

# 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. 78)

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MORRISTOWN BAPTIST CHURCH (NEW BUILDING).

The congregation of the First Baptist church of Morristown has erected on the corner of West Main and Jackson Streets what is accredited with being one of the handsomest and most completely equipped church structures in the State.

Of classic Greek architecture, constructed of white pressed brick and marble, the building has a frontage of eighty-four feet on Main Street and the length, includ-

ing the Sunday School department, extends 132 feet north on Jackson Street.

The interior decoration of the building is a harmonious combination of cream and brown with wood work of fumed oak and beautiful windows of stained glass.

A new system of indirect lighting has been installed and is one of the most attractive features.

The main auditorium, with galleries in the rear will have a seating capacity of about 1,000, exclusive of aisles and space for portable chairs.

Handsome pews costing about \$1,800 are to be placed in the building this week.

The committee in charge has not as yet made a final selection of the pipe organ to be installed.

The Sunday School department in the rear occupies three stories and is equipped for a modern departmental graded school, the enrollment of which is now over one thousand. The basement has been fitted up for the exclusive use of the primary department, there being twenty-six classrooms in all.

The slogan of the church is "Every child in Morristown in Sun-School" and is the basis for enthusiastic effort which brings results. The average attendance during the month of May was 697.

In many instances suitable clothing is furnished the children whose

parents are unable to provide for them.

E. G. Price is superintendent of this Department.

Upon the co-operations of the various committees has rested largely the success of the undertaking.

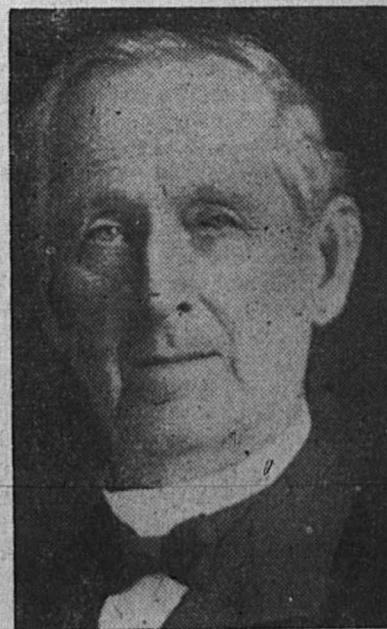
Col. T. H. Reeves has been the efficient Chairman of the general Building Committee, while the Executive committee was composed of W. C. Hale, Chairman, Chas. S. Stephens, Secretary and Treasurer; D. C. Morris, J. C. Mathes, C. C. Hale, and the late J. F. Goodson.

W. H. Mullins, a practical business man, has personally superintended the erection of the building, not only contributing liberally to the building fund, but giving in addition almost his entire time for the past fifteen months.

Under the splendid management of Mr. Mullins the structure has been built at a cost of almost \$40,000, which is \$10,000 less than the estimated cost of building experts.

The labor was employed by the day and all material bought at cash prices. The valuation of the entire property has been placed at \$60,000.

The membership of the church is about seven hundred, three hundred and sixty of which have been added during the four years' pastorate of Rev. Spencer M. Tunnell, to whose boundless enthusiasm and tireless efforts the growth and activity of this, the largest congrega-



COL. T. H. REEVES,  
Chairman General Building Committee.

tion in the city, is accredited.

A remarkable fact is that a goodly portion of the congregation is made up of people of limited means who have worked together loyally, with the result that their effort is a credit not only to themselves, but the whole of Morristown.—Estes Hardy, in Knoxville Sentinel.



REV. SPENCER M. TUNNELL,  
Pastor for the Past Four Years.

## THE GLORY OF WORK.

There the workman saw his labor taking form and bearing fruit,  
Like a tree with splendid branches rising from a humble root.  
Looking at the distant city, temples, houses, domes and towers.  
Felix cried in exultation: "All the mighty work is ours,  
Every mason in the quarry, every builder on the shore,  
Every chopper in the palm grove, every raftsmen at the oar,  
Hewing wood and drawing water, splitting stones and cleaving sod—  
All the dusty ranks of labor, in the regiment of God,  
March together toward his triumph, do the task his hands prepare.  
Honest toil is holy service; faithful work is praise and prayer."

—Henry Van Dyke.

## JUDICIAL ATONEMENT OF CHRIST.

By Geo. A. Lofton, D. D.

"Whom God set forth to be a propitiation, through faith, in His blood, to show His righteousness. . . That He might Himself be just and the justifier of him that believeth in Jesus." Rom 3:25, 26.

The word atonement always involves the principle of law violated and the reconciliation of the parties at issue. (1) The lawgiver, and (2) the lawbreaker, upon terms of justice.

The terms in the text are emphatically judicial, namely, "propitiation," "righteousness," "just," "justifier," etc. The text, with its context, distinctly sets up a judicial and objective redemption of the sinner. It is presented under the form of a legal transaction, in satisfaction of the claims of divine justice, by the punishment of sin, in order to justify the believing sinner, and thus primarily reconcile God to man and subordinately reconcile man to God. Let us consider this proposition in detail.

*II. How God set forth Christ to be a propitiatory sacrifice for sin, by means of his blood, through faith.*

The Bible treats sin fundamentally in the light and under the penalty of the law. "Sin is the transgression of the law"—it is lawlessness; law is sinlessness—exact spiritual and voluntary obedience. "The sting of death is sin and the strength of sin is the law;" and hence the inseparable relation between law and sin, and the interpretation and doom of sin by law. The law is the transcript of the divine holiness, of which the conscience is a finite reflection; and all unrighteousness is a violation of the law, an outrage of the divine holiness, the antipode of the divine nature and the "sting of death" (temporal and eternal) to the conscience, under the "curse of the law." God's law is perfect, demanding perfect obedience; and in order to life and righteousness with God, it must be personally, perfectly and perpetually kept. Only supreme love to God can so fulfill the law; and sin (lawlessness), by reason of the flesh, renders life and righteousness with God absolutely impossible in the sinner. Law and love and correlatives; and sin is not lawlessness, but lovelessness. It is total depravity in germ and essence, and while law can strengthen and magnify and damn sin, it is powerless to forgive or cure it.

Such is the damning and deadly nature of sin. The Scriptures teach that the sinner is "brought forth in iniquity and conceived in sin"—"dead in trespasses and in sin"—"by nature the child of wrath;" and that, in himself, he is hopelessly and helplessly lost in guilt and condemnation under the "curse of the law." He can neither blot out his record of guilt, nor cure his depravity, by the law. He is abhorrent to God's holiness, without which no man shall see God; and holiness demands the punishment of sin, to which the conscience cries, "Amen!" This punishment of sin, in the very nature of law inherent in the conscience, is sin's eternal effect; for the law, unremedied, forever continues to strengthen sin the "sting of death." To save the sinner there must be an adequate remedy for sin which can meet the demands of law and justice, (holiness) in blotting out the record of guilt and in healing the wound of death inflicted by sin. The remedy must be provided and applied upon principles of justice, or righteousness, at the hands of infinite love; and the adjudication of sin's infinite demerit, or ill-desert, must be such that it can be said of the adjusted difficulty between holiness and love:

"Mercy and truth are met together;  
Righteousness and peace have kissed each other."

To this end God set forth Christ to be a "propitiation," or expiation sacrifice, "FOR SIN," in order to redeem or buy back, the sinner. There was no other way. It was an absolute necessity to God, in behalf of the sinner. According to Zech. 6:8 and Heb. 2:10, it "became" God to make Christ suffer for our sins; and according to Is. 53:6, 26, "it pleased Jehovah to bruise Him"—"to put Him to grief"—"to lay upon Him the iniquities of us all." "It behooved Christ to suffer" (Luke 24:26.) He could not come down from the cross; and hence He lovingly and longingly and crucially bore our sins in His body on the tree, in order to satisfy law, propitiate God and redeem the sinner.

The propitiation of Christ was *for sin, unto God and in behalf* of the sinner. He "gave Himself up for us an offering and a sacrifice to God" (Eph. 5:2; Heb. 9:14); "when He had offered one sacrifice for sins forever" (Heb. 10:12.) "He is the propitiation for our sins"—"He made propitiation for the sins of the people (Mo. 2:2; 4:10; Heb. 2:17.) The scheme reveals the propitiation of Christ as a vicarious sacrifice to God for sin in the stead of the sinner—complete satisfaction and substitution—as necessary to God and indispensable to the sinner. It was an adequate and infinite remedy for sin; and it can be predicated only of total depravity and eternal punishment. Otherwise the sacrifice of Christ was a needless murder, or a superfluous martyrdom, which in the light of the judicial or legal phraseology of the Scriptures touching the law of sin and death, would be absurd.

*II. How Christ's propitiation offering for sin exhibited God's righteousness in order to the justification of the believing sinner.*

Justification of the sinner must be governed upon principles of righteousness—justice, holiness—according to God's law, not His benevolence simply. God is subjectively righteous, but His righteousness must take objective and judicial shape, in order to justify the sinner. God Himself is powerless to justify the sinner till he is just to sin. Hence, the text shows that God must have enabling power. "That He MIGHT Himself be just and the justifier of him that believeth in Jesus." The word "might" implies acquired potentiality or ability; and the text shows that this ability to be just to sin and justify the sinner was obtained through a peculiar and provided righteousness wrought out and exhibited through the "propitiation" of Christ "for sin." That righteousness consisted in the complete fulfillment of the law by Christ (Matt. 5:7) who "is the end of the law for righteousness to every one that believeth" (Rom. 10:4.) The active and passive obedience of Christ on the cross, is satisfaction of justice, on account of sin, in behalf of the sinner, was "the righteousness of God" penalty exemplified and objectively exhibited, enabling God to be just in the punishment of sin in the person of His own Son, and to so, by grace, justify the believer, upon the merit of Christ's atonement.

This judicial and objective atonement as exhibiting God's penal and objective righteousness is strongly put in 2 Cor. 5:21: "Him who knew no sin he made to be sin in our behalf; that we might become the righteousness of God in him." Christ was not made sin subjectively, but objectively by imputation, else He had been made subjectively unholy; nor did we become subjectively, but objectively righteous by imputation, else we had become subjectively holy. Christ became our objective guilt and condemnation; and we, through justifying faith, became His objective righteousness. He took our guilt without our depravity, that we, through justification, might have depravity without guilt and condemnation. Christ became guilty that we might become guiltless, that is, justified persons.

This peculiar and provided "righteousness of God," which penalty disposes of sin and graciously forgives sin, is designated (Rom. 3:21, 22) as "a righteousness of God," "manifested" in the gospel, as "witnessed by the law and the prophets" and as "apart from the law." It was typified by the Old Testament atonement and prophesied as the "everlasting righteousness" which should be brought in (Dan. 9:24.) It was "apart from the law" in its ability to justify (Rom. 3:20, 28); but otherwise in exact conformity with the law which it fulfilled, every jot and tittle, through Christ's propitiation, in the punishment of sin and in the justification of the sinner.

This righteousness, by means of blood, is also designated as "the righteousness of God by faith through Christ unto all that believe" (Rom. 3:22). This does not imply that this righteousness is created, but only appropriated by faith as our own, by imputation, through justification. So far as we are affected, "it is of faith that it might be according to grace," and

"not of work," that is, gratuitous justification or imputed righteousness; and it must be "all of grace," or none of grace, else "the righteousness of God" which punishes sin and at the same time justifies the sinner, upon faith alone, would not be "apart from the law." The glory of Christ's redemption is that it is a scheme of grace by which law is satisfied, sin punished and justification freely bestowed, that is, upon FAITH, which is itself the work of God in the heart, and which unites the believer to Christ.

*III. How God could Himself be just and the justifier of him that believeth on Jesus.*

Justification was the puzzle of antiquity. The heathen conscience sought it in expiatory sacrifice and meritorious work offered to the gods; but Aristotle could not see how God could be just to sin and justify the sinner. Job exclaimed: "How shall a man be just with God?" The Jewish high priest typified it in his atonement, which said: "Whitout shedding of blood there is no remission." The believing Jew saw this great truth afar off in the antitypical cross, and was glad. Christ solved the paradox that God could be just to sin and justify the sinner; and he established the great doctrine that God must be righteous before He is merciful.

Justification by faith is fundamental to all other graces and blessings of salvation. The judicial and objective must be the basis of the moral and subjective. Christ must fulfill the law, punish sin and bestow righteousness; and the sinner must be freed from the curse of the law, and restored to favor with God—all in order to spiritual renewal from the death of sin and life with God. Objective justification and subjective regeneration are synchronous acts in the moment of faith; but logically the judicial and objective is precedent and essential to the spiritual and subjective, in grace, both as to the atonement itself and as to its application.

Justification by faith is absolutely apart from justification by work in salvation by grace. It is to him that "believeth" and "worketh not;" and while justification by work may be *proof* of justification by faith, as in the case of Abraham, justification by faith is alone "by grace" and "unto life." Any attempt to add work to faith nullifies the cross and robs justification of grace. The judicial and objective atonement for sin and the judicial and objective justification from sin, in the work of Christ, utterly excludes all human merit, and forbids anything upon which merit might be claimed. "By grace ye have been saved by faith; and that not of yourselves, it is the gift of God; and not of works, that no man should glory." (Eph. 2:8-10.)

Of course, there is the spiritual or subjective aspect of the redemptive scheme. Christ spiritually and subjectively lived, suffered and died in obedience to law and in His love and compassion for the sinner; but, as already said, the subjective must take shape in the objective and judicial. Gethsemene must be consummated on Calvary. Sin and condemned "in the flesh"—in the form and nature that had sinned and was amenable to law and justice; and under the judicial and objective aspect of the atonement was comprehended all of the subjective soul agony and penalty which could accrue from the Messianic consciousness of sin's guilt and damnation for man. So of the judicial and objective justification of the believer which comprehends all of the spiritual exercises which lead to the new birth and growth of the soul. Imputed righteousness through justification implies imparted holiness through regeneration with all the other subjective graces and blessings of salvation by grace.

Finally, the scheme of redemption by the blood of Jesus—the justification of the unjust upon principles of justice—displays the dignity and majesty of God's law and God's infinite regard for His law; and it inspires us with infinite awe for God and respect for His divine authority. How much it cost to vindicate and honor that law! Above all, what love and gratitude the grace of God, established through law thus vindicated, inspires in the heart of the justified believer; out the least of all, what ground for humility and consecration this salvation by grace, through justification by faith, to the believer conscious of imputed righteousness and imparted holiness! No other religion, or form of Christianity, has this experience of grace, or is free from the pride of self-righteous merit with God.

"The per cent of increase in industrial plants of the Prohibition States in the last five years has been 116 per cent. In the nine all wet States and the District of Columbia, the increase has been 73.3 per cent. This demonstrates that Prohibition does not drive industry away but rather attracts it."—American Issue.

**"CHRISTIAN HERALD" VS. BAPTIST AND REFLECTOR.**

Editor Baptist and Reflector:—I write yourself and paper to say:

1. That I am too much on the wing traveling to take yours or any other paper.

2. A Baptist (?) preacher induced me to attend a Fifth Sunday Meeting last November at his home church down in the edge of Alabama, and when he and I arrived at his house he asked his wife if the Christian Herald had come, to which she replied, "Yes, and it has got a heap more religion in it than the Baptist and Reflector has." This awakened a curiosity in me to see it, as I knew a Baptist preacher had it sent to me a year, while Talmage edited it, and he made it much better than it ever has been since, yet it was, in my conception, far inferior to the Baptist and Reflector. I hastily read every word of the Christian Herald, which she said, "Has got a heap more religion in it than the Baptist and Reflector has," and to my utter astonishment the only article I found in it purporting to be *religious* was a novelistic serial article on the "Second Coming of Christ," which represents Him as already come to the Christian Herald folks, appearing to them in a private closed room, where He was eating and drinking with them, and approving and indorsing these Herald folks, and condemning all other folks, which flatly contradicted Christ's own words, for He said: "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, *He is* in the secret chambers; believe *it* not."

