

# BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

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—The Presbyterian Church in the United States of America (the Northern Church) now has a total membership of 1,458,085, a net gain over the previous year of 42,213. This is the largest net increase ever shown in the history of the church.

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—The story is told that a skeptic in London recently said, in speaking of the Bible, it is quite impossible in these days to believe in a book whose authorship is unknown. A Christian asked him if the compiler of the multiplication table was known. "No," he answered. "Then, of course, you do not believe in it?" "Oh, yes, I believe in it, because it works well." "So does the Bible," was the rejoinder, and the skeptic had no answer to make.

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—The rulers of Europe are all so closely related, that in the present war those most fully drawn into the conflict are very nearly akin. King George V, of Great Britain, is first cousin to William of Germany, his father, King Edward, and William's mother, Empress Frederick, having been the two eldest children of Queen Victoria. He is also first cousin to the Czar of Russia, their mothers, Queen Alexandra and the Dowager Empress Dagmar, being sisters. The Czarina, whose mother was the third daughter of Queen Victoria, is also a first cousin to King George. Of course, the Kaiser is another first cousin of the Czarina, while her brother, the Grand Duke of Hesse, is head of a German Duchy that, of course, is involved in the defense of the Fatherland. King Albert, of Belgium, is related to the Kaiser on his mother's side, and to the old French nobility on his father's side.

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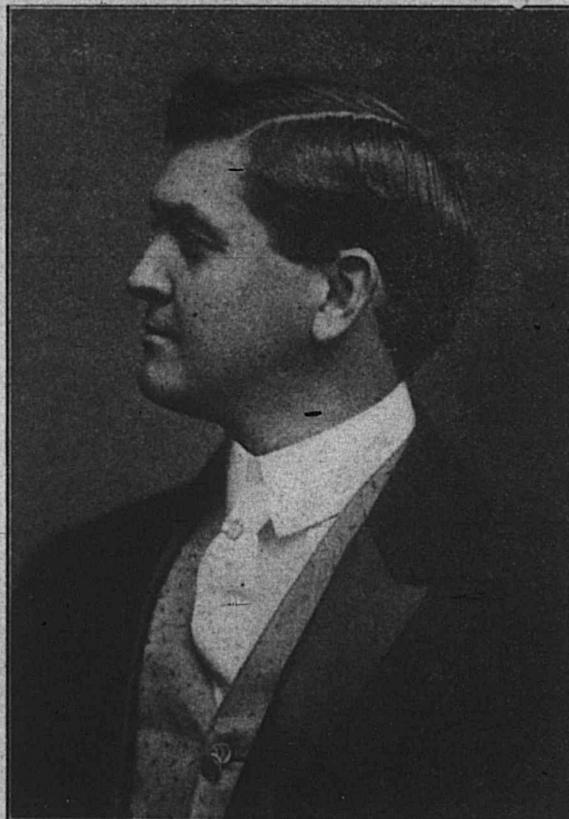
—Says the Baptist Record: "The Catholic priest who has been in charge of the church here for a quarter of a century died at the Baptist Hospital recently. It was the pleasure of those in charge to minister to him in his last days, and Baptists are glad to show kindness to the people who have at times in their hospitals shown kindness to representatives of our people. We were glad to know that in his dying hour, Doctor Oliver, of whom we write, told the priest who stood beside him and read Latin to him that his hope of heaven was based wholly on the shed blood of his Savior, Jesus Christ, and not on anything that he himself had ever done. In this faith is all our hope and the true unity of believers and not in any ecclesiastical organization. We wish he might have spent his life in preaching this faith which he announced in the hour of his death." It is quite unusual for Catholics to be in Baptist hospitals. The rule has been for Baptists to go to Catholic hospitals. We are glad the tide has turned the other way.

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—Leaving the Nolachucky Association after its adjournment Saturday, we ran over to Morristown with Moderator W. C. Hale in his car, caught the Memphis Special, spent the night in Chattanooga, got up at 4:30 a. m. Sunday, went to Dayton, took a buggy ride ten miles to Birchwood, got there in time for Sunday School, made a talk to the Sunday School, preached at 11 and again at 2:30, went back to Dayton and preached at night. We were to have gone a month ago, but were prevented by sickness, and took this opportunity to do so. Bro. R. D. Cecil is pastor at Dayton and Birchwood, preaching three Sundays at Dayton and one at Birchwood. Our readers will be glad to know that he has fully recovered his health, which broke down a year or more ago. He held a meeting at Birchwood last spring and revived the church, which used to be quite flourishing, but had lost much of its strength. He is held in high esteem both at Birchwood and at Dayton. Congregations were very good at both places, especially at Dayton. The outlook there seems promising. We enjoyed our visit to both places very much. They had dinner on the grounds at Birchwood. It was a pleasure to spend the night in the home of Bro. W. C. Bailey at Dayton.

—It is stated that the prohibitionists will be in a majority in the Texas Legislature. In the Senate there will be sixteen members who are prohibitionists and fifteen anti-prohibitionists, and in the House seventy-one prohibitionists and sixty-six anti-prohibitionists. This is too close for efficiency. In the first place, the Governor would veto any temperance legislation and it would require a two-thirds vote to pass it over his veto. In the second place, if necessary, the liquor men would buy one vote in the Senate and three in the House. That would be all they need. Our Texas friends will simply have to pick their flint and try it again next time. Here's hoping for better luck to them.

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REV. E. H. YANKEE.  
Pastor Southside Church, Nashville.

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—The war in Europe prevented more attention being paid to one of the greatest events in the history of the world, which occurred last Saturday—the opening of the Panama Canal to the ships of all nations. The digging of this canal has been one of the most stupendous achievements ever accomplished in all the world. It is the fulfillment of the dreams of 400 years—the uniting of the Atlantic and Pacific oceans. It will save some 10,000 miles to ships of commerce and to men-of-war in going from ocean to ocean, besides saving the perilous voyage around the Cape of Good Hope. The completion of the canal is due to the skill of Col. George W. Goethals. It was only proper that he should have been made the first Governor of the Canal Zone.

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—Says the Watchman-Examiner: "As we go about from church to church we find comparatively few people who subscribe to any denominational paper. Not one family in twenty takes such a paper. The consequence is that the rank and file of our people are densely ignorant about the progress of our denomination and the opportunities that are everywhere beckoning us. Many people take two or three daily papers and two or three magazines, but feel that they cannot afford five cents a week for the paper that tells them of their own beloved denomination. Ignorance of our denomination and its work spells indifference to religious obligations. How can our pastors serve their people better than by persuading them to take and read a thorough-going denominational paper?"

—A San Antonio pastor says that prohibition in Texas was defeated "by unscrupulous men, backed by designing interests, manipulating corrupt methods for private ends." It always is. That is the way everywhere.

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—Some one recently quoted a school girl as saying in her graduating essay:

"If at first you don't succeed,  
Keep on sucking until you do succeed."  
Good.

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—A bill is pending before Congress which, if passed, will prohibit the sale of intoxicating liquors on river steamers and lake vessels in the United States. It was introduced by Congressman Smith, of Idaho, and the Committee on the Alcoholic Liquor Traffic, which has the reference, is said to favor it strongly.

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—Jerusalem is growing very rapidly. The city is to have an adequate water service, electric lights, and street cars, and the old walls and towers are to be torn down. It is probable that the more historic gates will be left untouched. When we were in Jerusalem in 1910, about half the city was outside of the walls. Whoever wants to see Jerusalem very much as it was in the time of Christ must go soon.

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—"In ancient Spain it was the custom that every house, however humble, should have a room called 'the king's guest chamber.' In this way they proclaimed their loyalty to the monarch who occupied the throne. The custom is a testimony to that innate craving of the human soul for the divine lordship and sovereignty. In the citadel of our souls we must set apart a 'guest chamber' for Him who rightfully claims the love, the loyalty, and the allegiance of our lives."—Christian Observer.

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—Rev. Charles H. Rust of Rochester, N. Y., in his admirable book for young people, "The Church a Field for Service," has the following to say about denominational papers: "A Baptist ignoramus is a misnomer, a religious paradox. The big Baptist will be intelligent regarding the great world movements of the kingdom and the part his denomination is taking in them. He cannot grow unless he reads, and he cannot read unless he subscribes for the denominational journals. These papers are published to build up kingdom Baptists, and deserve heartiest support of all the Baptist constituency." But, strange to say, they do not get this hearty support. None of them do. It is worse than a crime. It is a blunder. For ultimately the denomination must be the sufferer.

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—Finding that they could not evade it, the liquor men have attacked the nuisance law in the courts on the ground that it is a violation of the fourteenth amendment to the Constitution of the United States. They forget that the liquor traffic is itself a violation of the fourteenth amendment, which reads as follows: "No State shall make or enforce a law, which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws." Every clause of this amendment is violated by the liquor traffic. Let the liquor men carry this issue to the Supreme Court of the United States if they wish. That is where temperance people have been wanting to get the issue for years, so that at one blow the liquor traffic might be banished from our land. In his great address on "A Stainless Flag," Dr. E. S. Chapman predicted that this very thing would happen some day. The liquor people of Tennessee seem to be hastening it. As usual, they are very short-sighted. In the effort to gain a temporary advantage to themselves by securing a stay of execution, they are endangering their whole craft in the United States.

## DOUBT.

Cora Greenleaf.

Tired? So am I. Let's rest.  
 Stop preparing for the worst;  
 Get ready for the best.  
 I fear that most of us are curst  
 With a too persistent zest  
 At counting o'er the ills of life—  
 Forgetting all the rest.  
 Disappointed? So am I.  
 My plans have come to naught,  
 And success has passed me by,  
 Nor given me a thought  
 But no tear shall dim my eye  
 Till the battle has been fought  
 To a finish—live or die.  
 Heartbroken? No, you're not!  
 You've too many blessings still  
 That you know cannot be bought.  
 See the good—forget the ill—  
 Joys that come to us unsought,  
 And abide with us until  
 We leave this earth worn spot.  
 O, doubter! Lift your eyes  
 From your little selfish gloom!  
 Beneath the wide blue skies,  
 O, see you not there's room  
 For all the hopes you prize  
 Sometime, somewhere, to bloom?  
 Stop doubting, and grow wise.

—Detroit Free Press.

## BORN OF WATER AND OF THE SPIRIT.

I heartily endorse Bro. J. W. Gillon's article on the "New Birth," which was published in the Baptist and Reflector on Sept. 19. And what I write now is intended to be a kind of supplement to what he wrote.

The reader will perhaps remember that Bro. Gillon proved conclusively that the word "water" as used in John 3:5 signifies the blood of Jesus Christ with which a sinner's spirit is begotten of eternal life, and thereby born or translated from the power of darkness into the Kingdom of God's dear Son through the power of the Holy Spirit.

Then we note that God says the blood is the life; and that the blood of Jesus Christ his Son cleanses us from all sin; and we understand Him to mean that the living spiritual blood of Christ's present life is given from Christ himself into the spirits of men, through the agency of the Holy Spirit; and in this way a new life without any sin in it is given the sinner's soul, and thereby cleansed from all sin, made a child of God, and delivered from the power of darkness into the Kingdom of God's dear Son.

We all know that the life blood of a natural father is given to his child in its generation; and Jesus uses this well-known principle of begetting and birth to teach us how men become the spiritual children of God. And it is a fact that when a child is born of man the father's blood remains in his child as long as the child lives; even so, the life blood of Jesus Christ will remain in the children of God forever, because his life is everlasting and cannot die.

It seems that many people entertain the idea that it is the blood which Jesus shed on the cross for the sins of the whole world that cleanses us from all sin.

This life blood of Jesus died as a sacrifice and was offered up to God as an atonement for the sins of all the world and was shed off in his resurrection, when Jesus took up eternal life and could die no more.

In his death and resurrection Jesus earned the power and authority to give eternal life to all men who will repent of their sins and believe in Him. If the blood which Jesus shed on the cross because of the world's sin cleansed from all sin, then would all men everywhere be clean and saved, because Jesus Christ died for every man. Then, again, the blood which Jesus shed on the cross died, and we know that dead blood will not beget children; so you see that it must be the blood of the living Christ which begets children of God and cleanses them from all sin, therefore John says, "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God" (1 John 3:9).

The eternal life, with which Jesus Christ begets children of God, is called by several different names in the Scriptures, such as "water" (John

3:5); "living water" (John 4:10); "water of life" (Rom. 21:6); "bread of life" (John 6:48-3); "blood of Jesus Christ" (1 John 1:17); "love of God" (Rom. 5:5); "incorruptible seed" (1 Peter 1:23), etc. The gift of Christ's eternal life to the spirits of men is referred to in all such passages of Scriptures, and there is no room for confusion on this point.

Jesus said to the Samaritan woman that "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

Could Jesus make it any plainer, that the water which he gives a man begets everlasting life in the man? That being true, what must we understand when Jesus says, a man must be born of water? We cannot help but understand that the expression, "Born of water and of the Spirit" as used in John 3:5 means born of water of life by the Holy Spirit.

And it is surprising to me that so many Bible scholars have overlooked this view of the truth as it is in Christ Jesus, because the principles governing a begetting and birth force us to see this Scripture in this light.

All our readers can see there is no difference in fact between Bro. Gillon interpreting "born of water" to mean the blood of Christ, and my interpretation that it means water of life, because the blood of Christ and water of life both signify the spiritual life of Christ with which he begets children of God. Bro. Gillon quoted Scriptures showing you that Nicodemus should have understood that "born of water" referred to the blood of Christ, and now I will give some verses that show he should have also understood that the Christ would be the fountain of living water.

