

# 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., OCTOBER 2, 1913

(New Series Vol. 25, No. 7

—Prof. W. J. McGlothlin says that "it takes three things—contact with the common people, so as to speak to them; learning, and a deep religious experience—to make a powerful preacher."

✱ ✱ ✱

—Those who attended the meeting of the Tennessee Baptist Convention at Murfreesboro last year, will remember the beautiful songs of the Vaughan Quartette. We hope that this quartette will be with us again at Johnson City this year. They promised to come. It will be worth going a good way to hear them sing "The Resurrection Morning" and some other songs.

✱ ✱ ✱

—And again war has broken out in the Balkans—this time between the Servians and the Albanians. What a tremendous pity that after the glorious victory won by the Balkan States over the Turks they should have turned upon each other, and thus have lost the fruits of their victory, and at the same time the sympathy of the civilized world to so large an extent.

✱ ✱ ✱

—At the recent meeting of the Zionists' Congress in Vienna, a project was set on foot to raise a half million dollars to establish a Jewish university in Jerusalem. For this purpose \$250,000 has already been raised. We hope that the University may be established. It will give the lazy young Jews who now idly walk the streets of Jerusalem something to do. Among those present at the Congress were Mr. Nathan Strauss, a rich banker of New York, and Mr. Louis D. Brandeis, a noted lawyer.

✱ ✱ ✱

—Rev. J. C. Jones, M.A., has recently resigned the pastorate of Spalding Avenue Baptist church, in London. He has the following unique record: Ninety years old, pastor of one church for sixty-seven years, has not been ill for seventy years, guardian of the poor for over fifty years, married sixty-three years, oldest living graduate of Glasgow University. If any preacher ever surpassed that record in several respects, and especially in length of service, we have not heard of him. Do you know one?

✱ ✱ ✱

—The editor of the Western Recorder finds the following facts with reference to the much-disputed question of the church-membership of Mr. Lloyd George: "Mr. George is not only a member of the Campbellite church at Cricieth, Wales, but is also a member of the Castle Street Welsh Baptist church in London, England." It seems that Mr. George requested, though the Welsh Baptist church, his letter, but as the Cricieth church refused to release him, he agreed to remain a member of both churches.

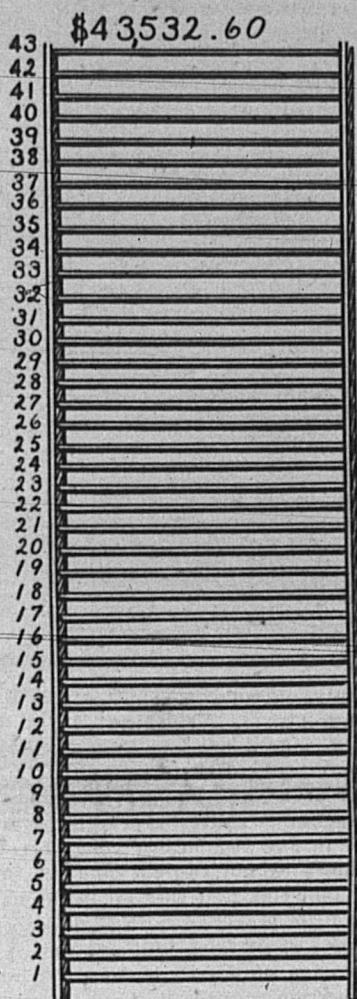
✱ ✱ ✱

—We stated recently that Dr. J. H. Dew, State Evangelist of Missouri, had become Evangelist of the Home Mission Board. Dr. Dew informs us that Dr. T. L. West, Secretary of the Mission Board of Missouri, was not willing for him to leave Missouri, and granted him a vacation to hold a number of meetings outside of the State. So he has declined the position of Home Board Evangelist. Dr. Dew is to assist Dr. Wm. Lunsford in a meeting at the Edgefield Church, this city, beginning on Oct. 5. With two such men, and the Lord helping, we shall expect to hear of very gracious results.

✱ ✱ ✱

—According to the records and estimates of police authorities of New York, an average of about 20 persons disappear mysteriously every day in that city, and no explanation is ever forthcoming as to what becomes of them. In the course of a year therefore the "lost" population of New York amounts to over 7,000, or enough to fill a good sized town. The largest single class of those who voluntarily disappear in the city's maelstrom is made up of men who desert their wives. A very much smaller number of wives similarly desert their husbands. Others find this a convenient way of avoiding their creditors or escaping the natural results of acts of dishonesty or petty crime. A large proportion of the denizens of the under world, both men and women, have dropped into it from some higher stratum of society, changing their names and thus losing their identity en route.

## LET US CLIMB THE STATE MISSION LADDER



OUR AIM

Here we are  
Today at

\$17,433.61

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.

✱ ✱ ✱

—Federico Gamboa, minister of foreign affairs, was nominated for the presidency of Mexico by the Catholic party convention. General Eugenio Rascon was nominated for the vice-presidency. Both candidates are regarded as men of high standing. But their nomination by the "Catholic party" is enough to condemn them. Everywhere the Catholics are in politics. They generally vote solidly for one candidate or another. But they deny being in politics in this country. It seems, though, that in Mexico they throw off the mask and come out openly and boldly as a party.

—Dr. W. H. Major, of Covington, Tenn., writes: "It is my intention to attend the meeting of the Tennessee Baptist Convention, which I hope will be the greatest in its history." We trust that large numbers of others from West and Middle Tennessee will also attend the Convention.

✱ ✱ ✱

—Mr. John D. Rockefeller, 73 years old, and Ebenezer Roberts, 105 years old, shook hands at the Euclid Avenue Baptist church, and congratulated each other on their mutual good health. "I once was a boy, but I am an old man now," said Mr. Roberts. Mr. Rockefeller laughed and said: "I was once a boy, too, and I am still a boy." Mr. Roberts is a member of the Euclid Avenue Baptist church.

✱ ✱ ✱

—Billy Sunday says, "The saloon will take off the shirt from the back of the shivering man. It will take the coffin from under the dead. It will take the milk from the breast of a poor mother who is the wife of a drinking man. It will take the crust of bread from the hand of the hungry child. It cares for nothing but itself—for its dirty profits. It will keep your boy out of college. It will make your daughter a prostitute. It will bury your wife in the pottersfield. It will send you to hell."

✱ ✱ ✱

—More things are wrought by prayer  
Than this world dreams of. Wherefore let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats,  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer,  
Both for themselves and those who call them friends.  
For so the whole round earth is every way  
Bound by gold chains about the feet of God.

Alfred Tennyson.

✱ ✱ ✱

—A young man in Chattanooga, while under the influence of liquor, attempted to kill a man, but instead killed his own mother, who attempted to interfere. The jury gave him ninety days in the work-house. Even the Chattanooga Times condemns the verdict. But the Times should remember that the crime was the logical outgrowth of its pets, the saloons of Chattanooga, and that the verdict was evidently generated in a saloon atmosphere. We predict that since the closing of saloons, by the grace of Judge McReynolds, such crimes and such verdicts will be of much rarer occurrence in Chattanooga.

✱ ✱ ✱

—"Gather up the fragments that remain, that nothing be wasted," said the Lord to his disciples after he had fed the five thousand with five loaves and two fishes. "Gather up the fragments." Save the pieces. Economize in small things. Let nothing be wasted. This will apply to food, to money, to time. And the saving of time will apply to children who are so disposed to waste time, to older people, whose time is growing short, and to Associations, where time is so precious. Oh, how often we have seen valuable time in the Associations wasted in the beginning of the meeting and then towards the close things had to be rushed through under whip and spur. "Gather up the fragments" and then you will have plenty.

✱ ✱ ✱

—The Italian Methodist organ, L'Evangelista, publishes the following, which it declares is an advertising circular sent out by the French Catholic institution: "We beg to offer cheese made by the pure hands of penitent boys (the institution is apparently a reformatory) in our establishment. The wages, reduced to the extreme limit, enable us to give prime quality at the price of — and second quality for —." "Every purchaser who takes forty kilos (eighty pounds) at one time has the right to a mass for the dead, which we will celebrate in the chapel of our institute. Individuals who buy retail will receive, with every cheese, a bonus slip for a prayer. When five such have been received they should be sent to us and the sender will have the right to a mass." Comment is unnecessary, except to say that this is genuine, unadulterated Catholicism. If any argument were needed for missions to Catholic countries, surely this would be sufficient.



# THE CHRISTIAN'S ATTITUDE TOWARD DIVINE HEALING.

By Rev. J. C. Shipe.

This subject confines me to the Christian's attitude, and therefore precludes all other classes. We must, therefore, approach the subject from that standpoint. This does not mean that we shall not be firm in expressing ourselves on great and vital questions. Jesus and his apostles dealt with the sorcerer and the superstitious in a positive way. We are dealing with a subject about which there is much speculation and superstition. Really, superstition is about as old as the human race and has been interwoven into the lives of the generations of the past, and even yet holds its place in the lives of many. It would seem that through the centuries of experience and enlightenment the Golden Age of Christianity, of which we now boast, and in which we now live, would be free from anything approaching superstition. But we are forced to the conclusion that ours is an age of much fakeism still. The fakir plys his hand in practically everything and Christianity has not escaped his cunning. Is it not true that the magicians with their enchantments still live, and that thousands among us love to be enchanted? Was not Mr. P. T. Barnum, the great show man, correct when he said the American people loved to be faked, and as much so, it seems to me, in religion as in anything else? Most anything goes under the name religion, whether it has the elements of religion in it or not. Millions of dollars are spent in the erection of temples and their furnishings, where a class of people meet in the name of Christianity to discuss a question as to whether a person really suffers pain or only an hallucination of the mind that causes one to imagine it is pain.

Of recent origin is the Immanuel movement, inaugurated in some churches, which proposes, through some sort of hypnotic influence, to be a panacea for all human ills.

We have had the reign of Dowieism, when on one occasion Mr. Dowie stood before an audience of a thousand or more people and asked all that believed that he was Elijah the III., or the successor of John the Baptist, to stand up and almost the entire audience arose. In the midst of all this confusion, with the counterfeit and the genuine conglomerated, what can we do but patiently and lovingly wait and let God untangle the web? Let it be said that in the midst of this Babel of confusion, earnest investigation is going on. The cry of lo, here! and lo, there! has lost much of its charm.

With a firm Christian attitude toward such fakeism much good will surely come to the true Israel of God, and the fires of fanaticism that have burned so long and with such brilliancy will finally go out.

Our attitude toward divine healing, above all else, must be Scriptural. That there are numerous instances of divine healing in both the Old and New Testaments every candid person will admit. Elijah and Elisha and others of the Old Testament were divine healers. In the New Testament the twelve disciples had divine power to heal and exercised it. Luke 9:1-2: "Then he called his twelve disciples together and gave them authority over all devils and to cure diseases. And he sent them to preach the kingdom of God and to heal the sick." In the sixth verse of the same chapter we read: "And they departed and went through the towns preaching the gospel and healing everywhere."

The seventy disciples had divine power to heal the sick. Luke 10:9: "And heal the sick therein," speaking with reference to the homes they should enter. In verse 17 of the same chapter we read: "The seventy returned saying, Lord, even the devils are subject unto us through thy name." Stephen, a deacon, seems to have had this power. Acts 6:8: "Stephen, full of faith and power, did great wonders and miracles among the people." Philip was a divine healer. Acts 8:7: "And many that were taken with palsies and that were lame were healed." The last recorded divine healer was the Apostle Paul (Acts 19:12 and 28:8).

It is to be noted that not all the followers of our Lord had this power. It is said of Barnabas, in Acts 11:24: "For he was a good man and full of faith and of the Holy Ghost; and much people was added unto the Lord." It is nowhere asserted that five of the deacons, beside many other good Christians, had this power.

There are but three ways by which divine healing was accomplished by the followers of our Lord as I find it in the New Testament. First, by a direct order of our Lord as recorded of the twelve

## MY GUIDE.

There is no path in this desert waste  
For the winds have swept the shifting  
sands;  
The trail is blind where the storms  
have raced,  
And a stranger, I, in these fearsome  
lands,  
But I journey on with a lightsome  
tread;  
I do not falter nor turn aside,  
For I see his figure just ahead—  
He knows the way—my Guide.  
There is no path in this trackless sea;  
No map is lined on the restless  
waves;  
The ocean snares are strange to me  
Where the unseen wind in its fury  
raves;  
But it matters naught; my sails are set.  
And my swift prow tosses the seas  
aside,  
For the changeless stars are steadfast  
yet,  
And I sail by his star-blazed trail—  
my Guide.  
There is no way in this starless night;  
There is naught but cloud in the inky  
skies;  
The black night smothers me, left and  
right,  
I tare with a blind man's straining  
eyes;  
But my steps are firm, for I can not  
stray;  
The path to my feet seems light and  
wide;  
For I hear his voice—"I am the way!"  
And I sing as I follow him on—my  
Guide.

—Robert J. Burdette.

and of the seventy. Second, as a gift of the Holy Spirit in the churches (I. Cor. 12:28), "And God hath set some in the church: First, apostles; second, prophets; third, teachers; after that miracles; then gifts of healing; helps; governments; diversities of tongues." Third, by prayers of faith. James 5:14-15: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

The whole question resolves itself to this: what should be the Christian's attitude toward these three Scriptural grounds of divine healing?

With reference to the first, it is well to examine the commissions. The first commission to the twelve as I have shown unquestionably carried with it divine healing. The last great commission of our Lord to his disciples (Matt. 28:19-20) says "All power is given unto me in heaven and in earth; go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." This commission says nothing of healing. In Mark 16:15-16, we have practically the same commission. In the following verses he says: "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

He has upbraided the disciples for not believing in his resurrection, as you will find it in the 14th verse. These signs are to follow the disciples that believe and not those who believe through the teachings of the disciples. It is only a renewal of the power they had already received, and practically a repetition of the first commission to the twelve. Both commissions are surely not in force. The last great commission must take precedence over the first. If I am correct, is not your commission and mine to make disciples, baptize and teach?

With reference to the second, to-wit: Divine healing by the gift of the Holy Spirit, or in other words, by special gift. Has this gift failed or

ceased? Some Spiritual gifts undoubtedly have. Paul, speaking in I. Cor. 13:8, says, "Whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge it shall vanish away." This Scripture does not teach that the gift of healing shall cease, but if the gift of tongues shall cease, why not the gift of healing? May we not conclude on reasonable grounds that the special gift of instantaneous healing did cease with the Apostolic age? Is there an authenticated case on record since that time proving that such healing has been done? Have not godly men sought as diligently for such power in this age as perhaps men have in any age? Great men of God have humbly, prayerfully and devoutly sought for it in the interest of suffering humanity, but so far in vain.

With reference to the third Scriptural method to-wit: By prayers of faith. This differs from both the others; it is by prayer and faith. The other methods were instantaneous. James does not indicate that this method is, the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. Is not this the only method for Christians to pursue? What an encouragement to prayer and great faith! Are there not many among us raised up from sick beds and saved from sin on account of prayer and faith in the name of the Lord at the present? Thousands can be found who believe it. If the Christian world would all take this attitude toward divine healing, God would be magnified in our midst and great blessing would certainly come to his people.

There is much to be shunned by the earnest Christian with reference to some so-called divine healing of the present day. The Holiness people, so-called, make claims that are groundless. When I lived in the town of Wise, Virginia, these people gained some notoriety by their boasted claims. One morning it was noised abroad that two men were healed the night before, namely, Jim Scott and Em Swindall. I knew both men well. They were both very ignorant and unstable in their religious views. Jim Scott belonged to a church that I served as pastor. I lived in the property of Em Swindall. I saw both men on the streets frequently. Neither was confined to his home, and until the healing was noised abroad, I was ignorant as to anything being the matter with either. Such cases as there are published in their papers and deceive the uninformed. I am reliably informed that since that time Mr. Swindall has repudiated the entire healing idea and branded it as a fake.

It is argued by some that the reason some are not healed is because of their lack of faith. This, I think, is only used to justify the so-called healer. Some over-pious Christians say it is because the Christians of the present day live too far from the Lord. But they themselves do no better along this line than the rest of us. None of us I admit have attained to the full stature of perfect men and women, and I am ready to say with Elijah that we are no better than our fathers. I have no patience, however, with the idea that all the good men and women have lived in the past and none are to be found now. I verily believe that there are as good Christians living today as were the Apostles, and that instantaneous divine healing was by special power and gift for a special time and purpose. I do not believe that God has abandoned his people, but that the God of the Apostles is our God. If he wanted the work done as they did it, I verily believe he would raise up some among us to do it, and bestow upon them the power by which it could be done. I believe that God is as much concerned about us as he is about any of the generations of the past.

Knoxville, Tenn.

We needn't be bothering our heads and troubling our minds about what our future is going to be. If we are wholly given up to God He will lead us. Paul never marked out the path he was going to tread. Hold your reins loosely and God will guide you.

If you tell your troubles to God, you put them into the grave; they will never rise again when you have committed them to Him. If you roll your burdens anywhere else, they will roll back again like the stone of Sisyphus.

It is much easier to think right without doing right than to do right without thinking right. Just thoughts may and woefully often do fail of producing just deeds; but just deeds are sure to beget just thoughts.



## NEW TESTAMENT CHRISTIANITY IN EUROPE.

Inaugural Address by Dr. John Clifford, at Stockholm, Second European Baptist Congress, July 21, 1913.

I greet you in the name of the Lord Jesus Christ, our Savior and King, and pray that grace and mercy, peace and prosperity may be multiplied unto you from God the Father, in and through this congress.

We meet together as the European section of the Baptist World Alliance, which was formed in London in 1905, and gathered for its second great festival in Philadelphia last year but one.

This is the second series of meetings of the representatives and delegates of the Baptist churches of Europe for prayer and fellowship, for deliberation and confession, for thanksgiving for the manifold blessings of God, for perfecting our equipment for carrying out his holy will and extending his kingdom of righteousness, peace and joy.

## THE BERLIN CONGRESS.

Our first assembly was in Berlin, in 1908, and those who shared in its proceedings will never forget them. Dane and Magyar, Italian and Norwegian, Swede and Slav, Bulgarian and Hollander, French and German, Rumanian and Russian, Lett and Britisher, met together in one accord and with one purpose. The place helped us. Berlin is central to Europe. It is crowded with inspiring memories. Baptists all over Europe, the States and Canada, and far beyond, owe immeasurable debts to the flaming zeal and glowing enthusiasm of Oncken and Lehmann and Kobner, and to the unceasing evangelizing zeal of their successors. The Berlin churches opened their hearts and homes to us with overflowing generosity. Their magnificent hospitality shines like a star in the heavens of memory. Our unity was a marvel. We met as one. The dominant note was the brotherhood of European Baptists. It was the dawn of a new day. Isolation was displaced by fraternity, ignorance by knowledge and sympathy; depressing loneliness by a keen sense of a common aim and a common spirit. We spake one with another; the Spirit gave us utterance; and though we did not understand each other's speech, "The Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name."

One of the gladdening features of the proceedings at Berlin was the gracious and hearty invitation given to the congress to hold its second group of meetings in this beautiful city of Stockholm. It was accepted with gratitude and joy, for your faith has sounded out throughout the Baptist world. We all know your vigor and enterprise, your devotion and courage, your love and self-sacrifice, and how, like the Thessalonian, you have become a pattern to all believers. You are not more than seven decades old, but you have grown with wonderful rapidity, faced persecution with unflinching fortitude, and solved the problems of your early years with far-sighted wisdom. You founded your theological college in 1866, over which Doctor Broady presided for forty years, till he was succeeded by the present principal, Doctor Benander, and near upon 500 preachers and pastors have been trained within its walls. Your past is brilliant, and your future bright, and we pray that the visit of the congress this week may cheer your hearts and mightily advance your work.

