

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

Old Series Vol. 77)

NASHVILLE, TENN., SEPTEMBER 18, 1913

(New Series Vol. 25, No. 5

The Baptist Standard announces that Field Secretary Harvey Beauchamp, of the Sunday School Board's teaching force, has received a very hearty call to the pastorate of the Shawnee, Oklahoma, church.



—The Convention sermon will be preached by Dr. R. M. Inlow, president of Union University. This fact is sufficient guarantee that the sermon will be an able one—earnest, eloquent, spiritual, helpful. It will be worth going a good way to hear.



We call attention to the change in the time of meeting of the Western District Association, from October 16 to October 3, one week earlier. The place will be the same—McDavid's Grove, near Springville, on the L. & N. R. R. Let those interested take notice.



—Referring to the fact that the subscription price of the Watchman-Examiner is to be \$2.50 a year, the Religious Herald says: "When the Religious Herald reduced its subscription from \$2.50 to \$2 an income of \$3,500 a year was wiped out and fewer than one hundred new names were added." Exactly! As we have said before, people do not object to the price of a religious paper. What they object to is the religious paper.



—Writing from Shanghai, Dr. G. H. Bondfield reports that the issues from the Bible House there for the month of April alone exceeded 317,000 volumes. During the first four months of this year 158,000 more books were issued than during the corresponding four months of 1912. The increased demand is not merely for Gospels, but for Bibles and Testaments; nearly 5,000 more Bibles and 6,600 more Testaments have been called for. What a tremendous awakening China is having.



—It will help the Baptists of Nashville and of Tennessee to appreciate the magnitude of the calamity which befell the Baptists of Louisville and of Kentucky in the death of Dr. and Mrs. Marvin and their daughter, to consider what a calamity it would be to the First Baptist church of Nashville and to the Baptist cause in Nashville and in Tennessee if Dr. and Mrs. G. C. Savage and one of their lovely daughters should suddenly be taken away. May no such calamity ever befall us.

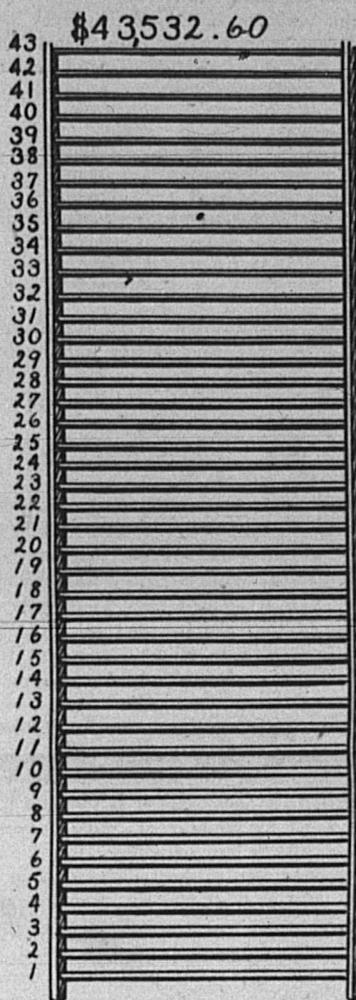


—The Religious Herald copies some figures recently published in the Baptist and Reflector by Dr. J. W. Gillon: "In Tennessee we have 1,796 churches. These churches have 185,000 communicants. Of this number of churches, 1,026 gave during last year not one cent to our great State Mission work, 999 gave nothing to Home Missions, 961 gave nothing to Foreign Missions, more than 600 of them gave nothing whatever to any of the great causes named above. Of the 185,000 church members, only 35,000 gave anything to any one of these causes. This means, of course, that 150,000 gave nothing." Referring to these figures the Herald says that "the symptoms point to disintegration." Oh, no, it is not as bad as that, Dr. Pitt. In fact, things are a good deal better in Tennessee than they used to be. And they are getting better all the time.



—Passing through Chattanooga last Saturday night, on our return from the meeting of the Tennessee Valley Association, we found it all decorated with flags, bunting, stands and so on in preparation for the 47th annual reunion of the Grand Army of the Republic to be held there this week. Last May when the Confederate Veterans met in Chattanooga there were 107,000 visitors altogether. It is expected that there will be about that many in attendance on the Grand Army gathering. This was put at the present time in celebration of the 50th anniversary of the battle of Chickamauga, which occurred on Sept. 17 and 18, 1863. This was one of the great battles of the war, perhaps the greatest next to Gettysburg. It was the turning point of the war in the West, as Gettysburg was in the East. It is remarkable that 50 years after the war there should be so many survivors on both sides. But they are dropping off very rapidly now. In the course of nature all must pass away in a few years more. Let us honor them—honor those on both sides—while they are here. They were heroes all.

LET US CLIMB THE STATE MISSION LADDER



OUR AIM

Here we are
Today at
\$14 930.00
Help us climb

Look at the beautiful ladder. It has a glorious goal at the top, \$43,532.60, for State Missions. It is a task worth climbing for. We have a great people to do the climbing. We are only a little more than one-third of the way up. Each rung of the ladder represents \$1,000. What church or individual will lift us up one rung. The First Church, Paris, has given \$1,500.00. It will give much more, for its general collection has not been taken. There are other great churches that can give more than \$1,000. I could name them now. I will not until they pass the \$1,000 mark. There are many individuals who can give \$1,000, and do it right now, if they will only get the matter on their hearts. Do it, brethren, do it right now. All of the small churches can do something and will, and God will bless them in proportion as they do their duty. Let everybody have a hand in making us climb the ladder. Baptist honor and credit is up before the world. We have \$12,500 borrowed at the bank and it all falls due November 1. We owe our missionaries \$6,000 now and they deserve and need their pay. We will have \$3,000 fall due October 1, and we must not ask our missionaries to wait longer. Every other cause has had its period this year. Give State Missions the whole field now. Let the money be sent in as soon as collected. Make checks payable to J. W. Gillon, Treasurer, 710 Church St., Nashville, Tenn.



—A writer in the Wisconsin Medical Recorder tells the following story: My small niece, aged 4, came running into the room where her mother and I were sitting. "My doll's sick," she said, "and I don't know what's the matter. I gave her water and she can't swallow that; the doctor gave her a pill and she can't swallow that." "Then," said I, "I don't see but what you had better try Christian Science for her." "We have tried it," said she, "and she can't swallow that." We do not blame the doll. The last remedy was the hardest of all for her to swallow.

—Referring to the dispatches in the secular press that automobiles and power boats having proven unsatisfactory for the illicit introduction of liquor into Maine, the chronic law-breakers are about to adopt aeroplanes as a last resort, the Religious Herald says very pointedly: "By the way, ought the significant fact ever be lost sight of that the typical liquor dealer is as a rule an actual or a potential and probable law-breaker? There is no business in the round world which needs to be so constantly under surveillance. There is something incurably sinister about it, and that of itself is enough to condemn it."



—The Missionary Review quotes Rev. John D. Kilburn as saying: "There is no country in Europe where there is such a hunger and thirst after the Word of God as in Russia." Dr. Kilburn goes on to say that he has known poor peasants travel for nine or ten miles, and give the last kopeck they possessed to get a Gospel. It is, as he also remarks, a sad fact that this desire is not so widespread as it was; but still the remarkable hunger remains in large measures. The government is in some regions helping forward the work of supplying the people with Scriptures, by allowing packages to pass over the railways free of charge, and by granting free passes to the colporters. And this in Russia! The Kingdom is coming.



—Hon. Wm. J. Gaynor, mayor of New York City, died September 11 while on a steamer bound for Europe for his health. Mr. Gaynor was a member of the Supreme Court of New York, when he was nominated by Tammany Hall for mayor of New York City. He was elected, but although in the main standing in with Tammany, yet because he would not let the boss of Tammany Hall completely dictate the patronage of the city, he was refused a renomination. About 5,000 people gathered at the city hall and nominated him independently. But he was a very sick man, never having fully recovered from the effects of a pistol wound at the hands of a dissipated Irish Catholic, whom he had discharged from the force in New York City. It is hoped that the votes which would have been given him will now go to the fusion candidate for mayor, and thus make certain the defeat of Tammany Hall.



—Thomas A. Edison is ill at his home at West Orange, N. J. He has been ordered by his physician never to take another vacation, and has been ordered to remain away from his laboratory for another two weeks to recuperate from his recent fortnight in New England. This was Mr. Edison's first vacation in eight years, and, according to the doctor, the aging inventor is more tired out from his holidays than he ever was from working twenty hours a day. Working twenty hours a day! Sick because he took a vacation! Ordered never to take another one for fear of getting sick again! But then Edison has accomplished something in the world. "No excellence without great labor." Are you willing to pay the price? You don't think Edison's fame, Edison's fortune and Edison's usefulness to the world are worth the price he pays? Well, he seems to think so. And that is perhaps the difference between you and Edison.



—We have previously made mention of the meeting of the National Anti-Saloon League Convention at Columbus, Ohio, November 10-12. It is unfortunate that the Convention should come the same week as the Tennessee Baptist Convention, and several other Baptist Conventions in the South. We are generally recognized, we believe, as a temperance crank. And we suppose we must plead guilty to the charge. And we have no apologies to make for it. But, as a matter of fact, we are if anything even more of a Baptist crank than we are a temperance crank. As between the Anti-Saloon League Convention and the Baptist Convention we believe that it is the duty of Baptists to attend the Baptist Convention. It may be, though, that some Baptists in Tennessee might find it more convenient for some reason to go to the Anti-Saloon League Convention. Or, possibly they might be able to go to both, spending November 10 and 11 in Columbus, and November 12 to 14 in Johnson City.

WHY DOES THE BIBLE COMMEND WINE?

BY REV. C. S. TANNER.

Many have been perplexed by the seeming contradiction in the Old Testament writings relative to the much discussed subject "wine." We read in certain passages and it appears that

WINE IS PROMISED AS A BLESSING.

As a reward of obedience God is said to bless Israel with, among other things, "new wine." "And it shall come to pass, because ye hearken to these judgments, and keep and do them, that Jehovah thy God shall keep with thee the covenant and loving kindness which he swore unto thy fathers; and he will love thee; and bless thee, and multiply thee; he will also bless the fruit of thy body and the fruit of thy ground, thy grain and thy new wine and thine oil, the increase of thy kine and the young of thy flock, in the land which he swore unto thy fathers to give thee" (Deut. 7:12-15).

We read again and

WINE IS CONDEMNED AS A CURSE.

"Wine is a mocker, strong drink is raging and who-soever is deceived thereby is not wise." "Woe unto them that rise up early in the morning, that they may follow strong drink, that tarry late into the night, till wine inflame them." "Woe unto him that putteth the bottle to his brother's lips," and similar passages portray the condemnation.

HOW ARE THE APPARENT CONTRADICTIONS RECONCILED?

Not by saying as some have done that the condemnations are of the excessive, and the commendations of the moderate use of wine. Nor will it do to say that where "wine" is commended it only shows that the people had not reached the high state of culture on the subject that has been reached by the present generation; nor that the social customs of that day will not be the proper standard for the customs of today. The explanation is more fundamental and satisfying than such evasions of the issue. The facts in the case show that the Scriptures say just what they were meant to say and that there is no contradiction in the teachings. This will be seen by a study of the customs relating to wine culture and a careful study of the words used in contradictory passages.

THE VINTAGE.

The vintage was and is yet, a season of great rejoicing in the East.

In Palestine it begins in the low lying districts in July. The green grapes, "boser," are eaten in June. The acid juice of the same is also expressed and sweetened and water added to make a cooling drink. The nearly ripe but still acid grapes are slightly laxative, and the grape cure is as well known there as a course of mineral waters in Europe and America. But when the grapes are quite ripe, in August or September, the rejoicing is complete. The people go in large numbers to gather grapes. They eat them in the vineyard; they carry them home in baskets to serve as food; they spread them out on mats to dry into raisins and be pressed into cakes; from some they express the juice and convert it into wine or dibs. The latter is the juice boiled to the consistence of thick treacle and set aside to cool into a mass resembling honey. Dibs or artificial honey was an article of commerce in Old Testament times and is a part of the food supply of the present inhabitants of Palestine, being the ordinary sweetener of cakes and pastry. The raisins were highly valued as an article of food and their commercial importance was even greater than the raisin industry which has brought so much of fame and fortune to the State of California.

THE WORD STUDY.

In the English language generic terms abound. These are words that indicate a class without designating the variety of the thing mentioned. For example, one may say he has vegetables in his garden, but without a qualifying word the hearer does not know whether they are potatoes, onions, beets, turnips or some other variety of vegetable. A stove may be a cook stove, a heating stove, an oil burner, gas burner, or wood burner. One may take a drink and the drink may be of water, milk, lemonade, coffee as well as of wine or beer.

The English word wine is also generic. It means first, "must," the unfermented juice of the grape; second, it means the fermented juice of the grape. There are a great variety of the fermented juices, wines, due to the varying amount of fermentation that has been allowed to take place. For instance, there is a Bordeaux wine with 9.11 per cent of alcohol; Sherry with 15.24 per cent; Burgundy, 10.13 per cent; Champagne, 14.15 per cent; Rhine, 9.13 per cent; Maderia, 19.20 per cent, and Port with 20.23 per cent of alcohol. Similarly the Greek word "oinos" which is translated "wine," is generic, being used of drinks made from the juice of the palm, pears, apples, barley, and grapes.

In the Hebrew language an opposite tendency is found, a preference being given for words that indicate both genus and variety instead of genus alone. This shows in the words descriptive of the grape wine and

its development. "Gephen" is used of the vine bearing grapes; "sorek" of the vine bearing dark colored grapes; "nazir" for the untrimmed or unpruned vine. The unripe grapes were "boser"; the berry, single, "enab," and the cluster "eskol."

So also the new olive oil was "yitzhaw"; the refined or manufactured oil was "shemen." The new grain was "dawgawn," the broken grain "shayber." These facts would cause us to expect a differentiation also between the raw product and the manufactured product of the vine, and specific terms for the different varieties of the same.

This expectation is realized when we find the Hebrew terms used for the liquors called in the English translation "wine."

The following are Hebrew terms used in the Old Testament, with the English and Greek word by which they are translated in the English Bible and the Septuagint version. That so many different words could be translated by the same, or one word, in Greek and one in the English is possible because both "oinos" and "wine" as we have seen above are generic and may be used of a great many varieties of the class represented by the word:

Hebrew	Greek	English
1. "Yayin"	"oinos"	"wine"
2. "Tirosh"	"oinos"	"wine"
3. "Chemer"	"oinos"	"wine"
4. "Asis"	"oinos"	"wine"
5. "Sobe"	"oinos"	"wine"
6. "Mesek"	"oinos"	"wine"

Do all of these six Hebrew words refer to only one variety of drink, and, if so, is that variety intoxicating or non-intoxicating? Or do they refer to different varieties, all of which are intoxicating or to different varieties some of which are intoxicating and some of which are not intoxicating? A little further study of the terms will show.

"Yayin" is the term most frequently used, occurring more often than all of the others combined. It is generic, being used of all stages of the vine and its products. It is used most frequently, however, of the manufactured product or fermented juice of the grape.

That it is not confined to the fermented juice of the grape in its meaning is seen in Num. 6:4, where the Nazirite is prohibited from using anything made of the grape vine, the Hebrew text says "yayin-vine," "yayin" becoming the equivalent for "grape" (Hebrew "gephen"). Also in Judges 13:14 where "she may not eat anything that cometh of the 'vine';" the Hebrew text is, "yayin-vine." In a few cases it is used as the equivalent for the word for vintage or grape harvest. It was never used for the "wine" of which "tithes" and "first fruits" were to be given in the temple worship.

"Asis" is a word used in Cant. 8:2 for "juice of the pomegranate," and is the "sweet wine" of Joel 3:18 ("glukasmon" in the Greek) and the "sweet wine" of Isa. 49:26. The rendering in this passage is "oinon neon" (new wine), making the clause to read "they shall drink their blood like new wine, and become drunken." It is defined in the lexicon as "must," "new wine."

"Sobe" is always used in a way to indicate that it was intoxicating.

"Tirosh" ranks next to yayin in the number of times it is used. It is frequently coupled with "oil" and "grain" as products of the land. It is the term used of the fresh harvested grape crop as contrasted with the manufactured products of the same. Tithes and first fruits were to be paid of it. It is used as the symbol of prosperity and in Hos. 4:11 this prosperity being abused becomes a curse in turning the hearts of Israel from God. It is used specifically of the fresh grape juice. Some of the leading scholars of this generation say of "tirosh": "It is the juice of the grape, must." Another says, "'oil, must (wine), corn,' the terms denote the new product as contrasted with the old." The corresponding Syriac word is defined in the native lexicons as "must, fresh juice as it comes from the press."

The word is not confined to any one period in the Old Testament history, but is found from Genesis to Zechariah.

EXAMINATION OF PASSAGES WHERE WINE IS COMMENDED AND CONDEMNED.

Having discovered the kinds of liquors meant by different Hebrew words we may examine the passages in which the word wine appears and see what we find.

This shows that where wine is condemned "yayin" or other word for intoxicating drink is used. It is "yayin" that is a mocker and "yayin" that inflames. It was "yayin" that made Lot drunk and was "yayin" with which Daniel would not defile himself. It was "yayin" to which Solomon gave himself with the ultimate conclusion that it was folly.

On the other hand it was "tirosh" with which God was to reward Israel, along with flocks and herds. It was "tirosh" that was to be taken away from Israel (Hos. 2:9) as punishment for her sins. It was "tirosh" for

which the assembled multitudes prayed. In blessing God sent the rain upon the land that they might gather "tirosh" (Deut. 11:14).