"Thou shall make them drink of the river of thy pleasure. For with thee is the fountain of life" (Psa. 36:9).

"For my people have committed two evils; they have forsaken me the fountain of living waters" (Jere. 2:13).

"O Lord the hope of Israel, all that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters" (Jere. 17:13).

"In that day there shall be a fountain opened to the house of David, and the inhabitants of Jerusalem for sin and uncleanness" (Zech. 13:1).

The nature of the Kingdom of God is a controverted question connected with this subject. Many Bible teachers believe that the Kingdom of God is material in nature, and is an organized institution composed of all the Baptist Churches in the world, no less, and no more; a kind of "World's Baptist Alliance" like that held in Philadelphia, Pa., last year.

The truth of the Scriptures is that the Kingdom of God is spiritual in nature, ruled by a Spirit King, and has only spiritual subjects; nothing carnal, sinful or mortal can enter into the kingdom of God. The spirits of men are delivered from the power of darkness and translated into the Kingdom of God's dear Son by being born of the Spirit.

Paul says, "We look not at things which are seen, but at things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:18).

Spiritual things cannot be seen with natural eyes, therefore they are all eternal. Heaven, God, Christ, Spirit, the spirits of men, and the kingdom of God are all spiritual and cannot be seen, hence they are all eternal things.

And Peter says, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Peter 1:11).

So, then, if the Kingdom of Jesus Christ is everlasting, it must then be one of the unseen things, and therefore it is spiritual in nature.

So Jesus says, "My Kingdom is not of this world; if my Kingdom were of this world, then would my servants fight that I should not be delivered to the Jews" (John 18:36).

The prophet said God would set up such a kingdom. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44).

If the kingdom which God set up in the days of

the kings spoken of by Daniel can never be destroyed, and shall stand forever, then it is eternal, and if eternal it is spiritual and cannot be seen. Then it is true that "The Kingdom of God cometh not with observation; neither shall they say to here! or to there! for behold the Kingdom of God is within (or among) you" (Luke 17:20).

"Things which are seen are temporal." The things of this world can be seen, and are therefore temporal. The body of man can be seen, hence it is temporal. The body of Jesus was seen, therefore it was temporal until changed into a spiritual body in its resurrection from the tomb.

The church which Jesus built to represent his body in the world can be seen, therefore it will be temporal until it is resurrected from the grave.

J. H. OSMENT.

Mt. Juliet, Tenn.

## CHRIST AND NICODEMUS.

## No. 2.—Nicodemus' Unbelief and Ridicule.

(John 3:4.)

Nicodemus was somewhat confused at the apparently irrelevant reply of Jesus, and in the fourth verse made the following inquiry: "How can a man be born again when he is old," etc.

From this expression we are reminded (a) of the truth that Paul uttered in I. Cor. 2:14: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." And also (b) the readiness of the carnal mind to ridicule that which it cannot comprehend. Nicodemus was grossly ignorant of spiritual regeneration, although it is clearly taught in the Old Testament Scriptures.

(See Ezek. 11:19-20; Ezek. 18:31; Ezek. 26:36; Jer. 24:7; Ps. 51:12.) And this was a reflection on his character as a Hebrew scholar and teacher. Oftentimes, however, the most learned are the slowest to discern spiritual things. But how common it is for those who do not comprehend a doctrine to turn it into lightness and ridicule. When Voltaire could not argue religion out of the world, he would try to sneer and scorn it out. But in these more degenerate (?) days, when the gospel of salvation is preached, and a religious interest ensues, and the minister "cries aloud and spares not," and demands that sinners must deny themselves, take up the cross, mortify their lusts, and follow Christ through evil as well as good report, with a frivolous jest they say that such is not their ideal of religious service. But the interest grows, souls are being saved, prayers and praises are going up to God, and so on, and yet these gospel slights make merriment of the message, the method, and the mannerism of the whole matter. I heard of a "proclaimer" of a certain denomination, referring to a religious revival, who said that he would like to see the Holy Ghost—that he would get his gun and shoot Him.

Nicodemus, like all of his deluded imitators, philosophized in vain on this abstruse subject—being void of the saving grace of God. Although, however, while we may condemn him for his weakness in knowledge and his vain and proud reluctance to accept Christ's teaching, yet we should commend him for not turning away from the Great Teacher. He seemed to maintain and cherish a profound reverence and respect for the one "come from God."

Nicodemus, supposing that Christ meant a corporal birth, would very naturally conclude that he did not need such, as he valued himself much on the dignities and privileges of his first birth. He had been bred and born an Israelite, and who could stand fairer for the kingdom of the Messiah? Even the sainted Paul once alluded to his illustrious ancestry. Learn from this that they who boast of first birth are slow to embrace a new birth. We are very human. Furthermore, we may be profited by the thought that the doctrine of regeneration is none the worse by having been rejected by Nicodemus. Religion is not impaired by the sneers and scoffs of those who "sit in the seat of the scornful." Piety is not to be discounted by the false estimates of the so-called great. It is not to be discarded on account of the opposition of its enemies. It has been rejoiced by the world's greatest men, and yet it flourishes and towers like the palm tree, for "the gates of hell shall not prevail against it."

Now Nicodemus did not give credence to what Christ taught, for he did not understand it—spiritual things are spiritually discerned." Ignorance and unbelief are generally companions. The go-

pel is "the power of God unto salvation to every one that believeth." The entrance of thy word giveth light."

Perhaps one thing that led Nicodemus to believe that Christ meant a carnal birth was because the expression "born again" was common among the Jews, for they used it to signify the change from Gentileism to Judaism—by baptism. But, remember, they never used it as applicable to a Jew, as he was supposed to be entitled to all their privileges, or therefore, when Christ spoke it of a Jew, saying, "Except a man, i.e., any man, be born again"—he conceived an absurdity in the doctrine and wondered that Christ could teach such, and to harmonize the whole matter he construed Christ's whole language as literal. A want of comprehension may lead us into many (and) dangerous doctrines. "Search the Scriptures."

Lastly, let us not fail to ascribe much of Nicodemus' herodoxy to his prejudice. For it leads us to misunderstand the plain doctrines of the Bible, and is the greatest hindrance to Christian unity. Prejudice and misunderstanding cause continued alienation in the Christian ranks, and is the bane of Christian communion and enjoyment.

W. T. USSERY, A.M.

Columbia, Tenn.

THE OAKDALE BAPTIST SUNDAY SCHOOL.

By James D. Burton.

The leadership of the Oakdale Baptist Sunday School believes that recreation and entertainments and social activities, when properly directed, are means of holding young people together. We are giving to the readers of the Baptist and Reflector a glimpse of this Sunday School when on its picnic in the mountains, near the Big Emory River, in Morgan County.

For this trip the Superintendent secured round trip rates over the Queen & Crescent Route, and a large number of young people and adult members of the Sunday School joined in the excursion. Probably no other section of the State offers more attractive places for outings of this kind than Morgan County. The surroundings seem to contribute to the making of rugged characters and to spiritual uplift. Prof. A. P. Brigham, author of a text-book entitled "Geographic Influences in American History," has the following to say on physical environment:

"We do not yet know how much physical environment molds the mental and spiritual life. We cannot trace geographical influences in a complete way, but we gather hints of their power. Unless one is plying the Hudson for trade, Irving is the best guide to the river. His tales of humble domestic scenes in the 'Legend of Sleepy Hollow' are pictures, and the woods in which Rip Van Winkle slept are the living forests of the Catskills."

The same author has the following to say in regard to the inhabitants of the Tennessee moun-

tains: "Retired from all the world, these people reveal the effects of a stable environment in a remote region."

In this connection Dr. Charles W. Dabney, President of the University of Cincinnati (late of Knoxville, Tenn.), has the following to say about our good mountain people:

"They are the most distinctly American stock on the continent. The Southern Appalachian population is distinctly important to us, as the region remains what it has always been, the chief training ground of the white race, which has settled the West. It may be that these Southern mountain Americans shall yet be called upon to preserve free institutions on this continent, as their forefathers did at King's Mountain and New Orleans."



Oakdale Baptist Sunday School on a picnic, near the Big Emory River, in Morgan County, Tenn.

Oakdale is a mountain town, and the church here occupies a strategic position in East Tennessee. The future of the Baptist work from the Kentucky line south, along the line of the Queen & Crescent Route, to Harriman Junction, will be determined largely by what is done in the Oakdale field. Here lives about 2,500 people, railroad men and their families, who are gathered from all parts of the mountain territory just named, and when you reach these people you are shaping public sentiment in the communities from which they come.

Oakdale has for their accommodation, so far as the Baptist denomination goes, a little, isolated house of worship valued at about \$600. The work cannot be maintained very long with the present equipment, and the local membership cannot do the task alone of building a new church. It will be necessary for some outside assistance if the church here holds the field. The membership numbers about 40, and is trying to keep a minister for full time.

The Sunday School is wielding a powerful influence over the lives of the young. The attendance during the hot summer months has been about 170. The church here has been kept alive largely through the loyalty and support of the young people who are members of the Sunday School. The school has been very liberal in its gifts to the benevolent causes of our denomination, such as missions, orphanage, ministerial education, etc., in many instances paying the pledges made by the church for these causes.

Mr. W. D. Hudgins, State Superintendent of Sunday School work, held an institute here a few years ago, at which time the school was graded. The classes are separated by the use of curtains which are strung on wires by means of curtain rings, thus allowing them to slide back and forth for the opening and closing exercises of the school.

The character of work carried on here merits better facilities than are enjoyed at present. The building is too small to accommodate the school. It does not meet the demands of the school or the field at large in which it is located. It is the sincere hope of the writer that liberal givers who are interested in our mountain territory, and the furtherance of our denominational interests here, will investigate the claims of the Oakdale field, and make it possible to erect a suitable building at this important point. The Macedonian cry goes up, "Come over and help us."

Oakdale, Tenn.

The only kind of people Christ casts out of his Kingdom is the unprofitable ones.—Dr. Wilfred T. Grenfell.

"SORRY IS NOT 'NUFF."

"Allan! Where is Allan?"

A moment ago he was playing with his little cart in the yard, hauling earth to the currant bushes. I cannot tell how many cartfuls he carried. He was as busy as a little man. But Allan is gone; there is his cart.

"Allan! Allan!"

"I see here," at last said a small voice from the back parlor.

"What are you here for?" asked his mother, opening the door and looking in.

Allan did not answer at first. He was standing in the corner with a very sober look on his face.

"Come out to your little cart," said his mother. "It is waiting for another turn."

"I see not been here for long 'nuff," said the little boy.

"What are you here for at all?" asked his mother.

"I punishing my own self. I picked some green currants, and they went into my mouth," said Allan. "O! when mother told you not to! Green currants will make my little boy sick," said mother in a sorry tone.

"You needn't punish me," said Allan; "I punish my ownself."

His mother often put him in the back parlor alone when he had been a naughty boy, and you see he took the same way himself.

"Are you not sorry for disobeying mother?" she asked Allan.

"I am sorry, but sorry is not 'nuff; punish me. I stay here a good while and thinks."

Is not Allan right? Sorry, if it is only sorry, is not enough. How often children say they are sorry, and yet go and do the same thing again! That is very short, shallow sorrow. Allan felt this, so he was for making serious work of it.—Selected.

MOODY'S INFIDEL FRIEND.

D. L. Moody used to give this illustration of the power of prayer: While in Edinburgh, a man was pointed out to me by a friend, who said: "That man is chairman of the Edinburgh Infidel Club." I went and sat beside him and said, "My friend, I am glad to see you in our meeting. Are you concerned about your welfare?"

"I do not believe in any hereafter."

"Well, just get down on your knees and let me pray for you."

"No, I do not believe in prayer."

I knelt beside him as he sat, and prayed. He made a great deal of sport of it. A year after I met him again. I took him by the hand and said: "Hasn't God answered my prayer yet?"

"There is no God. If you believe in one who answers prayers, try your hand on me."

"Well, a great many are now praying for you, and God will answer, and I believe you will be saved yet."

Six months ago I got a letter from a leading barrister in Edinburgh telling me my infidel friend had come to Christ, and seventeen of his club-men had followed him.—United Presbyterian.

It is the little things that you hide, the mean, tricky, selfish, secret, soul-biting, brain-draining, microbe habits—which you alone know and which none but you can deal with—that drag you down in your prime and your pride. Self-control is the key to the cure.



Juniors of the Oakdale Baptist Sunday School enjoying a picnic. The little girl in left of picture, Miss Vannie Creekmore, is pianist for the B. Y. P. U.

## CAMPBELLITES AND COMMUNION.

I notice an editorial in the Tennessee Christian assailing the practice of close or restricted communion by the Baptist people. The writer went on to say Baptists were bigots in their practice, and called on them to come over and take the name of Christ, and leave off the selfish practice of close communion.

First, I wish to speak of accepting the name. Where did the one asking the above get his Name? Is it not true Alexander Campbell was the founder of the church called Christ's Church, Christian Church, Reformers, etc.? Hence, if Campbell founded it, it must take his name, viz: Campbellite, as Morse's telegraph, Fulton's steamboat, Edison's phonograph. The object founded must always take the founder's name. Have not the Campbellite Church been wearing an assumed name since Campbell set up the church? Where did you get the name of Christ? By repentance? No. By regeneration? No.