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the son of man be." (Matt. 24: 26, 27.)

It also gave the lie to Rev. 1:7, for it says: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." It also gave the lie to Christ's own words in Matthew 24:30, for it says: "And then shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory."

These Scriptures clearly and plainly shown that the Herald writer falsified when he said Christ had appeared to them in a room, with nobody seeing Him but them, yet this Baptist (?) preacher's wife was, as I soon found, so ignorant of even the English Scriptures, as to think this falsehood of Christ's coming to only the Herald folks was first-class religion. She seemed to be sure that Christ was with the Herald folks and against the Baptist and Reflector, and its folks.

3. The only excuse I could offer for this Baptist (?) woman was her ignorance of the Scriptures, for neither she nor her preacher husband could correctly read even one of the most familiar chapters in the Bible.

4. But, Brother Folk, if you are of late, letting such a paper as that have "a heap more religion in it than the Reflector," I, as a Baptist minister, want you to see to it that the Baptist and Reflector contains "more religion" than to publish such a falsehood as did the so-called Christian (?) Herald. But I will here add that I have never seen such a falsehood as that in your paper, neither did I ever see a copy of it that did not possess more religion in it than any copy of the Herald I ever saw.

5. Even her preacher husband was so unlearned, in both the Bible and English language, as to agree with me that the heretic, in Titus 3:10,11, who was *subvested*, was only *con-verted*, as both words he said, "meant about the same."

Of *subvest* Webster says: "1. To overthrow from the foundation; to overturn; to ruin utterly. 2. To corrupt, to confound; to pervert; to mind and turn it from the truth," and Liddell and Scott define the Greek word *Ex-es-trop-tai*, here rendered *Sub-verted*, "to turn or twist aside, overturn. II. Turn inside out, to change, alter entirely. III. To pervert, corrupt. N.T." Yet this preacher says he is thereby *con-verted*, or just then gets "religion" in, and by, being *sub-verted*. Strange religion this to me, for Paul says such one sinneth by being *sub-verted*. If this preacher is right the way to get religion of Christ is to sin in order to get it.

No wonder he and his wife thought the so-called Christian Herald had "a heap more religion in it than your Baptist and Reflector has."

This Baptist (?) preacher and his wife are ardent affiliationists with all Peodo's and are great imitators of the modern so-called Holy Rollers, in all their worship. Only the rolling excepted.

N. W. BLALOCK.

Dunlap, Tenn.

**MINISTERIAL EDUCATION.**

Nearly all kinds of work that needy ministerial students ordinarily do during vacation to gain a little surplus for September are offering almost nothing. Some boys who hitherto have been successful selling books have had to come in. The prolonged drought has stopped sales. One such called to see me this morning. He is much cast down, and does not know what he shall have to do. What are the Baptist people going to do about this state of things? I wish there were a few J. R. Graves to tell the present administrators of the fund what he said to me: "Do not let another go home because he is out of money."

Why will not some Tennessee churches do for ministerial education what the First church at Shreveport, La. is doing? I was there the third Sabbath of July, and learned while there that they will keep four ministerial students in college next year. One of the four may be placed at Jackson, but the other three in the Louisiana Baptist College. The Paris, Tenn., church comes near doing this.

The University here has done a great work for the denomination, and stands ready to continue it or do a still greater, if the pastors and people will be loyal. When people are embarrassed they cannot do their best, and this is as true of students as others.

Let me have the attention for a minute of those Baptists in Middle and West Tennessee who are able to pay the college expenses of their children or wards. If the college fees are only \$60 for the year, your are doing in a financial way for your Baptist school, for the time being, what is equivalent to \$1,000 endowment. You do this without hurting your estate one cent, because you would spend this elsewhere. If the university were not giving as good, as strong, an education as you would get at the other place, you are not asked to come. Other things being equal, I always patronize my own people. I know that Union University is not surpassed in her course of study. If a Baptist boy or girl studies here under all the requirements, he goes home a stronger, more loyal church member. Not only the church has made the gain of a better member, but the college has a lifelong friend. Through his influence in the long course of the future no doubt several will enter who would not have done so. The denominational gain is great, and there is no personal loss, but I am convinced a personal gain also.

G. M. SAVAGE.

Jackson, Tenn.

**JUDEA.**

Our party reached the Holy City Monday, July 6, and have made it headquarters since. We have seen considerable of Judea, passing through the Plain of Sharon, near Lydda, Bethshemesh, Zorah, and through the Judean Mountains, en route to Jerusalem by rail from Joppa.

We have visited Bethlehem, Hebron, Bethany, Jericho, Dead Sea, and the Jordan, in addition to the numerous other places of thrilling interest in and about Jerusalem. Most of Judea at this season is dry and bare, there is only an occasional spring; the inhabitants, as a rule, are poor and thrifless, and there is much to depress one's spirits. I am often reminded of Robert E. Speer's statement, as I journey through this land: "Mohammedanism either finds a desert or makes one." It must be said, however that in some places, notably about Bethlehem and Hebron, I have seen some most flourishing vineyards and orchards of figs and olives.

The fruits here are excelled in flavor; with proper cultivation, even in dry and rocky Judea, most abundant crops can be produced. Most depressing of all, however, is the fact that nearly all the sacred places that Christ's followers travel across seas and continents to visit, are controlled by Mohammedans and Catholics. In Jerusalem, Bethlehem and Hebron nearly all these holy sites, as the birthplace of Jesus, the site of Solomon's Temple, the Cave of Machpelah, the Garden of Gethsemane, and the Mount of Olives, are memorialized with majestic cathedrals and mosques where one may see most striking exhibitions of superstition and fanaticism.

A SUNDAY IN JERUSALEM.

Most of our company went at 10 a. m. today to the American church, established and fostered by the Christian and Missionary Alliance of New York City. This Society also maintains two preparatory schools in Jerusalem, one for boys and the other for girls, and this was the occasion of their commencement sermon. The pastor, Rev. A. E. Thompson, was the preacher, and he gave a very practical and impressive discourse on "Discipleship." The boys, we sat in a

body, arose at the request of the pastor and repeated in distinct and reverent accents the English version of the fifteen Psalm; the girls from the other school, who occupied a section of the church to themselves, recited with equal impressiveness the twenty-fourth Psalm. It was refreshing to hear these Arabs and Turks sing such hymns as "The Son of God Goes Forth to War" with enthusiasm. After the services, some of us had the privilege of visiting the buildings of the school for boys, not far away; the principal, Miss Best, who is essentially a Baptist, called her thirty-six boys together; Dr. Cullom of Wake Forest College, Brother Gibson of Richmond, and myself, spoke briefly to them. They study both English and Arabic and recited for us the twenty-third Psalm in both languages. Three of these boys are from Bethlehem, two from Joppa, one from Ptolemais, four from Nazareth, five from Jerusalem, and the rest come from other leading communities of Palestine. One is a Jew, five are from Moslem families, twelve from Protestant, and the remain eighteen from Greek Catholic. Nearly all of them have become Christians; four have already been baptized during this term, and others are trying to get the consent of their parents to unite with the church. This church admits only those who claim to have trusted Christ as their personal Savior and practices immersion as the only baptism.

Brother Thompson, who was a Presbyterian in America, after thorough investigation, demanded immersion for himself. These schools cannot accommodate half that apply.

This afternoon some of us visited the American Colony, where we found about one hundred Americans living together, holding everything in common, conducting their stores and different industries jointly, eating from the same tables, and claiming to be very happy. Their buildings and general environment are attractive and comfortable. They claim to regulate their lives by the law of love. I inquired of one of their members what they were doing to relieve the wretchedness that abounds in Jerusalem; he replied that they were not a missionary organization. We leave in the morning for Shechem, Nazareth, Cana, and Sea of Galilee.

I have not seen the Baptist and Reflector since leaving America and do not know whether my hastily written notes see the light of day.

J. T. HENDESON.

**SOME GOOD POINTS IN A RELIGIOUS WEEKLY.**

By S. E. Jones, D.D.

Comparing several religious weeklies as to what interests, and without mentioning any paper, I find the following points that commend themselves to me:

1. I like for the paper to have at least one sound and up-to-date discussion of some sound and up-to-date topic, by the editor. A leader, I believe, is what this discussion is called.

2. Spicy paragraphs that touch life at many points never fail of attention.

3. Current events not only in the religious but in the secular world, such secular items as may be turned to good account, always command a reading by thoughtful people.

4. One strong article by some man who can write logically and theologically and, above all, Scripturally, on some distinctive doctrine of our denomination.

5. The family page, if possible, ought to be the brightest and breeziest of all. Short stories, incidents, illustrations of points of character, and so forth.

6. A religious weekly ought to be very helpful to preachers. I like the idea of having a page devoted to sermonic literature, texts, outlines, and illustrations for sermons. A sermon by Spurgeon is always in order.

There are many other features, but if the above matters are attended to faithfully, I believe there will be no lack of appreciative readers. There are many other things that go to make a paper attractive, but for one I could put up with such a religious weekly. All our denominational papers have good points, and doubtless approach the ideal of their respective editors, but a study of a half dozen or more of these papers together, and marking what interests me most, the above points I would emphasize. But I am sure everybody's taste is not identical, and so Dr. Eaton's problem is still before us. All of us readers ought to sympathize with our editors and pray for them, for I am sure they have a hard time to please, and at the same time to carry out conscientiously their own ideas and ideals.

## A BRAND NEW PASTORIUM RIGHT OUT IN THE COUNTRY.

The Frenchbroad, or as it is popularly known, the Oak Grove church, has just completed the erection of a very delightful pastor's home on one of the most beautiful sites along the scenic Frenchbroad River.

The question of building began to be agitated some time last fall, and at the suggestion of Dr. J. I. Huggins, the church undertook to build.

The enthusiasm with which Dr. Huggins advocated the enterprise met with a hearty response on the part of the rest of the church members, and resulted in the appointment of the necessary committees, one to locate a suitable lot, of which Dr. Huggins was Chairman; one to secure a deed, of which Col. A. R. Swann was Chairman, and the Financial Committee, of which Brother Alfred Swann was Chairman, and the Building Committee, of which Brother J. M. Smith was Chairman.

Of course, the burden of the work fell on Brother Smith, while all performed their work with great skill and energy. But the whole church feels greatly indebted to Brother Smith and his splendid committee, consisting of Mrs. A. R. Swann, Rev. R. C. Lemons, Brother Arthur Rankin, and Mrs. W. B. Rutledge, for the beautiful home and grounds which they have made it possible for the church to own as the abiding place of their pastor.

In addition to shouldering the burden of the work, Brother Smith presented the church with the lot—one of the most beautiful for situation and commanding one of the most magnificent views of the great Smoky Mountains, fringed along the west side with smaller mountains and underlaced with the Frenchbroad River, that it has ever been my privilege to look upon. We have no language to express our admiration of the inspiring scenery upon which we are permitted to look every time we look out at the window.

It lifts up closer to the beating heart of our loving Heavenly Father, when we lift up our eyes and look away across this glorious landscape. We are happy and carry a feeling of gratitude in our hearts constantly for the good fortune that places us in this fine section of country, and for the good people with whom we delight to live and labor.

The building of such a house for the hard-worked pastor is a splendid way in which to build abiding tabernacles for yourselves. We crave for every one of our noble people a life of prosperity and contentment. We rejoice when they rejoice. We weep when they are sad.

Dr. Folk, we give you a very cordial invitation to come to see us in our new home.

W. B. RUTLEDGE.

## THE BARACA AND PHILATHEA CLASSES.

I note the article in a recent issue of the Baptist and Reflector on "The Baraca and Philathea Classes." This note is not in the nature of a reply. The article itself is reply enough. Any one reading it can easily get the point of view of the Baraca and Philathea movement. The sneer at creeds tells its own story. The statement that "the founder of the movement has put hundreds of thousands of dollars into the work" is edifying. Mr. Hudson has made many sacrifices both of time and money and personal effort for the work. He is a good and liberal man. I have every reason to think that Mr. Hudson's work is one of unselfish love; I am also sure that he has never made any money out of the movement. But that he has put more than two hundred thousand dollars out of his own private fortune into the movement will be news to some of us.

But my purpose in this note is to make a statement about only one thing in the article recently published in the paper. Under paragraph 3 of the article, the official statement from "The Executive Committee, City Baraca and Philathea Union, M. S. Roberts, Jr., President," says that the Baraca Supply Co. "is not a private enterprise." In my article I stated "All of the supplies for these two classes are owned and controlled under patent by a private concern in Syracuse."

From an official source comes a denial of my statement. My authority for my statement was Mr. Marshall A. Hudson, Syracuse, N. Y. I have his letter before me as I write. I asked him the question: "Who owns the Baraca-Philathea Supply Co. which handles the supplies for the classes?"

If the Executive Committee of the City Baraca and Philathea Union will ask me to publish Mr. Hudson's reply, I promise you that I will give it under a sworn statement before a Notary Public, verbatim et literatim, and I will assure you that

it will make "mighty interestin'" reading. The Committee may learn something about their business which they do not know.

B. W. SPILMAN.

Kinston, N. C.

## A GOOD MEETING.

The saints at Oak Grove in Robertson County, Tenn., have just enjoyed a season of great refreshing from the Lord. Brother W. M. Wood, of Mayfield, came to us on July 27, and preached nineteen as strong and convincing sermons as we ever heard. At the morning services he preached to the church, greatly to the edification of those who heard. He discussed such themes as "The Personal Element in Evangelism," "Essentials to Acceptable Prayer," "Living Letters," "The Appropriation of Spiritual Riches," "Wilful Sins," "A Good Church Member," etc.

At the evening services he preached to the unsaved, setting forth and explaining the plan of salvation in a clear and forceful manner. His message was salvation by grace; his dependence was the word of God and the power of the Holy Spirit. God honored the message and souls were saved.

There were eleven accessions to the church, four by letter and seven by experience and baptism. There were six men, all heads of families, and five women, all married but one. The church was greatly helped and strengthened. Brother Wood greatly endeared himself to all the people, and he will long be remembered by the large congregations, that listened with such earnest attention to his messages. Perfect order and prayerful attention prevailed at every service.

W. T. MARTIN, Pastor.

## WHERE THERE IS A WILL THERE IS A WAY.

My correspondence justifies me in making another brief appeal to brethren who are planning for a Seminary course. Every mail brings me letters from those who hesitate. They desire to come, they recognize the need, they feel the obligation, they know that the opportunity is slipping past, but somehow they hesitate in what they know to be their duty. They are divided between two opinions. I am writing this to exhort them to decision of purpose.

What you need to do is to resolve that you will do your duty. Take the matter up in earnest, grapple with it at close quarters, and settle the question of your theological education. Determine that you will fit yourself for your ministry. Trust God for the strength and resources needful. If you need financial assistance, write to Mr. B. Pressley Smith, Treasurer of the Students' Fund, and state your case. Plan to enter the Seminary Sept. 30th, at the beginning of the next session. Give yourself a chance to succeed in the ministry. Do not fail at the critical point. Write to me if I can help you in any way to decide this momentous question.

E. Y. MULLINS.

Norton Hall, Louisville, Ky.

