

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

Old Series Vol. 77)

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(New Series Vol. 25, No. 4

—Husband—"My dear, we'll have to economize."
Wife—"Well, let's cut down on our cigars."—Boston Transcript.

—Beware how you regard as trifling faults which appear of but little consequence. You weigh them, and think them nothing; but count them and you would be frightened at their number.—St. Augustine.

—In the missionary colleges in Turkey there were enrolled 3,796 students during the year 1912-13. Of these, 1,589 were Armenians, 891 Greeks, 198 Turks, and 119 Bulgarians. Mohammedan students number 412. This will account largely for the intelligent and successful fight against Turkey.

—For the second time in recent years, Hot Springs, Ark., has been swept by a great fire. Last Friday a fire originating in a negro cabin, burned over an area of 200 acres, destroyed \$6,000,000 worth of property and left 2,500 people homeless. The city authorities have felt compelled to call upon the country for help.

—We have said it before, but we want to say it again and say it with the utmost possible emphasis: *We have absolutely no apologies to make to any one anywhere for anything we have ever said or done in the temperance cause.* If any apologies are due—and we are strongly of the opinion that there are—they are due, not by us to any one, but to us by some people.

—Of England of the 18th century, the historian writes, "Judges swore on the bench; the chaplain cursed the sailors to make them attentive to his sermons; the king swore incessantly and at the top of his voice." Such things would be unthinkable now. They would not be tolerated. The kingdom is coming. But it has not come. We still have, at least, occasionally, governors and mayors who do things about as bad, or worse.

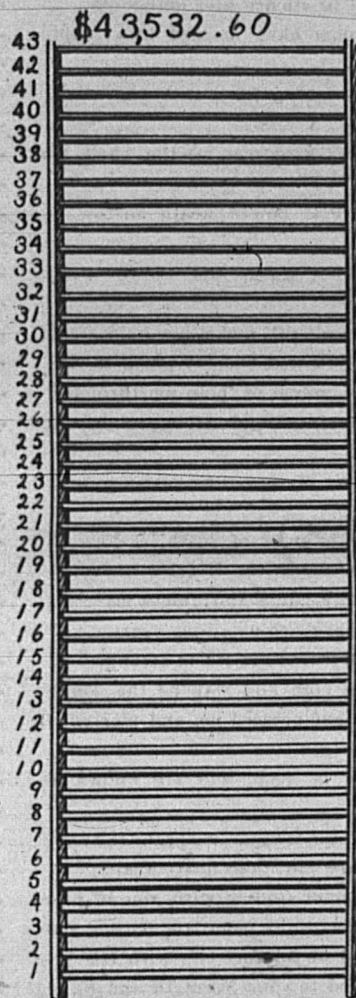
—Where shall the Convention meet next year? According to the plan of rotation which the Convention has followed for many years, by which it meets alternately in each section of the State, it is West Tennessee's time to have it. Three years ago at Jefferson City, Jackson was a strong competitor with Martin for the meeting, and it took a vote of the Convention to decide the place of meeting. Will Jackson invite it again this year? Will there be other invitations? There are plenty of places in West Tennessee which could entertain the Convention.

—Another terrible wreck occurred last week on the New Haven Railroad, running between New York and Boston, in which there were 23 lives lost. Among the dead were Dr. and Mrs. J. B. Marvin and daughter, of Louisville. Dr. Marvin was one of the most eminent physicians in the United States. He was a prominent member of the Broadway Baptist church, and was one of the most active and useful Baptists in all the South. A millionaire, he was a consecrated Christian and very liberal, as was Mrs. Marvin. They will be greatly missed. Their death, under the circumstances, is unspeakably sad, and is one of the greatest calamities which ever befell our Baptist cause in Louisville, or in the South. We tender to their family and numerous friends our deep sympathy in the overwhelming sorrow which has come to them.

—It is announced from Washington that the Panama Canal will be completed by October 10, and that small vessels probably will be able to pass through the Canal from end to end by that date, and that the Canal will be ready for shipping proper early in December. The digging of the Panama Canal is probably the greatest physical feat which has ever been performed in the world. It is a much more difficult task than digging the Suez Canal, so much so that while the French engineer, DeLesseps, was able to complete the Suez Canal, he was compelled to give up in despair the task of digging the Panama Canal. It took American money, American skill, and American pluck to bring to completion the gigantic task. As we have said before, the opening of the Panama Canal will mean much to this country, and especially to the South.

—At the punch-bowl's brink,
Let the thirsty think
What they say in Japan:
"First the man takes a drink,
Then the drink takes a drink,
Then the drink takes the man!"
—Edward Rowland Sill.

LET US CLIMB THE STATE MISSION LADDER



OUR AIM

Here we are
Today at
\$14,700.00
Help us climb

The brethren will note with care the ladder that appears at the top of this article. The figures at the top of the ladder represent our undertaking for State Missions this year. Contracts for this amount have been let and if the contracts mature we will have to have the total amount named. Each rung of this ladder represents \$1,000. The figures on the side represent the amount we have reached up to the present date. It is a long way from where we are now to the top of the ladder. Ten months of the year have passed and we are compelled to go more than twice as far in the next two months as we have gone in the ten months past. It is a long way to the top and the time we have in which to climb is short, but we can reach the top if everybody does his or her duty. Some individuals can give \$1,000 and thus lift us up one step of the ladder. One good brother has given \$1,200 of that which we already have. There are richer men in the State than he is, and they now have a fine opportunity to come to our help and to show their love for the lost of Tennessee and through Tennessee to the lost world. Some individual churches can give \$1,000. We have at least five or six such churches in the State. Let every pastor and layman do his duty and pray for God's blessings, and we will come to our State Convention with every obligation met. The money must be in hand by 7:30 p. m., October 31, 1913. Make all checks and money orders payable to J. W. Gillon, Treasurer.

Sincerely,

J. W. GILLON,

Secretary and Treasurer Baptist State Convention of Tennessee.

—The Welsh disestablishment bill passed third reading in the British House of Commons by a vote of 347 to 244. English disestablishment next!

—“The greatest problem before the Sunday School world to-day is to train the teacher so to present the word of God to the scholars, young and old, as to lead them to Christian discipleship and service.”—Rev. A. F. Schaffler.

—Dr. H. K. Carroll says that the Methodist population of the United States, including Hawaii and Alaska, if computed on the same basis as the Roman Catholic statistics are, would give a total of 20,595,774. This would include the United Brethren and the Evangelical Association. The Catholic figures for the same area are 15,207,776. On the same basis the Baptist population would be about the same as the Methodists, probably a little more.

—Dr. Lorenz, the world-famed surgeon of Austria, recently said: “I am a surgeon. My success depends upon my brain being clear, my muscles firm and nerves steady. No one can take alcoholic liquor without blunting these physical powers which I must keep on edge. As a surgeon I must not drink.” And the same is true of every man who would have a clear brain and a steady hand in the performance of his work, whether preacher, teacher, lawyer, doctor, merchant, mechanic, engineer, clerk, baseball player, or what.

—The Baptist Times and Freeman says that on a recent Sunday “Mr. Duxbury, the well known elocutionist, conducted the services at the Queen's-road Baptist church. At the evening service he recited the Book of Job, a feat of memory which occupied fifty minutes.” This was certainly a very remarkable feat of memory, but not as remarkable as that of Dr. Byron H. DeMent, who, when a boy attending Sunday school at the New Hope church, in response to a prize offered by the superintendent, Bro. A. J. Carver, to the pupil who would commit to memory the largest amount of scripture, memorized the whole New Testament.

—The Christian Advocate, of New York, is responsible for the following story: “The teacher of a downtown public school in New York City issued a command to her frowsy-headed youngsters that each should appear next morning with his hair decently combed and parted. The story of this tyranny was rapidly passed through the entire building, and through fear that the requirement of this teacher might become contagious, five hundred boys resorted to the barber shops near the building and in due time not a boy in the school had enough hair left on his head to make the use of a comb and brush practicable. A few of the larger boys, it is said, in order to give a certain distinction to the higher grades, allowed the bangs over their forehead to remain unclipped. The ingenuity of the small boy is very remarkable. It was perhaps one of these New York boys who defined a lie as “an abomination in the sight of the Lord, and a very present help in time of trouble.”

—The Watchman-Examiner comes to our desk. The consolidated paper is one of the largest and best religious papers published anywhere in the world. The price of the paper is \$2.50. This was the price of the Watchman. It is rather interesting that while the two papers, the Watchman and the Examiner, were published so near together and appealed practically to the same constituency, and while the price of the Watchman was \$2.50, and that of the Examiner \$2, when they came to the consolidation it was found that the Watchman had more subscribers than the Examiner. As we have frequently said, people do not object to the price of a religious paper. What they object to is the religious paper itself. If you convince them that they need a religious paper they will pay any reasonable price for it. Dr. George E. Horr, formerly editor of the Watchman, now President of Newton Theological Seminary, used to say that it is like smoking a cigar. If a man does not care for a cigar, he will not pay any price for it, but if he loves to smoke, he will pay a nickel or dime or whatever amount may be necessary to get a good cigar.

CHRISTIAN CITIZENSHIP.

ARTHUR J. BARTON,
Corresponding Secretary Education Board, Baptist
General Convention.

(An address delivered before the Texas Baptist Laymen's Convention, as reproduced from the original notes and a partial and incomplete stenographic report, with all introductory and incidental features omitted.)

The subject is broad and indefinite. Christian Citizenship. That may mean a citizenship or civilization mainly Christian; it may mean the Christian element of the citizens; it may mean the privilege of citizenship in a country which political geography would call Christian in contrast with countries which have other forms of religion; it may mean the duties and obligations of Christian citizens in their relation to government and governmental affairs. I do not know just what reasons the committee had for leaving the statement of the subject so general. They may have done so in order that I might take a "crack at creation." The subject is here interpreted to mean the duties and obligations of Christian citizens to government, and their part in governmental affairs. I take it that the committee meant to suggest the idea of political responsibility, the responsibilities and duties of Christian citizens toward the government under which they live.

It must be said with a great deal of regret that many of our best Christian men have to a very large degree, and in a surprising manner, failed to recognize their obligations and to discharge their duties toward their government and in governmental affairs. My remarks shall center chiefly at this point. I want, if we may do so, that we shall find out some of the reasons for this neglect, this failure on the part of good men to recognize their duty and discharge their obligation to the government under which they live. Of course, in the brief time allowed, I can only sketch the different points I would bring before you.

The first reason, I believe, is a misunderstanding of the nature of government. In our thinking we have differentiated between the secular and the sacred. We have made all sorts of artificial distinctions; we have set politics and government off to themselves, and have said, "These are secular; these are profane," thus assigning to government qualities which it does not possess. Government in and of itself is not secular. It is neither immoral nor unmoral nor irreligious. The science of government is one of the noblest sciences. The necessity for government grows out of the fact that men have to live together, and, as they are imperfect, in living together they must have government for the restraint of the selfishness and evil in the strong and for the protection of the weak. This being so, the very nature of government is not only secular, but is actually moral. All government rests fundamentally upon morals. Without morals there can be no government. That which is organized for the protection and defense of the rank and file of humanity can not be immoral or irreligious in its intent. It is as good to know the history and science of government as to know the history and science of medicine, or any other noble and worthy thing: In its time and place it is just as right and religious for a man to pay tribute to Caesar as to contribute to the charity fund, to vote intelligently for the defense of the weak, as to attend the prayer meeting. I wish we would assign to government the place which rightly belongs to it, and dismiss the conception that government is secular, or even unmoral or irreligious. There are a great many immoral rascals in politics, and they ought to be put out, but government itself is not immoral or irreligious, and this distinction which we make is radically and fundamentally wrong.

Another thing which has seriously militated against the performance of civic duties by Christian men is a misunderstanding and misinterpretation of the nature of the Kingdom of God. We have thought of the Kingdom of God as narrow, effeminate and sentimental. The truth is, it is broad, masculine and practical, going to the very heart of every human issue and condition. We read that the Kingdoms of this world are to become the Kingdom of our Lord and His Christ. We interpret this to mean the Kingdoms of Asia, Europe and America. May it not mean the social kingdom, the industrial kingdom, the kingdom of labor and capital? May it not mean these even more than the Kingdoms of Asia, Europe and America? So long as there is anywhere social inequality or industrial injustice or political crime, the Kingdom of God has not fully come, and you and I have a task. We have made the Kingdom of God too much a matter to be thought about only on Sunday morning when we go to Church. It is an everyday matter, to have our constant thought and devotion in this work 'a' day world. The Kingdom of God must affect the factory down there that runs

THE HEAVENLY FATHER CARES—FOR
WHOM? FOR ME AND FOR YOU.

"Casting all your care upon Him, for He
careth for you."—1. Pet. 5:7.

"What can it mean? Is it aught to Him
That the nights are long, and the sun is dim?
Can He be touched by the griefs I bear
Which sadden the heart and whiten the hair?
Around His throne are eternal calms,
And glad, strong music of happy psalms,
And bliss unrul'd by any strife!—
How can He care for my little life?

"And yet I want Him to care for me!
'Tis the hope of my heart, my tearful plea.
When the lights are dim in the paths I take,
When strength is feeble and friends forsake,
When love and voices that once did bliss
Have left me to silence and loneliness;
When my songs have merged into sobbing
prayers;
'Tis then that I long for a God who cares.

"When shadows hang o'er me the whole long
day,
And my spirit is bowed neath sorrow and
wrong;
When I am not good, and the deepening
shade
Of duties unwrought make me half afraid;
When the busy world has too much to do
To stay in its course to 'help me through.'
Then I long for a Friend strong, mighty and
free.

Does the Christ of God thus care for me?
"Yes! Yes! His story of deathless love
Is lifting my soul to the Heights above!
He whispers my name and quiets my fears,
And tenderly brushes away my tears;
He lifts the burden, for He is strong,
And stills the sigh and wakens the song;
The sorrows that pressed me and pierced, He
bears;
For His love is deep, and He knows and
cares.

"O, all who are sad, take heart again,
For the Christ of God is with you in pain,
And the Father bends from His Throne above
To soothe and to comfort you with His love!
The triune God is your Strength and Shield!
The battle is His—dare you flinch or yield?
There is no grief which he does not share,
Then rest in peace, for your Lord doth care."
—Selected.

six days in the week, just as truly as it affects the church service, Sunday morning. As long as men and women toil in sweat shops, long hours on small pay, dwarfing their lives, crippling their intellects, shriveling their souls, robbing themselves of some of the highest and noblest human rights, you and I, as disciples of Jesus Christ, have a mission. As long as pale-faced children toil in factories, breathing effete, foul, infected air, and hurry in endless procession, by way of the white plague or other fell disease, to the grave, you and I have a gospel and a task. As long as the department store employs girls at wages so meager that they can not support themselves, as long as these girls must march out and become victims of the procurer and the white slaver, just so long will you and I have a mission to perform. It is not going to avail that the proprietor of this department store shall sit high up in the synagogue Sunday morning and cast his money into the treasury of the Lord; if he loses sight of the human rights of the girls who toil in his store, and the principles of the Kingdom of God in his relation to them, you and I are going to bring him to judgment. Whether we do or not, God will. So long as housing

conditions are bad anywhere, in any crowded tenement section in any of our great cities, there is a crying call that ought to stir the hearts of patriotic Christian men. As long as there is greed in corporations and graft in politics, as long as there is bribery in any legislature hall or temple of justice, the intelligent Christian citizen is to cry aloud and spare not. As long as the slimy liquor leach sucks the life blood from the withering veins of our people, and then pumps into those veins its poison of death, and all this under the sanction of government, you and I are to be the prophets of God to a wicked and perverse generation.

If we can come to see the matchless sweep of the Kingdom of God, in its relation to all human affairs, we shall stand in awe before the magnitude of our responsibility, cry to heaven for grace and wisdom, and shall meet our task like men.

Another handicap has been and is a misunderstanding of our relation to these two kingdoms. Translation from the Kingdom of nature into the Kingdom of God is so real and so blessed a fact in our lives that it is hard for us to realize that we still sustain the same practical relation to all human affairs; nay, rather that we have come into a higher and holier and more beautiful relation to all things human than ever before. We sometimes forget that while we are not of this world we are still in this world. We sometimes become so absorbed with our mystical relation to God, with the sweet and holy visions of our religion, that we lose sight of the things around us in the struggle of this toiling world. We read that our citizenship is in heaven, and lose sight of the fact of our earthly citizenship, with its constant and far-reaching obligations. The rhapsodies of our religion, sweet and satisfying and beautiful as they are, should not cause us to forget that we are citizens of this world and that every human condition is a matter of concern to us. "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Loyal always to God, we must not be less loyal to Caesar. Indeed, we must be loyal to Caesar because loyal to God.

Not only does our heavenly citizenship not lessen the obligations of our citizenship here, it greatly increases them. By as much as our vision is clearer and our sense of right and justice is greater than the man of the world can possibly have, by so much are our obligations of citizenship increased.

In the recent National Conference in Washington City, on the subject of Inter-State liquor-shipment legislation, we were at great banquet. Mr. Cochran, of Baltimore, was introduced to respond to a toast. It had gone abroad quietly through the day, that he had agreed to give \$10,000 for the better financing of the Anti-Saloon League in its work of moral and legislative reform. He was given a great reception. A young man of about thirty, a multi-millionaire, he stood modest and meek before the applause. When it had stopped he said, "Your applause is all out of place. I have done only what you would have done. My millions were accumulated by my father, and the product of the labors of the common people, and they were left to me as an inheritance. I have recently been seriously and prayerfully considering the matter of my stewardship, and I have resolved that at least a large part of my money shall be spent for the benefit of the people from whose labors it came." A storm of applause followed this, one of the noblest utterances I ever heard. Some such conception of stewardship and responsibility ought to prevail in every Christian heart. Our citizenship is in heaven, thank God for that glorious and blessed truth, but our citizenship is also on the earth. Let us shrink not before the responsibility; let us meet the obligation in the spirit of chivalry.

I have a word to say to you preachers. This neglect of citizenship has its completest and saddest illustration in the case of some pastors. A Christian minister ought to be a good citizen. He ought to pay taxes like a man; he ought to vote like a man; he ought to make himself felt as a citizen. A man ought to be made uncomfortable who sits in the pew of your church, and goes out and votes wrong, advocates wrong or commits any sort of political crime. The minister who does not have sufficient moral and spiritual dynamics in his ministry to cause the conscience of such a man to trouble him, does not fulfill the mission of a prophet. I remember that once I went to the ballot box on election day with a sort of shrinking, hang-dog feeling as if I were out of place, or were doing something wrong, something below the dignity of the minister. I did not say much about the elevation of the franchise, either, for I did not know any too well how to make out my ballot. The preacher ought to feel that he is doing an act as religious and worthy when he walks down the street to the ballot box and votes conscientiously and intelligently, and in the interest of human rights as when he is making a sermon, or delivering a sermon. Yes, let the preachers, even the preachers, remember that they have a citizenship here.