It is "tirosh," in sacrificial use, that "cheereth God and man" (Jud. 9:13).

About thirty times "wine" is definitely praised; in every case, except Ps. 104:15, "tirosh" is used. This is a quotation of Jud. 9:13 and "yayin" is used there as the equivalent of "tirosh."

Nowhere does "tirosh" occur where "wine" is condemned.

Our answer is found. The "wine" that is praised is not the same substance as the "wine" that is condemned. It is a far cry from a Thanksgiving service for the overflowing corn crib and the fodder in the shock of the Illinois field—tirosh, to the corn whisky in the Kentucky distillery—yayin. This is why "wine" (tirosh) is praised and why "wine" (yayin) is condemned. The Bible is consistent in its teachings on the subject.—Presbyterian Advance.

San Francisco, Cal.

A SURE REMEDY

For the flood of worldliness and spiritual death among preachers and laity.

Luke xvi, 9, 10, 11, 12. In these four verses our spirituality is made dependent upon our faithfulness in giving to His cause. True riches, such as love, joy, peace, gentleness, goodness, faith, self-control, are accessible to every Christian, and are conditioned upon the faithfulness with which we worship God with the money He entrusts to us. It is mockery to try to pray for God's cause without giving to the cause. Oh, Christian, learn the meaning of these four verses, and apply them to your daily life, and enjoy the transforming effects. Our Master tells us "that it is our fault if we do not have money at all times to abound in every good work. II. Cor. ix, 8. He also says: "He will supply and multiply our seed sown, and increase the fruits of our righteousness, being enriched in everything to all liberality." II. Cor. ix, 9, 10, 11.

O, babe in Christ, take your Father at His word, and obey Him in the matter of giving. Behold how happy, how contented, how prosperous, how healthy you will become. Behold the increased number of conversions, and our Zion becoming as fair as the moon, as clear as the sun, and as terrible as an army with banners. After giving us commands, arguments, promises to induce to give, God gives us threats and warnings. Listen, God says: "There is that withholdeth more than is meet, but it tendeth to poverty. Thirty-five years of experience and observation have taught me "that if you do not give your part, you will lose more than your part. Sickness, the rascality of ones you trusted, buying something you did not need, probably on a credit. How sad it is to see our brethren hoard up against it. Scriptural giving dispels doubt, and gloom, and keeps your soul restored, so that any where, any time you can feel the Spirit of God bearing witness with your spirit that you are the child of the King.

J. B. MOODY.

Memphis, Tenn.

FOUR MEETINGS.

The four churches of my pastoral charge have all held their annual protracted meetings. Beginning at the White House church the third Sunday in July, we continued ten days. Mt. Hermon began the fourth Sunday, and lasted nine days; Rock Spring, the first Sunday in August, lasting eight days; Pleasant Valley, the second Sunday in August, lasting two weeks. White House had 14 accessions, 12 by experience and baptism, and two by letter. Mr. Hermon, 12 additions, eight by experience and baptism, one by experience and three by letter; Rock Spring received by experience and baptism, 6; Pleasant Valley, eight by experience and baptism and two by letter. We had the very able services of two of our best and most trustworthy evangelists, Rev. E. H. Yankee at White House and Rock Spring, and Dr. W. C. Golden at Mt. Hermon. Both of these men preached the gospel of the grace of God, and the Lord gave us good results. The pastor preached the same "old gospel" at Pleasant Valley for two weeks, and God's power was manifested in a great awakening. We confidently expect a number more to unite with the church at the Valley at our next meeting. Our house of worship at White House is to be dedicated the first Sunday in September. Dr. Gillon is to preach the sermon. They have an excellent, well-arranged house for a working church, and they are a splendid band, doing an excellent work. Sixty and more members with near a hundred in Sunday school. All my work is very pleasant.

F. P. DODSON.

Greenbrier, Tenn.

A whole Christ for my salvation, a whole Bible for my staff, a whole Church for my fellowship, and the whole world for my parish.—St. Augustine.

OUR FLORIDA LETTER.

Florida flourishes. Every department of our denominational work seems to have made progress. State Missions has had an embarrassing situation to confront, owing to the continued ill-health of our splendid Secretary, Dr. S. B. Rogers. Yet, despite this unfortunate embarrassment, the workers have gone right forward, and excellent results have been reported. We are all hoping and praying for the speedy recovery of Dr. Rogers.

Our Baptist college at Lake City, under the able management of Dr. A. P. Montague, is in a prosperous condition, and we are confidently expecting the largest opening in the history of the Institution.

The B. Y. P. U. Convention at Lake City, in July was the largest and the most interesting and profitable in the history of that body. George Hyman, the Superintendent is a Past Master in his line.

The Orphanage at Arcadia is in its most prosperous era. Superintendent J. E. Trice, an ex-Tennessean, is making good at every step. The Home is most admirably located, and commands the loyal support of the people of Arcadia.

Numerous revivals are reported, and our churches generally seem to be in excellent condition. The First Baptist Church, of Kissimmee is not to be reckoned as among our largest churches. The city in which it is located, numbers about 2,000 white people. The church has a numerical membership of over 400. Uniformly good congregations greet the pastor every Sunday morning and night. The prayer-meeting, which is generally conceded to be the thermometer of the church, is always largely attended. A note in the Baptist World tells us that the First Baptist Church, of Oklahoma City, has crowded congregations at prayer-meeting. They mention 200 as having been present recently. That is good. But the prayer-meetings were held in the Sunday-School room. We have no S. S. room large enough to hold our prayer-meetings. And while that city church has three times the membership of ours, our prayer-meeting is as well attended as theirs. The church is united and prosperous, but still the preaching of the pastor is not followed by the visible results that he would rejoice to behold. The orange trees are bending under the burden of fruit, and in due season a golden harvest is confidently expected. So may it be with the spiritual harvest.

Until lately we have been disturbed by the "Holy Rollers" who were loud in their profession of perfect holiness; and who professed to speak with tongues, and to divinely heal the sick; their preacher recently avowed that all other people were going right to hell. A member of his congregation arose and disputed this claim, whereupon the preacher and the member became involved in a wrangle that ended in a free for all fight, and both were arrested and sent to jail. In investigating the record of the Holy Roller preacher, the authorities ascertained that he had been twice to the penitentiary. We have heard but little of the Holy Rollers since this event.

Florida seems to be the paradise of eccentric religionists. Just now we are afflicted with the "Nazarenes" whose boast is uncut beard, unkempt hair, and unclean clothes. O Religion, how many sins are laid at thy door.

Dr. E. E. King, whom to know is to love, and who has been the beloved pastor of the First Baptist Church, of McKinney Texas, for so many years, was in Seminary days a schoolmate of this writer. He claims, or it is claimed for him, that he has missed only three sessions of the Southern Baptist Convention in 35 years. This writer has missed just five sessions in forty years, and only one in thirty-three years. The four sessions he missed were during his service as missionary to the Indians.

A. J. HOLT.

Kissimmee, Fla.

ALL-SUFFICIENT GRACE.

BY REV. O. C. PEYTON.

My father had the good custom of having me, when even a small lad, to commit to memory many precious and comforting portions of Scripture. Most of these, impressed on my mind in those early years, I have never forgotten. They have been a potent safeguard and a living inspiration to me in many an hour of distress, weakness and need. Here is one of the most strengthening of all the treasures acquired in those years, long gone by: "God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound unto every good work."

"All sufficiency in all things!" How comprehensive, yea, boundless. Surely, believer, thou art to be thoroughly supplied with all equipment for every possible exigency. Grace is no scanty thing to be doled out in mere pittance. It is a glorious treasury in the keeping of an infinite God, whose compassionate love knows no bounds and this vast treasury the

key of prayer can always unlock, but, never, never empty. Oh, I am so glad my life and all its interests are in the care of a God, whose resources are inexhaustible! I am privileged to drink of a fountain full flowing, ever flowing, over-flowing. Mark the three alls in this precious promise. It seems to me it is like a three-fold link in a golden chain let down from the throne of grace. "All grace"—"all sufficiency," in "all things!" and all these to "abound." Precious truth! My wants cannot impoverish that inexhaustible treasury. Millions are hourly depending on it and drawing from it, and yet there is not the slightest lessening of the supply. Out of that fulness all men everywhere may receive. My soul, be thou stayed and comforted. Thine insufficiency in everything is over-balanced by an "all sufficiency in all things." There is grace for me in all circumstances and situations, in all vicissitudes and changes, in all the varied phases of my earthly pilgrimage. Grace in pain, sorrow, ignorance, perplexity, sickness, death. Grace for duty and grace in duty. Grace to walk steadily in times of spiritual joy and grace to drink the bitter cup with an uncomplaining spirit. Grace to sanctify prosperity and grace to help me to say, through blinding tears: "Thy will be done."

We do not make the use that we should of the Word of God. There are many, many precious passages that will yield us rich and abundant comfort and strength, if we will give to them the devout, reverent meditation they merit. "The entrance of thy word giveth light."

THIS AND THAT.

We left on a month's vacation the 21st of July, to visit home people, in and around Knoxville. On Sunday we preached for Rev. A. E. Cox, at Lenoir City, to a good congregation. Pastor Cox is doing a good work and will soon be in the new house of worship, which is well equipped for the preaching and teaching service of the church.

After spending a week in Lenoir City, we went to Sevier County, the place of our birth, for a two weeks visit among relatives and friends.

It's hard to realize how fast time changes every thing.

Two railroads now run into the country, one out of Knoxville to Sevierville and the other out of Maryville to Elkmont.

Twenty years ago these roads were hardly dreamed of. But the greatest changes were in the churches and preachers.

Four of the leading pastors have been passed to their final reward and four have moved out of the County, and not many left to defend the faith once for all delivered to the saints.

Twenty years ago there was but one Presbyterian church in the County, and very few Methodists, but now they have one college and several schools in the County. About a week before I reached my old home community, there were some ladies from Chicago, who came and bought 35 acres of land to put up school buildings. The people are taking hold of these schools and if they continue, its only a question of time until all the people will be lost to the Baptist denomination. If twenty years more makes the changes that the last twenty have made, the whole County will be lost, as far as the Baptists are concerned, unless they act and act now. How we wish Dr. Gillon and Dr. Brown could visit the County and see for themselves. The people now are Baptists, and can be held, if we will educate, but the denomination that furnishes the schools will finally get the people. The State Board has done very little work in East Tennessee, along the section of mountains that adjoins Western North Carolina.

We can not depend on the Baptists of that country to hold the situation, for seemingly the churches are growing weaker along denominational lines, instead of stronger. During the life of Revs. R. Evans, J. W. H. Coker, E. W. Ogle and Mark Roberts, the faith of other denominations was exposed, and the Baptist faith made clear, but now conditions have changed, and there is a cry for educated preachers, and it's going to take it to save the day.

We want the Baptists of Tennessee and the South, to see the importance of holding that section of our mountain territory.

We preached sixteen sermons in a little church that had been organized since we left the County, and had 19 additions, and the church was greatly revived. While our mountain people will never give very much to our denominational objects, yet they will now and then send out some fine young men and women to bless the world. A good Presbyterian brother said, "If we can get one preacher from the mountains every twenty-five years, to go out as a strong preacher, we are well paid for all the more we put into our schools."

If we all invest our money in our mountain work, it will be returned to us in men and women. Our hearts are full, but we refrain to speak further now.

We were glad to meet most of the pastors of Knoxville, and to hear of their work. Our work in Kentucky is gaining and when our State Convention meets, we will have the best reports yet.

My church made the best report in its history the other day at the Association. I look forward to the coming of the Baptist and Reflector with pleasure, and enjoy hearing from the brethren.

S. M. McCARTER,

Lawrenceburg, Ky.

HERRON'S CHAPEL BAPTIST CHURCH.

We closed last night one of the greatest meetings ever held in this vicinity. Dr. H. A. Smoot, until recently, pastor of the First Baptist Church at Humboldt, but who goes to take up the work as State Evangelist for Missouri, did the preaching. Dr. Smoot is one of the greatest preachers in Tennessee, and preaches a clean straight-forward gospel, and preaches it fearlessly.

There were seventy-one conversions and seventy-five additions, and the meeting only continued one week, closing Sunday night with sixteen conversions, and seventeen additions that night. We held our baptizing Sunday afternoon, there were forty-two baptized and there are thirteen more awaiting baptism. There were fifty-five additions by baptism, and twenty by letter and relation.

We had Brother Jno. H. Brannam, of Fruitland, Tennessee to conduct the singing, and he is a master at the business.

We began at this place last June, one year ago, with twenty members, and no church building. Today we have a church building, which cost more than two thousand dollars. We owe about five hundred dollars on this building and furniture. Our membership has grown from twenty to one hundred and forty-two.

We have a Sunday School less than a year old, with an average attendance of about one hundred. I am about to overlook another matter. During the storm in April, our church was blown almost down, and it cost us \$300 to put it back, this is all paid. Now look at our members. They are only factory folks. This is a cotton mill town. All the membership but about a half dozen, work in the mill and of course the salaries are small, but several are tithing and the number of tithers is growing rapidly. I have been preaching there two Sundays in the month, by the church paying me \$150.00 and the State Board \$75.00. We are going to get off the State Board this year, and the church is going to call me to preach every Sunday night. Two Sundays I will preach morning and night, and the other two Sundays at night only. This is a great field and the Lord is giving the Baptists the right of way.

Pray for us that we may go onward and upward in the work of our Lord.

C. C. MORRIS.

HIGH COST OF LIVING.

Is due in large part to the employment of servants. The University Annex is in evidence. Three years ago I consented for the girls to employ a negress for the kitchen and dining room. The average cost of living was nearly doubled. The last two years the young women did their own kitchen and dining room work and all, and for 1911-12 the average was \$4.82; and for 1912-13, \$4.33 per month. No girl is taken into this self-helpers' home who is not willing cheerfully to do her part of the work. This is Powell Home, not Everett Lovelace Hall, where the girls have everything provided for them and pay a fixed rate as in a regular boarding house.

G. M. SAVAGE.

Jackson, Tenn.

We have recently closed one of the greatest and most far-reaching revivals that this town has witnessed in years. Rev. M. F. Ham and his singer, W. J. Ramsey, began the meeting here Aug. 6, and closed on the 26th. We had 215 conversions and reclamations. Sixty-five joined the Baptist church, 37 by baptism and 28 by letter and statement. Others will follow. The other churches received about 50. The gracious part is the revival spirit is still going on, and the people are brought to see Christianity in a new light. Strong men are surrendering their lives for service. This town is in the power of the whiskey ring and they dominate largely in opposing the progress and building up the work for the glory of God. But thank God, since the power of God was manifested so great, there is enough sentiment created to make a strong effort to put them out of business. Praise God for the great blessing that has come to our town. Greeting to all Tennessee friends.

J. R. WIGGS.

Lott, Texas.

"Attachment to Christ is the only secret of detachment from the world."

A SUMMER IN DIXIE.

Yes, it has been hot in South Carolina this summer, but so it has been in Tennessee, New York, and Chicago. Our people here have gone on about their business in the usual way. They like to get away to the mountains or sea shore, when they have the time and the means.—But those of us who are too busy or too poor, stay at home and work and get along about as well as those who go. There are occasional cases of chills and fever here, but very little of that up-country curse, typhoid; there are advantages and disadvantages everywhere.

The writer spent the first half of August in country protracted meetings—all-day meetings, with dinner on the grounds, preaching twice a day in August weather. He had a mighty good time. The last two Sundays in August he served as supply for the First church, Knoxville, and during the week hob-nobbed with the saints, his old friends, in and about Knoxville. Could any experience be more delightful? We took in two days of the Conservation Exposition; it is worth seeing. It will pay the Baptist and Reflector readers to visit this exposition.

The next week after getting home our Edgefield Association was on. It met with our oldest church, old Horn's Creek, organized in 1768. The neighborhood has been depleted of white people, only eight small families within three miles of the church; but they keep a clean, well-painted, carpeted, well-furnished church-house, and they entertained the Association in fine style; there are only 49 members, and they are scattered. In the Association it took about two minutes to elect officers. A visiting brother, Dr. J. D. Chapman, was invited to preach the sermon, and for two days the business of the Association ran smoothly and without neglect or crowding. Every report was prepared beforehand by a brother appointed last year, and was ready when called for. Laymen, visitors, and pastors joined in the discussions, but nobody exhausted us by "protracted efforts." The moderator is Hon. Orlando Sheppard of Edgefield, a Christian lawyer, who was elected this year for the eighteenth time. He knows how. The 21 churches with 3,000 members average in their gift, \$2.09 each. Nearly all churches have had special meetings, have Sunday schools, and nearly every one has an active Woman's Missionary Society. The Edgefield First church, with 449 members, has given during the year, \$4,705, and had 84 additions, 55 by baptism.

Good people in South Carolina are concerned that nine out of eleven counties voting in August on the dispensary question, have retained or re-established the dispensary. Several things have contributed to this result: the revenue argument appeals to many people; the moderate drinker and the drunkard build roads and educate their own children by debauchery, and the respectable man is willing that the poor drunkard shall educate his children, too. In counties where the dispensary is re-established, it is because the law is not enforced and respectable people are making whiskey drinking respectable. Only respectable people can make evil respectable, and whatever respectable people do soon becomes respectable. If so-called respectable people buy of a bootlegger or soft drink stand, these places will soon be looked upon as respectable. A gentleman in Knoxville told the writer of a respectable, sober physician who was seen standing at a soft drink counter pouring down a schooner of beer. If there is much of this, that place is soon as respectable as that physician, law or no law.

But most counties in South Carolina ring out clear on the whiskey question, and try to keep up the fight.