## THE HERNANDO MEETING.

I have just returned from Hernando, Mississippi, where I have been aiding my son, W. C., in the first special meeting of his pastorate. It lasted ten days, beginning July 26th and closing August 5th. The town is not large and the church is small. When we began the meeting there were only about seventy on the roll, but some of these are the choicest spirits of the earth. There was interest in the entire community from the start. Splendid congregations assembled day and night and listened with great interest to the "old, old story." There were nineteen additions, one by relation, four by letter and fourteen for baptism. Most of these were heads of families and prominent people. Six of the baptisms unite as many families. The young pastor is greatly encouraged by the sympathy and co-operation of the church and community, and the prospects are good for a greater work. Hernando is a very old town and a fine community in many respects. Others will likely unite with the church at an early day, and our prayers should be that this work may prosper and glorify His great name.

Memphis, Tenn.

A. U. BOONE.

Pastor Evangelist Geo. W. McClure has returned from Rocky Face, Ga., where he conducted an eight-days' meeting while spending his summer vacation at that place. He reports a splendid meeting, the church seemingly was greatly revived, and quite a number of people professed faith in Christ. I think it would be a good thing if all of our city pastors would spend their vacation in that way.

## A GOOD MEETING.

We have just closed a good meeting with the Sonora Baptist church, Sonora, Ky. The pastor was assisted by Rev. W. P. Stewart, of Louisville, who preached the pure gospel to attentive crowds.

The meeting closed with the visible results of thirty-one additions to the church; seventeen of these by baptism. This makes sixty that have joined the church since I took the work a little over a year ago. Pray for us in our efforts to serve.

E. L. EDENS, Pastor.

Louisville, Ky., August 11, 1914.

## DUCK RIVER.

The Duck River Association will meet with the Decherd Baptist church on August 19, 10 a. m. Homes will be provided for all who come. All trains on N. C. & St. Railroad stop at this point. Brethren, we are expecting you to be present. Our editor and Secretary and others will come. We extend a cordial invitation to all to meet with us. Write to Brother Tom Byron, pastor, what trains you expect to come on and he will look after a home for you.

L. D. AGEE, Moderator.

Fosterville, Tenn.

As I see no reason given in your paper for my not preaching, according to appointment, the introductory sermon before the recent meeting of the Shelby County Association, I beg leave to do so. At that time, and every day since then, I was not able to perform the duty assigned me. I greatly missed the pleasure of meeting the brethren and hearing their interesting and profitable addresses. I assure you, brother editor, it was a genuine disappointment not to get to see you. My doctor gives strict orders for me to remain in bed for two months longer. I am hoping that after the first of October I may be able to enter the ministry again. I beg the prayers of my friends everywhere for my recovery.

Your brother in Christ,  
S. A. OWEN.

Memphis, Tenn., Aug. 6, 1914.

I closed a meeting of ten days at White House Monday after the third Sunday in July. Three additions, two by letter and one by experience. The church was greatly revived. Closed a meeting of two weeks Thursday, Aug. 6th, at Pleasant Hill. Thirteen received for baptism and two by letter. Great crowds day and night. The church was greatly strengthened.

W. M. KUYENDALL.

Nashville, Tenn., Aug. 8, 1914.

The Baptist advance in central and eastern Europe for the past forty years has been rapid indeed compared with that made during the 50 years preceding. In 1874 there were in Germany 74 churches with 14,324 members, today there are 232 churches with 44,338 members; in Denmark there were 15 churches with 1,943 members, now there are 32 churches with 4,202 members; in Switzerland there were 3 churches with 371 members, now there are 12 churches with 1,260 members; in Holland they have grown from 1 church with 121 members to 24 churches with 2,256 members; in Russia (including Poland) from 8 churches with 3,029 members to 1,019 churches with 97,295 members. There was no Baptist work reported in 1874 in the following countries, which show now: Finland 52 churches, 3,156 members; Hungary 96 churches with 24,428 members; Norway 39 churches with 3,588 members; Austria 8 churches with 737 members; Bulgaria 13 churches with 447 members, and Roumania 7 churches with 354 members. In Sweden, Baptists have increased in this time from 10,470 to 53,828. The total increase in churches (not including Sweden) is from 101 to 1,534, and the increase in members (including Sweden) from 30,258 to 235,889. Notice particularly the growth in Russia.—Baptist World.

The negro in fifty years has come from slavery to citizenship; he has come from barbarism to Christianity; he has come from absolute ignorance to 70 per cent literacy; he has come from abject poverty to the place where he pays taxes on nearly \$800,000,000 worth of property; he has come from utter homelessness, illegal marriage, illegitimate child-birth, to the place where he lives in 1,832,818 homes, nearly one-half of which he owns, and on nearly one-half of which he pays taxes.—Advance.

## PASTORS' CONFERENCE.

## NASHVILLE.

Southeast—Pastor Yankee preached on "Walking in Love," and "God's Plan of Salvation." Three professions. Three approved for baptism, and three others baptized. Splendid audiences.

Lockeland—Pastor Skinner preached on "Christian Zeal," and "Happiness, Where Found." S. S. off on account of rain. Five by letter. Pastor and son, R. T., closed a great revival last week with Pastor Mayo at Cottage Grove, Tenn. They are with Pastor McPherson this week at Lascassas, Tenn.

Calvary—Pastor A. I. Foster preached on "The Incentive to Christian Soldiery," and "How to Be Saved."

Centennial—Pastor Bell preached at both hours. 90 in S. S. 55 in B. Y. P. U. One by letter.

Immanuel—Pastor Rufus W. Weaver preached on "Personal Devotion to Jesus, the Secret Strength of the Christian Religion," and "The Educational Value of the Present European War." Three baptized. Small attendance at S. S. and the morning service.

Park Ave.—Pastor Strother preached at both services. Rain interfered greatly with the day's work.

North Edgefield—Pastor Carmack preached on "Secret of Loving Jesus More," and "The Devil."

First—J. A. Ansley, supply. 124 in S. S. Morning subject, "Christ and the Christian Graces." Evening, "The Messages of the Cross."

Eastland—Pastor W. T. Ward preached in the morning to splendid congregation. Dr. W. O. Carver preached at night. Pastor goes to Brentwood for meeting. Eastland is a great church. May God lead it to call the right man to that charge. Church at the morning hour gave license to M. H. Smith to exercise his gifts in the ministry.

Grand View—Pastor J. F. Savell preached on "Good Soldiership," and "Questioned and Arraigned Before the Supreme Judge." Good services. Large congregation at night. One baptized and one received since last report.

Central—J. S. Pardue preached from Prov. 4:23. Good rainy-day service.

## KNOXVILLE.

Piney Grove—Pastor H. M. Grubb preached on "Does Continual Service to God Pay?" and "A Cloud of Witnesses." 47 in S. S. Good services. Good B. Y. P. U.

Grove City—Pastor G. T. King preached on "The Mission of the Master," and "The Mission of the Holy Spirit." Good S. S. and B. Y. P. U.

Armona—Pastor J. F. Williams preached on "What the Father Requires of His Children," and "What We Should Know." 86 in S. S. One baptized. Two by letter. A good, spiritual day.

Bearden—Pastor T. N. Hale preached on "Rest Awaiting the Worker," and "Requirements for Life."

Oakwood—Pastor Geo. W. Edens preached on "Removing Mountains," and "The Light that Lightens the World." 161 in S. S. Three by letter. Pastor has been with L. C. Chiles at Prospect church in Loudon County in a meeting in which the Lord greatly blessed the church.

Island Home—Pastor J. L. Dance preached in the morning on "Efficiency." No night service. 428 in S. S.

Mountain View—Pastor S. G. Wells preached on "The Place for Religion in Natural Life," and "The Trinity of Graces." 194 in S. S. One by letter.

Beaumont—Pastor D. A. Webb preached on "Christ's Special Gifts to Us," and "The God that Answereth by Fire." 135 in S. S.

Calvary—Pastor E. A. Cate preached on "Jesus as a Preacher," and "God's Command to Preach to the People." 70 in S. S.

Middle Brook—Pastor E. F. Ammons preached on "Rest," and "The Basis of the Final Judgment of God." 75 in S. S.

Lonsdale—J. C. Shipe, pastor. Rev. Roscoe C. Smith preached on "And that Rock was Christ," and "Gifts."

Deaderick Ave.—Pastor B. C. Hening preached on "Fruits of Discipleship," and "The Tongue." 449 in S. S. Three by letter.

Immanuel—Pastor W. C. Patton preached on "The Book of Ruth," and "At the Feet of Jesus." 172 in S. S. One baptized.

Gillespie Ave.—Pastor J. A. Lockhart preached on "A Command of Jesus," and "The Unobserved Observer." 154 in S. S. Good interest. Wedding at close of morning service.

Burlington—Pastor J. E. Wickham preached on "Growth in Grace," and "Spiritual Power." 138 in S. S.

Euclid Ave.—W. E. Conner preached on "Repentance," and "Have Faith in God." 148 in S. S. Five baptized. One by letter. Good day.

Fountain City—Pastor T. C. Whitehurst preached on "Spiritual Vision," and "Stewardship." 113 in S. S. One by experience.

Coal Creek—Pastor J. H. DeLaney preached on

"The Strength of the Righteous," and "The Making of a Wise Choice." 163 in S. S. One conversion. Splendid B. Y. P. U.

## MEMPHIS.

Binghamton—Pastor Roswell Davis preached on "Love," and "God's Compassion for the Weak."

North Evergreen—Pastor C. F. Koonce preached at both hours. 30 in S. S. Organized church with 11 members at an afternoon service. Prospects are good.

Central Ave.—Pastor, J. G. Hughes. Meeting continues. Bro. E. H. Marriner is preaching. Three good services yesterday. Two for baptism.

Central—Pastor Ben Cox preached at both hours. 217 in S. S. A new meeting was inaugurated, which meets at 3 p. m. every Sunday. A good attendance at the first service. A very deep interest prevails at our noon prayermeeting.

Temple—Pastor W. A. Gaugh spoke at both hours to good congregations. 197 in S. S.

Boulevard—Pastor R. Burk preached at both hours to fine audiences. 127 in S. S.

LaBelle Place—Pastor D. A. Ellis preached at both hours. Eleven additions since last report. Ten baptized. 213 in S. S.

## CHATTANOOGA.

East Lake—Prof. Ellis spoke in the morning, and Bro. Sprague at night. Seven additions.

Tabernacle—Pastor Phillips preached at both services. House packed, many standing, some turned away. Three by letter; one for baptism. 271 in S. S.

Avondale—Pastor Hamic preached at both hours. One profession; one added. Pastor returned from a six-days' meeting near Ft. Payne, Ala., resulting in 23 professions and nine for baptism.

Chamberlain Ave.—Pastor J. E. Merrell preached on "The Despised Life," and "The Glorious Gospel." Good services. 97 in S. S.

Highland Park—Pastor Keese preached on "The Happy Pilgrims," and "The Exalted Jesus." 208 in S. S. Pastor leaves for vacation this week.

East End—Pastor Buckley preached to good congregations. One by letter.

Mt. Vernon—Rev. W. M. Lackey supplied. Subjects: "The Value of a Christian," "The Pre-eminent Christ," "Christ Knocking at the Door of the Sleeping Church."

Woodland Park—Pastor McClure preached on "Go Forward," and "Christ the Door." Good congregations. One approved for baptism. One saved since last report. Small S. S.

Little Hopewell—Revival just closed. Though there was not a large number saved, we are thankful for the convicting and converting power of the Holy Spirit. The church has taken on new life. We had with us Bro. J. T. Trotter of Newark, Texas, who did the preaching well. He is one of God's greatest messengers, and we will be glad to have him again with us.

Pleasant Hill—Brother Powell, clerk of Ocoee Association, spoke for us on "Missions." At night Pastor C. H. King preached on Isa. 55:3. Collection of \$3.60 for Foreign Missions. Revival in progress. Prospects good. Pray for us.

Dayton—Pastor R. D. Cecil preached on "Systematic Giving," and "A Wrestling Match." 82 in S. S.

Athens, Tenn.—Preaching at both hours by Pastor W. D. Hutton. Good audiences. 108 in S. S.

I have planned for several days writing the Baptist and Reflector about the pleasant vacation I spent in Tennessee. I supplied the Baptist church at Elizabethton, Tenn. one Sunday and was treated very kindly. The church there is composed of very fine people and it was a great pleasure to preach to them.

I preached two Sundays for Dr. H. C. Risner, Broadway Baptist church, while he was away at Atmore, Ala., holding a revival. He has a great church. His people were very responsive and kind to me. I shall carry away many happy memories of my stay at Broadway.

One Sunday I supplied for Dr. B. C. Hening at Deaderick Avenue and I found he had a great church, also fine folks. It was a joy to preach to them.

Dr. H. C. Risner and Dr. B. C. Hening are both doing a constructive and far-reaching work in their churches. They are both held not only in the highest esteem by their churches, but by the city as well. They are both real preachers of the simple gospel. They both have charming homes and they make great friends. Have been reading the Baptist and Reflector again and I enjoyed it very much. I hope you had a pleasant vacation.

P. D. MANGUM.

Bellville, Ill.

Probably a line or two from the Royal Street church would not be out of the way at this season of the year.

When I came on the field six months ago the church was almost ready to throw up their hands and give up. We stepped in and immediately paid about one hundred and thirty-five dollars (\$135) on old accounts. We have taken collections for State, Home and Foreign Missions. The church paid the pastor's expenses to the Convention.

One night the pastor was taken by surprise when the church rushed in and filled his dining room with good things to eat, showing their appreciation of their pastor. In many other ways, too numerous to mention, they have shown their loyalty. One of the deacons, who has been a member of the church for over seven years, voluntarily stated that the church has never been in a more prosperous condition and prospects have never been brighter. This is, indeed, encouraging to a young pastor. We have had twenty-nine additions, and in spite of the hot weather, our congregations are steadily increasing. For all these many blessings we are grateful and feel like exclaiming, "Bless the Lord, oh my soul, and all that is within me, bless His holy name."

Now just a word about our school, Union University. It is stated by good authority that the prospects are brighter than they have been for some time. Those who are considering going away to school, we wish them to consider our school, one of the best schools in the land.

We also extend a cordial invitation to those who do enter to attend our services. We shall be glad to have you and will give you something to do.

Considering its size, Jackson is one of the cleanest towns in the South, and parents need not feel any hesitancy in sending their sons and daughters here to school. We have five Baptist churches here, besides a number of churches of other denominations. The student may attend the church of his choice.

W. M. COUCH,  
Missionary Pastor.

Jackson, Tenn.

Let me have one more word before I leave this city. I was invited to preach last Sunday morning in the Burton Street Tabernacle, and in the Stanmore Baptist church at night. In the morning we had a good spiritual meeting, but at night our experience was unusual. The young people held a twenty minutes' prayer-meeting immediately preceding the sermon and when I was taken into the pastor's study the deacons—eight in number—were upon their knees asking that God would use the service to His honor. They hold their prayer-meeting until midnight each Wednesday. I am sure after telling you these things that you are not surprised when I tell you God was in our midst. The large auditorium was packed and their attention was perfect. Three were converted at the close of the service. Our two weeks' stay in Sydney has been a delight and the hearty welcome of the Sydney Baptists will not soon be forgotten. The Baptists of this country are of the landmark type and the progressive in spirit. I predict for them a great future.

ELBERT H. HICKS.

Sydney, Australia.

