P. U. met Sunday afternoon, December 10th, 1916, and rendered a very interesting pro-

gram, the subject for the entire month of December, being: "The Birth and Life of Christ." There were some (35) thirty-five members present.

WILLIE RUTH PARKER.

— 0 —

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STOCK CREEK.

October 29th was a day long to be remembered by Stock Creek church and community. It was an all-day home coming service,—coming home not to the old dilapidated building that had been the house of worship for fifty years, but to the splendid new edifice near the old, on a beautiful site of ground. There were probably one thousand people in attendance and it seemed everybody there provided a feast of good things for everybody else. For, as in the "father's house," in the parable of old, "there was bread and to spare." Every face wore a smile, and the spirit of happiness was truly manifest in every heart.

The welcome address, which made everyone feel indeed welcome, was delivered by W. C. Harris, chairman of the building committee. The response was by Charles Pohnson, of Knoxville. The sermon was preached by Rev. W. L. Singleton. Prof. Jerry Barton, of Chilhowee Inst., and Bro. W. I. Marshall, of Knoxville each delivered very interesting addresses in the afternoon. Special music was also a feature of the program.

Following the home coming in the new building, we enjoyed a splendid 10-days' revival. The pastor, Rev. J. R. Dykes, was most ably assisted by Rev. J. Allen Smith, of Maryville.

The visible results of the meeting were 24 additions to the church, 14 of whom were fathers and mothers or heads of families. Twelve were baptized in the beautiful little Tennessee River, by the beloved pastor at the close of the meeting.

The revival, we hope, has not closed, but only just begun. We trust that the light of God's love, now shining in so many hearts, shall never grow dim, and that soon every heart and every home may be taken for our Christ.

The new building, when finished in the basement, will cost about \$10,000.00. We are indeed a happy people, grateful for what God hath wrought for us. But we are not satisfied.

Not so long as there's a task to be done, Or remains a lost soul for Christ to be won.

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FIELD NOTES.

Saturday, December 25, preached for the Washburn Baptist Church and represented the Baptist and Reflector. Washburn is a village and the church has about 75 or 80 members. Rev. R. E. George is pastor. They have a splendid Sunday school.

Spent the night with A. C. Nicely, an active worker in his own church and others nearby.

Rev. Joel A. Acuff, Moderator of the Northern Association and pastor of his home church, the old mother church in the Association—Puncheon Camp, composed of 180 members.

Had begun a meeting Saturday with this church, when they came and carried me out there Sunday, about three miles, where we held services twice a day for four days, resulting in the church being greatly revived and two approved for baptism and others expected to join at the next meeting of the church.

Pastor Acuff is held in high esteem in his home church, and the evangelist enjoyed laboring with him and his church, and came away with a good free-will offering for his services and some subscribers for the Baptist and Reflector. Some books sold, also.

This church has two prayer meetings or Sunday school, but they announced the meeting to begin Saturday, and then only two fellows in the church led a public prayer—the pastor and one other.

The congregations were large and the services good. The entertainment was superb, and so an enjoyable time.

I am now at Catoosa to assist Pastor R. J. Baker, beginning December 9.

R. D. CECIL.

Cleveland, Tenn.

FOR 1917
FORTY-THIRD ANNUAL VOLUME
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The value of the Inductive Method in the treatment of these lessons cannot be overestimated as a guide and stimulus to intelligent and appreciative study of the Bible itself, while the wealth of explanatory notes, critical selections, and illustrations adds greatly to the thorough and comprehensive view of the lesson itself.

The systematic way in which this material is separated, is invaluable to the busy teacher, because it enables him to easily place before his class a thorough outline of the lesson, and to explain and impress its teachings with appropriate illustrations and anecdotes. It also offers additional avenues for personal research and study. "SELECT NOTES" brings to any student of the Bible, the best and latest illustrations and explanations of the subject matter, presented in a concise and effective manner.

Price, \$1.15 net. Delivered, \$1.25. We shall be glad to send you a copy.—**BAPTIST AND REFLECTOR.**

DUCK RIVER ASSOCIATION.