Since our first meetings in Berlin, I ought to add, we have (1) striven to carry out the resolutions then framed and passed concerning international peace and liberty of conscience; (2) the "encyclical" message concerning the nourishment of the spiritual life of the churches has been communicated; (3) our commissioner, Rev. C. T. Byford, has visited many of our Baptist communities, helping in co-ordinating our work, promoting unity, encouraging lonely toilers, and in various ways witnessing to the reality and helpfulness of our brotherhood in Christ; (4) we have intervened in the interests of imprisoned brethren with success; (5) we have raised in Britain the money needed for the purchase of a site for a training school for ministers of the gospel in Russia, and we are now facing the great task of advancing that most necessary work. We have not achieved all that we hoped, for the situation is full of difficulty; but we praise God for what has been accomplished, and go forward with high resolve and undiminished faith.

## NEW TESTAMENT CHRISTIANITY IN EUROPE.

And, first, it is patent to all that we meet at a most auspicious moment in the history of Europe and of the world. God is bringing great things to pass. He is working mightily in the earth. A new coming into sight. The peoples of Europe are being scattered over the wide prairies of Canada, settled in the eastern States of America, carried over to China and Japan, to Australia and to the islands of the sea. The European is abroad. No country is foreign to him. Every-

where we are on his track. Go where we will and when we will, it is almost impossible to escape the traces of his presence. He is ubiquitous. Sheer restlessness drives many; oppression more; economic conditions more than all. His line has gone out through all the earth, and his energies to the end of the world.

Look at Boston, Mass., as an example of what is taking place in the way of migration from east to west. It was founded by the British nearly three centuries ago as the home of freedom and religion; and it had, till within the last forty years or so, a homogeneous population—Puritan in decent and tradition, in ideal and spirit, passionately devoted to freedom, eager for knowledge, and aflame with a noble enthusiasm for humanity. Today it is one of the most heterogeneous cities on the globe. A revolution has taken place. The sons of the Emerald Isle lead the van with a mighty troop. French Canadians come next, then Russians follow, then Italians, Swedes, Portuguese, Germans and Hungarians. Thus Celt and Latin, Slav and Teuton, Greek and Syrian, Jew and Gentile, are all cast into the crucible, and are coming out American. The transformation is as complete as it is strange and bewildering. In many cities of the eastern states ninety per cent of the people were born in Europe. "New England keeps her label, but the contents have changed." The descendants of the creators of the commonwealth are in the hands of this motley multitude, and the civilization of the morrow must be determined to a great extent by what they will, and in accordance with their ideals. President Roosevelt said: "If we do not settle the question of what we will do with these people, they will settle the question of what they will do with us. If we do not lift their children up to our level, they will drag our children down to their level." That is the problem that awaits solution. "America is God's crucible, a great melting-pot where all the races of Europe are melting and re-forming. God is making the American," and, let us believe and hope, making the Christian.

(Continued next week.)

## THE CHURCH SLANDERED.

Few of the churches give as much as they should; more give less, and others give none at all, but each one is entitled to its proper share of credit or condemnation. I have long been convinced that a far greater number of our churches contribute to the various causes of our Lord's work than they receive credit for. For instance; only recently it was reported that over a thousand of the churches in Tennessee gave nothing to State Mission work; and nearly as many nothing to foreign and home, while six hundred gave nothing to anything. I suppose the one who secured these figures took them from the State minutes. If so, these figures are wrong, and do a great injustice to the churches, for the reason that the State minutes give credit only to those churches whose contributions are sent directly to the State Treasurer, but it is a well known fact that many churches sent their contributions through the Associational Treasurer, and the State minutes have no record of the church making the gift.

A few years ago at the meeting of Beulah Association a visitor berated the churches for not giving to State Missions, charging that only a few of the churches of the Association had given anything to that cause. He based his information upon the State minutes. I immediately compared the State minutes with the Associational minutes and found eleven more churches reported in the State minutes as contributors, so that instead of only a few giving to State Missions, as were reported, the fact was there was only a few that did not give. I have just had occasion to compare the minutes of Beulah Association with the State minutes of last year, and find that more churches gave to home missions, 8 more to foreign missions, and 3 more to State missions than are reported in the State minutes. Furthermore I find nine churches listed in the State minutes that are not in Beulah Association, and these for the most part are reported in the State minutes as having given nothing to any of the causes. Thus in this Association over one half of those churches that have been reported as giving nothing did contribute to the three divisions of missions. I have investigated the record of other Associations and find similar conditions. It is fair to assume that this same condition prevails through the State, and throughout the States of the South. If so, then instead of there being a thousand in Tennessee that give nothing to missions there are only five hundred; instead of two-thirds giving nothing, only one-third should be thus listed.

If this same per cent holds throughout the South, which is no doubt true, then instead of there being ten thousand churches in the bounds of the Southern Baptist Convention not contributing, the number is five thousand, while the number contributing is more than ten thousand. No doubt the exaggerated statements

referred to in the beginning of this article are frequently made for the purpose of shaming many of our churches into doing their duty, but the general effect has been to discourage and hinder, rather than to help. Many of the enemies of our organized work have proclaimed it upon the house-top as a conclusive evidence of the failure of our present mission methods. Two wrongs never make a right, and the exact truth is better than exaggeration.

It will be noted that in the calculation made above, no account was taken of the gifts to independent missions, Associational missions, and other causes of benevolence. No doubt that a very large per cent of the churches listed as not giving to missions are very weak in every sense, and perhaps many of them disorganized or disbanded, also that most of the others make contributions to missions in some form, Associational, or independently. So that the broad charge heralded so loudly that two-thirds of our churches give nothing to missions, does grave injustice to the churches.

Another injustice that is frequently done some great churches, is to hold them up in unfair comparison with some other churches in their gifts with regard to one or two special objects of the Convention. Take for instance the First Church, Jackson, Tennessee, with its great building just completed, and the burden of the University falling heavy upon them. It is manifestly unfair to compare the gifts this church would make to State or home missions, with the gifts of other churches like Humboldt or Paris, without giving proper credit for its great gifts to education, and to home expenses. The same might be said of the Martin Baptist Church, the church at Murfreesboro, and other churches that have peculiar responsibilities that do not fall upon the churches in general. I believe the Lord has not laid the burdens of all the departments of the Kingdom equally upon all the churches or individuals, but as in our modern industrial system, there is a division of labor, all being responsible in part for the whole, but burdened particularly for a part; just as in soul saving, we feel an interest in the salvation of the world, but our hearts are burdened for a few that are near us; therefore, I plead that credit be given where credit is due, and full justice be done to all.

H. E. WATTERS.

Martin, Tenn.

## THE UNITED MISSIONARY CAMPAIGN.

There is being begun this month in the United States and Canada, an undertaking which has for its objective the enlistment of the entire church membership of these nations in systematic and adequate giving to all the benevolent work of the church.

This enterprise is called the "United Missionary Campaign." It was set on foot by the two great bodies; the Conference of Foreign Mission Boards of North America and the Home Missions Council of the United States.

It is international and interdenominational, and has for its aim the enlargement of all the advance work of the church at home and abroad.

Its appeal is to every man who loves the Kingdom. Its field is for the present, all cities having 5,000 or more population. Its method is to hold a Conference of two evenings and the intervening day in these cities, endeavoring to bring the churches to better methods of missionary finance and more systematic missionary education, and to lead as many churches as will undertake it to the making of an every member canvass for benevolences in the month of March, 1914.

Its agencies are almost entirely those which are already in existence. There will be a large use made of pastors, missionaries on furlough, secretaries of Home and Foreign Mission Boards and other regularly employed Christian workers.

There will be very little expense attached to each one of these Conferences. Each city is asked to pay the expenses of travel and entertainment of the speakers on the program, and whatever slight local expense there may be in properly preparing for the Conference.

The Missionary Education Movement will prepare literature especially adapted to the campaign, which will be provided for each Conference. The Laymen's Missionary Movement will have charge of the Conference features of the campaign.

Rev. D. Clay Lilly, D. D., has been called from the Grace Street Presbyterian Church, of Richmond, Va., to act as one of the Field Secretaries. He is now actively at work in the preparatory work of the campaign, with headquarters at 1026 17th Ave. So., Nashville, Tennessee.

Dr. R. E. Gaines has been called from the Chair of Mathematics, of Richmond College, Richmond, Va., as another Field Secretary, and is well under way with the preparatory work for the campaign. His office is at 211 Vine Street, Richmond, Va. These two field Secretaries will have charge of the work for the Southern



States.

Conferences have been arranged already in many cities of Virginia, North Carolina, Kentucky, Tennessee, North Alabama, and North Mississippi. The campaign will move southward and cover the South Atlantic and Gulf States later in the season.

This is perhaps the largest piece of co-operative work ever attempted by the churches of America. It is being heartily endorsed by Mission Boards, and all organized agencies of church work. It should powerfully affect the life of the church in these two great nations.

D. CLAY LILLY.

#### RESPONSE TO DR. VAN NESS' WELCOME AT THE DEDICATION OF THE IMMANUEL BAPTIST CHURCH.

It was a magnificent thing in Solomon to build a house for God; and his chief glory was in constructing it after the pattern of God and to the service of God. That building symbolized the religion of Jehovah, enshrined his truth and Spirit, and centralized the life and activities of his people. When the splendid work was consecrated with sacrifice and prayer, God hallowed the house and covenanted to put His name there forever, and to fix his eyes and heart upon it perpetually, if his people would keep His statutes. The costliest building ever erected, the most significant in structure, the most permanent in design, Solomons Temple, after a thousand years was left without one stone upon another. The worshippers had failed, the sacrifices had ceased, the veil had rent, and the magnificent symbolism of the temple and its service was transmitted through birth and blood into the imperishable tabernacle of Christ and His body—"The church of the living God."

The Immanuel Baptist church has erected a house, sufficiently costly, beautiful and significant of its purpose. Your prayers, sacrifices and energies have been the holy ordeal through which your edifice has passed to completion and service, and, as such, it symbolizes the church which built it, and so stands for Solomon's Temple fulfilled. The church is the "pillar and ground of the truth"—the "Temple of the Holy Ghost," and so-called the "Church of God," the "house of the living God," and thus gathered within these walls and looking through these windows and worshipping in these pews, the symbolism of your building reminds you of Christ, the chief Corner Stone of your faith, of the Holy Spirit, it enshrined in your hearts, of the truth of which you are the stay and support, and of the organized body of living stones, compacted together in love, and growing into grander proportions of life, activity and enterprise.

In behalf of the pastors of this city, I cordially accept the welcome extended from this body of Christ; and I congratulate the pastor and people of this church upon their fine achievement. We naturally agree upon the great fundamental principles of the "common faith" among the evangelical people of God; and we specifically agree upon that form of order, which we hold as Gospel and which differentiates us from all other people. Baptists cling tenaciously to the positive institutions, as to the spiritual doctrines of Christ, but we thank God, that over the wall of the organic and the ceremonial and the official, we can shake hands and co-operate with the spiritual whenever found. The organic church is not the repository of salvation. The ordinances are not the media of saving or sanctifying grace. The ministers is not the arbiter of redemption; the church is the vehicle of the truth; the ordinances are the sign of the truth; the officer is the minister of the truth—with Christ as Head, the Holy Spirit as interpreter and the Gospel as law; and however strictly we must construe and keep the order of Christ, as essential to the preservation of the truth of Christ, we must recognize the Spirit and work of Christ whenever found.

In accepting your welcome, today, to your fellowship and sacrifice, we likewise welcome you to the fellowship and sacrifice of our common struggle for the truth, spirit and work of Christ. Great things are expected of the Immanuel Baptist Church. Let us stand together on the great fundamental doctrines of salvation by grace through faith, alone, as all our fathers did; and like them, let us never waver from the simple order of Christ. Let us keep the vehicle pure, the signs clear and the offices ministerial and not sacramental. Christ before church, blood before water, the Holy Spirit before all, in all and through all, by the word of God, is the great gospel peculiarity as tenaciously held by Baptists; and upon this platform we are willing to meet the Christian world in the establishment of "Christian Unity," and in remedying the social-ills of our day. May the Immanuel Baptist Church, with her great pastor, become the mightiest exponent of these great fundamental doctrines and principles and practices; and may the Christian world be led to see that our only

hope is in primitive Christianity. Back to Jerusalem and Pentecost—the mother and the model church.

GEO. A. LOFTON.

Nashville, Tenn.

#### REPORT

Of the First Year's Work of the Baptist Memorial Hospital, Memphis.

Believing our brethren over the States would be glad to have a report which would give them some idea of the first year's work of our Baptist Memorial Hospital of Memphis, I take pleasure in making the following statement:

Altogether we have had a very pleasant, and I believe highly successful year's work. Of course, everything was new and raw and many conveniences of equipment had to be supplied, the spirit of co-operation between officials, office force and nurses developed, and everything harmonized into systematic and effective work. I feel that this has been accomplished in a very large measure and the service rendered now in every department of the hospital is unsurpassed, and I believe unequalled in any institution of this part of the country.

In our Training School, we have eight graduates and forty pupils, and a splendid class of girls it is.

We have received from July 23, 1912, to July 31, 1913, making one year and one week, 2,228 patients. 982 of these patients were from Tennessee; 855 from Mississippi; 221 from Arkansas, and 170 from other States. Of this number 780 were Baptists, 204 Presbyterians, 453 Methodists, 56 Roman Catholics, 105 Jewish, 77 Christians, 166 Episcopalians; other denominations, 154; no religious preference, 255.

We have done for the first year, I think, a very large and generous work of charity. 442 people have been treated free, or partly free. The amount rendered in service to these people—free of cost to them—is \$12,478.22, and most of this is on a basis of \$10 per week per patient. Our friends will see that the hospital has not been forgetful of its work of mercy, but extended these services to many poor, suffering men, women and children, who otherwise could not have secured help.

While I cannot give accurately, a financial statement, because the auditors are now working on the books, we have practically paid expenses from earnings of a little over \$80,000. This could not have been done had it not been for the large quantities of linen which have been given by the Woman's Hospital Band of Memphis and some from other localities also. It takes thousands of dollars worth of linen a year to operate a hospital, and their contributions in this way have been very helpful and very gratefully received.

We most earnestly request the sympathy, the prayers and co-operation of our people.

We have a great institution which is now capable of rendering an unequalled service to the people, and it is not too much to expect that our Baptist people, at least, everywhere shall stand for the institution publicly and privately and lend a hand in every way possible to promote its usefulness, its influence and patronage.

For any information write the Baptist Memorial Hospital, Memphis, Tenn.

THOMAS S. POTTS,  
General Superintendent.

#### THE PREACHER BOYS.

I have just received a letter from one of the Jackson ministerial students, which expresses great joy over a good meeting he has just held, in which souls were saved and baptized and the people of God revived. And he knows me well enough to remark that he did not receive one cent of remuneration. It was not a word of complaint, for in the most Christ-like manner he rejoiced in the privilege of service. But I as his friend want to make complaint. He has a wife and children and I know that they make great sacrifices, living very humbly, even scantily, for him to remain in school to prepare for the work of preaching the gospel. And it is a good case for prosecution on the ground of criminal neglect when a community treats one of God's servants that way. I would not complain on my own behalf, for I, as perhaps every other student, have been treated the same way. I went on the railroad, then hired a horse and buggy and drove out to one of the strongest and wealthiest churches of West Tennessee and preached without ever receiving even my actual expenses. And this is the first time I have ever mentioned it in a public way. But now in behalf of the ministerial students, whose sense of honor and self-respect will not permit them to speak in their own behalf, I protest to the churches that they are criminally negligent and that they greatly mistreat their Lord in these matters, for in as much as they do it unto one of the least of his servants they do it unto him. In that day when the secrets of men's hearts

shall be revealed this will stand out prominently. Then how will those well supplied and abundantly fed ones feel when they stand with this hard-worked, self-sacrificing preacher together with the wife and children who went hungry because they who had an abundance would not divide?

Do not neglect the preacher-boys. Pay them for their actual services and then give them something additional. It will return not many days hence a hundred fold.

M. E. DODD.

#### TO THE BRETHREN OF CUMBERLAND ASSOCIATION.

In a week from to-morrow our Association will meet. What kind of reports will our churches send up to the Association?

Brother, Pastor, Deacon, Superintendent, what kind will your church send? What kind will mine send? This is the question which should concern every member and pastor.

If we haven't given something to every object fostered by our State Convention, let us see to it that a contribution is given to every object, even if it is but \$1.00.

But the two things which should have our special consideration are State Missions and Ministerial Relief. Brethren, we cannot afford to fall behind our past record, for "The eyes of all the Southland are upon us."

I received a letter from Dr. C. D. Graves, whom we all know and love and miss, stating that this is a fact.

What Cumberland Association has done in the past two years has been an inspiration to mapy an Association to undertake larger things for the Lord.

Would it not be a calamity and lamentable for the Leader to fail.

Let us do our best between now and Sunday. Let us endeavor to get some of our members to double their contributions by Sunday.

P. W. CARNEY, Mod.

#### A WORD OF FAREWELL.

Having resigned my work in Tennessee to accept a call to the pastorate of the First Church, West Point, Miss., I wish to express my appreciation of the treatment shown me by the Baptists of the State during my stay among them. From Bristol to Memphis, the brethren have given me their unstinted love and confidence, and the tie that binds me to them can never be severed by time or distance. I have tried to render faithful service, and it is a matter of great satisfaction to me to know that my labors have met with the approval of the brethren. The importance of the work has grown upon me, and I sincerely trust that the Boards may soon secure the best possible man to take my place.

I shall greatly miss the delightful fellowship that I have had with the genial editor of the Baptist and Reflector, and the large circle of Baptist and Reflector readers. I shall look for the regular visits of the dear old paper, and shall rejoice to read how matters go with my friends in Tennessee. In my adopted home, the "latch string" will hang on the outside for you, Mr. editor, and for all Tennessee friends who may come that way.

Nashville, Tennessee.

R. L. MOTLEY.

#### THIRTY-NINE CHURCH BUILDINGS.

I have been away for more than a month. Returned home last night. Have seen but one copy of the Baptist and Reflector since I left home, as my labors have been in a very destitute part of the State, where the religious papers are very much neglected. My attention was called to the statement of our dear Brother J. T. Marksburg, "the champion church builder" of Kentucky. I am certainly glad to note this splendid showing of 35 buildings erected by him. This means so much for the cause of our Lord. Complying with your request, allow me to say with becoming modesty that I have built and assisted in building 39 church-houses to date, and have two more ready to begin, with many calls coming in from different parts of the State. I have built six new ones this year and repaired one old one. The houses this year have been larger and better houses than usual. Pray for the work.

W. H. RUNIONS,  
Superintendent Church Buildings.

Charleston, Tenn.

(We thought so, Tennessee ahead again. Hurrah for Tennessee and Runions! Come again, Dr. Powell.—Ed.)

It is a great paper and deserves to be in the home of every Baptist in the State, and it would make better and stronger Baptists of them. We had a sad loss in the death of our brother. We appreciate your kind words of sympathy.

Couchville, Tenn.