There is another misconception. Some Christian men seem to imagine that because government, in the very nature of the case, is imperfect, they will be partaking of the sins of government if they take part in governmental affairs. Not so. There are only two ways a man can become partaker of the sins of government; one is to cast a wrong ballot, or to stand for wrong things; the other is to fail to cast a right ballot and to perform his duty as a citizen. One is almost as bad as the other. The citizen that does not put his ballot in the box for right, is partaker of all the evils of government as really as the man who puts his in for wrong. Joseph was a good citizen even when a slave. They might lay traps for him, but he was faithful and God prospered him. Daniel was a good citizen, and loyal both when he suffered wrong and when he was full of power. His enemies could find no fault or error in him until they devised a plan that brought the law of his King into conflict with the law of his God. Paul made much of his citizenship under the government, under which he finally lost his head. We are not to be partakers of the sins of government, but should, by loyal and intelligent participation in government and by every proper means, seek to correct every fault and right every wrong in governmental affairs in the highest interests of humanity. Doing this we shall not be partakers of the sins of government; failing in this, we shall not be guiltless.

One other hindering cause which often stands in the way of good men and prevents their doing their duty as citizens, is that in the practical working out of things they are at a disadvantage. Good men have to perform the duties of citizenship, nearly always a sacrifice. This is especially true of the private citizen who does not aspire to public office. It is usually true also, even of those who become officials. For the most part politics is a losing game with good men. If a man does not seek office, all the service he renders the State must be rendered as a patriotic contribution to the public good. Even if a man seeks and secures office, the salary in most cases is a mere pittance compared with what he could earn as a private citizen, if he be capable of large and efficient service. The good man cannot go into politics for private gain. Men in legitimate lines of business do not need to go into politics to secure protection or special favors for their business. Hence, I say, politics is a losing game for good men. Not so with designing, self-seeking, unscrupulous men, nor with those engaged in dishonest, crime-breeding business or connected with favor-seeking corporations; nor yet with men of mediocre ability. Men with their hands behind them fatten in public office. The liquor man can easily make great profit out of politics. So with the gambler and the dive keeper. Hence, they are all without exception, politicians. They have neither principle nor party, but align themselves with the party in power. They are patriots for revenue only. To a great degree this is true even of the managers of the great favor-seeking corporations. The man mediocre ability also finds public office more remunerative than the private business of which he is capable. Thus it comes to pass oftentimes that the bulk of our public affairs falls into the hands of the designing and of the weak. This is not an impeachment of any of our honest and capable public servants, but a recognition of a condition that is all too general and an appeal to the patriotism and to the religion of good Christian men, Christian men of character and caliber. At never such a sacrifice, Christian men of all vocations must do their duty as citizens.

Much else I would like to say. In the closing moments permit this: Things are getting marvelously better, and I rejoice in it unspeakably. I do not know just how you feel, but I feel pretty comfortable when I think of O. S. Lattimore, Horace Vaughn, Dwight L. Lewelling and scores of others that might be named, who are as stalwart and heroic and righteous men in public affairs as they are in the churches. I have a comfortable feeling when I think of Woodrow Wilson and W. J. Bryan, standing as the two most conspicuous and influential figures in American life today, men who have religion and a conscience, men who propose to carry their religion and their consciences with them into public affairs. I feel mighty comfortable when I think of the enactment of the Webb bill, into law. People wondered whether any such law could be passed by the Congress of the United States. It was passed by an overwhelming majority in both chambers, and people began to sit up and take notice. Mr. Taft began to have serious question about its constitutionality, and referred it to Mr. Wichersham, who also had grave doubts. Mr. Taft vetoed the bill. By way of parenthesis I must say that in this, Mr. Taft put the darkest blot on his name and ability, even as a lawyer, that has ever been put upon it. There is no more doubt in my mind about the constitutionality of that bill than there is of the constitutionality of an appropriation bill by Congress. We have a line of decisions by the Supreme Court, from 1890 down to the present, in perfect accord with the

bill. There is not a shadow of doubt in my mind that the bill will be upheld. But that by way of parenthesis. Mr. Taft's message vetoing the bill comes to the Senate. What will be the result? For the past fifteen years only once has a president's veto been overridden. The saloon power has prevailed. No, wait a moment. Within two short hours after the president's message was received the Senate had passed the bill by a majority of three to one. The House of Representatives performed its task with equal neatness and dispatch, and the Webb bill became a law. Things are getting better. I feel encouraged.

Another great victory is the passage of the Jones-Works bill, the object of which is to clean up the national capital. Washington ought to be in every sense the cleanest and most beautiful city in the world. Let it be said to our shame, it has been and is to-day one of the foulest spots in the matter of morals, on the American continent. Take Pennsylvania Avenue, from the Capitol to the White House. Go four blocks either way, take in the very heart of Washington city, and it is almost a hell's half-acre. Some of the public schools situated in the same block with three or four or more saloons; saloons all around churches; saloons in the alleys and slums; saloons everywhere. Dens and dives in every block. Conditions so bad that one of the authors of this bill, though not a prohibitionist, classed them as a disgrace to the whole nation. This bill reduces the number of saloons to 300; presumably this number ought to be sufficient to serve Washington society; it takes them away from schools and churches, and away from the slums, that is, if you could have a saloon without a slum. This bill was passed unanimously by the Senate some eight months before the close of the last Congress. It was shelved by a House Committee, and finally the Senate, in order to force the issue, added it as an amendment to the appropriation bill for the District of Columbia. Even then the Committee on Appropriations in the House sought to block it, the chairman of the committee threatening to defeat the appropriation bill rather than to allow the Jones-Works bill to become a law. Congressman R. L. Henry of Texas, chairman of the Rules Committee, and other friends of this righteous legislation, quietly stood their ground and the bill was passed.

In Arkansas the cleverest and most far-reaching piece of legislation that I have ever known has been passed. Yes, in Arkansas, my State. Arkansas has always had the best regularity and local option measures of all the States having the licensed liquor traffic. Under the operation of these laws much of the State had become dry. Last year at the general election a State-wide constitutional prohibition amendment was voted upon. Other amendments were voted upon, among them the so-called Grandfather amendment, which would reduce and limit Negro suffrage. The liquor machine said to the Negro, "You vote against the prohibition amendment and we will vote against the Grandfather amendment." The Negroes were not able to withstand the temptation. I say this with regret, for among the leaders of the race in Arkansas, are many of my best friends. The deal was made and the goods delivered. Constitutional prohibition was defeated. This stirred the white citizenship of the State, and when the legislature assembled the members decided that they would divorce forever the liquor machine and the Negro vote. They decided also that they would give the local optionists, who are local optionists for whisky only, a dose of their own medicine. They passed a law that no man can secure a license to sell liquor in Arkansas till he presents to the County Judge a petition signed by a majority of the adult white citizens of the precinct, men and women, which petition must be published twice, at least ten days before the license can be issued, in a newspaper published within the precinct. I have not seen the bill, but as I understand it, these are the provisions. It is as far-reaching as clever. The Memphis Commercial Appeal, whose breath is not always free from the smell of Budweiser, said that this makes Arkansas the driest State in America.

Things are getting better. Getting better everywhere, and concerning every matter that involves the highest and best interests of our people. West Virginia voted constitutional prohibition by 92,000. With the Webb bill in force as a law, so that the States can be protected in the exercise of their police power, one State after another will fall into line. I see them coming now. West Virginia, Arkansas, Texas, and all the others. They are marching two abreast, double quick, with waving banners and beating drums. Soon every State in the nation will be a prohibition State, and our flag will be a stainless flag.

WILLOW GROVE.

The Willow Grove Church was organized August 12, 1912, by Brother J. P. Bilyeu, State Missionary under the State Board. At the outset it only had a membership of twelve, but this small number represented an aggre-

gate wealth of about one hundred and fifty thousand dollars. This church is located in Clay County, on Obed River, remote from any other Baptist church, but in one of the richest agricultural sections of the State, or of the entire South. This is the section known for so many years as the "Free State," which name was conferred upon this section because of its remoteness from other centers of influence and for the further reason that it is independent of the rest of the world, it having within its borders all that is necessary for food, clothing, comforts, and happiness. Its people are of the purest stock, no sturdier race being found in all our Southland, than these stalwart sons of the "Free State." Before the organization of this church, Campbellite influence was paramount in this field, but to-day in this particular community at least, our Baptist cause has assumed the lead, both in wealth and influence. No finer field exists in the South to-day for the spread of the truth as contended for by Baptists.

When the church was one year old to a day, Brother Yankee, State evangelist, commenced a revival meeting, at the close of which there had been an ingathering to the number of twenty-six, eighteen being baptized by Brother Bilyeu, in Obed River, four more standing approved by baptism, and four being received by letter, with others yet to follow. This makes a total membership now, including those already taken in by Brother Bilyeu since the organization, of forty-four, controlling an aggregate wealth by a conservative estimate of two hundred to two hundred and fifty thousand dollars. The church, at the close of the meeting, voluntarily declared themselves out from under the State Mission Board, and doubled the pastor's salary, with twenty-five dollars worth of hams thrown in for good measure. Also, at the close of the meeting, this noble little band gave to Brother Yankee in cash \$70.50.

Brother Bilyeu had heretofore expressed himself as doubtful of the wisdom of our people of the State, maintaining State evangelists, but he says that he does not believe that the Baptists of the State have another as great an asset for what it is costing the churches of the State, as we have in State Evangelist, E. H. Yankee. He comes to this conclusion after observing the wonderful power and influence exerted by him upon the people of the "Free State" around Willow Grove. He says he hopes our State Board will see the wisdom of retaining Brother Yankee as State evangelist in Tennessee.

I would also add a word for brother Bilyeu. While he is disposed to give all the credit to other brethren, it is he that is laying the foundation as the humble, though untiring instrument in the hands of Jesus Christ. Let the brethren of the State also uphold the hands of this godly and fearless man as he goes forth among the hills and vales and mountains of this upper Cumberland, preaching the untrammelled gospel of Jesus Christ. Don't forget the Piedmont Valley and the Alps of Tennessee.

SAM EDWARDS.

Cookeville, Tennessee.

LET US KISS HIS FEET.

It is said that a missionary to one of the heathen lands, after laboring for some time among the people, employed a learned heathen to help him translate the New Testament into the heathen language. The missionary would read and the heathen would translate and write it down. They finally came to the first epistle of John. One morning as they began their work, having finished the second chapter, the missionary read: "Behold what manner of love the Father hath bestowed upon us." The heathen translated and wrote it down. The missionary read: "That we should be called the children of God." The heathen bowed his head upon the table and began weeping. Gaining control of his feelings, he said: "Teacher, don't make me put it that way. I know our people; that is too good for us. We don't deserve it. Put it this way, 'That we may be allowed to kiss His feet.' That is good enough for our people."

Oh, that men would put their heels upon their pride, be redeemed from the curse of the law, and become God's real children.

Palmyra, Tenn.

C. A. BARNES.

I have just closed a two weeks revival at Slate Hill, Hawkins County. The Lord greatly blessed us. There were twenty-three souls saved, and the church was greatly revived. It is a destitute place as far as Baptists are concerned. It lays between two Methodist churches, with several Baptists in the neighborhood, belonging to the various Baptist Churches. I think our people would do well to organize there. They have a good house, but no organization in it. Brethren pray for me in my work. If I keep my health, and the Lord is willing and blesses me, expect to give my time in trying to get lost souls saved.

J. N. LAYEL.

Tate, Tennessee.

A TRIP TO ORLINDA.

Have you been to Orlinda? You haven't! Then your education has been sadly neglected. Do you know what a real, wide-awake country church is? Have you seen one? You say, you have. But have you seen something of the workings of the Orlinda church? If you haven't, I may be a little skeptical of your knowledge of what great possibilities may be had in the development of a Baptist church in the country.

Why, my friends, that congregation has erected a modern building (twelve miles in the country), but a building which would do credit to a town of 20,000 people. The building has modern Sunday school rooms, about fifteen in number, and in addition a beautiful auditorium tastefully frescoed and with art windows, and carpeted floors, all in delightful harmony of color. This building is set in a grove of trees and is a picture never to be forgotten. The people are cultured and pious and progressive.

The writer heard some of the finest singing by a choir of cultivated voices, led by Brother Dodson, it has ever been my pleasure to hear.

I shall not soon forget the Crockers, McNeelys, Gilberts, Dodsons, Cunninghams, Porters, the splendid superintendent of the Sunday school, and many others.

It was good to learn of the great work done under the leadership of former Pastor Kelley, and to hear them affirm that they would do greater things in the future.

I was a guest in the delightful home of Deacon Crocker, the dean of the deacons of that church. The church and Sunday school generously contributed to the present financial needs of the University, and invited the writer to come again. All honor to them.

HERBERT WHITING VIRGIN.

A GREAT OCCASION AT ST. ELMO BAPTIST CHURCH.

Sunday, Sept. 7, marks an epoch in the history of the St. Elmo Baptist church. The church, although seven years old, has never been free of debt until recently, and yesterday morning's service was a dedication of the building to the Master's use.

The large auditorium was filled to its utmost capacity. Former pastors Drs. Brown and Brooks assisted in the service. Dr. Brown of Atlanta, Ga., preached the dedicatory sermon. Previous to this Rev. Brooks gave a short history of the church, telling of its struggles and victories along the way. The pastor, Dr. Vesey, told of the work of the present time, and of the faithfulness of the members. The former pastors are still held in high esteem by the members of St. Elmo Baptist church, but not more so than the one who serves them now, for much credit is due to the untiring and earnest efforts of Dr. Vesey for the complete payment of this debt.

A splendid musical program was rendered. With Mrs. J. W. Vesey and Miss Maud Long at the organ and piano, and Chorister Vining leading the large chorus choir, it seems that music never sounded sweeter than on this occasion when they voiced their praises to God in the well-chosen songs.

Dr. Brown's sermon was inspiring. His subject, "Looking Upward," showed the great possibilities of a church that "expects great things from God and attempts great things for God."

Encouragement stands out boldly before this people, and with their hands in God's to guide and direct they will push forward under the supervision of their faithful and beloved pastor to much greater things.

CHURCH MEMBER.

NEWS FROM THE EAST TENNESSEE ASSOCIATION.

The Seventy-fifth Annual session has just closed. The attendance was smaller this time than usual, due to it being on one side of the territory. We were glad to have with us Brethren E. K. Cox, E. E. Folk, W. J. Stewart, Prof. Gentry and Sister Margaret Buchanan, the representative of the W. M. U. All were very helpful to us. The suggestion of Miss Buchanan to the women of a "hen shower," will bear fruit.

There is a decided increase in all contributions to benevolences, pastor's salary and church expenses, an increase in baptisms and membership. More of the churches have given to the Mission cause. More are trying to follow the schedule. All along the line there is a forward movement.

There are now 29 churches with membership of 2,968, 28 Sunday Schools, with enrollment 2,680, and 219 teachers and officers, 7 women's societies that contributed \$392.33. Total contributions of churches is \$7,482.80, and church property valued at \$44,900. The Board of Trustees, of the Cosby school, on Monday, met and located the buildings on the site, organized, and work will begin at once. The most of the money has been pledged or paid in. Brother J. W. Padgett gives \$500.00 on the site, and Brethren John and Will

Weaver are giving the timber to cut the material.

Three of our young men will be in Carson and Newman, preparing for the ministry, several of our young ladies will attend either there or at some other Baptist school.

Our work at Newport, has held up well during the summer, and just now is rallying for the fall and winter campaign.

J. W. O'HARA.

Newport, Tennessee.

A YOUNG PREACHER.

Our Pastor, Dr. Arthur U. Boone, pastor of the First Baptist Church, Memphis, Tenn., has been absent, partly on his annual vacation, and also in conducting a series of revival meetings at Henning, Tenn., where his labors were greatly blessed, there being 22 additions to the church there, as a result of the meeting.

While absent, his pulpit was occupied by his son, William C. Boone. This young brother preached his first sermon in his father's pulpit in June of last year, just after his graduation at William Jewell College. In October last, he entered the Seminary at Louisville, returning home at the close of the session. On the first Sunday after his return, Dr. Boone being at Clarksville, in this State, he again preached for his father. When the time came for the committee on pulpit supply to provide a substitute during the pastor's absence, they unanimously asked our young brother to act as such, and he has preached for the past five Sundays, always to large congregations. It was evident to all, the great improvement a year in the Seminary has wrought in his ability to handle his theme. He is a most talented young man, of exalted piety, and thoroughly orthodox, as is to be expected of a son of A. U. Boone. He will return to the Seminary in October.

H. R. McV.

Memphis, Tenn.

MEETING AT SCOTTSBORO.

Our meeting in Scottsboro, Ala., began on Aug. 20th and closed Aug. 31st. The preaching was done by Dr. Henry Clay Risner, pastor of Broadway Baptist Church, Knoxville, Tenn. Dr. Risner's sermons are marvelous alike in their simplicity and power. A great orator, he uses all of his gifts in preaching "the unsearchable riches of Christ." His sermons are as fresh as "the breezes from the South." Dr. Risner is a profound student of the Bible; at the same time he draws upon poetry, architecture, painting and the beauties of nature for appropriate illustrations.

Our town was mightily stirred by the unique preaching of this man of God. Hundreds of people waited upon his ministry. On the last night we could not seat all who came. Christians were built up in the "most holy faith" and our church was blessed beyond measure.

I met Bro. Risner in Texas several years ago; to renew our friendship and be so closely associated with him for ten days was a great joy. The meeting was a feast to my own soul; I am thankful that God, in His providence, made it possible for Bro. Risner to be with us. Scottsboro will not soon forget him.

Scottsboro, Ala.

SPURGEON WINGO.

FRUITLAND, TENN.

We had a great day at Fruitland church yesterday. In fact one of the greatest days in the history of the church. This church was organized some four or five years ago with a very small membership. They went about to build a building and succeeded in erecting a splendid house of worship at a cost of approximately \$2,000. It is all paid for and dedicated to the Lord. We had a great meeting here the first week in August. Bro. Roswell Davis of Binghamton did the preaching. There were a number of conversions and twelve additions to the church. We baptized six into the church yesterday. The church met in conference at the close of the service and unanimously called the pastor for another year and for two Sundays. We have been on the Board with one Sunday. We dropped off the Board and called for two Sundays at a nice salary. We are going onward and upward. Pray for us.

Jackson, Tenn.

C. C. MORRIS, Pastor.

THREE GOOD MEETINGS.

We began our meeting at Rushing's Creek Baptist church the second Sunday in July. It continued ten days with 12 conversions. Bro. S. H. Allen of Almo, Ky., helped in the meeting. I went to Arkansas to assist Bro. P. J. Henry in a meeting at his Lorado Baptist church, which was a success. I did all the preaching. The meeting continued for a week with 15 conversions and 12 additions. This is a good church and pastor. I went from there to Van Buren county, and held a week's meeting with 14 conversions. I never will forget those people. I will commence a meeting at Pugh Flat Baptist church the second Sunday in Sept. Pray for me, brethren, that I may speak the truth in love and that God will give us a good meeting.

J. W. PRUITT.

It was my privilege recently to assist Pastor W. E. Wauford and the Shop Springs saints in a meeting. Wauford is one of the best preachers and pastors in the State. The Lord's cause is making considerable advance at Round Lick and Shop Springs under his ministry. He is an Israelite in whom there is no guile. The meeting resulted in 13 professions and 10 additions to the church. I will never forget the kindness bestowed upon me by the Shop Springs brethren and pastor. After returning home I commenced one of my own meetings at Adams. Bro. S. W. Kendrick did the preaching. He did it well, to the delight of all. My people fell in love with Kendrick and want him to come back next year. The meeting resulted in 13 professions and nine additions to the church. Bro. Estes of White House led the singing. My people were highly pleased with his work. Bro. Estes is a young man of promise. Any church which needs a singer would do well to correspond with him. Address, John Estes, Goodlettsville, R. F. D., 3. To the Lord be all the praise for all that has been accomplished.