Have just closed a series of meetings at Cane Creek Church and am leaving at once for Maury County to join Pastor Patton in a meeting at Santa Fe. Our crowds this week were large and interest fine from the beginning. It was joy to me to join the large camping party on the church grounds for the week, sleeping under tents and eating fried chicken from rustic tables, besides an abundance of nice melons and the finest peaches I ever saw. A more royal people can't be found; full of faith and good works.

Young Pastor Ashley is a noble young fellow, a wise leader and much loved. There were several conversions and seven additions to the church with others to follow.

A purse of \$65.00, a gift from the little church, was presented to me at the close of the last service, with a very hearty invitation to return for a meeting one year hence. Would you wonder if I go?

GEO. H. FREEMAN.

Lewisburg, Tenn.

After spending two years in this Western country my health is much improved. I should like to do some revival work this summer and fall in dear old Tennessee, the State of my birth. Brethren may address me at 1334 E. 23rd St., Los Angeles, Cal.

Los Angeles, Cal.

BURTON A. HALL.

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

Ministerial Education—For Union University, address A. V. Patton, Treasurer, Jackson, Tennessee; for Carson and Newman College, address Dr. J. M. Barnett, Jefferson City, Tennessee; for Hall-Moody Institute, address Dr. H. E. Watters, Martin, Tennessee.

Tennessee College Student's 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, Tennessee; to whom all funds and communications should be directed.

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

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

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

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

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

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

## TENNESSEE AND STATE MISSIONS.

By J. W. Gillon, Cor. Sec. and Treas.

(Continued from last week.)

3. Our third task is the enrichment of the lives of our saved and educated and enlisted people.

By this we mean the deepening of the spiritual life of the people. We are not, as a people, backslidden more than others, but most of our people do not know what you talk about when you discuss the joys of salvation. They are saved, but they have no bubbling over joy. This ought not to be true. Every Christian life ought to be a deeply spiritual life and so a genuinely joyous life.

If it is the business of State Missions to do the things mentioned above, it is surely also a part of its duty to do this thing that we call deepening the spiritual life. Indeed, if we do the other two things well, they must prove themselves to be the means toward the doing of this thing. Many brethren will say that the way to get the two things mentioned above done is to deepen the spiritual life. This is only a half truth. There are many people who have genuine spiritual life who do not do the task

which Jesus Christ has assigned them, because they have not been taught their blood-bought obligation to do them. The spiritual life runs deepest when the greatest amount of service is rendered in unselfishness. As a rule, those who are best taught, serve best and in the widest sphere, and know the most genuine and abiding enlistment.

Our chief business, therefore, is not to get money out of the people nor is our chief business to spend money. Our chief business is to make great, intelligent, useful, Christly, glad Christians. This is the chief business of the pastor and the spiritualized membership which he served in their relationship to the unspiritual. This is also the chief business of every general denominational agency and activity. It will be well for us to keep this high ideal before us. It will prevent all of our mission work from becoming a struggle to get just so much money to meet so much financial obligation.

These tasks thus outlined all have to do with the work of State Missions in its relationship to the 192,000 white Baptists in Tennessee, or rather this is the duty of the 35,000 co-operating white Baptists to the 150,000 and more non-co-operating white Baptists. This is really the biggest part of the State Mission work of Tennessee. If the more than 150,000 non-co-operating Baptists could be enlisted, even to the extent to which the 35,000 who are now co-operating have been enlisted, we would have one of the mightiest, most invincible armies of Christ to be found in any State in all the union of States. It is a task worthy of our mettle, a challenge to our courage, a mighty call for continuous prayer and for most earnest endeavor.

4. Thus far we have dealt only with the task in relation to the saved. We have a duty, however, to the great unsaved host of Tennessee. According to the best figures obtainable, there are a million or more of the citizenship of our State who have reached the years of accountability who have not given themselves in personal faith and love to Jesus Christ. To these we owe a duty. Our task in relation to these is largely what we have come to call evangelism. It was for these Christ died and it is for this that He has sent us unto men, bidding us to go make disciples of all the nations. In our relationship to lost men this must always be our chief endeavor and concern. We must never be content with any success that does not begin with leading the lost to personal trust in Christ. What does it mean that a million men, women and children are without a saving knowledge of Jesus Christ? It means that God is making a million calls to us to bring the lost to Him. It means that there must be haste in the matter or else the opportunity to bring them will be past and gone forever. It means that we have in each of them a chance to find a new servant for God, our Father, and Christ, our Saviour. We are treating this matter all too lightly. Many of these are hardened already almost beyond human reach. Many others are rapidly approaching the hardened condition. To hesitate or to defer the matter of dealing with them means that God loses them forever. We ought not to count anything too dear to give for their redemption. God has counted their redemption beyond money and beyond price. He gave His Son even to the point of death to the end that they might be saved. He waits for us to make Christ known unto them and to persuade them to accept him.

## III.

Much has been said about State Mission, but there remains one other side from which the work must be viewed, i. e., its outlook.



## Greenville Female College Greenville, S. Carolina

Imparting the Knowledge, Ideals and Accomplishments of Perfect Womanhood

No Southern institution affords young women more complete advantages for a broad, liberal education than does the Greenville Female College. It is prepared in every way to train its students for lives of the fullest efficiency and responsibility. Its equipment, faculty, courses of study, and cultural influences are entirely in harmony with present-day requirements.

Administration, instruction and dormitory buildings equipped along the most modern lines, for convenient, comfortable life and efficient work. Seventeen class-rooms, twenty-five piano practice rooms, large library, six parlors, science department with well equipped laboratories, dining room seating 300, kitchen furnished at cost of \$2,500, improved heating plant, dairy furnishing an abundance of pure, rich milk; students' rooms furnished with the taste and completeness of a good hotel. Athletic grounds affording full opportunities for out-door sports and exercises.

**Entrance requirements upon 14-unit basis.** High standard courses leading to B. A., B. L. and M. A. degrees. Literature, Languages, Sciences. Valuable practical training in Domestic Science. **Business Course**, leading to diploma.

Thorough courses leading to diplomas in Conservatory of Music, departments of Art, Expression, Physical Culture, Kindergarten, Normal Training Course. Located in one of the most healthy cities in America. Refined associates; Christian teachings and influences. Kindly, constructive discipline.

The institution aims to afford the best educational advantages obtainable at a minimum cost. **For Catalogue address**

**David M. Ramsay, D. D., Pres., Greenville, S. C.**

## What of the prospects?

1. They are as bright as our pastoral leadership is faithful. The pastor is the mightiest single individual in the Kingdom if he does his duty to the Kingdom and his people. A pastor who knows the things which need to be done, who loves the things of the Kingdom and will speak out of his heart about them will never speak to deaf ears or hard hearts. It is gratifying that we have pastors of more than 600 of our churches who are laying themselves out to bring in the Kingdom in our State and the wide world. Many more of our pastors than ever before are awaking to the responsibility of their position and to the fact that they have, through their churches, a great opportunity to glorify God. During our last Home and Foreign Mission campaign, many pastors in the State not only made personal sacrifices in order to do the Master's work, but they laid the duty of sacrifice on the hearts of many of their laymen.

2. The outlook is as bright as the spirit of cooperation is genuine. This means much, for in all the years of Tennessee's history we have never had such a spirit of optimism and cooperation as we have now among our Baptist people. On every hand we hear words of good cheer and see evidences of a disposition to work and give for the Lord's glory. This is beautiful and promising. The strength of any people is determined largely by the genuineness of the spirit of cooperation. This is peculiarly so

## PURE RICH BLOOD PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—it gives it to all the family so as to avoid illness. Get it today.

with Baptists. It is literally true of them, that united they stand, while divided they fall.

3. Our outlook is as bright as our causes are worthy. Often we need to get our hearts fixed on this fact. Then all other causes for encouragement seem to fail us, this one yet abides. The winning power of a great cause is always an element of great encouragement. Everything we stand for and are trying to do is worthy. Each and every one of the causes has Divine sanction. They are as dear to the heart of God as the blood of His Son is appealing to Him. They are blood promoted causes. They are worthy to have our love and our money put into them, and when they get an adequate presentation our people will all support them and in a worthy way.

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

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Dr. John E. White of the Second church of Atlanta, Ga., lately preached to 3,000 people on Sunday night in front of the Capitol on "The Most Popular Sin in Georgia." He is setting city pastors a good example.

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**Headquarters:** 161 Eighth Ave., N., Nashville, Tennessee.  
**Motto:** "Be Strong in the Lord and in the Strength of His Might." Ephesians 6:10.

We have now in our Jubilate groups: Three in \$500; four in \$300; five in \$200; three in \$150; eight in \$100; eighteen in \$50; eighteen in \$25; twenty-three in \$20; eight in \$15; eighteen in \$10; forty-two in \$5; one hundred and thirty-five in \$1; making a total of \$7,405.

Among our Superintendent's reports is one annual report from Shelby County, showing the fine work that is being done by women in that part of the State.

The Executive Board met in regular session on August 4th. Mrs. Lunsford read the Scripture lesson and Mrs. DeVault led in prayer. The roll call showed a good number present for a mid-summer session. The report of Officers and Superintendents were read and approved. The minutes were read and accepted. Various Committees were appointed as follows: To look into matter of Tennessee College Scholarship Fund; to consider the question of finances, to ask Superintendents to co-operate in urging the Treasurers of Missionary Societies to send their reports to Mrs. Altman; to prepare for our State Convention at Clarksville, in November. Mrs. Allen Fort was elected to membership of our Executive Board. Reports of Standing Committees were heard. Expressions of sorrow were heard for the serious illness of Miss Gertrude Hill, at one time an Officer of the Board. Prayer was offered by Mrs. Lunsford and the closing prayer by Mrs. Carter. It was a pleasure to all to have our President once more with us.

## EXPENSE FUND REPORT FOR JULY, 1914.

## Receipts—

Central, Nashville, 50c; Grace, Nashville, 50c; Edgefield, Nashville, \$1.50; Lonsdale, 25c; Cherokee, 10c; Pleasant Grove W. M. S., 75c; Pleasant Grove, Band, 17c; Central, Johnson City, W. M. S., \$1.25; Mulberry, Sunday eggs, 45c; Eagleville, 30c; Sevier Association, \$1.12; South Knoxville, Y. W. A., \$1.00; Fountain City, W. M. S., 20c; Bethlehem, Y. W. A., 25c; South Knoxville, W. M. S., \$1.00; Riceville W. M. S., 20. Total, \$9.45.

## Disbursements—

To Treasurer's postage, \$1.00; To Receipt Book, 25. Total, \$1.25.

Letters written, 18; Letters received, 22; Blanks received, 127.

Respectfully submitted,  
MRS. J. T. ALTMAN, Treas.

## CORRESPONDING SECRETARY'S REPORT, JULY, 1914.

## Field Work—

Miles traveled by rail, 1,424; Miles traveled by private conveyance, 37; Associations attended, 2; Quarterly meetings, 2; Societies visited, 3. Spent one week at Estill Springs; Mission Study Class, 6 days; All day meeting, July 10.

## Office Work—

News articles, 7; Letters received, 80; Cards received, 23; Letters written, 119; Cards written, 12; Packages mailed, 1,413; Mimeograph sheets mailed, 1611; Printed letters with Jubilate Monument, 3981; Printed letters, 458; New Societies, (W. M. S., 11; Sunbeams, 8;) 19.

## Expense—

Stamped wrappers, \$14.88; Cards, 12c; Stamps, \$15.00. Total, \$30.00.

Respectfully submitted,  
MARGARET BUCHANAN.

## SUPERINTENDENTS' REPORT.

Eastman Association:  
 Letters written, 10; Postals written, 5; Literature distributed, 50; Societies

visited, 4; Societies organized, 1; Meetings held, 15; Number of churches in Association, 33; Number of Societies in Association, 11. Remarks: I have done quite a good deal by telephone as I am in touch with several churches by telephone. MRS. JOHN WILLIAMS. Asst. Supt.

## Tennessee Association.

Letters written, 33; Postals written, 45; Literature distributed, 583 tracts; Societies organized, 1; Meetings held, 1; Number of churches in Association, 55; Number of Societies in Association, 46. Remarks: Secured 3 subscriptions for "Our Mission Field" and one subscription for "Foreign Mission Journal." Sunbeam Band organized at Fountain City in May. Mrs. J. M. Belden, Fountain City, Tenn., and Mrs. Nell West, Fountain City, Leaders. BERTHA JOHNSON.

## Nashville Association.

Letters written, 20; Postals written, 6; Literature distributed, several leaflets; Societies visited, 6; Meetings held, 1 Quarterly meeting. MRS. L. A. McMURRAY.

## Ocoee Association.

Letters written, 10; Postals written, 2; Literature distributed, 50; Meetings held, 3; Societies organized, 3. MRS. C. H. ROLSTON.

## Holston Association.

Letters written, 57; Postals written, 48; Literature distributed, some; Societies visited, 2; Meetings held, 1; Number of churches in Association, 50; Number of Societies in Association, 29. MISS MARY TIPTON.

## Shelby County Association.

Letters written, 12; Telephoned messages, many; Postals written, 6; Literature distributed, many tracts; Societies visited, 6; Societies organized, 3; Meetings held, 7; Number of churches in Association, 28; Number of Societies in Association, 23. Remarks: You see some of our societies have died but hope to revive them again. MRS. W. J. CAMPBELL.

## Central Association.

Letters written, 7; Societies visited, 2; Meetings held, (1 quarterly institute) 2; Number of churches in Association, 47. MRS. LENA DONALDSON.

## Salem Association.

Letters written, 5; Literature distributed, 42 leaflets, 6 each of Home Field and Foreign Mission Journal, 3 Mission Fields; Meetings held, 1 Institute at Sycamore, July 4; Number of churches in Association, 29; Number of Societies in Association, W. M. S., 5, 1 Sunbeam Band. Remarks: This is not much to report, but have been sick since May. Have not been able to write, so do not know what my helper has done. MISS ALICE ROBINSON.

## REPORT OF W. M. U. OF SHELBY ASSOCIATION, JULY 1, 1913

## TO JULY 1, 1914.

(Only six Societies sent in reports.)

Foreign Missions, \$1,468.95; Home Missions, \$1,051.38; State Missions, \$339.55; City Missions, \$233.75; Judson Centennial, \$252.50; Training School, \$37.00; Sunday School Bible Fund, \$2.40; Ministerial Education, \$139.50; Indigent Ministers, \$8.00; Orphans' Home, \$106.70; Baby Building, \$25.00; Christmas Offering, \$59.35; Baptist Hospital, \$602.55; Mary Gallaway Home, \$500.00; Leath Orphanage, \$300.00; Memorial Scholarship, \$11.00; Travelers Aid, \$16.00. Total, \$5,153.63. Pastors' salaries and repairs on small churches, \$518.47; Personal Service, \$543.47. Grand Total, \$6,125.57. Six Societies reported; Personal Service visits, 4012.

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3 times a day, 21 times a week, 1095 times a year  
 Bread, Biscuit, Cake, and Pastry made from

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 "RIVER DALE", LAWRENCEBURG, INDIANA.

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## Sister: Read My Free Offer!



I am a woman.

I know a woman's trials.

I know her need of sympathy and help.

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week.

If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.

## INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address,

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# Baptist and Reflector

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C. A. FOLK.....Secretary

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#### 25 YEARS OF CONSOLIDATION.