Read Christ's own words: "Except a man be born again he cannot see the kingdom of God" (John 3:3); "Repent ye and believe the gospel" (Mark 1:15); "Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18); "By grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8). Also read 1 John 5:1, John 16:18, Acts 2:37,38, Acts 16:30-31, Luke 18:13, Rom. 10:9,11.

Can we claim the name of Christ and not obey the above Scriptures? No, the Scriptures are too plain, so plain a wayfaring man, though a fool, may walk therein and not err. Before we can wear the name of Christ we must put on Christ by repentance, faith, and regeneration. This is the doctrine of Baptists; it is the doctrine of the Bible. In those days came John the Baptist preaching "Repentance," and this was never changed. Christ commanded it, we have no right to change it. Hence a Baptist preacher preaching a Baptist doctrine, if you please.

I now wish to speak of the slurs thrown at Baptists for the "practice" of close communion. Why attack the practice and not the principle? We hold the practice as is laid down by the principle. I shall call attention to two or three Scriptures on this. I think they are enough: Luke 22:8-20, "And he sent Peter and John, saying, Go and prepare us the passover, that we may eat." That who may eat? Christ and his apostles. In verse 11, "And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples?" And ye shall say to whom? Answer—The good man. Whom was Christ to eat the passover with? The good man? No. But with his disciples, his baptised church members. The good man of the house was not baptized, nor a member of the church, according to the practice here of Jesus himself. Verse 14, "And when the hour had come, he sat down, and the twelve apostles." Now Jesus undoubtedly had other disciples, but he did not invite them to this supper. Why? He says in verse 15, "I have desired to eat this passover with you." With his own baptised apostles. Then before admittance to the Lord's table, according to the practice here of Jesus, there must be a baptised church membership, a regenerated church membership.

When attacking the practice of Baptists it is attacking the principle and practice of Jesus Christ himself. It cannot be overthrown. I wish to notice a case in 1 Cor. 10:21,22. Paul sets forth the fact that we cannot eat at the table of the Lord and then at the table of the devil. Here a man marries a woman who worships idols. He very likely eats with her at her supper of idol worship and then undertakes to go to the Lord's table, and meets the rebuke of Paul. Can this be denied? No.

I wish here to give some quotations from other denominations:

Henry Ward Beecher, in the Christian Union, says: "A Pede-Baptist who believes that baptism is a prerequisite to communion has no right to censure the Baptist churches for close communion. On this question there is a great deal of pulling out of motes by people whose own vision is not clear."

Leading Methodists, Presbyterians, and all agree that Baptists are right in their practice of close communion. Again, who ever heard of a church giving the communion to anyone before they were baptized? The objections are raised

by the ones that do not know the true meaning of the Scripture.

JOS. A. HARDIN.

Hampton, Tenn.

## FROM COLUMBIA.

Columbia is still without a pastor, but "we sorrow not as others which have no hope." We have a struggling Sunday School (fairly good), and a feeble prayer meeting. I don't know what effect the present war will have upon us, but rather conjecture that we will go from bad to worse. I never knew war to produce any good results, but everything paralyzed by its baneful blight. The Lord give grace in time of need! I don't pray God to avert the calamity of war, but to turn it all to His glory, and to the fulfillment of His wise and eternal purpose. Much war must occur, and let it hasten on into the awful past, that we may sooner realize the ancient promise that its cruel implements shall be converted into agricultural utensils. The world is now making history very rapidly, and I hope some are now living who shall see its last clouds float into oblivion.

The Reflector says, in viewing the present mammoth war, that the only consolation it has is that it will soon be over. But I want to add another (to me) richer consideration: War and spiritual declension are two infallible omens of the second coming of Christ. Now apply this to the present times and we can rejoice in hope of the imminent return of our dear Redeemer. I don't think it impossible for the present carnage to merge into the "Armageddon." But what about the present state of Zion—the world's spiritual condition? Was there ever in our time such a spiritual dearth? And waxing worse. At the risk of being called "pessimistic," I will say that, to a great extent, it seems to me the Word is losing its power and the Spirit its energy in divine service. Preachers have ministered "cocaine" to their dwarfed congregations until they are almost "dead on foot." What a drowsy aspect! Yea, what a pitiable prospect! How appropriate, "Lord, who hath believed our report?" But it shall not always be so. The tables will turn. Maybe in less than one-half century I shall be proclaiming in Christ's "millennial kingdom." For I hope that my coffin will not be thoroughly decayed until I am raised from my native dust and called again to preach the glorious gospel of salvation to some of the teeming millions that shall be saved during that age. Somebody will do this work, and I would like to get a job of that kind. But if such should fall to my lot, I shall be elated at the thought that I will not have Satan to contend with, for he shall be "bound."

In my ministry I have always had to confront three formidable enemies: Satan, self, and the world. Satan in the pulpit? Yes, "as an angel of light." Self in the sacred desk? Yes, hundreds have been and many more should be dethroned from their sacred position on this account, for Paul is the only man that has said, "God forbid that I should glory save in the cross of our Lord Jesus Christ." The world, too, in the minister's mind? Yes, like the fool's eye his mind is often in the ends of the earth. But this triple alliance against God and godliness will all be eliminated in the coming kingdom, and preachers will have a clear track.

I hope I'll not be considered speculative in this writing, for I am in the realm of imagination, and that belongs to man.

W. T. USSERY.

Columbia, Tenn.

## WARD'S GROVE CHURCH.

My week with Rev. M. E. Ward in a meeting at this young church has convinced me that any community without a Baptist church can have one if it has two or three pure gold Baptist families and a man like Bro. Ward to lead them. When these families and Bro. Ward had undertaken a meeting two years ago, the result was an organization of twelve members. Then when Mrs. Creason continued to pay for a meeting house, Miss Duggin gave a month's salary, and Mr. Sterling Wall, with a great heart, said "we will build it," and he added his fifteen hundred to what all the others so willingly and generously gave. It is a large and beautiful house and will be dedicated free of debt at the fifth Sunday meeting by Dr. Gillon in the presence of delegates from all the churches of the Concord Association.

It now has over 70 members, an extra large Sunday School, and gave more money to missions this year than many of our old and wealthy churches. God has greatly blessed it with the good will of the community and overflowing congregations eager to hear the Bible as Baptists understand and teach it.

Never before have I seen a young church in new territory filled at the day services and so crowded at night that more than a hundred could not get in. Never before have I seen a congregation stop for two hours after the benediction and show such interest as I saw the congregations do at this church day after day. Bro. Ward had to leave Saturday to help in a meeting which could not be postponed, and I had to leave for East Tennessee on Monday, but I believe that meeting is going on yet in the homes if not at the church. Out of the many conversions, twelve united with the Baptist Church, and it is known that others expect to go so at the next preaching service. I am sure I have never spent a week with any church which did my own heart so much good as this week at Ward's Grove.

After a few weeks' rest at my father's house, Jonesboro, Tenn., I will be back with my own dear Third Church of Nashville. S. P. DEVAULT.

## GOOD NEWS FROM PLEASANT GROVE.

On July 18, J. R. Enons, the noble pastor of our church, came to us and began a revival meeting, and on July 20th, Bro. J. W. Linkous, the Associational Missionary, joined the meeting and did most of the preaching. We think that we never heard better gospel preaching in our life. It was plain, unadulterated, old-time apostolic preaching like that we find in the Acts of the apostles.

We thank the dear Lord that the Big Emory Association is blessed in having a missionary like Bro. Linkous. The results of the meeting were: Twenty professions and renewals, 9 additions to the church by baptism, 3 by letter, and more to follow, and the church has a greater vision of the Lord's Kingdom.

The church has given to all the mission objects this year, and is now planning to have half-time preaching, a better building for the church, and Sunday School work. The Lord has a noble people here. We need full-time preaching, the Baptist and Reflector and other literature that tells us about the denominational work.

Every pastor needing help in every line of the Lord's work, you cannot beat Bro. Linkous. Bless his heart! He is bringing things to pass in this Association. We hope to see Brethren Folk, Gillon and Stewart on Sept. 3 at the annual session of the Big Emory Association, and also the 27 preachers that belong to this Association. I do wish we all could get a vision of a lost world.

Pray for us.

C. C. OWENS.

Coalfield, Tenn., Aug. 5, 1914.

## SOCIAL CHRISTIANITY.

One severe criticism of many modern attempts at social reform is the failure to reckon with Jesus. The result is an inadequate conception of the world and influence of personality. The progress of reconstruction according to Jesus inevitably begins with the individual whose conscience is awakened to a sense of communal responsibility. To Jesus the only significant thing in the life of man is the relation between persons in a universe where God is the center. How this relationship affects both the individual and society, as to wealth, poverty, family, children and State, is discussed without any presuppositions by Prof. Gardner in The Ethics of Jesus and Social Progress. He correctly appraises the relative values in life and so makes a good contribution to the study of Social Christianity.

## TWO MISTAKES CORRECTED.

In your last issue you made two mistakes in my article. In Item 5, where you say "agree with me," I had it, "argue with me," or rather argue against me. And in place of "subvested," I said "subverted."

Dunlap, Tenn.

N. W. BLALOCK.

Have had a glorious vacation this summer. Spent eight days at Palacios, Tex., in the great B. Y. P. U. Encampment. Returning to Louisiana I assisted in a meeting for two weeks. We had 60 additions during this time, 45 for baptism. The last few days were spent on brother's rice farm near DeWitt, Ark., in visiting and resting. I go back to New Orleans determined to work harder than ever.

F. C. FLOWERS.

## PASTORS' CONFERENCE.

## NASHVILLE.

Rust Memorial—Pastor J. N. Poe preached at both hours on "The Lost Power" and "The Power of Purpose." One received for baptism. 75 in Sunday School.

Calvary—Pastor A. I. Foster preached at both hours. Morning, "The New Song;" evening, "Conviction, Conversion and Confession." 86 in S. S.

North Edgefield—Pastor Carmack preached at both hours. Good S. S. Good day.

Grace—Good day. Fine congregation. 64 in S. S. Rev. J. S. Pardue preached at 11 a. m. on "Church and the Ordinances," and in the evening on "The Material by the Master-BUILDER."

Belmont—Pastor N. N. Poole preached in the morning on "Don't Worry," and in the evening on "The Yoke." 90 in S. S. Good B. Y. P. U. Fine attendance at preaching services.

Donelson—Pastor Bragg preached in the morning. Two additions by letter. Very fine Sunday School. Preached at night at Baker's Grove, where our meeting is in progress. Brother J. H. Wright is doing the preaching.

Good Hope—Pastor, N. P. Atchley. Evangelist R. D. Cecil preached nine times last week to small congregations. This church affords Pastor Atchley a great field for work.

Seventh—Bro. Huffaker preached in the morning. Pastor preached at night on "I Will Make You a Blessing." One profession; one received by baptism. Pastor returned from Wartrace. Had a fine meeting. Pastor goes to Baker's Grove for a meeting.

Park Ave.—Pastor I. N. Strother preached on "Church Building" and "The Gospel Sent to the Gentiles." 140 in S. S. Two received by letter.

## KNOXVILLE.

Broadway—Rev. Geo. W. Edens preached in the morning on "Why Attend Church?" Evening service conducted by B. Y. P. U. Subject, "The Christian and His Earthly Citizenship." 327 in S. S.

Gillespie Ave.—Pastor J. A. Lockhart preached on "Systematic Giving," and "The Perfect Church." 158 in S. S. Large congregations.

First—Rev. W. A. Wray preached in the morning to a large congregation.

Burlington—Pastor S. E. Wickham preached in the morning on "No Room in the Inn for Jesus." Bro. Wilson preached at night on "What Is Your Life?" 137 in S. S.

Bell Ave.—Rev. J. R. Chiles preached on "Is War Justifiable?" and "Greatness of John the Baptist." 487 in S. S.

Mountain View—Pastor S. G. Wells preached on "Going About Doing Good," and "Peter's Denial of His Lord." 212 in S. S.

Fountain City—Pastor T. C. Whitehurst preached on "Paul's Plan of Church Finance," and "Something from the Devil's Patent Office." 113 in S. S.

Middle Brook—Pastor E. F. Ammons preached on "The Two Great Gospel Ordinances," and "The Righteous Judgment of God." 75 in S. S. One by letter.

Deaderick Ave.—Pastor B. C. Hening preached on "Building a House," and "Lacking a Little." 491 in S. S. One by letter.

Oakwood—Rev. E. H. Peacock preached in the morning. Pastor Geo. W. Edens preached at night on "Overcoming Evil with Good."

Island Home—Pastor J. L. Dance preached on "The Business of Doing Good," and "Abraham, the Man of Faith." 430 in S. S. Two by letter.

Third Creek—Dr. Hibbs preached in the morning on "Paul's Vision." Pastor Chas. P. Jones preached at night on "The Blinding Effects of Sin." 160 in S. S. Good B. Y. P. U.

Calvary—Pastor E. A. Cate preached on "What Wilt Thou Have Me to Do?" and "I Do One Thing." 75 in S. S.

Beaumont—Pastor D. A. Webb preached on "The Source of the Christian Life," and "The Eternal Things of God." 135 in S. S. Two baptized. One by letter.

Lincoln Park—Rev. Jno. Drake preached on "Denying Christ," and "Seed Sowing." 94 in S. S.