P. W. CARNEY.

Springfield, Tenn.

On Sunday, August 31, Elder S. N. Fitzpatrick, assisted by J. P. Bilyeu, organized a new Baptist church of six members from Cookeville Baptist church. Five were baptized in the afternoon, and ten received by letter and statement, making 21 members. A new house will be built soon. Bro. A. L. Bilyeu was licensed to preach by the new church. The service for organization began in a house that had been built free for all, but the Methodists, North (of God), had the deed made to them, and refused to let us occupy it for one day and move out at once. This is a sample of great love of other denominations for Baptists, which makes them desire to commune with us. When notified we moved out pleasantly to the public road, where I stood on a stump for a pulpit where I preached and the church was organized. This incident is worth a great deal to us in this country in awakening the people to a sense of what we are and what we believe. Bro. Bilyeu preached an able sermon at the Fair Ground at night.

S. N. FITZPATRICK.

Cookeville, Tenn.

I enjoy every issue of the dear old Baptist and Reflector. I subscribed for the Baptist, edited by Dr. J. R. Graves, in 1868, and have been a continual subscriber ever since. Sept. 14 I will preach an anniversary sermon (D. V.), which will be the 45th complete year of my ministry. To this date I have delivered 9,000 sermons and addresses. Most of them have been quite faulty, and none of them excellent. It is a marvel how the brethren have had patience with me in my blunders. My most pleasant and perhaps my most profitable services have been rendered in the fair State of Tennessee. While memory holds its seat I shall not cease to remember the patience and partiality of the brotherhood and sisterhood of Tennessee toward me in those delightful years of service. My association with yourself has been an inspiration to me. "Blessings on your frosty pow, John Anderson my Jo."

A. J. HOLT.

Kissimmee, Fla.

Perhaps your readers will be glad to know that Rev. J. W. Greathouse, once pastor at Humboldt, is succeeding nicely in raising the Texas apportionment for the Judson Memorial Centennial Fund. He was with us Sunday, Aug. 29, and our church gave him over \$1,000. Tennesseans will understand that this church ought to have some missionary spirit when they recall that the beloved Dr. A. J. Holt has twice been pastor here. Bro. Greathouse brought us two very helpful messages, and we have a deeper missionary zeal because of his coming. It would be treason in Texas to put any paper forward as the equal of the Standard! Well, the Baptist and Reflector comes next!! It must be to Tennessee what the Standard is to Texas. It is a great religious newspaper—it is really and regularly a news gleaner of the high and useful order. Blessings upon it, and upon the editor, and all for which the paper stands.

T. C. MAHAN.

Nacogdoches, Texas.

The Beech River Association will meet in its Forty-first session at Union church, in Chesterfield, Tenn., on the N. C. & St. L. Railroad, Friday morning, Sept. 26, at 10 o'clock. The introductory sermon will be preached by Elder W. F. Boren; alternate, Elder S. K. Hurst. The meeting can be easily reached by Secretaries, college men, editors, and visiting brethren generally, there being two trains daily to the church. The great desire is that the representative men of the denomination attend the Association, and aid by counsel and inspirational address. Come! FLEETWOOD BALL, Lexington, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

Seventh—Pastor Wright preached on "The Last Race," and "God's Call to the Sinner." Splendid day.
Third—Rev. Clay I. Hudson supplied at both hours. Good congregations. Usual S. S. and B. Y. P. U. Church extended a hearty and unanimous call at the close of morning service to Rev. S. P. Devault of New-castle, Ind., to become pastor.

Immanuel—Formal opening of the church. Three services. Dr. I. J. Van Ness presided at the morning service. Pastor Weaver preached on "The Place of the Church in the Plan of God." Lord's Supper observed. Denominational rally at 3 p. m. Addressed by Prof. A. T. Robertson, D.D. Fellowship service at the evening hour. Great congregations. In many ways the crowning day in the history of the Immanuel Baptist church.

Edgefield—Pastor Lunsford preached on "Driving the Enemy," and "Zedekiah." Good congregations.

North Edgefield—Pastor Kuykendall preached on "The Barren Fig Tree," and "The Balance Sheet of Profit and Loss to the Saint and the Sinner." One baptized Wednesday night.

Howell Memorial—Pastor Strother preached at both hours. Four additions by letter. 166 in S. S.

Eastland—Pastor W. T. Ward preached at both services. Observed Lord's Supper at morning hour. Pastor spent last week in meeting in Mayland, Tenn.

Lockeland—Pastor Skinner preached on "Christian Piety," and "Christian Soldier." Fine S. S. and B. Y. P. U. Good congregations.

South Side—Pastor Savell preached on "The Lord's Needs," and "Pleading for a Revival." S. S. and congregations increasing. B. Y. P. U. doing good work.

Grand View—Rev. Chas. Courtney preached at the morning hour and in the evening. Good day. 111 in S. S. Good B. Y. P. U.

Rust Memorial—Pastor Foster preached in the evening on "Summer Ended and Not Saved." The pastor closed his work with the church.

Bell Buckle—Pastor Foster preached to splendid congregation on "Escape Through the Great Salvation."

Franklin—Pastor Knight preached on "Eternal Life a Present Possession," and "Rewards."

Christiana—Pastor Poe preached in the morning. No night service. Spoke at Fosterville in afternoon. Just returned from meeting with the North Fork church. Rev. L. D. Agee is the beloved pastor. Will assist Bro. Bragg in meeting at Baker's Grove this week.

CHATTANOOGA.

Alton Park—Pastor Duncan preached on "A Picture of Christ and His Kingdom," and "The Sin of a King." 100 in S. S. One reclaimed.

Central—Pastor Grace has returned from a delightful vacation in the North Carolina mountains. Spoke at both services on "No Fruit to Perfection," and "This Kind Goeth Not Out but by Prayer." 157 in S. S.

Tabernacle—Pastor Allen Fort preached on "The Word from the Cross," and "The Finished Picture." 280 in Bible school.

Ridgedale—Pastor Richardson preached on "The Atonement" and "Rebuilding the Walls." Good congregations. One addition. 113 in Sunday School.

North Chattanooga—Pastor Hoppe preached at both hours. 100 in S. S. Splendid day.

Chamberlain Ave.—Pastor Edwards preached on "Sufficient Grace" and "The Lost Son." Good congregations and S. S. Two baptized.

East End—Good S. S. Preaching in the morning by E. E. George. Splendid interest.

Avenue Mission—Preaching in the morning. Good interest.

Highland Park—Pastor Keese preached on "The Steadfast Heart," and "Strength in Weakness." Good congregations. Three received. Tent meetings continue this week. Interest increasing. 207 in S. S.

Rossville—Pastor preached on "Striving Together for the Faith of the Gospel," and "I Have Sinned." Three taken under watchcare. 188 in S. S.

St. Elmo—Church building dedicated (although six years old). The entire church debt has just been liquidated. Former pastors, Dr. L. A. Brown and Rev. B. N. Brooks took part in service. Special music by choir. Pastor Vesey preached in the evening on "Death and Judgment." Large audiences. Fine S. S. \$27.53 for Orphans' Home.

East Chattanooga—Pastor Baldwin preached on "Four Withouts," and "It is Finished." Good congregations. Fine day. 138 in S. S. Pastor away on vacation for two weeks.

MEMPHIS.

First—Pastor Boone preached to good congregations. One received by relation. One baptized.

La Belle—Pastor Ellis preached morning and evening. 248 in S. S. Four additions, two by letter, two for baptism. One profession. Preached in afternoon at Highland Heights.

Boulevard—Brother C. S. Koonce preached at both hours. 100 in S. S.

Central—Pastor Cox preached morning and night. Musical recital at 7:45. One received by letter; one baptized. 265 in S. S. Interesting meeting at Court Square.

McLemore Ave.—Pastor Thompson preached. Good day.

Bellevue—Pastor Hurt preached at both hours to good congregations.

Seventh Street—Bro. Wm. C. Boone preached at both hours to large congregations. One received by restoration. 223 in S. S.

Calvary—Largest crowds we have ever had. Pastor Norris preached on "Go Ye Up and Possess the Land." 87 in S. S.

Bartlett—Pastor Poindexter preached at both hours. Two good services. Have just closed meeting with six additions. Three by experience and baptism. Three by letter. One more addition last night by restoration.

KNOXVILLE.

Dr. Gillon preached in the morning on "State Missions." The pastor has returned from his trip abroad. Oakwood—Pastor Edens preached on "Paralyzing Influence of Criticism," and "The Open Door." 203 in S. S.; 3 received by letter. Great day.

Fountain City—Pastor Davis preached on "The Use and Abuse of Prayers," on II. Cor. 8:9. 149 in S. S.

Beaumont—Pastor Webb preached on "The Child of God Growing in Grace," and "In the Fountain." 138 in S. S.

Deaderick Ave.—Pastor Hening preached on "Origin of the Christian." J. W. Gillon spoke at night on "State Missions." 514 in S. S. 43 in Lawrence Ave. Mission.

Calvary—Pastor Cate preached on "Be Ye Faithful Until Death," and "The Blind Cannot Lead the Blind." 98 in S. S.

Grove City—Pastor King preached on "Jacob's Monumental Pillar," and "What Is Your Aim in Life?"

Lonsdale—Pastor Shipe preached on "The Plea of the Aged," and "Conservation of the Soul." 242 in S. S.

Island Home—Pastor Dance preached on "Honoring God With Our Substance," and Gal. 5:6. 270 in S. S.

Third Creek—Pastor DeLaney preached on "Our Obligation to Missions," and "Good Soldiers of Jesus Christ." 140 in S. S. Splendid Young Peoples' meeting.

Immanuel—Pastor Jones preached on "The Victory of Faith," and "The Fast Young Man." 205 in S. S. Preached to Jr. Order in the afternoon at Young High School.

Smithwood—Pastor Johnstone preached on "Sent Home with a Message," and "Fruitful Council." Good S. S. Church bought pastor's home.

Mountain View—Pastor Wells preached on "Spiritual Diseases," and "Winning the Pennant." 209 in S. S.

Broadway—Pastor Risner preached on "Loneliness the Common Problem of All Men, and the Remedy," and "The World's Blunder." 330 in S. S. Five received by letter. Great audience.

Dunlap—Pastor Rose preached on "How to Make it and How to Spend It." Fine day. Evening service evangelistic. 103 in S. S.

Dickson—Pastor McPherson preached. One received for baptism. 154 in S. S.

Monterey—Pastor Chunn preached on "The Abiding Rest," and "Christ the Good Shepherd." 120 in S. S. One received by letter. Good congregations. Good day.

Cookeville—Pastor Fitzpatrick conducted funeral service of Sister Elizabeth Wade, one of the oldest and best members of Cookeville church. Began meeting today at Burton church (Nashes). The first service in new house. Large audience. Pastor was assisted by J. P. Bilyeu, Bro. Greene, S. Howell, D. Howell. Good interest.

I closed a very successful meeting yesterday with our Mt. Lebanon church in the Chilhowee Association, in which I did my own preaching. The meeting ran 13 days. Nineteen were converted and 13 added to the church. Those added to the church were noble young men and ladies from some of our best homes. This church is composed of God's most loyal saints and the most loyal young people I ever met. The meeting was the most pleasant I ever held because of God's gracious presence. To God be all the praise.

W. A. MASTERSON.

Knoxville, Tenn.

REPUBLICAN GROVE MEETING.

It was my good fortune to spend ten days with Pastor Dillon and the saints at Republican Grove, near Murfreesboro. There were large congregations, unity of purpose, gracious hospitality and some very blessed results. Twenty-one were saved, 17 joined the church and God's people were greatly revived. The people have a new way of showing their appreciation for service rendered. In addition to an ample sum of money, they gave me a large coop of the most choice chickens.

M. E. WARD.

CUMBERLAND ASSOCIATION.

The church and pastor at Rock Spring request of the churches whose messengers come by rail that as soon as you can ascertain how many may come from your church, you will inform me, that there may be no confusion on the morning of the opening. We expect Dr. Folk, Dr. Gillon, Dr. Stewart, naturally, of course, and hope many others will come as visitors.

F. P. DODSON, Pastor.

Greenbrier, Tenn.

The Lord is doing great things for us at Susong's Memorial. Bro. David N. Livingston has been with us in a week's meeting. He is a man of God, a strong Christian man who knows the Lord and preaches the gospel in power and exposes sin without fear. He is only a boy preacher, as he is called here, but I know he has been with the Lord. There were 38 professions, two restored, and 11 additions by baptism. This is only a mission point, and how much we need your help. The State Board is to send us a man and we want a man like Bro. Livingston, who is filled with the Spirit, and has the work on his heart. The whole community has been stirred and men gave their hearts to God that had not been in the habit of attending church. I am more encouraged as a member to keep the work going on. Will you not pray for us in this time of need?

JOHN WAGNER.

Greenville, Tenn.

The church at Stanton sends greetings. On Aug. 31 we had the joy of dedicating our new building to God. The remaining debt was \$200. We raised at the close of the sermon \$300. Bro. Harry L. Martin of Indianola, Miss., whom the Stanton church ordained and sent forth to preach the gospel, preached the dedicatory sermon. An earnest and impressive message it was, and one which the Lord used to draw us closer to Him. Bro. Martin also preached in the evening. The desire of our hearts is that we may honor God with our temple and our lives, and may be "always abounding in the work of the Lord."

E. H. MARRINER, Pastor.

Sunday was a good day with us here in Whiteville and at Mt. Moriah in the afternoon. The B. Y. P. U. elected new officers and the future seems brighter for the young people. Fine crowds at all the services. At 2:15 I was called to perform the marriage ceremony of Mr. Leslie B. Jeter of Harmony and Miss Sallie Boyd Andrews of Fayette Corner. Both of these young people are very popular and fine folks.

JAS. H. OAKLEY.

Whiteville, Tenn.

We were very agreeably surprised this morning as Mr. Wayne Miller drove up to the rear of the parsonage and began to carry into our pantry flour, meat and other provisions, and store them away for the benefit of the pastor and his family. These good things were sent by the good people of Clinton. We haven't language to express our appreciation for these things. We have had a very sick girl, but she is rapidly improving.

D. W. LINDSAY.

Clinton, Tenn.

Opened up our annual meeting with fine crowds and spiritual services at Friendship Sunday. Bro. Creasman and Miss Florence Allen of Nashville join me today to assist in preaching and singing. We are still in the clutches of the most damaging drouth that ever hit this section. It is a serious affair.

Hartsville, Tenn.

J. T. OAKLEY.

At Gibson, Tenn., I had Pastor Huff of Dyer to help in the meeting. I never labored with a better spirit than he is. He is simple, practical and scriptural in his preaching. The most you can say for Bro. Huff is that he is a MAN. This can not always be said. The meeting closed out with great results.

C. BOWLES, Pastor.

The date of the Western District Association has been changed from Friday before the second Sunday in October, to Friday before the first Sunday.

Q. E. ROUTON, Clerk.

Routon, Tenn.

MISSION DIRECTORY

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

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

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

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

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

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

Home Mission Board—Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. W. H. Major, D.D., Covington, Tenn., Vice-President for Tennessee.

Foreign Mission Board—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. William Lunsford, D.D., Nashville, Tenn., Vice-President for Tennessee.

Sunday School Work—W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn., to whom all communications should be sent.

Ministerial Relief—Carey A. Folk, Chairman, Nashville, Tenn.; George L. Stewart, Secretary and Treasurer, 1000 Broadway, Nashville, Tenn.

If the brethren of the several Associations will examine carefully the table above, they will find interesting, stirring information. These figures show exactly what each Association has done during this Convention year for State Missions. Watch the table each week, for the figures will be changed as the churches send in their money.

Many brethren get confused by the reports sent to the Associations. They notice the amount read for State Missions in their letter to the Association and conclude that their church has done its part. The fact is, however, that in almost every case the money reported in the church letter at the Association was collected either in August, September or October, of the year before and got report in the minutes of the State Convention of that year. This money all went to pay the State Mission accounts of the year already past.

The brethren will find that in the great majority of cases their churches have given nothing, or almost nothing, for State Missions during this Convention year, or since November 1, 1912. Let the pastors and laymen see to it that a great collection is gotten either during September or October, for our State Mission work. It would be calamitous for us to have debt at the end of this year. We are already in debt \$18,-

THE GIFTS FOR STATE MISSIONS

By Associations from November 1, 1912, to September 1, 1913, for the Convention Year which Closes November 1, 1913.

Name of Association	Am't Asked	Am't Given	Am't Due
Beech River	\$ 289 64	60 68	228 96
Beulah	851 71	70 33	781 38
Big Emory	378 50	81 62	296 88
Big Hatchie	1,363 69	115 39	1,248 30
Campbell County	122 00	25	121 75
Central	2,783 30	907 80	1,875 50
Chilhowee	722 35	140 09	582 26
Clinton	464 76	22 55	442 21
Concord	1,274 70	186 16	1,088 54
Cumberland	2,559 11	540 75	2,018 36
Cumberland Gap	259 70	14 35	245 35
Duck River	1,099 40	191 30	908 10
Eastanallee	216 35	15 84	200 51
East Tennessee	286 35	61 91	224 44
Ebenezer	809 80	43 17	766 63
Enon	134 40	3 00	131 40
Friendship	437 70	93 15	344 55
Harmony	65 00	0 00	65 00
Hiwassee	125 00	6 55	118 45
Holston	876 55	194 06	682 49
Holston Valley	197 90	21 76	176 14
Indian Creek	179 80	26 20	153 60
Judson	190 20	15 16	175 04
Liberty-Ducktown	35 00	0 00	35 00
Little Hatchie	479 65	43 50	436 15
Midland	152 35	20 75	131 60
Mulberry Gap	235 00	0 00	235 00
Nashville	4,242 95	668 64	3,574 31
New River	165 00	0 00	165 00
New Salem	832 52	199 35	633 17
Nolachucky	1,337 46	188 30	1,149 16
Northern	347 26	25 00	322 26
Ocoee	2,446 84	694 40	1,752 44
Providence	120 00	4 73	115 27
Riverside	239 09	43 74	195 35
Salem	441 30	89 57	351 73
Sequatchie Valley	178 49	28 10	150 39
Sevier	374 62	1 60	373 02
Shelby County	2,988 41	385 39	2,603 02
Southwestern District	361 65	0 00	361 65
Stoctor Valley	161 80	16 18	145 62
Stewart County	112 65	15 00	97 65
Sweetwater	713 45	84 60	628 85
Tennessee	3,344 08	446 73	2,897 35
Tennessee Valley	167 44	26 55	140 89
Union	97 77	7 28	90 49
Unity	465 18	107 55	357 63
Watauga	423 88	55 06	368 82
Walnut Grove	60 00	0 00	60 00
Weakley County	196 82	14 50	182 32
Western District	2,268 66	1,650 77	617 89
West Union	205 00	0 00	205 00
Willam Carey	184 14	16 87	167 27
Wiseman	226 55	15 75	210 80
Totals	\$39,292 92	\$7,661 98	\$31,630 94
Foreign Mission Board	\$ 777 83	\$ 777 83	
Home Mission Board	\$ 2,777 83	\$2,777 83	
Grand totals	\$42,848 58	\$11,217 64	\$31,630 94

500 and accounts will be due November 1st, amounting to \$12,000 more, making in all \$30,500, we must have between this date and November 1st.