E. A. HEADDEN.



## PASTORS' CONFERENCE.

## NASHVILLE.

Edgefield—Pastor Lunsford preached at both hours. Morning, "An Old Love Story." Evening, "Prayer." 4 additions.

North Edgefield—Brother Kuykendall pastor. John Cunningham supplied. Morning, "The Healing of the Blind Man." Evening, "Gideon," Judges 7.

North Nashville—Preaching at 11 a. m. by pastor. Preaching Sunday night by Rev. Courtney. Baptized 1 at close of night service. Pastor retires to take up work at McMinnville. Good services both hours.

Grace—Pastor Creasman spoke on "The Blameless Life," and "The Entreating Father." 148 in S. S. B. Y. P. U. reorganized. One addition.

Eastland—Pastor W. T. Ward preached at both hours. Raised \$200.00 at morning hour, to be paid this week, for heating furnace of church. Splendid S. S.

Belmont—Pastor M. E. Ward closed his work at Belmont with a splendid day.

Judson Memorial—Pastor J. E. Skinner preached on "State Missions," and "The Religion of Christ in This Present Age." Received one for baptism since last report, and baptized two. Good S. S. and B. Y. P. U.

Howell Memorial—Pastor I. N. Strother preached at both hours. 156 in S. S. Splendid B. Y. P. U. meeting. Special collection for State Missions.

South Side—J. F. Savell, pastor. Largest attendance in the history of the S. S. Unusually good Rally Day service. Pastor Savell preached at 11 a. m. to good congregation. Theme, "Learning by Contact and Absorption," at 7:45 p. m. Rev. O. W. Green, of Maubry, Ala., preached on "In Him was Life." Good day.

Rover—Pastor J. N. Poe preached in the morning to good congregation. Spoke at Fosterville, at night. Closed an eight day meeting with the Saints, at Holt's Corner, Saturday night. 9 professions. 9 additions.

Lockeland—Pastor C. L. Skinner preached in the morning on "Growing in Grace," and at the evening hour on "The Good Shepherd." Good S. S. and B. Y. P. U. Good day. Pastor goes to Oak Grove, Henry County, to hold meeting.

Murfreesboro—Pastor Crouch preached. Sermon to children in the morning. Night: First of a series of sermons on "Home" ("The Engagement Ring"). Good congregations. Four received by letter.

## KNOXVILLE.

First—Pastor Taylor preached on "Jesus Filled with Joy," and "Sailing the Seas." Three received for baptism.

Broadway—Pastor Risner preached on "Fellowship," and "A Day's Journey without Jesus." 403 in S. S.

Beaumont—Pastor Webb preached on "The Fullness of Joy." Rev. W. L. Lunsford preached at night on "A Shining Light." 128 in S. S.

Island Home—Pastor Dance preached on "Art Thou He that Should Come?" and "The Religious Question the Sweetest Question in a Man's Life." 269 in S. S. One received by letter.

Lonsdale—Pastor Shipe preached on "The Spirit of Christ," and "God's Way of Seeing Us." 200 in S. S. Splendid congregations.

Fountain City—Pastor Davis preached on "Consecration," and "Wonderful Christ." 132 in S. S. Pastor resigned to take effect Dec. 1.

Lincoln Park—Pastor Pedigo preached on "The Second Mile," and "What It Cost One Young Man to be a Sinner." 101 in S. S. Bro. Runions will help us in remodeling our church.

Deaderick Ave.—Pastor Hening preached on "Significance of Baptism," and "The General Judgment." 511 in S. S. 38 in Lawrence Ave. Mission.

Calvary—Pastor Cate preached on "The Church's Greater Viewpoint," and "The Master's Call." 92 in S. S. Four received by letter.

Euclid Ave.—Pastor Phillips preached on "Christian Assurance," and "The Riches of Grace." 131 in S. S.

Mountain View—Rev. J. H. Sharp preached on "The Security of the Soul," and "Take Your Choice." 211 in S. S. Two received by letter.

Third Creek—Dr. J. M. Anderson preached in the morning on "Doing the Will of God." R. K. Smith preached at night. 129 in S. S. Splendid B. Y. P. U.

Gillespie Ave.—Pastor Webster preached in the morning on "The Body of Christ." J. H. DeLaney spoke at night on "Seven Reasons Why I Don't Want to Go to Hell." 140 in S. S. Having a good meeting.

Bell Ave.—Pastor Mahoney preached on "God With Us," and "Jesus Preaching the Word." Two received by letter.

Oakwood—Pastor Edens preached on "The Meaning of Christianity," and "The Value of Truth." 150 in S. S.

Immanuel—Pastor Jones preached on "State Missions." Evangelistic service at night. 176 in S. S.;

2 received by letter.

Niota—Mouse Creek—Pastor Green preached in the morning on "Some Hindrances to Christian Life." 109 in S. S. One approved for baptism. Great day for the Lord. Pastor conducting a great meeting at Mt. Harmony church. Twelve conversions at present time.

## CHATTANOOGA.

Tabernacle—Pastor Fort preached on "He Went a Little Farther," and "Quench Not—Grieve Not—Resist Not." 339 in S. S. Two additions for baptism.

Highland Park—Pastor Keese preached at both services to good congregations. 255 in S. S. Offering, \$10.20.

East Chattanooga—At 11 a. m. Pastor Baldwin talked about the reports and happenings at the Association. At 7:30 the pastor preached on "Cast Your Net on the Right Side of the Ship, and Ye Shall Find." Large congregations. Good day.

St. Elmo—Pastor Vesey preached at both hours to splendid congregations. Two baptized. 145 in S. S. Good day.

Ridgedale—Pastor Richardson preached on "True Wisdom," and "The Call of Moses." Splendid congregations. 108 in S. S. Our people are much interested in missions and made a splendid showing at the Ocoee Association, which met at Tyner during the past week.

Chamberlain Ave.—Several talks by delegates to Association. Pastor Edwards preached at night. One addition. 80 in S. S.

Avenue Mission—Splendid S. S. Good congregation at night. Good interest.

East End—Good S. S. 129 present. Building nearing completion. Good day.

Rossville—Pastor Tallant preached on "The Half was Not Told Me," and "Behold He Cometh with Clouds." 208 in S. S. Revival begins Sunday, Oct. 5.

Tyner—Preaching Saturday night, Sunday and Sunday night by the pastor. Good crowds and S. S.

## MEMPHIS.

McLemore Ave.—Pastor Thompson preached. Four by letter. Good B. Y. P. U. S. S. increasing in interest and attendance.

Rowan—Rev. Savage preached in the morning and Pastor Utley at night. Subjects: "There is Power in the Uplifted Hand." Pastor will assist Rev. C. H. Bell of Centennial church, Nashville, in a meeting beginning the second Sunday in October. Bro. Bell will assist pastor at Rowan the fourth Sunday in October.

Central Ave.—Pastor Cornelius preached. Congregations small because of rain.

Boulevard—Dr. Whitten spoke in the morning on behalf of hospital. Pastor Burk preached at evening hour. Good day. 70 in S. S.

Temple—Pastor Bearden preached in the morning to children on "David the Shepherd Boy." Night subject, "The Saint's Assurance of Heaven." One by letter. 130 in S. S. Rainy day.

Union Ave.—Pastor Watson preached at both hours to large audiences. Pastor's farewell at evening service.

Seventh Street—Rally Day service in the morning. Song service at night. 219 in S. S. \$40 collection for State S. S.

LaBelle Place—Pastor Ellis preached at both hours. 225 in S. S.

Bellevue—Pastor Hurt preached at both services. Two received by letter.

Central—Pastor Cox preached morning and evening.

First—Pastor Boone preached on "Convenient Christianity," and "Nevertheless." Three received by letter.

Livingston—Pastor Chunn preached on "To the Land of Rest via the Land of Unrest," and "Perfect Peace." Large congregation at morning service. Small at night because of rain. Good S. S. Pastor resigned to take effect the first of October.

Cookeville—Pastor Fitzpatrick preached at 11 a. m. 2 received. 1 by letter and 1 by baptism. No service at night. Pastor goes to Hopewell, where he and Brother W. C. Golden are in a good meeting.

The W. M. U. of Cumberland Association will please take notice that instead of having our (W. M. U.) meeting on the second day of the Association as has been our custom, that we will meet on the first day, October 7. That part of the program will be rendered in the morning before the sermon and the remainder in the afternoon. We are hoping to have with us Miss Buchanan, Mrs. Maddox and other speakers. Will not all delegates be prompt. "The King's business requireth haste."

MRS. P. W. CARNEY,  
Secretary C. A.

On August 15 our pastor, George H. Freeman, closed one of the greatest meetings ever held at Friendship Baptist church. There have been more added to the church, but never so far-reaching in its influence for good and against evil. The devil got mad and Christians rejoiced and praised the name of Jehovah. Bro. Freeman has been pastor of this church about three years, and held his own revivals with splendid results. Had fine congregations from the beginning to the end; other denominations helped with their pastors, both in prayer and song, for which we are profoundly thankful. Had with us from Tuesday night to close the Lawrenceburg quartette, which was a strong feature in the meeting. On Saturday after the close of the meeting, this church, with the Fairview and Smyrna churches, with a representative body of about 325, chartered two cars and visited the Orphans' Home, which to us was one of the happiest days of our lives. With over 300 in one body, marching up to the home of the orphans, with a happy good cheer for all, and spreading a bountiful feast, seeing those 75 once outcast, but now well cared for children, feast on that which had been prepared especially for them, was a scene never to be forgotten. Bro. Freeman held a gracious service in the afternoon, and raised about \$33 for the Home. The children sang to the delight of us all. It was a great picnic, in that it was great in numbers, great in purpose and effect; above all, it was great because of the presence of Him, who said, "If you do it unto one of these you do it unto me."

Sept. 28.—Had a fine service today, a real spiritual feast. Raised \$26 for the Waco Baptist church, who lost their building in the great cyclone of last March. Also raised a club for the Baptist and Reflector.

J. H. REDDING.

Brother B. H. Lovelace, of Franklin, Ky., preached for us two weeks and a half, with excellent results. At the beginning of the meeting the weather was extremely hot and the people were depressed as a result of the long drouth which we have suffered. During the first week of the meeting, however, the drouth was broken by good rains and the weather became much cooler. The congregations increased and under the able leadership of Brother Lovelace the interest increased until the time came when we had set to close the meeting. The people then would not hear to the idea of closing, consequently we had to run into the third week. We had nine conversions and six additions during the meeting for baptism. Yesterday we received one under the watch care of the church, one by letter, two approved for baptism and six baptized. The membership of the church was greatly strengthened by the meeting.

We are making every preparation to entertain an unusually large number of messengers to the Association next week. We see no reason why every one should not want to come to Gallatin, and when they get here we want them to have every reason for returning to Gallatin for another visit. We expect an interesting session of the Association and of the W. M. U., and we hope to make the time so pleasant for all who attend that they will carry away a love for Gallatin Baptists. Come to see us.

WILSON WOODCOCK, Pastor.

Gallatin, Tenn., Sept. 29, 1913.

The Baptist Laymen of Memphis will meet at the Central Baptist church on Monday night at 7:30, with a supper for the purpose of organizing a City Mission Board. Their aim is to capitalize, buy land and build Baptist churches and help the cause where it is needed. Dr. J. W. Gillon will be the speaker for the evening. Baptists wishing to do larger things for the Master will have a good opportunity to do so.

Yours for larger work,

NAT R. JONES.

Just closed a fine meeting with Brother Ransom, of Dyersburg, Tenn. Ransom is one of our Lord's true and capable workman—it was a joy to be with him and his noble church. This is the second meeting I have held with them in a year. Please note my change of residence to Cape Girardeau, Mo. I have some open dates for meetings.

D. P. MONTGOMERY.

Cape Girardeau, Mo.

We are fixed up for house-keeping in De Soto, Mo., and I am getting ready to begin my State evangelistic work, October 1st. My first meeting will be with the First Baptist Church, of Moberly, Mo. I have a number of invitations from pastors to hold meeting, which indicates that the brethren are expecting to keep me busy in the work.

H. A. SMOOT.

De Soto, Missouri.



## 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, Calender Station, via L. & N. R. R. Express packages should be sent to Nashville, in care of Rev. W. J. Stewart.

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

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

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

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

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

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

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

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

## RELIGION AND MONEY—A MESSAGE TO BUSINESS MEN.

By E. M. Poteat, D. D.

## THE RICH YOUNG MAN.

Jesus said: "It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God."

Ruskin said preachers are afraid to preach on this passage, and I recall in connection with it an incident in the life of Heine. At a time when Heine was the most brilliant talker in Europe, he, a Jew, was invited by a Christian hostess to a dinner party, in the expectation of his being the life of the company. The dining hall was ablaze with lights and the glitter of cut glass and gold. Heine took his seat at the table, and remained silent till the hostess, determined to arouse him, demanded—"Why so silent?" With a look around the brilliant room, he said: "I was just wondering what you Christians are going to do with the camel question."

The young ruler in the gospel story misjudged himself. He frankly supposed religion was the chief interest of his life. The service which Jesus ren-

dered him was to show him he was mistaken. This he did by putting riches and religion before him and telling him to choose between them. He chose riches!

## THE PREDOMINANT INTEREST.

Our Lord's advice to him, "Sell—and give," means this: You get on religiously only if you carry your religion into the field of your predominant interest. If a man's religion is vital, it will show itself in the field where he lives his life; there chiefly rather than in some corner, some avocation where he finds himself only occasionally. No amount of religious scrupulosity maintained in the corners and aside of life will make amends for meanness or atheism in a man's main career.

This ruler kept up his prayers, went regularly to the temple, paid his share for public worship and the poor; and in all that negative morality which consists in refraining from certain overt acts of wrong-doing he was blameless, a worthy member of the Jewish nation. Yet he remained unsatisfied, and Jesus pointed out to him the reason; in that large area of his life covered by his property interest he was selfish. He was living under the fallacy that a man could be right with God and mean with his fellows at the same time. "No," says Jesus. "You want the joy of religion. Very well; you can have it if you will bring your handling of your property under the control of religion." In other words, carry your relations God-ward into the sphere of your relations manward and give them the controlling influence there and you will find the heart-rest you crave.

## A MODERN EXAMPLE.

Here is a fine man—a church officer. He teaches a Bible class, prays in public, is a regular contributor to all the enterprises of his church; he is prosperous in business, but confesses that the more he has the meaner he feels. That is to say, with all his activity as a Christian worker, he does not go forward in personal goodness, does not grow in grace.

Our Lord's diagnosis of the difficulty in such a case would be this: The man's religion does not get full expression in the field of his predominant interests. He would say: You do not live in church or Bible school, in Bible reading and commandment keeping. You live in the store, the factory, the bank. Your mind is principally occupied in the management of your property, in the making of money; that is where you live, and there you are selfish—and a man cannot grow in grace while he is growing in selfishness. You will grow in grace, get a victory over self, and so come to fullness of character and peace when religion becomes in fact your chief interest and holds in strict subordination all other interests whatsoever.

## RICH AND RELIGIOUS.

All which is to say that religion and money cannot be divorced without peril. Religion must be mixed with all of life, and when so mixed the resulting combination is life of the highest quality, that is, eternal life.

## HOW IT IS DONE.

Here the question arises: How mix religion and money-making? The answer is simple. Bring the making and the spending of money under control of the religious motive. Ask yourself, Why do I stay in this business? An Illinois man was asked his business. He replied, "I'm a Christian, and I pack pork to pay the expenses." He stayed in the business of packing pork because it enabled him to pay the expenses of his work as a Christian, the latter being his main career. If the man who farms for himself and sings for Jesus on Sunday thinks he is a Christian, he has profoundly misunderstood and misinterpreted the religion which he pro-

## THE GIFTS FOR STATE MISSIONS

By Associations from November 1, 1912, to September 17, 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	68 53	221 11
Beulah	851 71	86 83	764 88
Big Emory	378 50	130 47	167 41
Big Hatchie	1,363 69	271 54	1,092 15
Campbell County	122 00	25	121 75
Central	2,783 30	1,224 60	1,558 70
Chilhowee	722 35	160 24	562 11
Clinton	464 76	50 70	414 06
Concord	1,274 70	187 16	1,087 54
Cumberland	2,559 11	885 72	1,673 39
Cumberland Gap	259 70	14 35	245 35
Duck River	1,099 40	204 85	894 55
Eastanallee	216 35	46 84	169 51
East Tennessee	286 35	63 91	222 44
Ebenezer	809 80	123 70	686 10
Enon	134 40	3 00	131 40
Friendship	437 70	134 95	302 75
Harmony	65 00	0 00	65 00
Hiwassee	125 00	6 55	118 45
Holston	876 55	225 96	650 59
Holston Valley	197 90	21 76	176 14
Indian Creek	179 80	76 75	123 05
Judson	190 20	21 66	168 54
Liberty-Ducktown	35 00	0 00	35 00
Little Hatchie	479 65	60 70	418 95
Midland	152 35	20 75	131 60
Mulberry Gap	235 00	0 00	235 00
Nashville	4,242 95	707 56	3,535 39
New River	165 00	0 00	165 00
New Salem	832 52	272 47	560 05
Nolachucay	1,337 46	191 40	1,146 06
Northern	347 26	29 46	317 80
Ocoee	2,446 84	1,053 99	1,392 85
Providence	120 00	4 73	115 27
Riverside	239 09	47 19	191 90
Salem	441 30	127 12	314 18
Sequatchie Valley	178 49	36 10	142 39
Sevier	374 62	13 50	361 07
Shelby County	2,988 41	394 24	2,594 17
Southwestern District	361 65	0 00	361 65
Stoctor Valley	161 80	16 18	145 62
Stewart County	112 65	19 00	93 65
Sweetwater	713 45	91 57	621 88
Tennessee	3,344 68	1,068 07	2,276 61
Tennessee Valley	167 44	57 97	109 47
Union	97 77	7 28	90 49
Unity	465 18	219 54	245 64
Watauga	423 88	142 11	281 77
Walnut Grove	60 00	1 00	59 00
Weakley County	196 82	39 50	157 32
Western District	2,268 66	1,653 77	614 89
West Union	205 00	0 00	205 00
Willam Carey	184 14	16 87	167 27
Wiseman	226 55	15 75	210 80
Totals	\$39,292 92	\$10,315 14	\$28,977 78
Foreign Mission Board	\$ 777 83	\$ 777 83	
Home Mission Board	\$ 2,777 83	\$ 2,777 83	
Grand totals	\$42,848 58	\$13,870 80	\$28,977 78

fesses. Christianity enjoins and requires the organization and control of the total business life of the community in the service of the kingdom of God. If anybody thinks such organization and control of business chimerical, impracticable, unwise, let him be reminded that the deepest unfaith is the fear that right cannot be done.

## LIFE'S MAIN BUSINESS.

The significance and the promise of the Laymen's Missionary Movement is in the drawing of the conviction in the minds of business men that our main business is to bring in everlasting righteousness; and that there is no wiser investment of money than in those enterprises which seek to build up the kingdom of God, that is, bring the actual current life of this world under the reign of the will of God. Business men are taking hold of the evangelization of the world as a business proposition, having perceived that, as Ruskin puts it, "Among national manufacturers, that of souls of good quality may at last turn out a quite leadingly lucrative one. Nay, in some far-away and yet undreamt of hour I can even imagine that England may cast all thoughts of possessive wealth back to the barbaric nations among whom they first

arose, and that . . . she, as a Christian mother, may at last attain to the virtues and the treasures of a heathen one, and be able to lead forth her sons, saying: 'These are my jewels!'