The writer often wishes he could see a number of those vigorous, manly young East Tennesseans, who every year go West, do a wise thing and come South. The land can be bought on easy terms, is easy to cultivate, produces two crops a year, and for the white man who will work with his own hands, as the East Tennesseans do, there will be fine returns.

M. D. JEFFRIES.

Edgefield, S. C.

THE LORD HAS DONE GREAT THINGS FOR US, WHEREOF WE ARE GLAD.

During the hottest of the summer we have found the interest in Oak Grove church gradually rising. The Sunday school, of which Col. A. R. Swann is the very worthy superintendent, is growing in numbers and vigor.

We held a meeting during the latter part of July and the early part of August, in which there were about thirty professions of faith. It was a beautiful sight when the pastor, after three weeks of the most earnest and arduous toil he ever did, led eight men and boys and one fine young lady down into the peaceful waters of the beautiful French Broad and buried them with Christ in baptism.

The scenery around, the azure blue above, the multitude of people arrayed upon the bank of the river to witness the administration of this sacred ordinance, all combined to make it one of the most impressive occasions it has ever been my lot to witness.

As we nine men walked together out into the gently-flowing waters, I looked beyond to the great Smokies, which stood like sentinels witnessing this beautiful symbol of our Lord's resurrection and final triumph over the grave and all the powers of darkness, and had my soul stirred with a sweet sense of dependence upon Him who had fashioned these majestic mountains, as well as the souls of the men who had come to recognize the Lordship of our Saviour, in submitting to baptism as a seal of their discipleship.

At the close of the meeting I announced that we would likely have an all-day meeting with dinner on the ground, and so on last Saturday, Sept. 5, we came together for that purpose. I had asked Bro. Fitzgerald during the week to come over from Jefferson City, and make an address on State Missions. He very kindly consented and we had a spiritual feast of good things. At the noon hour we feasted our bodies on the bountiful provision daintily served by the ladies, and enjoyed an hour of very delightful social intercourse. In the afternoon we had the roll called, read the covenant and listened to a very interesting discussion upon the subject of keeping the covenant and what to do with our absentees.

One of the most pleasing features of the day was the rendering of two very touching solos by Miss Love Smith, who is a member of the Oak Grove church.

We closed this unusually helpful and inspiring day by the administration in the pool of the ordinance of baptism to a young man and a father and mother, who are the proud parents of six promising children.

On yesterday we had two good congregations, and enjoyed the happy privilege of extending the hand of fellowship to about fifteen new members. There have been eighteen additions since we came in May. We have a great church and a great country and hope, under God, to make a great record in this day of great possibilities. In order to reach our aims we shall need to get the Baptist and Reflector into many of the homes. We shall be glad to have your assistance, Dr. Folk.

W. B. RUTLEDGE.

Oak Grove, Tennessee.

I am just home, having been out since the first day of August holding meetings with my brethren. My first meeting was held with Pastor E. C. Butler at Maumaduke, Ark., continuing two weeks, in which we had 30 conversions up to Friday night before the third Sunday, at which time I had to leave, but Pastor Butler carried on the meeting over Sunday. It was indeed glorious to be with Pastor Butler and his good people, and too, they are mine, for Maumaduke is only ten miles from where I was born, and I was pastor there twenty-odd years ago. Brother Butler is indeed in the hearts of his people. I went from Maumaduke to Mount Lebanon church, near Covington, in Tipton County, Tenn., and assisted Pastor J. E. Miles for a week, in which we saw 25 profess Christ as their Saviour. I had to leave Friday night, but Pastor Miles carried the meeting on until Monday, and baptized 35. It was glorious to be in this great meeting, as it was soul-stirring from the very beginning. From Mt. Lebanon I went to Medina, Tenn., where I assisted Pastor S. P. Poag on Monday after the fourth Sunday in August, and continued eight days. Here we had 17 saved. My last engagement was with Pastor C. L. Owens at Quito, Tenn., in a five-days' meeting, in which 19 were converted and 15 joined for baptism when I left for home. In these 31 days I preached 62 sermons and saw 91 conversions, but do not know how many were baptized, as in every instance I had to leave before the final ending. This has been a great year for soul-winning all over the country. We are at home now for our work. I believe about all the pastors of Memphis are at home from their vacations. We are indeed sorry to lose Rev. I. N. Strother as pastor of Seventh Street church, as he goes to Howell Memorial church in Nashville, where he was pastor several years ago. Also Rev. E. L. Watson, pastor of Union Avenue church. Brother Watson goes to Oklahoma, October 1, where he has a strong church. These two brethren were among our best pastors, and all of us are so sorry to lose them out of Memphis. God bless our paper, and its many readers.

W. J. BEARDEN.

Memphis, Tenn.

Our meeting at Friendship is good. A number of conversions and 15 additions to date, and meeting continues. Brother Creasman is doing some fine preaching.

J. T. OAKLEY.

Hartsville, Tenn.

NEWS NOTES FROM THE FAR WEST.

Greetings to my Tennessee brethren. I have now been an exile from Tennessee for almost ten years. Sometimes my heart turns back to the State of my early ministry, and I get just a little homesick; to say the least possible on the subject I often long for the fellowship of the brethren.

Every week I anxiously await the coming of the Baptist and Reflector, which comes freighted with good news from all over the country. I am glad to note the advance Tennessee Baptists made this year in missions. Good!

We have been here on this field for two years now. Our work has greatly prospered for a new country, and that under many trying difficulties. We have a large Mexican population, which we are trying to take care of, and we have neither the men nor the money to do it with as it should be done. We are doing a work after a sort, but we must take care of these people in a more Christ-like way, and that right soon, or we will lose our opportunity.

We are now laying our plans to build a schoolhouse and a little later on we hope to build a church-house for them. In our private school last year we enrolled 132 pupils with only one teacher. We will open our school the first of October with two teachers. Our faith is in the Lord, but the help we need must largely come from the people. We do most sincerely ask the prayers of all praying people for the salvation of the Mexican people.

Owing to the internal troubles in Mexico, we will have a larger influx of people than ever before, and after peace shall have been declared, if ever, thousands of Mexicans will remain on Texas soil.

THORNTON A. PAYNE.

Pastor of First Baptist Church.

ANNOUNCEMENT OF SEMINARY OPENING.

The next regular session of the Southern Baptist Theological Seminary will open at 10 a. m. in the chapel of Norton Hall October 1. All students, old and new, are expected to report for matriculation and announcements at that time.

The first meal will be served in New York Hall at supper Tuesday, September 30. The outlook is for a very fine opening. We hope brethren will report on the opening day if possible.

E. Y. MULLINS,

President.

Wife, J. R. Graves (my youngest) and I have just returned from the dear old home in North Mississippi. Our trip to the old home and to the old New Hope church has given me new life, and causes me to look forward to that blessed day of which Isaiah sang, "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

At the "old home church" (New Hope), where sleep father, mother, sister, preaching and standing in her pulpit last Lord's Day, I could look out on their graves. Father was pastor from 1846 to the day of his death in 1860. Mother, who died a little over a year past, was baptized into her fellowship and a member for 68 years. "Great is the Lord and greatly to be praised; and his greatness is unsearchable." Ps. 14:53. They were beginning a meeting and when I left them on Tuesday morning "showers of grace" were falling, and all were full of hope. Bro. May, a young brother from Blue Mountain, was in charge of the meeting, and was greatly encouraged over the outlook.

From New Hope I returned to Ashland and found Bro. Autry and the Ashland church engaged in a good meeting. It was a joy to be with him and to preach one night for them. From Ashland to Grand Junction, where we spent one night in the home of my life-long friend, Charles Tate, I am sure that you will agree with me when I declare this home a resting place and a joy forever. They spoke of the joy of entertaining you on your recent visit. The Lord's blessing upon you and all the faithful.

J. H. McDONALD.

Hot Springs, Ark.

The Baptist church at Mt. Olivet, Leeville, Tenn., has recently gone through a season of revival in which the church was very much strengthened. The results were 17 additions, six by letter, and the remainder by experience and baptism. We began on the 17th of August and closed on the 31st. There seemed to be a deep earnestness pervading the entire audience from beginning to end. The preaching was principally done by Bro. J. H. Wright of Nashville. He proved to be the right man in the right place, and greatly endeared himself to our people.

J. F. SANDERS.

Mt. Juliet, Tenn.

PASTORS' CONFERENCE.

NASHVILLE.

First Church—W. C. Golden preached on "Joy in the Path of the Just," and "Christ Knocked at the heart." One addition by letter.

Lockeland—Pastor Skinner preached on "Faith," and "One Thing Thou Lackest." Good congregations. Pastor returned from a meeting at El Bethel, where he assisted Bro. D. B. Vance. Seventeen conversions and about that many additions.

Third Church—Rev. Clay I. Hudson supplied at both hours. Good congregations. 45 in B. Y. P. U.

North Edgefield—Pastor Kuykendall preached on "The Lion Slayer and the Giant Killer," I Sam. 17:36-37, and "Advantages of Communing with God," Psalms 73:28.

Seventh Church—Pastor preached on "What John heard from Heaven while on Patmos," and "The Last Call." Two good services.

Howell Memorial—Pastor Strother preached at both hours. One received by letter.

Centennial—Pastor preached at both hours to good congregations. 90 in S. S. 51 in B. Y. P. U. Good day.

Belmont—Pastor M. E. Ward preached at the morning hour, and his brother, W. T. Ward, preached at night.

Grand View—Rev. C. Courtney preached at the morning hour and also in the evening. 95 in S. S. and good B. Y. P. U. Good day.

Calvary—J. W. Linkous preached on "And that Rock Was Christ," and "Standing in the Way of Sinners." Raised \$36.90 for State Missions.

South Side—Pastor Savell preached on "Putting Into Practice the Things We have Been Taught," and "A Delightful Companionship." Two additions by letter.

Grace—P. E. Burroughs preached at both hours.

Eastland—Pastor W. T. Ward preached at the morning hour. Suspended evening service because of revival at Methodist church across the street. Pastor spoke at Belmont Baptist church at night.

Bell Buckle—Pastor A. I. Foster preached on "The Law of Good and Evil." Spoke at Webb school in the evening on "Stopping Too Soon." Good day.

KNOXVILLE.

First—Pastor Taylor preached in the morning on "Forgiveness of Sins," and in the evening on "Capital Punishment." Fall work opens up well.

Deaderick Ave.—Pastor B. C. Hening preached in the morning on "Who Should Be Baptized?" and in the evening on "Evidences That We Are Regenerated." Baptized one. One received for baptism.

Broadway—Pastor H. C. Risner preached in the morning on "The Man for the Times," and in the evening on "Why God Did Not Kill the Devil." 349 in Sunday School.

Lonsdale—Pastor J. C. Shipe preached in the morning on "The Doctrine of Perfection," and in the evening on "The Most Miserable of All Men." 186 in S. S. One profession at night.

Calvary—Pastor E. A. Cate preached in the morning on "Right Vision," and in the evening on "The Lord's Preaching." 62 in S. S.

Oakwood—Geo. W. Edens, pastor. Preaching in the morning by C. G. Hurst. In the evening by the pastor on "The Unity of Church Life." 100 in S. S. 7 baptized. Fine B. Y. P. U.

Lincoln Park—Pastor Pedigo preached in the morning on "I Am the Life," and in the evening on "The Doubting of Thomas." 86 in S. S.

Gillespie Ave.—Pastor A. Webster preached in the morning on "The Great Supper," and in the evening on "The Thorn of Grace." 68 in S. S.

Mountain View—Pastor, S. G. Wells. Preaching in the morning by Rev. Geo. W. Edens on "The Life of the Church," and in the evening by the pastor on "What Think Ye?" 114 in S. S.

Island Home—J. L. Dance, pastor. Preaching in the morning by J. M. Anderson. Evening by Rev. Anderson on "How to Live a Christian." 160 in S. S. One received by letter. Two approved for baptism.

Gallaher's View—W. J. Setzer, pastor, preached in the morning on "Being Ambassadors for God." Bro. J. A. Davis preached in the evening. 13 baptized. I received by letter. Good revival services in progress.

Immanuel—Pastor Chas. P. Jones preached in the morning on "The Rainbow and Its Message," and in the evening on "Heart Disease." 110 in S. S. Two received by letter. Good B. Y. P. U.

Beaumont—Pastor D. A. Webb preached in the morning on "Finding the Right End of the Rope," and in the evening on "Knowing How to Do Right." 131 in S. S.

Mouse Creek—A. F. Green, pastor, preached at both hours; morning subject, "Christ's Poverty Enriched Hu-

manity;" evening subject, "Some Benignant Results of Withstood Temptation." 97 in S. S. Great day. Pastor begins a revival at Mt. Harmony Church the third Sunday night. Happy pastor with such a people.

MEMPHIS.

First—Pastor Boone preached. One baptized.

Bellevue—Pastor preached at both hours. Small congregations.

Central—Pastor Cox preached at both hours. 164 in S. S.

LaBelle Place—Pastor Ellis preached at both hours. Seven additions, four by letter and three for baptism. Six baptized. Rain.

Central Ave.—A. O. Cornelius, pastor. Service almost rained out yesterday. Had a fine meeting in which Bro. E. L. Watson did the preaching. Twelve conversions; 25 additions. Ordained two deacons at the close of the meeting.

Rowan—Pastor Utley preached in the evening. No morning service because of rain. Two baptized since last report.

Temple—Pastor Bearden preached on "God Revealing Christ Through Us," and "Mary and Jesus." One received by letter since last report.

Union Ave.—Bro. W. C. Boone preached at both hours. One received by letter.

Calvary—Pastor Norris preached on "If God be for Us, Who Can be Against Us?" and "God Giveth songs in the Night." Small crowds because of rain.

Baptist Memorial Hospital—Quite an interest is being awakened in our Christmas gift offering. It now looks like it is possible to provide a nurses' home with such gift.—B. F. Whitten.

Pastor C. L. Owen reports a gracious meeting at Quito, where he was assisted by Bro. W. J. Bearden. There were 18 or 20 professions and 16 baptisms and a gracious revival.

CHATTANOOGA.

Ridgedale—Pastor Richardson preached on "He Feedeth on Ashes," and "Joseph of Arimathea." Splendid congregation in the morning. Small at night, on account of rain. 124 in S. S.

Tabernacle—Pastor Fort preached on "Grand Army of Redeemed," and "God's Many Reproofs." 137 in East End Mission School. One addition.

Cookeville—Bro. G. A. Chunn preached at 11 a. m. on "Thirsting." Pastor Fitzpatrick followed and a business meeting was held. The church unanimously asked the Board to continue the pastor in this work. Pastor preached at night. Meeting at Nash's Grove continued by Pastor Fitzpatrick and Bro. Bilyeu. Twelve professions, 18 additions. Board unanimously asked to continue the pastor.

Dickson—Pastor McPherson preached. One baptism. One received by letter. Splendid audiences for a rainy day.

NOTICE.

The Sevier Association meets with Alderbranch church, five miles north of Sevierville, October 1, 2, 3. All delegates and visitors coming by rail will get off at Henderson, where they will be met by hack and conveyed to the church. If you are coming, you will please send your name to the undersigned.

S. A. MAPLES,

Chairman of the Entertainment Committee.

I have just returned from the funeral of Rev. U. A. West, from Saulsbury, Tennessee. The three Webb Brothers of Whiteville loved this man of God so much for his faithful pastorate of years gone by, that we took an automobile through the country twenty-five miles to be at his funeral. Brother West was seventy years old, and has been a pastor thirty-five years. The great man has fallen asleep. His funeral was conducted by Rev. A. S. Wells and others. J. H. OAKLEY.
Whiteville, Tenn., Sept. 9, 13.

Our meeting at Antioch began the fourth Saturday in August. There was much interest from the beginning. Twenty-two were converted and several renewals, with 12 additions by baptism. I baptized the largest man I ever baptized, weight, 210 pounds. I was assisted by Rev. J. R. Dykes, who did most of the preaching. The meeting continued for nine days, and after it was over the pastor got an awful pounding. Well, we dont object to being pounded with flour, meat, sugar, coffee, potatoes, lard, garments for the children, and many other things too tedious to mention. It was a good pounding by a good people, of whom I am proud. May the blessings of God rest upon every one and repay them for their offering, is the prayer of their humble pastor. J. H. GRUBB.

Trundle's Cross Roads, Tenn.

Our meeting at Wolf Creek closed Sunday, September 7. There were 48 professions with 31 additions by baptism. The meeting was a great success in many ways. The church was greatly revived and will, no doubt, go on to greater work for the Master. They have thought some of increasing their services, which can be done by a little effort. Services once a month is not enough to accomplish the best results, and every church ought to have as much preaching as possible, yet our country churches feel unable to have preaching more than once a month. I sometimes wonder how our preachers, in the country, accomplish as much as they do with the time they have for the work. If they should give so little time to any other work I am sure they could not hope to have any success, but somehow the good Lord prospers the work of our hands in spite of our negligence in this matter. We hope to see you, Brother Folk, at the Association.

J. M. HINDS.

Grand View, Tenn.

Two good services at Lamont. I resigned the care of this church to take the work at Goodlettsville. The outlook at this place is very flattering, and I am much impressed with the work. Just closed a meeting with good results—six valuable additions. Brother Golden was with me and did some of his best preaching. Although our Methodist brethren have in membership 5 to 1, yet we have as large attendance on church services as they do. We are now planning to repaint and build a new front to the already cosy house of worship. Brother Woolridge of Rutherford, Tenn., spoke at Hopewell Sunday, and a strong effort is being made to have him on that field, and we hope he may see his way clear to come, for he is one of our best men and preachers.