The fact will be noted that we asked the Home Mission Board for \$2,777.83, for our co-operative work. This has been paid. The Foreign Mission Board has paid toward our work \$777.83. This makes a total of \$3,555.66, from the two Boards. This added to what we asked the Associations to give, makes \$42,848.58, which is \$684.02 less than the contracts we have made.

In addition to the amounts received from the sources named above, we have from other sources received \$2,202.36, making our total receipts up to September 1st \$13,420.00.

It can be seen at once that if we get all we ask for from each Association, and all of our contracts with workers mature, we will be in debt at the Convention 684.02.

If any church fails its Association, will fail to do its part, and if any Association fails, we will all fail. The Executive Boards of our Associations have a fine chance to render some real service to the denomination and to our State Mission cause, by setting to work to stir up the pastors and churches to

see that at least the amount asked for from each church in the Association shall be secured, and be in my hands before November 1st, of this year. It is earnestly hoped that the treasurers of the churches will not hold the money when it is collected, but that they will send it in at once to me, making checks or money orders payable to J. W. Gillon, Treasurer. It would be a fine thing if a group of the leading laymen of each church would meet with their pastor and talk the matter all over and decide on how much they will undertake to get at their next service, and then take the collection. Let something be done that is worthy of the church and of the cause for which appeal is made.

J. W. GILLON, Cor. Sec'y and Treas.

SOME GOOD MEETINGS IN INDIAN CREEK ASSOCIATION.

Since the middle of July some fine meetings have been held in the Indian Creek Association.

Brother Beckett of Waynesboro reports good meetings with his churches—Philadelphia and Leatherwood; Bro. J. W. Barnett had good meetings at Indian Creek and Haynes Spring, where he was assisted by Bro. Beckett, and also fine meeting at Olive Hill,

where he was assisted by Bro. T. P. Stanfield. Bro. T. P. Stanfield had fine meeting with his Bethlehem church. Bro. J. W. Stanfield had a glorious meeting at Blooming Grove church. Many valuable additions in these meetings.

As missionary I have held meetings at Liberty Grove in Lawrence county, where a church of 28 members was established. Then held two fine meetings in the southern part of Wayne county, with a prospect for a church later. The month of August I have spent in Hardin county. Had a glorious meeting at Turkey Creek. Bro. J. M. Wood, the pastor of this church, had been called to his reward, and left the church without a pastor. Bro. C. A. Shutt had been supplying the church and was with us in the meeting. I also assisted Bro. Shutt in a meeting with his Hardin's Creek church, and had a very good meeting.

There are some other brethren doing some work in the Association, but I do not have their reports.

We are looking for glorious things to be reported at our Association, which meets with Fairview church at Pyburns, on the Tennessee River, Sept. 27. Bro. Folk, come and be with us.

T. RILEY DAVIS.

Iron City, Tenn.

REV. R. J. O'BRYANT.

Rev. R. J. O'Bryant will preach his farewell sermon as pastor of the East Lake Baptist church, Sunday, and will leave for Columbus, Miss., to assume his duties as pastor of the Second Baptist church.

Dr. O'Bryant has engineered the work at East Lake successfully during his pastorate there, and in view of his leaving the following resolutions have been drawn up for publication in the Baptist State papers of Tennessee and Mississippi:

"Whereas, our beloved pastor, Rev. R. J. O'Bryant, has resigned the care of our church to accept a call to the Second Baptist church of Columbus, Miss., therefore be it

"Resolved, first that it is with profound regret that we accept his resignation and thereby allow the tie that has bound us as pastor and people to be severed.

"Second, that we have found Brother O'Bryant to be a true and courageous preacher and leader, a sympathetic pastor and true friend.

"Third, that our church has made gratifying progress in all departments of its work under his leadership and his going away will be a loss to our church and community.

"Fourth, we cheerfully and prayerfully commend him and his lovely family to the good people of Columbus, and our prayers and best wishes go with them.

"Resolved, further, that a copy of these resolutions be spread on the minutes of the church and a copy be sent to the church at Columbus and the Baptist papers of Tennessee and Mississippi.

"Respectfully submitted,

"G. W. MCCLURE,

"JOE BAKER,

"Committee."

CLEMMONS—On July 30, Bro. Geo. Clemmons, one of Fall Creek Church's deacons and a pillar in the church, was called to his reward.

He is survived by the widow and two children, while his first wife and three children were on the other shore to welcome him home.

The Lord said, "Thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joys of thy Lord."

WOMAN'S MISSIONARY UNION.

Headquarters—710 Church Street, Nashville, Tenn.

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

Address all communications for this page to Mrs. Avery Carter, 1713 Blair Boulevard, Nashville, Tenn.

Address all money for Expense Fund to Mrs. J. T. Altman, 1513 McGavock Street, Nashville, Tenn.; all other money should be sent to J. W. Gillon, D. D., Secretary State Mission Board, 710 Church Street, Nashville, Tenn.

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

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

Vice-President, West Tennessee—Mrs. J. A. Carmack, R. R. 6, Trenton, Tenn.

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Treasurer—Mrs. J. T. Altman, 1513 McGavock Street, Nashville, Tenn.

Corresponding Secretary—Miss Margaret Buchanan, 710 Church St., Nashville, Tenn.

Editor—Mrs. Avery Carter, 1713 Blair Boulevard, Nashville, Tenn.

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

College Correspondent—Miss Carrie Byrn, Murfreesboro, Tenn.

Royal Ambassador Secretary—Mrs. W. E. Brock, R. R. 1, Chattanooga.

Order literature from Headquarters, 710 Church Street, Nashville, Tenn.

Order free literature and Prayer Calendar from Tennessee W. M. U. Headquarters, 710 Church St., Nashville, Tenn.

The annual Convention of W. M. U. meets in Memphis, Nov. 19, 20, 21. The 21st will be Jubilate Day, and the program will be in charge of a company of ladies sent out by the Executive Board in Baltimore. This year marks not only the silver anniversary of the general W. M. U., but also of our Tennessee W. M. U., which was organized six months later. While many of the earlier workers connected with the Union have reached the "happy land," there are still a goodly number who tarry with us, and whose presence on this delightful occasion would be a benediction and an inspiration to all. We hope to meet them in Memphis where we can all "love, praise and pray" together.

OUR YEAR BOOK.

The little pamphlet sent from our office to each Society is a gem. A close study of it will clear the atmosphere in many minds. Help for all our work will be found. Use it. And if you do not have Our Mission Fields subscribe for it at once and keep in touch with those who are in the front ranks of our workers.

Begin to plan now to attend our annual meeting in Memphis, Nov. 19, 20, 21. A double celebration will characterize this meeting. The Jubilate and the Silver Anniversary of Tennessee W. M. U.

Our Memphis sisters will be disappointed if we do not go in large numbers. Get ready for the Memphis meeting. MARGARET BUCHANAN.

SOME EAST TENNESSEE WORK.

My last notes were written enroute to Holston Association. The night before the meeting was spent very pleasantly at Greenville in the home of Mrs. Ryan. Miss Tipton met me, and as her father was ill, took me to this

hospitable home. Tuesday morning I joined Dr. and Mrs. Wheatley and Mrs. Nelson, bound for the Association. Here I was given a most cordial welcome in the home of Mrs. Gott at Washington College. Miss Tipton, our superintendent, came over for the woman's meeting on Wednesday. A large crowd met in the church while the Association was in session in the grove. Fourteen societies were represented by 44 women, besides a large number of visitors. This is the oldest and one of the largest Associations and the woman's work has been well taken care of by Miss Tipton and her assistants, but there is still work to be done in enlisting the indifferent women. Some \$2,000 has been given by the women during the Associational year for all purposes. This superintendent, with her helpers, will continue to press the work. After reports from societies Miss Adelia Lowrey presented our Training School interests in a very interesting talk, giving some of her impressions of the school and its advantages she enjoyed in her brief stay in the school. Miss Lowrey will teach this year and expects to return to the Training School later. She has given herself to work in a foreign land. Following her your Secretary talked against a rain storm that drove the crowd outside to shelter. An afternoon train brings us to Morristown, for here we must leave the railroad for Macedonia, the meeting place of Nola-chucky Association. I was made welcome and comfortable with Mrs. Collins. And was given a seat in their splendid new automobile for the drive across the mountain. Here we met Miss Allie Wilson, another good superintendent. Our woman's meeting was not so largely attended, but the reports from nine of the twelve societies showed an advance. They almost doubled their last year's reports. Some new societies had been organized.

Here the Carmichael home was the abiding place, and royally were we entertained by this splendid family, in their mountain home. Having two days between meetings I accepted the invitation of Mrs. F. M. McNeese to spend the Sabbath with her in Johnson City, worshipping with them in their splendid new church building, that is to be the home of our State Convention in November. A good crowd of the ladies came out to hear the visitor at 3 p. m. A visit to the primary department in the Sunday school was greatly enjoyed. In company with Mr. and Mrs. McNeese, Mrs. Belton and little Mildred, I went out to Snow Chapel Monday, where a small company gathered to hear about our work. Several ladies from Union church came over for the meeting, one of them interested enough to walk three miles on a warm afternoon. These two days with Mrs. McNeese were greatly enjoyed. She knows how to make the traveler feel at home.

Cumberland Gap, that picturesque mountain village, is the next stop. Here we have no work in the entire Association. One or two societies have existed for a short time, but have died. The pastor of Cumberland Gap church was very anxious to have the women organize a missionary society. They are enthusiastic W. C. T. U. workers. They see the need for this, but fail to remember that the regenerated man has a safeguard against temptation that keeps when a pledge alone may fail. To save the soul is to save the life as well.

Failing to get them out in the forenoon we appointed an afternoon meeting, but a terrific thunder storm prevented the meeting. The Methodist church, where three of us

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had gone before the storm broke, was struck by lightning and well nigh demolished, but when the air cleared of smoke and debris each of us looked to see if the others were alive. We were kept by the power and through the mercy of our Father. I have never had such a vivid consciousness of the keeping power of our God.

We met next morning a large company of women and girls, visitors to the Association. Many of these heard for the first time of the great opportunity and responsibility of Christian women. Many hearts responded to the call.

East Tennessee Association was in full swing when our party of Baptist rovers reached the church, eight miles from Newport. The representative of the W. M. U. was recognized with the other visitors and in the absence of our superintendent was asked to make the report on woman's work, and speak to the Association.

At Cumberland Gap I was the guest of Mrs. Mary Quillin, and at East Tennessee Association shared the beautiful dinner spread by the Huff family.

Taking a midnight train at Newport, I reached Chattanooga at 6 a. m. A part of the morning was spent with Mrs. C. H. Rolston, reaching Nashville at 4:30 p. m.

Monday morning finds me in the office with a pile of letters needing replies. Miss Jackson is out for a well-deserved and much-needed vacation of ten days. These days in the office will be a rest in change of work.

Attending these Associational meetings gives the new worker a chance to know the women over the State, and for them to know me, meeting face to face. And a loyal band they are, each in her place seeking to do our Master's will in carrying out His great commission. Oh, that we may have many, many more faithful women to carry the good news. My sister, the Master has need of thee.

MARGARET BUCHANAN.

REPORT

Of Corresponding Secretary for August.

Field Work—Miles traveled: by rail, 1,600; private conveyance, 66; Associations attended, 6; societies visited, 3; talks made, 12.

Office Work—Letters received, 36; letters written, 33; packages mailed, 36.

REPORT

Of Office Assistant for August:

Letters written, 25; letters sent out, 60; cards sent out, 26; packages mailed, 753 (includes Year Books); State mission programs mailed, 3,500; mimeograph sheets made, 4,039; typed sheets sent out, 46; new societies organized, 4 (Sunbeam, 1; W. M. S., 3).

Expense: Stamped wrappers, \$16.13; stamps, \$15; cards, 30 cents; clamps, 50 cents; twine, 10 cents; typewriter ribbon, 75 cents; stenell paper, \$1.75; carrying mail to postoffice, 10 cents. Total, \$34.63.

Respectfully submitted,

NELLIE JACKSON,
Office Assistant.

I thank you heartily for my vacation.—Nellie.

REPORT

of Treasurer:

Expense account for August, 1913:

Receipts—Clinton, W. M. S., \$3;

Whiteville, 50 cents; Pierce Memorial, W. M. S., 25 cents; Smyrna, W. M. S., \$1; Humboldt, W. M. S., \$1; Seventh, W. M. S., \$1; Belmont, W. M. S., 60 cents; Grace, W. M. S., 25 cents. Total, \$7.60.

Disbursements—West Tenn. Vice-President's field work, \$4.46; ink, 25 cents. Total, \$4.71.

Respectfully submitted,

MRS. J. T. ALTMAN,
Treasurer.

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THE MOUNTAIN BAPTIST.

Owing to lack of financial support we have been compelled to discontinue the publication of The Mountain Baptist at South Pittsburg, Tenn.

Through the generous offer of Dr. Folk, we have arranged to have the Baptist and Reflector sent six weeks to each of our faithful subscribers, which, we trust, will fully compensate them for the amount due.

We hereby pledge ourselves to make a personal canvass of our respective fields in the interest of the Baptist and Reflector, and we urge each of our subscribers to renew their subscriptions to this valuable religious journal, as they will get the religious news from all sections of the State of Tennessee, and from the world at large.

We are convinced that it does not pay to publish a small paper, as we have lost money on each issue; still we had a nice list of subscribers in this beautiful Sequatchie valley, which God has so wonderfully blessed through nature. We certainly appreciate the sympathy and help of our many friends, and shall be glad to render any service in our power.

W. N. ROSE and A. S. ULM.

Editors, The Mountain Baptist.

South Pittsburg, Tenn., Sept. 7, 1913.

The above will explain itself. We hope that at the end of the six weeks all of the subscribers to The Mountain Baptist will become permanent subscribers to the Baptist and Reflector.

CENTRAL ASSOCIATION.

This is in some respects the strongest Association in the State. It is one of the oldest. This was its 77th session. It has 47 churches, with a total of over

7,000 members. It includes the churches of Jackson, Humboldt, Trenton, Milan, Trezevant, Gibson, and a number of strong country churches. It met at Spring Hill church in Gibson County. The following officers were elected: Moderator, E. S. Byars; Assistant Moderator, Dr. G. M. Savage; Clerk, J. A. Carmack; Treasurer, L. D. Spight. Dr. H. C. Irby, who served as Clerk for over thirty years, was continued as clerk emeritus.

Among the visitors were R. M. Inlow, H. H. Hibbs, J. W. Gillon, W. J. Stewart, T. J. Sanders, J. H. Anderson, I. N. Penick.

The introductory sermon was preached by Dr. H. A. Smoot. It was on the subject of "The Security of the Believer," and was an old-fashioned Baptist sermon, and was greatly enjoyed. At its conclusion the brethren pressed forward and gave him the right hand as an expression of appreciation of the sermon, and also in farewell to Bro. Smoot, who leaves in a short while for his new field of labor as State Evangelist of Missouri. Bro. Smoot will be greatly missed in the Association and in fact all over West Tennessee.

Strong speeches were made on the Orphans' Home by Rev. A. H. Huff and Superintendent W. J. Stewart, on State Missions by Secretary J. W. Gillon, on Education by Drs. H. H. Hibbs, R. M. Inlow, I. N. Penick and J. H. Anderson, on Associational Missions by Dr. G. M. Savage, on the Memorial Hospital by Dr. H. C. Irby, on Religious Literature by Dr. H. M. Crain, on Home Missions, by Dr. G. M. Savage, on Foreign Missions by Dr. R. P. Mahon, on Temperance by E. S. Byars, on Ministerial Relief, by H. P. Cole.

After the speech of Dr. Inlow, which made a deep impression, a contribution was taken for Ministerial Education at Union University, amounting to \$850.

Sermons were preached by Drs. J. W. Gillon on Tuesday night, J. H. Anderson, in the grove Wednesday morning, J. T. Early Wednesday night.

The next meeting of the Association will be held on Wednesday after the third Sunday in September at Chapel Hill church.

The hospitality was most abundant. We enjoyed being in the home of Bro. John T. Norvell. It was a pleasure also to spend a while in the home of our old-time friend, John R. Dance. Mrs. Dance is a daughter of the lamented Dr. Matthew T. Hillsman, for many years pastor of the Baptist church at Trenton. When a boy we attended the meeting of the West Tennessee Baptist Convention at Trenton as a messenger, and had the pleasure of being entertained in the home of Dr. Hillsman. We have never forgotten the kindness shown us.

The Spring Hill church is a strong country church with a membership of nearly 300. The house of worship was recently repaired at a cost of about \$2,000. It is now one of the nicest houses of worship in the country in the State. Rev. J. A. Bell is the popular pastor. He has just closed a good meeting at the church, in which he was assisted by Rev. T. A. J. Beasley of Mississippi.

UNITY ASSOCIATION.

It met at Crainsville on Sept. 5. This was its 56th annual session. The old officers were re-elected, as follows: Rev. A. S. Wells, Moderator; G. M. Gooch, Clerk; W. W. Cox, Treasurer. In the absence of the appointee, Rev. U. A. West, who is seriously ill, Dr. R. M. Inlow, president of Union University, was requested to preach the introductory sermon, which he did in fine style. It was a strong Baptist sermon and greatly pleased the brethren. In the afternoon Dr. Inlow made a fine speech on Education, and at its close took a contribution for Ministerial Education amounting of \$230.

Some of the most interesting speeches of the Association were made by Brethren T. R. Hammons, H. H. Hibbs on Home Missions; W. D. Hudgins and A. S. Wells on Sunday Schools; J. W. Gillon on State Missions; W. J. Stewart on the Orphans' Home; R. W. Smith, Bro. Sweeton, S. D. Jacobs, A. S. Wells, H. H. Hibbs on Foreign Missions; G. M. Gooch on Temperance, H. H. Hibbs on Education.

Among the visitors were Brethren H. H. Hibbs, R. M. Inlow, W. D. Hudgins, S. P. Poag, W. J. Stewart, J. W. Gillon.

Sermons were preached during the Association by Dr. H. H. Hibbs on Friday night, by Rev. A. S. Wells on Saturday night, by Rev. W. J. Stewart and Dr. H. H. Hibbs on Sunday morning.

The attendance on Sunday was very large. The hospitality was abundant. We are under obligations to Dr. H. M. Milstead for kind entertainment. It was quite a pleasure also to spend a night in the home of Bro. Dorris. He and his good wife did us the honor to name their oldest boy after us. His full name is Edgar Graves Dorris. He is a fine young man about 19 years of age. He gives promise of a useful life.