I note with great pleasure that Bro. W. C. Raines, a member of Smyrna Church, Marshall County, has been elected by the Executive Board of Duck River Association as the associational missionary and colporteur. This is a wise choice. I can and do sincerely and heartily endorse Bro. Raines. He is a sound Baptist, has the courage of his convictions, is energetic, loves God's cause, and he knows how to get close to and win folks. Bro. Raines feels called of God to preach the gospel and the work he is to do in the Duck River Association will be done with the view of his entering the Southern Baptist Theological Seminary next fall. I commend Bro. Raines as worthy of the sympathy, the confidence, the affection and the co-operation of all who love the cause he represents. Take him into your homes and your hearts. Open the way everywhere for him to preach the gospel he loves, buy the good books he offers for sale, and, above all, pray earnestly that God may bless his labors as he preaches and goes into the homes of the people. He is worthy of your fullest confidence, your highest regard, and your loyal support. Give him all these in unlimited measure.

O. C. PEYTON.

Erin, Tenn.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 241, South Bend, Ind.

RESOLUTIONS ON THE DEATH OF MAJOR W. H. SLOAN.

Whereas, God in His infinite wisdom has seen fit to call from our midst our faithful companion and co-worker, Brother W. H. Sloan, and,

Whereas, we, the members of the Sunday School of the Third Baptist church recognized his zeal and loyalty to every cause looking to the advancement of the work of this school and to everything that had for its purpose true service in God's Kingdom, and,

Whereas, we deeply feel a great loss in the death of this good and willing worker; therefore, be it

Resolved, That we extend to his bereaved family our deepest sympathy, and that a copy of these resolutions be sent to them, a copy be furnished to the Baptist and Reflector for publication and that they be spread upon the minutes of the Third Baptist Sunday School.

BAXTER CATO,

J. W. LUSTY,

W. J. SHOCKLEY,

Committee on Resolutions.

I have accepted the call extended me by the Mountain View Church here, and I am now on the field.

W. C. MOORELY.

Knoxville, Tenn.

BAPTIST AND REFLECTOR PIANO CLUB PREVENTS WASTE.

You will not find many men who would deliberately throw away one hundred dollars, and yet there are many who unintentionally waste that amount every year in one way or another. Careless buying is one of the most common ways of wasting money. The founders of the Club had that fact in mind when they adopted the principle of cutting down the cost of pianos by cutting out the waste in marketing them. The Club claims to save its members forty per cent, and asks you to give it an opportunity to prove the fact to your entire satisfaction by thoroughly testing the piano in your own home before obligating yourself to pay for it. It will cost you only a postal card to investigate and if the testimony of Club members who have already received their instruments is to be relied upon you will undoubtedly be delighted with the saving in price, the convenient terms and the superior quality of the instruments. By uniting our orders in a Club of one hundred members each secures the benefit of the lowest possible factory price and yet is responsible only for his own order.

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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.

BAILEY.—Dr. Alpha Bailey was born April 13th, 1837; died September 28th, 1916, aged 79 years, 5 months and 15 days. With the exception of 17 years spent in Kentucky he lived his life in the vicinity of Saulsbury, Hardeman county, Tennessee. He was a teacher, a medical doctor and an ordained preacher of the Baptist church, each of which professions he filled acceptably. The last years of his life were spent on his farm, to which he retired and on which he lived until stricken with paralysis, which for years rendered him helpless. His last two years he and his devoted wife spent with their son, Walter E. Bailey, who ministered until death came to his relief. Those best acquainted with him know best his kindness to his fellows, his upright life and his love to the church people. Therefore be it

Resolved, That in the death of our brother the church has suffered a great loss, the family a devoted husband and father, the community a worthy citizen. Be it further

Resolved, That a copy of these resolutions be entered upon the minutes of our church, a copy be sent to the family and a copy be sent to the Baptist and Reflector for publication.

Respectfully submitted,
A. B. JONES,
C. A. RICHARDS,*
ROGER J. CLARK.
Committee.

JONES.—Whereas, after months of service among us, Sister Annie Laurie Jones has been called from our midst; and

Whereas, It is appropriate that we express our deep and sincere sorrow that a life so beautiful and consecrated in Christian service has passed beyond, and left our finite minds to wonder at the mysterious ways of providence, and our hearts to trust in God's unbounded wisdom, now therefore be it

Resolved, That we, the members of the Woman's Missionary Society of the Lebanon Baptist church, do truly grieve over the loss of her presence and helpfulness, and earnestly pray God that the sweet memory of her consecration may cause us to follow more closely Him who went about doing good. Be it further.