## THREE LESSONS.

These lessons of the interview between Jesus and the rich young ruler were never more pertinent than they are today.

(1) "What is the matter with me?" said the man. "I'm rich; but I am not satisfied. Peace eludes me. My heart is hungry." Many among us who have made wealth their aim and are now rich, understand him perfectly. Money cannot buy the permanent satisfactions, cannot satisfy the deeper longings of the human heart. A starving woman lifted up her last crust of bread and said, "All this and God!"—and she was rich indeed. In the really great stresses of life money sinks to its proper valuation. When you are racked with pain, facing death, it cannot help much to know that the bedstead is mahogany or hammered brass, or gold.

(2) Worth must be estimated in terms of character, that is, of one's settled preferences, and not in terms of money. How much is he worth? must be interpreted to mean, How much is



he worth in usefulness to the community and the world? A young woman wrote home from the West that she had married a man worth a million dollars. When the young couple came East the husband took a humble position at a small salary. His wife was asked to explain, and Mary said: "I'd rather marry a man worth a million dollars who didn't have a cent than to marry a man who had a million dollars and wasn't worth a cent."

(3) The love of money grows on money, and will gradually exclude religion, kindness, and finally self-interest even. A fairy met a man and offered to give him a purse, explaining that the purse always had a ducat in it. Said she: "I'll give you this purse; if you take the gold piece out another will come in, but you must promise not to spend a penny of the money until you are willing to throw the purse away." The man eagerly agreed to accept the purse on the condition named. He took out the first ducat, then a second and then a third, and with a thrill of delight he said, "Magic purse!" And then he filled all his pockets, then he began to pile the gold in a jingling heap about his feet. The pile grew bigger and bigger, and his desire for more grew as his pile grew. He saw he was getting hungry; but no, he could not bear the thought of buying food, for before he could do that he must throw the purse away. The end of the story is that the man starved to death taking money out of the purse. The place, therefore, to master money is when you begin to handle it; if not then, the likelihood is it will master you.

#### TEMPTED AND DEFEATED

The young ruler did not begin early enough; and when he encountered the straight beam of the eye of Jesus who saw in money a means of social service and nothing more, he winced, shrank, withdrew.

What did he do with his money? The record does not say. He may have hoarded it and become a miser. He may have re-invested to make more, just for the thrill of success in an enlarging business. He may have wasted it in luxurious living. He may have devised it to his children, endowing them in idleness, forgetting that idleness is a curse, and that work is the first law of progress, material and moral.

But surely he never forgot his meeting with Jesus, who had put before him as a career the investment of his surplus gains in social betterment in enterprises the benefits of which accrue to all the people, and in particular which aim to bring in the kingdom of God.

Can a rich man be saved? Yes; but Jesus said, it is by the special grace of God.—From Men and Missions.

#### THE DISTRICT ASSOCIATION.

N. R. Pittman.

The district Baptist Association is unique and magnetic and beneficial and necessary. If the association be an afterthought, a graduated sequence, a secondary institution in the course of divine events, it is so because the churches are primordial. The association is a composite of messengers of churches of the same faith and order. The association is a manifestation of the co-operation of free and voluntary churches. The association is debilitative, but not legislative; is an administration of volunteering power, but not a domination of serving power; is an expression of the purpose of many churches, but not the suppression of the freedom of any church; is the servant of God, but not the ruler of God's people.

What do you think of a district Baptist association? I like the word, association. The moderator says: "Din-

ner will be served in the church yard and we will have a social hour." Can you appraise the spiritual value of that social hour? To meet one another again is worth all the expenditures for the journeys of the messengers, for missionary work at home and in foreign lands, for the orphanages, the colleges, the hospitals, the missionary training schools and the theological seminaries. The sweetest and tenderest and truest friendships are formed under the banner of divine love. The people who extend costly hospitality to the messengers and labor to administer it would not be happier if they were entertaining angels.

During the days and nights of the meeting of the association the homes of the entertaining community are open-doored to and crowded by messengers and visitors. In these homes, when the families and their guests return from the night meeting, are songs and quotations from the Bible and prayers, and here are formed affectionate attachments that never die. The weary guests ought to be quiet and sleep as soon as they are assigned to their rooms by their hosts, but they talk, they jest, they spin yarns and tell the most humorous incidents in the history of all worlds. The most solemn preachers—four in one room—have been known to break forth into laughter at 2 o'clock in the morning. Dear burden-bearing men, they had been exchanging experiences, telling anecdotes, giving narratives of trials and victories. Did you hear the gentle rapping at their chamber door? The master of the house is saying, "Brethren, it is time for you to be asleep. I'll call you for breakfast at 5 o'clock."

But those four preachers will be close and true friends as long as they live.

I have heard criticisms of the district association of the long ago. They told us that it did nothing but pray and sing and preach. They told us that it ought to have discussed education and missions and general beneficence. Do you know that it is possible for an association to be so practically busy with discussion that it has no time for singing and praying or preaching? After its report on district missions in the Northwest Missouri Association, addresses were made on closeness to Christ. No definitely sure plans were before the association; but devotional speeches were made, songs of worship were sung, prayers were offered, the messengers came forward, shook hands with the members of the district boards. The hour was filled with refreshing spiritual power. The people gave and subscribed seven hundred and seventy dollars. The people gave eagerly. The giving was a joyous part of the worship. What do you think of a district Baptist association? Akin to the joy of meeting God's people in heaven is the joy of meeting them on earth.—Kansas City, Mo.

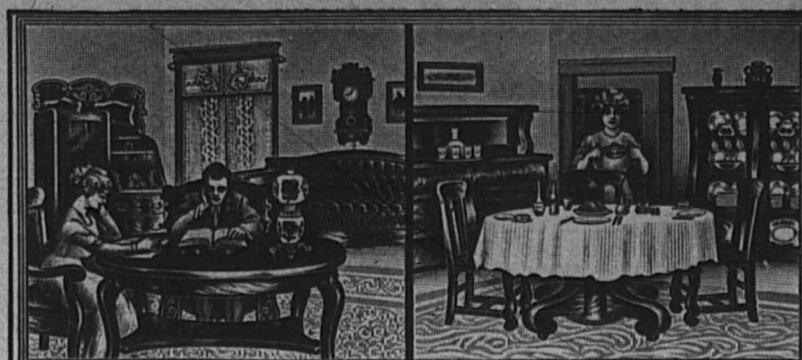
#### RESOLUTIONS.

Resolutions of West Jackson Baptist Church concerning J. T. Early and his resignation.

Since, in the Province of God, our Father, our beloved pastor, Rev. J. T. Early, has seen fit to tender his resignation as pastor of West Jackson Baptist Church, we, the Deacons and members of our church take great pleasure in commending Brother Early and family to whatever church and people God may lead him to be pastor of.

Brother Early has been our much beloved pastor for six years. He came to us when we were a little struggling mission, worshipping in a tent on the back of the church lot, and we now have as a result of his leadership and his untiring efforts, one of the handsomest fifteen thousand dollar church buildings in the city.

Brother Early by his Godly walk and



## Unusual Credit

A Year to Pay—No Contract—Extra Time If Wanted  
No References Required

### 3 Cents a Day

If you can save a few cents a day, you can get all the home things you want here. You can pick from 4,918—the largest variety ever shown in the world. You can buy at prices which we guarantee will save you from 15 to 50 per cent. You can have the things sent on approval, without any obligation. Keep them a month before deciding to buy. Return anything at our expense if the article or price is unsatisfactory.

### We Trust You

We trust you because you buy home things, and home lovers pay. We have accounts now with 1,200,000 homes. No references required, no contract, no mortgage. And we have no collectors. Send a little each month if convenient, but we have no rigid rules. If trouble comes to you, we gladly give extra time. No other concern offers credit like this. And no other concern can possibly quote the prices that we offer. That we guarantee.

### Dollar Book Free

We show all these things in a mammoth book with nearly 5,000 pictures. Many are

## 4,918 Bargains

Furniture	Silverware
Carpets—Rugs	China-ware
Oilcloths, etc.	Sewing Machines
Draperies	Bicycles—Toys
Baby Cabs	Cameras—Guns
Blankets—Linen	Pictures—Clocks

—GET OUR STOVE BOOK—

**Spiegel,**  
**May, Stern & Co.**  
1226 W. 35th Street, Chicago

in actual colors. The book costs us with mailing \$1 per copy, but we send it free.

This new book shows everything known for the home. It quotes prices which seem impossible. Send for this book—see what we offer. We will send with the book your credit certificate, so you may order when you wish.

Send us simply your name and address. Write for this book today.

SPIEGEL, MAY, STERN CO.  
1226 W. 35th Street, Chicago

Mail me free your Fall Furniture Book.

Also send me books marked below.

.....Stove Book.....Jewelry Book.

.....Style Book for Women.

.....Dress Goods Book for Woman.

Name.....

Address.....

Write plainly. Give full address.

## Massive Dining Room Table

Send Only \$1.00 with Order



This Splendid Table is a sample of the bargains we offer in our catalog. Order direct from this paper. Table is made of selected hardwood finished in American quarter-sawn oak, rich golden shade. Top measures 42 inches across and is supported by heavy square pedestal and massive legs. Comes in 6-ft. length only. Weight, 125 lbs. No. 14C4B100. Price..... \$7.30

conduct has led not only our church people to honor and love him for his work's sake, but throughout the city all who truly know him either in a business or religious way, have come to love him.

Brother Early is a strong, fearless preacher of the word of God, and a Baptist of the truest type. These words characterize him and his work: He is a soul winner, a leader, a builder, and a preacher of power. Only those who live in Jackson and have seen and known the growth of the West Jackson Church, can fully appreciate the work done by this man of God.

Rev. Early was born in this county, and reared in West Tennessee, where his whole life's work has been, except while he was in the Seminary at Louisville, Ky., from which place he came to us six years ago. He has been a citizen of Jackson, Tennessee for twelve years, first and last, having spent six years in Union University, from which institution he graduated in 1904, and six years as pastor of our church.

The West Jackson Church sustains a great loss in Brother Early's going away, but we are willing for God, whom we believe led him to us, to lead him wherever He sees fit to have him to go. Brother Early and his noble wife have stood in the forefront of all our efforts to glorify God.

Therefore, we commend them both to God and the people to whom he leads them. Be it resolved, therefore, that a copy of these resolutions be placed upon our church records, a copy sent to the

Baptist and Reflector for publication, a copy to the Jackson Daily Sun, and also a copy sent to our beloved pastor, J. T. Early.

Respectfully submitted,

J. H. BILLS, Chairman.

W. E. RHEGNESS,

S. A. REID,

J. L. H. JOHNSON.

Committee.

#### ARE YOU A WOMAN?

Baltimore, Md.—Mrs. W. H. Ison, at 1419 East Madison Street, writes, "For several years, I suffered, off and on, from female troubles, until finally I was taken down and could do nothing. The pains I experienced, I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave, if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged, on account of some painful ailment. Are you one of these sufferers? Cardui will help you. Try it today. Any druggist.

## Dessert Book FREE



The Knox Recipe Book—and enough Gelatine to make one pint—enough to try most any one of our desserts, puddings, salads or jellies, also ice cream, ices, candies, etc.

Recipe book free for your grocer's name—just sample for a 2-cent stamp.

**KNOX**  
**GELATINE**  
201 Knox Avenue  
Johnstown, N. Y.



# Baptist and Reflector

Published Weekly by the

**BAPTIST PUBLISHING COMPANY.**

Office: 326 Cole Building. Telephone, Main 1543

EDGAR E. FOLK.....President and Treasurer  
C. T. CHEEK.....Vice-President  
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

## PLEASE NOTICE.

The label on the paper will tell you when your subscription expires. Notice that, and when your time is out, send your renewal without waiting to hear from us.

If you wish a change of post office address, always give the post office from which, as well as the post office to which you wish the change made. Always give in full and plainly written every name and post office you write about.

Address all letters on business and all correspondence, together with all moneys intended for the paper, to the Baptist and Reflector, 326 Cole Building, Nashville, Tenn. Address only personal letters to the editor, individually.

We can send receipts, if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.

Advertising rates liberal, and will be furnished on application. Make all checks, money orders, etc., payable to the Baptist Publishing Company.

## ADVERTISING DEPARTMENT IN CHARGE OF JACOBS & CO., CLINTON, S. C.

### SOLICITING OFFICES.

E. L. Gould, 118 West 28th St., New York, N. Y.; L. S. Franklin, 411 Lakeside Bldg., Chicago, Ill.; S. K. Dendy, 711 Slaughter Bldg., Dallas, Tex.; A. C. Smith, 1222 Mutual Bldg., Richmond, Va.; J. M. Riddle, Jr., Box 46, Nashville, Tenn.; J. B. Keough, Wesley Memorial Bldg., Atlanta, Ga.; W. C. Trueman, 420 Mariner and Merchants Bldg., Philadelphia, Pa.; J. Q. Young, 1307 Walheim Bldg., Kansas City, Mo.; W. T. Kalmbach, 324 Whitney Bank Bldg., New Orleans, La.; D. J. Carter, Detroit, Mich.; C. A. Cour, 409 Globe Democrat Bldg., St. Louis, Mo.; F. C. Roderick, 1322 East McMillan St., Walnut Hills, Cincinnati, Ohio; W. S. Adams, Curtis Court, Minneapolis, Minn.; C. P. Mellows, 24 Milk St., Boston, Mass.; A. O'Daniel, Clinton, S. C.

## THE OCOEE.

We just could not get there on the first day. We tried, but there was too much work in the office. We reached the Association in session at Tyner's, in its 52d session on the morning of the second day. It had been organized by the re-election of Bro. W. C. Smedley as moderator, Bro. W. D. Powell as clerk and treasurer.

The introductory sermon was preached by Rev. W. C. Richardson. The first subject discussed—quite surprisingly—was Periodicals. There was rather a sharp discussion on Temperance on account of some strong expressions in the report, but the report was finally adopted.

The Association has the habit of having a report from each church, not only by letter, but verbally, by some member of each church. This brings the condition of the churches distinctly before the Association. Bro. H. D. Huffaker read a fine report on Sunday Schools, and made a good speech on it, as did a number of other brethren. The discussion of this subject was quite interesting. Rev. W. S. Keese, chairman of the executive committee, read the report of that committee. The report was discussed at length.

In the afternoon the first report was on Education, with excellent speeches by Dr. J. M. Burnett of Carson and Newman College, and Prof. J. Henry Burnett of Tennessee College. Dr. Burnett said that the presence of himself and Prof. Burnett did not mean that they proposed to set the Association on fire. But we suppose they certainly did propose to Burnett. At any rate they did make it pretty warm for any one who may not have believed in education.

The Ocoee is one of our strongest Associations. It

has 47 churches, with 7,671 members, who last year had 531 baptisms and gave \$816.80 to missions.

The Good Springs church has an excellent membership. Bro. W. R. Hamic is the popular pastor. He has been living in Georgia, but has made his arrangements to move to Tennessee soon. We extend to him a cordial welcome.

The hospitality was gracious and abundant.

Altogether this was one of the best meetings of the Association we have ever attended. We were sorry that we could remain only one day, but we were compelled to leave to attend two other Associations.

About twenty-five years ago, soon after we became editor of the Baptist and Reflector at Chattanooga, we attended a Fifth Sunday meeting of the Ocoee Association at Tyner's. Among those present whom we recall were Dr. R. J. Willingham, then pastor of the First Baptist church, Chattanooga, Stacy Lord, a prominent member of the church, Brethren W. L. Taylor, B. N. Brooks and others. One subject on the program was the Second Coming of Christ, whether before or after the millennium. Brethren Willingham and Lord wanted to discuss missions or something practical, but Brethren Taylor and Brooks were well prepared on the subject and both made fine speeches on it.

## THE HOLSTON VALLEY.

Rising at 5 o'clock one morning, and then at 4 o'clock the next morning may be fun to the farmer, who is used to it. But the city man who does not have to make hay while the sun shines, will sympathize with us. We rode about 60 miles on one railroad, 20 miles on another, crossed Holston River on a flat boat, rode three miles over the hills and reached the Holston Association at Long's Bend church before it was called to order by Moderator, Ballard Smith. The introductory sermon was preached by Rev. E. D. Bowen. It was an earnest gospel sermon.

The following officers were elected: Moderator, J. D. Hamilton; clerk, Elbert Brooks; treasurer, T. J. Shank.

The election of moderator took considerable time. Four ballots were required. The new moderator, Bro. Hamilton, is a brother of Bro. W. R. Hamilton, superintendent of the Tennessee Anti-Saloon League. He is a prosperous farmer of Hawkins County. A year ago he was a candidate for Floater from Sullivan and Hawkins counties, but was unsuccessful. After his election as Moderator, he offered a fervent prayer for divine guidance and asked that those in the Association who would stand by him would come forward and give him their hand, which was done by about all in the house. Bro. Hamilton's father was moderator of the Association for some years.

The discussions on the various subjects were interesting and lively. Some of the best speeches were by Brethren C. J. Dalton, Ballard Smith, W. L. Gentry on Education, W. M. Huckaba, Ballard Smith and C. J. Dalton on Sunday Schools and Colportage.

At 11 o'clock Friday Rev. E. K. Cox preached a very practical, helpful sermon on the Old Fashioned Church. In the afternoon the subject of Missions—State, Home and Foreign—was considered, with speeches by Brethren E. K. Cox and others.

Bro. C. J. Dalton was announced to preach Saturday. We were compelled to leave Friday afternoon. The hospitality was gracious. It was a great pleasure to spend a night in the home of Bro. W. W. Charles, a noble Methodist brother.

The Long's Bend church is a good church in a good neighborhood. Rev. Ballard Smith has been pastor for several years, but recently resigned.

## THE CLINTON.

Leaving the Holston Valley after adjournment Friday afternoon, Bro. E. K. Cox and the editor reached Clinton about 12 o'clock, where we spent the rest of the night; then drove out to the Association early the next morning. It met at New Hope church, eleven miles away. We learned that they had been having quite a good session. Bro. T. J. Gross was moderator, and Bro. W. R. Riggs, clerk.

When we reached the house, Bro. J. J. Henderson was making an earnest speech on Ministerial Relief. Rev. J. D. Elliott read a strong report on Religious Literature. The editor was accorded an attentive hearing, as was also Bro. Cox, on Missions. The next meeting of the Association will be held at Jacksboro. Bro. J. J. Henderson is to preach the introductory sermon.

We always enjoy our visits to the Clinton Association, and only regretted that we could not be present longer this year.

The hospitality was most cordial. The New Hope church is located in a fine neighborhood. Bro. J. J.

Henderson is the beloved pastor. Bro. T. J. Gross, the moderator, was a member of the Legislature several years ago, and stood true to everything that was right.

Returning, we again stopped at Clinton for some hours, waiting for a train home. Bro. D. W. Lindsay has recently accepted a call to the church. He is held in the highest esteem by every one. The church is composed of some of the best people in Clinton.