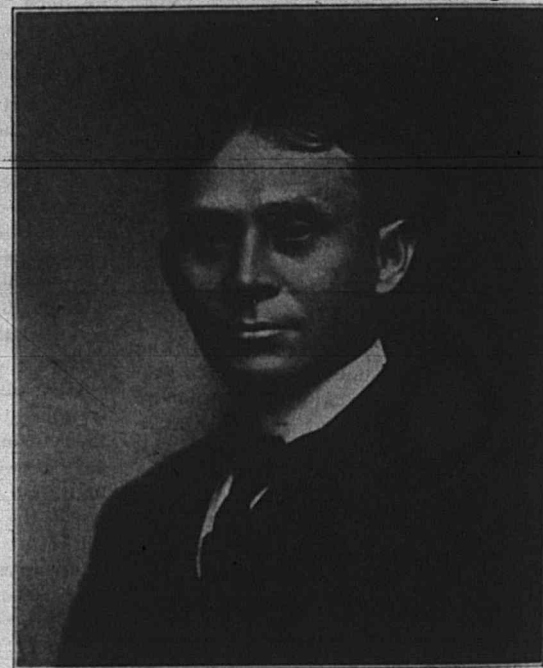
Crainsville church has a membership of 111. Bro.

T. R. Hammons is the popular pastor. A meeting began at the church on the Sunday following the Association. We hope to hear of gracious results.

TAX ON BACHELORS.

At a meeting of the Illinois Vice Commission in Washington, D. C., not long ago Dr. W. C. Woodward, health officer of the District of Columbia, urged the encouragement of early marriage among young men as one of the remedies for the social evil, and he placed the responsibility for the downfall of ninety per cent of women directly at the door of the men, rather than in the counting room, the department store or factory. He approved a suggestion by State Senator Beall of Illinois of laws placing a tax upon bachelorhood, a graduated tax between the ages of 24 and 32, providing that all men over 32 years of age should pay an annual tax of \$100 as long as they remained unmarried.

We have repeatedly made similar suggestions in these columns. That, we believe, is after all the best solution of the social evil. If it be said that living has become so expensive that young men cannot afford to marry early until they get a good start in life, then we reply that they cannot afford not to marry. As a rule, a young man will spend more on the girls before he is married than he will spend on his wife after marriage. And this is evidenced by the fact that it is only after marriage a man begins to save anything. We do not advocate marriage by compulsion. We believe, though, that if a judicious tax of the kind suggested by Dr. Woodward were imposed on old bachelors, it would tend to thin the ranks of old bachelors, and by implication of old maids also.



REV. RUFUS W. WEAVER, D.D.,
Pastor of Immanuel Baptist Church.

MEAN WHISKEY DID IT.

On last Saturday a Mexican lieutenant stationed at Juarez, just across the Rio Grande River from El Paso, Texas, crossed the international bridge, declaring that he was going to "kill a gringo," meaning an American. He began firing at an Immigration Inspector stationed at the bridge. The latter, aided by another American, returned the fire and the Mexican was killed. The dispatch with reference to the affair adds: "The Mexican officers said he had been drinking, and after he was killed a bottle of Mexican whiskey was found in his saddlebags."

Of course. Ninety-nine times out of a hundred it will be found that intoxicating liquors are at the bottom of affairs of this kind in some way. The Mexicans are angry and threatening vengeance, and the affair may lead to international complications, and possibly to a war between the two nations, which would mean a loss of millions of dollars and thousands of lives. And all on account of mean whiskey!

LITTLE THINGS THAT MAY BE BIG.

In the Central Messenger, Dr. R. T. Hanks tells the following:

"The late Dr. T. T. Eaton was once invited to visit a large church in a Southern city with a view to a call. In order to keep his hands well he purchased a new pair of black kid gloves. The dye was not good, and so faded on his hands. He could not wash the stain off. The next Monday morning when the

committee considered his case, the chairman said: "I liked Dr. Eaton's sermon very much, but did you notice his hands were not neat? He will not do as an example to our young people." And he was not called."

Which reminds us of a story that Dr. John A. Broadus used to tell about a preacher who went to a place where there was a large field of usefulness and a large salary, but he was not elected because he ate with his knife. Dr. Broadus used to add with a significant smile that the preacher would not have accepted if he had been called. The preacher was understood to be Dr. Broadus himself. He was too wedded to his boys and his life work in the Seminary to leave for any salary in the world.

But these stories carry good lessons anyhow. It is well for preachers to pay attention to the little things of life. For large results may turn on these little things.

DESTROYING THE DESIRE.

Hon. Joseph Chamberlain, the distinguished British member of Parliament, is quoted as having said:

"I need not speak of the great evils which this country suffers from the indulgence of strong liquors. I need not speak of the loss of life, of the increased cost of taxation. If I had but an enchanter's wand—if I could destroy tomorrow the desire for strong drink in the people of England,

I would do so gladly."

This is certainly very strong. One mistake, however, Mr. Chamberlain made. Instead of trying to destroy "the desire for strong drink in the people of England," if strong drink does what he said it does, then what he ought to have done was to destroy the strong drink itself—that is, prohibit its manufacture and sale. He may not have had "an enchanter's wand" of sufficient power to destroy the desire for strong drink in the people of England, but in his position as a prominent leader in Parliament he might have been able to destroy the strong drink.

Dr. R. T. Hanks tells the following interesting story in the Central Messenger: "Dr. J. B. Jeter tells in his 'Reminiscences of a Long Life,' that in an early day he and Daniel Witt, when young men, held a service in a school house in the mountains. After Jeter preached and dismissed, the people kept their seats. He said to Witt, 'They are not satisfied; they want to hear some more.' So Witt preached and dismissed, still the people kept their seats. He said, 'Jeter, they still want more; they want to hear you again.' So Jeter arose and began another sermon. He had not gone far until a man poked his head in at the door and said, 'The moon's riz,' and all the people arose immediately and walked out."

Evangelist S. W. Kendrick will begin work with the Home Mission Board next Sunday in the campaign at Joplin, Mo.

The Baptist church at Orlinda has extended a call to Rev. W. R. Ivey of Florida. Brother Ivey is a fine preacher and a most excellent man in every way. He will make a worthy successor to Bro. L. C. Kelly, and that is saying much. We extend to him a cordial welcome to Tennessee.

It was stated recently in the Baptist and Reflector that Bro. L. D. Summers has resigned the pastorate of the church at Bells. This was a mistake. He has moved back from Bells to Puryear, but he is still pastor at Bells, preaching there twice a month, as he has been doing for some years.

Evangelist S. W. Kendrick closed a meeting with W. R. Puckett at Hornbeak. Everything considered, it was a splendid meeting. Just closed a meeting with Rev. P. W. Carney at Adams, Tenn. Regardless of the hot weather, the house was crowded through the meeting. There were a number of conversions and additions to the church.

Dr. R. C. Buckner, wife and daughter, Mrs. Westfield, have returned to Dallas from their trip around the world. The Standard says that Dr. Buckner "was received everywhere with cordiality and many tokens of respect were shown him in the different countries where he went. In China he spoke through seven different interpreters."

Dr. W. T. Lowrey, President of Blue Mountain College, Miss., in renewing his subscription, takes occasion to say: "You publish a great paper and I wish it increasing prosperity." The 41st session of Blue Mountain College will open on September 24. Students have been enrolled from eleven States, and the majority of counties in Mississippi. This is one of the greatest Baptist female schools in the South.

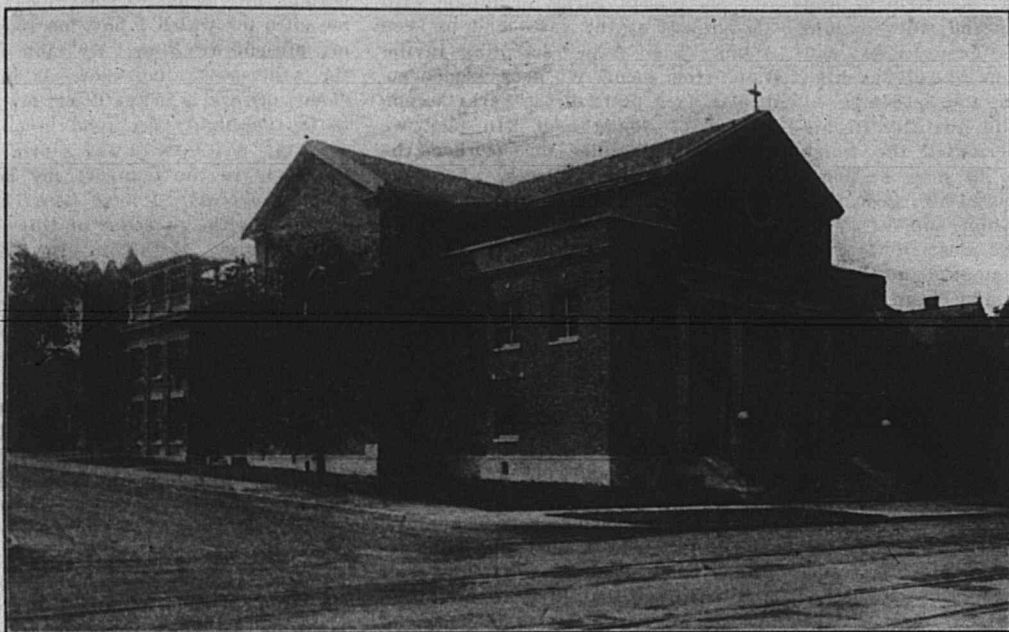
In renewing her subscription to the Baptist and Reflector, Mrs. T. L. Martin of Stanton, says: "May God ever bless you and prosper the grand old paper, the Baptist and Reflector." Mrs. Martin is the noble mother of our friend, Rev. Harry L. Martin, the eloquent pastor of the Baptist church at Indianola, Miss., and is herself a consecrated Christian woman, as might be expected with such a son.

Whether it was a slip of the pencil or of the types we are not sure. We are sure, though, that the name of the pastor at Maryville, of whom we spoke in connection with the meeting of the Chilhowee Association, should have been Carmichael, not McMichael. We take the occasion to add that Bro. Carmichael is one of the most promising young ministers in the State. He is now a student in the Southern Baptist Theological Seminary, and has been supplying the pulpit of the Maryville church during his vacation.

Rev. O. C. Peyton, of Mendota, Va., has received a letter from a publishing firm suggesting that some of his writings should be put in book form, and he is considering the matter. We hope that he will decide to have them published. As our readers know, Brother Peyton is one of the most interesting and helpful writers in all the Southland, especially along devotional lines. We believe the book, if published, should, as we hope it would, have a wide reading.

Rev. Spurgeon Wingo, of Scottsboro, Ala., was in Nashville last week for the purpose of placing his wife in a sanatorium. The physician fears that she has a serious spinal disease. She was prostrated by the extreme heat in Scottsboro on July 29th, and has been ill ever since. Mrs. Wingo is a daughter of our old friend, Mr. Thomas S. Meek, formerly of Nashville, now of Meadville, Pa. The many friends of Brother and Sister Wingo will join us in prayer for her complete restoration to health.

The many friends of Dr. G. W. Perryman in Tennessee will be delighted to read the following dispatch from Philadelphia, under date of September 3: "Rev. George W. Perryman, D.D., of Norfolk, Va., preached twice last Sunday to congregations which crowded the Temple, this city's greatest Baptist church, over which presides one of the most eloquent pulpit orators of this country, Dr. Russel H. Conwell. Dr. Perryman's evening sermon was particularly instructive, along lines which are interesting Philadelphians greatly just now. He spoke on the subject of the re-awakened public conscience which does not tolerate things that were and will never again tolerate them. The Temple was crowded both at the morning and evening services, and the Virginia pastor made a profound impression."



IMMANUEL BAPTIST CHURCH, NASHVILLE.

IMMANUEL BAPTIST CHURCH.

The above are pictures of the new Immanuel Baptist Church, this city, and of its beloved pastor, Dr. Rufus W. Weaver. A formal opening of the new church was held on last Sunday morning. Dr. I. J. Van Ness, formerly pastor of the church, and now a member of it, presided. The sermon was preached by the pastor on the subject, "The Place of the Church in the Plan of God." The opening exercises will be continued altogether for several weeks.

At 3 p. m. last Sunday there was a denominational rally participated in by the Baptist churches and Baptist Sunday schools of Nashville. The principal address was by Dr. A. T. Robertson. Other addresses will be delivered by Dr. J. W. Gillon, on "The Denomination's Appeal to the Immanuel Baptist Church;" Dr. J. T. Henderson, Secretary of the Laymen's Movement, on "The Call to Immanuel Laymen;" Dr. W. J. McGlothlin, on "The Preservation of Truth in Christian Symbols;" Dr. I. J. Van Ness on "The History of the Immanuel Baptist Church for a Quarter of a Century;" and Dr. J. M. Frost, on "The Relation of the Immanuel Baptist Church to Denominational Enterprises." The church is quite a handsome one both outside and inside. A striking feature is the fact that into this building, as the pastor says in his account of it, has been wrought the distinctive Baptist interpretation of Christianity, and for this reason the building holds a unique place in the history of ecclesiastical architecture. Baptists emphasize the symbolic meaning of baptism and the Lord's Supper. Flanking the pulpit of our church are two great arches, which with their niches set forth symbolically the meaning of Christian baptism and the Christian observance of the Lord's Supper.

At the base of the arch which sets forth baptism stands a beautiful Botticino marble tomb rising nearly eight feet above the floor, patterned after the medieval tombs found in European cathedrals, the sarcophagus of which is the baptistery. This tomb-like baptistery is the gift of the friends of Matthew Barrow Pilcher,

who founded the Immanuel Mission, which later grew into the church. In the upper part of the arch, concave in form, is a beautiful art glass picture of the three women at the empty sepulchre listening to the words of the angel, "He is risen." The observer is thus compelled to recognize the fundamental ideas in Christian baptism—death and resurrection.

The recess of the opposing arch contains the Lord's table, with seats for the twelve deacons, and above a picture of "The Last Supper," corresponding to the picture of the resurrection.

RECENT EVENTS

Rev. G. T. King, pastor of Grove City Baptist church of Knoxville, will conduct a revival meeting at the Katherine Ninnie church of Whitesburg, Tenn., beginning Sept. 8.

Rev. W. C. Sale has resigned the pastorate of the Weatherford Memorial church, South Richmond, Va., to become an evangelist under the State Mission Board of Kentucky. He has fine evangelistic gifts.

In renewing her subscription, Mrs. M. E. Underwood of Owensboro, Ky., says: "I enjoy your paper very much, and expect to take it as long as I live." She has been a subscriber to it for more than twenty years.

Rev. W. L. Walker, formerly evangelist of the Home Mission Board, has accepted the pastorate of the First Baptist church, Rome, Ga., of which the late lamented Dr. R. B. Headden was for so many years the beloved pastor.

Evangelist John Hazelwood has held two fine meetings with Pastor J. H. Carroll in DeKalb County. There were many conversions and the work greatly revived. Bro. Hazelwood is now assisting Rev. W. R. Puckett in West Tennessee in a meeting.

The Home Page

OTHER FOOD.

By G. W. Gaines.

The lily stands, its stem held high,
Flower open, petals reaching toward
the sky.

Its blossom held up, like a cup,
For moisture, dew and sun to fill it
up.

It draws its life's blood from the
earth;

Of sustenance, there is no dearth.
Nor does it ever droop its head
Until its proud stem drops down,
dead.

Oh! lily, let me learn of thee,
How God upholds and cares for me.
The lily lives upon the self-same sod
That moved and spoke when
breathed upon of God.

Man lives in just the self-same way
As lives the lily, from the clay.

The sun must melt away the gloom,
Before the lily opens wide its bloom.
Its beauty and its perfume comes
down from the skies,

Without that sunshine, speedily it
dies.

And man fed only on material bread
Would droop, and pale, and soon be
dead.

Some subtle power, descending from
our God,

Must feed us other food than grows
from sod!

GROUCHY JIM.

Jim Rakes came down stairs out of sorts with himself and with everybody else. Something had gone wrong. He had not slept well, or he had climbed out on the wrong side of the bed. He went about the usual morning work. His wife was in the kitchen before he entered, but he uttered no words of greeting or cheer. Later she asked him about the plans for the day, but he remained silent as a sphinx. Suddenly Joe and Frank, the ten-year-old twins, came down stairs half-dressed, entering the room so boisterously that he corrected them, but his voice was harsh and rasping. It needed oiling. It surely seemed like a cloudy day in the home sky, with a storm threatening.

Just then the telephone bell rang, and Jim hastened to answer.

"Hello?"

"Oh, Mr. Lindsay, is it? I'm glad you called up. How are you this bright morning?"

"Oh, Mrs. Rakes is very well, thank you."

"An order? Yes, I think we can have it there by ten o'clock; possibly a little earlier."

"All right. Good-bye."

Had you watched him as he stood at the telephone you would have seen the muscles of his face relax gradually while a smile played across his features. Smiles and pleasant words were necessary to carry on business successfully, even over the telephone. He unconsciously looked more kindly when he spoke kindly. He had promised to have the grocery order delivered on time, for he could not afford to disappoint such a valuable customer as Mr. Lindsay. His business would have failed long since had he persisted in carrying his grouchy looks and language into the store, where no clerk dared an unkind word to a customer.

Breakfast was called, and the family gathered about the table. For a moment there was an awkward silence. The twins shot glances at one another. Jim usually asked a blessing on the

food, but he certainly was in no mood for it this morning. It was a trying moment, but he was wise enough to know that laxness meant a loss of habit of asking the blessing at meals, and he had too much principle to neglect such a well-established custom. But the moment at the telephone, and perhaps the liberal order received, had served to cool the atmosphere, and with bowed heads the family joined in the familiar words:

"God is love, and God is good;
We thank Him for our daily food.
By His hand must all be fed.
Give us, Lord, our daily bread,
This we ask for Jesus sake. Amen."

Somehow that little prayer cleared the atmosphere. The twins seemed more subdued as the meal proceeded. Had Jim been charged with being a hypocrite, he would have emphatically resented it. He had high ideals, and he was not always conscious how far short he came. He merely gave way to his feeling and allowed his mood to rule. Such a mood would long since have ruined his grocery business, and none knew it better than he. But somehow it never occurred to him that grouchy looks and words would surely undermine the success and happiness, because he was all sunshine and accommodation, and he demanded these same splendid qualities in his clerks. Yet he permitted the worst side of his nature to show at home toward those who loved him most, who would do most for him, and for whom he meant to do the most.

Sometimes he stopped to think. Then he felt mean and cheap. He resolved to brace up and to guard these weak places. But will power often failed in face of unexpected temptations, and many a time he gave way. Yet daily effort resulted in more frequent victory, and with the help of a patient wife, the whole atmosphere of the home was changed. Today it is against the rules in that home as well as in the store to permit unkind looks and words. "Grouchy Jim" is transformed.

One night he suddenly dropped the evening paper on the sitting-room floor, as his mind reverted to an exasperating incident at the store. "Fielden lost his temper to-day. I'm sure Mrs. Barton is hurt. She is one of my best customers, but so hard to please. Fielden is the most useful clerk I have, but he fires up at the least provocation. His runaway temper is sure to turn turtle somewhere."

"Yes," said Mrs. Rakes, as she re-threaded her needle, "a temper uncontrolled may wreck a home, too, as well as business. I'll never forget the day we agreed to bar the hasty word. It makes life worth living. We're a thousand times happier."

"Of course, we are," said Jim. "Scowls and growls threaten the peace of home as well as business."—W. H. Jordan, in Christian Observer.

CALL FOR WOMEN POLICE.