Resolved, That a copy of these resolutions be spread on our minutes and a copy be sent to the Baptist and Reflector.

MISS MARY JENKINS,
MRS. ELLEN PENDLETON,
MRS. HENRIETTA B. GOLDSTEIN.

HOLDER.—Resolutions of respect for Mrs. Mildren Elizabeth Holder. She fell asleep in Jesus, September 11th, 1916; blessed sleep from which none ever wake to weep. She was born in Halifax county, Va., February 11th, 1842. In 1888 she married John

Holder. The missionary society of the Trezevant Baptist church has sustained a great loss. Mrs. Holder was a faithful Christian and a cheerful giver. God grant that all friends and relatives will follow more closely our blessed Master, by having known her.

Resolved, That a copy of these resolutions be sent the Baptist and Reflector; also be put on the minutes of the missionary society.

Respectfully submitted,
MRS. W. L. YANCEY,
MRS. Q. L. ARGO,
MRS. C. J. WINGO,
Committee.

MOORE.—On Monday, Sept. 18th, 1916, the spirit of Aunt Mittie Moore went home, after several weeks lingering illness, to be with Jesus, leaving her many friends to mourn their loss. She was a lovable character, deeply spiritual, and her noble life will always be an inspiration to those who were associated with her. She was a charter member of the Missionary Baptist church at Trimble. Early in life, she was married to Mr. Drewry Moore, who long ago has gone to his reward. She was the mother of four children, two sons living in Trimble, one in Dyer and one daughter in Texas. We recognize a loving hand in this sad dispensation of providence.

Resolved, That we are submissive to God's holy will; that we try in this way to express to her bereaved family our tenderest sympathy and pledge our earnest prayers for sustaining grace as the thorn of grief pierces their souls; that we hold sacred her precious memory and emulate her life of loyalty to all our Master's work; That a copy of these resolutions be recorded on our minutes; a copy sent our State paper and Baptist Builder for publication. MRS. J. I. TERRY,

MRS. JOHN THOMPSON,
MRS. EMMA JONES,
Committee.

BROOKS.—Mrs. Mary Baker Brooks was born April 21, 1844, in Lee county, Va.; was married August 10th, 1865, at Bee Lick, Ky., to Wm. Brooks, now deceased; was the mother of eight children; two of whom—C. C. Brooks and G. W. Brooks—are living and were present at the funeral, October 28th, 1916. Mrs. Brooks professed conversion early in life and became a member of a Baptist church. At the time of her death she was a member of the church at Eldson, Hawkins county, Tenn., where the family had resided for many years. There in the valley overshadowed by the great Clinch mountains is the neat country home over which she presided and in which many servants of the Lord found the very kindest hospitality.

J. R. CHILES.

Rogersville, Tenn.

BATTEN.—Death has one more entered our ranks and taken from us our beloved sister, Mrs. Sallie Batten, who died January 12, 1916, aged 50 years, 6 months and 22 days.

She professed faith in Christ at an early age, joined Mt. Lebanon Baptist church, lived an exemplary life. She was married to Kennie Batten February 11, 1900, and she is survived by one daughter, a father, three brothers and a host of friends. Truly death loves a shining mark. She was one of our best members, ever rejoicing in doing things for her Lord.

There will be a vacant seat at church, a vacant place in Sunday School, an empty place in the home. God alone can give consolation to the bereft

MRS. WINSLOW'S SOOTHING SYRUP

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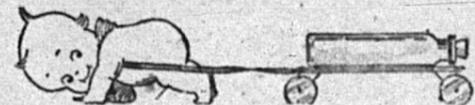
It is absolutely non-narcotic and contains neither opium, morphine, nor any of their derivatives.

Mrs. Winslow's Soothing Syrup Makes Cheerful, Chubby Children

Soothes the fretting child during the trying period of its development and thus gives rest and relief to both child and mother.