G. A. OGLE.

I have just come to the State as pastor of First Baptist church of Johnston City, Ill. The church has a large membership and is located in one of the best cities of Southern Illinois. Have been here two weeks and am delighted. Have already had nine additions to our church. I find the church well organized and deeply spiritual. Last night I baptized an Italian convert, Gaeyton Castellano. His experience of grace was fine, and he is happy in his new relation. I feel sure the Lord is going to give us a great victory here for Him.

A. E. BOOTH.

Johnston City, Ill.

I know now as never before the hurt of broken human hearts. Our precious little boy, Noah Hansel, three months old, was taken from us yesterday at Asheville, N. C., where we had taken him, hoping that in the cooler climate he might be spared. We have great consolation in that we made every sacrifice to try to save him, and now that he is gone, we know he is in heaven. We are here at Knoxville for the burial.

J. R. CHILES.

Keene, Ky.

I am in my meeting at Mt. Lebanon with Bro. E. J. Baldwin of Chattanooga to do the preaching. Fifteen conversions, six additions to church to date. Great interest among the unsaved. Eighteen remained for prayer last evening. Prospects good for a great revival. Pray for us. May the kingdom of our Lord come. The Lord bless all the workers.

L. D. AGEE.

Fosterville, Tenn.

The church at Clay Creek has had a glorious meeting. Our pastor, Rev. C. N. Huff, was assisted by Rev. Will Hall. The result of the meeting was 25 professions of faith with 18 additions to the church, 15 approved for baptism, and more to follow. This church is advancing nicely under the leadership of Bro. Huff.

MRS. W. B. MARSHALL.

Bybee, Tenn.

I will begin a meeting here the first Sunday with Rev. M. L. Ramsey. Things are looking good. Closed out fine meeting fifth Sunday in last month with Cowan church. While in Duck River Association I preached at Tracy City, also at Estill Springs, also at Decherd church. Those churches are all pastorless at present. Pray for me.

R. F. SWIFT.

Haydenburg, Tenn.

We are here in a great meeting at Mountain Creek, three miles from Chattanooga. Bro. J. E. Morgan is pastor. God is moving the people much.

J. H. FULLER.

Cohutta, Ga.

To put our heaven off till after we are dead is to miss it all along the way.

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, Tenen.

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

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

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

THE PLACE OF STATE MISSIONS IN THE MISSION PROGRAM.

By J. W. Gilon, Cor. Secy.

(The article below is reprinted by request of the women.)

It must be evident to all who have thought on the subject of State Missions that we have a very inadequate definition of State Missions. If this is true, before we are prepared to discuss the place of State Missions in the mission program, we must explain in what sense the term State Missions is used in the discussion.

State Missions is not synonymous with the State Mission Board, though State Missions is the work of the Board. State Missions is not merely preaching the gospel in the State under the direction of the State Mission Board, though this is a part of State Mission work. State Missions is the co-operative effort of the churches in any given State to bring everything human and material in the State into right relation to God and into His service and to where they will minister to the world. It is with this understanding of the significance of State Missions that the place of State Missions in the mission program is discussed.

MISSIONS DEFINED.

Missions is God's program for the churches in their relation to the world,

Missions is the outreach of the churches for the lost. It is also the church's effort to do its best for its own membership. Missions is the practical expression of the spirit of obedience which has been created in the heart of believers. This is true, because the primary reason for all mission endeavor is, that it has been commanded by Christ. Missions is the expression which the churches give to the world of the love of God. The world, according to God's revealed conception of it, is composed of both saved and unsaved men. He sends the church on a mission to this world made up of component parts. Up to a certain point, all mission work is directed toward the unsaved man in an endeavor to bring him into right relation to God. Beyond that point all mission work is directed toward the saved man in the interest of God and the lost man. The aim of the mission to the unsaved man is to save him for eternity. Mission work among the saved looks to saving the individual for the time that now is to usefulness. God has committed this two-fold mission program to the church.

The Lord thought it wise to indicate to the church a division of fields, or at least a difference to be shown in the church's approach to the field. His message with reference to the field requires that the church begin its work in the territory immediately surrounding it, and that it proceed toward the uttermost parts of the earth with its endeavor, and that it should not skip any of the territory as it goes out toward its final goal. Acts 1:8.

The church has deemed it wise to adopt the Divine order of approach, so we have the local church and its territory, or the Jerusalem of the individual disciple. We have also the State, the field nearest to the local church, or the Judea of the local church, the particular care of State Missions. We have also the home field, which includes all the States, which is the Samaria of the churches, the particular care of Home Missions. We have also the foreign countries, which correspond with the uttermost parts of the earth, the particular care of Foreign Missions. It can be seen by this that the church's approach to the State is through State Missions, while its approach to the home field is through Home Missions, and its approach to the foreign field is through Foreign Missions. It can also be seen that the churches are shut up to approach Home and Foreign Missions through State Missions, since State Missions deals primarily with the territory nearest to the local church. Thus we have, by the Divine program, the church and the church's effort at obedience to God's wish concerning the program, the place of State Missions in the program of Missions determined for us.

In any discussion of missions and mission fields, we will do well to bear in mind the division of tasks according to territory. We must constantly remember that the early church would likely have called a part of its work the Judean Missions, another part the Samaritan Missions, and still another part the Gentile Missions. We have not had our terms, State, Home and Foreign Missions, through all the years, but we have had their equivalents.

Having said so much by way of definition and explanation, I can best present the view that I want to emphasize in a series of figures.

STATE MISSIONS IS THE MOTHER OF OTHER MISSIONS.

In the Mission family State Missions is, among missionary and especially denominational endeavors, the mother of other endeavors. At first glance, modern Missions would not seem to support this idea, for we all understand that the revival of the missionary spirit in the church began with special emphasis

THE GIFTS FOR STATE MISSIONS

By Associations from November 1, 1912, to September 10, 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	80 33	771 38
Big Emory	378 50	114 21	264 29
Big Hatchie	1,363 69	115 39	1,248 30
Campbell County	122 00	25	121 75
Central	2,783 30	1,063 69	1,719 61
Chilhowee	722 35	160 24	562 11
Clinton	464 76	33 55	431 21
Concord	1,274 70	186 16	1,088 54
Cumberland	2,559 11	581 75	1,977 36
Cumberland Gap	259 70	14 35	245 35
Duck River	1,099 40	200 05	899 35
Eastanallee	216 35	15 84	200 51
East Tennessee	286 35	63 91	222 44
Ebenezer	809 80	76 30	733 50
Enon	134 40	3 00	131 40
Friendship	437 70	101 35	336 35
Harmony	65 00	0 00	65 00
Hiwassee	125 00	6 55	118 45
Holston	876 55	208 38	668 17
Holston Valley	197 90	21 76	176 14
Indian Creek	179 80	31 97	147 83
Judson	190 20	21 66	168 54
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	693 21	3,549 74
New River	165 00	0 00	165 00
New Salem	832 52	213 60	618 92
Nolachucky	1,337 46	188 30	1,149 16
Northern	347 26	25 00	322 26
Ocoee	2,446 84	791 10	1,655 74
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	34 10	144 39
Sevier	374 62	8 95	365 67
Shelby County	2,988 41	385 39	2,603 02
Southwestern District	361 65	0 00	361 65
Stoonton Valley	161 80	16 18	145 62
Stewart County	112 65	19 00	93 65
Sweetwater	713 45	86 97	626 48
Tennessee	3,344 08	507 13	2,836 95
Tennessee Valley	167 44	29 86	137 58
Union	97 77	7 28	90 49
Unity	465 18	117 97	347 21
Watauga	423 88	64 06	359 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
William 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	\$11,765 31	\$31,083 27

on Foreign Missions, but it must be borne in mind that inasmuch as the local church was taking care of its nearby territory, whether the work it did was a co-operative work with other churches and called State Missions or not, it was nevertheless in a limited form doing State Mission work. Home and Foreign Missions are the children of State Missions. They are the children still under the family roof, still dependent on the family purse. There are not three family purses; there is but one. The mother and children must be sustained from this one purse. The mother must still overlook the interests of her children and seek their well being. It is the mother's task to nurture them toward maturity. They are the pride, the crown and joy of the mother. They are the children of her first love. In her relationship to her children State Missions will, as a wise mother, furnish all the means to her children that her ability will allow. She will never deny them any right thing that she is able to give to them. It will be her constant care to keep her ability up to the highest point possible. This is her mother duty to her children. The prime motive in all that she does for herself is that she may have to do for her chil-

dren. Her gifts to the children will always be based upon their absolute needs. She will not intermeddle with her children where she would in any way cramp or hinder the fullest expression of their original natures. She will not cramp their genius nor will she undertake to do their work or rob them of their glory. They, on the other hand, if wise children, will not make such demands of their mother as to impoverish her. They will not trample upon her rights and they will recognize that she has clearly defined rights. They will not undertake to run their plans independent of her plans and in such a way as to create friction between the plans. They will not forget that she is the mother while they are the children. They will allow her to make the plans for the family and will count her plans sacred and will undertake to adjust their lives to her plans. They will, under no circumstances, live at the cost of her life. They will not ask that she die in order that they may live, but they will seek to perpetuate her life that they may have life more abundant, for they know full well that when she ceases to live the purse which supports them will be empty. STATE MISSIONS IS THE MISSION TREE. The churches are the soil out of

which the State Mission tree springs. The churches produce but one Mission tree. There is and can be but one Mission tree. State Missions is this tree, and it draws its life from the churches. Home and Foreign Missions are the branches of the tree and they draw their life from the State Mission tree. The tree is practically worthless without them and they are lifeless without it. Without the branches the tree can bear no fruit except near the tree itself and the richest fruit does not grow on the short branches of the tree, it is all important to the tree that its branches be the longest, strongest, most fruitful possible. Without a strong, healthy growing tree the first branches to fail will be the longest and normally the most fruitful, so the branches cannot do without the tree. The branches cannot bear fruit after the tree is dead. These things being true, it is all important that the tree be kept healthy and strong so that the limbs may be able to bear fruit out to the furthest reach. The Home and Foreign Mission branches bear the fruit of the rarest kind. They do not bear their fruit in the specific nearby territory of the tree, but far out from its body.

STATE MISSIONS IS THE SPRING.

In our Southern Baptist work there are seventeen State Mission springs which pour all of their life-giving water into the great Mission stream that flows majestically through every one of the States until all of the volume of all the springs from all the States has been gathered into it. It then divides into parts, one part of which runs through the Home Mission reservoir and breaking up into a multiplicity of streams flows on to the destitution of the whole home land. The other part flows through the Foreign Mission reservoir and breaking up into multiplied small streams flows out and on to the wide foreign field to the uttermost parts of the earth. We greatly err if we conceive of our mission work as three streams. There is and there can be but one stream and this stream is fed by a multiplicity of springs. The springs burst forth from each of the States and throw their volume into the great Mission stream. The State only consumes the part of the stream that of nature is taken up in its needs just as a great river passing through a territory gives out of its volume through the earth that borders on either side and gives of its volume in evaporation that goes out to feed the plant life along its course, so must the Mission stream give up something to each of the States as it goes on its course towards its final goal. It would be a sorry policy for any one of the springs to refuse to pour its surplus into the great general stream, for should it so refuse its power to serve and bless would be utterly circumscribed and cut off. It would be suicidal for the general stream to refuse to receive the flow from the springs and to declare that the springs are no part of it. The springs create the stream and are also each a part of the stream. The springs would be very much limited in their ability to do good, but for the stream and the stream would be but a dry channel doing no good at all without the springs. So the springs cannot say to the stream, "We have no need of you" nor can the stream say to the springs, "I have no need of you."

These figures seem to me to set before us the place of State Missions in the mission program. There is, however, another angle of approach to the theme. I want us to approach the theme from this angle.

STATE MISSIONS OCCUPIES THE PLACE OF MAN FURNISHER FOR THE OTHER CAUSES.

It is not primarily a part of the Home or Foreign Mission task to create men to do the work of Home and Foreign

Missions. Home Mission work is done on the home field by missionaries found in the territory of some one of the States of the home field. Foreign Mission work, insofar as it is Foreign Mission Work, is done by men on the foreign field who were found and developed in some one of the States of the home field. So, it is the prerogative of the Home and Foreign Mission work to use the men furnished them. They may develop the men turned over to them by the States by using them; indeed they do develop them. It is, however, not their particular task to discover them, but it is one of the chief tasks of State Missions to discover, save and train men who will do the giving and the work in the field of all other missions. Certainly when this is said the fact is not forgotten that the churches do this same work in their individual capacity without the element of co-operation. This discussion, however, has not to do with the place of the church in the Mission program, but with the place of State Missions in the mission program. The churches would be powerless in a little while to discover, save and train men independently if they did not do it co-operatively or in their State Mission work.

STATE MISSIONS OCCUPIES THE PLACE OF SENTIMENT BUILDER IN THE MISSION PROGRAM.

State Missions is the logical educator of the forces in each separate State. By education and by education only is sentiment built for any one of the causes fostered by our people. The main part of the educational work must be done, if done wisely and inexpensively, by State Missions. The other Mission cause are too far removed from the constituency to be dealt with, the people to be educated and trained to take any great active part in the educational work. Home and Foreign Missions ought not to be expected to do more than create the literature and furnish the fact by which the people are to be educated and sentiment is to be created for both Home and Foreign Missions. All that they do more than this ought to be co-operative work with State Missions and not independent of State Missions. They cannot undertake to do an independent educational development work without trampling on the rights of State Missions and without hindering State Missions in its effort at education and development. It is in the main the duty and privilege of State Missions to get the literature furnished by Home and Foreign Missions where its educational value will be felt and where it can do its sentiment building work among the people in each of several States. A wise, far-seeing, aggressive, Kingdom-loving leadership in State Missions will see this to be one of the tasks of State Missions and will count it altogether as much State Mission work as it will lead the lost in the State to accept Jesus Christ. Seeing this, with great zeal the State Mission force will set itself to the task with great earnestness and persistence. The State Mission forces of the right kind will no more neglect the development of sentiment for Home and Foreign Missions than they will neglect the work of evangelizing their own nearby neighbors. A wise policy on the part of all other Mission work will give recognition to this particular sphere of State Missions and will wisely, in the main, leave this work to be taken care of by State Missions.

STATE MISSIONS OCCUPIES THE POSITION OF MONEY COLLECTOR OR PROVIDER IN THE MISSION PROGRAM.

It is just as much Mission work, from a State Mission standpoint, to provide money for all other Mission endeavors as it is to spend its money in its local territory. This is not, or ought not to be, considered to be true with Home and Foreign Missions. State Missions has a money-procuring side and a



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money-spending side. It is the business of State Missions to spend all the money furnished it for work in the State on the work in the State, and it is also the business of State Missions to superintend the collecting and getting the money which is to be spent upon Home and Foreign Missions. The one task is as much State Mission work as is the other task. Home and Foreign Missions sustain, or ought to sustain, but one direct relation to money. It ought to be recognized as their specific business to superintend the spending and to spend the money secured for them from all the States. This most certainly is the ideal, and this is evidently the thing toward which we are tending in our Mission co-operative work today. Home and Foreign Missions agencies are too far removed from the local churches of the several States to be able to get money from them except at great and inexcusable expense. This being true, the sooner the money getting is turned over to the State Mission forces the better it will be for all of our causes and the more economical will be the way by which we secure money. It would be unwise and disastrous for any State Mission organization to undertake to get money for any of the causes by special agents in neglect or disregard of the pastor. The pastor is God's appointed man to lead his church in all of its performance of its duty to God and the world. A wise State Mission organization will recognize this fact and do its work through the local pastor. Since the State Mission organization is the one nearest to the churches, having the most direct contact and most directly under the control of the churches, a wise policy upon the part of all other general activities will undertake to utilize the State Mission agencies for the securing

of all the funds that are necessary for their support. The day is rapidly coming when all of our machinery will be simplified and our organizations will be as simple as it is possible for them to be made, and the cost of doing our work will be greatly reduced. It will be wisdom upon the part of all of us to work toward this end and hasten the time of its coming as far as we are able to hasten it.

The tent meeting at Chickamauga Chapel closed Sunday 31. The pastor W. R. Hamic was assisted by Rev. E. C. Sprague, of Chattanooga.

It was one of the most successful meetings ever held in that community. Chickamauga, Eastdale, Concord and Tyner Churches joined together in it, and made it a real union meeting. 16 presented themselves for membership, each church receiving one or more.

Brother Sprague took up the plan of locating the pastor among the churches which was appreciated by each of the four churches, and more than \$800 has been pledged for the building of a pastorium.

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Published Weekly by the

BAPTIST PUBLISHING COMPANY.

Office: 326 Cole Building. Telephone, Main 1543

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 C. A. FOLK.....Secretary

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

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

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

Subscription, per Annum, in Advance.

Single Copy	\$2 00
In Clubs of 10 or more.....	1 75
To Ministers	1 50

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"TICKLE THE EDITOR."

An exchange says that there is a new game called, "Tickle the Editor." The way it is played is as follows:

You take an ordinary sheet of writing paper, on which you pen a few lines suitable for the occasion. Next you fold it carefully, enclosing in the fold a check or a postoffice order sufficiently large to pay all arrearage and a year or more in advance, and hand it to the editor. Keep an eye on him and if a smile adorns his face, the trick works fine. It can also be played by mail. Now is the time to play the joke.

THE NASHVILLE ELECTION.