## CHATTANOOGA DRY.

Following the example of Judge A. B. Neil of Nashville, Judge S. D. McReynolds of Chattanooga gave the saloon keepers of that city to understand that they must either surrender their Federal liquor license or go to the workhouse. To surrender their license meant to quit selling intoxicating liquors, because to sell without a Federal license meant that Uncle Sam would get after them and that would mean the penitentiary in all probability. Finding themselves between his Satanic majesty and the deep blue sea there was nothing to do but to get out of the business. So they signed the following paper:

"We, the undersigned, who have heretofore been and are now operating soft drink stands in the city of Chattanooga, Tenn., who have heretofore been indicted in the criminal court of Hamilton County on the charge of violating the liquor laws of the State of Tennessee, each and all agree and hereby pledge ourselves that we will not at any time hereafter have, allow, keep, sell, or offer for sale, on the premises where our respective businesses are carried on, or in any other business premises of the city of Chattanooga, Tenn., any intoxicating liquors, including intoxicating ales, wines, beers, or any liquid containing in excess of one-half of one per cent of alcohol, including near-beer, and that we will hereafter observe and abide by the laws of the State of Tennessee against the sale of intoxicating liquors, including ale, wine, beer, and all other intoxicating beverages as above set forth and described.

"We agree to surrender all internal revenue licenses, federal, State, county, and city, for sale of liquor and other intoxicating liquors, as aforesaid, placing said license in the hands of Charles Hayes, clerk of the criminal court.

"We further pledge ourselves not to transfer our present leases to others that they may engage in the sale of such liquids or beverages, or to again enter upon such business ourselves, directly or indirectly, through clubs or otherwise, and we agree to at once remove and keep removed from our premises all liquor or saloon signs.

"We ask upon this agreement and pledge upon our part that all sentences heretofore pronounced against any of us be suspended as to the parties against whom such sentences have heretofore been pronounced for the purpose of applying for pardons from the governor, and that all indictments or presentments now pending against any of us be continued, and that no further prosecution be instituted or brought against any of us so long as we shall obey the law and keep this agreement.

"We pledge ourselves to live up to the foregoing agreement in absolute good faith. This September 25, 1913."

This is certainly very strong. It is said that the liquor men of Chattanooga are now hunting for other fields. Amen! Thank the Lord! Pass them on. Those of Nashville will join them in a few days. But where will they go? Nowhere will they be allowed to remain long. Everywhere the boot of enlightened public opinion is being applied to them and they are told to move on. And like the Wandering Jew, they must move on forever, or quit their nefarious business.

## EXCURSION FROM THE CONVENTION.

We are requested to announce that arrangements have been made with Mr. George W. Hardin, Vice-President and Superintendent of the East Tennessee & Western North Carolina Railroad, for an excursion for the delegates and visitors over this road through the famous mountain gorges with their grand scenery, to the Cranberry Ore Mines. This trip will be given on Saturday, November 15. The train will leave Johnson City in the morning and return in time for any delegates who may want to make connection at 3:28 in the afternoon over the Southern road going west. This would put the brethren from East, Middle and West Tennessee all at home in time for Sunday. The fare will be 50 cents for the round trip, which is certainly very cheap. We hope that a large number of the delegates and visitors to the Convention will take advantage of the excursion, as we expect to do. The Convention will close on Friday afternoon or Friday night, so that no one will need to leave the Convention in order to take the excursion.



## THE LAW ENFORCEMENT BILLS.

The extra session of the legislature adjourned last Saturday. The last week, particularly was very strenuous, due to the efforts to pass the law enforcement bills through the House. Three of these bills passed the Senate—those to prevent the shipment of liquor into the State, to prevent its shipment within the State, and to declare the saloons a nuisance. In the House there were 52 votes pledged to the passage of these bills, while only 50 were required, but the Speaker of the House, who comes from Memphis, refused to put the question to a vote. This, of course, was unparliamentary, despotic, tyrannical; it was the method of the ward politician. But what did he care for all that? He is a Catholic and he believes that the end justifies the means. And so he seems to have felt that it was all right to resort to any sort of means, no matter how unfair or how unscrupulous to accomplish the end of saving the saloons, and thus saving political power to his faction. So desperate was he that he had the hall filled with armed men to sustain him in his rulings. When armed men then appeared on the other side, a clash was only averted by clearing the hall of all not members of the House, whether armed or unarmed. But he persisted in his tyrannical course to the end, and the bills never came to a vote.

But if the liquor men and their allies think these law enforcement bills are dead they are very much mistaken. They were never more alive. Governor Hooper is thinking of calling another extra session to consider only these bills. Or, if he does not decide to do that they will be the chief issues in the election next year for Governor and the legislature. And when they come before the people of Tennessee there can be no doubt of the result. The people of this State are law abiding, and they propose to see that the laws are enforced in the cities as well as in the country. We never saw people so determined.

No, no, gentlemen. These law enforcement bills are not dead. Or, if dead for the present, they shall rise again. There will be a resurrection morning for them. And there will be a judgment day for all who oppose them. Meanwhile Judge A. B. Neil of the Criminal Court of Davidson County, continues to give evidence of being in dead earnest in requiring that the liquor dealers of Nashville must surrender their government revenue licenses or go to the work-house for 90 days, neither of which they want to do. The only alternative is to go out of business. And this it is said they will be compelled to do. It is freely predicted that in a very short while Nashville will be dry, just as Chattanooga is now. It is only a question of time when Memphis must follow suit. God hasten the day.

\*\*\*\*\*

## KINDNESS PAYS.

The Christian Herald tells the story of how a generous physician of Welleston, Ohio, has recently received a bequest of a million dollars in recognition of kindness shown to a struggling farm lad in 1880. The physician is Dr. E. S. Higley and the farmer's son was Charles Froelich. The farm lad in his poverty did not have means to complete a liberal education. He borrowed from the physician \$700 and graduated as a mining engineer. He went at once to Australia and not a word was heard from him for twenty-five years. He then returned to the doctor's office in his home town and paid the \$700 principal with compound interest. He went back to Australia and nothing further was heard from him until a few weeks ago when his attorney notified Dr. Higley of the million dollar bequest left by the lad to his benefactor.

It pays to be kind, and especially to a struggling young man. If he does not repay in dollars, he will at least do so in character and influence for good.

\*\*\*\*\*

## RECENT EVENTS

Evangelist Paul Price recently conducted successful meetings at Nicholls, Ga. At the present time he is engaged in similar work at Glenwood, Ga.

Evangelist J. T. Betts recently held a meeting with Pastor Habel, Union County, Va., in which there were 70 professions of faith, of whom 64 united with the church.

We should be glad to have some of our subscribers send us copies of the Baptist and Reflector of August 7. This issue has run low in our files and we have a call for several copies.

Rev. W. L. Howse requests us to change his address from Macon, Miss., to Crystal Springs. He began his work there the first of October. Crystal Springs is quite an attractive field of labor.

Evangelist Frank M. Wells of Jackson, Tenn., is conducting revival meetings in Clayton, N. J. For October 5-16 he goes to Oxford, Pa.; then to Brocton, N. Y., for October 19-30.

Will some one please give us the address of Mr. W. E. King? In paying his subscription he failed to give his address, and we have not been able to locate his name on our mailing list. We should appreciate it if some one will give us this information.

Rev. R. D. Cecil recently assisted pastor W. B. Watkins in a meeting at Big Springs Church. He also held a meeting at Gum Springs Church, in Bradley county. Brother Cecil would be glad to make engagements for meetings. He has been quite a successful evangelist.

The new house of worship of the Marion (Ill.) Baptist church was dedicated on last Sunday. The dedicatory sermon was preached by Dr. W. D. Powell, Secretary of the State Mission Board of Kentucky, who probably has dedicated more Baptist meeting-houses than any one in the South.

Mr. Howard W. Goodman and Miss Dorcas M. Walters were married on September 27, 1913, at White Pine, Tenn. They will be at home after October 3 at 11 McCallie Ave., Chattanooga, Tenn. We extend to the happy young couple our cordial congratulations, with best wishes for a long, prosperous and useful life.

We have previously mentioned the fact that Rev. W. R. Ivey, of Live Oak, Fla., had been called to the pastorate of the church at Orlinda, Tenn. He began as pastor of the Orlinda church on last Sunday. Brother Ivey is a fine man. We are glad to have him in Tennessee. He will find a noble people with whom to labor.

Dr. R. L. Motley, who for the past three years, has been Co-operative Field Worker of the State Mission Board, and later both of the State and Home Mission Boards, has accepted a call to the pastorate of the church at West Point, Miss., succeeding Dr. L. E. Barton. He leaves this week for his new field of labor. Dr. Motley is a genial man, a fine preacher and a popular pastor. We congratulate the West Point saints upon securing his services. The church at West Point is considered one of the best in Mississippi. It offers a splendid opportunity for service in the Master's vineyard.

We appreciate very much the following kind words in the Baptist Record: "The handsome face of Editor Folk appears on the first page of The Golden Age, August 21. He is spoken of as a 'fearless whiskey fighter,' and such he is. No man in Tennessee has done as much to promote temperance and prohibition and he makes one of the most readable papers among them all. Long may he live to do good in serving every worthy cause." If we may be allowed to return the compliment, we may say that Dr. Lipsey is proving himself one of the best editors among Southern Baptists. We always enjoy reading the Baptist Record.

Dr. J. M. Frost, the able Corresponding Secretary of the Sunday School Board, states that he has set October 23rd as moving day, on which day the Board will begin moving from the old house on Church Street to the new building on Eighth Avenue. The building is now nearly completed, and it is expected that it will be practically finished by that time. We have previously published a picture of it. It will be one of the most beautiful buildings in this city, and at the same time very commodious and thoroughly adapted to the business of the Board. When the Southern Baptist Convention meets in Nashville next May, the building will be formally presented to the Convention. We are sure that the brethren of the Convention will be delighted with it.

In the Baptist and Reflector of last week it was announced that Rev. M. E. Ward had resigned the pastorate of the Belmont church, this city. He preached his farewell sermon on last Sunday. The following figures show the work which Brother Ward has accomplished during his pastorate: Churches organized, 3; revivals held elsewhere, 8, with 124 conversions and 128 additions to the church. Belmont Baptist church became independent of the State Board and became self-sustaining. There were 21 additions by baptism and 40 by letter. Before taking up regular pastoral work again Mr. Ward will engage in evangelistic work throughout the State. He has recently held some remarkably successful meetings, and is especially gifted along evangelistic lines.

—It is sometimes well to see ourselves as others see us. Here is what a Chinaman has to say of Americans: "They live months without a mouthful of rice; they eat bullocks and sheep in enormous quantities; they have to bathe frequently; the men dress alike, and to judge from their appearances, they are all coolies; the men are seldom to be seen carrying a fan or umbrella, and they manifest their ignorant contempt of the insignia of a gentleman by leaving them to women; none of them have finger nails more than an inch long; they eat meat with knives and prongs; they never enjoy themselves by sitting quietly on their ancestors' graves, but jump around and kick balls as if paid to do it; and they have no dignity, for they may be found walking with women."

—The following paragraph by Rev. S. D. Gordon, should be preserved and studied: "I Thessalonians fits in at Acts xvii, 5 and II Thessalonians in at verse eleven of that chapter. Professor Ramsey, of Aberdeen, the best recent authority on the subject, fits Galatians in at chapter xviii, 22, though for a long time some of us had it marked in at chapter xx, 2 and 3, as written from Corinth. I Corinthians fits in at xix, 10, probably written toward the close of the stay at Ephesus. II Corinthians comes in at xx, 1-2; and Romans probably at xx, written, while Paul was a prisoner at Rome, but in his own hired house, Philemon would thus fit in at the abrupt ending of the book, i. e., Acts xxvii, 30-31. I Timothy and Titus are written after his release, and II Timothy during his second imprisonment, while he is waiting for his forced exit into the glory of the Master's presence."

—At the Institute of Journalists recently held at York, England, Mr. Robert Donald, editor of the Daily Chronicle, made a striking speech, in the course of which he said: "The daily paper which has not at least a half million readers will not be considered seriously as an organ of the people." He predicted that airships and aeroplanes will be used in the distribution of daily papers, and that news will be gathered by wireless telephones, and that the reporter will always have a telephone with him by which he can at all times communicate with his paper. News, he claims, will be spoken by the phonograph, for the benefit of those too lazy to read. More than twenty years ago we read an article in a magazine in which the writer predicted that the news would be sent in to the office of a newspaper in Centropolis, the central city of the world, by telephone, and that the editor would convey the news to his subscribers by flashing it on the skies so all could read.

—Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, said sometime ago: "For a long time it has seemed to me one of the strangest and most self-contradictory things in the world for a Baptist pastor to neglect to put forth active efforts for the circulation of the denominational paper. I have sometimes tried to imagine what would be the state of the kingdom if our denominational papers were all suddenly blotted out of existence. Anyone whose imagination is capable of even a feeble flight would not require long to picture to himself a most somber result if such a thing should occur. The denominational paper keeps the churches and pastors in vital touch with each other and the ongoing of the kingdom, and comes as a heaven-sent influence each week into the homes of the people to uplift, to inspire and to reinforce everything the pastor is trying to do." Do you agree with Dr. Mullins in this estimate of the religious papers? If so, will you not show your faith by your works—that is, by getting others to subscribe for the paper?

—The story is told of an old saint who one day went to see a great cathedral. The beadle was very careful to point out to him the altar, the windows, and other works of art, when the old saint turned to him and asked, "Do you get any conversions here?" The beadle with a look of astonishment and disgust said, "Do you think that this is a Methodist chapel?" And this reminds us of the story of an old lady who went to a fine church. The minister preached an earnest sermon; she got happy and began shouting. The janitor took her by the arm, led her out and said to her, "What in the world is the matter with you?" She said, "I have got religion," and started to shouting again. He said, "Hush. Don't you know this is no place to get religion?" And frequently there is too much truth in the remark. We heard not long ago of a church in which there had not been a conversion for 20 years. We imagine that if a great revival of religion should break loose in that church and there should be a number of conversions, it would occasion the greatest surprise to the members.



## The Home Page

### A GOLDEN SILENCE.

"Girls, there comes Hattie Haines; let's hide from her. She will spoil all the fun if she comes here. I don't want her." Thus declared Lucy Long as she saw Hattie coming toward them.

"I just can't bear her," began one of the girls; then bit her lip when she noticed that Hattie was within hearing distance and must have heard every word.

Marjory remained silent, but smiled a welcome to Hattie, motioning her to a place beside her in the garden swing. But Hattie passed on her way with a very bright spot on each cheek.

"Oh, girls," cried Marjory, "how could you? I believe she heard every word you said."

"Can't be helped now," said Lucy. "It may have been wrong for me to say it, but I don't like Hattie."

"Perhaps you would if you knew her better," rejoined Marjory gently; "and anyway, mamma has taught me so thoroughly that 'silence is golden,' that I always try to remember it. I am sorry she heard, for she looked so hurt."

Lucy fidgeted uncomfortably.

"Of course, I did not mean for her to hear me; I didn't realize she was so near. But she is so stupid."

"Hattie is very timid," replied Marjory, "but really, she is not stupid. I am glad she did not hear you say that."

Lucy laughed a little.

"Well, I am glad she did not stop, anyway. It would have spoiled our Saturday afternoon, and it is precious, now that we have to be in school."

Monday found the girls standing about in groups evidently very much interested in some discussion. Hattie would join none of the groups, however; she sat apart, pretending to be deeply absorbed in her book. Marjory called to her, and tried to attract her attention, but she only bent lower over her book.

"Let the sulky thing alone," whispered Lucy; "what is the use of making such a fuss over her? She has been a queer fish ever since she came here."

As Marjory stood looking at her she saw the wistful look in the eyes raised for just one fleeting glance, and going to her quickly, she placed an arm about her.

"Do you know," she whispered in her ear, "that Mr. Thornton has offered a medal for the best story for our school paper—one that will illustrate some old proverb? You must try with the others, it will be such fun."

Hattie's cheeks flushed, and she was silent for a time; then just as the bell rang, she answered timidly:

"I heard about it. I think you are very kind to ask me to try, and—perhaps I shall."

Lucy laughed when she heard that Hattie would compete for the medal.

"She couldn't write a rule for muzzling a poodle dog," she said lightly. "If she were my only opponent I should have nothing to fear."

"I'll tell you what proverbs to choose, Lucy," teased one girl slyly. "Choose, 'Brag is a good dog,' and so forth—you know the rest."

"Thank you for your suggestion, but I'll be kind enough to give it back to you. I have already made my choice. What are you going to write about, Marjory?" she went on coolly.

"I'm not going to try," answered Marjory; "I know my limitations. I

guess I'll just stick to Algebra and Latin."

"Well, I am going to try," continued Lucy in a superior tone, "and my story will illustrate the proverb, 'It is never too late to mend.' Congratulate me right now. Can't your fancy picture how becoming the medal will be, pinned on my best white dress?"

"Here's luck to you," smiled Marjory kindly. "You always have been the literary genius of our class, Lucy."

There was no doubt in Lucy's mind but that she would win the medal. She thought her opponents scarcely worth considering, especially Hattie. She labored painstakingly with her story till it was completed, and when she had read and re-read it a hundred times, she became still more fully convinced it was bound to be a prize-winner.

On the day when the medal was to be awarded, the girls clustered about Lucy, assuring her over and over that she was certain to be the lucky one. She wore an expectant smile when Mr. Thornton came forward to announce the winner of the medal.

He held it in his hand and showed off its beauty tantalizingly. Also, he held the prize story, and Lucy was quite sure it was her own, but her cheeks flushed painfully as Mr. Thornton called Hattie Haines to come forward and receive the medal.

There was a flutter of surprise, and it was some seconds before timid little Hattie could make up her mind to go.

"This story," said Mr. Thornton, beautifully illustrates the old proverb, 'Speech may be silver, but silence is gold.' I shall ask her to read it aloud."

Poor frightened Hattie gave him a beseeching glance, but he did not see it, and handed her the manuscript with a bow.

As Lucy listened to the reading of the story, she was fully convinced that her thoughtless and unkind words had been heard by Hattie. Her feelings underwent a wonderful change toward her schoolmate. She acknowledged to herself the justice of the decision, and wished heartily that she had acted upon Marjory's hint to become better acquainted with her. At the conclusion of the story, she was on her feet and shook Hattie's hand.

"That's the best lesson I ever had," she exclaimed, "and I think my story, illustrating 'It is Never Too Late to Mend,' will make a good sequel to it, if you will let it, Hattie, will you? I would like to be friends with you."

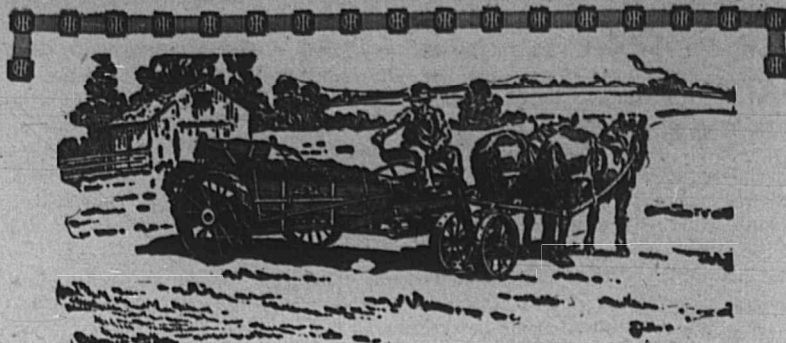
"I have always liked you, Lucy," said Hattie, as she kissed her impulsively. Flora Swetman, in Southern Churchman.

### STRIKING FIRE.

"Wonder who first thought out a match in his head?" asked Billy, who always liked to start at the beginning of things. "It's interesting to me to find out who did things first, or who made 'em first."