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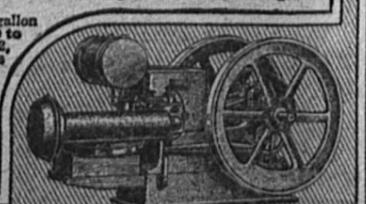
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It has been proven that quantity production makes production cost low. I could not build WITTE engines so good if I built only hundreds while I build thousands. A man, for example, who turns fly wheels all day can do a quicker job and better job than if he worked at it only a half hour each day and then ran a truck or swept the floor and worked on pistons the rest of the time. In the big WITTE factory, a man becomes an expert in making his particular part of the engine. My actual cost for high quality engine parts is from 1/4 to 1/2 what many others pay. My own private gas

well to furnish power helps hold cost down.
WITTE Engines require only one-tenth of one gallon of fuel per horse-power per hour; develop from 50 to 50 percent surplus power over rating. Made in 2, 3, 4, 6, 8, 12, 16 and 22 H.P., sizes in different styles, as ordered to operate on Kerosene, Gasoline, Naphtha, Distillate or Gas, also in stationary, hand portable, portable and saw-rig. 90-Days' Trial; 5-Year Guarantee. Cash or Terms. Write today for big freebook, "How to Judge Engines."—Ed. H. Witte.
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"One by one we lose the handclasps That so warm a welcome gave, One by one the voices silence In the stillness of the grave, One by one we miss the faces Of the forms we once caressed;

One by one their names are written, Ceased to labor! Home! At Rest! MRS. NOVELLA STEPHENSON, MRS. NANNIE PARDEE, MISS MAGGIE TROLLINGER. Committee.

PAINS IN SIDE AND BACK

How Mrs. Kelly Suffered and How She was Cured.

Burlington, Wis.—“I was very irregular, and had pains in my side and back, but after taking Lydia E. Pinkham's Vegetable Compound Tablets and using two bottles of the Sanative Wash I am fully convinced that I am entirely cured of these troubles, and feel better all over. I know your remedies have done me worlds of

good and I hope every suffering woman will give them a trial.”—Mrs. ANNA KELLY, 710 Chestnut Street, Burlington, Wis.

The many convincing testimonials constantly published in the newspapers ought to be proof enough to women who suffer from those distressing ills peculiar to their sex that Lydia E. Pinkham's Vegetable Compound is the medicine they need.

This good old root and herb remedy has proved unequalled for these dreadful ills: it contains what is needed to restore woman's health and strength.

If there is any peculiarity in your case requiring special advice, write the Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass., for free advice.

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Please send me your catalogue, and full details of the Co-Operative Club Plan that will save me half the price on a high quality sewing machine.

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FROM ILLINOIS.

The tenth annual session of the Illinois Baptist State Association convened with the First Baptist church, Harrisburg, Ill., October 23-28.

It has been a great problem for several years as to who will entertain this State body, since it has grown to be such a large organization. Few churches in the territory have buildings large enough to furnish room for the great crowds and at the same time “nerve” enough to entertain this large number in their homes. It is a momentous proposition to undertake to entertain hundreds of people, and yet when it is done and after a church has gone through with it as my church here has done, we have found that it was easily done and we had homes to spare.

The cities of DuQuoin, Marion and Johnston City, all with large and commodious church buildings, have entertained it for three years respectively previous to this year and this year we have had the real pleasure and blessing of the coming of the Illinois Baptist hosts to be our guests for nearly a week.

Our church has a large membership and a large building, which comfortably seats 1,800 to 2,000. The attendance registered right around 1,750. The sessions were fine and spiritual from the first song to the very last “Amen,” and everything had in it the hopeful and joyous note.

The report of the State Mission Board was the greatest in every respect of any previous year and the contributions for all objects were in advance of all other years.

Rev. B. F. Rodman, our Mission Secretary, is a tireless worker, a man of great faith and vision and missions—State, home and foreign, have been well taken care of.

The Woman's Work under the direction of Miss Mary Northington, formerly of Tennessee, when all the work was footed up, showed that her report indicated an advance four-fold and more, over any previous year. She attended nearly as many associations and delivered quite as many addresses as our indefatigable Mission Secretary.

Many great addresses and high ground sermons were delivered by our own people. The visitors and representatives of special objects who brought us splendid messages were, W. S. Wiley of Oklahoma, Boyce Taylor and R. G. Boyers of Kentucky, L. B. Warren of Georgia, W. B. Bagby of Brazil, and J. W. Gillon of Tennessee.