Lonsdale—W. H. Runions preached in the morning, and Roscoe Smith at night.

Grove City—Pastor G. T. King preached on "Stewardship," and "The Relation of the Church to the World."

Broadway Chapel—W. J. Mynatt, Supt. 105 in S. S.

## MEMPHIS.

Seventh Street—Pastor Early preached in the morn-

ing, and Rev. I. N. Penick at night. Three additions, one by letter, one by restoration, one on profession of faith. 249 in S. S. Pastor on vacation, but assisting Pastor Bruton in meetings at Collierville and Germantown, Tenn. Just closed meeting at Collierville, with 14 professions and 14 additions.

Boulevard—Pastor R. Burk preached to large audiences. 139 in S. S.

McLemore Ave.—Pastor A. M. Nicholson preached to good congregations. One by letter. 125 in S. S.

LaBelle Place—Pastor D. A. Ellis preached to splendid congregations. One by letter. 218 in S. S.

Bellevue—Bro. B. F. Whitten preached. Good services. Two by letter.

Temple—Supply H. Brinkley preached to good congregations. 191 in S. S.

Union Ave.—Pastor W. R. Farrow preached to good congregations. 207 in S. S. Pastor will be in meeting at Raleigh for next two weeks.

Central—In the absence of the pastor, Rev. Ben Cox, Dr. W. T. Lowrey of Blue Mountain College, preached two excellent sermons. Good congregations. Two received by letter at night, four at Wednesday night prayer-meeting.

North Evergreen—Pastor, C. F. Koonce. Bro. Thomas Rice preached in the morning, and the pastor at night. One for baptism, and three baptized. 29 in S. S.

Highland Heights—Pastor C. E. James preached to large crowds. Work progressing rapidly.

Calvary—Pastor Norris spoke on "God's Call to Special Service," and "Names of Jehovah." Good S. S. Extra large congregation at night.

## CHATTANOOGA.

Chamberlain Ave.—Pastor J. E. Merrell preached on "Why I Am a Baptist," and "The European Upheaval." 105 in S. S. Splendid day.

Oak Grove Tabernacle—Pastor B. N. Brooks preached on "The Essential Elements of Man," and "Power of Christian Character." 130 in S. S.

East End—Pastor Buckley preached to large congregations. 101 in S. S. Rev. Jno. A. Wray of Florida, will begin a series of meetings with us Tuesday.

Avondale—Pastor W. R. Hamie preached on "The Lost Christ," and "The Sure Protection." Two by letter, and one for baptism.

Tabernacle—Pastor Phillips preached to large audiences. One addition. 317 in S. S.

East Lake—Rev. W. M. Lackey preached on "The Mission of John the Baptist," and "The Deluge."

Ridgedale—Pastor Richardson preached on "Touch No Unclean Thing," and "Confession of Sin." Good congregations. Good S. S.

St. Elmo—Supply Pastor E. E. George preached on "Drifting Toward Darkness," and "How to Have a Revival." Night service held in tent. Large congregations. Good S. S.

Beechwood—Pastor R. D. Cecil preached Saturday morning and evening. Dr. E. E. Folk preached Sunday morning and afternoon on "Plan of Salvation," to the delight of all. By unanimous rising vote Dr. Folk was invited to come again any time. \$8.50 for State Missions. 80 in S. S. Good days.

Cookeville—The church expects to ordain Judge Sam Edwards to office of deacon and observe the Lord's Supper next Sunday. On Friday, Pastor Fitzpatrick, J. P. Bilyeu and J. F. Folkner as a presbytery, ordained Bro. A. L. Bilyeu to preach.

Etowah—Brother Cox preached two very interesting sermons on "For Me to Live is Christ and to Die is Gain," and "The Judgment." Seven additions. Three baptized. 261 in S. S.

Athens—Preaching by Pastor Hutton on "The Baptist's Message," and "The Security of the Believer." Full house at both services. One by letter. 119 in S. S.

Dayton—Rev. R. D. Cecil, pastor. Dr. E. E. Folk preached at the evening hour. Usual S. S.

Bro. T. N. Hale's "Open Letter to Our Mission Boards," in the Baptist and Reflector of Aug. 6, is good, very good. If it is found to be practicable, it will certainly reduce the amount of interest paid each year by the Boards to a very small sum. W. A. GAUGH.

Memphis, Tenn.

To any church or pastor who is in need of a singer: J. G. Estes, Goodlettsville, Tenn., has some open dates after Sept. 1.

Goodlettsville, Tenn., Aug. 11.

We were recently assisted in a series of evangelistic services by Rev. J. W. Porter, D.D., LL.D., of Lexington, Ky., and Rev. E. Petroff of Granite City, Ill., Dr. Porter doing the preaching and Bro. Petroff leading the music. During these meetings there were 19 additions, 17 by baptism. The church was awakened to a sense of responsibility as never before. Dr. Porter preached the gospel effectively and eloquently, as few can. For simplicity, forcefulness and loving presentation of the truth, our people have never heard his equal. He greatly endeared himself to the people of Ripley. Bro. Petroff is a most competent leader of music. His solos were thoroughly enjoyed. He sings the gospel with exceptional power. We shall always remember with pleasure the labors of these two brethren among us.

G. B. SMALLEY.

Ripley, Tenn.

August 9 I preached at McEwen, also the night before. Subject Sunday at 11 a. m. was "An Earnest Invitation." Small congregation on account of rain. Two additions. Had an unusually good and attentive audience at the Sunday evening hour. Subject, "The Great Physician."

The brethren will begin this week painting their church. They will paper the interior also. Wife and I spent a few days with these good people, enjoying their hospitality and good cheer, which was so graciously extended.

S. C. REID.

Waverly, Tenn.

The Baptist and Reflector reached me this morning. I have read it, and it is simply fine. How can any Tennessee Baptist afford to be without it in his home? The articles on "The War," "The Pastor and the Evangelist," "Needs of Today as I See Them," "Open Letter to Our Mission Boards," "Pastors' Conference," "Tennessee and State Missions," "A Fishing Story," "Personal and Practical," "Recent Events," "The Home Page," "The Young South," "Among the Brethren," "Obituaries," and other matters in general. This week's paper is worth the cost of the paper for a year to a Tennessee Baptist. Why not take it and read it? It is worth your while.

R. D. CECIL.

Dayton, Tenn.

We have just closed a ten-days' meeting at Hopewell church, which resulted in 20 additions by experience and baptism, and five by letter. The church was greatly revived and strengthened. Bro. L. S. Ewton of Springfield did the preaching. Bro. Ewton is a gospel preacher, an untiring worker, and a man with whom it is a pleasure to work. He is doing a fine work at Springfield, and wields a broad influence for good and for the advancement of the kingdom throughout our Association. We give God the glory for what has been done.

P. W. CARNEY.

Springfield, Tenn.

All pastors attending the Ebenezer Association, which meets with Rock Spring Church, Giles County, Sept. 9, 10 and 11, 1914, by rail must get off train at Wales Station, and will be met there with conveyance to carry them out to the place of meeting. Those who expect to attend would do well to write Bro. J. M. Cobb, Lynnville, Tenn., Route No. 7. This station is on the L. & N. road.

W. E. WALKER.

Santa Fe, Tenn., Aug. 11, 1914.

I was with my church at Chilhowee yesterday. Had a good day. 115 in S. S. Hope to have our revival in September. I leave today for Blaine, where I am to assist Bro. Wolfenbarger in a meeting with his Block Springs church. Pray for us. Long live the dear old Baptist and Reflector and its noble editor.

W. A. MASTERTSON.

Knoxville, Tenn.

I had a happy day at LaFayette Sunday, preaching three times to fine audiences, with one addition, and then a fine birthday dinner served by the children of Bro. Billy Brattan, who has reached his 65th milestone, and is in feeble health. I am now in my Hopewell meeting with Prof. John W. Williams assisting.

J. T. OAKLEY.

Says the Word and Way: "Foreign Secretary James H. Franklin of the American Baptist Foreign Mission Society, sailed from New York on July 25. He proposes to spend two and one-half months in Europe." He may have to stay longer, though we imagine that he will be glad to stay a shorter time.

**WOMAN'S MISSIONARY UNION.**

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

**STATE MISSIONS.**

The time is with us for the consideration of State Missions, August, September and October being the months when this work is on our hearts and in our prayers.

Mrs. S. P. DeVault, our able State Mission Chairman, has been giving this subject much thought, and we have asked her to make use of our W. M. U. page this week. Mrs. DeVault will tell us her plans for the development of interest in State Missions. We know that all of our readers will be glad to hear from her.

From week to week there will be articles from others among our working forces.

MRS. C. C. PHILLIPS,  
 Editor W. M. U. Page.

**TENNESSEE A MISSION FIELD.**

By J. W. Gillon, Cor. Sec. and Treas. of Tennessee Baptist Convention.

The facts which appear in this article tell a startling story with reference to the needs of Tennessee from a Baptist standpoint. The reader will notice that there are two great belts of destitution described. Let no reader, however, think for one moment that the real destitution can be described or shown by lines upon a map, nor must he think that all the destitution in the State is described in this article, nor are all the places described in this article alike destitute. There is more than one kind of destitution in Tennessee and these kinds are experienced by different sections to different degrees.

The body of this article is an effort to explain the destitution and point out the needs of our great State.

In all that is here said, there is no disposition to reflect upon the people or the territory written about. I have all too much love for the brethren and am too conscious of my own imperfections and have too high a sense of my own indebtedness to Grace and opportunity, to reflect upon other brethren.

**MIDDLE TENNESSEE DESTITUTION.**

The large Middle Tennessee Block of Destitution lies west of Nashville and extends to the Tennessee River. This block includes the following counties, with the population and the Missionary Baptist church membership indicated in the table which appears below:

| Counties      | Population | Baptists |
|---------------|------------|----------|
| 1. Williamson | 24,213     | 100      |
| 2. Giles      | 36,629     | 1,143    |
| 3. Lawrence   | 17,569     | 703      |
| 4. Lewis      | 6,033      | 50       |
| 5. Hickman    | 16,527     | 300      |
| 6. Dickson    | 19,955     | 350      |
| 7. Stewart    | 14,860     | 700      |
| 8. Houston    | 6,224      | 100      |
| 9. Humphreys  | 13,908     | 150      |
| 10. Perry     | 8,815      | 100      |
| 11. Hardin    | 17,521     | 299      |
| 12. Cheatham  | 10,540     | 100      |
| 13. Wayne     | 12,062     | 647      |
| Totals        | 204,856    | 4,742    |

These all, with the exception of Hardin County, are entirely in Middle Tennessee between Nashville on the east and the Tennessee River on the west. The greater part of Hardin County lies east of the river.

It can be seen at a glance that there is a population of 204,856 with a Baptist church membership of only 4,742, which is only one Baptist to every 43 citizens. This is fearful destitution. But this is aggravated by the further fact that, for the most part, the Bap-

tists that we have do and co-operate in any worthy way with our Convention in an effort to take the territory for the Baptists. This is not said by way of censure, for we have never done our duty to this territory. The help we have offered has been inadequate to meet the conditions of the field. In addition to our neglect, these struggling brethren have been prejudiced by false statements made with reference to our work. They have been further hindered by the overshadowing strength of the Anti-missionary or so-called Primitive Baptists, Methodists and Campbellites. We need to enter this field with at least one strong man for each county. The Board ought to pay all of the salaries of these men and look to them to pick out strategic, promising points and work toward the organization and establishment of strong churches where we have no churches. They could also lend mighty aid to the pastors and struggling churches which we have on the field.

This work would cost us not less than \$15,000 per year. It would take at least five years to do what we ought to do in this territory. These five years' labor would cost us at least \$78,000. But if, with the expenditure of this sum, we could give the gospel to this splendid citizenship and create a great Baptist constituency, we would be amply repaid for the expenditure.

We ought by all means either to enter this territory and deal with it in a strong, vigorous way or else withdraw from it altogether and leave it to be occupied by other people. The time is now ripe for us to enter. Shall we enter and win, or shall we hesitate and put off and fail?

**THE SECOND BELT OF DESTITUTION.**

This belt also begins on the south in Middle Tennessee and extends north to the Kentucky line and spreads out from west to east so as to include a large section of East Tennessee. It includes the following counties with their population and Missionary Baptist church membership indicated:

| Counties       | Population | Baptists |
|----------------|------------|----------|
| 1. Franklin    | 20,491     | 484      |
| 2. Coffee      | 15,625     | 538      |
| 3. Cannon      | 10,825     | 880      |
| 4. DeKalb      | 15,434     | 2,427    |
| 5. Smith       | 18,548     | 1,616    |
| 6. Moore       | 4,800      | 17       |
| 7. Macon       | 14,559     | 2,500    |
| 8. Clay        | 9,009      | 41       |
| 9. Jackson     | 15,036     | 164      |
| 10. Putnam     | 20,023     | 225      |
| 11. White      | 15,420     | 447      |
| 12. Warren     | 16,534     | 1,316    |
| 13. Grundy     | 8,322      | 65       |
| 14. Marion     | 18,820     | 407      |
| 15. Sequatchie | 4,202      | 247      |
| 16. Van Buren  | 2,784      | 150      |
| 17. Bledsoe    | 6,329      | 246      |
| 18. Overton    | 15,854     | 828      |
| 19. Pickett    | 5,087      | 67       |
| 20. Fentress   | 7,446      | 228      |
| 21. Scott      | 12,947     | 1,413    |
| 22. Campbell   | 27,887     | 2,355    |
| 23. Morgan     | 4,800      | 272      |
| 24. Cumberland | 9,327      | 183      |
| 25. Anderson   | 17,717     | 756      |
| 26. Union      | 11,414     | 1,900    |
| 27. Claiborne  | 23,504     | 4,079    |
| 28. Hancock    | 10,778     | 241      |
| 29. Grainger   | 13,888     | 3,324    |
| 30. Hawkins    | 23,587     | 3,000    |
| Totals         | 400,497    |          |

The destitution in this great belt of counties, for the most part, is of two kinds, i.e., scarcity of Baptists and an undeveloped, unenlisted condition. It may be truthfully said that in this section we have some of the strongest and most influential and prosperous citizens in the State. Numerically, the Baptists are weakest in the following counties: Franklin, Coffee, Cannon, Moore Clay, Jackson, Putnam, Grundy, Marion, Sequatchie, Bledsoe, Overton,

Pickett, Fentress Cumberland, Anderson, Morgan, White, Hancock, Van Buren.