It was August 14, 1889, twenty-five years from the date of this paper, lacking only one day, that The Baptist and the Baptist and Reflector were consolidated. The Baptist was then published at Memphis. Drs. J. R. Graves and J. B. Moody were the editors. The Baptist Reflector was published at Chattanooga. Dr. J. M. Robertson was formerly the editor, but E. E. Folk had been the editor for eight months before the consolidation of the two papers. The negotiations for the consolidation were conducted by J. B. Moody and E. E. Folk. It was agreed that the consolidated paper should be called the Baptist and Reflector, to show the consolidation. This is how the "and" came to be in the name. It was agreed also that the consolidated paper should be published in Nashville, as the most central location for the whole State. The editors at first were Graves, Moody and Folk. But in a short while Dr. Graves turned over his interest to his son-in-law, Dr. O. L. Hailey, then of Knoxville. Dr. Moody sold his interest to Dr. Hailey and retired. But Dr. Graves retained a nominal connection with the paper, editing a page until his death in 1893. E. E. Folk bought out Dr. O. L. Hailey's interest, afterwards sold it to Dr. A. J. Holt, and when he moved out of the State it was bought by the Baptist Publishing Company. This in brief is the history of the consolidation of the two papers. But it does not tell all the story by a good deal. Nor can it all be told.

At the time of the consolidation there were about 94,000 white Baptists in Tennessee; now there are 192,000. Then the contributions for all benevolent purposes were something less than \$10,000. Last year they were \$121,000. In other words the in-

crease of Baptists in Tennessee during the past 25 years has been 100 per cent in numbers, and over 1200 per cent in contributions.

Then we had our State Mission work, Home Mission work Foreign Mission work, and some school work. But that was all. There was no Orphans' Home, no Baptist Memorial Hospital, no Sunday School work (the Sunday School Board of the Southern Baptist Convention was not even in existence), no Ministerial Relief Board, no Hall-Moody Institute, no Tennessee College, Union University (then the Southwestern Baptist University), and Carson and Newman College (then separate schools) were in operation, but in small and inadequate buildings instead of the magnificent buildings they now occupy.

Of course, we do not mean to claim that the Baptist and Reflector was the cause of the organization and development of all of these institutions. But that it has had something to do with the organization and development of all of them, we think no one who has read its columns will deny. That they all might have been organized without its aid is entirely possible. But whether they could have been brought to their present state of efficiency without the Baptist and Reflector or some such medium of communication may well be open to question. At any rate, the paper has helped all of them. And this it has been glad to do to the extent of its ability.

May we be allowed to add a personal word and say that during these 25 years the present editor has given himself unstintedly to the work. He has not spared himself but has gone day and night, writing editorials, editing copy, reading proof, books, magazines, exchanges, preaching, speaking, lecturing, traveling on trains, in buggies, wagons, on horseback, muleback, footback, visiting churches, Fifth Sunday meetings, Associations, Conventions. During all the time he has had little sickness. He has never been in bed but two days at a time, and that only once, in January, 1890, when he had the grip. Now his health is better than when he began the work, 25 years ago. The work has not been easy. There have been many sacrifices, but more on the part of the editor's family than of himself. He has had some attractive offers in other work, and has felt strongly tempted to accept. But he "stuck to his bush" amid many discouragements and disappointments and trials and heartaches. He has kept on, and he supposes that he will continue to keep on until he falls at what seems to be his post of duty.

The subscription list of the paper has not grown as we should have liked to see it grow. But it has more subscribers now than when it began. Most of them are regular, permanent subscribers. We have come to regard all of them as friends, many of them as personal friends. We have learned to love them. And the paper seems to be imbedded in their affections. Financially, it is on a more solid basis than 25 years ago. If only we could carry out the instructions of the directors of the Baptist Publishing Company and double the circulation of the paper—how much it would mean not only for the present, but for the future of the paper.

Now, as the consolidated paper is closing its first quarter of a century of existence, shall it not enter upon its next period of life with a much larger circulation, and so with brighter prospects and greater permanency than ever before? What say the Baptists of Tennessee?

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#### THE WAR.

Europe is at last fully launched upon the great war which has been her nightmare for over forty years. At present it is Germany and Austria against Russia, Servia, Montenegro on one side of them, and France and England on the other side. Italy has declared her neutrality. But it looks as if she will be drawn into it, and if so she may turn against her allies of the Triple Alliance and join the Triple Entente, making it the Quadruple Entente against the Dual Alliance. This she may be forced to do partly because her own interests lie on that side and also because of the arrogant and insolent attitude of Germany. Germany, in fact, has been playing the part of the

#### Bully of Europe.

and as usual in the case of a bully, she has not only lost the sympathy of the other nations of Europe, but of the civilized world. The German Emperor should have hesitated long before he plunged Europe into a war which will mean the loss of more lives and the destruction of more property than any war in the history of the world, which will turn the clock of civilization back at least half a century, and which must result in enormous loss to Germany, even if it does not result in her complete subjection and humiliation, as seems probable at present. But instead of that he rushed headlong into it. He seemed to think that after having built up a huge war machine he would be compelled to use it, or it would go to pieces, and now was a good opportunity to use it. He appeared to forget that other nations had built up huge war machines also, compelled by his example, and that in the aggregate their machines were much bigger than his. He acted with

the recklessness of the drunken bully in the village store who said, boastfully, "I can lick any man in town." Nobody said anything. He said, "I can lick any man in the county." Nobody said anything. "I can lick any man in the State." Nobody said anything. "I can lick any man in the country." A quiet chap sitting by the stove rose up, struck the bully between the eyes and knocked him down. The bully got up and said very meekly: "It seems I covered most too much territory." Germany has covered too much territory in her boasting, and now she has brought the whole of Europe down on her head. The outstanding event of the past week has been

#### The Gallant Defense of Liege

by about 25,000 Belgian troops against an army of 120,000 Germans, in which it is estimated 15,000 Germans lost their lives in unsuccessful efforts to capture the fort surrounding the city. This defense had the effect of checking the German advance until the French and English soldiers could come up. The French have utilized the opportunity to invade Alsace, so long the bone of contention between Germany and France. It is said that a junction has been effected between the French, English and Belgian armies and a great battle is about to be fought in Alsace between the Allies and the Germans, who have received large reinforcements. It may be

#### The Waterloo Over Again.

99 years after, with England now on the side of France instead of on the side of Germany. Emperor William seems to be the Napoleon of the present war. But who is to be the Wellington and who the Blucher?

Meanwhile, cables are cut, telegraph wires seized, railroads torn up, news censored, commerce paralyzed, crops destroyed, trees felled, towns razed to the ground, homes broken up—and all for what? That men may kill each other. Why? Because of the arrogance and ambition of one man. It started as a war of Teuton against Slav. It is now a war of Teuton against the world—not only the nations of Europe, but the sympathy of the civilized world against civilization itself. It is the

#### Crime of the Ages.

And it will be terrific while it lasts. The opposing forces will fight not only on land and on water, but under the water and in the air—fight with canon, machine gun, long-range rifle, pistol, bayonet, dagger, warship, submarine, airship, bomb, anything to kill, to destroy. Oh, it will be horrible! The very imagination staggers at the thought of all the horrors of this gigantic war. The only gratifying part about it is that it cannot last long. It is too destructive. Oh, that the combatants would see the folly of engaging in a pitched battle, which must result in such tremendous destruction of life and accept President Wilson's offer of mediation before it is too late!

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#### LITTLE HATCHIE ASSOCIATION.

This is one of the baby Associations. This was its eleventh annual session. It met at Whiteville Aug. 7. Bro. Earl Matthews conducted devotional services. The old officers were re-elected; Rev. J. H. Oakley, Moderator; B. P. Gates, Clerk; W. I. Gates, Treasurer. Bro. M. A. Webb delivered a cordial address of welcome, to which Profs. M. M. Summar and H. C. Irby made appropriate response. Rev. J. W. Greathouse, representative of the Judson Centennial Fund, made a brief but striking talk on that fund. The introductory sermon was preached by Dr. G. M. Savage. It was a thoughtful, suggestive plea for early conversion from the text, "Suffer the little children, and forbid them not to come unto me."

The subjects were discussed as follows: Christian Education, Religious Literature, State Missions, Temperance, Home Missions, Ministerial Relief, Memorial Hospital, Orphans' Home, Sunday Schools.

A collection was taken for Ministerial Education amounting to \$153 and another for Ministerial Relief amounting to over \$16.

On Friday night Dr. R. W. Hooker gave his stereopticon lecture on Mexico, which was much enjoyed by the large audience.

On Sunday a Sunday School mass-meeting was held. At 11 o'clock Dr. J. W. Gillon preached to a large congregation.

Among the best speeches were by Brethren M. M. Summar, J. W. Gillon, H. C. Irby, G. M. Savage on "Christian Education;" G. W. Prewitt, G. M. Savage, R. J. Rhodes, M. M. Summar, H. C. Irby on "Religious Literature;" E. H. Poore and J. W. Gillon on "State Missions;" D. C. Campbell on "Temperance;" H. C. Irby, J. W. Gillon on "Home Missions;" J. W. Gillon on "Ministerial Relief;" W. D. Hudgins on the S. S. work; T. S. Potts and J. W. Gillon on "The Baptist Memorial Hospital;" W. J. Stewart on the Orphans' Home.

The visitors were Brethren J. W. Gillon, J. W. Greathouse, R. W. Hooker, W. D. Hudgins, J. W. McGavock, T. S. Potts, L. R. Royer, G. M. Savage, W. J. Stewart, M. M. Summar, Ashley and Yarbrough.

The report of Treasurer W. I. Gates showed that the increase in contributions to all benevolent objects amounted to 60 per cent—certainly a fine showing.

Hon. D. J. Campbell, who made the excellent speech on Temperance, was one of the most faithful, efficient and consistent members of the last Legislature. We thank God for such men.

The next meeting of the Association will be held at Mercer on Friday before the fourth Sunday in July.

The Whiteville Church is composed of some of the best people in the community. It has a handsome new house of worship. Rev. J. H. Oakley is the popular pastor. The hospitality was gracious. It was a pleasure to be in the home of Bro. O. H. Priddy.

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#### MRS. WILSON.

Mrs. Wilson, the beloved wife of President Woodrow Wilson, died at the White House on Aug. 6. She was a noble woman, highly cultured, self-sacrificing and philanthropic, a devoted wife and a loving mother. Since going to Washington she had been very deeply interested in improving the slums of that city. A bill had been introduced in Congress along the line of her suggestions; but nothing had been done about it. The day before she died she said to President Wilson that it would be gratifying to her to know that the bill had passed. The President told Secretary Tumulty. He spoke to some of the leaders about it. It was at once passed by the House, followed by the Senate. The President reported it to Mrs. Wilson and she was greatly cheered. Another incident characteristic of Mrs. Wilson occurred just before she passed away. She opened her eyes and said to Dr. Grayson: "Doctor, I am going away. I want you to promise me that you will take care of Woodrow." What a beautiful example of conjugal affection set by the first lady in the land. The President and his three daughters have the profound sympathy of the American people in their great bereavement. Around the open grave in Rome, Ga., the whole nation stood with bowed heads.

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#### PERSONAL AND PRACTICAL.

In Ohio there is a pauper to each 366 of the population. In Kansas there is a pauper to each 2,900 of the population. Ohio has licensed saloons, while Kansas has prohibition.

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Late one afternoon last week a severe wind and rain storm swept over Nashville. We got home just before the storm came up, but found three of the children away. Were they out in the storm? Would they be able to get home safely? For a while we were right uneasy, but after a while they all came in, much to our relief. And we thought: The storms of life come. Are the children all in? How is it with your home? Are they all safe in the ark?

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The World's Debt to the Baptists. By J. W. Porter, D.D., LL.D. Dr. Porter shows that the world owes a debt to the Baptists with regard to Religious Liberty, A Regenerate Church Membership, The Democracy of New Testament Institutions, Restoring the Commission, Modern Sunday Schools, Bible Translation and Circulation. These claims Dr. Porter proves by strong arguments and by numerous extracts, all of them valuable, some of them new. The book is an important contribution to our Baptist literature.

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The banks of Nashville last week began issuing scrip instead of gold or silver or greenbacks. Also they allow persons to draw out only one-tenth of the amount of their deposit. These actions were taken as precautionary measures to prevent panic. They are all right, except that they will occasion some inconvenience. But they make it all the more important that one shall have a good bank account. And so we want to ask that our subscribers who are in arrears shall make a special effort to remit now in this time of need. For you understand the Baptist and Reflector must have means to meet its obligations, or it must suspend publication. These obligations are necessarily large, and they fall due every week. The amount each one is due is small, but in the aggregate these amounts become large to us.

#### RECENT EVENTS.

Rev. Wallace Wear resigns the Baptist Tabernacle, formerly Twenty-sixth and Market Street Church, Louisville, to accept a call to Lakeland, Fla.

It is stated that of the 6,064 Congregational Churches in this country, 1,067 are "vacant," or without regular pastors; while of the 6,066 ministers, 2,043 are without churches.

"In the nine Prohibition States there are forty-six paupers to each 100,000 people. In the nine States there are 118 insane to the 100,000 and in wet States there 276 to the 100,000."—American Issue.

Rev. Allen Fort spent last week assisting Pastor A. N. Varnell in a meeting at Friendship church, near Fackler, Ala. The church is about 100 years old. There were 14 additions to the church, eleven by baptism. Great crowds attended the meeting. Bro. Fort leaves this week for Spartanburg, S. C., to spend two weeks in rest.

Bro. R. J. Rhodes of Whiteville is one of the oldest subscribers to the Baptist and Reflector. He stated at the Little Hatchie Association that his father began taking it in 1835, the year it was started. His mother took it until her death in 1885, and Bro. Rhodes has been a subscriber ever since. So the paper has been coming into his home during the whole of its existence, and he has been reading it all of his life. Bro. Rhodes is a frequent contributor to the columns of the paper, especially to the Young South.

We had the privilege of attending the Bible Institute held last week at Rock Spring Church, near Greenbrier. Bro. F. P. Dodson is the beloved pastor. The institute began on Sunday with sermons and addresses by Brethren J. W. Gillon, W. D. Hudgins and W. R. Ivie, all of which were greatly enjoyed, and were very helpful. The institute can not fail to do much good. Rock Spring Church has a membership of about 150. It is composed of an excellent class of people. Bro. Dodson, the pastor, is one of the best men in the State. He is a good preacher, a progressive pastor, and a brother greatly beloved by all who know him. We enjoyed being in his hospitable home and also taking meals with Brethren Lee Hackney and J. T. Pyles.

Last spring we had the privilege of being in the Home of Bro. and Sister Geo. H. Freeman at Lewisburg. They had a sweet little girl about three years of age. Their only child, lovely, bright, vivacious, she was the joy of their home, the idol of their hearts. Now comes the sad news in a letter from Bro. Freeman that they buried little Virginia Clare on July 31st. We extend to them our very deepest sympathy. She shall not return to them. But, thank God, they may go to her. Bro. Freeman assisted Pastor Ashley in a meeting at Cane Ridge Church, near Jackson, last week. He is now at Santa Fe to assist Pastor J. W. Patton in a meeting. Beginning on the third Sunday in August, he will be assisted in a meeting at the Smyrna Church, near Lewisburg by Dr. Spencer Tunnell, of Morristown, and the fourth Sunday in September Rev. E. J. Baldwin will assist him at Friendship Church.