The professor beamed. "That is something that most thinkers find interesting, Billy," said he. "And you'll find that the early history of 'making or striking fire' is a right remarkable one. Away back in very early times fire was obtained by rubbing two pieces of stick together very rapidly. This took time, and patience, too, let me tell you, for a very few tiny sparks meant aching elbows!"

"The next thing was the use of steel and flint, with a little tinder box to help the sparks along. This, too, was a long performance, and I will tell you the origin of that slang expression so often used when people pay a very short call, 'You must have come for a chunk of fire.' In the early times in this country people often walked a mile or more to get a few hot coals to start



## Ranked at the Very Top

**DAVID RANKIN** was a big farmer and he knew his business. He owned the largest corn farm in the world, about 35,000 acres down in Missouri. He devoted his life to the pleasant study and practice of right farming, and he succeeded mightily, for he made \$4,000,000 in the business of farming. This is what David Rankin said about the manure spreader: "It is the most efficient money-maker on the place."

It's warm praise to be ranked above all other farm machines, but it is in keeping with what all the agricultural world has been recognizing. Soils rebel when crop after crop is taken from them, without return of fertilizer. Witness the abandoned worn-out farms of New England. Return every bit of manure to the soil by the spreader method. The I H C manure spreader will save you much disagreeable, hard labor, will spread evenly, and will make one ton of manure go as far as two tons spread by hand.

## I H C Manure Spreaders

are built to suit you, to do best work for the buyer in every case, to convince him that he has made the wisest purchase. Every detail in the construction has a purpose, for which it was made after thorough tests and experiment. They have the maximum of strength and endurance, and their construction bristles with advantage.

You will find all styles and sizes in the I H C spreader line. They will cover the ground with a light or heavy coat, as you choose, but always evenly, up hill or down. There are high and low machines, with steel frames, endless or reverse aprons, but always giving best possible service. Tractive power is assured by position of the rear wheels well under the box, carrying nearly three-fourths of the load, and by wide-rimmed wheels with Z-shaped lugs.

These and many other things will interest you if you look the I H C spreader line over at the local dealer's and will convince you that an I H C is the spreader for you to buy. There is one for your exact needs. Read the catalogues that the dealer has for you.

**International Harvester Company of America**

(Incorporated)

Chicago

U S A



a fire with, finding that way much more speedy than to patiently rub away on the steel and flint, or on two sticks.

"The first matches were not much better than the tinder box and flint and steel, for they were made to use with that primitive fire outfit. They were really nothing but little sticks dipped in sulphur, and would light more quickly than ordinary wood when applied to the spark in the tinder box. These were called brimstone sticks."

"In 1829, or about then, one John Walker, a chemist in Stockton-on-Trees, made a wonderful discovery. He found that sticks would ignite if drawn over a rough surface after having previously been dipped in a mixture of phosphorous and chlorate of potash. Many queer things for striking a light came in vogue about this time, one of them being a bottle containing an acid of some sort. Into this mixture slim pieces of the wood were dipped and at once ignited."

"It was not until about 1833 that matches were manufactured on a large scale. They have grown at a rate that is astonishing, for from the few made by John Walker, less than a century ago, has come the remarkable record of a match factory in the United States which claims to turn out one thousand gross boxes each day, while another firm claims to make eighteen million matches in the same length of time."

"I tell you what, that's going some!" said Billy, his eyes bulging. "I think they'd better buy a forest and be done with it."

The professor chuckled. "The match factories use an amount of wood that is beyond belief," he said, "for they have to cut all the matches the way the grain of the wood runs, you know, otherwise they would break all to pieces and be of no use at all."

"But what becomes of them?" demanded practical Billy. "I don't see what happens to so many of the things."

Again the professor chuckled. "There are thirty-five million and seven hundred thousand matches used in this country alone each day, Billy; and that comes to a cost of over three thousand dollars. So, you see, even the smallest things about us begin to mount up when we find out a few facts about them."

"Queer, isn't it?" mused Billy. "But everything we run across, no matter how little it is, is interesting when we begin to study it up."

"Just so," answered the professor. "Just so, my boy."—Harriet Hobson Dougherty, in Baptist Boys and Girls.

Dr. J. S. Rogers, of Arkadelphia, Ark., Educational Secretary in that State, has resigned his position in order to pursue further studies and will enter the Southwestern Baptist Theological Seminary at Fort Worth, Texas.

Rev. T. C. Jowers, of Lexington, Tenn., aided by Rev. W. Q. Young, of Jackson, Tenn., held a revival near Reagan, Tenn., last week. There is no Baptist church there, but a popular demand arose for Baptist preaching.

Rev. Martin Ball, of Winona, Miss., after putting in an arduous summer in revival work, is taking a vacation with a daughter in Paris, Tenn., and a son in Lexington, Tenn. He was for nine years pastor in Paris.

### Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.



## The Young South

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

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

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

"Go, break to the needy Sweet Charity's bread,  
For giving is living," the Angel said.  
"Shall I always be giving again and again?"

"Twas thus my pitiless answer ran.

"Oh, no," said the Angel, piercing me through,

"Just give till the Lord stops giving to you."  
—Ex.

"Trezevant, Tenn., Dear Miss Annie White: This is my birthday and I enclose \$1.00, my annual offering; also offering for my Uncle and Aunt. I know you expect this as I never disappointed dear Mrs. Eakin. This is for our Missionary. I love the Young South. Love to Dr. Folk. Your little friend, DEWEES GHEE."

This is a dear little letter Dewees. I am so glad you wrote it yourself, though it must have been pretty hard work for you. I am pleased too, that you kept up your annual custom of sending your birthday offering to the Young South work. May you ever keep up so beautiful a custom. Thank your Uncle and Auntie for their part of the offering.

"Etowah, Tenn. Miss Annie White: Enclosed find \$2.25 from Cog Hill Baptist Sunday school to Orphans' Home. —Mrs. J. C. Roberson, Sec."

In the name of the orphans we thank the Cog Hill Sunday school. We are grateful that it so often makes the Young South the medium of its gifts.

### A CHRISTMAS IN CHINA.

Let me tell you about a happy Christmas we had at the Edgefield Baptist church last Sunday. Christmas last Sunday, you ask? Yes, but not an American Christmas with Santa Claus and fireworks, but a Christmas in China, where the whole Sunday school played Santa Claus and put their gifts for the Chinese on a real Christmas tree. Dr. and Mrs. Charles McKenzie, missionaries to China, who are here resting up, have been with us for several weeks, and when they proposed a "Christmas in China," the Sunday school responded enthusiastically. Each class was asked to bring different articles—dolls, books, toys, balls, pieces of calico, and, think of it, tooth brushes, soap and wash rags. Would you like a piece of soap for a Christmas present, do you think? But Dr. McKenzie says that the Chinese prize it so, that they bore a hole in the center of the soap, run a string through and wear it around their necks, much as we do chains and lockets. For a week all our Sunday school was pretty busy, quite as busy as if we were getting ready for our own sure-enough Christmas, but when Sunday came and we took our gifts and heard about the dear little children they were going to, why we just forgot about the trouble and just wished we had more! And then that was a Christmas where we did all the giving and no receiving of presents and that made us happy, too! You know "it is more blessed to give than to receive," and weren't we giving to the Lord? Each one, Dr.

McKenzie said from the Baraca men to the tiny tot of the Primary class was a missionary because when the wonderful gifts had been distributed among the Chinese they would show them to those less fortunate than themselves who naturally wanted to know where those beautiful things came from. Why from the Christmas-tree. What is Christmas?" they ask. "A celebration of Christ's birthday." "But who is Christ?" And then the beautiful story is repeated again and again to responsive ears. There were several Chinese present with us (in reality just plain Americans playing Chinese) who thanked us in the native language for the gifts. And how they were piled on that tree and all over the stage when the giving was over! Why, it just made you have Christmas in your bones to be there and everybody was happy because we were helping to make a "Christmas in China."

Dr. and Mrs. McKenzie return to China soon and will take these presents home with them, and next Christmas eve the Chinese children will have a wonderful Christmas tree.

### RECEIPTS.

Previously acknowledged .....\$305 50  
Cog Hill S. S., by Mrs. J. C.

Roberson, Orphans' Home... 2 25  
Deweese Ghee, Japan ..... 1 00

Total .....\$308 75

### THE HABIT OF FINDING GOOD IN OTHERS.

In one of her books Miss Mulock tells of a gentleman and lady walking one day in a lumber yard beside a dirty, foul-smelling river. The lady said, "How good these pine boards smell! 'Pine boards!' sniffed her companion. 'Just smell this foul river!'" "No, thank you," the lady replied, "I prefer to smell the pine boards." She was wiser than he. It is far better for us to find the sweetness that is in the air than the foulness. It is far better to talk to others of the smell of pine boards than of the heavy odors of stagnant rivers.

Yet too many people seem ever to have an instinct for the unpleasant things. They never see the beauty, but they always find the disagreeable. They have no eye for the roses, but they are sure to find even the smallest thorn. They never discover the good qualities in those about them, but they instantly detect the faults. It is a far nobler thing when one has learned to find the things that are lovely and good and true in those about one and to be blind to the blemishes and defects. It is a pitiful waste of time and strength for one engaged in Christian work, for example, to do nothing but look for mistakes or imperfections in that which others are doing. It is far wiser to devote one's life and energy to doing good in a positive way. We do not have to answer for other people's mistakes. We are not set to be judges of other people's motives. The only true Christian course is to do our own part as well as we possibly can, having charity, meanwhile, for all about us who are engaged in the work of our common Master.

It shows a narrow spirit to have nothing but evil to say of those who are working alongside of us in the same vineyard. Very likely they are quite as good as we are and are doing their work quite as well as we are doing ours. But if they are not, our sin of watching them with unkindly eye is worse than any ordinary mistake in their service could be. We are told that once the disciples criticised very sharply another friend of their Master's, calling her way of working a wasteful way. But



## 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

**STRONG POSTAL POINTS**

**First:** Old-line legal reserve insurance—not fractional or assessment.

**Second:** Standard policy reserves; now \$10,000,000. Insurance in force \$50,000,000.

**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

we should not forget that it was Judas who led in this criticism and fault-finding, and that Jesus severely rebuked the censorious spirit in his disciples and spoke in warmest defense of the gentle woman who had done what she could. We should train ourselves, therefore, to the utmost patience with those who work beside us in the service of the same Master. We should seek to encourage them in every possible way. There may be faults in their method—but, if so, the Master will look after these, and certainly it is no part of our duty to judge, to find fault, to condemn.

We are likely to overlook the unlovingness of this spirit of criticism and fault-finding. "By this shall all men know that ye are my disciples, if ye have love one to another," said the Master himself. Love implies not only patience with the infirmities of others, but also readiness to help them and to work with them in all kindly, sympathetic ways. Love sends us forth to be helpers of each other, not hinderers; encouragers, not discouragers. It is easy for us to go forth any day and make life harder for every person we meet. We do this when we assume a superior air, when we relate ourselves to others as a critic, a fault-finder.

We understand the spirit of the gospel of Christ only when we get its thoughtfulness, forbearance, gentleness, into our life. We begin to be like Christ is only when in us is born the desire to be of use to every one we meet. Many people go among others, however, bearing the name of Christ, yet lacking the spirit of Christ. Instead of making life easier for those among whom they mingle, they make it harder. They say discouraging things. Even when they imagine they are giving comfort,

they are only adding to the burden of sorrow. Some good people go into sick rooms, with true sympathy in their heart and desire to do good, but only add to the pain of those they would help. Job's three friends the suffering and bereft man found to be "miserable comforters;" scarcely any better comforters are many of those who come to people in these days as messengers of Consolidation. They go over all the sorrow, opening the wounds afresh, instead of saying cheerful, uplifting, inspiring things which would have made the sad hearts braver and stronger.

Shall we not train ourselves to speak only kindly words, to say only encouraging things, to give only cheer? It is a great thing to live so that every one who meets us shall be a little happier, with a little more courage for life's struggles and with new hope in the heart. Words of encouragement and good cheer are better than angel's visits to those to whom they are spoken.

Thackeray tells of an English nobleman who always carried his pocket full of acorns as he walked over his estate, and whenever he found a bare spot he would plant one of these. So should we carry with us ever a heart full of loving thoughts and impulses, and whenever we find a life that is sad, discouraged, or defeated, we should drop a seed of kindness which by and by will grow into something beautiful.

"If any little word of mine  
May make a life the brighter,  
If any little song of mine  
May make a life the brighter,  
God help me speak the little word  
And take my bit of singing  
And drop it in some lonely vale,  
To set the echoes ringing."



# Hood's Sarsaparilla

Cures all humors, catarrh and rheumatism, relieves that tired feeling, restores the appetite, cures paleness, nervousness, builds up the whole system. Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

## Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to **DR. J. W. BLOSSER, 204 Walton St., ATLANTA, GA**

## You Rupture Sufferer

CAN BE PERMANENTLY CURED

By the "Schuiling Rupture Lock," the wonderful, scientific discovery of the age, it's holding power can be regulated by yourself at will. Endorsed by leading physicians as Nature's true method. No leg straps, springs or other annoying features. It's worn with the same comfort as a pair of old suspenders. Nature's healing process never interfered with, etc. Price within reach of all and it is sent on trial. Write our Institute today, for our free booklet, if you want to forever rid yourself of rupture.

**Schuiling Rupture Institute**  
200 West Market Street Indianapolis, Indiana

## I. S. D. DRAWING

This is your OPPORTUNITY  
CARTOON, COMMERCIAL ART, COMIC, CARICATURE, FASHION AND MAGAZINE ILLUSTRATING TAUGHT BY MAIL. You can earn from \$20 to \$100 or more, per week, as illustrator or cartoonist. Our practical system of personal individual lessons will develop your talent. Anybody who can learn to write can learn to draw. Send for free catalogue today, and learn how the I. S. D. turns out practical artists. Dept. 16, INTERNATIONAL SCHOOL OF DRAWING, Washington, D. C.

## I SMASH The Terms

Square Deal Miller President  
ON CREDIT  
GENUINE DIAMONDS  
DIAMONDS RUBIES EMERALDS SAPPHIRES  
Any Stone You Want

**30 Days' Free Trial - No Money Down -**  
Express Paid in Advance By Me  
That's the way I smash terms. That's the reason why I am doing the greatest credit diamond and watch business. I am "Square Deal" Miller and I trust the people. I do business on your terms, send you what you want. Suppose it is a Diamond. I have it for you, no money down, express prepaid by me and a full month's trial. That's the test that tells. All mountings—  
**14 Karat Solid Gold Now For Business**  
Send me your Name and Address and I will send you my **Costly Catalog FREE**

I want you to have our catalog. It is a gem, it illustrates all kinds of valuable diamonds, watches and jewelry on the easiest and most liberal terms ever offered. My terms are made to assume all the risk, you are the sole judge of value and quality. I prepare the charges, trust you, give you the easiest, best and squarest terms and live up to my title as "Square Deal" Miller. Write for this catalog today and get a letter from me that will make you a friend of **SQUARE DEAL MILLER, Pres.**  
MILLER-HOEFFER CO., 102 Miller Bldg., Detroit, Mich.

### A GOOD MEETING.

Our meeting at Paw Paw Plains began September 8, with our pastor, Rev. J. C. Cate, preaching, assisted by Rev. J. H. Sentell, who did some powerful preaching. This old servant of the Lord can preach with mighty power, while our pastor preached some powerful sermons. These two servants of the Lord work together just like they had always worked together. The Lord wonderfully blessed us. The church was built up and a number of precious souls were saved. The meeting continued two weeks, and on Sunday, Sept. 21, the pastor baptized 20 young converts, while we took in three by letter, and one under watchcare of the church, making 24 additions in all. On the last Sunday night, a collection was taken for missions, which amounted to \$9.18. Brother Cate is a full-blooded missionary, and he practices what he preaches. He has greatly endeared himself to our people what little time he has preached for us. **J. T. MATLOCK.**

The protracted meeting began at Bradley's Cheek, Sunday, Sept. 14th, and closed Sunday, Sept. 21st. The weather throughout the week was unsettled, gloomy and threatening, but we had good attendance at every service. Rev. Edgar Allen of Watertown did most of the preaching. He is earnest

LET ME SEND YOU  
A TREATMENT OF MY  
CATARRH CURE FREE



C. E. GAUSS

I Will Take Any Case of Catarrh, No Matter How Chronic, or What Stage It Is In, and Prove ENTIRELY AT MY OWN EXPENSE, That It Can Be Cured.

Curing Catarrh has been my business for years, and during this time over one million people have come to me from all over the land for treatment and advice. My method is original. I cure the disease by first curing the cause. Thus my combined treatment cures where all else fails. I can demonstrate to you in just a few days' time that my method is quick, sure and complete, because it rids the system of the poisonous germs that cause catarrh. Send your name and address at once to C. E. Gauss, and he will send you the treatment referred to. Fill out the coupon below.

\*\*\*\*\*  
\* FREE \*  
\* This coupon is good for a pack- \*  
\* age of GAUSS COMBINED CA- \*  
\* TARRH CURE sent free by mail. \*  
\* Simply fill in name and address on \*  
\* dotted lines below, and mail to C. \*  
\* E. GAUSS, 5118 Main Street, \*  
\* Marshall, Mich. \*  
\* ..... \*  
\* ..... \*  
\* ..... \*  
\*\*\*\*\*



—And They'll Even Make A Blind Man See—

Of course, I don't mean one blind from birth or disease—but near-blind and weak-eyed on account of old age.

Now it makes no difference if you're as near-blind and weak-eyed as the old gentleman shown in the above picture, I'm going to send you a handsome pair of 10-karat **SOLID GOLD** "Perfect Vision" spectacles without a cent of money, and if you like to go out hunting occasionally, you'll find that you can shoulder your gun and drop the smallest squirrel off the tallest tree top at the very first shot sure, with the help of these wonderful "Perfect Vision" spectacles of mine. And in the evening, when the shadows are gathering in the dusk, they'll easily enable you to distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach.



aches or eye-pains and with as much ease and comfort as you ever did in your life.

### Now Don't Take My Word For It

but send for a pair at once and try them out yourself for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and every way. Then after a thorough try-out, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep the lenses forever without one cent of pay, and

### Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. If you want to do me this favor just write your name, address and age on the below \$3.50 certificate at once, and this will entitle you to a pair of my famous "Perfect Vision" lenses absolutely free of charge as an advertisement.

**DR. HAUX SPECTACLE CO.—Room 75 ST. LOUIS, MO.**  
Please send me on 7-days' free trial a handsome pair of 10-karat **SOLID GOLD** spectacles, set complete with your famous "Perfect Vision" lenses, all ready for use, also a fine leatherette plush-lined German-silver-tipped gold-lettered pocketbook spectacle-case, and if I find that the 10-karat **SOLID GOLD** frame is really overlaid and stiffened with genuine 10-karat pure gold, and will positively stand the 10-karat solid gold acid test without the slightest discoloration (so that I will be proud to wear them in company and to church on Sundays) then and then only I pay you your special reduced advertising price of \$1.50, if in my opinion they are really worth \$5, the price you have them stamped in the nosepiece, as shown in the above picture. If, however, I am positively going to remove the lenses and put them into my own frames without the above announcement to accept this certificate in full and complete payment of a pair of your famous "Perfect Vision" lenses as an advertisement, and I am certainly going to make you stick to that contract.