On September 11 a primary election was held in this city to elect officers under the new charter. There were three candidates for mayor—the present mayor, Hilary E. Howse, on a platform favoring "a wide open town" everywhere; Mr. Noah W. Cooper, on a platform favoring "a closed town" everywhere; and Judge M. H. Meeks, on a platform favoring "segregation," an open town in the center and a closed town on the outskirts. In other words, Mr. Howse was against the enforcement of our temperance and gambling laws anywhere in the city. Mr. Cooper favored their enforcement everywhere; Judge Meeks in spots. The issues were thus clearly and sharply defined. The result was: Howse, 7,453; Cooper, 5,281; Meeks, 1,383. Howse's plurality, 2,172; Howse's majority, 684.

These facts and figures suggest several things:

1. Many people over the State have favored a policy of segregation of saloons in our cities. This policy the people of Nashville have repudiated by an overwhelming majority.

2. By a small majority they have said that what

they want is a wide open town everywhere. But how was this majority obtained? Where did it come from? The analysis of the vote by wards shows that most of it came from the slum wards; from what are known as "black bottom," and "hell's half acre"—only the latter is misnamed; there are several acres of it. These facts cannot be denied, and will not be denied by any one who knows Nashville. When to these facts is added the statement made to us on good authority, that Mr. Howse had a large campaign fund, too large to use for legitimate expenses, it will be seen how the majority was obtained, and it will show, not necessarily that the vicious elements are in the majority in Nashville, but that they are at least in the majority at the polls. For they always go to the polls and always vote, while many good people, for various reasons, will remain away.

3. Let it be remembered, too, that it is in these same wards, embracing "black bottom" and "hell's half acre," that the majorities for the legislative tickets have been secured for the past several legislatures. These facts raise the question, shall "black bottom" and "hell's half acre" rule Tennessee as they now rule Nashville? Shall the lawless or the law abiding elements control the State? The law abiding people of Nashville are helpless in themselves. They have tried time and again and have failed. But they are not satisfied to be ruled by these vicious, lawless elements in the cities, by "black bottom" and "hell's half acre." And so they raise the cry of distress. "Is there help for the widow's son?" They call to the rest of the State, "Come and help us. We are in the hands of the Philistines." How can the rest of the State help us? By sending to the legislature men who will not only favor the maintenance of our present temperance laws, but their enforcement, and to this end will favor the enactment of additional legislation to secure their enforcement. And let them be men who will not only promise in words, but in writing, to support these measures, and whose character and previous record will be a guarantee that they will keep that pledge. Let us alive no more such disgraceful spectacles as we have seen in our present legislature—of men who had solemnly pledged their constituents to support law enforcement measures, doing all they could to defeat such measures.

The result of the Nashville election makes the issues in the State clearer and sharper than ever. Those issues are the city against the State, the city boss against the people of the State; the lawless against the law abiding element, "black bottom" and "hell's half acre" against the mountains and valleys. Which shall it be? Which shall control? We do not believe the issue is doubtful. Which side are you on?

4. Another thing: We have been accustomed to speaking proudly of Nashville as the "Athens of the South." But this election would indicate that she is the Sodom of the South. We believe, though, that there are more than ten righteous men in it, and we hope that it will be saved from destruction by the brimstone and fire of God's wrath on account of its corruption.

5. Really, though, Nashville is no worse than many other cities, such as New York, Chicago, Philadelphia, St. Louis, Baltimore, New Orleans, Memphis. Wherever a mass of people congregate you are very apt to find the vicious elements in the ascendancy, dominated by a boss. It seems that everywhere, where people abound, there vice does much more abundant than where the people are fewer in numbers. And there the vicious elements are easier to handle and so are more subservient to boss rule.

The same fight going on in Nashville is going on in all these other cities, notably just now in New York. The hope of the cities everywhere is in the good, brave, moral, law-abiding, God-fearing people in the country districts. Abraham must come to the rescue of Lot.

P. S.—Some relief is in sight. Last Monday Judge A. B. Neil of the Criminal Court of Davidson County, fined a number of saloonkeepers and gamblers and sentenced them to the workhouse. The latter sentence he agreed to remit, if they would surrender their United States revenue license by Friday. And thus they are "between the devil and the deep blue sea." If they do not surrender their license they must go to the workhouse for 90 days, and that they do not want to do. If they do surrender their license, and attempt to sell liquor without a United States revenue license, they will probably have to go to the penitentiary, for Uncle Sam has no mercy on law-breakers. He insists on enforcing his laws. And this the liquor men know. They are in a bad fix—if Judge Neil will just hold out. Let us hope and pray that he may.

Meanwhile, under the force of public opinion, the legislature is seriously threatening to pass the law enforcement measures now pending before it, according to the call of the governor. Just now there is consid-

erable dissension in the ranks of those who have fought these bills. If they pass—then good-bye to the illegal liquor traffic in Tennessee. And this no one knows better than the liquor men and their allies. But, will they pass? We confess we very seriously doubt their passage at this session of the legislature. But killing them now will not mean killing them forever. There will be a resurrection at the next election for the legislature. That is what we are counting on.

EBENEZER ASSOCIATION.

Another young Association. This was its eighteenth session. We believe we have attended every meeting. We always enjoy going. They are good brethren. It met with the Knob Creek church in Maury County. The old officers were re-elected: Rev. J. W. Patton, Moderator; Rev. W. E. Walker, Clerk; Geo. P. Howell, Treasurer.

When we reached the Association, Rev. W. R. Beckett, formerly of Lawrenceburg, now of Waynesboro, was just closing the introductory sermon. Judging from what we heard it was an earnest, thoughtful sermon on "Going to Nineveh."

In the afternoon, speeches were made by Drs. J. W. Gillon on State Missions; H. H. Hibbs on Christian Education; and W. J. Stewart on the Orphans' Home. These brethren had to leave that afternoon to catch a train so as to attend the Watauga Association. Bro. W. D. Hudgins was compelled to leave without having the opportunity of speaking.

On Wednesday night there was a large audience, to which the editor had the privilege of preaching. On Thursday the attendance was very large. Brother D. T. Foust told of the work which he is doing as colporteur in the Association. Bro. Joe F. Brownlow spoke very interestingly on Sunday School Work.

Ten o'clock had been set apart for the discussion of Woman's Work. The report was read by Mrs. J. W. Patton. Miss Margaret Buchanan, Corresponding Secretary of the Woman's Missionary Union of the State, told in a very interesting way about the work of the Union. Her address was very much enjoyed.

In the afternoon the subjects of Home and Foreign Missions had a fine discussion, with excellent speeches by Brethren J. W. Patton, W. E. Wauford, Levi Malmgren on Home Missions; J. E. Hight, G. H. Freeman, D. T. Foust on Foreign Missions.

Rev. N. B. Williams read a strong report on temperance, and followed it with an earnest speech on the subject.

We had to leave Thursday afternoon before the adjournment of the Association to attend the meeting of the Tennessee Valley Association.

The next meeting of the Association will be held at Pulaski.

This was one of the very best sessions of the Ebenezer Association we have ever attended. The Knob Creek church is one of the strongest and best country churches in the State. It is composed of a fine class of people. Rev. J. E. Hight is the happy and beloved pastor. He is one of the most zealous, most consecrated, most thorough Missionary Baptists in the State.

The hospitality was gracious and abundant, despite the large crowd at the Association. Perhaps one reason we thought this session of the Association was so good was because we secured the largest number of subscribers, old and new, we ever got at the Association. But outside of that the meeting was a fine one in every way—in attendance, interest, harmony, speaking, hospitality and everything.

THE TENNESSEE VALLEY ASSOCIATION.

It is not large, but it is one of the most pleasant Associations in the State. We always enjoy attending it. We have attended nearly every session since its organization. This was its 18th annual session. It met at Yellow Creek church in Rhea County. Rev. J. B. Trotter was elected moderator; Bro. J. E. Actkinson clerk, and Rev. W. A. Howard treasurer.

The introductory sermon was preached by Rev. G. W. Brewer. As might be expected it was a strong missionary Baptist sermon, with emphasis both on the missionary and the Baptist. On Friday morning there was one of the best discussions on Foreign Missions we have heard for a good while, with speeches by Brethren T. F. Shaver, J. P. Massengill and J. B. Trotter. On the Sunday School and Colportage work, Brethren W. R. Grimsley, C. Fugate spoke earnestly on Sunday Schools and Colportage, as did Bro. J. P. Massengill on the Orphans' Home.

On Saturday morning Rev. J. M. Hinds conducted helpful devotional services. Fine speeches were made on Home Missions by Brethren W. P. Hill and G. W. Brewer. Bro. W. D. Hudgins told very interestingly about the State Mission work. Rev. J. M. Hinds urged the importance of Christian Education, and especially the importance of Baptist parents sending their chil-

dren to Baptist schools. Bro. J. E. Actkinson spoke a word for Carson and Newman College, as did Bro. Hudgins for the education of girls. Rev. M. F. McCuiston read a strong report on temperance. He insisted upon the editor speaking on the subject.

Sermons were preached during the Association by Rev. W. P. Hill on Thursday night, Rev. J. P. Massengill on Friday night, and the editor on Friday morning.

Bro. W. D. Hudgins remained over Sunday to speak on the Sunday school work. A large crowd was expected. We had to leave to fill an engagement.

The Yellow Creek church is a strong country church, with a membership of about 160. It has a fine location in a beautiful grove in a rich section of country. Bro. M. F. McCuiston is the beloved pastor.

The hospitality was most gracious. It was quite a joy to share the hospitality of Brethren John Actkinson and F. M. Marlen, two of God's noblemen.

SUNDAY SCHOOL DAY.

Remember that the third Sunday in September, next Sunday, has been designated as Sunday School Day. The second Sunday in June was observed by many Sunday schools over the South as Sunday School day. But that was under the auspices of the Sunday School Board of the Southern Baptist Convention, and the contributions given on that day went to that Board. This was all right. But the third Sunday in September will be observed as Sunday School Day under the auspices of the State Mission Board, and the contributions will go towards sustaining the work being done in Tennessee by Bro. W. D. Hudgins, State Sunday School Superintendent. Brother Hudgins, as the Baptists of Tennessee well know, is doing a splendid work, going over the State, traveling night and day, not sparing himself holding institutes, teaching training classes, speaking on the Sunday School work. Wherever he goes he is heard with pleasure and profit. He is recognized as one of the most efficient Sunday school men in the South. He takes no collections. He charges nothing to the community for his services. All he asks is that special collections shall be taken and especially on the third Sunday in September, by schools over the State for the maintenance of the work. This will be counted as part of the contributions to State Missions, as the work is under the auspices of the State Mission Board, though in addition the church should make a contribution for the State Mission work proper. Send all money to Dr. J. W. Gillon, treasurer of the State Convention, but designate the money contributed for the Sunday School work so that it may go as intended.

LOOK ON BOTH SIDES.

The following story is told in the Orient to illustrate the fact that it is ignorance and distrust that cause error and dissension among men and keep them from being united:

"Four travelers—a Turk, an Arab, a Persian and a Greek—having met together, decided to take their dinner in common, and as each one had but ten paras, they consulted together as to what should be purchased with the money. The first said 'uzum,' the second 'ineh,' the third decided in favor of 'inghur,' and the fourth insisted upon 'stafilion.'

"On this a dispute arose between them and they were about to come to blows when a peasant passing by happened to know all four of their languages, and brought them a basket of grapes. They now found out, greatly to their astonishment, that each one had what he desired, for the four words given are but the name for grapes in the Turkish, Arabic, Persian and Greek."

And you remember the story of the shield that was gold on one side and silver on the other. Two knights, coming from opposite directions, met at the shield. One said, "What a beautiful golden shield." "Gold!" cried the other; it is silver." "Where are your eyes? Can't you see it is gold?" "Well, where are your eyes? I never saw more perfect silver." From words they proceeded to blows. They reined their horses back, rushed upon each other. Both were unhorsed. As they lay on the ground bleeding a hermit came by and asked them what was the matter. They told him. He said, "My children, learn a lesson. You were both right and both wrong. The shield is gold on one side and silver on the other. Learn to look on both sides of a question before quarreling over it, and proceeding to blows about it."

And let us learn the same lesson.

REV. U. A. WEST.

It was with much regret that we learned of the death on September 8 of Rev. U. A. West at his home in Saulsbury, Tenn. Brother West had long been a prominent and honored member of the Unity Association. We counted it as one of the pleasures of our annual

visits to that Association to have the privilege of seeing his smiling face. He was a fine gospel preacher, a useful pastor and a noble man of God. We learned while at the Unity Association that he was very ill and hardly expected to recover. He had been ill for some months and the end was not unexpected. Still it came as a shock to his numerous friends, by whom he was greatly beloved. He will be much missed. We tender our deep sympathy to the bereaved.

PERSONAL AND PRACTICAL

The great equipment of the soul-winner is character. It is a false notion that we must meet the world on its own level—drink to win the drinker, smoke to win the smoker, and play the world's games in order to win it to Christ.—Rev. Richard Hobbs.

—The story is told that "A materialist called on Talmage, to have an argument with him. The visitor said: 'I do not believe in immortality. When I die that will be the last of me.' 'Thank God for that,' said Talmage as he bade the visitor good morning.

—Some time ago the Baptist Times and Freeman received a letter from a man who signed himself "Repentant," stating that 30 years ago he had robbed a postmaster of about \$25 and wanted to return the amount either to him or his widow, if either could be found. The Baptist Times and Freeman found the widow and delivered to her the \$25. She has no idea who "Repentant" can be.

—Michael Maybrick, an English composer who wrote some of the most popular songs, chief among which was "The Holy City," died at Buxton, England, August 26, aged 69 years. He wrote under the name of Stephen Adams, but his real name was Maybrick, he being a younger brother of James Maybrick, whose American wife, Florence, was sentenced to death in Liverpool in 1889 on a charge of poisoning him with arsenic. The public generally, though greatly enjoying the song, did not know to whom they were indebted for it. It is probably the most popular religious solo ever written.

—The little daughter of a prominent minister was recently taken to church for the first time by her mother. Naturally, she was very much interested. As they came out of church she asked her mother whether "the little boys in nighties" were paid for singing. "Yes, I suppose so," replied the mother. "And does father get paid, too?" was the next query. "Yes," was the reply. "Well," remarked the child, "I shouldn't think they'd have to pay him much, for he does nothing but talk, and he just loves to do that." And that is the idea which a good many people have of preaching. But the talking is hard work—if you don't believe it, just try it.

—It is announced from Zanesville, Ohio, that the first step toward effecting a union of all federal and confederate veterans' organizations was taken at the annual convention of the National Union Veteran legion. Col. George H. Plaford, of this city, was elected commander. Before adjourning the convention instructed Col. Plaford to name a committee of three to confer with veterans of the South with a view to proposing a plan of uniting Northern and Southern Veteran organizations. The report of the committee will be submitted at the next annual convention. Sooner or later this will need to be done, and will be done. It would seem that this is a good time to begin the movement for consolidation, though it will probably be several years before it is effected.

—Some time ago the Independent asked its readers to name the ten most useful living Americans. The vote resulted as follows: Thomas A. Edison, Jane Addams, Andrew Carnegie, Theodore Roosevelt, Helen Gould Shepard, Alexis Carrel, George W. Goethals, William Jennings Bryan, Woodrow Wilson and Luther Burbank. The British Weekly raised among its readers the same question as to the ten greatest Britishers today and those receiving the highest votes were: William Lloyd George, Prime Minister Asquith, Sir Edward Grey, A. J. Balfour, John Clifford, Viscount Kitchener, Earl Roberts, F. B. Meyer, Andrew Carnegie, and G. Campbell Morgan. A gentleman in Temple, Texas, asked ten representative men in his city to vote independently of each other their judgment of the ten most useful Texans at the present, and the result was as follows: George W. Truett (every vote save one), George C. Rankin, J. B. Gambrell, A. S. Burleson, Cone Johnson, S. P. Brooks, R. C. Buckner, Judge T. J. Brown, Sidney Mezes, R. L. Henry.

RECENT EVENTS

The man who believes in God believes in a universe the devil has not made and does not rule. If beneficent goodness governs what permanent harm can come to the good? If man looks to his soul's state, God will look to its happiness.—Principal Fairbairn.

Rev. J. M. Long, of the First Church, Cartersville, has been elected as superintendent and business manager of the Georgia Baptist Hospital, formerly known as the Tabernacle Infirmary, Atlanta. He has accepted and will take charge of the work in the near future.

Rev. W. P. Hill, formerly of Tennessee, but who has been living in Oklahoma and Texas for the past 21 years, has returned to his native State. He has been called to the pastorate of the church at Decatur, in Meigs County. He is a strong preacher. We are glad to have him back in the State.

With the month of August Rev. Charles Jacobs Baldwin, D.D., closed a pastorate of twenty-seven years with the Baptist church at Granville, Ohio. This was the crowning pastorate of forty-five years spent in the Christian ministry, in three churches—Chelsea, Mass.; Rochester, N. Y., and Granville.

It is announced that Dr. A. J. Barton has been appointed by the President of the United States, to be one of the twelve representatives of the government, at its expense, at the International Conference on Alcoholism, held at Milan, Italy, on Sept. 22nd. Dr. Barton is Chairman of the Standing Committee on temperance in the Southern Baptist Convention.

Raymond C. Eddins, of Kansas City, Mo., has some time open, beginning this week, in which he would be glad to assist as gospel singer and personal worker in evangelistic meetings. He has been doing evangelistic work in his section of the country for more than two years, and has met with the best of success. His address is 1115 Gloyd Building, Kansas City, Mo.

A letter from Bro. W. E. Pickell of the Bell Ave. church, Knoxville, informs us that his pastor, Bro. Wm. J. Mahoney, has been unable to report for the past week or two, having undergone an operation on Sept. 3 for appendicitis. We are glad to know, though, that he is improving rapidly. We hope he may soon be fully restored to health.