The table reveals the fact that we have one Baptist to every 282 citizens in Moore County  
 219 citizens in Clay County  
 128 citizens in Grundy County  
 91 citizens in Jackson County  
 89 citizens in Putnam County  
 75 citizens in Pickett County  
 46 citizens in Marion County  
 42 citizens in Franklin County  
 17 citizens in Sequatchie County  
 26 citizens in Bledsoe County  
 50 citizens in Cumberland County  
 23 citizens in Anderson County  
 31 citizens in White County  
 18 citizens in Morgan County  
 44 citizens in Hancock County  
 19 citizens in Van Buren County

In all the above series of 20 counties there is an average of only one Baptist to every 34 citizens. This is almost as aggravated destitution as is that found in the great Middle Tennessee belt west of Nashville. These figures for the counties have been furnished to me by the best informed brethren in each of the Associations embracing these counties and so are considered reliable.

Baptists are numerically strong in the following counties: DeKalb, Smith, Macon, Warren, Scott, Campbell, Union, Claiborne and Hawkins. In these counties where we are strongest the dominant religious sentiment is Baptist. These Baptists are among the best citizens of their counties. Some of them are in most hearty co-operation with our Convention, but many of them do not understand what we are doing and so co-operate most indifferently, if at all.

In all this entire series of twenty-nine

**BACK TO HEALTH BY NATURE'S ROUTE.**

This is the title of an attractive little booklet issued by the Shivar Mineral Spring. It makes this remarkable offer to those who have lost their health from any cause. Mr. Shivar, the proprietor of the Spring, offers to ship you enough water for three weeks' treatment (two five-gallon demijohns) with his guarantee that if you are not benefited he will refund the price. The booklet contains the strongest letters of testimony from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has cured them of various diseases, including dyspepsia and indigestion, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,  
 Box 20 D, Shelton, S. C.  
 Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Spring Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if the results are not satisfactory to me you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 Shipping Point \_\_\_\_\_  
 (Please write distinctly.)

Note:—The Advertising Manager of the Baptist and Reflector is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative effects of this water in a very serious case.

**WHAT IS THE COCA COLA HABIT?**

First and foremost it is a myth. There is no such thing as the Coca Cola habit except in the same sense that there is a water habit, a sugar habit, a fruit habit or a caffeine habit. As Coca Cola contains only carbonated water, sugar, fruit flavors and caffeine, the refreshing principle of coffee and tea, it is absolutely impossible for it to create a habit.

People drink Coca Cola because they find it delicious and refreshing. They continue to drink it because they find it wholesome and beneficial. When they are hot, thirsty and tired they crave Coca Cola in the same sense that they crave cool water or iced tea. In spite of the fact that Coca Cola contains only about half as much caffeine they prefer it to tea and coffee.

Some have made the rediculous blunder of confusing caffeine with the habit-forming drugs like cocaine and morphine. In chemical composition and in physiological action it belongs to an entirely different class. Caffeine is refreshing to mind and body, whereas morphine and cocaine, being narcotics, have exactly the opposite effect.

In defining the term "habit-forming" and in discussing the question as to whether caffeine belongs to that class or not, Doctor Mallet, Fellow of the Royal Society, and for nearly forty years the Professor of Chemistry at the University of Virginia, gave the following expert testimony under oath:

"In the first place, I think the habit formed must be a detrimental one and an injurious one, and in the second place, one which becomes so firmly fixed upon a person acquiring it that it is thrown off with great difficulty and with considerable suffering, and in the third place, that the continued exercise of the habit increases the demand for the habit-forming drug; and caffeine is not a habit-forming drug in that sense."

If you are interested in knowing why Coca Cola is the ideal beverage, from every standpoint, write for free booklet containing the expert opinions of the leading scientists of America and Europe. Address the Advertising Manager of this paper, Messrs. Jacobs & Company, Clinton, S. C.

counties there are only nine counties in which the Baptist church membership reaches as much as one thousand. The population of the counties whose Baptist citizenship are under one thousand ranges from 2,784 to 20,481. There are twenty counties in which the Baptist membership is under one thousand. In each one of these counties we ought to place, as soon as it is possible to do so, a strong Associational missionary evangelist. We would probably have to pay practically all of his salary in each case, at least for a season. These men would cost us not less than \$1,200 each a year, thus making a total annual outlay of \$24,000. This looks like a large sum. It is not, however, more than we ought to spend in an effort to make this splendid section of our State Baptist and missionary in spirit and practice. Of course, in addition to supporting this general missionary, we would be compelled to help numerous pastors until their churches could be brought to self support. One of the first results of doing mission work in any great mission territory is that you must at once do more mission work in order to make what is done pay for the outlay made upon the field. We can safely estimate that to do our duty to these destitute counties we would have to spend annually for the next five years at least \$35,000. These figures may greatly shock many who read them. We have been so accustomed to talk about the more than 190,000 white Baptists in

the State until we have somehow gotten it into our minds that the Baptists are numerous everywhere in the State. This is clearly not true at all, though it ought to be true, and we can make it true if we will work at the task as we ought.

In the remaining counties in this belt of destitution the numerical strength of the Baptists is gratifying, and the personnel and wealth of our people will compare favorably with the citizenship generally.

Our destitution in all of this territory also consists in lack of worthy co-operation. This can be seen at a glance, when we recall the fact that in the Convention year of 1912 and 1913, the year of our strongest gifts for State Missions, this great Baptist host gave only \$5,796.18 for all the causes, or only twenty-one cents per capita for the causes fostered by the Convention.

There is no word of censure against these brethren for their lack of co-operation. We have not given them a chance to show what they can and will do for the causes. They are as genuine Christians as any of our people and they love the Lord as well as any of us. They have, for the most part, done a fine work in evangelizing the people around their own doors, they have also furnished us many of our preachers, and a people of whom these things can be said truthfully and will certainly respond to the needs of the work and hear the call of the Lord. They have suffered loss by their lack of co-operation quite as much as the denomination has. We owe it to them to do everything in our power as a denomination to help them see God's call and the places where they can serve personally and with their means.

#### THE SMALLEST BELTS OF DESTITUTION.

I shall not in this tract undertake to describe these belts or to indicate the kind of destitution found in them. These are to be found in the territory not included in the large belts marked off on the map. In some cases a single county might be picked out and the story of its need indicated, in other cases, the story of the whole Association would have to be told. To tell these stories would take much more space than we ought to consume in one article.

#### OTHER DESTITUTION.

Besides these belts of destitution, that include many counties, we have many local churches that are yet too weak to support a pastor without aid, and these must be nurtured and supported by our State Mission work until they are able to support the right kind of ministry for themselves. To support these weak preaching stations is an act of wisdom. To neglect them would be the height of folly and denominational suicide in their territory besides. Besides these individual churches, we have four cities that we must help more or less vigorously for some years to come. Just now the State Mission Board could, with profit and to the glory of God, put \$5,000 in Memphis each year for the next five years. We are, however, doing almost nothing in this our greatest city.

#### OUR DANGER.

The first danger we face is that we will let other denominations pre-empt the territory. It is very much more difficult to get the people to accept the truth after they have espoused error than before they accept error. When error is once in, it must be plucked or crowded out before the truth can find entrance. Besides this, there is a strong prejudice today against trying to induce professed Christians to change their denominational views. Even those who are not Christians resent any people's efforts to change their views of those who claim to be Chris-

tians, and so even the unsaved are harder to reach with the truth when those who teach error have once established congregations in a territory.

The second danger we face is that we will neglect this territory until it is overrun by foreigners who either have no faith or are Catholics in their views. When the Panama Canal is completed and the millions who come to this country begin to land at Southern ports, these people are sure to find their way to this splendid fertile section. When once they have settled on the lands, they will not move on. They will not easily become Baptists and they will rapidly make it more difficult for us to make Christians and Baptists out of the native people.

#### A FINAL WORD.

The very best work Tennessee Baptists can do for the next five years will be to concentrate their strength on taking Tennessee for Christ and the Baptists. To man our field and meet the expense of it, we ought to have at least \$75,000 annually for the coming five years. If we would put the men and the money into the work, we could soon have one of the greatest Baptist States in all the Union. Will Tennessee Baptists arise to their opportunity and meet it, thus preparing Tennessee to take her rightful place in the world's redemption, or will they spend their strength and money on other things and lose their opportunity?

#### OUR PLAN.

By Mrs. S. P. De Vault.

Our W. M. U. women will appreciate the editorial on State Missions by Mrs. Phillips. Her heart is in this great cause; and she will do everything possible from time to time to help in the extra effort our women will make in the fall campaign.

This week our effort is to get before us and on our hearts the deplorable needs which confront our State Board. No one knows them so well as Dr. Gilson, and therefore we ought to read and reread his description of the situation. Truly the harvest is great and the laborers are few. But can't we say right now that we will not only pray for more laborers, but also give ourselves and our money that the Lord may use us in answering our prayers? With the Bible and a picture of the needs let's win the women to active interest and work, and then they will willingly and gladly give their money.

We believe that every W. M. U. Society in the State will want to take part next month in the extra effort to enlist our women in State Missions, and we do hope that we can keep before our hearts the motto, "Win the women, and they will want to give their money." To help in this extra effort, Miss Buchanan will gladly furnish any Society with any and as many tracts as can be used.

But our hearts are set on the special program, now being prepared, for State Mission Day. This program will call for a morning, afternoon, and evening services; and it will enable the Society to make a special effort not only for enlisting the women, but also for a great gift to the State Mission work. Miss Buchanan will soon send the programs to the Associational Superintendents, and they will give them out to each Society. When you get the programs, if there is any other information you wish, please write to Miss Buchanan or me and we will do our utmost to help you. Do not hesitate a moment, but write for any information or help you need.

Nashville, Tenn., 906 Monroe St.

#### THAT BOY OF YOURS.

What kind of a man will he be ten, twenty, thirty years from now? You

know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, principal of the Morgan School, Fayetteville, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs, and he wants to train him for that end. His school has been built and equipped, and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects in the men to whom it entrusts its greatest affairs, be they business, professional, religious or social.

Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. He is a graduate of Webb School, Bell-buckle, Tenn., and of Vanderbilt University.

The boy deserves your most careful thought. Write Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tennessee, today, and let him send you a catalogue and tell you what this school can do for your boy.

#### SEASHORE PROPERTY AS AN INVESTMENT.

The recent experiences of property owners at Virginia Beach, eighteen miles east of Norfolk, proves that seashore property is an excellent investment, if purchased in a favorable locality, along a beach which is recognized as a permanent and popular pleasure resort.

Eighteen months ago the Virginia Beach Development Company placed on sale a section of their property at that point. These lots were sold to bankers, business men and other substantial citizens of Virginia and other States. All of the lots have since doubled in value, and several have sold as high as \$2,000.

This increase in the value of property at Virginia Beach is not difficult to understand, since this is one of the most beautiful beaches along the entire coast, with a safe, delightful surf which has made it the regular pleasure and health resort of the American people. Its summer population is now 15,000 and its popularity is growing steadily. Besides this, Virginia Beach is a permanent, thriving community, incorporated in 1906, and having many fine residences, churches, modern school buildings, paved sidewalks, electric lights, sewerage and waterworks. It is easily reached by modern electric road from Norfolk.

The Virginia Beach Development Company is now offering for sale another section of this favorably located property. For a short time, they are selling these lots at \$100 each, on easy payment of \$1 per week. Their advertisement in this paper, giving full particulars, is well worth careful study and confidence.

#### "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 in 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.

He who is more anxious to be right than happy will some day be both and he who is more anxious to be happy than right will soon be neither.

#### OLD-TIME REMEDY MAKES PURE BLOOD

Purify your blood by taking Hood's Sarsaparilla. This medicine has been and still is the people's medicine because of its reliable character and its wonderful success in the treatment of the common diseases and ailments—scrofula, catarrh, rheumatism, dyspepsia, loss of appetite, that tired feeling, general debility.

Hood's Sarsaparilla has been tested forty years. Get it today.

#### HAS A CURE FOR PELLAGRA.

Parrie Nicholas, Laurel, Miss., writes: "Seems to me if I had not obtained your remedy when I did I would not have lived much longer. I am glad you discovered this wonderful remedy that will cure Pellagra. When I began taking Baughn's Pellagra Remedy my weight was 60 odd pounds; now it is 90 odd. I would like to have this published and sent to sufferers of Pellagra."