Dr. Gillon will never preach better nor speak with greater effect than in the sermon and in the addresses which he gave us during this meeting. His sermon on “Stewardship” swept our people and marvelously aroused them. The great good that this one message will do is incalculable. He has unanimously been requested by our church to come back and hold a meeting for us and a letter from him indicates the second Sunday in February as the date. We are praying for a great blessing and a bountiful harvest.

Dr. W. P. Throgmorton, our peerless Baptist Commoner wields a mighty influence over here as editor of the Illinois Baptist. This paper is the property of the State Association and is liberally patronized. Dr. Throgmorton is also the popular pastor of the First Baptist church at Marion, Ill., a great

church with something like 1,100 members.

Our State Mission Board will soon put a man in the field to be known as “Enlistment Man.” Two of our most successful young pastors have been spoken of for the place, but in both cases their loyal churches say “No.”

We are just completing here at Harrisburg a fine Sunday School annex, and when this is fully completed, which will be in the next ten days, our plant will be easily worth all the way from \$75,000 to \$90,000. We will have a large auditorium, pastor's study, ladies' parlors, adult, senior, intermediate, junior and primary departments, with ample class rooms, gymnasium, baths—both tub and shower—library and reading room, kitchens and a great dining room seating about 500.

I am happy to say with humility and thanksgiving that the Lord has graciously blessed my ministry here. The membership has practically doubled, the Sunday School is possibly the largest Baptist Sunday School in the State, and we have great adult classes for both men and women. The church is liberal in contributions for missions and other benevolences and their kindness to the pastor and family is unbounded,—withal it is a great church and I am happy in the work. We are expecting a Sunday School attendance as soon as we get into our new annex of from 1,200 to 2,000. The pastor teaches every Sunday a large Men's Class ranging in attendance from 225 to 600. Last Sunday 441 men were present. In this class are two men over 90 years of age and the membership is composed of men from every walk of life, many of whom have been brought to Christ by the personal work of the membership and by the teaching of the lessons.

A. E. BOOTH.

Harrisburg, Ill.

I am enclosing check for renewal of my paper. If there is a better religious paper for Tennessee Baptists I have not found it. I have been back from Johns Hopkins Hospital almost two weeks. My health is much improved and I am able to do most of my work again. It would be very hard to find a more faithful people than I have here. During my absence of four months they kept the work going in good shape and there are not the run-down conditions many churches would present under such circumstances. Rev. George Moore preached in my place, and too much cannot be said of his faithfulness and ability.

ROSCOE M. MEADOWS.

Dickson, Tenn.

Am here in a good meeting with Pastor J. H. Broom. Bro. Arthur Fox of Parkland Baptist Church is doing the preaching. The new building is crowded and many are turned away. The hardest sinners are interested, and there are professions of faith at almost every service. We crave an interest of those who pray for the greatest revival this place has ever had.

J. A. BROWN,

Harp-Singer, Dallas, Tex.

FREE TO ASTHMA AND HAY FEVER SUFFERERS

A Trial Treatment of "HIMALYA"

We don't care who you are or where you are—a man or woman, young or old, or whether you have had Asthma for fifteen years or fifteen months—all we want is your name and address, so that we can send you, free of charge, a trial treatment of “Himalya,” our simple, convenient and reliable home remedy for Asthma and Hay-Fever.

We want to show you, at our expense, and prove to you beyond any shadow of doubt, and to your entire satisfaction that Himalya will stop all difficult breathing, wheezing, choking spells, and all smothering sensations and painful paroxysms once and for good. We want to demonstrate to you conclusively, that, regardless of what climate you live in, your age or occupation, that this splendid remedy will do for you exactly what it has done for thousands of other sufferers in past years. We want you to know how different Himalya is from other treatments—inhalers, douches, opium preparations, fumes, smokes, etc.—how it purifies the blood and renovates the whole system, eradicating the disease by removing the cause.

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Distressing and dangerous complications may follow if you neglect it. Even when so serious a stage is reached, Eckman's Alterative may bring relief. For more than twenty years it has been widely used in such cases with beneficial results.