In a personal letter, our friend and classmate, Dr. Wm. Louis Poteat, president of Wake Forest College, writes us: "You will be interested to know that our new session opened on the second, and already in the second week the registration stands at 417, only 43 below the total enrollment of the whole of last session." This is a fine showing. When Dr. Poteat and we were students together at Wake Forest College, there were less than one hundred students altogether. How it has grown!

One of the most remarkable men in the State is Bro. C. Fugate of the Tennessee Valley Association. He is now in his 86th year. But he and his good wife always go to the Association. He always takes part in it, and his speeches are always listened to with much interest. He always renews his subscription to the Baptist and Reflector, which he has been taking for many years. He is held in the highest esteem by every one for his earnest, genuine, sincere Christian manhood and his probity of character. May his valuable life be spared at least until he shall round out a century of existence in this world. We felt like we wanted to say these things about him while he is still with us. We would rather pin a nosegay on a person's coat while living than throw a bouquet on his grave.

The Illinois Baptist tells of a service of welcome to Dr. A. E. Booth, as pastor of the Baptist church at Johnston City, Ill., on Sept. 4. After giving a list of the speakers and subjects, the Illinois Baptist says: "All these speakers sought to make Dr. Booth and his family feel that they are most cordially welcomed to our State and to the Johnston City work. The new pastor responded in fine vein, and gave us to understand that he is among us to stay and to be of service." The Illinois Baptist then adds: "The Johnston City people are delighted with their minister and his family. Sister Booth is evidently an accomplished Christian woman, while their daughter, Miss Ailene, is a charming girl. The Lord bless them in their new home and on their strange field." The friends of Dr. and Mrs. Booth in Tennessee will be glad to know of their cordial reception in Illinois.

The Home Page

WANTED MEN OF CONVICTION.

The centennial of the landing of Adoniram Judson has come and gone. The veterans of the Civil War have had their reunion at Gettysburg, and now in their homes are telling their grandchildren anew the story of the great battle of fifty years ago. So again we are reminded that heroism of the highest type, whether seen on the field of battle or in the isolated life of the pioneer missionary, springs only from hearts swayed by deepest convictions. Controlled by the deepest possible patriotic conviction, on the one hand, and the deepest possible religious conviction on the other, the men of Gettysburg and the pioneer apostle to Burma achieved deeds of greatness which appreciative generations will never forget.

The cry of the hour in the Christian Church is for more men of deep religious convictions. Men who have opinions may serve well, but men gripped by deep convictions will serve better.

Our fathers in the faith were men of intense convictions. They believed with all their hearts that the Gospel message in their day, as the days of old, was still the power of God unto salvation. They knew they had a genuine religious experience through real repentance of real sin and through a childlike faith in the living Christ, which to them was the satisfying assurance that "they had passed from death unto life." The great burden on their hearts was to live worthily of the profession they had made and to win men to the Son of God who saves. That the local church might be generously sustained and appropriate missionary endeavor efficiently carried on, they gave of time, service, and wealth to the point of sacrifice. Yes, our fathers were men of deep religious convictions.

A USEFUL PRANK.

A jolly party of Yale students camped out in the Vermont woods, near the border of the State, for mid-summer sport. Returning to camp one afternoon along a lonely road, they met a backwoods Canadian boy, who was jogging along with a blind horse pulling a buckboard.

"This must be a native," whispered a mischievous collegian. "Let us guy him by talking Latin."

As the boy approached, the wag bowed ceremoniously, and delivered sonorously a passage from Cicero which he had once declaimed at school. His companions stood by in silence, doing their best to look like Roman senators.

The boy stopped his horse and surveyed the group with astonishment. "I do not understand the language which you are speaking," he finally stammered.

The orator continued his fierce invective against an imaginary Cati-line, while his companions solemnly ejaculated their approval in such ejaculations as *Tempus fugit! Hic, hæc, hoc!* and *E pluribus unum!*

The boy, perceiving that they were making a butt of him, drove on, followed by a chorus of laughter and a shout from the leader—

"Have your Latin about you the next time you meet gentlemen!"

It was a foolish prank which the collegians speedily forgot. Not one of them had an idea that anything would come of it.

The Canadian lad had an errand to do for his father at the nearest vil-

lage. He asked the owner of the cross-roads store a curious question.

"Do you know Latin?"

"No. I may be buried in the woods, but I am not a dead Roman!"

"Then Latin is a dead language?"

"As dead as Julius Cæsar."

"I want to learn it. Have you any Latin book in the store?"

Strange to say, there was an old Latin grammar in the storekeeper's house. It was an old fashioned textbook.

"You can have it," said the storekeeper, "but you will never read a word of it."

The boy took the book and drove home to his father's cabin. He never saw the collegians again, but for years that Latin grammar was his constant companion. In some mysterious way, possibly by having it under his pillow he learned to read it and to conjugate the verbs.

A sportsman who heard his story advised him to go across the border, and earn his own living in some college town where he could continue his studies.

The lad went to Rochester, supported himself in a preparatory school, and entered the university there. What is more, he became the Latin prize-man, remarkably proficient in the classics, and made a fine record for scholarship. He studied law and was successful in his profession.

A random college prank turned the current of a whole life. The young Canadian's early conquest of Latin was a boy's whim inspired by pique. On trifles light as this has hung many a human destiny.—The Christian Register.

THE MOST GENUINE APPRECIATION.

One day in the Rue de Talleyrand met a charming lady acquaintance without seeming to notice her. She felt piqued. A few days afterwards being thrown in her company, she addressed him with a touch of resentment. "Monsieur Talleyrand: you passed me the other day on the street without giving me even a look." "My dear Mademoiselle, had I looked at you, I could not have passed you."

The Cardinal de Polignac a very witty and exceedingly polite French ecclesiastic was one day at the residence of the Duchess of Maine. The company were amusing themselves with various innocent questions and clever answers. What's the difference, Cardinal, asked the duchess, between me and a watch? After a few seconds he drew his watch from the fob and looking at its face remarked: "Madam, when I look at the face of my watch, I am reminded of the passing hours. When I look at you I forget them."

After a white preacher had married a colored couple, the groom asked what was the amount of the fee. "Oh, well," answered the minister, "you can pay me whatever you think it is worth to you." The Negro turned and silently looked his bride over from head to foot; then, slowly rolling up the whites of his eyes, said, "My stars, sah, you has done ruined me for life, you has for sure."

Of these three anecdotes we without hesitation accord the blue ribbon to the last; it rings with so hearty and homely a genuineness, and strongly contrasts with the hollow French etiquette of the two former, which we translate from the "Counsels of a Father to His Son," a volume of nearly six hundred pages, by M. A. Servan, Officer of Public Instruction, Nancy, France.

GEORGE VARDEN.

Paris, Ky.

THE FIRST WOMAN SENATOR IN THE HISTORY OF OUR COUNTRY.

The following paragraphs about Helen Ring Robinson, State Senator in Colorado, are taken from "The Woman's Home Companion":

"This year, in which the first time a woman cast an electoral vote for a Presidential candidate (even though a losing one), has also been signalized by the first appearance of a woman as a member of the Senate of one of these United States. We have had several women mayors and women members of the lower house of State legislatures, but Mrs. Helen Ring Robinson has the distinction of being the first Senator of her sex in this country.

"Colorado has had equal suffrage for nineteen years, and the lower branch of the legislature that met two years ago had four women members. These women conscientiously championed measures emanating from women's clubs and similar organizations, especially such measures as were framed to better the conditions of working women and to safeguard the morals of the young; but at the end of the sessions, as at the end of preceding sessions, the women of the State found that their pet bills had been so altered in committee and in the Senate as to be unrecognizable. So they determined to elect a woman to the upper house, to look after their interests in that body.

"Under the old convention system, they could never have secured a place on the ticket for their candidate, but fortunately the last year there were no primary conventions in Colorado. Under a new law, all nominations were made by petition, and no other petition filed with the Secretary of State carried so many signatures as that for the nomination of Mrs. Robinson. Her election followed by a vote in which party lines were disregarded.

"Mrs. Robinson comes from New England, and is a graduate of Wellesley. Prior to her marriage with Ewing Robinson, an attorney of Denver, she was a teacher in a school for girls; she has retained her active interests in all educational matters, and her home in Denver is looked upon as something of a cultural center. She has a daughter now attending a preparatory school. Mrs. Robinson took no part in the effort to secure her nomination, confining her campaign to a few public statements, in which she eptomized her views, incidentally declaring 'concerted motherhood' to be a prime need in legislation!

EFFECTS OF CIGARETTE SMOKING.

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your run-down condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette-smoker bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then all of a sudden a kind of a shudder convulsed it, and it fell to the floor dead.

"That's what your blood did to that leech," said the physician. He took up the little corpse between his fingers and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigarette-smoker, sullenly.

"Wasn't healthy, eh? Well, we'll

try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or, at least, I'll cut down my daily allowance from thirty to ten."

Even as he spoke the smaller leech shivered and dropped on his knee dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man; "I am worse than the pestilence to these leeches."

"It is empyreumatic oil in your blood," said the medical man. "All cigarette-smokers have it."

"Doctor," said the young man, regarding the three dead leeches thoughtfully, "I half believe you're right."—New Zealand Outlook.

A GETTYSBURG INCIDENT.

Many affecting incidents are related of strange encounters between men who had done each other service in the stress of the great conflict. A little group of the Blue and the Gray were trudging along toward the famous "Bloody Angle," where Pickett's furious assault was made upon the Union lines. "Here," said a survivor of the 56th Virginia, "I fell the day of Pickett's charge, and some Union man came along and picked me up and saved my life." As the goal was reached a Union veteran of the 72nd Pennsylvania, who had not heard the Virginian's statement, called out to the Confederates as he passed through a breach in the wall, "It was right here that I gave one of your boys a drink of water, hauled him up on my back, and toted him to the hospital." The Virginian ran over to him, peered hard into his face, and cried, "Why, mister, you're the man who saved my life!" The "Yankee" looked, a light broke on his face, and the two old men tottered into each other's arms and kissed. Then the two foemen of fifty years ago walked away together arm in arm.—The Examiner.

TRY THE SUNNY SIDE.

Get out of the gloom of the shade and bask in the glare of the midday sun.

Life is what we make it, and business is a big part of the great game of life.

Down in the Valley of Doubt and Despair hang heavy the mists of vanishing hope and threatening failure.

Out in the open spread the glorious Plains of Peace and Prosperity.

It's all in the viewpoint, in the color of the glass through which you view, as it swiftly passes, life's daily parade.

Throw off the foggers. With eyes unhampered look again toward the east, and there you'll see the Star of Hope that ever shines with beckoning brilliancy for the man who will but look.

Shake off the shackles of doubt and despair, step into the sunshine, forget the meaning of pessimism and panic.

This is a good old world to live in. Ours is the one great nation of them all. The sunshine of prosperity is as bright today as yesterday. Get out of the shade, and try the sunny side.—E. F. Gardner.

Missions are the chief end of the Church. The chief end of the ministry is to guide the Church in this work, and fit her for it. The chief end of the preaching in a congregation ought to be to train it to take its part in helping the Church to fulfil her destiny. And the chief end of every minister in this connection ought to be to seek grace to fit himself thoroughly for this work.—Andrew Murray.

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 Retrosuum* (no steps backward).

OUR CHILDREN.

We must believe in our children
If we'd have them believe in life;
It helps them so much o'er the hilltops,
It sweetens the toil and strife.
We must have faith and must show it,
And make them feel we are their friend,
If we'd have them go on to the summits
With a smile in their hearts to the end.

We must believe in our children
If we want them to treat us with trust;
It helps them so much through the struggle,
It lightens the grime and the dust.
We must show more than affection,
Show interest in all that they do,
Their friend and their comrade in counsel,
Their helper in all things true.

We must believe in our children
If we care to have others believe;
It helps them so much when they stumble,
It brightens them so when they grieve.
We must be glad to encourage
Their hopes and their dreams and their plans;
Have eyes for the beautiful vision
They see where life splendidly spans.
—Baltimore Sun.

Our first letter this week is from our faithful band at Durhamville, Tenn.:
"Dear Miss Annie White—Here is our Junior collection again. Enclosed find \$2.65. Please send this to Mrs. P. P. Medling and give credit to the primary class at Elim church. We all think you are helping us very much, and are hoping you will succeed. With our best wishes, Percy A. Rice, Pupil."

Thank your class for us, Percy. We are anxious that the Young South shall help in all lines of good work. Each faithful worker helps it on. We shall succeed if we have help. And please let us all remember that it is not MY success, but OUR success. I am willing to work hard, but I can do nothing unless the members of the Young South give me their help.

Now read this bit of a note from Lea's Springs:

"Miss Annie White—Enclosed find \$2, one for the baptistry and one for Mrs. Medling's salary.—A Friend."

This friend has been with us before, I am sure. We are so grateful for her generous gift. May God bless her always.

This letter bearing Mt. Juliet postmark came a little too late for last week's paper:

"Miss Annie White—Please find enclosed \$2. I wish one to go to the Baby Cottage at our Orphans' Home, and the other to be equally divided between State Missions and the baptistry which we are working for. May success crown your efforts to do good.—A Friend."

Then she adds, "This is a thank offering." I wish more of us would send in thank offerings. I am sure we all have many things for which to be thankful. Count your blessings, and see if you can not find a gift to some

line of our work.

Our working band at Athens is always prompt in sending their monthly offering.

"Miss Annie White Folk—Enclosed find check for \$1.75 from the Athens Sunbeam Band. Give \$1 to Ministerial Relief, and 75 cents to colportage. Geneva Thomas, Treasurer."

We pray God's blessing on this band. It is so loyal and helps in all our lines of work. We are so grateful for their thoughtful, systematic giving.

From Nettleton, Ark.:

"Dear Miss Annie White—I have not received my Foreign Mission Journal yet, and I write to ask you to please see about it. My paper comes every week. Thank you so much for the numbers I had missed by our removal. Will write to you soon and tell of our home and work here. God bless you in the work.—Mrs. M. E. Willoughby."

I ordered your Journal immediately after receiving your letter, Mrs. Willoughby, but will look after it again. Don't be too long in writing us that promised letter. We count you one of our best friends.

Our "Receipts" are growing nicely, but oh, I want more letters—letters from the young people and from the little children. We appreciate more than we can express the interest of the older people, and rejoice to have the names of fathers, mothers and grandparents on our page—but we want the young people to be interested also. And the babies, we have room for them. Bring them in, dear mothers, won't you? Now, please let me hear from all over our loved State, from the outskirts of our territory, from every place where a heart is interested in the Young South work.

RECEIPTS.

Previously acknowledged	\$293 00
"A Friend," Lea's Springs—	
Baptistry	1 00
Japan	1 00
Athens Sunbeam Band—	
Ministerial Relief	1 00
Colportage	75
"A Friend," Mt. Juliet—	
Baby Cottage	1 00
State Missions	50
Baptistry	50
Elim Church Primary Class.	
By Percy Rice—	
Japan	2 65
Total	\$301 40

IN JACK'S WORKSHOP.

"Cr-ea-ea-k! cr-ea-ea-k!" complained the old grindstone noisily, and after the fourth or fifth turn Lucille looked up at her cousin, whose nose was very close to the hatchet he was grinding.

"Why don't you oil it, Jack?" she asked.

"Going to soon's I find time," he answered briskly. "Too busy just now."

There was a small oil can on the deep window shelf within reach, and still turning the crank with one hand Lucille reached out the other and attempted to oil the dry sockets, but the can was empty.

"Haven't you any oil?" she asked.

"Yes, in the jug on the bench there, but I'm in a hurry now; I'll try to find time for it tomorrow."

Lucille let go the handle and walked resolutely to the jug. Not more than two minutes were required to fill the can and put a few drops in the complaining crank sockets, but Jack waited with his hatchet still pressed to the stone and his face wrinkled with impatience.

"I'm in an awful hurry, Lucille," he exclaimed impatiently.

"All right, that's what I did it for, and to save the crank; father says when our carriage wheels creak they are wearing out for want of oil, and the

carriage has to go slower. Now see," and grasping the crank she turned it more rapidly than before. After the first revolution the creaking ceased. She looked at him brightly, "It turns lots easier," she exclaimed.

Jack smiled a rueful acquiescence. "I suppose you're right," he acknowledged, "but it really did seem like wasting time. There!" a few minutes later, "that's done. Now I'll get out some boards and start on a new boat."

"Is the edge all right?" asked Lucille doubtfully. "You've only been sharpening it a few minutes, and you said the edge was awfully dull."

"O! I guess it'll do, and anyway, I can give it a few more touches in the morning. But what do you know about edges?"

"That's what a hatchet's for, isn't it—the edge?" she asked, seating herself upon a basket of shavings and clasping one of her knees in her hands. "Father says nothing can do its best unless it's at its very best, and that means tools and everything. But wasn't it too bad your boat wouldn't go yesterday? What was the matter?"

"O, the old thing leaked, though I made it just as the book said to. I'll build one more, and if it doesn't sail right I'll know the man who wrote the book didn't understand what he was writing about. And I worked all day yesterday on the old thing, too." He dropped upon a box and began to lace one of his shoes, looking ruefully at Lucille as he did so.

"Did you use that hatchet in making it?" asked Lucille.

"Of course; that and the drawing knife and the planes and saw on the bench beside you, and hammer and nails and such things."

"The hatchet was awfully dull," said Lucille, pointedly. She reached around and took the planes from the bench and examined their knife edges critically; then she took down the saw and touched her fingers cautiously to the teeth. "What made your boat leak, Jack?" she went on; "was it the shape of the boat, or just cracks?"

"Why, I wouldn't wonder if it was cracks," he confessed frankly, but smiling a little lugubriously at her questions. "The water came in where the pieces were put together. I couldn't seem to fit the joints very tight."