This is published at her request. If you suffer from Pellagra or know of any one who suffers from Pellagra it is your duty to consult the resourceful Baughn, who has fought and conquered the dreaded malady right in the Pellagra Belt of Alabama.

The symptoms—Hands red like sunburn, skin peeling off; sore mouth, the lips, throat and tongue a flaming red with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope, if you have Pellagra, you can be cured by Baughn's Pellagra Remedy. Get a big free book on Pellagra. Address American Compounding Co., Box 2035, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

#### ONE HUNDRED DOLLARS FOR ONE CENT.

It will cost you a one cent postal card to write for your copy of the handsomely bound illustrated catalogue of the Baptist and Reflector Piano Club which will explain to your thorough satisfaction how the Club of One Hundred Piano Buyers saves each member One Hundred Dollars or more on the price of high-grade Pianos and Player-Pianos. You cannot afford to gated the Club for you cannot afford buy a Piano until you have invested to throw away the money-saving opportunity it offers you.

As an individual buyer, purchasing at random, you are weak; but as a member of the Club you have the strength of an army of one hundred buyers and, therefore, secure the lowest possible Factory price. The Club makes the payments easy, ships your piano at once, freight prepaid, subject to your approval after one month's trial. Perfect satisfaction is absolutely guaranteed to every member. Address The Associated Piano Clubs, Baptist and Reflector Dept., Nashville, Tenn.

#### PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 241, South Bend, Ind.

Man's inability to prove there is no life after death is itself quite a proof that there is and all good men's longing for it fills out the proof.

# Baptist and Reflector

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## THE WAR.

At this writing the Germans are advancing in Belgium in large numbers, and a great battle is expected to occur very soon. It will probably be the greatest battle in the history of the world. A million or more men on each side are lining up against each other for a distance of 250 miles. Meanwhile Russia is preparing to attack Germany on the East. What will be the result of it all no one can foretell. With all the modern destructive machinery, however, the war is likely to be short. It may be that one great battle will end it, or two at most. War is now too destructive and too expensive a luxury to last long. We certainly hope most earnestly that it may be of short duration. We think the world never realized so fully before the absolute folly of war. The idea of men hunting each other like wild beasts, killing each other on sight, and doing it on a wholesale scale by the thousands and tens of thousands, destroying all the property possible, bombarding cities, burning houses, tearing up railroads, sinking ships, ruining crops, stopping the wheels of commerce—in short, suppressing the forces of good, and turning loose the forces of evil.

It is not civilization. It is barbarism of the grossest sort. Civilization is constructive, war is destructive. Civilization builds up, war tears down in one year what it required civilization 50 years to build up. Oh, it is horrible to contemplate.

This war not only affects the nations engaged in it on each side. It affects the whole world to a greater or less extent. International commerce is paralyzed, prices are demoralized, foodstuffs being largely advanced and

cotton depressed, ships have almost ceased to cross the ocean, travelers in Europe have found themselves stranded, unable to cash their letters of credit and American Express Co. checks, papers have been suppressed, cables cut. In one short week, almost over night, the world has been plunged into the blackness of the Middle Ages by this blighting hand of war. It has served to arouse a sentiment against war as never before—not only this war, but against all war. When this war is concluded we believe there will come an era of universal peace, which will last for many, many, many years—maybe until the Prince of Peace shall come again to earth.

The question has come,

## Who Is Responsible

for this war? Each nation involved is trying to saddle it upon the other side. But the general consensus of opinion is that the responsibility must rest upon Germany, or at least upon the Emperor of Germany. He has been known for many years as the "war lord" of Europe. Ever since he has been on the throne he has been building up a powerful war machine, and compelling other nations to do the same. When the crisis came he had it in his power to avert war. But by his arrogant demands toward Russia, France and England, he forced them to take sides and thus precipitated the conflict, involving the whole of Europe. For this reason the sympathy of the world is against Germany in the war. We have not met a person or read a paper whose sympathies were with Germany. The Germans feel this lack of sympathy keenly. They have made an appeal for it. But Emperor William ought to have thought of all these things before he precipitated the war. If the result of the war shall mean humiliation for Germany, the responsibility will rest upon the head of her Emperor. With Russia, France, England, Belgium and now Japan against her, with Belgian troops blocking her path and causing her plans of a rapid advance into France to miscarry, it looks now that Germany must lose.



## THE OLD HOLSTON.

We spoke of the Big Hatchie and of the Concord as old. But they are young when compared to the Holston. The Big Hatchie is 86, the Concord 104, the Holston is 128. It was organized in 1786. Buffalo Ridge church, the oldest Baptist church in Tennessee, being organized in 1769, is a member of this Association, along with the Cherokee and Sinking Creek churches, about the same age.

The Association met with the church at Fordtown, on August 11th. Rev. A. J. Watkins was elected Moderator; W. S. Squibb, Assistant Moderator; E. H. Hicks, Clerk and Treasurer. The introductory sermon was preached by Rev. H. F. Templeton. It was an earnest, thoughtful sermon.

The subjects were discussed as follows: Religious Literature, Executive Committee, Home Missions, Education, Woman's Work, Foreign Missions, Orphans' Home, State Missions, Ministerial Relief, Young People's Work, Sunday Schools, Temperance.

Some of the best speeches were by Brethren J. L. Shinn on Religious Literature; S. W. Tindell and E. K. Cox on Home Missions; G. C. Wilkerson, J. M. Burnett, W. M. Vines, J. K. Haynes on Education; J. L. Shinn and W. M. Vines on Foreign Missions; W. J. Stewart on the Orphans' Home; J. W. Gillon on State Missions.

The editor had the pleasure of preaching Tuesday night. Dr. Gillon spoke on State Missions Wednesday night.

The visitors were rather numerous, as follows: J. M. Burnett, E. K. Cox, B. W. Dickson, J. W. Gillon, J. L. Hayes, W. H. Hicks, W. J. Stewart, W. M. Vines.

We had to leave on the afternoon of the second day to attend the Nolachucky Association. This was an unusually good session of the Association, despite the rain, which interfered with it considerably.

On the second day there was a very large attendance, estimated at about 1,500.

One of the most appreciated visitors to the Association was Dr. W. M. Vines, of Charlotte, N. C. He was born in Washington County, in the bounds of the Association, was formerly pastor at Johnson City. When he left the Association 19 years ago he was Moderator, and this was the first time he had been back. His two speeches on Education and on Foreign Missions were greatly enjoyed.

The Fordtown church has a membership of about 150. Bro. A. J. Watkins is pastor. He is a thoughtful preacher and an efficient pastor.

The hospitality was cordial. It was a great pleasure to us to be in the home of our long-time friend, Dr. R. C. Kitzmiller. Dr. Kitzmiller is an old-fashioned, high-toned Christian gentleman. He still retains his membership in the old Buffalo Ridge church, a few

miles away from his home. The Baptist and Reflector, in some of its forms, has been in his home since its beginning. His father took it, and he himself has been a subscriber for many years. He is now 84 years of age, and not very well. We hope that his valuable life may be spared other years. The night spent in his hospitable home will never be forgotten.

We were very glad to meet at the home of Dr. Kitzmiller, his daughter, Mrs. Osborne, widow of our friend, Rev. W. H. Osborne, pastor at Jonesboro, and later at Tampa, Fla., whose funeral it was our mournful privilege to preach about three years ago. Two fine children, a girl and boy, remain to comfort the mother's heart.



## THE NOLACHUCKY.

Not so old as the Holston, the Nolachucky is still one of the oldest Associations in Tennessee. This was its 87th session. It met at Witt's Foundry. It was a very rainy morning. But despite that fact the house was about full the first day. Officers were elected as follows: Rev. W. C. Hale, Moderator; C. Collins, Vice-Moderator; J. M. Walters, Clerk; J. Walter Hale, Treasurer.

The introductory sermon was preached by Rev. W. B. Rutledge. It was an earnest, thoughtful gospel sermon from the text, "Christ Jesus Come Into the World to Save Sinners."

The various subjects received full and thorough discussion. Some of the best speeches we heard were by Brethren W. L. Cate, J. M. Walters, D. L. Manis, on the report of the Executive Committee; W. J. Stewart and G. P. Bostick on the Orphans' Home; W. B. Rutledge, G. P. Bostick on Foreign Missions; J. M. Anderson on Home Missions; J. W. Gillon on State Missions; Spencer Tunnell on Woman's Work; J. M. Burnett, T. N. Hale and P. H. C. Hale on Education; W. B. Helm, J. G. Carmichael, G. P. Bostick on Temperance.

The visitors were Brethren G. P. Bostick, J. W. Gillon, J. M. Stewart, W. J. Stewart. There was quite a large number of ministers present, but most of them are members of the Association. There is probably no Association in the State in which there are more preachers. Dr. G. P. Bostick preached at the Baptist church Thursday night. Rev. W. J. Stewart preached at the Methodist church that night, and Dr. J. M. Burnett on Friday night. At the Baptist church Friday night a B. Y. P. U. meeting was held, with speeches by Brethren O. L. Wall, W. H. Fitzgerald, G. P. Bostick, and others.

The Association adjourned on Saturday afternoon with song and handshaking and prayer by Rev. P. H. C. Hale.

The Nolachucky is one of the largest Associations in the State. It has 63 churches, with a membership of about 6,300. Carson and Newman College is located in its bounds.

Rev. G. P. Bostick returned to this country in July for a short while on business. He expects to return to China about the middle of September, unless the war prevents. He made several speeches at the Association, which were much enjoyed, especially on Foreign Missions, as also his sermon.

Rev. P. H. C. Hale is the Nestor of the Nolachucky Association. He is about 70 years of age, but is still vigorous both in body and mind. He is always heard with much pleasure on the floor of the Association.

Bro. C. Collins, elected Vice-Moderator, is one of the most consecrated laymen in the State. He and some other laymen in Morristown propose to canvass the Association in the interest of the laymen's movement.

One of the best speeches of the Association was by Dr. J. M. Burnett, President of Carson and Newman College, on Education. Dr. Burnett is quiet and unassuming, but he is a scholar and a thinker. He always says something worth listening to.

The Association voted to recommend that the churches contribute \$2,500 for the erection of a suitable house of worship in Po Chow, China, where Dr. G. P. Bostick, who is a member of the Association, is located. This contribution will be counted on the Judson Centennial Fund.

Witt's Foundry church was organized about 25 years ago. The lot for it was given by Mr. Wilson H. Witt. Mr. Witt is now 98 years of age. He attended the Association, and while he was introduced to it, the audience stood. Bro. J. A. Lockart has been pastor, but has resigned to accept a call to the pastorate of the Gillespie Avenue church, Knoxville.

The hospitality was gracious and abundant. We had a most delightful home with Bro. John White.

The next meeting of the Association will be held at Jefferson City on Wednesday before the third Sunday in August.

## ANTIOCH DISCOVERED AS PAUL LEFT IT.

Sir William M. Ramsay, the eminent archaeologist, who has published twenty-five volumes on his explorations and studies in Western Asia, and is often spoken of as the foremost authority on the travels of St. Paul and the archaeological aspects of early Christianity, has written the following letter to Dr. S. Edward Young, pastor of the Bedford Presbyterian Church, Brooklyn, N. Y., says the Presbyterian:

Club de Constantinople, Pera.  
June 26, 1914.

My dear Dr. Young:

We were stopped by the Governor, but our work was already almost done, as our money was nearly exhausted. We have had extraordinary success unexpectedly, and have a great future now open. However, we had to come to Constantinople to move the higher powers; and the Governor has been sharply rebuked.

We have found what I was in search of, viz., the Forum of Antioch in Pisidia. It remains to be excavated, but we have done enough to discover that it still is (apart from the effects of ruin and decay) very much as it was when St. Paul walked through it. It was put into its proper and complete form about 14 to 18 A. D., and retains that form amid its ruins. No later change of any consequence was made in it. There is practically nothing similar known in Corinth or Athens or Ephesus, compared with this Antiochian Forum. An inscription of great length, a sort of review of the life and exploits of Augustus, was engraved on the balustrade of the great staircase, 66 feet broad, which ascended to the Forum from the lower town. A large church (probably the Church of St. Paul) stood at the lower end of the street that leads up to this stairs, and to the Forum. There is now no doubt that Antioch is the place where further light on early Christian history is to be expected. It has already given us the two Quirinus inscriptions; and the definite answer to many questions of Pauline history, and about the Acts and the Epistles, is to be found in further excavation. This is the one place which holds out hope, and here we have an almost complete certainty that further knowledge will be discovered.

I should be very glad to hand over the excavation to any American scholar that can raise the money. Even 4,000 pounds would serve for three years' work; and I would serve under him, and put all my knowledge at his service. All that I desire is that the knowledge be gained. I do not mind who gains the glory of the excavation. I want the truth.

Yours faithfully,

WILLIAM M. RAMSAY.

Dr. Young believes the religious world will show more interest in this finding of ancient Antioch practically intact than in any other archaeological discovery of the past fifty years. Dr. Young adds that Lord Strathcona and Mt. Royal was Sir William's chief financial supporter until Lord Strathcona's death, a few months ago, and, by what is regarded as an oversight, provision was not made for Sir Ramsay's work in the Strathcona will.

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## BACK TO THE BIBLE.