As with any medication employed in this trouble, the best results are obtained when the patient pays strict attention to diet and gets plenty of rest and fresh air.

Because of its easily assimilable content of calcium chlorid, this preparation is effective where a tonic up-builder is indicated. As a corrective of night sweats it has proved most useful. It may be tried with absolute safety, since it contains no harmful or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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Vapo-Cresolene For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

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The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 37 years of successful use. Send postal for *Cresolene Booklet*.

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HINDERCORNS Removes Corns, Callouses, etc., stings all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Drug-gists. Hixon Chemical Works, Fatsburg, N. Y.

MINISTERIAL ENDOWMENT FUND FOR SOUTHERN BAPTISTS.

We provide for everything and everybody else except the old worn-out minister. I wonder why we do that way? Is it just? Are we ingrates? Surely we don't want to be. But when will there ever be a suitable provision made for the old minister? When is the "old man" going to be remembered?

At the Texas State Convention which closed November 27th, 1916, a motion prevailed unanimously that a message be sent the Southern Baptist Convention when in session in New Orleans, La., May, 1917, asking that body to put in action such a movement as would raise an endowment fund for the old ministers, missionaries, male and female, and for Home and Foreign; including all the family. To bear that message to the S. B. Convention were appointed Drs. J. B. Gambrell, chairman; D. Y. B. Bagby, corresponding secretary and treasurer; S. J. Porter, Millard S. Jenkins, and H. H. Stephens, and that in the meantime, the corresponding secretary shall collect such facts and statistics and have them ready to lay before the S. B. Convention, so that it may act intelligently when the matter is brought before it. Much enthusiasm was manifested at the beginning, as it is hoped, of a measure which ought to have been done twenty-five years ago. Surely no argument is needed to show that this is the thing to be done, and that now is the time to do it. We cannot maintain our self-respect, nor merit the respect of others, if we do not make a better provision for the "old man." We wear him out, then turn him out. Is that right? And do we want to continue to do so?

I verily believe that there is money now waiting to get into a safe and permanent fund, the income of which shall be enjoyed by our worn-out workers.

D. Y. BAGBY.

Lone Oak, Tex.

"Volume X. of Carroll's Interpretation of the English Bible."—The publisher of this volume is Fleming H. Revell Co. of New York and Chicago. Price \$1.75 net. The author B. H. Carroll, D. D., LL. D., late president of the Southwestern Baptist Theological Seminary.

This volume is a discussion of James, I. and II. Thessalonians, I. and II. Corinthians. In this volume, as in the nine that have preceded it, the author does not go into minute detail and does not give an interpretation of the text verse by verse and chapter by chapter, but follows the great trunk lines of the epistles. The outstanding themes of the epistles under discussion are taken up one by one and discussed in a masterly way.

In dealing with the epistle of James, after giving an illuminating introduction, the author discusses two great themes presented by James:

1. The faith of our Lord Jesus Christ.
2. The teacher and tongues.

In discussion the epistles to the Thessalonians, the author gives first a helpful instruction and then discusses the following themes:

1. Christian morals,
2. A body of rules,
3. The second coming of Christ and the man of sin,
4. The plan of salvation.

In discussion the epistles to the church at Corinth, the author gives quite a helpful and original introduction and then discusses the following themes which find presentation in these epistles.

1. The preacher and factions,
2. The revolt against Paul's apostolic authority.
3. The relaxation of morals,
4. The perversion of the Lord's Supper.
5. The misuse and abuse of miraculous gifts,
6. Love, the greatest thing in the world,
7. The gift of tongues,
8. Marriage, divorce and the position of women,
9. The resurrection of the dead,
10. A great collection,
11. The two covenants,
12. The gospel ministry and the coming glory,
13. The ministry of reconciliation,
14. The collection for the poor Jerusalem saints,
15. Paul's reply to his enemies.

Each chapter of the book is complete within itself. The reader's attention and interest is held from the opening sentence to the close of the volume. The work will be an invaluable help to all, and to preachers and Sunday School teachers in particular. Every preacher and Sunday School teacher in the land, without regard to denominational affiliation, ought to secure this volume and master its message.

J. W. GILLON.

WHITEVILLE.