We thank Brother A. Nunnery of the Baptist Worker, for the following kind words, which are greatly appreciated: "Dr. E. E. Folk, editor of the Baptist and Reflector, has his office in the new Sunday School Building at Nashville. We had the pleasure of a few minutes' visit while in Nashville with Dr. Folk. He has been editor of the grand old paper for more than a quarter of a century. The Tennessee folks, as well as all Southern Baptists, hold Dr. Folk and his paper in very high esteem." We enjoyed the brief visit of Bro. Nunnery to the Baptist and Reflector office, and regretted that we could not see more of him while here. Brother Nunnery is one of the noblest men in all of our Southland. He is true as steel. We have seen him tried in the fire.—Baptist and Reflector, June 11. It is not only a pleasure, but a comfort and a reward to have the confidence of such men as Dr. Folk. We were not alone while passing through the fiery trials—Dr. Folk was walking side by side with us. Such trials always have one good effect at least, and that is to strongly bind together men who are true. May the Lord help us to live worthy of such confidence. We can heartily reciprocate with Dr. Folk in our good opinion of him as a true man of God.—Baptist Worker.

Mrs. A. J. Holt, who has been for some time ill and in a hospital in Tampa, has so far recovered as to be able to return to her home in Kissimmee.

In the report of Pleasant Plains church, on page 7, of last week, this church should have been credited with \$651.00 for the Jubilate Fund, instead of \$564.00.

Evangelist R. D. Cecil is assisting Pastor N. P. Atchley of Good Hope church in Meigs County, where Bro. Cecil was reared, in a meeting. Brother Atchley is also from the same county.

Rev. J. F. Savell united in marriage Mr. Wm. Rutherford Martin and Miss Mary Elizabeth Harmon, Aug. 6, in the pastor's study of the Central Baptist church, this city. Dr. Lofton, the pastor of this church, was on his vacation.

The article on the Pastor Evangelist in the Baptist and Reflector of last week was by Rev. E. K. Cox. In some way the name was left off. It was a fine article, and we are sure you enjoyed reading it.

Mrs. Penick, the beloved wife of Dr. I. N. Penick of Martin, underwent a serious operation at the Baptist Memorial Hospital at Memphis. The hearts of thousands of Baptists in Tennessee will join us in prayer for her complete recovery.

Pastor J. H. Oakley was recently assisted in a meeting at Mt. Moriah Church by Rev. S. B. Ogle of Huntingdon. There were about 20 additions to the church as a result of the meeting. Bro. Oakley is to be assisted in a meeting at Whiteville by Dr. D. A. Ellis of Memphis.

The death on last Saturday of Judge E. L. Bullock of Jackson will bring sadness to many hearts in Tennessee. Judge Bullock was an able lawyer, an upright judge and a true man who stood unflinchingly for what he believed to be right. Tennessee can ill afford to spare such men.

The death on last Sunday of Miss Sarah Byrn was peculiarly sad. She was the daughter of Mr. and Mrs. L. H. Byrn of Murfreesboro. She graduated only a year or two ago at Tennessee College, and was a remarkably sweet and attractive young lady, cultured and consecrated. She was sick only two days. We tender to Brother and Sister Byrn and other relatives our heartfelt sympathy in their sore bereavement.

We have received from Mr. and Mrs. Francis Marion Holley an invitation to the marriage of their daughter, Ida, to Mr. Clayton Edward Crossland on Aug. 19, 1914, at the First Baptist Church, Abbeville, Ala. The couple will be at home after September 5, at Fork Union, Virginia. We extend cordial congratulations.

Someone has advanced the opinion that the letter "e" is the most unfortunate letter in the English alphabet, because it is always out of cash, forever in debt, never out of danger and in hell all the time. For some reason, he overlooked the fortunates of the letter, so we call his attention to the fact that "e" is never in war and always in peace. It is the beginning of existence, the commencement of ease, and the end of trouble. Without it there would be no meat, no life and no Heaven. It is the center of honesty, makes love perfect and without it there could be no editors, devils nor news.—Fourth Estate.

It is with deep regret that we record the death on Aug. 6 of Miss Gertrude Hill. She was the daughter of Capt. J. L. Hill of this city, and was an attractive and accomplished young lady. For several years she has had charge of the Woman's Department of the State Fair, the duties of which position she discharged very efficiently. She had already made her plans for the coming fair. The management has announced its intention to carry out these plans. She was a member of the Edgefield Baptist Church. For some years, beginning at the age of 15, she was the faithful teacher of the primary class in the Sunday School. Her funeral was held in the Edgefield Church in the presence of a large congregation. The services were conducted by Drs. I. J. Van Ness, J. M. Frost and R. W. Weaver, and were very impressive. Besides her father, she leaves three brothers, Messrs. A. B., Thos. and Benj. Hill, and two sisters, Miss Martha Hill and Mrs. Lula Fulton. We extend to all of them our deep sympathy in their great sorrow.

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## The Home Page

#### THE PIRATE OF THE POND HOLE.

The brook on the Alden farm comes dancing and singing along through the woods; it strolls out into the pasture, wriggles under the road through a dark, rock-bound hole, and then, as if tired and in search of rest, it stretches itself out in the duck pond. Tall willows in soft green dresses fan it all day, and cat-o'-nine tails whisper little secrets to it.

To Lawrence Alden the brook and the pond are friends and playmates, always ready to amuse him, or tell him something that he did not know before; and so he has spent much time with them.

On the still waters of the pond there swam a flock of twenty little mandarin ducks, all his own. Their mother was always with them, sailing from one little cove to another, like a ship in a fleet of boats, calling them back to her side when they ventured too far away, as the ship calls in its boats when the sea grows rough. Lawrence knew that the mother duck would look after her little flock faithfully and well, but there were some dangers from which she could not protect them. Once, when he was lying by the shore, an evil-looking crow had sailed over, close to the surface of the water. The old duck had called the young ones to her with a great quacking, and had thrashed the water so hard with her wings that the crow had passed; but he alighted on a fence-post near by, and sat there, scolding and muttering to himself, till Lawrence drove him away.

Another time, as Lawrence was watching some polliwogs, a slim brown body slipped silently out from between two rocks in the bank, dived into the pool, and came up with a small fish. Then, seeing Lawrence move a little, it glared at him with a beady black eye, and hissed like an angry cat. A mink! It would go hard with the little ducks if a mink got among them!

For a week Lawrence counted the ducks every night, and found the number right. Then, one evening, there were only nineteen, nor could he find the missing one anywhere. The next night two more were gone, and the day after that, still another. The old duck seemed frightened. She kept her flock close beside her, and stayed with them near the shore.

Most of the day, now, Lawrence watched from his place under the willows, but neither the crow nor the mink came back. Then, just before noon one day, and with a terrified "Quack!" one of the little ducks went out of sight before his very eyes. He saw nothing touch it; it seemed to be dragged under the water and never came up again. Only a widening circle of ripples remained to show the spot.

At the barn Lawrence found Henry, his father's hired man, and told him what he had seen. "Aha!" said Henry. "I guess I know the old boy that is doing the mischief. We must get him, or you will not have a duck left. I'll help you after dinner."

When the meal was over, Henry went up to his room, and came back with a large fish hook. To the shank of it he fastened a stout piece of copper wire about a foot long, with a loop in the end; and through the loop he passed a strong cord. From the cellar he brought up an empty two-gallon jug, which he corked tight, and to the handle of which he tied the other end of the cord, that held the hook.

"Now," he said to Lawrence, "get me a piece of meat with some fat and some tough gristle on it." When Lawrence brought it, Henry pushed it on the hook, and taking the things with them, the two started for the shore.

Lawrence pointed out the place where the little duck had gone. "It's about ten feet deep there," said Henry, and he shortened the cord on the jug till the hook was only seven or eight feet from the handle. Then, once more making sure that the cork was tight, he pushed the jug slowly out from the shore into the deeper water of the pond, and threw the baited hook beyond it.

"Now," he said, "I must go back to my work. Sit still, watch the jug, and see what happens."

For an hour nothing happened, except that the jug, turning first this way and then that, and bowing gravely to all the shores, as the gentle wind moved it, drifted slowly away. Then suddenly it gave a jump and went over on its side, and at length passed out of sight under water. But in a moment it appeared again, dancing and whirling in a very lively manner; then it began to move rapidly out from the shore.

Lawrence started for Henry, on the run. When the two got back to the shore, the jug was gone; but they took the boat and pushed out, and soon found the jug among the cat-o'-nine tails. Henry reached down into the water and began to pull. The cord jerked this way and that, but steadily came in, till there rose by the boat a great black head like a snake's, but with a beak like a hawk's, and angry yellow eyes. Then a broad back appeared, and two mildly pawing flippers. It was a monstrous mud turtle, the enemy of all water-birds. Across his shell from back to front he measured more than eighteen inches, and later they found that he weighed nearly twenty pounds. From his dark hole in the mud he had risen silently to the surface, and catching the little ducks by the legs, had dragged them down.

"But why," asked Lawrence, "did you put the jug on the line?"

"Because," said Henry, "if I had tied the cord to a stake or the tree, he might have broken loose. The jug he couldn't hold down long, for it was full of air, and so kept pulling him up till he was tired out."—E. W. Frentz, in *Western Recorder*.

#### A BRAVE SKY PILOTESS.

Under this title, the "London Presbyterian" tells briefly the story of an unnamed deaconess-nurse who visits distant Australian ranches for the love of God and the relief of suffering pioneer families. "Her work takes her hundred of miles from any railway communication to lonely mining camps or sheep-herders' huts, and when opportunity offers, she organizes a Sabbath-school, and even holds preaching services. At her principal station, Oodanatta, she conducts daily worship in the public school. The mission which she seems to have established upon her own initiative and without compensation has now been taken over by the Inland Committee of the Presbyterian church, and a similar one is to be established at Alison Springs, said to be at the center of that great inland continent." The "Gulf States Presbyterian," commenting on this record, says that those best acquainted with the history of our pioneer churches in America know that a very large proportion of them were begun as Sabbath-schools, in some good woman's kitchen.—The Presbyterian.

Burning the candle at both ends is a poor way to make both ends meet.

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OUR MORTO: *Nulla Vestigia Retrorum* (no steps backward).

BETTER TOIL THAN SLOTHFUL EASE.

By John Greenleaf Whittier.  
It may not be our lot to wield  
The sickle in the ripened field;  
Nor ours to hear, on summer eves  
The reaper's song among the sheaves.

Yet where our duty's task is wrought  
In unison with God's great thought,  
The near and future blend in one,  
And whatso'er is willed is done!

And where this life the utmost span  
The only end and aim of man,  
Better the toil of fields like these  
Than waking dream and slothful ease.

FRIENDLINESS.

By Zelle Margaret Walters.

Rhodora was listening to the discussion of summer plans with an interested air. Listening was Rhodora's specialty. She could be happy in her uncle's big lively family if they did not expect her to talk and do things. She did not think the plans concerned her, either. For all the years she could remember summer and winter plans had been alike. She had lived with old great-aunt Keziah in the cottage at Rockdale. A slight lameness left from a babyhood attack of infantile paralysis had excused her from participation in all active pursuits. So she had helped Aunt Keziah as much as she was allowed, and then had sat and read and dreamed, under the huge maple tree in summer, and before the fire in winter.

The upheaval in this monotonous life had been very painful. Aunt Keziah's married daughter persuaded her to go with her to California. A letter was written to Rhodora's father's brother, her only other relative. He came a few days later, and before Jimid Rhodora fairly got her breath she was back in the city with him. The next day Uncle Frank and his wife took her to a small private hospital for treatment for the lame foot. After the terror of the strangeness had worn off Rhodora liked the hospital. It was so white and quiet. The pleasant-faced nurses did everything for her comfort, and talked but little. They let her have books, and fresh flowers came from her cousins each day. Uncle Frank or Aunt Helen dropped in each day to see that she wanted for nothing, she suffered little pain, and the doctor said she was getting along finely. She wished she could stay in the hospital.

But the day came when she was discharged, completely cured. She must wear a support inside her shoe for a while, but the doctor said she must begin to take active exercise. Kind Uncle Frank placed her in the auto, and she was whirled away home, for this big, noisy house was to be home here after.

The cousins were very considerate. The twin boys offered grimy hands, and slid away with a relieved air. Sixteen-year-old Max was "jolly glad to see her back," but he left immediately to play indoor ball in the "gym." Edna

and Janet asked as many polite questions as they could think of, Rhodora's part in the conversation being a murmured yes or no. But a quiet signal from Aunt Helen called them away. Only five-year-old Marion remained. She brought in an armless doll, a dejected teddy bear, and a wounded woolly dog for inspection, and when they were quite alone Marion and Rhodora got on beautifully.

In time Rhodora fitted into her little niche and was quietly happy. She loved them all dearly. She followed the fortunes of Max's basketball team that winter with an ardent partisanship that would have astonished that young man had he known of it. The day that Janet took her examination in the doubtful subject of geometry Rhodora was too troubled to eat. And when Janet came flying home to say that she passed, Rhodora forgot her shyness and cried, "Oh, I'm so glad! So glad!"

"Why, you dear," said Janet, with a sudden tender light in her eyes.

Rhodora thought Edna the most promising musician of her years in the world. She mended toys for Marion, and told her stories. She was the confidante of the boys, listening seriously to the tales of their tribulations, triumphs, and ambitions.

So on this May morning she was smiling with pleasure at the happiness of her family. Max was going on a Western trip with one of his father's friends; the twins were to go to the boys' camp as soon as school was out; Edna and Janet had been invited to the Warrens' mountain home; Marion, of course, would go with mother and father on the several little jaunts they had planned. It was not until the others had left the table that Mrs. Gordon turned to Rhodora.

"My dear, I hope you'll like my plan for you. I'm going to send you to the camp on the lake shore. Miss Evans, the gymnasium teacher, is taking a dozen girls under her charge. You'll all be together in a pleasant cottage. She'll teach you all sorts of delightful things, swimming, and boating, and tennis, and nature study. It's just the thing for you. I know you don't like to meet strangers, but you know, my child, you'll have to conquer this shyness. And since you are to start to school in the fall I thought it might be pleasanter if you got accustomed to other girls this summer. The ones in the cottage with you will be in your school. You'll go, and try to be cheerful and happy, won't you?"

"Yes, Aunt Helen," said Rhodora, but her lips were quivering. After a little pause she added, "Thank you, very much."

"That's what I expected of you, Rhodora," said Aunt Helen. "You're such a brave girl that I know you're going to conquer this handicap. Of course you know the one certain remedy for shyness and homesickness; find someone who is lonelier or shyer than you, and make her have a good time."

Rhodora smiled vaguely. She was so astonished by one thing that her aunt had said that she wanted time to think it over. She was not brave, she was sure.

Several times in the next week she found her carefully bolstered up courage slipping away from her.

"If they'd only leave me at home," she wept to her pillow one night. "I don't need any vacation. I could have such a lovely time here."

But by day she showed an untroubled face.

"Rhodora," said Janet, on the last evening before the migration, "are you going to take the camp by storm, as you have us?"

(Continued next week.)

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**A BAPTIST SAHARA.**

May I tell you something of this Baptist Sahara of ours in Middle Tennessee?

Mr. Brinkley is away from home so much that the boys think of their father as "the man who spends Sunday here." There is so much to do. This church needs a man every Sunday, but how can one reach Arlington, Tennessee Ridge, Danville, Cumberland City, etc., and yet have time to do justice to the church at Erin. In thinking about it today I was moved to say that I wished the State Board would give us a helper, or license the preacher's wife to fill some of the appointments. However, my duties are enough already to keep me too busy to find if split skirts are still in vogue.

Our Sunday School has ninety-eight, the one at Danville, which is just four weeks' old, has sixty-five.

We have a newly organized church at Cumberland City. The lot has been given and that brave band of Baptists will give to the limit for the new building, but we will need help to build. There is such a need of Baptist freedom to be preached here.

There are Nazarenes, Russellites, and son on to meet. These Nazarenes have the second blessing, but Mr. Brinkley found some at Model, Tennessee, who have the third.