"You couldn't very well, I suppose, with dull tools," conceded Lucille sympathetically. She handed him the saw, and he took it with a protesting grimace.

"I know it's abominably dull," he said; "in worse condition even than the grindstone. No, you needn't show me the planes," as she made a motion with them toward him. "I know just how they are, for I've been using them. But you see I've been so awfully busy I really couldn't find time to sharpen them. I guess I'll have to take tomorrow to clean house and fix things—that is, after the new boat is finished." The shoe was laced now, but he made no attempt to rise. Indeed, he seemed to have forgotten his hurry of a few minutes before.

"Maybe it might be a good idea to sharpen up the tools first," suggested Lucille. "It took you all day yesterday to make the boat, you know, and two hours would have sharpened the tools nicely. The two hours would have been well spent. And—"

"If the tools had been sharpened nicely the edges that made the joints of the boat that Jack built would have been all right, and a whole day saved, whereas," springing suddenly to his feet, "if experience is to be made of use, the said Jack must begin this forenoon to sharpen tools instead of commencing on another boat. Thank you, Lucille; are you open to another en-

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agement at turning grindstone?"

"Indeed I am," springing merrily from the basket of shavings, "and I'm going down to the dock to see the new boat launched. I don't believe she will leak."

Nor did she. As soon as the tools were sharpened Jack went to work on the boat, and Lucille, instead of going off to her books and playthings as usual, remained with him in the little workshop, holding the pieces of board while he planed and nailed them, and after it was built painting most of the boat herself, and then, at his peremptory command, lettering in her own name, "Lucille," on the stern.

Then they took the new boat down to the dock and sailed it for an hour, where, as Jack said, it proved itself "as tidy a little craft as ever cut the waves." When they took it out the little boat was just as dry inside as when launched. But that was not all. Before Lucille's visit ended a month later, Jack's workshop looked like a new place. All the tools were sharp, the oil can was kept filled, and the grindstone didn't squeak, and, as Jack himself confessed, he was able to get a good many more things done, and still had time to spare.—Boys and Girls.

HANDS ACROSS THE WORLD.

By Violet Moore Higgins.

When I am going to bed at night,
There comes a thought surprising;
Over the sea, half round the world,
The little Japs are rising.

And after I have said my prayers,
I look up where they're peeping
Over the rim of earth at me,
As into bed I'm creeping.

We never can be playmates, 'cause
When they're asleep I'm waking,
But when they're dressed and playing
games,
My long night's rest I'm taking.

Still we are friends, though far apart,
With not a chance of meeting;
Across the world we stretch our hands
To wave each other greeting.

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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.

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PYLENT—It pleased our Heavenly Father to take from our midst, sister Ella Pylent, March 27th, 1913. She was born November 25th, 1895, professed faith in Christ at the age of fifteen, and united with the Cane Creek Missionary Baptist Church, in August 1911. She left a widowed mother, two sisters and a brother, to mourn her loss. May the God of all Grace cheer and comfort every bereaved heart.

May they hear the voice of Jesus: "Let not your hearts be troubled, ye believe in God, believe also in me. In my Father's house there are many mansions," and realize that death is merely the gate way to life. She sleeps in Jesus!

Let us emulate her virtues and spread the mantle of Charity over her faults: Therefore we resolve,

First, that a copy of this be spread on our minutes.

Second, That a copy be sent to the bereaved family.

Third, that a copy be sent to the Baptist and Reflector for publication.

MISS LELA HUNDLEY,
MRS. C. W. TOMLIN,
MRS. T. C. WILLIAMS,
Committee.

SIVLEY—On Jan. 13, 1912, Brother Abraham Sivley passed away from our midst forever. The deepest sorrow weighs on our hearts.

Bro. Sivley was a member of the Chickamauga Baptist Church since its organization. He was ever ready with counsel and advice to promote its best interests. The church was honored by having his name on its rolls.

In his wider relations as a citizen and a man of affairs he will be especially missed.

He manifested in his life and character the highest qualities of sterling integrity, devotion to duty and a generous and sympathetic response to every worthy call for his assistance.

He was a man of unassuming demeanor, kind and gentle in manner, a wise counsellor, a staunch friend. His life's record will stand as an example, as an inspiration to younger members of the church.

By action of the Chickamauga Baptist Church it is directed that a copy of this tribute to the memory of our departed friend and neighbor be delivered to his family with the assurance of our heartfelt sympathy.

If there is a harvest ahead, even a distant one, it is poor thrift to be stingy of your seed corn.—Carlyle.

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If you like it you are given

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THE HORSE'S TEN COMMANDMENTS.

Thou shalt give me plenty of pure water to drink.

Thou shalt supply me with plenty of wholesome food.

Thou shalt keep me clean and well-groomed, for though a beast of burden, I am not without pride.

Thou shalt provide me with a straw bed, that I may rest well at night after my arduous labor of the day.

Thou shalt not over-load or over-drive me, for there is a limit to my strength and endurance.

Thou shalt not covet above thy horse, thy automobile, thy motorcycle, or anything else which is around thy place, for thy horse is a jealous animal.

Thou shalt look carefully after my health and welfare, that my days may be many and useful in thy service.

Thou shalt not use me for mere pleasure on Sunday after my strenuous week's work, for verily, thy horse needs rest.

Thou shalt not inflict any punishment upon me that thou wouldst not be willing to bear thyself, for God made me as well as you sensitive to the feeling of punishment.

Thou shalt not mix bitter medicine with my feed when I am run down in health, destroying my already weakened appetite, but O merciful master, place BLACKMAN'S MEDICATED SALT BRICK, in my feed-box where I may lick it as nature directs and my system requires, that I may be made well and enabled to serve thee with every particle of my strength.

FOR DISCOURAGED WOMEN.

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

SEVENTY-FOUR YEARS OLD.

Sept. 2 was a day to be long remembered by the family of Mrs. N. R. Harris, of the Castellan Springs neighborhood, this being her seventy-fourth birthday. She was surprised when her children began to come in, each one bringing a basket of dinner. The arrangements had been made without her knowledge. All of the children and their families were present: Mrs. J. M. Bentley and family, Miss Annie Roberson, Mr. C. C. Roberson and family, A. D. Roberson and family. Among others present were her sister, Mrs. R. R. Jarrel, from Nashville, and also her daughter, Alice Jarrell; Mrs. H. C. Corum, her youngest sister living; a cousin from Nashville, Mrs. Sue Leek; Mr. H. C. Corum, Mrs. Ned Bradley, Mrs. R. A. Bentley.

The morning was spent with much pleasure, and when the noon hour came the baskets were opened and the contents spread, which made the table almost groan under its load. An old-fashioned birthday dinner was served. But the greatest moment of the day was just after dinner, when the one of 74 years was called into a secret room, there to find the center table loaded with nice presents. It seemed as if the heaven and earth would kiss each other as that dear old sainted mother stood with tears in her eyes, and with a voice that trembled, thanked God for giving her such children to love and appreciate her.

The day was spent with much pleasure. That day is forever gone. Some day we will meet to part no more—no sorrow, no toil, no care—in a home prepared by the hand of God. Will we all be present up there? Her baby boy, A. D. ROBERSON.

I accepted the care of this church Saturday at Caney Fork Seminary, near Stonewall, Smith County. I preached Saturday and Sunday. Subject for Sunday, "Relation of Pastor and Church" (1st Peter 5:2-4). Took collection for State Missions, \$5.97. Baptized three in the afternoon. J. M. STEWART. Boma, Tenn.

The First Church, St. Joseph, Mo., secures as pastor Rev. Arthur C. Archibald of the First Church, Brockton, Mass. He begins work Nov. 1.

Rev. J. M. Long of the First Church, Cartersville, Ga., has been chosen superintendent and business manager of the Georgia Baptist Hospital, formerly known as the Tabernacle Infirmary, Atlanta, Ga., and he has accepted.

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Intermediate Quarterly	2	Primary Department, three grades, 1st, 2d and 3d year—	
Junior Quarterly	2	Teacher's Book, either grade	25
Home Department Magazine (quarterly)	5	Pupil's Paper, either grade	7 1/2
Children's Quarterly	3	First Year Pictures (for the teacher)	65
Lesson Leaf	1	Second-Year Pictures (per year by set)	1 50
Primary Leaf	1	Third-Year Pictures (per year by set)	1 25
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Baptist Sunday School Board, J. M. FROST, Corresponding Secretary, Nashville, Tenn.



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

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



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EXTRAORDINARY OFFER Yes, this matchless instrument in your home can use it in any way, enjoy this sweet toned instrument to the fullest extent, play on it, take lessons on it, test it in every way you want. If, at the end of 30 days, you decide it is the piano for your home, you can pay for it on the easiest, fairest payment terms ever devised—JUST \$1.50 A WEEK, if you desire.

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

Form for requesting piano information and trial offer, including fields for Name, St. or R. F. D., City, and State.

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Hogs are selling at a high price, and will continue to do so in the future. Dead hogs bring no money to the farmer.

Do not let your hogs die. Cure them of Cholera, keep the worms out of them, keep their blood in good condition, and make them thrifty, by the use of the Remedy manufactured by The Snoddy Remedy Company, of Alton, Ill. A \$5.00 case cures 50 hogs. We want to tell you how to do it. Send for our Free Booklet of incalculable value to the farmer. Free for the asking. We want agents everywhere.

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6 lb Pair of Pillows Free!

We again make our unparalleled offer of free pillows with your order enclosing \$10 for our famous 36-lb. feather bed. All made of new sanitary feathers; best ticking and equipped with sanitary ventilators. Freight prepaid. Delivery guaranteed. Money back if not satisfied. Agents make big money. Turner & Cerwell, Box 51 Memphis, Tenn., or CHARLOTTE, N. C.



A CENTER SHOT.

The Retail Liquor Dealers' Association, of Iowa, met in annual session recently at Cedar Rapids. The mayor of the city attended the opening session and made an address of welcome. This address is said to have been more or less perfunctory. Another address of greeting, however, that was not perfunctory, was sent by the Women's Christian Temperance Union and was as follows:

Iowa Retail Liquor Dealers' Association, Gentlemen:

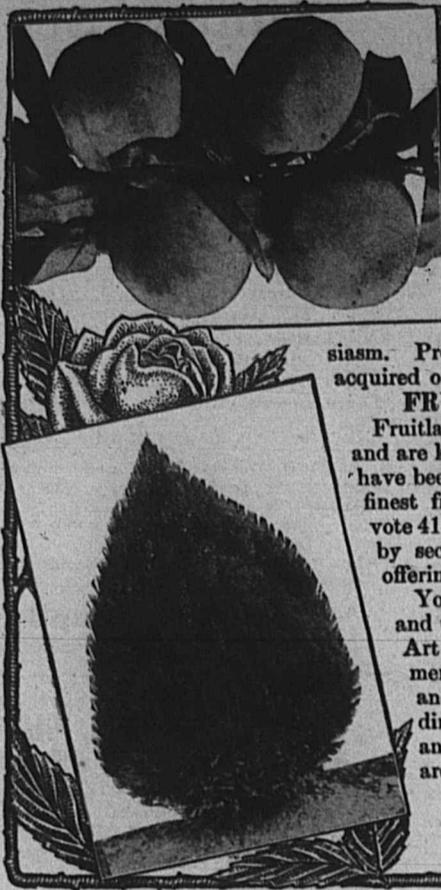
A welcome to a city should be representative, and since the welcome accorded your association by the mayor of Cedar Rapids represents the thought of but a portion of its citizenship, it seems fitting that the entire community should communicate to you its sentiment; hence, in behalf of those not represented by the mayor, the Women's Christian Temperance Union extends this greeting:

It is quite usual in greeting a body to enumerate its accomplishments and tell of its worth and standing. Courtesy to the individual somewhat embarrasses us here. Shall we greet you as those who wreck homes, debauch manhood, prostitute womanhood, disgrace and impoverish childhood? Shall we greet you as those who place upon the tax-payer the heaviest burden in caring for the results of your traffic?

Your position in a community is quite peculiar. We fail to find a city that enumerates among its advantages its saloons. The Commercial Club of our city advertises our manufacturing plants, our churches, our schools and colleges, but never once have the thirty-two saloons of the city been advertised as a reason for industries to locate here.

It is said by some that you help a town. Do you make better fathers, husband, sons, and raise the standard of citizenship? Do you bring comfort and happiness to mothers, wives and children? Do you add to the efficiency of the laborer or business man, and so add to the material prosperity of the place?

Any business is judged by its results. Some time since Cedar Rapids had a manufacturers' week. Every business in the city except yours exhibited wares. Yet your ambition is to be classed as a line of legitimate business. The packing house and food mills showed their splendid products ready to feed to the world. The pump manufacturers and wood-finishing concerns exhibited their contributions to comfort and esthetic pleasure. The clothing manufacturers gave evidence of prosperity. Did the saloons of Cedar Rapids use their windows or those of other places lent to exhibit product? No, you find these in the penitentiary, where eighty-five per cent of the inmates are your graduates. Seventy per cent of the insane are others. Ninety per cent of pauperism is another saloon fruit. The great burden of private charity is due to the saloon. The taxpayers must pay the enormous cost of your colossal failure to care for your product. But only the Father of us all knows the blight of manhood, the shame of womanhood, the wreck of home, the heartbreak of the innocent. Ah, no, gentlemen, you are not welcomed to Cedar Rapids by its homes and social interests. Yours is not a legitimate business,



Hardy Beauties Carefully Nurtured

That is one of the claims we make for our nursery stock.

It is not only the best of the kind, but it receives such careful attention that every plant is ready to grow into a real beauty. Fact is, love and enthusiasm have built up the great business of the P. J. Berckmans Co., in the fifty-seven years we have been selling nursery stock to the southern public. We conduct the Fruitland Nursery with love for the work, and it ever commands our best enthusiasm.

Probably that is one of the reasons why we have acquired our reputation for furnishing only the best.

FRUIT AND ORNAMENTAL TREES.

Fruitland Nurseries are the largest in the middle South, and are known all over the country for reliability. We have been particularly successful in the production of the finest fruit and ornamental trees and shrubs. We devote 415 acres to this branch of the business alone, thereby securing a complete assortment at all times and offering as low a price as economical methods allow.

You should select your fruit trees, ornamental shrubs and trees and roses from Berckmans' comprehensive Art Catalogue, and avoid any chance of disappointment. Many helpful suggestions for adding beauty and attractiveness to your home, and simple cultural directions for the varieties of flowers, shrubs, vines, and trees best suited to your climate and location, are found in our catalogue. Write for free copy.

P. J. BERCKMANS CO., Inc.

P. O. Box 1070-H, Augusta, Ga.

Proprietors Fruitland Nurseries, Established 1856.



so declared by the United States supreme court. Our stores open at their pleasure, closed only on the day of rest. But in self-defence a community limits you to time and seasons. If your places of business are so demoralizing that they must be closed on election days and holidays, and so dangerous that they are closed in times of fire, riot or other occasions of excitement, how can a city welcome you at any time?

In the name of humanity, in the name of God, the seven thousand members of the Woman's Christian Temperance Union of Iowa lead in the protest against your welcome to any city in the State."

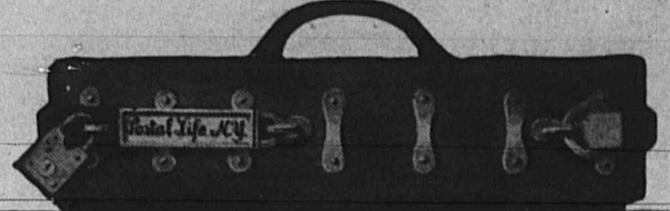
INTEREST TO WOMEN.

The first woman judge of delinquent girls sits on the bench of the Chicago Juvenile Court, as the assistant Judge Pickney. She is Miss Mary M. Barthelme, who for the past eighteen years has been "the public guardian of Cook County Official mother to hundreds of children.

The birth rate in the French capital for 1912 was the lowest since 1861, according to a municipal report. There was only one birth for every thirty families. The infinite death rate was 143 per 1,000. Prohibitive rentals are said to have been the chief cause for the decrease in the number of births.

As a result of a test of the "open window school," recently concluded in Philadelphia, in which it was shown that children were healthier than in the low temperature rooms, both Chicago and Philadelphia have decided to increase the number of fresh-air schools.

He is happiest, be he King or peasant, who finds peace in his own home. —Goethe.



The Postal Life Insurance Company pays you the Commissions that other Companies pay their agents.

ON entrance into the Company you get the agent's average first-year commission, less the moderate advertising charge. Other companies give this commission money to an agent: the POSTAL gives it to you. That's for the first-year: in subsequent years POSTAL policyholders receive the Renewal Commissions other companies pay their agents, namely 7½%, and they also receive an Office-Expense Saving of 2%, making up the



POSTAL LIFE BUILDING

STRONG POSTAL POINTS

- First: Old-line legal reserve insurance—no internal or assessment.
- Second: Standard policy reserves, now \$10,000,000. Insurance in force \$60,000,000.
- Third: Standard policy provisions, approved by the State Insurance Department.
- Fourth: Operates under strict State requirements and subject to the United States postal authorities.
- Fifth: High medical standards in the selection of risks.
- Sixth: Policyholders' Health Bureau provides one free medical examination each year, if desired.

Annual Dividend of **9½%** Guaranteed in the Policy

And after the first-year the POSTAL pays contingent dividends besides—depending on earnings as in the case of other companies.

Such is the POSTAL way: it is open to you. Call at the Company's offices, if convenient, or write now and find out the exact sum it will pay you at your age—the first year and every other.