Pastor Jas. H. Oakley preached at Harmony at 11 a. m. to a good congregation. Fine S. S. and B. Y. P. U. Close the year's work. The church voted to license young Bro. Edgar Craig, who is in Hall-Moody Institute making ready for the ministry. Enjoyed a special program in the Whiteville B. Y. P. U. at 6:30 p. m. Worshipped with the Cumberland Presbyterians at 7:30 p. m. Conducted the sad funeral of the little child of Mr. and Mrs. Clutts on Christmas morning at 11 o'clock at Mt. Moriah.

MEETINGS IN WASHINGTON.

Some weeks ago I came to the State of Washington to conduct some meetings. My first meeting was with the Baptist church at Oakesdale; my next meeting was with Pleasant View church. We had quite a good meeting there. At present I am holding a meeting with the church at Asotin. I expect to take up the work in Tennessee in the latter part of the spring.

JOHN HAZELWOOD.

Asotin, Wash.

Please change my address from Starkville, Miss., to New Orleans, La. I want the Baptist and Reflector. Can't get along without it. This is a great field. Plenty of work. Our congregations are growing. Come to see us in May. We will show you the greatest Baptist opportunity in the South.

W. A. JORDAN.

New Orleans, La.

Sorry we have not a new subscriber. We enjoy the paper, as we have for many years. I am almost a shut-in, and need a friend.

MRS. LOWRY.

Knoxville, Tenn.

The retired coal dealer was selecting his library.

"Will you have these books bound in Russia or Morocco, sir?" asked the dealer.

"But why," said the patron of literature, "can't you have 'em bound right here in Chicago?"



The Old Familiar Hymns on Columbia Records

THERE IS NO SORT OF MUSIC that lends itself better to home enjoyment on the Columbia Grafanola than the grand old hymns that have been sung for years in homes all over the country.

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"Hearing is Believing." Ask the nearest Columbia dealer to play your favorite hymn for you today.

New Columbia Records on Sale the 20th of every month.

Washington, D. C., December 14.—Individuals and industries in the South received \$1.13 for every dollar paid to the Southern Railway by the people of the South during October, 1916, according to figures announced today by Comptroller A. H. Plant.

The Southern Railway disbursed during the month, for labor, material, supplies and other purposes, \$6,739,483 of which \$5,716,183 or 84.82 per cent., was paid to individuals and industries located in the South, this sum being \$642,534 in excess of the total moneys contributed by the South for transportation purposes.

For improvements to its roadway and structures, the Southern spent \$1,377,424.43 in October 1916, as against \$661,357.44 during October 1915; during the four months ended October 31st \$4,737,227.38 as against \$2,162,837.35 in 1915.

Just closed a very successful revival on December 2nd, with Powell Station Baptist church, in Tennessee Association. There were ten or twelve additions to the church. Rev. J. R. Evans, of Oliver Springs, is the much beloved pastor. Bro. Evans is bringing things to pass in that church. The membership has been more than doubled in the three years he has been pastor. The church is also very spiritual. The outlook for the church is very hopeful. They are having half time preaching. Bro. Evans is a splendid gospel preacher. He has a strong hold upon his people. He is loved by both saints and sinners. The little town is made up of a noble class of people.

D. W. LINDSAY,

Pastor Beaumont Ave. Church, Knoxville, Tenn.

Pulpit Bibles Largest assortment, finest Bibles at lowest cost. Write to us for full description and prices. PENTECOSTAL PUBLISHING CO., Inc., LOUISVILLE, KY.

CUTTING DOWN THE COST OF PIANOS.

Have you ever stopped to ask yourself the question why oranges which sell for five cents each cost only two cents by the box? Or why apples sell so much cheaper by the bushel than by a nickel's worth? It is the same way with Pianos. If you were to purchase one hundred Pianos (eight car loads) from the factory, you would get a much lower price than if you purchased only one. That is why the Baptist and Reflector Piano Club, composed of one hundred buyers who club their orders into one big order, is saving its members at least forty per cent on high-grade Pianos and Player-Pianos.

You are cordially invited to write for your copy of the Club's beautifully illustrated catalogue which fully explains the big saving in price, the convenient terms and the guarantees of quality and permanent satisfaction. Address The Associated Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.

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Thomas Communion Service Co., Box 450, Lima, Ohio.