Louise de Koven Bowen, president of the Juvenile Protective Association of Chicago, is authority for the statement that all our cities need, in addition to the regular police force, a number of women police, not to make arrests or handle street traffic, but to adequately protect the thousands of children and young people who are every day exposed to the dangers of unsupervised and disreputable places of amusement, and for the safety and welfare of whom the city is responsible. Mrs. Bowen says:

"We need women police in the theaters of every city, to watch the girls who attend these entertainments and accept the invitations of young men

offered with disreputable intentions. In the majority of cheap theaters, the moving pictures are shown in a dim light, and the danger to young people has been shifted from the stage to the auditorium. The darkened room affords opportunity for familiarity, and there should be women police to see that conventionalities and decencies are observed.

"There should be women police in our dance-halls—the happy hunting-ground of the white-slave traders—to watch the girls, and also the boys; to warn the girls when they are seen taking liquor, and to watch that, if intoxicated, they are not accompanied from the hall by young men who have plied them with liquor for illicit purposes. They should also see that young unsophisticated boys are not victimized by professional prostitutes, who take advantage of inexperienced youths who come to the city for the first time, and visit the dance-halls to 'see the sights.'

"Women police should be stationed on pleasure boats and at bathing beaches, and should ever be on the alert for conditions which demoralize children. We need women police in our amusement parks, to mingle with the crowds at the gates and to keep young girls from accepting invitations from men. We need women police in such parts of the parks accompanied by young men. In fact, we need women police to 'mother' the girls in all public places, where the danger to young people is great.

"In our station-houses we should have women police, in whose charge girls should be placed. Women police could accompany the girls to trial, and be with them when they are subjected to harassing questions so often put to them by attorneys. And women police should accompany girls to the institutions to which they are committed by the courts. The work of the woman police-officer would not be very different from that of the woman probation-officer. The juvenile court officers investigate homes and neighborhoods, watch their wards, to see that they attend school or are at work, and take charge of children after they have become delinquent."

THE BREADTH OF CHRIST'S RELIGION.

"Thou preparest a table before me in the presence of mine enemies."—Psalm xxiii:5.

Christ's is the only religion that spreads a table in the presence of its enemies. This is very remarkable, because there is no religion which hates sin like that of Jesus. The only faith that will admit to its table a guest with soiled robes is the faith that of all others, desires purity. The Brahman must have the flesh crucified before the river of life joins the great sea. The Greek must have the flesh beautified ere earth can be an object of interest to heaven. The Roman must have the flesh fortified ere so weak a thing as man can be enrolled in the coming kingdom. But Christ accepts us for an aspiration, for a sigh, for a tear. He lets us sit down as we are, without one plea of present excellence. He lets us come to his communion when we are beneath man's communion. All other teachers cry, "Be ye cleansed and come;" he says, "Come and be cleansed." They tell me to put on the white robes that I may enter heaven; he bids me enter heaven that I may put on the white robes. They bid the prodigal reform, and he will be allowed to get back; he enjoins him to come back, and he will have a chance to reform. He prepares our table in the presence of our enemies.

I thank thee, O Father, that I am judged, not by fact, but by faith. I thank thee that I am allowed to sit down in the midst of my foes. Thou hast accepted me, not for what I am but for what I should like to be. Thou hast measured me, not by the attainments of my life, but by the glance of my eye. I have no power to paint even a stroke; but my gaze rests on a perfect model. Thou hast measured me by that gaze, O my Father. Thou hast seen me in the portrait gallery, ignorant of the very elements of art, but "looking unto Jesus." That look has redeemed me in thy sight. In the very presence of my enemies thou hast seen me, ignorant, powerless, unable to put my hand to one stroke of beauty, with nothing but the admiring eye, thou hast seen me. Thou hast accepted my promise as a fulfillment; thou hast paid me in advance. Thou hast imputed to me my tomorrow and ignored my yesterday. Thou hast given me a summer for the song of a first swallow. Thou hast sent me a full-blown flower in exchange for a primrose. Thou hast prepared for me a place at the feast above my station. Thou hast furnished my house beyond my means. Thou hast sent me gifts for which I have no room in my present dwelling. My table is in the wilderness; my bow is in the cloud; my ark is in the flood; my song is in the night; my road is on the sea; my peace is in the storm; my Christ is in the manger; my crown is on the cross. I have been chosen by thee in the presence of thine enemies—George Matheson, in Leaves For Quiet Hours.

OLD CYRUS SIMMONS' RULES.

Nothing so far in the history of humanity has been discovered as an acceptable substitute for honest, steady labor. Old Cyrus Simmons built a sizable town before he stopped building wagons. He planned a great many stylish rigs in his day and some rules. The rules hadn't much style to them but they were as solid as his wheels—they don't wobble. Cyrus didn't copy-right the rules, so you'll get a chance to profit by them, too:

Rule 1. Don't lie. It wastes my time and yours. I'm sure to catch you in the end, and that's the wrong end.

Rule 2. Watch your work, not the clock. A long day's work makes a long day short, and a day's short work makes my face long.

Rule 3. Give me more than I expect, and I'll pay you more than you expect. I can afford to increase your pay if you increase my profits.

Rule 4. You owe so much to yourself that you can't afford to owe anybody else. Keep out of debt or keep out of my shops.

Rule 5. Dishonesty is never an accident. Good men, like good women, can see temptation when they meet it.

Rule 6. Mind your own business, and in time you'll have a business of your own to mind.

Rule 7. Don't do anything here which hurts your self-respect. The employee who is willing to steal for me is capable of stealing from me.

Rule 8. It's none of my business what you do at night; but if dissipation affects what you do next day, and you do half as much as I demand, you'll last half as long as you hoped.

Rule 9. Don't tell me what I'd like to hear, but what I ought to hear. I don't want a valet to my vanity, but I need one for my dollars.

Rule 10. Don't kick if I kick. If you're worth correcting, you're worth keeping. I don't waste time cutting specks out of rotten apples.—Selected.

The Young South

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

Address all communications for this department to Miss Annie White Folk, 627 Boscobel Street, Nashville, Tenn.

OUR MOTTO: *Nulla Vestigia Retrorsum* (no steps backward).

TWO WORKERS.

"Care-Not" saw the day go by,
Watched the little minutes fly,
Heard the message of the clock,
With its hurrying tick-tock;
When the others' work was done,
All at once the set of sun
Found him only half way through
With the work he had to do.

Busy, bright "No-Time to Waste"
Did not see the moments haste;
Gave himself so much to do,
Keeping useful all day through,
That before he knew it quite,
Day had hastened out of sight,
But he knew at set of sun
All his work was nicely done.

—Unidentified.

Our first message this week is from Paris, Tenn.:

"Dear Miss Annie White: Enclosed find my endorsement of your plan for the Babies' Building. A dollar for each of my precious grandchildren—Katherine and Hugh Garrett Ryals, Jr., and Barton Lasater, Jr. May our Father's blessing be upon you in this work.—Mrs. W. R. Lasater."

How blessed these little ones are in Grandmother. Almost as soon as we announced our plan their grandmother Ryals sent us a beautiful letter of encouragement and a dollar for them. May these dear children grow up a comfort and joy to those who love them so dearly. In the years to come I think they will be glad they had a part in this beautiful work.

Now comes an old friend from Trezevant:

"Dear Miss Annie White—Enclosed is 66 cents for the Orphanage, a birthday anniversary offering. Wishing you much success I am, Your friend, Mrs. T. R. Wingo."

It seems good to have the name "Wingo" once more on the Young South page. The members of that family have been so loyal in the past. Thank you so much, Mrs. Wingo. May you have many more happy birthdays.

And here is the faithful band from Henning:

"Dear Young South: We send \$4. \$1 for the baptistry in Japan, the rest for Mrs. Medling's salary. Henning Sunbeams, Mary Lankford, Treas."

This is well done, certainly. We are so glad to add \$3 to our dear missionary's salary, and now we need only \$14.75 more for the baptistry in the new church being built for Mr. Medling. I trust others will feel inclined to follow this noble example.

This from Englewood, Tenn., has the right ring:

"Dear Miss Annie White—Englewood Sunbeam Band sends \$3 to be divided as follows: Baby Cottage, \$1; Foreign Missions, \$1; State Missions, \$1. This is a very little, but we hope to do better in the future. We have been organized two months.—Eula Rose Griffin, Treas."

We are so glad to welcome this new band of Sunbeams. May they ever shine brightly. I think \$3 is a fine contribution from so young a band. Please let us hear from the Englewood band

often in the future. May we count on them as regular contributors to our page?

This next comes from Smyrna:

"Miss Annie White: Enclosed find check for \$5.25. Of this amount \$4 is subscription to the Baptist and Reflector, and \$1.25 for the baptistry in Kagoshima, Japan.—Friends."

We are so grateful to these friends for this much-needed help. Our baptistry fund is growing nicely now, and I am sure we will soon have the full amount to complete the work Mrs. Medling asked of us. Please come again, dear "friends."

Vacation is over for some of us already, but we must not let our interest flag because of school work. Let us make good use of the odd minutes in this work of OURS.

RECEIPTS.

Previously acknowledged	\$281 09
Henning Sunbeams, Miss Mary Lankford, Treas.:	
Japan	3 00
Baptistry	1 00
Mrs. W. R. Lasater's grandchildren:	
Baby Cottage	3 00
Mrs. T. R. Wingo, Trezevant:	
Orphanage	66
Englewood Sunbeam Band, Miss Eula Rose Griffin, Treas.:	
Baby Cottage	1 00
Foreign Missions	1 00
State Missions	1 00
"Friends," Smyrna:	
Baptistry	1 25
Total	\$293 00

Aphra laid aside her Bible, and leaning on the window seat, looked out enjoyingly upon the lovely landscape spread before her. The misty blue haze lay soft upon the mountain side, tender lights and shadows crept over the wood and meadow, and even in the song of the birds and the chirp of insects there seemed an indefinable peace and rest, setting apart that sweet summer Sabbath afternoon from other days.

Aphra's sensitive heart took in gladly all the beauty of the scene before her, and she murmured to herself, "He hath made all things beautiful in his time."

But voices floated up to her from the veranda below—tired, fretful little voices.

"I do think Sunday afternoons are so long and tiresome here! Mamma's lying down and won't talk, and I haven't got anything to do."

"I've read all the books we brought," chimed in another small, discontented tone; "and, oh, dear, I wish night would come!"

"Fred, stop pulling my ribbons off!" said some one, imperatively, the command and charge showing that mischief was fast being found for the little "idle hands" and minds below stairs.

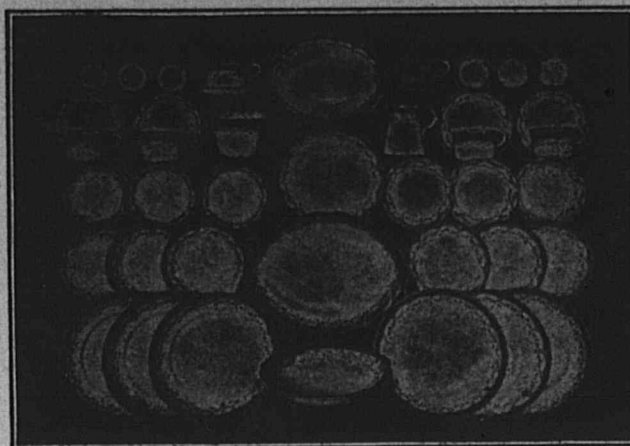
Aphra looked at the Bible on her lap. Were there not in it sweet lessons and stories to render the Sabbath afternoon no longer tiresome, but blessed and holy, to the tired little ones? She hesitated. "Why should I go? If Mrs. Eaton spends the afternoon sleeping, is it my duty to amuse and instruct little Rose, or the other boarders' children?"

Somehow the words of a hymn she had been singing during the day came back to her:

"And the least you do for Jesus
Will be precious in his sight."

It was pleasanter in her quiet room, but Aphra took her Bible and went slowly down stairs. The children sat listlessly about the veranda.

"How should you like to hear some



We have made arrangements with one of the largest manufacturers of Pottery to furnish us with a very HANDSOME DINNER SET, either of 42 pieces or 31 pieces, at a price that permits our offering them on very inducing terms.

This ware is a fine grade of Porcelain, which is light and very durable. The shapes are of the very latest Haviland design. They are decorated in a handsome underglaze effect, with a pink or gold decoration used, with a beautiful gold lace border. The 42-piece set consists of:

6 Pie Plates.	1 Meat Platter.
6 Dinner Plates.	1 Sugar and Cover.
6 Teacups and Saucers.	1 Cream Pitcher.
6 Fruit Saucers.	1 Bowl.
6 Individual Butters.	Value, \$6.00.

The 31-piece set consists of:

6 Lunch Plates.	6 Individual Butters.
6 Teacups and Saucers.	1 Meat Platter.
6 Fruit Saucers.	Value, \$3.50.

The 42-piece set will be given for THREE (3) NEW YEARLY CASH SUBSCRIPTIONS TO THE BAPTIST AND REFLECTOR AT \$2.00 each.

The 31-piece set will be given for only TWO (2) NEW YEARLY CASH SUBSCRIPTIONS at \$2.00 each.

BAPTIST AND REFLECTOR

Nashville, Tenn.

Bible stories, and have a little talk about them?" asked Aphra, pleasantly, as she joined the group.

"Oh, will you read to us?" cried little Bessie Lovell in delight, catching Aphra's hand and drawing her to a chair.

But Rose hesitated. "I don't want to say any lesson, it's tiresome."

"No, I won't say any Bible lesson either," said her brother Will, stoutly.

"I like to hear about Goliath and Samson; do you know 'bout them?" queried Fred, throwing aside the stick with which he was working death and havoc among a colony of ants at the foot of the steps.

"We will not have any lesson exactly," said Aphra, secretly wondering how she was to please her small but fastidious congregation, and wishing herself back again upstairs. But Bessie came to her relief by asking if "Miss Aphra would read about when Jesus was a little baby."

So Aphra read the story of Bethlehem, and as she made gentle, simple comments, Fred's restless heels grew still, and Lillie forgot her ribbons and flounces, and Rose, who didn't want any lesson, began to ask questions, and then to answer Aphra's. Will drew nearer, and then Bessie remembered some "verses about Jesus" which she wanted to say.

With the interested little faces looking into hers, it was easy now to speak of the Saviour who loved and died for children. And neither they nor Aphra noted how the shadows were gathering on the lawn; nor that more than one of the older boarders sat near the open windows, and also heard of "Jesus and his love."

"Let's sing," said Rosie, when Aphra paused. And the childish voices rang out sweet on the evening air, as

they sang "the old, old story." But they did not sing alone, for Miss Newell, the fine soprano, softened her high notes to suit the children's, and gay Lilla Benton joined with a tender alto, and Rosie's papa, when he could command his voice, added his rich bass.

"It was a beautiful Sunday School, Miss Aphra," said Bessie.

"And you'll talk to us again next Sunday, won't you?" asked Fred.

"And read some more, and sing?" said Rose and Will, in a breath.

"May I come, too?" said Miss Benton, laying her white hands on Aphra's. "I want to learn more about the Bible."

So Aphra promised, and she lay down that night with a glad but humble joy at heart, that she had made an effort for Jesus's sake, and tried to help some, perhaps, of the least of his little ones, on that Sunday afternoon.—Congregationalist.

SUNBEAMS.

By Lella Pace Moore.

Sunbeams scatter far and wide,
Sunbeams are at people's sides,
Making them kind, faithful and true,
That is what they want to make you.
Sunbeams lighten darkened places,
Also brighten people's faces.

This is the work of our Sunbeam Band,

Rightly before God to stand.

To rightly stand before God

We must follow the pathway He has trod;

We must be little Sunbeams true,
That is what you and I must do.

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ROVE'S TASTELESS CHILL TONIC, arouses the
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TWENTIETH CENTURY JUBILEE CONVENTION OF ANTI-SALOON LEAGUE OF AMERICA.

The following is a partial list of those who have definitely promised to address the Convention:

Joshua Levering, Baltimore, Prohibition Presidential Candidate.

Mrs. Mary Harris Armor, of Georgia W. C. T. U., Eastman, Ga.

Hon. Fred S. Caldwell, Originator of the Webb law Idea, Oklahoma City, Oklahoma.

Ex-Governor Robert B. Glenn, Winston-Salem, N. C.

T. Alex Cairns, of New Jersey.

Mrs. Frances W. Graham, Musical Director of the National W. C. T. U., Lockport, N. Y.

United States Senator Asle J. Gronna, Lakota, N. D.

Ex-Governor J. Frank Hanly, Indianapolis, Ind.

Governor George H. Hodges, Topeka, Kansas.

Congressman Richmond Pearson Hobson, Greensboro, Ala.

Hon. Clinton N. Howard, Rochester, N. Y.

Dr. C. F. Swift, leader of drys in Pennsylvania legislature.

Ex-Governor Edward W. Hoch, Marion, Kansas.

United States Senator William S. Kenyon, Ft. Dodge, Ia.

Hon. W. W. Bennett, Mayor of Rockford, Ill.

Congressman Clyde Kelly, Braddock, Pa.

Hon. Charles M. Hay, dry leader in Missouri legislature.

United States Senator Porter J. McCumber, Wahpeton, North Dakota.

Congressman William H. Murray, ("Alfalfa Bill"), Tishomingo, Oklahoma.

Governor Ben W. Hooper, of Tennessee.

Judge Charles A. Pollock, Fargo, N. D.

Hon. Daniel A. Poling, Columbus, Ohio.

Mrs. Florence D. Richards, President Ohio W. C. T. U., Leipsic, Ohio.

United States Senator Morris Sheppard, Texarkana, Texas.

Congressman Edwin Yates Webb, Shelby, N. C.

Hon. John G. Woolley, Madison, Wis.

Hon. John B. Lennon, Bloomington, Illinois.

Rev. J. Q. A. Henry, D.D., Los Angeles, Cal.

Hon. E. O. Excell, Professor of Music, Fine Arts Bldg., Chicago, Ill.

W. G. Hooper, Expert Bell Ringer, District Supt. A. S. L., Mexico, Missouri.

Hon. L. B. Hanna, Governor of North Dakota.

Mrs. Lillian Burt, of W. C. T. U., Columbus, Ohio.

Rev. Dr. Howard H. Russel, Founder A. S. L., Westerville, O.

Dr. G. W. Young, Atlanta, Ga.

Rev. Sherman Coolidge, Faribault, Minn., (Arapahoe Indian.)

Prof. A. M. Thatcher, of Chicago, Famous Bass.

Hon. Don C. McMullen, of Florida.

Hon. E. C. Dinwiddie, Washington, D. C.

E. H. Cherrington, Westerville, Ohio, Editor American Issue.

William U. Follansbee, Pittsburg, Pa.

George D. Selby, Portsmouth, Ohio.

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Washington, D. C., September 7, Editorial exhibits will be made at nine Southern States, and general fairs and twenty-six county and district fairs during the coming fall by the Southern Railway and affiliated lines, including the Mobile and Ohio Railroad, Cincinnati New Orleans and Texas Pacific Railway, Alabama Great Southern Railroad, and Georgia Southern and Florida Railway.