MY AGE IS.....  
NAME.....  
POSTOFFICE.....  
RURAL ROUTE AND BOX No.....STATE.....  
3.50 3.50  
IMPORTANT—Fill out this certificate right now and mail it to me at once without a cent of money.

and consecrated, and presented the gospel in a winning and compelling way. Four confessed Christ; others were touched and signified a desire for a better life. May God bless Bro. Allen and give him many souls for his hire. On Saturday afternoon our pastor, Bro. W. J. Watson, baptized four who had been added to the church. Our pastor has been with us six years, and is more firmly entrenched in the affections of this people than ever before. We are thankful for this time of refreshing, and feel strengthened, encouraged and more able to fight the forces of darkness. **B. M. Lascassas, Tenn.**

I have just read your editorial on the Nashville election, and you said something, my brother. I thank God for such men as your dear self. We fought long, hard and often in Tennessee, but there will have to be one more great battle before rest comes to the land. You are the right man at the right place, and your face is to fields of victory. May God bless you.

**G. W. PERRYMAN.**  
Norfolk, Va.

Aspire, break bounds, I say;  
Endeavor to be good, and better still,  
And best. Success is nought, and endeavor's all. **—Browning.**





## A Helping Hand

The I. C. S. actually takes the workman by the hand and helps him to prosperity.

You may be working under such circumstances that advance seems impossible, but the I. C. S. will show you how to GO UP. You may now have a fairly good position, but you can go still higher. Just follow the example set by thousands of I. C. S. men who have made good and are making good.

Every month an average of over 400 students of the International Correspondence Schools voluntarily report an increase in their earnings.

Think of a man who a short time ago was earning but \$10 a week and is now earning five times that amount. Think of a day laborer being qualified as a superintendent as the result of I. C. S. training.

These are not exceptional cases. There are thousands of them. The I. C. S. will tell you who they are.

Mark and mail the coupon at once, and the I. C. S. will offer you special advantages. If you are not perfectly satisfied you are under no obligations to proceed further.

### INTERNATIONAL CORRESPONDENCE SCHOOLS, Box 1760 SCRANTON, PA.

Explain, without further obligation on my part, how I can qualify for the position before which I mark X.

- |  |   |  |
|--|---|--|
| <ul style="list-style-type: none"> <li>Automobile Running</li> <li>Wire Superintendent</li> <li>Mine Foreman</li> <li>Plumbing, Steam Fitting</li> <li>Concrete Construction</li> <li>Civil Engineer</li> <li>Textile Manufacturing</li> <li>Stationary Engineer</li> <li>Telephone Expert</li> <li>Mechan. Engineer</li> <li>Mechanical Draftsman</li> <li>Electrical Engineer</li> <li>Elec. Lighting Supt.</li> </ul> | <ul style="list-style-type: none"> <li>Civil Service</li> <li>Architect</li> <li>Chemist</li> <li>Languages—</li> <li>Building Contractor</li> <li>Architectural Draftsman</li> <li>Industrial Designing</li> <li>Commercial Illustrating</li> <li>Window Trimming</li> <li>Show Card Writing</li> <li>Advertising Men</li> <li>Stenographer</li> <li>Bookkeeper</li> </ul> | <ul style="list-style-type: none"> <li>Spanish</li> <li>French</li> <li>German</li> <li>Italian</li> </ul> |
|--|---|--|

Name \_\_\_\_\_  
Present Occupation \_\_\_\_\_  
Street and No. \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_

### 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.

### DON'T PAY TWO PRICES

Save \$8.00 to \$22.00 on Hoosier Ranges and Heaters. Why not buy the best when you can buy them at such low unheard-of factory prices. Our new improvements absolutely surpass anything ever produced. Save enough on a single stove to buy your winter's fuel. Thirty days free trial in your own home before you buy. Send postal today for large free catalog and prices. Hoosier Stove Co., State St., Marion, Ind.

### PROTECTED INTERESTS.

Woodrow Wilson, Human Being,

White House, Washington, D. C.: Your friends are looking on with great interest and admiration while you "steer the ship of State." While all admire, all do not approve all the provisions of the tariff bill. Many think "free sugar" an industrial mistake. But if it puts more sugar in our coffee for the same money and better and more candy in the children's mouths, others will approve.

But I tell you, Mr. Wilson, the American people are firmly wedded to the idea of "protection to legitimate interests," and it will take time to cure them. For the first 75 years of our national life the South had "protection" and grew so rich it was the envy of the rest. Since that time the North has had the principal benefit of the "protective tariff," and she has grown rich, while the South has borrowed her money at high rates and voted against protection.

All agree now that governmental protection to slavery was wrong, and an industrial and moral injury to the South. But it brought wealth and ease to the "protected class," and they wanted it continued.

Many wise men believe the "protection" extended by the government to certain banks is unwise, but if you dare "revise it downward" the "financiers" who get the benefit of it protest manfully. Who can blame them? The government is helping them to make money, and to make life easy, and, of course, they want it continued.

There is another "protected interest," Mr. Wilson, which came into being while Uncle Sam was making war on the States whom he had "protected" for 75 years—a protected interest which affects all society and all law, and reaches into every community of the United States. I refer to the distillers and brewers. They send out the most highly "protected" product of commerce today. Like all other forms of "protection" this form enriches the few, and impoverishes the many. Few saloon-keepers have any financial standing or commercial rating. The "protected" distillers and brewers own the poor fellows who handle the goods.

Quite a few of your friends, Mr. Wilson, are anxious to know how you and Mr. Bryan and Mr. Underwood and other humanitarians who are looking to the betterment of society by the removal of protection regard the highly protected liquor traffic. Many of the States have tried to prohibit this destructive traffic within their borders, but have met the stubborn fact that Uncle Sam "protects" it. How would it do to remove the protecting hand of Uncle Sam which is extended in consequence of the "internal" revenue (which some think should be called "infernal" revenue), and give these States which do not want the legalized and "protected" industry in their borders a free fight with John Barleycorn? Do you not think it morally wrong, Mr. Wilson, for the government to "protect" any enterprise or business which any State has declared evil? As soon as this tariff bill and currency bill are out

### Mrs. Winslow's Soothing Syrup

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

## Your Boy

First, ask your doctor about Ayer's Sarsaparilla as a tonic for the young. Then use it or not, as he says. J. C. Ayer & Co., Lowell, Mass.

Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Ayer's Sarsaparilla is a strong tonic, entirely free from alcohol.

## FOLEY KIDNEY PILLS

FOR BACKACHE-RHEUMATISM  
KIDNEYS AND BLADDER.  
RICH IN CURATIVE QUALITIES—NO HABIT FORMING DRUGS

TYPES OF THE SOUTH'S FINEST ROOFS  
No. 4

### CORTRIGHT METAL SHINGLES

This illustration, showing the roof of a fine brick residence in North Carolina, suggests the wisdom of using Cortright Metal Shingles—the best roof—after good money has been spent in building. These shingles are absolutely watertight, rust proof, and require no repairs. Laid by any good mechanic; no solder, no seams, fewer nails, least cutting—painted both sides or galvanized.

Write for dealer's name. If we haven't an agency in your locality, full particulars, samples and prices will be promptly sent to those actually in need of roofing.

CORTRIGHT METAL ROOFING CO.  
54 N. 23d Street, Philadelphia 132 Van Buren Street, Chicago

## The Best Beverage under the Sun—Coca-Cola

A welcome addition to any party—any time—any place.  
Sparkling with life and wholesomeness.  
Demand the Genuine—Refuse Substitutes.  
Send for Free Booklet.

At Soda Fountains or Carbonated in bottles.

53-A  
THE COCA-COLA COMPANY, Atlanta, Ga.

of the way, suppose you call together several of the leaders and take up this matter. Here is a case of "protection" which has escaped the "revisers" too long already.

Many of your friends would be delighted to learn that you had undertaken the revision of Internal Revenues, war measures, which have outlived their usefulness, and been perverted into "protection."

Yours for all good,  
G. T. HOWERTON.

### SPEECHLESS FOR THANKS.

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments, for nearly two years, before I tried Cardui. I have been so relieved since taking it. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater today than ever. Cardui is the standard, tonic medicine, for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin today. Why wait?

### The Road to Health



a harmless, non-irritating curative douche or wash. TYREE'S ANTISEPTIC POWDER has no equal as a health agent.

### TYREE'S Antiseptic Powder

has been used by physicians for the last 21 years. Prevents infection, heals diseased tissues, ulcers and delicate membrane passages. Unequaled as a douche. Dissolves instantly in water. 25-cent package makes 2 gallons standard solution. Used by physicians for 21 years. Sample free.

Sold by druggists everywhere. Ask your doctor or send for booklet. J. S. TYREE, Chemist, Washington, D. C.

### EVERY DEMAND SUCCESSFULLY MET.

The world demanded shorter time across the ocean and it got the Imperator; it demanded faster speed on railroads, and it got the limited express; it demanded greater versatility and it got the typewriter; it demanded a better stock remedy and it got BLACKMAN'S MEDICATED SALT BRICK.



**FAIRLESS**—Mrs. J. W. Fairless was born Aug. 28, 1857, in Gibson County, Tenn., and died March 7, 1913, in Birmingham, Alabama.

She was converted at about the age of fourteen and was a member of the Baptist Church at Hodges, Ala. She was married to J. W. Fairless, Dec. 17, 1874. She and her husband came to Alabama ten years ago, and resided at Hodges at the time of her death. She leaves her husband and four children: Judge Irby L. Fairless, of Tulorosa, New Mexico; Mrs. W. L. Bryant, of Bradford, Tenn.; Mrs. J. F. Brown, of Phil Campbell, Ala.; and Mrs. O. W. Phillips, of Bear Creek, Ala.

The testimony of her bereaved husband is that, "She was all that a wife should be." Her children loved her as only a good mother can be loved. She walked with God, and on March 7, God said you are closer Heaven than you are back home, and so she went home with Him.

She was a good neighbor, and no one ever heard her say a word against anybody. She was loved and honored by all who knew her; and was a faithful Christian, and did all she could for the church.

Her home was the home of her Pastor; her prayers for the extension of God's kingdom. The works and influence of her life abide, while God has called her to a higher service. She was president of the Woman's Missionary Union, and for some years was associational organizer. Her record of good works, her exemplary life, her testimony of her strong trusting faith in Jesus Christ, and her dying testimony assures us that she is at home with God.

Her body was laid to rest in the Phil Campbell cemetery. The services were conducted by the writer, assisted by Rev. J. A. Love and Rev. R. V. Dyar. We pray God's blessings upon the bereaved.

J. T. JOHNSON.

**GAMMON**—John Lester Gammon was born May 1, 1893. He made a profession of faith in Christ and was baptized by the writer into the fellowship of Friendship Baptist Church, September, 1909. He departed this life May 25, 1913, aged 20 years and 20 days. The death of this young man was distressingly sad. He was from home, taking a business course in the City of Nashville. While his room-mate was handling an old army pistol it was discharged, sending a bullet through his brain, from the effects of which he died. In the absence of his pastor, Bro. Claud Ramsey conducted his funeral and his body was tenderly laid to rest at Friendship. Bro. Gammon was an exceptionally fine young man. He had finished school here, and wishing to make his mark in the world, he was preparing himself for business. I know of no young man of better habits and more manly qualities than our young brother possessed. Our hearts go out to his bereaved father and mother, Brother and Sister Cicero Gammon, and his only brother and sister. It is hard to give up life at the age of 20 years, but let us hope God has use for him in the better world to which we confidently believe he has gone. Dear boy, we all loved you,

# Save \$34<sup>50</sup> on These Wonderful Bible Study Books

They are now offered to all our readers who act promptly, and who recognize in these splendid, inspiring and educational books the phenomenal value they represent at

**Less Than 1/3 Former Prices**

They contain the richest, most authoritative treasures of fact and of commentary on the Holy Word to be found in all sacred literature. Newly enlarged and enriched. Now 16 volumes. Every Sunday School Teacher, Superintendent, Pastor, Bible Student, Evangelist and Christian family needs these books during 1913 as never before.

**NOW ONLY \$16**

SEE SPECIAL EASY PAYMENT TERMS MADE TO OUR READERS BELOW

**Cruden's Complete Concordance.** The alphabet of Bible use. Even the riches of the Bible are half useless if you cannot tell where to find them. 756 pages. Former price, \$1.50.

**Jamieson, Fausset, and Brown's Commentary** (2 vols.) Covers both Old and New Testaments, elucidating difficult passages, historical allusions, unfamiliar customs, and so on; a massive storehouse of authoritative but lucid notes, concise but pregnant. 1,880 pages. Former price, \$5.00.

**Smith's Dictionary of the Bible.** A great standard classic, never superseded. All serious Bible users need their Smith only less than their Cruden. 1,024 pages, finely illustrated. Former price, \$4.50.

**Fausset's Critical and Expository Cyclopaedia.** A masterpiece of compressed riches; 3,700 articles of enormous variety, condensed yet complete and thorough, handling both historical and expository questions with the highest scholarship and grasp. 750 3-column pages, 600 illustrations. Former price, \$5.00.

**Kitto's Illustrated Bible History.** A brilliant work of immense popularity, filling up the gaps in the Scripture narrative and completing it in a rounded historic unity to the destruction of Jerusalem by Titus. 735 2-column pages, 230 illustrations. Former price, \$4.50.

**Edersheim's Life and Times of Jesus the Messiah.** (2 vols.) A vivid portrait of the society, life, and intellectual and religious development of Christ's Palestine, to serve as a background for his own portrait; by a world famous Christian Jewish scholar. 1,524 pages. Former price, \$6.

**Conybeare and Howson's Life and Epistles of St. Paul.** A splendid work of enduring popularity and authority; a lifelike picture of the great apostle and his work, an acute and illuminating commentary on his epistles, with a style at once full of fine scholarship and of literary charm. 917 pages; many fine illustrations, maps, charts, etc. Former price, \$4.50.

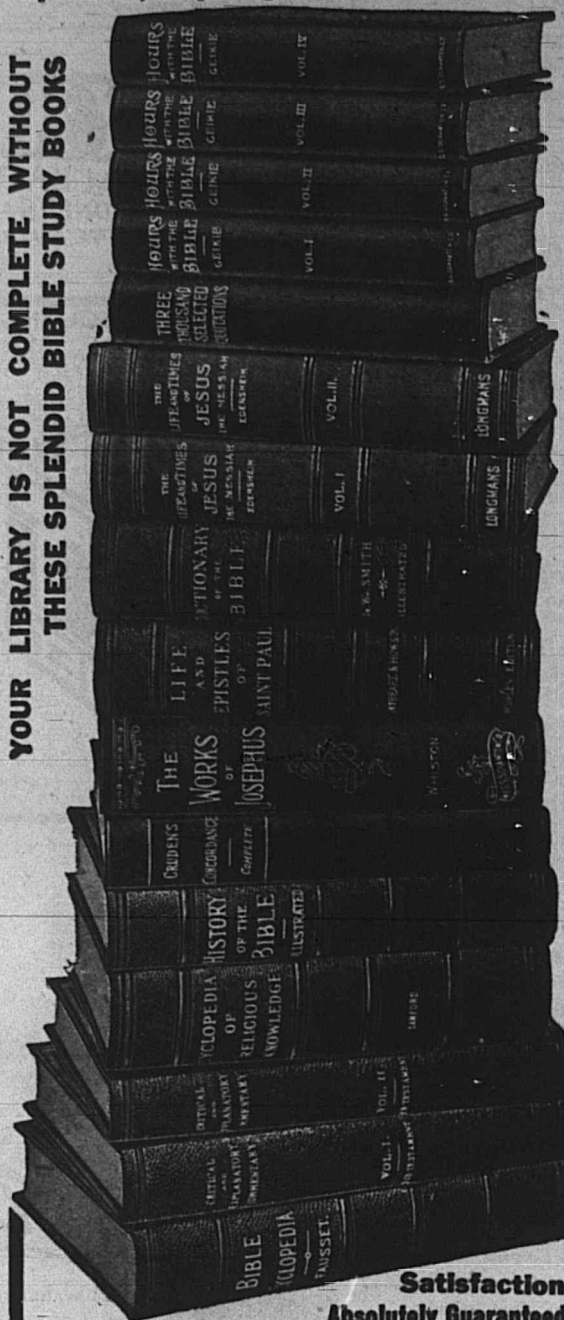
**Gelkie's Hours with the Bible.** New Testament Series (4 vols.) Dr. Gelkie has enriched these volumes with knowledge gathered through wide reading and study and through information obtained first-hand—having traveled in Egypt, Syria and throughout every nook and corner of the Holy Land. His graphic explanation enables every teacher, Bible student and preacher to put the old truths in clear, fresh and winning form. 2,110 pages, richly illustrated. Former price, \$6.

**Josephus' Complete Works.** The priceless writings of the greatest Jewish leader and statesman in the generation after Christ; History and Antiquities of the Jews; the Roman Jewish War, which stamped out the Jewish nationality in blood and fire, etc. 978 pages. Former price, \$4.

**Sanford's Concise Cyclopaedia of Religious Knowledge.** A surprising treasury of information regarding Church and Bible History, Names, Places and Customs, Creeds and Sects, the early Church, Story of the Reformation, Young People's Societies, Cathedrals, Churches, etc. 985 pages beautifully illustrated. Former price, \$3.50.

**Gilbert's 3,000 Selected Quotations.** A gold mine to speakers and writers. Pithy and eloquent passages from the literature of all ages, with complete index of authors and subjects. Undenominational, but evangelical. 681 pages. Former price \$2.

YOUR LIBRARY IS NOT COMPLETE WITHOUT THESE SPLENDID BIBLE STUDY BOOKS



**Satisfaction Absolutely Guaranteed**

Every book newly made and handsomely bound in cloth. Average size of volumes 9x6x1 1/4.

MONTHLY PAYMENT PRICES		
Complete Set, 16 Volumes	\$18.00	
Choice of 12	15.00	
Choice of 10	14.00	
Choice of 8	12.00	
Choice of 6	10.00	
Choice of 4	8.00	
Choice of 2	4.00	

CASH PRICES.	
16 Volumes, \$18.00	
12 " 15.00	
10 " 14.00	
8 " 12.00	
6 " 10.00	
4 " 8.00	
2 " 4.00	

Money cheerfully refunded if books are not entirely satisfactory.

## How to Order

On the Monthly Payment Plan we require \$2.00 with order, and your promise to pay \$1.00 monthly until payment is completed. Books forwarded at once on receipt of cash price or first installment of \$2.00. Customers pay freight or express charges. Customers at remote points or in foreign countries desiring us to prepay will send 30c. per volume to cover cost of postage or express. Safe delivery guaranteed to any station in the country or to any mail point in the world. We will take back books that are not satisfactory in ten days after delivery and return money, deducting only the return transportation charges. As to our reliability, we refer you to the publisher of this paper, or to any commercial agency. Established 1866.

**S. S. SCRANTON CO., Publishers, 118 Trumbull St., Hartford, Conn.**

and we hope to meet you in the better world.

JOHN T. OAKLEY,  
Hartsville, Tenn.

**CARRIER**—God in his all-wise providence has seen fit to remove from our midst by death our beloved sister, Mrs. Nannie Carrier, who died July 31, 1913. She will be missed, as she was always at her post of duty, at church and in the home and sick room. She was known as one who had great power in prayer; she knew how to talk to God as but few do.