The meeting at Danville is resulting graciously, nine were converted at one service. Pray for us.

MRS. D. S. BRINKLEY.  
Erin, Tenn.

**"SPECIAL" SILK HOSE OFFER**

To introduce the beautiful "La France" silk hose for ladies and gents we offer 3 pair 50c quality for only \$1, postpaid is U. S. Pure silk from calf to toe, with durable, elastic top, heel and toe for long wear. Size 8 to 10 1-2; in white, tan or black, assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

Dr. C. V. Cook of the First Church, Danville, Va., has accepted a call to the First Church, Charterville, Va., and goes at once to the new field.

# The CLUB Wishes to Help YOU Too



**I**t wants to make it easy for YOU also to own a high grade Sewing Machine. It desires that YOU, too, enjoy the advantages and benefits that other readers of this paper are enjoying under its factory-to-consumer plan of selling machines. It wants YOU to profit, as well as your neighbors, many of whom already have these splendid machines in their homes.

## These Letters Will Show You How Members Like Their Purchases

Winston-Salem, N. C., Jan. 6, 1914.  
Sunny Side Ave. 2114.

Religious Press Co-Operative Club, Clinton, S. C.: Dear Sirs: Received your machine and like it very well. You will find enclosed money order for the balance due on this machine, \$7.95. Please send me receipt in full for same. I am sure that I can sell some of your machines. Will send you some names later. Respectfully,

MRS. D. C. ROSE.

Shilo, Ga., Jan. 2, 1914.  
Religious Press Co-Operative Club, Clinton, S. C.: Gentlemen: You will find enclosed \$7.60 for first payment on machine. I am still pleased with my machine.

MRS. E. BUCHANAN.

Dunedin, Fla., Jan. 5, 1914.

Religious Press Co-Operative Club, Clinton, S. C.: Dear Sirs: Received machine and like it fine so far. Find enclosed check for payment on same, and oblige.

MRS. N. A. CROUSE.

Alto, Ga., Jan. 6, 1914.

Religious Press Co-Operative Club, Clinton, S. C.: Dear Sirs: The Dorcas No. 2 machine came Dec. 30, 1913. Wife very well pleased with it thus far. How much discount will you allow if I pay the balance at the end of this month's trial?

Yours very truly,

REV. G. B. MINER.

And the Club will help YOU to own one of these highest quality, latest model Sewing Machines in this way.

By cutting the cost practically in half.

By allowing easy monthly payments.

By prepaying all freight charges to your station.

By granting you 30 days' free trial and your money back if dissatisfied.

By guaranteeing safe delivery.

## How to Join the Club and Save From \$20 to \$40

If you join the Club it will be because you really desire to purchase a machine, and as evidence of this good faith we ask that you deposit \$5 with us. This \$5, however, will be applied on the cost of any machine you may select, being merely a precaution on our part to prevent the Club from shipping machines to irresponsible parties. Immediately upon receipt of your \$5 deposit we will ship your machine. This machine will go direct from the factory—it will take the shortest and cheapest route to you, avoiding all dealers, agents and jobbers, and their profits and expenses—and as a result you will save a great amount. On our cheapest machine the saving will be about \$20 and on our best machine, the "Superb," Club price \$27.80, the saving will be fully \$40. To remove every possible question of the value of the machine selected, it is sent you on thirty days' trial. If for any reason you do not want it at the end of thirty days, return the machine and your money will be refunded to you promptly, so that you will be put to no expense. Absolute protection is given every Club member. Every machine is guaranteed for ten full years.

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Varieties: Early Jersey, Charleston Wakefield, Flat Dutch, Drumhead and Succession.

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Write for our catalogue, which gives a full description of all our plants, and tells how to grow them.

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The churches at Shaw and Lyon, Miss., are fortunate in securing the services of Rev. W. S. Allen as pastor, beginning Sept. 1st.

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If you have tired, tender, aching or burning feet and try "Sanatite" without relief, your money is yours again.

Sanatite is the soothing, cooling, healing antiseptic powder that has brought foot-joy to so many poor sufferers, and it will do the same for you. Sanatite is an immediate relief—the first application is beneficial and the second generally ends all troubles. In handy sprinkler cans ready for instant use—no muss or fuss. Send 25c to the GERMICIDE CO., 2414 16th St., Denver, Col., for a can postpaid.

### LOSS OF APPETITE

is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.



Superb. Price \$27.80



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In the recent meeting at Wilderville, Tenn., in which Rev. J. G. Cooper of Hollow Rock, Tenn., assisted Rev. T. M. Boyd, there were several conversions and 4 additions to the church.

Rev. Geo. E. Burlingame of the First Church, San Francisco, Cal., is being assisted in a revival by Dr. J. A. Francis, of Clarendon Street Church, Boston, Mass.

Be a live wire and you won't get stepped on; it is the dead ones that are used for door mats.

## RESOLUTION.

Commendatory of Rev. Ray Palmer, D. D. Adopted by the people of Allendale, S. C., July 16, 1914, 500 people voting.

Whereas, first, That our hearts are full of gratitude to God for the great privilege we have had in hearing the Gospel as preached by our brother, and in the abundant mercy of God who has so richly blessed His Word in the salvation of many who were lost—thirty-eight united with our church during the meetings;

Second, That as a people, we desire to bear testimony to the faithfulness of Dr. Palmer to the Word of God. His sermons have been based upon the great truths as found in the Bible, his interpretation revealing profound thought and ripe scholarship. In his methods of evangelism, he is safe and sane, and in his daily life there is the evidence of living close to Jesus.

Third, That we most cordially commend Dr. Palmer to any church needing his services. He speaks as one who knows the will of God, and has the courage of his convictions to endorse all that is right and oppose everything that is wrong. In all things his earnestness is coupled with great tact and gentleness and he soon wins his hearers to listen to God's voice. Any church giving him their prayerful support will be richly blessed.

Fourth, That in taking his departure from us, we beg to assure him of our love and affection and crave for him strength and increased influence in Christian service in years to come. We invoke God's richest blessing upon him and "his," and pray that when we stand around the Great White Throne, all who have heard his messages may be numbered with those who, as redeemed ones, will sing the son of Moses and the Lamb. Amen.

(Signed) A. E. REIMER,  
Chairman.

## INVEST ONLY WITH RELIABLE FIRMS.

In any investment proposition whatever, the first thing to be considered is the reliability and responsibility of the firm offering it. If a firm is of unquestioned financial responsibility and has an established reputation for fair dealing, this is excellent evidence that a proposed investment is represented by them in its true light.

The Virginia Beach Development Company, which is now offering an extremely attractive investment proposition in choicefully situated lots at Virginia Beach, eighteen miles from Norfolk, is a firm of the highest integrity. Their capital stock is \$500,000, and they ask prospective purchasers to inquire about them of any bank in Norfolk. For some years past, they have been selling Virginia Beach property to substantial business citizens of Virginia and other States. Information from these men that much of this property has already doubled in value, is evidence that the company's statements as to this remarkable beach are well-founded. Anyone may deal with them with absolute safety and confidence.

Virginia Beach is easily reached by modern electric railway. It was established fifteen years ago; has grown steadily in popularity as a seashore resort, and is now a permanent municipality, with a summer population of 15,000. It has handsome residences, churches and schools, paved walks, electric lights, sewerage and waterworks. Its advantages and surroundings make it a permanent pleasure resort for the American people. The present proposition of the Virginia Beach Development Company, described fully in their advertisement, offering lots at \$100, payable \$1 per week, is worthy of careful attention and full confidence.

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It spreads a matchless feast of instruction and comfort.



This great work consists of seven large volumes solidly packed with thousands of the most practical and valuable helps for the preacher, teacher and Bible-student. Unlike the ordinary commentary with its details and technicalities this vast library of Bible helps actually expounds the Word of God. The contents are made up of scholarly, suggestive and intensely interesting expository lectures on all the books of the Bible, contributed by the foremost preachers and theologians of the day—men whose very names are the highest assurance of the far-reaching value of their contributions. The work has won universal praise from the entire religious press and pulpit.

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It is announced that Dr. M. D. Jeffries of Edgefield, S. C., declines to become corresponding secretary of the Board of Education in South Carolina, and remains pastor at Edgefield.

In the recent meeting with the First church, Elberton, Ga., in which the pastor, Dr. W. H. Rich, was assisted by Evangelist E. V. Lamb, there were 34 additions.

At a recent meeting of the Oklahoma State Mission Board, it was decided to co-operate hereafter wholly with the Boards of the Southern Baptist Convention, and not with the Societies of the Northern Convention jointly, as had been heretofore done.

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

Evangelist J. H. Dew of Liberty, Mo., finds it impossible to assist Rev. Cornelius Bowles and the church at McKenzie, Tenn., in a revival as he had been announced to do, owing to the pressure of engagements in Missouri, where he is State Evangelist.

The revival last week at Bible Hill Church near Parsons, Tenn., in which Rev. A. U. Nunnery did his own preaching, resulted in 22 additions. This is where Brother Nunnery, as missionary of Beech River Association, lately built a new house of worship. Some of the finest citizens in the community were brought into the church. His daughter, Miss Lerah Nunnery, had charge of the music.

Dr. H. H. Hulton of the First Church, Oklahoma City, Okla., is assisting Rev. Russell in a revival at Keytesville, Mo.

which is sweeping the town. Dr. Hulton was ordained by this church fifteen years ago.

Missionary J. C. Daniel of Laiyang, China, lately met death by drowning. He is a native of Texas, and a graduate of Baylor University. Four months ago he was married to Miss Jewel Leggett, to whom the sympathies of Baptists from the entire Southland are extended.

Dr. A. J. Barton, Corresponding Secretary of the Texas Educational Commission is in a campaign to raise \$80,000 by Sept. 30, for their growing education work.

Rev. Ed. G. Butler of Muskogee, Okla., writes: "Tell the brethren in Tennessee that the Lord is blessing us here at the Central Church. Have had 42 additions in three months, 10 by baptism, 17 conversions and no revival meeting."

## JOHN HAMILTON SHOUN.

Brother John H. Shoun was born in Johnson County, Tenn., March 6, 1835, and spent the greater part of his life as a citizen there. He early joined the Baptist church and made a faithful member. He was married to Miss Eliza Jane Goodwin in May, 1858, and to them were born four sons and three daughters. Six of these children survive their beloved parents. He was again married on Nov. 9, 1893, to Miss Mattie E. Chase, whose faithful and tender hand was his comfort in prosperity and affliction. To them one son was given.

Brother Shoun removed to Bluff City and engaged in a mercantile and a banking business for some time. Then he came to Jefferson City, where the family united with the First Baptist church. The last four and a half years were full of suffering on account of a paralytic stroke, which made him a complete invalid, although alert in mind and sympathetic in heart to the last. Throughout his life he showed remarkable strength of conviction and decision of character, tempered with the Christian graces. He spent four years in the Southern Army, and at his funeral Captain Brown, in whose company he served, said his army record was a spotless one. He was a tender father and husband, and a brother beloved in church work, active and thorough-going in the days of his strength. He loved to talk of the Scriptures, and he had a good experience of grace to tell. Towards the last he felt the entering presence of the strange messenger, and committed his loved ones into God's keeping, after making loving provision for their comfort. He was a lover of home, and his children share his generous spirit and thrift in busy and law-abiding lives.

On June 12, 1914, he suddenly breathed his last, departing to be with Christ and to exchange the cross for the crown. A brief service was held in the home, another in the Baptist church at Bluff City, and the final one amid the familiar scenes of his earlier home. There in the beautiful valley, in the presence of a great multitude of old friends and associates, we laid him away in the sweet hope of the resurrection in Christ Jesus. W. H. FITZGERALD, Pastor.

**BARNES**—Whereas, God, in His infinite wisdom has seen fit to remove from our midst, our beloved Sister, Eula Barnes, we wish to extend to the family our sincere sympathy.

**Old English Initial Pillow**

Latest and most popular design this season, easily worked and attractive. Stamped and HARD TINTED with your INITIAL or any letter in OLD ENGLISH, eight inches high, in fast royal blue, sage green or brown—on natural colored Monastery Cloth.

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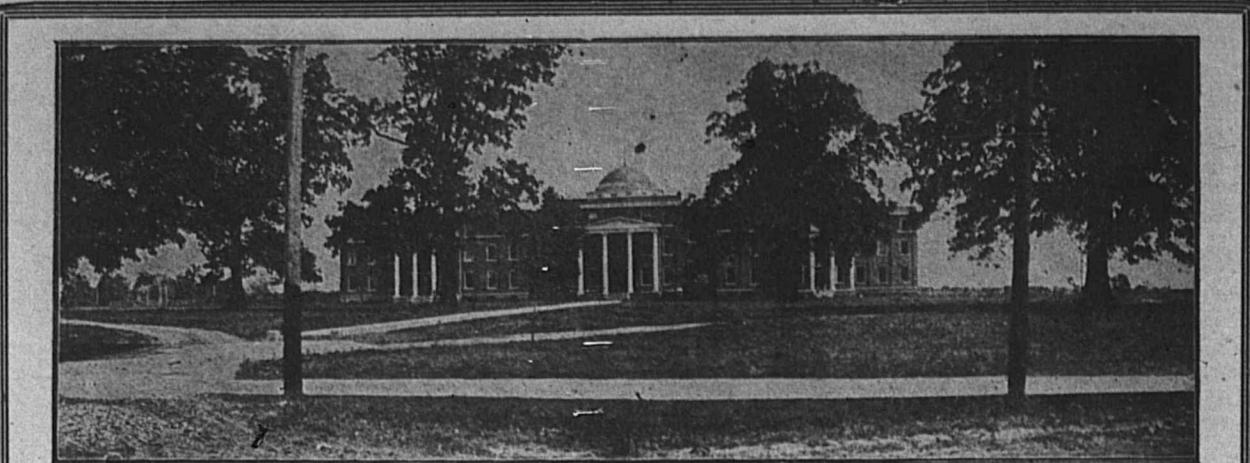
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JAMES P. KINARD, Ph. D., President, Anderson, S. C.

Sister Eula was born January 6, 1894, and her gentle spirit was called above November 17, 1913.

She professed faith in Christ, August 7, 1909, and united with the Missionary Baptist church. Her life was a sweet benediction to all who knew her.

Her loving Christian spirit and acts of kindness will ever live in our memories; be it therefore

Resolved, That we, as a body, have lost a true friend and co-worker; be it further

Resolved, That a copy of these resolutions be spread upon our minutes, one furnished the family, and one the Baptist and Reflector.

JOE PARSLEY,

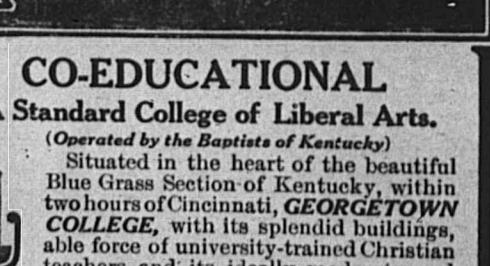
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LULA WATSON,

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

## DR. RISNER AT ATMORE.

The First Baptist Church of this city has been favored during the past three weeks with one of the most remarkable meetings ever held in Atmore, or perhaps in the State of Alabama. Dr. H. C. Risner, Pastor of Knoxville Broadway Baptist Church, Tennessee, led us in a great soul saving effort in behalf of the church and city, and this special effort was apparently crowned with success. On one occasion alone, it was estimated that 150 persons professed to accept the Lord Jesus Christ as their Salvation and Life, and on other occasions there were goodly numbers who professed likewise. Last Lord's Day the ordinance of baptism was administered to a happy company of willing converts and there are more to follow.