In making exhibits at fairs and expositions in the Southeast, the Southern Railway and affiliated lines have a two-fold purpose. First, to bring the advantages of the section before its own people to show them that the opportunities at hand are greater than any they may hope to find by moving away. Second, to assist the movement for better farm conditions in the Southeast. Demonstrations will be given by experts in horticulture, dairying, and domestic science. The agents of the railways will be assisted by State representatives and especial effort will be made to teach the best methods of handling milk, butter making, and caring for orchards and gardens. At the same time that these exhibits are being made in the Southeast, the same railways will be making exhibits at thirty-eight fairs and expositions in the North and West, for the purpose of attracting desirable settlers to the Southeast.

The State and general fairs in the Southeast at which exhibits will be made are as follows: National Conservation Exposition, Knoxville, Tenn., Sept. 1-Nov. 1; Alabama State Exposition, Montgomery, Sept. 29-Oct. 4; Virginia State Fair, Richmond, Oct. 6-11; Alabama State Fair, Birmingham, Oct. 8-18; North Carolina State Fair, Raleigh, Oct. 20-25; Alabama-Mississippi Fair, Meridian, Oct. 20-25; Georgia State Fair, Macon, Oct. 21-31; South Carolina State Fair, Columbia, Oct. 27-31; Mississippi State Fair, Jackson, Oct. 28-Nov. 7.

The exhibits at county and district fairs will be arranged in three circuits as follows:

Circuit No. A.—Morristown, Tenn., Sept. 2-5; Concord, Tenn., Sept. 9-12; Sweetwater, Tenn., Sept. 16-19; Sylva, N. C. Sept. 23-26; Waynesville, N. C., Sept. 30-Oct. 3; Asheville, N. C., Oct. 7-10; Greensboro, N. C., Oct. 14-17; Union, S. C., Oct. 22-24; Charlotte, N. C., Oct. 28-31; Spartanburg, S. C., Nov. 4-7; Orangeburg, S. C., Nov. 11-14; Charleston, S. C., Nov. 17-20.

Circuit No. B.—Mountain City, Tenn., Sept. 17-19; Chase City, Va., Sept. 26-Oct. 3; Danville, Va., Oct. 14-17; South Boston, Va., Oct. 21-24; Valdosta, Ga., Nov. 4-8; Griffin, Ga., Nov. 10-17; McRae, Ga., Nov. 18-20.

Circuit No. C.—Union City, Tenn., Sept. 10-14; Humboldt, Tenn., Sept. 17-20; Shubuta, Miss., Sept. 30-Oct. 3; Thomasville, Ala., Oct. 7-11; Dalton, Ga., Oct. 13-17; Jasper, Ala., Oct. 20-25; Tuscaloosa, Ala., Oct. 27-Nov. 1.

WORTH ITS WEIGHT IN GOLD.

S. T. Trigg, Richton, Miss., says—"I had a sore on my leg for nine years, and tried everything I could get and two doctors, and all failed to cure me. Then I decided to try Gray's Ointment and three boxes cured the old sore sound and well. It is worth its weight in gold. No wonder this man feels grateful towards Gray's Ointment. Think of the suffering caused by a chronic sore for nine years. If you are troubled with old sores of any nature, ulcers, boils, bruises, carbuncles, burns, tumors, etc., try Gray's Ointment. You will recommend it ever afterwards. It is one remedy that can be absolutely depended upon to effectually relieve skin diseases. A free sample can be had from Dr. W. F. Gray & Co., 817 Gray Building, Nashville, Tenn. 25c a box at druggists or by mail from manufacturer.

MAKING MOUNTAINS OUT OF A MOLE HILL.

The alarming stories which had been circulated relative to the alleged injurious ingredients of Coca-Cola received their death knell when the U. S. Government made its searching investigation of the popular soda fountain drink. At a cost estimated in the neighborhood of \$100,000.00 the Government brought together the most distinguished array of medical, scientific and legal experts that ever investigated a food product. Professors of chemistry from the big universities, lecturers from the leading medical colleges of America, experts in analytical chemistry and pharmacology, scientists of national and international reputation and Government experts from the Bureau of Chemistry in the Department of Agriculture, labored with the brightest legal minds of America to find something wrong with Coca-Cola.

After years of investigation and nearly four weeks of joint discussion the court found that Coca-Cola was neither misbranded nor adulterated. The manufacturers' statement of the ingredients of the beverage was correct. No alcohol, cocaine or other narcotic drug could be found. Sugar, caramel, fruit flavors and caffeine (the active principle of tea and coffee) were found to be the essential ingredients. Even the caffeine was found to be present in only about one-half the quantity found in tea and coffee. The mountain turned out to be a mole hill.

BENTON.

A two weeks' meeting at the Ocoee Baptist Church just closed with splendid results. We had the largest crowds, and the most intense interest, in the history of our church.

The meeting was conducted by pastor W. H. Rymer, assisted by J. Walter Boyd, of Chattanooga. Brother Boyd did most of the preaching. He is one of the most promising young preachers in the country. He is a fine theologian, a clear and forceful speaker. He works like it all depends on him, and prays like it all depends on God.

We have a splendid and commodious new house of worship.

Our Association, the Eastanallee, convenes with us Sept. 18-20. Brother Boyd says: "Tell all the brethren to be sure and come; they'll find a royal good welcome." A special invitation to our Editor, Dr. E. E. Folk. Greetings to all Baptist and Reflector readers.

W. H. RYMER, Pastor.

A SPLENDID TONIC.

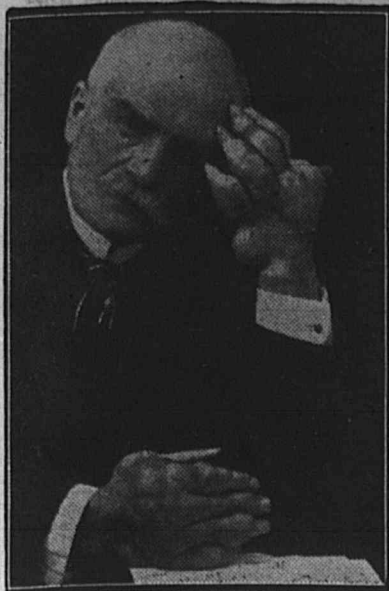
Cora, Ky.—Mrs. Iva Moore, of this place, says, "I was so weak, I could hardly walk. I tried Cardui, and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends, who tried it with good results." Testimony like this comes unsolicited, from thousands of earnest women, who have been benefited by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild, but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains, and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui.

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SENSATIONAL PREACHING.

Sermon by Robert J. Burdette, Pastor Emeritus, in Temple Baptist Church, Los Angeles California.

Text, Isaiah 52, 15. "So shall he startle many nations."

You have to "startle" men to make them hear; to make them stop; to make them think.

The kind of people who need it the most are the most easily shocked by what they call "sensational preaching." As though there was any other kind. Sensational politics; sensational plays; sensational sports; perils of aviation madness and automobile racing, these things they approve. But they want their religion a mixture of laudanum, chloroform, lillipop and fudge. There is no such religion. Such people don't want a preacher at all. What they desire is an intellectual and spiritual anesthetist.

The law of God was proclaimed from the summit of a mountain smoking with fear, swathed with clouds and lured with lightnings, rocking to its base with the awe of the presence of Jehovah, with death keeping guard around it, against the impious touch of hand of man or hoof of beast. Thunders crashed across the clouds and the voice of the trumpet exceeding loud shrilled amid the thunderings. And above it all the law of Righteousness—"Thou shalt not"—"Thou shalt." Clear, strong, firm as granite; clean cut; unmistakable. Positive as the universe. Considered by many schools of the "You-don't-have-to-if-you-don't-want-to," and extremely sensational.

The kingdom of heaven was proclaimed by John the Baptist in trumpet fashion, his voice thrilling all the aisle of the wilderness until the cities poured their people in multitudes along all the highways to listen to that insistent voice startling the world with its "Repent! Repent! The kingdom of heaven is at hand!" A snow white dove, symbol of the Holy Spirit hovered like a day star above the baptismal waters of the Jordan. The voice of God called from the opening heavens, "This is my Beloved Son!" The Son of God met the supreme power of evil face to face in the mountain of temptation. Then he went forth preaching the sermon of John—"Repent! Repent!"

Nowadays, if a preacher preaches repentance and warns men to flee from the wrath to come, he is called sensational. What men like to hear preached is a nice comfortable, flabby "brotherhood of man." Then they wait impatiently for Sunday to be gone that they may buy a needy brother a pair of shoes and then skin him out of the shoes. "Brotherhood of man" without the fatherhood of God? A Socialist philosopher said to me the other day, "When all men are brothers, love and the millennium will come together hand in hand." "Yes," I said, "same as Cain and Abel." "Brotherhood?" There's something sweeter, and truer, and stronger than that. Jesus preferred "friends," Himself. But then He was intensely sensational!

Under the sensationalism of Jesus' preaching the world awoke with the voices of the kingdom. The songs of the dumb made the silences musical. Cleansed lepers clasped hands with the purest and holiest. The blind, their eyes dimmed again with with tears of joy, sang hymns to the glory of light. Restored madmen knelt in prayer before the Son of God. The sick room was fragrant with bouyant health. The death chamber rippled with joyous laughter, the dead sat up and talked with their friends. Everywhere before Jesus waves of sorrow, trouble, care, sickness, pain and

"A Cure for Every Ill, Dear Lady."



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Dr. Luella McKinley Derbyshire is a physician of vast experience who is also a mother. To the knowledge and experience of one she has added the experience and sympathy of the other. One of the most widely known lady physicians in the world, she offers her services free to suffering womankind, and from the wisdom gained by her own busy life will freely advise every ailing woman who will write her, giving the benefit of her lifetime of experiences and the wonderful discoveries in the scientific treatment of all female diseases. She will also send you her valuable booklet, "Woman's Ills," and a free trial treatment of the medicines she would prescribe for you. These may save you from years of suffering and a serious operation. There is no need for thousands of women to continue to suffer from curable ills when the attention of a successful lady specialist may save them and restore them to the good health and good spirits loved ones have a right to expect.

Only a mother knows the many cares of a home, the suffering and heartaches which most women must bear. She is a woman, a mother and a physician and can appreciate, as only a woman can, the sufferings, the aches and pains women endure. For twenty-five years in hospitals and in private practice she has treated women for nearly every complaint to which they are subject. Is it not reasonable to suppose that she should be more successful in treating woman's ills than a physician who only has an occasional case of this kind?

To Whom It May Concern:

I have been personally acquainted with Dr. Luella McKinley Derbyshire for more than fifteen years and know her to be perfectly honorable and upright.

I take pleasure in recommending her as one who is thoroughly equipped in the knowledge and practice of medicine and especially on the diseases of her sex. Any woman taking her treatments cannot but be helped by the same. Yours truly, F. H. STARKEL, Pres. Epworth League.

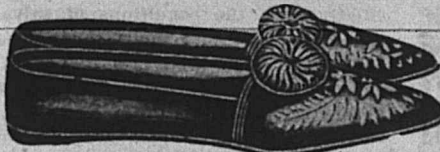
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death. And behind him, as he passed by, roses bloomed in the wilderness trails; fountains murmured in the ways of the desert. Only one discordant sound was heard in all the chorus of joy. Shrieking devils fled from before His face, crying, "What have we to do with thee?" Nothing. His sensationalism was too strong for them. But he had much to do with them.

He made His sensational entry into Jerusalem. As the angelic hosts over His cradle had sung, "Glory to God," now, in antiphonal chorus the children thronging the Temple reply: "Hosanna to the Son of David." Too sensational. The "establishment" could not stand that. Scribe and pharisee and priest run to stop it. "Bid these hold their peace." "I tell you," is the answer of Jesus, "if these shall hold their peace, the stones will cry out." How glorious! Pavements of

the street, walls of the Temple, tower of the castle and battlement of the city walls opening their stony lips to shout till the jewelless foundations of the Holy City should answer them. "Hosanna in the highest! Blessed is the King that cometh!"

That would have been the climax of sensationalism, eh? Not quite.

That came a little later when the apostles, preaching the Name, "turned the world upside down."

Sensational preaching! There is no such thing! We have forgotten the divine art of it, and lost the fiery splendor of it. John the Baptist had it. Jesus Christ taught it; the apostles practiced it. But if you, my brother preacher, should use race track and prize ring and army slang in your sermons as Paul freely and without apology used in his, you would be "unfroked" for sensational, coarseness, and vulgarity.

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Is it one of the dear ones at home, or someone in a distant city? Have you planned the gift?

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Incidentally, do you have trouble keeping track of the birthdays of your family and friends? The Birthday Book has ruled pages for that. And it tells about birthmonth stones and other things of interest. It is a book you will congratulate yourself upon owning! It is free. Address:

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Be sure "Shirley President" is on buckles. The C. & E. Suspenders Co., Shirley, Mass.

"THE CHURCH AND SOCIAL REFORMS."

By James R. Howerton, publishers Fleming H. Revell & Co., New York, price 75 cents net.

This volume contains three lectures. The first is on The Church and the Revolutions of the Past. To this chapter there are four subdivisions: (1) The Introduction, (2) The Epochal Movements of History, (3) The Revolutions of the Past, (4) The Moral Movements essential to Success. The second lecture is on The Cause of the Present Crisis. To this chapter there are three subdivisions as follows: (1) The Present Social Unrest, (2) The Results of Moral Progress, (3) The New Despotism. The third lecture is on The Church and the Social Reforms. Under this chapter there are five subdivisions: (1) The Methods of Church and State, (2) The Present Issue a Moral Issue, (3) Force and Fear Necessary but Inadequate, (5) The New Vision.

The book contains only 127 pages. No division of it is, therefore, very long. It would take many words to adequately review the book. What is said in this review will, therefore, be confined to some quotations and comments on things found in the second subdivision under the third chapter, Issue.

Here the author raises the question, "Is the present issue, then; one of mere utilitarianism or is it one of principle and righteousness? Is it one which will appeal to conscience against selfishness? So long as the question is confined to creeds, and creeds which are concerned solely or chiefly with the conditions of salvation and the world to come, there is no reason to fear this new despotism. James I, is reputed to have said that Presbytery agreed with Monarchy, as God with the devil. Therefore, he and his successors sought to overthrow Presbytery. It is not so with the new despotism. It does not care whether you are a skeptic or believer, Christian or Jew, orthodox or liberal, Calvinist or Armenian, Prelatist or Presbyterian, Protestant or Catholic, to all forms of worship, to all creeds, and confessions so long as they are regarded as means of keeping out of hell and getting into heaven after death. But attempt to put these creeds into practice in the concerns of the life that now is, attempt to apply the ethics of Jesus Christ to business and politics, attempt to save men and women from the hells that are here on earth, and you will encounter a very different situation. Just so soon as our creeds become vital to the issues of this life they become dangerous to the tyranny of wealth. They agree with mammon as God with the devil. Mammon is perfectly willing that you shall console the wrong with the hopes of a resignation to the wrongs which they are now suffering, but raise your protest against these wrongs and you will encounter all the hate of the devil." This quotation from the author's opening words of his chapter under the topic above named is thoroughly in line with two books which have recently come from the press, namely, "Within The Law" and "The Inside of the Cup." The two novels named deal with the same problem that is being dealt with in this chapter in our book under review. They both, in a measure, present an exaggerated view and they both preach things that are dangerous. While this is true of the novels, the things said in this chapter seem to this reviewer to be absolutely sane and within the range of facts.

The author, in further discussion of the tyranny of wealth, says "Boys are made criminals, women are made harlots, men are made drunkards and

TO YOU—MY SISTER



wish to continue, it will cost you only about 15 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all kinds of ailments. I will explain a simple home treatment which speedily and effectively cures Leucorrhoea, Green Discharges and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this home treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 241 - - South Bend, Ind., U. S. A.

Free to You and Every Sister Suffering from Woman's Ailments.

I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whilish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, it will cost you nothing to give the treatment a complete trial; and if you wish to continue, it will cost you only about 15 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all kinds of ailments. I will explain a simple home treatment which speedily and effectively cures Leucorrhoea, Green Discharges and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

gamblers, not only for the immediate profit of those engaged in these nefarious trades but for the sake of political power. That again is prostituted to the enhancing of the wealth of those who may be holding pews in aristocratic churches. Vice of all kinds stalks unmolested in our cities, even saloon-keepers, the professional gamblers, the pimps and the panders, as well as the police and the politicians who protect them are private soldiers or petty officers in the great army of mammon, more completely organized and equipped than the armies of any world-conquering tyrant of the past. What is the bond which unites these armies: The love of money. What is the cause for which they fight? The maintenance of mammon on the throne. What are weapons? Dollars, jobs, contracts, opportunities of graft, offices all the way up, all of which mean money and nothing but money."

This and much more of like kind the author said in this striking strong chapter. Unquestionably he is not on a cold trail. He is dealing with real facts as they are met today in the commercial world, and when we speak of the commercial world we come very nearly speaking of the world as we find it, for commercialism has overflowed into social and church life. Most unquestionably, the issue is, as the author would have us believe, a moral issue. The best book that has been produced on the social question, so far as this reviewer has had opportunity to observe, is this book by Mr. Howerton. It will stir the blood of any man who reads it whether he agrees with it or disagrees. It is well worth many times the price.

J. W. GILLON.

THE NAME ABOVE EVERY NAME.

Sidney Lanier in that fine poem, "The Crystal," has exalted Jesus above all philosophers and poets of history, and given him "a name that is above every name." He calls the roll of the literary leaders and pays to each his meed of praise, and then marks some flaw or defect in each that need forgiveness. Then he comes to Jesus, and thus addresses him:

"But thee, but thee, O Sovereign Seer,
But thee, O poet's poet, wisdom's tongue of time,
But thee, O man's best Man, O love's best Love,

O perfect Life in perfect labor writ,
O all men's Comrade, Servant, King and Priest—

What if or yet, what mole, what flame, what lapse,
What least defect, or shadow of defect,

What rumor, tattled by an enemy,

Of inference loose, what lack of grace,
Even in torture's grasp, or sleep's, or death's—

Oh, what amiss may I forgive in thee,
Jesus, good Paragon, thou Crystal Christ?"—Examiner.

FAIRLESS—Sister Conilla Fairless was born Oct. 28, 1857, in Gibson County, Tenn.; professed faith in Christ about the age of 14 years; joined the Baptist Church at Salem, Gibson County. On Dec. 17, 1874, she was married to her beloved J. W. Fairless; to this union were born four children, all of whom survive: Judge Irby L. Fairless of Tularos, N. Mex.; Mrs. J. F. Brown of Phil Campbell, Ala.; Mrs. W. L. Bryant of Bradford, Tenn., and Mrs. O. W. Phillips of Bear Creek, Ala.

Sister Fairless was loved by all who knew her for her sweet Christian spirit and deep piety. She was ever faithful to her Master, never too busy to comfort those who were in trouble; she spared neither time nor means in the advancement of the Master's Kingdom.

She was ever a faithful wife and mother, striving to make her husband happy and train her children for lives of usefulness. She fell asleep in the arms of Jesus, March 7, 1913, at Birmingham, Ala., and her remains were laid to rest at Phil Campbell, Ala.

May the Holy Spirit comfort the bereaved ones in the prayer of one who loved her.