The will of Mrs. Morris K. Jesup, whose death occurred recently in New York, contained a provision as follows: "I give and bequeath to the Union Theological Seminary in the City of New York, \$300,000, to constitute a permanent fund, to be called 'The Morris K. Jesup Fund,' so much of the income as may be necessary to be applied to the maintenance of a chair for the teaching of the English Bible, pure and simple, not by way of criticism, but, taking it as it reads, to instruct students how to teach and preach it in the most effectual way to reach the hearts of the people." And this fund is to be used in the Union Theological Seminary, the Seminary of Dr. Chas. E. Briggs.

The Christian Observer says: "Doubt has been expressed whether the Seminary will be able to use this money for the purpose indicated because of the inroads which destructive radical criticism has made in the institution. Others, however, think that such teaching of the Bible as is provided for in the bequest may go far toward recalling this school from the extremes of radical criticism to which it has drifted."

At any rate the will of Mrs. Jesup shows the tendency back to the Bible, the "pure and simple" word of God. We want to throw out the warning, though, that if the students of Union Seminary

are allowed to study the "pure and simple" word of God, just "taking it as it reads," there is grave danger of their becoming Baptists.

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## NOT A LACK OF HONESTY.

Referring to our recent remark that we have been editor of the Baptist and Reflector for 25 years, and that during that time we have lost in what was due us on subscriptions, an average of \$3,000 a year, The Baptist of Little Rock, says:

"It seems to be generally understood that religious papers are run at a loss. This has always been true. Baptist papers have suffered in this particular no more perhaps than those of other denominations. The secret of the whole trouble is, a lack of honesty on the part of those who read such papers. If it were not for this our papers could easily pay their own way. Unfortunately many church members do not regard a subscription debt as an honest debt. Anything of a religious nature is considered as a free proposition." We cannot agree with The Baptist that "the secret of the whole trouble is a lack of honesty on the part of those who read" religious papers. It may be indifference. Usually it is simply carelessness. But we should not attribute it to a lack of honesty. There is no doubt, though, that a toning up along this line is needed.

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## RECENT EVENTS.

Evangelist R. D. Cecil is assisting Pastor J. B. Tallent in a meeting at Chickamauga Baptist church, near Chattanooga, in a meeting.

Dr. Chas. H. Ryland died recently at the age of 78 years. For half of that long life-time he was identified with Richmond College, Va., as treasurer and financial secretary until two years ago when, at his request, he was relieved of the heavy burdens and became librarian and secretary of the Board.

It is expected that the house of worship of the First Baptist church, Johnson City, Ill., will be dedicated the first Sunday in October. The dedicatory sermon will be preached by Dr. W. D. Powell of Louisville, Ky. Dr. A. E. Booth is pastor. The building is very much on the order of the First Baptist church, Memphis, and a good deal like the Central Baptist church, Johnson City, Tenn.

While at Ridgecrest last week fulfilling his engagement to deliver several lectures before the Southern Baptist Assembly, Mr. L. P. Leavell, Field Secretary of our Nashville Sunday School Board, was tendered an invitation to take the chair of Sunday School Pedagogy in the Moody Bible Institute of Chicago. The Dean of the Institute, Dr. J. M. Gray, was a visitor at Ridgecrest during the week. It is a high honor that comes to Secretary Leavell, but we earnestly hope (and anticipate) that he will continue his connection with our Sunday School Board, for he is widely popular and highly useful.—Biblical Recorder.

Bro. E. H. Peacock, the assistant pastor of Broadway Baptist church, Knoxville, spent his summer vacation among relatives and old friends in Atlanta, Ga. On Sunday, Aug. 2, he filled the pulpit of the Baptist Tabernacle, known as "Dr. Broughton's Church," of which he was assistant pastor for eleven years. The members and friends of the church have realized a great loss since Bro. Peacock left Atlanta, last December, and he received a warm welcome on every hand during his recent visit there. He was warmly received on his return to Broadway, Knoxville, as he has won the admiration and esteem of all the members of that church, and many on the outside. With his ever-ready appreciativeness, sympathy and devotion, he wins the confidence of all who meet him.

The Baptist Advance says that a young lady from Arkansas who has been visiting in California for some time writes a relative as follows about California's salubrious climate and her "truthful boosters": "We can all sympathize with you and your hot days, for out in this wonderful California climate we are simply sweltering. Of course you'd never see or hear anything about warm weather in California by the newspapers, for they have the biggest set of boosters in this State that ever lived. If it were blazing hot here you'd see something like this in a newspaper, 'Come to California, where it's never too hot.' Come out and be a booster too—I think the hottest we've had this summer so far is 110." Pretty hard on California. And still harder on Californians. What about it, Dr. Brougner?

Rev. C. F. Sneed would be glad to serve four churches. His address is Morristown, Route 7. He is a good man.

Rev. J. L. Shinn has recently accepted the pastorate of the Jonesboro and Boon's Creek Churches. He is a North Carolinian, but had been pastor in Lynchburg, Va., for several years. He is an excellent man. We are glad to have him in the State.

Rev. W. A. Wray, who has been pastor of the First Baptist church at Weatherford, Texas, for the past six years, is spending his vacation in Arkansas and Tennessee. He is supplying during the month of August, Beech Street church, Texarkana; First church, Knoxville; and the First church, Columbia.

Furman University was disappointed in failing to raise the \$75,000 needed to insure the \$25,000 offered by the General Education Board. The Baptist Courier says: "The situation has been reported to the General Education Board with the statement that at the next meeting of the Board Furman will request an extension of time of six or twelve months, in which there is good prospect of adding more than the \$100,000 to endowment."

We have recently received a copy of the minutes of the Middle Tennessee Sunday School Convention, which was held at Liberty, April 8-10. Secretary C. K. Austin has done his work well. This is the first time that minutes of the Convention have been published for some years. They contain the Constitution. They were printed by the Baptist and Reflector.

The article by Dr. S. E. Jones on "Some Good Points in a Religious Weekly," published in the Baptist and Reflector of last week, was written not long before his lamented death. It sounded like a message from the sainted dead. Like everything from his pen, it was terse and true. Did you notice how that issue of the Baptist and Reflector illustrated every point he made? And as a matter of fact, so does practically every issue of the paper.

The Central Church of Johnson City has called to its pastorate Rev. George Green of Georgetown, Ky. He has accepted and will take charge Sept. 1. He will find a noble people and a splendid opportunity. The Johnson City Church has been very fortunate during the summer, its pulpit being supplied by Drs. C. B. Waller of Asheville, and W. M. Vines of Charlotte, N. C., both of them natives of Washington County. Dr. Vines was a former pastor of the church. The congregations have been large, and the preaching of Drs. Waller and Vines has been greatly enjoyed.

Mr. Gordon Poteat, Greenville, S. C., who is to go to China as a missionary under our Richmond Board, has just been appointed Student Volunteer Secretary for the colleges of the Southern States. His father, President E. M. Poteat, of Furman University, who has been supplying lately for the Calvary Church, New Haven, Conn., where he ministered years ago, recently told this good story on himself: A few Sundays ago he was asked to supply at Anderson, S. C., as he has often done; but having another engagement he sent Gordon in his place. As the son was leaving Anderson after supplying the pulpit, one of the members of the church said to him: "We took you this time because we could not get your father. Hereafter we shall take your father when we cannot get you!"

The highest note of the encampment was struck in the three lectures of Dr. Rufus W. Weaver, of Nashville, Tenn., who spoke on a subject which he told us would grow, viz.: "The Child." His theme on Thursday evening was "The Challenge of the Twentieth Century to the Child;" on Friday evening, "The Scientific Necessity of Child Conversion," and on Saturday evening on "Bringing the Child to Christ." He set forth with the enthusiasm of a scientific yet spiritual mind the entire sympathy between science and religion in the matter of conversion. Dr. Weaver took strong hold upon those who heard him and more especially upon those who had the pleasure of meeting him. A unanimous invitation was given him to meet with the next encampment.—Baptist Record.

# The Home Page

## ELOISE'S JEALOUSY.

Almon Sims.

"Oh! that is just dandy!" said Eloise, as she finished curling her hair. "It is the best I have done for some time."

Eloise was preparing to go to a party, which her teacher was giving. Each pupil had the privilege of inviting one guest. Eloise had invited Jane Burns, her chum.

"Who have you invited?" inquired Mrs. Gray as she entered her daughter's room a moment later.

"Jane," replied Eloise shortly.

"But, Eloise, Eula will expect you to invite her," said Mrs. Gray calmly. "You are her cousin and the other girls will think you have invited her. I am afraid she will be left out, and just think how badly she will feel."

Eloise had a jealous disposition. She did not like anyone to dress better or

have a nicer time than she, just like so many people we find in the world every day, so jealous of others that they cheat themselves out of the real pleasures of life. Her disposition was also very overbearing. This grieved her mother very much, for she could see this was growing upon her, and she did long for her daughter to be a nice, sweet girl.

Eloise was often unkind to her friends, and especially so to her little cousin.

"That is just as I want it. I don't want her to go, for I am sure she will wear her new dress, while I will have to wear my old blue one, which is a perfect 'fright,' and besides it brings out all the horrid freckles. Don't you know how I hate to see her looking her best while I—"

"Oh! my poor little child. How can you treat your sweet little cousin so cruelly? Don't you feel ashamed to have such envious thoughts?"

"Not one bit," snapped Eloise. So Mrs. Gray turned from her and left the room with a sigh, and as she walked down the stairway, large tears welled up in her eyes and stole down her cheeks. Eloise had broken her heart.

Eula did not say anything to anyone about not being invited to the party but her mother. She said she was sorry that Eloise didn't want her, not knowing that she really did not want her.

Later that afternoon, Isabel, one of Eloise's classmates, called Eula in to see her new dress, which she was going to wear to the party. Of course, it was beautiful and the idea that she herself would not go, and wear her new dress, which she had made for the occasion, brought sudden tears to her eyes.

"Why, what is the matter?" asked Isabel, when she noticed the tears in her eyes.

Eula then told her that she would have to say at home for she had not been invited.

"But, dear, you will go," said Isabel's mother soothingly, "just wait a minute," and while the girls were talking the kind lady called Isabel's teacher and asked if she might bring Eula.

"Why, certainly, bring Eula, by all means," said the teacher, and when the lady told Eula she was greatly delighted.

"Now run home and get ready and Isabel and her father will come for you in the car."

The first Eloise knew of her cousin's coming was by the girls all running to the gate when the car arrived. Eloise did not go as she felt too ashamed.

Pretty soon all were busy playing games. Eula chose Eloise, who was standing all alone. She was so sweet to her that Eloise soon forgot her freckles and all the unpleasant things. All the evening they had a delightful time.

"Mother, Eula was there, and she did not spoil it. We had the nicest time we ever had," said Eloise, when she got home that night. "I am so ashamed of the way I did, and, mother, I told Eula all about it, and asked her to forgive me and she did. Now I am going to try and be a better girl. I am not going to be jealous any more."

"My dear girl," said her mother, with tears in her eyes, "how glad I am that you at last have learned that a jealous disposition ruins everything."

Being jealous never pays. It makes life unpleasant, not only for ourselves, but for those with whom we associate. It grieves our parents when we are children and it makes our friends dislike us when we grow older. Jealousy is born of evil itself, and its fruits are bitter as wormwood.

Lawrenceburg, Tenn.



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I know a woman's trials.  
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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.

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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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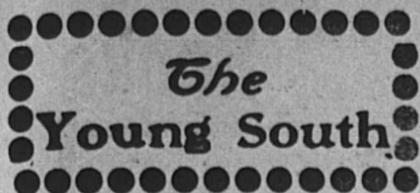
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Some sick people get well after the doctor gives them up, rather because he gave them up.

He only is a true Christian whose vengeance on either a false friend or a foe is full forgiveness.



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

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

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

Oh, what will you do with the Minute to Spare?

The gay little, stray little Minute to Spare,

That comes from the clime Of old Plenty of Time, With never a worry and never a care.

Oh, what will you do with the Minute to Spare?

The dear little, care little Minute to Spare,

Who's only content So long as he's spent, No matter however, whenever, or where.

We'd better beware of the Minute to Spare.

The wee little, free little Minute to Spare;

And never refuse The minute to use, That's always so ready some burden to bear

—Exchange.

Rossville, Ga.: "Enclosed is ten cents for the little orphans. I earned it by selling vegetables. Your little friend, ROBERT CARROLL."

Thank you, Robert. Come and help us again when you sell some more vegetables.

Our friend, Mrs. Anna H. Smith, of Bedford, Va., sends 1.00 to renew subscription to the Foreign Mission Journal and The Home Field, the remaining 40 cents to be used were most needed. I have ordered the journals and given the 40 cents to help our poor, worn-out preachers.

Mrs. Mary A. Foster, of Edgemore, sends 30 cents for the Foreign Mission Journal. It has been ordered.

Doyle, Tenn. "Young South: My Sunday School class of boys are sending you \$1.00 for the orphans. With best wishes, MRS. A. P. JOHNSON."

Thank you and the boys so much, Mrs. Johnson, for this much-needed help at the Orphanage.

Athens, Tenn. "Dear Miss Annie White: "Enclosed find \$3.00 for the old preachers. Our Mission Band sends \$2.00 and my grandmother sends \$1.00. I hope the little mite will be of benefit to some of our afflicted soldiers of Christ. Wishing you success in our great work, MILDRED WATSON, Treasurer."