No one can estimate the far reaching results of this great meeting in seed sowing, in the restoration of backsliders, and in the salvation of lost men and women. A most profound impression has been made upon the people of Atmore, and its adjacent territory.

Dr. Risner is, indeed, a Christian gentleman, and a positive exponent of intellectual and true spiritual culture. In his platform and pulpit utterances he is a specialist who at once commands the attention of his audiences and the control of their thinking capacity. His great effort is in making "The vision" of life and salvation so plain "That he who runs may read."

Among the new covenant worthies there was but one Paul, and so among us there is only one Dr. Risner. Unique like Moses from childhood up. He cannot be duplicated; he belongs to us. Future generations will never produce his facsimile. Use him for the glory of God and the salvation of men and multitudes while you have him. In his matchless appeals to saints and sinners to "Arise and shine" for God, to seek the highest standard of Christian living and excellence through the power of saving and sanctifying grace, he at such times can touch the stars in flights of eloquence and oratory, and sweep down again the capacity of a child, but like a flash of lightning, suddenly soaring again to the rescue of some lost and sin benumbed travelers on Alpine heights. His earnestness is of the sanguine quality (blood red) He seems to pour out all of his great soul into his intensely practical sermons and his illustrations fit like diamonds under the hand of an expert workman.

The Doctor's high, intellectual and Christian culture, have been wholly laid on the altar of service according to the Pauline Council, Romans 12:1-2.

The Knoxville Broadway Baptist Church should be very proud of their pastor and keep a loving, prayerful and sanctified watch over him, for such men are liable to be kidnapped almost any day in the year. A high and holy appreciation for a God-sent pastor is a high

wall that can scarcely be scaled by the most intrepid kidnappers. But we, in Atmore, have recently learned that the Broadway Brethren love their pastor and the cause that fills his heart and life, namely: The salvation of the lost anywhere and everywhere. Here is some of the evidence: Last week a telegram was sent from Atmore to the Broadway saints: "Please let your pastor stay with us over Sunday." Note their reply: "If the cause of our Lord demands it, Stay." Thank you, Brethren, that was a noble reply, and the church and pastor have won the eulogy in Matt. 25:40. Brethren, continue to do that good thing. Send your pastor out with the torch of Salvation as often as possible into the regions beyond as did the First Baptist Church at Antioch in the case of Paul and his colleagues, and then in due season, let him return and report the good work to the church as the Apostle did. If such a magnanimous spirit was in accord with the will of God in that day and time, it can not be less so in these last days. The church of God is shown in the Sermon on the Mount, to be God's appointed lighthouse on the hilltop of redeeming grace for the whole world and the eye of inspiration was set on these last days and times when Isaiah the Prophet penned that matchless chapter the 60th of his book. Note the demands that fit exactly into this very hour, Isaiah 60:1-4, and then the great reward for faithful service, verses 19-22. You have already been regarded as a church with enlargement above all the churches of your city. Let the incoming stream greatly swell the volume of the outgoing stream of blessings. Ezeck. 47:9.

W. G. PATTERSON.

## PANAMA PACIFIC INTERNATIONAL EXPOSITION WOMAN'S CONGRESS OF MISSIONS.

Foreword. The purpose of the Woman's Congress is to carry on a part of the work of the Committee of the One Hundred appointed by the Federal Council of Churches of Christ in America for religious work during the Exposition of 1915.

A General Session of the Woman's Congress of Missions is to be held during the first week in June, 1915. The best speakers on missionary and kindred subjects from all over the world will be present. The programme will be of world-wide interest and all Christian women attending the meetings will have an unprecedented opportunity to gain information and inspiration. Missionary societies should begin now to plan for their leaders, at least, to have the privilege of being present.

The meetings will be held in the new Civic Auditorium of San Francisco. Also, on stated days throughout the Exposition, different phases of Christian work among various nationalities will be presented; and on other days pleasant social events will bring women from all over the world together, giving an opportunity for better personal acquaintance and a wider knowledge of the work of the growing Kingdom of God.

Watch for announcements in the September Baptist and Reflector. For further information address,

MRS. L. E. HICKS,

Corresponding Secretary, Woman's Congress of Missions, 2711 Durant Avenue, Berkeley, California.

Jones was telling what an excellent cook his wife was. Smith boasted that his wife was a splendid dressmaker, and Robinson proudly stated that his wife was a clever artist. Brown, not to be outdone, remarked: "My wife is a great linguist." No one seemed impressed. There was a moment's silence, then Robinson spoke up: "Humph! they all are!"

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Preparatory and complete College Courses. Domestic Sciences and Art, and Conservatory Branches. Boarders limited to 100.

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## Tickle the Kiddies

Just Send 25c For These

4 JOY BRINGING IN 1



There is a beautiful big doll for the little girl—18 in. tall, with pretty golden hair, attractively printed on muslin, all ready to cut out, sew and stuff. Then there is a true enough Drum Major's Cap and Belt for Billy, just as attractive as Jane the doll; and a wondrous colored ball for Baby Bunting. All colors perfectly harmless. Full directions for completing. Send 25c in money order, stamps or cash. Write plainly, mentioning this paper.

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25c and 50c

We Prepay All Delivery Charges and Guarantee Satisfaction  
One of Our Many Big Bargains,  
Stamped on heavy Pure Punch  
Linen, Measures 18 inches.  
Design is for new punch  
work; also solid and out-  
line embroidery. Includes  
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a good needle and an aluminum thimble, 50c value  
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A Postal will bring the Art Book FREE.

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For that achey,  
stretchy, sleepy feel-  
ing—which means a  
coming "Chill," Take

## AMONG THE BRETHREN

By Rev. Fleetwood Ball

Rev. I. N. Penick of Martin, Tenn., writes: "Brought wife to Baptist Memorial Hospital, Memphis, for operation at 10 a. m., Friday. Don't forget us at the throne." This beloved brother will have the sympathy of hosts of friends in this hour of sorrow.

The revival at Union Academy Church, near McKenzie, Tenn., last week resulted in 42 conversions, and the majority of that number had united with the church, and were baptized Saturday by the pastor, Rev. G. B. Daws of Memphis. It was the writer's pleasure to do the preaching in the meeting.

Rev. D. T. Spaulding of Paris, Tenn., writes: "I have just closed a great meeting at North Fork. Twenty additions by baptism and by letter. I have also closed my meeting at Point Pleasant. Sixteen baptisms and 2 by letter. Rev. B. F. Smith of Paris, assisted at Point Pleasant, and Rev. Andrew Potter of Collingsville, Okla., at North Fork."

Rev. W. M. Gamlin of Buchanan, Tenn., writes: "Rejoice with us for the great victory God gave us in our meeting at Shady Grove Church. Rev. J. W. Joyner assisted in the meeting. Visible results, about 20 professions and 16 additions. Baptized 15 and one stands approved for baptism."

Rev. J. E. Miles of Covington, Tenn., writes: "Closed a ten days' meeting yesterday at the baptizing in Big Hatchie River, where I baptized 10 into the fellowship of Mt. Lebanon Church. Brother W. J. Bearden of Jackson was with us during the meeting. Twenty-four made public profession, and 14 joined the church."

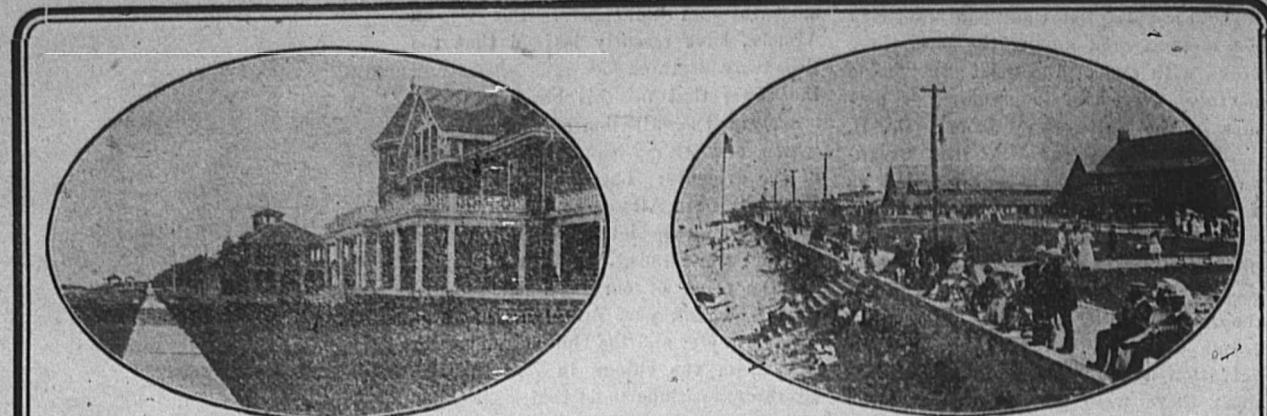
Rev. E. Z. Newsom of Wylie, Texas, is assisting in a revival at Rock Hill Church near Warren's Bluff, Tenn., this week, and the outlook is bright for a great gathering. Brother Newsom was formerly pastor of the church, and is held in high esteem.

In the revival at Cottage Grove, Tenn., last week in which the pastor, Judge G. T. Mayo of Darden, Tenn., was assisted by Rev. J. E. Skinner of Nashville, there

## BAPTIST AND REFLECTOR PIANO CLUB PREVENTS WASTE.

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

Write for your copy of the catalogue and full particulars today. Address The Associated Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.



## OPPORTUNITY

It is said that opportunity knocks at the door of everyone during life. This is your opportunity to make an investment at Virginia Beach, the most beautiful spot on the Atlantic Ocean, an investment that will make money for you just as sure as night follows day. Virginia Beach is situated eighteen miles due East from Norfolk, Va., and is reached from Norfolk by a splendidly equipped electric road with frequent service. There is no Beach on the Atlantic Coast that can surpass it. It was established about fifteen years ago, and to-day it has a Summer, or visiting population of about 15,000. Virginia Beach was incorporated in 1906, has sewerage, electric lights, water supply and miles of granolithic walks, one of the best public schools in the State and Churches of all denominations. During the past eighteen months over fifty new residences and public improvements have been built here, costing over one-quarter of a million dollars. The United States will construct the most important fortifications on the Atlantic Coast at Cape Henry, only a ten minutes ride by trolley, spending millions of dollars. These and other improvements contemplated, are bound to make Virginia Beach property become very valuable.

Lots were first put on the market at about \$200.00 each, which have since sold as high as \$3,000.00. This Company owns all the unsold land of the town, consisting of about 500 acres. It has been our policy to put it on the market in different sections, that is to say, we will plat certain sections and call them Map No. 1-2-etc., and when we sell that section we start another map.

Eighteen months ago we put on the market Map No. 3. We sold these lots to bankers, business men and the very best citizens in Norfolk, Richmond, Washington City and throughout the country. All of these lots on Map 3, have doubled in value, several have sold as high as \$2,000.00 each. We sold the Clerk of the Court of Princess Anne County 16 of these lots on Map 3, for which he has refused \$15,000.00.

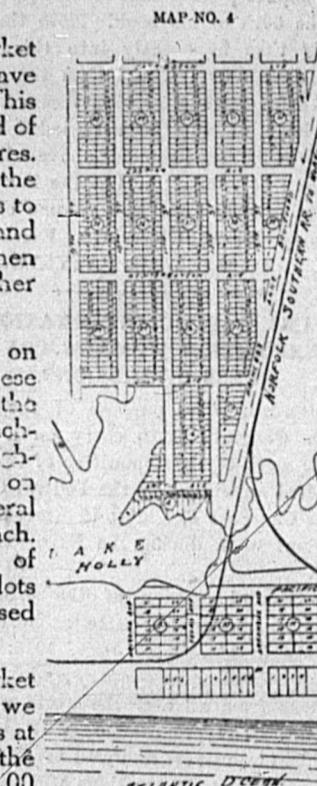
We now have on the market Map No. 4, and for a short time we are going to offer 100 of these lots at the small sum of \$100.00 each, on the easy terms of \$1.00 down and \$1.00 per week, no interest or taxes until you get your deed. We will mention that we have sold the Clerk of the Court of this County over 30 of these lots on Map 4, to whom we refer you, as well as many other prominent citizens. Remember, please that these lots are situated in the town limits of Virginia Beach, within five minutes walk of the new \$15,000.00 brick High School Building and within five minutes walk of the grand old Atlantic Ocean. They are all high, dry and beautifully situated. Every reader of this article can afford to buy one of these lots at this low price and on these easy terms. Buy one for each of your children; you can not lay aside a little money for them that will prove more profitable.

were many conversions and 24 additions to the church, 22 by baptism. Eleven joined at the baptismal service. It was one of the best meetings in the history of the church.

The results of the revival last week at Mt. Zion Church, near Beacon, Tenn., in which Rev. C. E. Azbill of Lexington, Tenn., assisted Rev. S. K. Hurst, were 36 conversions, and 17 additions by baptism. Others are expected to join.

Union Church, Chetsterfield, Tenn., enjoyed a good meeting last week in which Rev. O. A. Utley of Memphis, did the preaching, assisting the pastor, Rev. W. F. Boren of Darden. Two were added to the church by baptism.

Rev. B. S. Huey of Bardwell, Ky., was lately assisted in a revival at Woodland Mills, Ky., by Rev. R. L. Creal of Bowling Green, Ky., resulting in 8 professions and 24 additions, 22 by baptism. Con-



Pleas, remember, that this is no catch-penny advertisement, but is a proposition made by a strong reliable Company whose paid up capitalization is \$500,000.00. We refer you to any Bank or reliable business house in Norfolk.

Send us a dollar at once as you may not have an opportunity again, they may all be sold. We will select for you the very best lot, giving you the privilege of exchanging it for any unsold lot any time before the deed is made.

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VIRGINIA BEACH DEVELOPMENT COMPANY, INC.  
Dept. H. 223-225 Monticello Arcade, Norfolk, Va.  
Enclosed you will find one dollar, for which please select me one of your  
best lots, Map No. 4, Virginia Beach, for which I promise to pay one  
hundred dollars payable one dollar per week until paid. No inter-  
est nor taxes until you make deed. I warrant I am a white person  
Signed . . . . . P. O.

versions occurred at nearly every service.

The call to the care of the church at Lakeland, Fla., has been accepted by Rev. Wallace Wear of Louisville, Ky., and he begins work on the new field Sept. 1st.

Louis Entzminger of Fort Worth, Texas, has been elected Secretary of Sunday School and B. Y. P. U. work for Florida and accepts. He did similar work in Kentucky.

Rev. Gordon Poteat, son of Dr. E. M. Poteat, President of Furman University, Greenville, S. C., is to go as a missionary to China, under our Foreign Mission Board. He was lately appointed student volunteer Secretary for the colleges of the Southern States.

Dr. H. W. Virgin of Calvary Church, Roanoke, Va., has had between 80 and 100 additions to the church at the regular services in the four months of his pastorate. The attendance of the Sun-

day School has increased from 320 to 375.

## ONLY A MASK.

Many are not being benefitted by the summer vacation as they should be. Now, notwithstanding much outdoor life they are little if any stronger than they were. The tan on their faces is darker and makes them look healthier, but it is only a mask. They are still nervous, easily tired, upset by trifles, and they do not eat nor sleep well. What they need is what tones the nerves, perfects digestion, creates appetite, and makes sleep refreshing, and that is Hood's Sarsaparilla. Pupils and teachers generally will find the chief purpose of the vacation best subserved by this great medicine which, as we know, "builds up the whole system."