J. A. LOVE.

I just got home from Hogan's Creek Church, where I held a ten days' meeting with the pastor, doing all the preaching. We had a good meeting, had 15 conversions, with 11 additions to the church, 9 by baptism. The Lord was with us from start to finish. Sinners were saved, backsliders were reclaimed, and the church built up. Several of the members told me that the church was in better shape than it had been for years. To God be all the praise.

J. F. NEVILLE, Pastor.

Rev. J. R. Nutt of Gilmer, Texas, lately assisted Rev. J. J. Autry in a revival at Cookville, Texas, resulting in 59 additions, 46 by baptism.

Mrs. Winslow's Soothing Syrup

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

TARPLEY—In memory of Alma, little daughter of Mr. and Mrs. Gus Tarpley, age four years and ten months. As the sun was rising on the morn of May the 8th the Death Angel visited their home and transferred the spirit of their much loved babe to a home in heaven. It was hard to give her up, and home for a time seemed bereft of all that had made it a pleasure. But God, who makes no mistakes, saw fit to take this babe, and Jesus has said, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." And now Alma is there, beckoning and waiting to welcome mamma, papa, sisters and classmates.

"When they, too, shall go home o'er the river of rest,

As their dear ones before them have gone;

When their sun shall go down in the beautiful west,

To rise in the glory that circles God's throne."

We should be submissive, and would say to these loved ones, Be ready to meet Alma where sorrow never comes. We extend sympathy to the bereaved family.

SHOP SPRING SUNDAY SCHOOL.

FOLK—On the 1st Monday of this month at the time of the regular monthly meeting of the Missionary Society of the Brownville Baptist Church, a memorial service was held in honor of the late Mrs. H. B. Folk, who was President of that organization for twelve years, and until she severed her connection with this church to place her membership in St. Louis, where she made her home the last years of her life. The service was opened by singing "Nearer, My God, to Thee," one of her favorite songs, followed by a tender tribute by the present President and life-long friend, Mrs. R. N. Moses. Mrs. Spencer Thomas then read the loving tribute that appeared in the Baptist and Reflector the week before, written by her oldest and devoted son, Dr. E. E. Folk. A tribute from the Missionary Society was written and read by Mrs. Helen Bond. Gleanings from Mrs. Folk's beautiful book, "Heart Thoughts," were read by several of her friends, after which expressions of love and personal reminiscences were given by others present. The sweet and impressive service was closed by singing, "Sweet Peace, the Gift of God's Love." Below is the tribute read by Mrs. Bond.

MRS. J. A. DUPREE,
Secretary W. M. U.

In memory of our beloved sister and life-long friend, Mrs. H. B. Folk, who passed away in St. Louis at the home of her daughter, Mrs. Webb (nee May) on April 22, 1913, at the age of 76 years. She was Martha Estes, daughter of Major Moreau Estes, reared in the country near Orysa. When about sixteen she gave her heart to Jesus and lived a consistent Christian. Some years after her marriage to Mr. H. B. Folk they came to Brownsville to live, joined and worshiped with the Brownsville Baptist Church. As a wife and mother she led a useful life, loving home and rearing her children, leading them in the ways of righteousness and truth, their

lives being sweetened by tender indulgence and a mother's devotion.

She has certainly reaped a rich reward by leaving to the world five noble Christian sons and two lovely Christian daughters ready to work in the service of their Master's Kingdom. Her influence will be handed down to children's children. She hath done what she could.

Resolved, That we, as a band of missionary sisters of the Brownsville Baptist Church, wish to express our heart-felt love and deepest appreciation of the faithful and efficient service rendered our church, our Sunday School, our Mission work, and every Christian endeavor in our town for more than fifty years. She was the first woman to teach our Bible Class. She was one among the first members of this Missionary Society organized in February, 1872; was President of it from 1890 to 1900, and made every effort to do her duty. She was charitable and had a host of friends. Her death was a benediction to the loved ones around the bedside. It seemed to them that mother realized the portals of heaven were open and she gazed on loved ones gone before, who were waiting to meet her on the other side. Surely death had no sting, only a passing into the beautiful heavenly home which our Saviour has prepared for the true and faithful. Only a few of the old original members are left and we, too, will soon pass through the valley to abide under the shadow of his wing. May it be well with our souls.

TIME AND PLACE OF MEETING OF THE ASSOCIATIONS

ASSOCIATION.	PLACE.	TIME.
SEPTEMBER.		
Watauga	Stony Creek	Thursday, September 11
Tennessee Valley	Yellow Creek (Carp)	Thursday, September 11
Harmony	Farmington (in Mississippi)	Friday, September 12
Stocton Valley	Fellowship (Fentress County)	Friday, September 12
Sweetwater	Tellico Plains	Wednesday, September 17
Salem	Wolf Creek (5 mi. S.W. Silver Point)	Wednesday, September 17
Midland	Salem	Wednesday, September 17
Eastanallee	Ocoee (Benton)	Thursday, September 18
Ocoee	Good Springs (Tyner)	Tuesday, September 23
Friendship	Enon	Wednesday, September 24
Holston Valley	Longs Bend	Thursday, September 25
Union	Hebron (Warren County)	Thursday, September 25
Liberty-Ducktown	Mine City (Ducktown)	Thursday, September 25
Clinton	New Hope	Thursday, September 25
Beech River	Union (Chesterfield)	Friday, September 26
Indian Creek	Fairview (Hardin County)	Saturday, September 27
Beulah	Bethpage	Tuesday, September 30
Northern	Alder Springs (Union County)	Tuesday, September 30
OCTOBER.		
New Salem	Riddleton	Wednesday, October 1
Providence	Mt. Pleasant (Knox County)	Wednesday, October 1
Sevier	Alder Branch	Wednesday, October 1
Riverside	Livingston	Thursday, October 2
Judson	McEwen	Saturday, October 4
Cumberland	Rock Springs (Robertson County)	Tuesday, October 7
Enon	Defeated Creek	Tuesday, October 7
Weakley County	New Prospect (8 mi. E. of Greenfield)	Wednesday, October 8
Tennessee	Corryton	Wednesday, October 8
Nashville	Gallatin	Thursday, October, 9
William Carey	New Grove	Thursday, October 9
West Union	Stanfill Church (near Pioneer)	Friday, October 10
Southwestern District	Holly Springs (5 miles E. of Yuma)	Friday, October 10
Western District	McDavid's Grove (near Springville)	Friday, October 10
Stewart County	Pleasant Hill (Trigg County, Ky.)	Wednesday, October 15
New River	Huntsville (Scott County)	Thursday, October 16
Wiseman	Bledsoe Creek (Bransford)	Wednesday, October 29
Campbell County	Whitman	Wednesday, October 29
NOVEMBER.		
Tennessee Baptist Convention	Johnson City	Wednesday, November 12
Woman's Missionary Convention	Memphis	Wednesday, November 19

MRS. R. Y. MOSES,
MRS. J. A. DUPREE,
MRS. H. M. BOND.

LINDSAY—Resolutions of respect to the memory of Bro. LaRue Lindsay:

LaRue Lindsay was born March 7, 1893; died June 27, 1913; age, 20 years, 3 months, 20 days. He is the son of Rev. D. W. and Minnie Lindsay. He professed faith in Christ at LaFollette, Tenn., in a revival held by his father, November, 1907. His father baptized him a few days later. At the time of his death he was a member of the First Baptist Church of Coal Creek. He was a faithful Christian, an obedient son, and a model young man. In his death Bro. Lindsay's home has lost its most lovable member, the community one of her brightest and most promising young men, and the church one of her faithful members. He had prepared himself for a useful life, but God in his infinite wisdom took him from us to a better life.

Therefore, be it resolved, That we bow in humble submission to Him who doeth all things well.

Resolved further, That we tender our love and sympathy to Brother Lindsay and family in their sore bereavement. Some of us know how to sympathize with them out of experience and we know of no other source of comfort in our home like this but the Blessed Christ, who is able to temper the wind to the shorn lamb.

Resolved further, a copy of these resolutions be sent to the Baptist and Reflector, a copy to the Journal and Tribune, and a copy sent to the family of Bro. Lindsay.

T. J. GROSS,
C. R. REED,
G. W. WENDLING.

MORRIS—Bro. Isaiah Morris was born Feb. 18, 1867; died June 18, 1913. Professed faith in Christ about 18 years ago.

For a number of years he had been almost an invalid, but he bore his afflictions with much patience. He was very devoted to his mother. He lived with her until God called him home. To his brothers and sister he was kind and affectionate. He was one of the most unassuming men that I ever knew. He was a man of prayer and loved the Word of God. He was a man who kept his counsel and never said an unkind word about anyone.

He was much loved by all who knew him. We believe that he has gone to live with the angels and God. He leaves three boys, two sisters and a mother to mourn his departure.

How the aged mother will miss her boy who was so much company and comfort to her. But comfort yourself with the thought that your momentary loss is his eternal gain. You can also comfort yourself with the thought that it will not be long until you shall see him, never to part any more.

R. W. CARNEY.

You Look Prematurely Old

Because of these ugly, graying hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

AMONG THE BRETHREN

By Rev. Fleetwood Ball

W. T. Wescoat of Paris, Tenn., Chairman of the Executive Board of the Western District Association, writes: "Our Board has secured the service of Rev. B. F. Smith of Halls, Tenn., as missionary and he has taken the work for next year, if satisfactory to the churches. We are looking forward to a great work next year."

Rev. M. N. Davis of the First Church, Lexington, Okla., writes: "Rev. Thos. B. Holcomb of Purcell, Okla., is doing the preaching for us in a meeting which began here last Sunday. There have been several conversions and 17 additions to the church as a result of the first few days' work. We are expecting a great meeting."

Rev. Lincoln McConnell is to be installed as pastor of the Tabernacle Church, Atlanta, Ga., next Sunday, and Dr. Len G. Broughton of Christ's Church, London, Eng., the former pastor, will take part in the services. Dr. Broughton expects to return to his work in London Oct. 1.

Rev. A. F. McMahon, a student in the Seminary at Louisville, has accepted the care of the church at Eatonton, Ga., and began work last Sunday.

Rev. J. D. Moore of Raleigh, N. C., Sunday School Secretary in that State, has resigned that position to accept General Manager of the Southern Baptist Assembly of Ridge Crest, N. C.

Evangelist W. L. Walker of the Home Board, Atlanta, Ga., has accepted the care of the First Church, Rome, Ga., and begins work Oct. 1. He succeeds the beloved and lamented Dr. R. B. Headden.

Rev. Clarence E. Azbill of Lexington, Tenn., preached acceptably at Parsons, Tenn., last Sunday and Monday, it being the initial services of a revival at that place. Rev. C. H. Bell of Nashville, Tenn., came Monday night and is to do the remainder of the preaching. The church is pastorless.

Dr. R. S. McArthur asks to be relieved of the duties of acting pastor of the Greenwood Church, New York, that he might go to the Judson Centennial in Burma.

Dr. J. B. Gambrell, editor of the Baptist Standard, takes a full professorship in the Southwestern Baptist Theological Seminary at Fort Worth, Texas, but will continue his editorial work. Rev. E. C. Routh, the capable associate editor of the Standard, will be the office editor and will do most of the detail work.

Dr. R. A. Kimbrough of the First Church, Abilene, Texas, lately held a revival in the Walnut Street Mission of Abilene, resulting in 27 conversions and 23 additions. Since the middle of March there have been 90 additions to the First Church.

Rev. W. C. Pierce, formerly pastor at Orlinda, Tenn., has accepted the care of the church at Pollard, Ky., and is on the field.

Rev. B. M. Shacklette has resigned the care of the church at Bloomfield, Mo., to accept the chair of Greek, Latin and the Bible in Clinton College, Clinton, Ky.

Rev. J. Powell Tucker, only son of the late J. H. Tucker, Esq., was recently ordained to the full work of the ministry in the First Church, Asheville, N. C. Dr. Calvin B. Wal-

ler preached the sermon, Dr. Chas. W. Daniel of Atlanta, Ga., offered the ordaining prayer, Dr. B. W. Spilman delivered the charge, and Dr. Hight C. Moore presented the Bible.

Rev. W. F. Boren of Darden, Tenn., was lately assisted in a revival at Cotton Grove Church by Rev. A. U. Nunnery of Jackson, Tenn., resulting in 12 baptisms.

Rev. T. V. Shoemaker of the First Church, Columbia, Tenn., has resigned that pastorate and returns to his former pastorate at Osceola, Ark. He says Duck River water is superlatively bad and did not agree with his wife's health.

As a last act of his pastoral relationship there, Rev. L. C. Kelley dedicated the new house of worship at Orlinda, Tenn., an indebtedness of \$2,350 having been raised. Bro. Kelley becomes pastor at Campbellsville, Ky., and Rev. W. R. Ivey succeeds him.

Rev. H. Boyce Taylor of Murray, Ky., says in News and Truths concerning the Baptist World: "The Worldly Editor and his Seminary Abettors and their unionized co-adjudicators are, and have been, the perpetrators of Whitsittism, Invisibillitism, Baptistism, Unionism, Liberalism, Alien Immersion, Branch Church theory, and about all the other vagaries and notions that have disturbed the peace of Kentucky and Southern Baptists in the last twenty-five years." Severe indictment!

Rev. J. B. Bozeman becomes traveling representative of the Baptist Courier, Greenville, S. C.

In the recent revival at Enon Church, near Halls, Tenn., in which Rev. T. F. Lowry of Cobden, Ill., assisted Rev. C. W. Baldrige, there were 36 professions and 36 additions.

Rev. W. F. Boren of Darden, Tenn., is in a meeting this week with Judson Church, near Chesterfield, and it is the writer's pleasure to aid in the work.

In the revival at Mazie's Chapel Church, near Lexington, Tenn., last week, in which Rev. Dan S. Brinkley of Union City, Tenn., did the preaching, there were 28 additions. The preaching was of an exceptionally high order and was distinctly blessed of God.

The work at Halls, Tenn., continues in a highly prosperous condition under the labors of Rev. R. J. Williams. On a recent Sunday there were 9 additions, 6 by baptism, 3 by letter and 1 by restoration.

The Western Baptist College is a new educational venture in Oklahoma, which seems to be the graveyard of Baptist schools. It began sessions last Monday. Rev. H. P. Crego is behind the movement. Rev. J. P. Crisp retains the professorship of Latin and Greek.

Evangelist Frank Y. Campbell lately assisted Rev. J. O. Willett in a revival at Caruthersville, Mo., resulting in 35 professions and 26 additions.

Rev. Geo. W. Sherman of Chickasha, Okla., lately assisted his brother, Rev. J. F. Sherman, in a revival at Brighton, Okla., resulting in 22 conversions and several additions.

Rev. W. C. Sale has resigned the Weatherford Memorial Church, South Richmond, Va., to accept the position of Evangelist of the State Mission Board of Kentucky. He enters at once upon his new work.

Evangelist S. W. Kendrick of Nashville, Tenn., has resigned his relationship with the State Mission Board, having accepted a similar position with the evangelistic department of the Home Mission Board of

STOMACH TROUBLE
FOR FIVE YEARS

MAJORITY OF FRIENDS
THOUGHT MR. HUGHES WOULD
DIE, BUT ONE HELPED
HIM TO RECOVERY.

Pomeroyton, Ky.—In interesting advices from this place, Mr. A. J. Hughes writes as follows: "I was down with stomach trouble for five (5) years, and would have sick headache so bad, at times, that I thought surely I would die.

I tried different treatments, but they did not seem to do me any good.

I got so bad, I could not eat or sleep, and all my friends except one thought I would die. He advised me to try Thedford's Black Draught, and quit taking other medicines. I decided to take his

advice, although I did not have any confidence in it.

I have now been taking Black-Draught for three months, and it has cured me—haven't had those awful sick headaches since I began using it.

I am so thankful for what Black-Draught has done for me."

Thedford's Black-Draught has been found a very valuable medicine for derangements of the stomach and liver. It is composed of pure, vegetable herbs, contains no dangerous ingredients, and acts gently, yet surely. It can be freely used by young and old, and should be kept in every family chest.

Get a package today.

Only a quarter.



**FOLEY'S
HONEY and TAR**
For Coughs and Colds

Atlanta, Ga.

Dr. W. P. Throgmorton of the First Church, Marion, Ill., makes a great ado about preaching three times on a recent Sunday, morning, afternoon and night. Pshaw, many Tennessee pastors do that every Sunday of the world, driving sometimes six or more miles to the afternoon appointment!

The First Church, Marion, Ill., of which Dr. W. P. Throgmorton is pastor, will be dedicated on Sunday, Sept. 28. Dr. W. D. Powell of Louisville, Ky., preaches the sermon.

Rev. J. R. Johnston of Gloster, Miss., lately assisted Rev. W. P. Chapman in a revival at Harpersville, Miss., resulting in 31 additions, 26 for baptism.

Rev. Thos. M. Newman of Lexington, Tenn., will aid in a revival near Batesville, Ark., beginning next Sunday. It is expected to accomplish great good.

The Board of Trustees of Clarke Memorial College, Newton, Miss., lately conferred the degree of Doctor of Divinity on Revs. M. O. Patterson, President of the college, and L. G. Gates of Laurel, Miss., ex-President of the college.

BLOOD POISONING AVERTED

Many a case of blood poisoning has been averted in the hospitals all over the country by the prompt use of Tyree's Antiseptic Powder, the great germ destroyer. Really, every house ought to possess some of this powder. There are so many dozens of physical ills it will relieve, including the diseases of women, sores, abscesses, ulcers, burns, eczema, catarrhal conditions of the mucous membrane and all infection either inherited or acquired. You can get a free sample of the powder by writing to J. S. Tyree, Chemist, Washington, D. C. A postal will do.

POULTRY BARGAINS.

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

GREAT MEETINGS' WITH LIBERTY AND OAK GROVE CHURCHES.

We closed our meetings with these two churches the first Sunday morning in September with the biggest baptizing ever witnessed in these churches, as the result of the two weeks' meetings, one week with each church. We had a net gain of 74 members, 60 by baptism, 23 baptized into Liberty and 37 into Oak Grove. Rev. A. M. Nicholson of Jackson did the preaching. Bro. Nicholson graduated at Union University last June, and he is a young man of much power in the pulpit; his methods are sane and spiritual; he has no altar service or mourners' bench business, but depends on the power of the gospel for the salvation of sinners, and urges the Christian workers to beseech the sinner to be reconciled to God. God's side of salvation is complete already; the trouble is at the sinner's end of it; he is the one who needs reconciliation.

Bro. Nicholson and I have held four meetings together in the last six weeks and have had a net gain of 145 members, and 116 by baptism. I have never seen Christian people work more earnestly than they did at Maple Spring, Liberty and Oak Grove. We have a young minister at Oak Grove, Bro. L. P. Fleming, who did some of the best work in the meeting at Oak Grove I ever saw in leading young men to Jesus. Bro. Fleming is a student at Martin, and we have in him the promise of a fine preacher. We go this afternoon to Charleston to help Bro. Bates of Jackson in a meeting, and next week to Liberty, Lauderdale County, to help Bro. T. V. Miller in a meeting. We are hoping for great meetings at these two churches.

W. R. FARROW.

Covington, Tenn.

Genuine greatness is marked by simplicity, unostentatiousness, self-forgetfulness, a hearty interest in others, a feeling of brotherhood with the human family.—Channing.

Cures Old Sores, Other Remedies Won't Cure.
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