POSTAL LIFE INSURANCE COMPANY
The Only Non-Agency Company in America

WM R. MALONE, President
Liberty St. New York

Assets: \$10,000,000

See How Easy It Is
In writing simply say: Mail me insurance-particulars for my age as per advertisement in The Baptist and Reflector
In Your letter be sure to give,
1. Your Full Name,
2. Your Occupation,
3. The Exact Date of your Birth.
No agent will be sent to visit you: the Postal Life employs no agents.

Insurance in force: \$50,000,000

You Look Prematurely Old

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

Chapter XXII.
A JOURNEY THROUGH PALESTINE.
Conducted by

REV. JESSE LYMAN HURLBUT, D. D.

The ride down the descent from the mountain of Judea to the plain of the Dead Sea is one of the most tiresome and trying in all the land. It is impossible in tracing the route on any map to realize how much of a descent it is from the mountain region where we have been. For some time, to the shore of the Dead Sea, where we shall go next. Find the lines numbers 45 on our map which show that we are now to stand at the northern end of the Sea and look southwest.

Position 45. On the north shore of the Dead Sea.

Here we look over the waters of the Dead Sea. At our feet is the beach of sand and small pebbles, dented by hundreds of feet. Far away across the rippling waves, we can see the mountains of Judea from which we have come. How the imagination is quickened and what pictures flash before us as we pause even for a moment to think of what has occurred on those distant heights. But coming back to the shore before us, it is difficult to realize that this is the very lowest part of the earth's surface open to the sky—that the level of the Mediterranean Sea is nearly 1,300 feet above this place where we stand. The water is shallow just here, and those two men yonder in the edge of the sea could wade out a long distance if they could only stand upright in the water; but you know that it is very dense and one can neither walk in it up to his waist nor sink in it. Though shallow



just before us, off to our left, the water is 1,300 feet deep. You know that the old belief was that Sodom and Gomorrah, with three other cities, are lying beneath these waters (Genesis XIX:24, 25). Indeed, one imaginative explorer thought that he had found their ruins, all crusted over with salt. But there is no hint for this opinion in the Bible narrative; indeed there is strong evidence against it, for if Abraham could see the plain and its cities from his tenting place near Hebron, they could not have stood where the sea now lies (Gen. XIX:27,28). Just north of the Dead Sea, there is a great bend in the River Jordan, which is now supposed to surround the plain where the five villages, not cities in the modern sense were located.

This sea is not often mentioned in the Bible, yet many of the great men in its history must have looked upon it. Abraham saw it from yonder heights, and so did David, many times

ASSOCIATION.	PLACE.	TIME.
SEPTEMBER.		
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
Western District	McDavid's Grove (near Springville)	Friday, October 3
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
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

in his wanderings. Promised Land (Deut. XXXIV:1-3); Joshua and his army saw it as they descended from the table-lands of Moab, down to the plain of Jordan. Elijah and Elisha must have viewed it, for they often visited Jericho, only six miles away on the north (II Kings II:4,5). Our Lord, as he went up from Jericho, on his last visit to Jerusalem, looked down undoubtedly on this blue surface (Luke XIX:1, 28, 29). Indeed, there is a wonderful view of it from the summit of the Mount of Olives, where the blue looks as though it might be three or four miles distant, down in the valley, but it is eighteen miles away, though the spectator can scarcely believe it.

From the plain at the head of the Dead Sea, we turn northward, across the River Jordan, and enter the land of Moab. Remember the natural divisions of the land of Palestine, the Sea Coast Plain, the Shephelah, or foot hills, the Mountain Region, the Jordan Valley, and the Eastern Table Land. The latter, the land of Moab, east of the River Jordan, and a little north of the Dead Sea, is our next destination. The spot where we are to get our next outlook is marked 46, and from it you find V lines extending westward, across the river.

Position 46. Jordan and the "Promised Land," west from the cliff of Moab.

And this is the River Jordan. How brown and muddy it looks. We are here in the spring, when from the melting of the snow on the Lebanon Mountains, and from the spring rains throughout the land, the Jordan is swollen far beyond its ordinary volume, and turbid with the mud washed down the hillsides. You notice that we are looking down the stream, but in a westerly direction, as the river bends just here. At our feet is the plateau of the cliffs of Moab, beyond is the plain of Jordan, upon which is the site of ancient Jericho. That range in the distance belongs to the Judean mountain system flanking the Plain of Jericho on the west. So we can take in at one view three of the natural divisions of the land, the Mountain Region, the Jordan Valley and the Eastern Table Land. Jericho, which we shall see later—lies just be-

yond our vision on the right. Do you notice that there is a lower level of the plain near the river, and in the distance a higher terrace? The lower plain is watered by the river, the upper terrace is apt to be dry, and has great areas of desert. Give this land a good government, interested in the welfare of the people, and those white spaces will soon become green from tillage through irrigation.

What are the scenes in the past that rise before us as we look over this landscape? The commanding figure of Moses seems to stand on the brow of this precipice, viewing the land of promise. But Moses' mount of vision was a loftier point, further back from the river, from which he could turn northward and southward, and see all the land from Mount Hermon to the lower end of the Dead Sea, and westward from his vantage point, he could look over those mountains of Israel which bar our view, and could see the blue Mediterranean beyond them (Deut. XXXIV:14). What a life was that of Moses, forty years in Egypt growing up to his destiny, forty years again accomplishing it, greatest among leaders, legislators and creators of nations, for his work abides in the world as the foundation of modern law. It was not far from here that the host marched over the dry bed of Jordan, led by the Ark of the Lord (Joshua IX:19-23); and somewhere near, perhaps on the upper terrace, they pitched their camp. A very different people were they from their fathers, the unorganized mob that had come out of Egypt. In the wilderness of Mount Sinai, they learned self-reliance, and discipline, and courage; and they passed over Jordan a conquering host.

To stand on the shore of the Dead Sea, and to see Jordan river use the stereographs (45) "On the north shore of the Dead Sea," and (46) "Jordan and the 'Promised Land,' west from the cliffs of Moab."

Editorial Note: In this department Dr. Hurlbut will take his readers to one hundred places in Palestine, two each week. By means of remarkable stereoscopic photographs you cannot only see for yourself each of these one hundred places, in life-size proportions, but also you can

get distinct conscious experiences of being in these places. Six stereographs, \$1.00. Less than six stereographs in one order, 20 cents each. The 26 stereographs for three months are \$4.33. The 100 stereographs for the year, in a cloth-bound, gold-lettered case, with a guide-book by Dr. Hurlbut of 220 pages (containing full descriptions of each place) and a series of seven patent locating maps, is \$18.75—scarcely more than an economical tourist spends for two days on an actual trip. Mahogany-aluminum stereoscope, \$1.15. Express charges paid. Send order to Baptist and Reflector. Further descriptive matter sent on request.

S. Willard, M. R. C. S., L. R. C. P.—"Your Travel System is wonderful! Sitting in my own home, I can revisit Palestine and Italy, and get the same life-sized impressions as I did when on the spot. This is not saying too much. No library is complete without your tour of travels."

We are in the midst of our meeting at Central Avenue, Brother W. L. Waterson is doing the preaching and doing it well. He brought the old story, in a simple plain way, and the brethren said he preached in the Waterson way. His sermons are effective and great, through his splendid preaching and our earnest prayers and work, we have led 6 bright boys and girls to be saved, also have had 3 additions by letter. The six converts all have united with the church. Our meeting began Sunday, and this is Wednesday, we are expecting results yet to follow. Pray for us.

A. O. CORNELIUS.

Buntyn, Tenn.

Richmond College

A Standard American College

The College grows steadily. Endowment recently increased by \$400,000, now nearly \$1,000,000. Buildings being erected at new site cost \$900,000. Only well commended students received. Personal attention given every student, so that the individual is not lost in the crowd. Session opens Sept. 18. Degrees in Liberal Arts and in Law. For catalogue and entrance certificate, address Pres't F. W. BOATWRIGHT, Richmond, Va.

AMONG THE BRETHREN

By Rev. Fleetwood Ball

The church at Wiggins, Miss., will be pastorless after three months, Rev. H. C. Joyner having resigned to become effective at that time.

The church at Maysville, Ky., has secured as pastor Rev. H. B. Wilhoite of Brooksville, Ky. The Kentuckians are rejoicing over his decision.

On a recent Sunday in the First Church, Bristol, Tenn.-Va., over 70 children were converted. The pastor, Rev. J. L. Rosser, and Dr. W. W. Hamilton of Lynchburg, Va., addressed the school. The children were repeatedly cautioned against any hasty or unintelligent action.

Rev. William P. Phillips of Princeton, Ky., has succeeded Mr. Leonard Leavell as Field Secretary of Sunday School work in West Kentucky.

The church at Greenfield, Tenn., has called Rev. L. D. Summers of Puryear, Tenn., but he declines to accept the work, owing to an unwillingness on the part of his present churches to release him. Bro. Summers was formerly pastor at Greenfield.

Louis Entzinger of Louisville, Ky., has resigned the position of Sunday School Secretary in Kentucky to become superintendent of the Sunday School of the First Church, Fort Worth, Texas. Rev. J. J. Gentry is Bro. Entzinger's successor as Sunday School Secretary and will make a good one.

Mt. Olive is the name of a new church organized within four miles of Lexington, Tenn., last Sunday afternoon after a sermon by Rev. T. A. Sisson of Warren's Bluff, Tenn. The charter membership is twelve. The church will address itself at once to the task of constructing a house of worship.

Rev. Dana Terry of Brinkley, Ark., has resigned the work at that place to accept work with the First Church, Hot Springs, Ark. His work at Brinkley has been constructive.

Dr. Blosser's Catarrh Remedy.

Trial Package Mailed Free to Any Sufferer.

If you have catarrh of the head, nose, throat; if catarrh has affected your hearing; if you sneeze, hawk or spit; if you take one cold after another; if your head feels stopped-up; you should try this remedy discovered by Dr. Blosser, who has made a specialty of treating catarrh for over thirty-nine years.



This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties; contains no tobacco, is not injurious or habit-forming; is pleasant to use and perfectly harmless to man, woman or child.

Catarrhal germs are carried into the head, nose and throat with the air you breathe—just so the warm medicated smoke-vapor is carried with the breath, applying the medicine directly to the diseased parts. If you have tried the usual methods, such as sprays, douches, salves, inhalers and the stomach-ruining "constitutional" medicines, you will readily see the superiority of this Smoking Remedy.

Simply send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. He will send by mail for one dollar, enough of the medicine to last about one month.

Dr. L. R. Christie of the First Church, Columbus, Ga., was lately called to the First Church, Chattanooga, Tenn., but dispatches announce that he has declined the call.

Mt. Zion Church, near Beacon, Tenn., has called Rev. W. F. Boren of Darden, Tenn., and it is thought he will accept.

The First Church, Mansfield, O., has called Rev. Howard L. Weeks of the First Church, Vicksburg, Miss. The Mississippians earnestly hope he will not accept.

The recent revival at Kennett, Mo., which lasted four weeks, resulted in 108 professions and 61 additions. The pastor, Rev. W. C. McNeely, was assisted two weeks by Evangelist T. T. Martin of Blue Mountain, Miss., and two weeks by Rev. J. B. Leavell of Oxford, Miss.

The Baptist Flag of Fulton, Ky., is of late proving very effective in exposing the sophistries of Campbellism, judging by the way the Campbellite editor attacks the Flag. T. F. Moore knows Campbellism thoroughly, hence easily exposes its heresies. Keep it up, beloved!

The Baptist Bulletin of Whiteville, Tenn., edited in a spicy manner by Rev. J. H. Oakley, has become a semi-monthly publication and improves with each issue. It will no doubt accomplish greater good.

Rev. T. G. Hawkins of Salem, Ark., writes: "I will preach Friday night, Sept. 12, at Darden, then go Saturday to Perryville, Tenn., and preach there at least a week if the interest should justify, perhaps longer. I am not bringing any new gospel, but the old, old story, salvation by grace through faith."

Rev. L. D. Summers of Puryear, Tenn., writes: "Rev. John R. Clark of Cairo, Ill., helped me in a meeting at Bells, Tenn., resulting in 25 conversions and 20 additions to the church, 18 by baptism. Bells Church called me for another year. Clark is some preacher. He will come back here next year, if the Lord wills."

Rev. W. A. Gaugh of Newbern, Tenn., writes: "My meetings have been good this summer. I have witnessed about 220 professions since July 1."

Rev. J. W. Gillon of Nashville, Tenn., writes: "It is my purpose to attend Beech River Association, if it is possible. I have it down on my list, though, of course, I cannot tell this far ahead whether I will be able to get there according to my plans. I will go to Friendship Association first, as I did last year, and come back to yours."

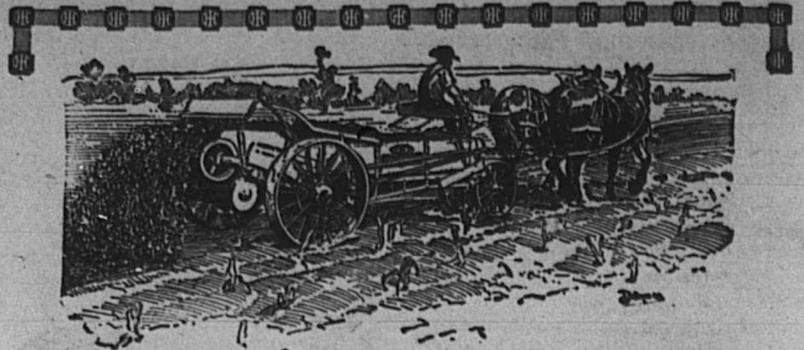
Rev. J. T. Early has resigned the care of West Jackson Church, Jackson, Tenn. He has done a marvelous work there, and it seems a misfortune that he should leave.

Rev. H. A. Smoot of Humboldt, Tenn., whom all Tennessee Baptists hate to see leaving the State, will move to DeSoto, Mo., and will begin his career as State Evangelist of Missouri Oct. 1 in a meeting with Rev. R. C. Miller of Moberly, Mo.

Rev. T. G. Netherton has resigned the care of the First Church, Woodwark, Okla., to accept a call to the First Church, Canyon City, Texas, and is on the new field.

Rev. R. L. Creal of Arlington, Ky., has been called to the care of the Central Church, Bowling Green, Ky., and it is believed he will accept.

The revival last week at Judson Church, near Chesterfield, Tenn., of which Rev. W. F. Boren is pastor, resulted in 12 additions, 11 by baptism. Bro. Boren is doing a great work with that church.



Best-Hated of Farm Tasks

ON the spreaderless farm the thought of the great heaps of manure piling up constantly in barn yards, stables, and stalls, is a gloomy one. Those piles mean much disagreeable and hard work. Three times every bit must be handled. It must all be loaded onto high wagons. It must be raked off in piles in the fields. Then every forkful must be shaken apart and spread.

Compare that old-fashioned method with the spreader way. You pitch the manure into the spreader box, only waist high, drive out and—the machine does all the rest.

And, far more important, if you buy an I H C spreader one ton of manure will go as far as two tons spread by hand, with the same good effect on the soil, and it will all be spread evenly.

I H C Manure Spreaders

are farm necessities. The man who uses one will get the price of it back in increased crops before its newness has worn off.

I H C spreaders are constructed according to plans in which every detail, every feature, is made to count. They are built to do best work under all circumstances, and to stand every strain for years. They are made in all styles and sizes, for small farms and large, low and high machines, frames of braced and trussed steel. Uphill or down, or on the level, the apron drive assures even spreading, and the covering of corners is assured by rear axle differentials. In all styles the rear axle is placed so that it carries near three-fourths of the load. This, with the wide-rimmed wheels with Z-shaped lugs, makes for plenty of tractive power. Winding of the beater is prevented by large diameter and the beater teeth are long, strong and chisel pointed.

A thorough examination of the I H C spreader line, at the store of the local dealer who sells them, will interest you. Have him show you all these points and many more. Study the catalogues you can get from him, or, write the



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(Incorporated) Chicago U S A



STOP TOBACCO HABIT.

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

CANCER—Free Treatise. The Leach Sanatorium, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. Write for it today, mentioning this paper.

The tragic death of Dr. J. B. Marvin, his wife and daughter, Miss Martha, of Louisville, Ky., in the horrible railroad wreck near New Haven, Conn., has sent a thrill of genuine sorrow throughout the South. Dr. Marvin was a liberal and prominent Baptist. His wife and daughter were also eminently useful in Broadway Church, Louisville, Ky.

NEW FEATHER BEDS ONLY \$6.50

Full weight, 36 pounds. New, clean and odorless. 6-pound Pillows \$1.08 per pair. Satisfaction guaranteed. Write for free catalogue. SOUTHERN FEATHER & PILLOW CO., Dept. 340, Greensboro, N. C.

Invigorating to the Pale and Sickly

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

To Relieve the Pain of a Burn Instantly

and take out all Inflammation in One Day, apply the wonderful, old reliable DR. FORTER ANTISEPTIC HEALING OIL. It Relieves Pain and Heals at the same time. 25c, 50c, \$1.00

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 infections 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.

ECZEMA BOOK FREE.

The National Skin Hospital, located at 121 Main Street, St. Joseph, Mo., who treat skin diseases, only, have published a book of more than sixty pages which they are mailing free to anyone writing for it. It has many colored plates showing the different forms of skin diseases, and tells how they can be treated at home. Anyone interested should write for it at once, enclosing 4c stamp for postage.

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Absolutely pure materials, scientifically combined by modern paint mills. Satisfaction guaranteed. Color cards and prices on request.

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Evangelist D. P. Montgomery of Charleston, Mo., declines to become Evangelist of the State Mission Board of Kentucky and will labor independently.