The community has lost a good citi-

zen, the church a devoted member, the home an affectionate mother and companion. We, the members of Grove City Baptist Church, feel we have lost one of our most loyal and consecrated members, but our loss is her eternal gain. While she has gone from our midst, we realize that her work will follow her. May God of love and mercy comfort every bereaved heart and help them to say, "Thy will be done on earth as it is in heaven."

Resolved, First; That this church cherish her memory and endeavor to emulate her worthy example.

Second; That the church extend to

her family her deepest sympathy in loss of wife and mother.

Third; That a copy of these resolutions be furnished the family and a copy sent to the Baptist and Reflector, and also a copy be spread on our church record.

REV. G. T. KING,  
MISS CALLIE WILKERSON,  
MR. J. M. HINKEL.

**MORPHINE WHISKEY and TOBACCO**  
HABIT cured without pain or restraint. No fee until cured. Home or Sanitarium Treatment. Booklet free. CEDARHOF SANITARIUM, Box 1001, Lebanon, Tenn.

# You Look Prematurely Old

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



**TUDOR**—On the second day of March, 1913, the Death Angel descended from the portals of heaven and entered the home of Bro. John W. Tudor and claimed him as its victim, taking from our community the mortality of man and the immortal spirit and carried it back to God who gave it.

Bro. Tudor was one of the oldest settlers of this community. He settled in this (Sevier) county in 1861. He was born in Jefferson County, this State, Sept. 21, 1839; was a son of Landon R. and Mary M. Tudor (nee Fuller), both of whom are deceased. He enlisted in the Federal army from Emert's Cove, Sevier County, Tenn., at the age of 21 years, served as private in Co. I, Mounted Infantry, and took part in the battles of Wild Cat, Ky., Murfreesboro, Tenn., and Fishing Creek, Ky., and in the summer of 1862 was detailed on special duty at Gualy Ridge, Va., for a space of about two months. He was captured near Kingston, Tenn., and held at Bell Island, Va., for nearly four months, then sent to Allensville, Ala., where he stayed over twelve months. In April, 1865, he was furloughed for thirty days and then mustered out of service in April, 1865, receiving an honorable discharge. He was a member of A. C. Catlett Post No. 58, G. A. R.

Bro. Tudor was married in Sevier County, Tenn., on Oct. 26, 1865, to Miss Lydia E. Shults (deceased), who was born in this county Jan. 16, 1844. She was also a member of Hill's Creek Baptist Church at her death. To Mr. and Mrs. Tudor were born no children.

Bro. Tudor was an ordained minister in the Baptist Church, and not only one of the leading members of the building of Hill's Creek Church, but one of the leading members in same, always ready and willing to do his part in any way for the uplifting of his church and Sunday School. He was several times pastor of his church, as well as different other churches.

In his death the church has lost one of her noble characters, whose place cannot be filled; the community has lost a citizen whose character for morality cannot be questioned; the neighbors have lost a tried and true friend always and obliging to all. His home, though humble, was the home to make pleasure for all who strive to do right. He endeavored to make life a blessing, not only to himself, but to those who came in contact with

him. In this dispensation of Providence we feel and recognize the truth that the community has lost a strong advocate and friend of prosperity, the church and Sunday School a lover and an advocate of the cause of Christ, the home an affectionate, loving and indulgent friend. His voice in our community is heard no more, but his works will live that two-fold living with praise and thanksgiving that cannot die. While he desired to live, he expressed no fear of death; while the end came nearer and nearer, he expressed to friends that he was mindful of the fact that he was near passing over the river, where all would be peace and happiness.

May the Lord incline us all by faith to see the beauty of righteousness and the glories of God that await his people, and that the battle of life shall be to enter into the heaven of rest prepared for them that wait for the second coming of Christ.

In the language of the Scotch-Irish poet, we say:

"The leaf of the oak and the willow shall fade,

Fall down to the ground and together be laid;

While the young and the old, the high and the low,

Shall moulder to dust and together shall go,

For we all are the same our fathers have been;

We see the same sights our fathers have seen,

We drink the same stream, and view the same sun,

And run the same course our fathers have run."

First, we submit to a loving and merciful God.

Second, we extend our deepest sympathy to the bereaved of the deceased in this sad hour.

Third, that a copy of these proceedings be placed upon our church record, a copy be furnished the widow, and a copy be sent to the Baptist and Reflector and Montgomery Vindicator with request to publish the same.

S. S. PROFFITT,  
J. P. PRICE,  
M. M. M'CARTER,  
Committee.

Approved and done by order of  
Hill's Creek Church, in session this  
June 14, 1913.

M. M. M'CARTER,  
Moderator.

JOHN H. LETHCO,  
Church Clerk.

**STEWART**—Sarah Jane Stewart was born Aug. 8, 1850; departed this life June 18, 1913, aged 62 years. He professed faith in Christ at the age of 10 years, and lived a devoted Christian life 53 years. She

## TIME AND PLACE OF MEETING OF THE ASSOCIATIONS

ASSOCIATION.	PLACE.	TIME.
OCTOBER.		
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 ml. 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
Campbell County .....	Whitman .....	Wednesday, October 22
Wiseman .....	Bledsoe Creek (Bransford) .....	Wednesday, October 29
NOVEMBER.		
Tennessee Baptist Convention .....	Johnson City .....	Wednesday, November 12
Woman's Missionary Convention .....	Memphis .....	Wednesday, November 19

## Baptist Periodicals for 1913

### UNIFORM LESSONS

**SUPERINTENDENT.** (Monthly.) 25 cents per year.

**BAPTIST TEACHER.** (Monthly.) 60 cents a year. In clubs of five or more to one address, 13 cents each for one quarter; 50 cents each for one year.

**PRIMARY TEACHER.** (Quarterly.) 35 cents a year. In clubs of five or more to one address, 8 cents each for one quarter; 30 cents each for one year.

**PRIMARY QUARTERLY.** 15 cents a year. In clubs of five or more to one address, 3 cents each for one quarter; 12 cents each for one year.

**OUR STORY QUARTERLY.** 7 cents a year. In clubs of five or more to one address, 1 1/4 cents each for one quarter; 4 cents each for one year.

**PICTURE LESSONS.** In quantities of five or its multiples to one address, 2 1/2 cents each for one quarter; 10 cents each for one year.

**BIBLE LESSON PICTURES.** \$3.00 per set for one year; 75 cents per set for one quarter.

**OUR LITTLE ONES.** 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

**JUNIOR QUARTERLY.** 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.

**JUNIOR LESSONS.** 8 cents a year. In clubs of five or more to one address, 1 cent each for one quarter; 4 cents each for one year.

**YOUTH'S WORLD.** (Weekly.) 30 cents a year. In clubs of five or more to one address, 6 1/2 cents each for one quarter; 25 cents each for one year.

**GIRL'S WORLD.** (Weekly.) 30 cents a year. In clubs of five or more to one address, 6 1/2 cents each for one quarter; 25 cents each for one year.

**ADVANCED QUARTERLY.** 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.

**BIBLE LESSONS.** 8 cents a year. In clubs of five or more to one address, 1 cent each for one quarter; 4 cents each for one year.

**SENIOR QUARTERLY.** 20 cents a year. In clubs of five or more to one address, 4 cents each for one quarter; 16 cents each for one year.

**ADULT CLASS.** 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.

**HOME AND SCHOOL.** 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.

**WORLD-WIDE.** 25 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

**YOUNG PEOPLE.** 60 cents a year. In clubs of five or more to one address, 13 cents each for one quarter; 50 cents each for one year.

**ADVANCED HOME DEPARTMENT QUARTERLY.** 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.

**SERVICE.** 50 cents a year, singly or in quantities.

**OUR JUNIORS.** (Quarterly.) 30 cents a year. In clubs of five or more to one address, 5 cents each for one quarter; 20 cents each for one year.

## American Baptist Publication Society

514 N. Grand Avenue, St. Louis, Mo.

1701-1703 Chestnut Street, Philadelphia, Pa.

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



Angleton, Tex., April 16, 1913.  
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.

I Want You to  
Try My New  
Hospe Cabinet  
Grand Upright

In Your Own  
Home 30 Days  
FREE

I Pay  
The  
Freight.  
Send no Money  
Two to Three  
Years to Pay

A. HOSPE CO., 276 Hospe Building, Omaha, Nebraska

**EXTRAORDINARY OFFER** Yes, this matchless instrument in your home four weeks at absolutely no cost to you. You 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.

**My Direct Plan Saves You \$112**

**\$285 PIANO ONLY \$173** And you secure not just an ordinary piano, but the famous sweet-toned Hospe, with an iron-clad 25-year guarantee. You can have any of my Hospe pianos, player pianos or organs in your home, 30 days free at corresponding savings, \$5.00 Music Bench, \$5.00 worth of sheet music, and my Easy Method Piano Instruction Book free with every piano.

Important Plan Information Sent Free

Fill out and mail the coupon today. It will bring you absolutely free

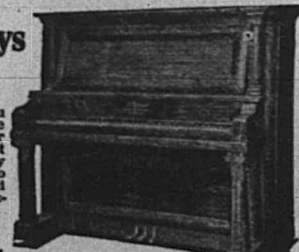
my catalog, special price list and valuable information

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.



**A. HOSPE**  
Pres't A. Hospe Company  
276 Hospe Bldg., Omaha, Neb.

Dear Sir: Please send me, FREE, your new Catalogue, your Money-Saving Plan and Full Details of your Free Trial Offer.

Name \_\_\_\_\_

St. or R. F. D. \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

was a member of Flintville Baptist Church at her death. She was loved by all who knew her. Mrs. Stewart leaves a husband and four sons to mourn her departure. Her funeral was preached by her pastor, Rev. R. N. O'Neal, after which she was laid away in Flintville Cemetery to await the resurrection morning.

Pastor Evans closed a meeting at Conasauga church, Ga. Result, 15 additions,

Church wonderfully revived.

Sad will be the day of any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking and deeds he is doing—when there is not forever beating at the door of his soul some great desire to do something larger which he knows he was meant and made to do because he is a child of God.—Phillips Brooks.

**Tired and Aching Feet**  
Quickly relieved by  
**MENTHOLATUM**  
apply at night  
before  
retiring  
and  
rub well  
Sold by all  
Druggists  
25 and 50¢  
a jar  
**FREE OFFER**  
—To anyone who has not used Mentholum we will send a sample on request, or for ten cents in coin a large trial size package.  
The Mentholum Co.,  
153 Seneca Street, Buffalo, N. Y.



## INCREASE YOUR INCOME.

The big, steady and growing demand for Oliver Typewriters makes this one of the most attractive Local Agencies available today.

The market is unlimited. Oliver agents sell many thousands of Oliver Typewriters every month.

We divide our earnings on a liberal basis that insures steady incomes for hustlers.

Holders of the 15,000 Oliver Agencies already established have realized hundreds of thousands of dollars in profits on typewriter sales.

There are still several hundred localities where agencies have not yet been opened.

The applicant, if accepted, is given exclusive selling rights in his territory during the life of the contract. We teach Local Agents how to sell. This free training includes enrollment in The Oliver School of Practical Salesmanship.

When he has demonstrated his ability, the Local Agent is eligible for promotion to the *direct service*.

Some of our general officials have arisen direct from the ranks as a result of this promotional system.

THE—

## OLIVER

## TYPEWRITER

*The Standard Visible Writer.*

The Oliver Typewriter is easy to sell because of its splendid merit and its world-wide reputation.

It has many exclusive features which give versatility, speed and convenience and is the only typewriter that *prints*.

Printype has achieved immense popularity.

You can sell the Printype Oliver Typewriter at the same price as the regular machine.

We authorize Local Agents to sell on our 17-Cents-a-Day Plan and even furnish the sample outfits on this convenient plan, so that the agency earnings may help pay for the machine.

Local Agents are authorized to handle the work in connection with other business.

Full details of Agency Proposition, a specimen of Printype and other important information will be sent on receipt of your application.

THE OLIVER TYPEWRITER COMPANY.

No. 999 Oliver Typewriter Building,  
Chicago.

## A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatic, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers free. You can cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 24, South Bend, Ind.

## PRAISE INDEED.

If physicians, hospital authorities and trained nurses recommend a preparation, you may be sure that it is particularly meritorious. That is why Tyree's Antiseptic Powder has such high standing as a remedy. Doctors approve of it, and prescribe it for any affection requiring antiseptic treatment, such as sores, wounds, indolent ulcers, abscesses, eczema, catarrh and diseases peculiar to women. A generous sample of the powder may be obtained by writing a postal to J. S. Tyree, Chemist, Washington, D. C.

## Shoes at Wholesale

BAPTIST AND REFLECTOR READERS ARE SAVING FROM ONE TO TWO DOLLARS A PAIR BY ORDERING THEIR SHOES DIRECT FROM FACTORY BY PARCEL POST.

Would the cutting of your FAMILY SHOE BILL, one-third or more mean a very big yearly saving to you? Figure it out. The present high cost of shoes is due to two things, the Middlemen's profits which the consumer must pay and the enormous decrease in raw materials. The new Parcel Post System gave us an idea. By selling our shoes direct to the wearer, cutting out the middlemen entirely, we could save the consumer fully a third on every pair of shoes and still make our usual wholesale profit. The plan is a great success. Baptist and Reflector readers are realizing the opportunity of saving and great numbers are writing for our catalogue, which is sent free to anyone on request. It tells how cheaply high quality shoes can really be bought under this fair method of selling. Every shoe is guaranteed perfect in fit, material and workmanship—your money will be refunded if unsatisfactory. Write for your catalog today. A trial order will please and result in our getting your entire shoe trade.—PARCEL POST SHOE CO., 258 Meeting Street, Charleston, South Carolina.

## WHY LET THEM DIE?

Mr. Farmer, why should you call it "fate" and let hundreds of dollars worth of good hogs die and be lost to you each year, while the remainder of the drove gets a setback that prevents the pigs from maturing quickly and certainly?

There is a way to insure good hogs—a way to free your drove of disease and help it grow into that quick maturity and big body that puts dollars into your pockets with the certainty of a mint. That way lies along the route of prevention more than it does of cure. You must keep your hogs healthy rather than try to cure them after cholera finds your enfeebled porkers easy victims. Many can be cured even then, however.

Offered you free just now is the best kind of advice and directions. You may, simply by writing a postcard, get the experience of a lot of men who have made a success of hog raising and who are able to keep their animals free of disease and full of vigor. This experience has been compiled into a booklet that is offered you without any charge or liability. Just write for it and learn how to keep your hogs well and what to do when they become sick. Remember that sick hogs represent danger and dead hogs represent loss. You want to prevent this loss. The booklet you ought to get is that published by the Dr. Snoddy Remedy Co., 121 Alby Street, Alton, Ill. Write for it now, while you have hogs to fatten and droves to save.

## TO THE PRESIDENTS OF ALL MISSIONARY SOCIETIES.

We can materially increase your donations to Missions, without sacrifice on your part. If interested write for particulars.

## THE CO-OPERATIVE DISTRIBUTING CO.

Box No. 85, Jefferson City, Tenn.

## CONVALESCENCE

after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

**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.

Rev. Andrew Potter of Collinsville, Okla., writes: "Our meeting continues here with unabated interest. Two conversions last night and three the night before. Part of the time we have been rained out."

Dr. Caleb A. Ridley of Central Church, Atlanta, Ga., lately held a revival at Commerce, Ga., resulting in over 100 conversions.

## Sunday School Literature

## UNIFORM LESSONS.

Price List per quarter.

Superintendent's Quarterly	\$0 15
The Convention Teacher	13
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
Junior Quarterly	2
Home Department Magazine (quarterly)	5
Children's Quarterly	3
Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (weekly)	13
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	2 1/2

## B. Y. P. U. SUPPLIES.

B. Y. P. U. Quarterly, per quarter	\$0 06
Junior B. Y. P. U. Quarterly, per quarter	5
Topic Cards, for six months, per doz.	15
How to Organize, per dozen	10
Pledge, Invitation or Bible Reader Record Cards, per 100	50

## INTERNATIONAL GRADED LESSONS

Exclusively Biblical Series.

Price, per Quarterly Part.

Beginners' Department, two grades, 1st and 2d year—	
Teacher's Book, either grade	\$0 25
Pupil's Paper, either grade	7 1/2
Pictures (for the Teacher)	60
Primary Department, three grades, 1st, 2d and 3d year—	
Teacher's Book, either grade	25
Pupil's Paper, either grade	7 1/2
First Year Pictures (for the teacher)	65
Second-Year Pictures (per year by set)	1 50
Third-Year Pictures (per year by set)	1 25
Junior Department, four grades, 1st, 2d, 3d and 4th year (ready Oct. 1, 1912).	

## GRADED SUPPLEMENTAL LESSONS.

(Twelve Grades—in Nine Pamphlets.)

Beginners (3-5 years, one pamphlet, each)	\$0 06
Primary (6-8 years, one pamphlet, each)	5
Junior (9-12 years, four pamphlets, each)	5
Intermediate (13-15 years, 2 pamphlets, each)	00

## Baptist Sunday School Board,

J. M. FROST, Corresponding Secretary, Nashville, Tenn.

## MEMPHIS CONFERENCE FEMALE INSTITUTE

and

## CONSERVATORY OF MUSIC, ART AND EXPRESSION.

ONLY COLLEGE exclusively for Young Women in West Tennessee. SAFE HOME SCHOOL, in Jackson, a beautiful City of 20,000. PIANO AND VOICE Teachers Unsurpassed, European-Trained. HEALTH AND MORALS given Special Attention.

TWENTY SCHOLARSHIPS by which Expenses are much reduced. INDUSTRIAL POSITIONS for Worthy Students.

For particulars, address

Henry G. Hawkins, President . . . Jackson, Tenn.

## Southern Railway

("Premier Carrier of the South")

## Excellent Passenger Service to all Points

## ELEGANT COACHES

## MAGNIFICENT PULLMAN SLEEPING CARS

## DINING CARS

If you intend traveling to any point in any direction, call on or write to nearest Southern Railway Agent.

J. R. MARTIN, D. P. A.,  
Chattanooga, Tenn.

## A REMARKABLE "ON TRIAL" FURNACE OFFER.

To readers of Religious papers: 1. Before shipment \$15. 2. After arrival, \$14 more. 3. Try it until February 1st. 4. Then, IF satisfied, \$10 monthly, OR—not another cent. Details and book of famous XIXth Century (20-year guaranteed) furnaces, free.

CENTURY FURNACE CO.  
Youngstown, Ohio.

The Best Train Service to Washington, Baltimore, Philadelphia, New York and other Eastern Cities is . . .

## Via Bristol

and the

## Norfolk &amp; Western Railway

## SOLID TRAIN, DINING CAR, THROUGH SLEEPER

Leave 8:00 p.m., Memphis for New York.

Leave 8:00 p.m., Memphis for Washington.

Leave 9:30 p.m., Nashville for New York.

Leave 5:20 a.m., Chattanooga for Washington.

D. C. Boykin, Passenger Agent, Knoxville, Tenn.

Warren L. Rohr, Western Gen'l Agent, Pass. Dept., Chattanooga, Tenn.

W. C. Saunders, Asst. Gen'l Passenger Agent.

W. B. Beville, Gen'l Pass. Agent, Roanoke, Va.

## To Prevent Blood Poisoning

apply at once the wonderful old reliable DR. PORTER'S ANTISEPTIC HEALING OIL, a surgical dressing that relieves pain and heals at the same time. Not a liniment. 25c. 50c. \$1.00.