We wish there were a hundred such bands as this one at Athens. Wouldn't our work prosper?

Mrs. S. J. Emmerson, of Athens, renews her subscription to the Baptist and Reflector.

RECEIPTS.

|  |       |          |
|--|-------|----------|
| Previously acknowledged                                  | ----- | \$185.04 |
| Robert Carroll, Rossville, Ga., orphans                  | ----- | .10      |
| Mrs. Mary A. Foster, Foreign Mission Journal             | ----- | .30      |
| Mrs. Anna H. Smith, Journals and Ministerial Relief      | ----- | 1.00     |
| Mrs. A. P. Johnson's Sunday School Class, Orphans        | ----- | 1.00     |
| Mrs. S. J. Emmerson, Athens, subscription to Baptist and | ----- |          |

|   |       |          |
|---|-------|----------|
| Reflector                               | ----- | 1.50     |
| Athens Mission Band, Ministerial Relief | ----- | 3.00     |
| Total                                   | ----- | \$191.94 |

FRIENDLINESS.

Bi Zelle Margaret Walters. (Continued from last week.)

"Why, no," said Rhodora, smiling at the joke.

"Rhodora doesn't take anyone by storm; she just creeps in like a sunbeam. No, don't crown me with laurels, admiring family. I didn't invent that smile. It's Mrs. Warren's. She's awfully disappointed that Rhodora isn't coming with us, but mother thought the camp would be better for you, honey."

"I wish she was going to our camp," said Roy, in heartfelt tones.

The next day found Rhodora established in the camp on the lake shore. It was a beautiful spot. The cottage stood in the shade of tall trees, just where the sand beach came up to meet the woods. Glimpses of other cottages showed through the trees, giving a pleasant feeling of companionship in the vacation freedom. Miss Evans, kind, but exceedingly busy, welcomed her, and introduced the girls. They spoke to her pleasantly, and then wandered away in the sociable groups that had fitted together in school days. But Rhodora was thankful to be let alone.

She was obliged to take the athletic exercises with the others. Most of them could already swim and play tennis, and Rhodora felt that her awkwardness stood out in a fierce white light. The first week in camp was a nightmare. On the seventh night she wet her pillow with the tears she could no longer restrain. But she wept silently, and Miss Evans, who slept in the next cot, and who was already feeling concerned about the pale, silent girl, knew nothing of the outbreak. When the weeping was done Rhodora said her prayers again and composed herself to sleep.

"In the morning I shall try Aunt Helen's cure," she said to herself.

She knew where the lonelier one was. She had marked her for several days. She was a plain, sad-looking woman who sat quite by herself in a lonely place just beyond the beach. Several times Rhodora had passed her, longing to speak, but unable to conquer her shyness. The next morning Rhodora escaped as soon as the camp routine would allow, and went straight to the place. She did not allow a moment for hesitation, but said, "good morning," and plumped down on the grass a little distance away.

"Why, good morning, my dear," said the woman, and her smile made Rhodora change her mind about the plainness of her face.

"Do you mind if I sit here to read?" said Rhodora appealingly. "I think it's sort of lonesome even to read, if you sit all by yourself."

"So it is. I'd love to have you sit here, and we'll read in company."

They read their respective books for an hour. Then Rhodora arose to go. It had been a real comfort, though they had not talked. On other mornings Rhodora had arisen from her reading with heavy, homesick feeling, but on this day she felt quite a glow of comfort.

"Will you come and read with me again?" suggested the lonely lady. "It's so seldom one finds a girl nowadays that one can read with, but you are a quite perfect companion."

"Oh, I'd love to come," said Rhodora. "I've been lonesome. You see, I don't know anyone, and I never learned how to get acquainted."

"Didn't you?" said the lady, with her smile flashing back. "Well, I'm lonely too, so it is no wonder we find ourselves congenial."

Rhodora went back the next day, and every day. Aunt Helen's remedy was effective from the first dose. Rhodora did not have another homesick moment. She found the lessons less trying, and as soon as she began to enjoy them she made progress. One evening, as they sat about the campfire, Isabel was touching her guitar, and trying to recall the words of "My Old Kentucky Home."

"How provoking, when I want to sing it," she said, "and what stupid you all are that not one of you knows it."

"I know it," said Rhodora before she thought.

"Sing it," begged Isabel.

The shadows hid her, so Rhodora thought she could do it. Isabel touched the guitar, and Rhodora sang the song through. The girls applauded enthusiastically. Then finding that she knew "just everything," as Madge declared, they kept her singing. Sometimes they joined in the chorus of old ballads, often they let her sing alone. She had a sweet voice, and other campers lingered beyond the firelight to listen.

"I'm glad you decided not to keep your talent hidden any longer," said Miss Evans, as they prepared for bed. "You can add much to the happiness of our camp."

"Oh, I like to," said Rhodora, "but I didn't know they'd care for it."

Rhodora was one of them now. But still the little groups were complete without her, and she went daily to meet her lonely friend. They walked and rowed, and still read together. Miss Lane displayed an amazing amount of knowledge about the books that Rhodora loved. And she had been abroad. She could tell you the things you wanted to know; not the big things that travel-books told, but how the children looked, and what the men and women said, and how one felt when she looked upon Yarrow or Ben Lomond.

One August day Anne Ridgeway said: "Won't you come and play tennis, Rhodora? I can't find another person to day. You don't mind that, do you? I just want to keep in practice. I must beat my brother this fall."

"I'll be glad to help you practice," said obliging Rhodora.

But to the astonishment of both, Rhodora beat Anne.

"I thought you were no good at all, at tennis," said candid Anne.

"I wasn't," said Rhodora, "until I played with Miss Lane. She helps me so much. She says I'm doing much better."

"Miss Lane! Do you know her? She's such a difficult person to meet. How did you manage it, you mouse?"

"Why, we just read together, and got acquainted," said Rhodora.

Toward the end of the summer the little groups stayed together, but no group was quite complete without Rhodora. They needed her for songs and stories before the campfire, for tennis, for walks, and games.

The breaking up of camp was to be celebrated by a visit of all available parents and friends. And on that day the girls wished to give a woodland pageant. They talked it over before the fire. Some fancied Idylls of the King, but it would be so difficult to arrange costumes.

"Girls," said Rhodora, "wouldn't an Indian pageant be just the thing here? We all have Indian outfits, and I know some stories of Indian happenings right in this part of the State. And we could have wood-nymphs and things, and the Spirit of the Future telling

them of our coming."

"The very thing," said everyone, and Rhodora was elected mistress of the pageant on the spot.

She wrote it. That was easy for book-loving Rhodora. She assigned the parts, and drilled everyone. She had not intended to take a part, but Miss Evans as well as the girls insisted that she must be White Wing, the chief's daughter. She was kept very busy, but she managed to get time for Miss Lane each day.

The pageant day came at last. A procession of parents and friends poured into the camp. The other campers came too, and the girls gave their pretty scenes in the natural amphitheater at the edge of the beach. All the spectators were generous with praise, and many wanted to meet little Miss White Wing, the author. The eager girls carried her about, introducing her to their families.

Rhodora's own family looked on, quite speechless with amazement. They captured her at last, and took her away to the waiting automobile. Even then the girls came running after to say good-bye, and "don't forget" something or other for future plans.

The Gordens forebore comment until they were gathered in the library that evening. Then Aunt Helen said, "Did you enjoy your camp life, Rhodora?"

"Oh, yes," said Rhodora. "You see, everyone was so nice and friendly."

"Friendly!" crowed Janet. "I'd like to know something about that! I think about fifty girls said they positively couldn't part with Rhodora if they didn't know she was coming to school next week."

"Oh, no! Not fifty," protested Rhodora.

"And to have got acquainted with Miss Edith Lane, the author," murmured Edna. "Rhodora! Rhodora! We thought you were so shy, but I fear you are a creature of dark duplicity."

"Miss Lane, the author?" said Rhodora, turning pale. "Why, she never said. What must she have thought of my being so bold? She seemed lonely, and I wanted to be kind to her."

"You were kind, all right," said Janet slangly. "Mother, shall we tell her the secret now?"

"Yes, dear. Rhodora, Miss Lane wants to take you to Europe with her next summer. She wrote me that she had grown very fond of you, and she hopes to have more of your company. Why Rhodora? What is the matter?"

For Rhodora's head went down on her arm, and she was weeping before them all.

"Everybody is so nice and friendly," sobbed Rhodora absurdly, when they tried to comfort her.

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The following changes in the Constitution and By-Laws will be suggested at our annual meeting in Clarksville.

In Article II insert "Woman's" before Missionary and after Y. W. A. "Girls' Auxiliaries."

In Article III after Y. W. A. insert "G. A."

In Article VII strike out word "three" and insert "one."

**BY-LAWS.**

In Article II before Written insert "quarterly," and after report insert "to President" and strike out "at the Annual Meeting."

**ARTICLE XIII.**

**ANNUAL REPORTS.**

All officers are required to render a written report at the annual meeting.

MRS. D. W. GORDON,  
Chairman.

Evangelist Geo. C. Cates of Louisville, Ky., is to hold a co-operative meeting in Huntingdon, Tenn., beginning Aug. 20. Rev. S. B. Ogle is the wide-awake Baptist pastor.



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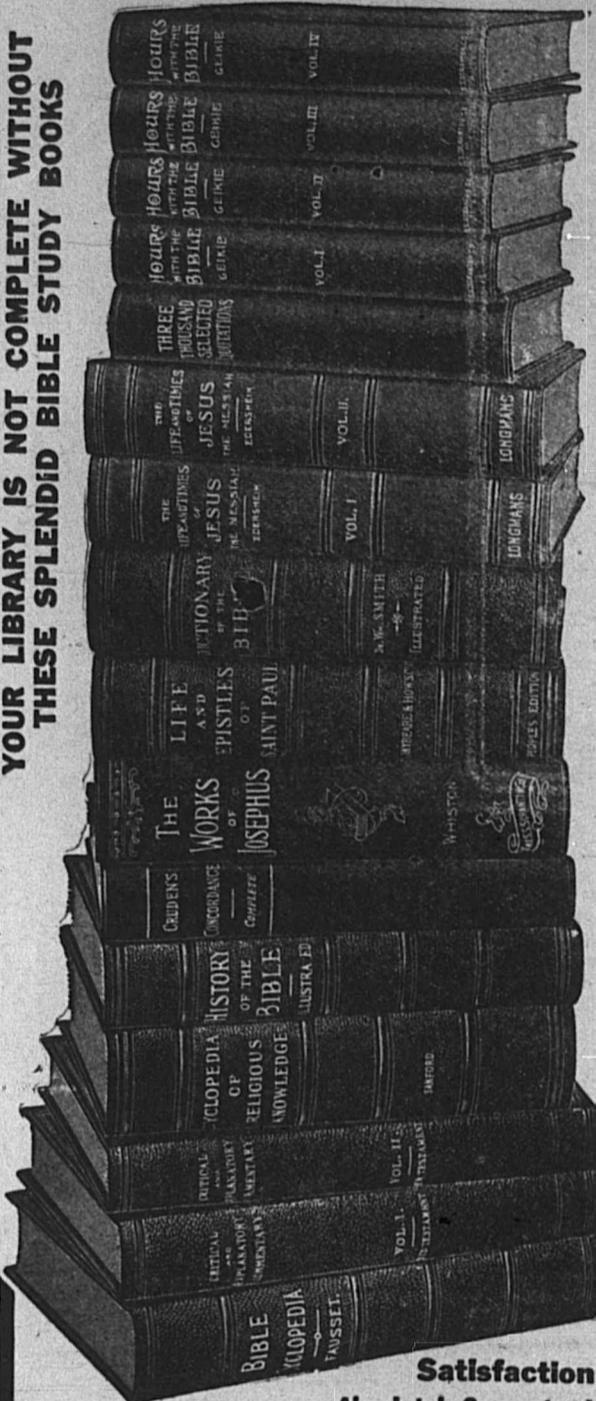


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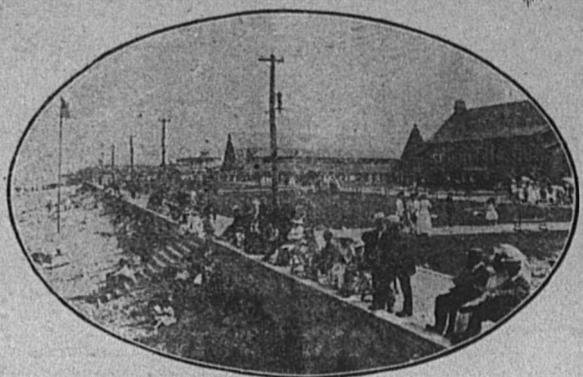
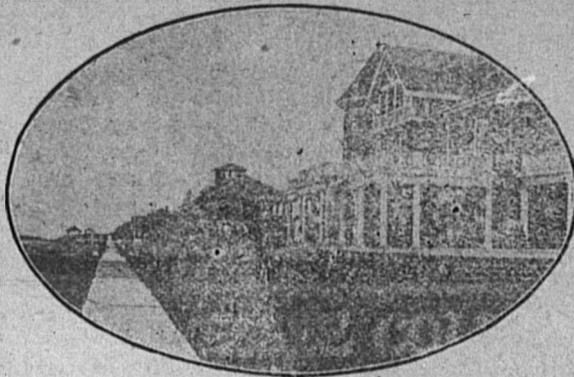
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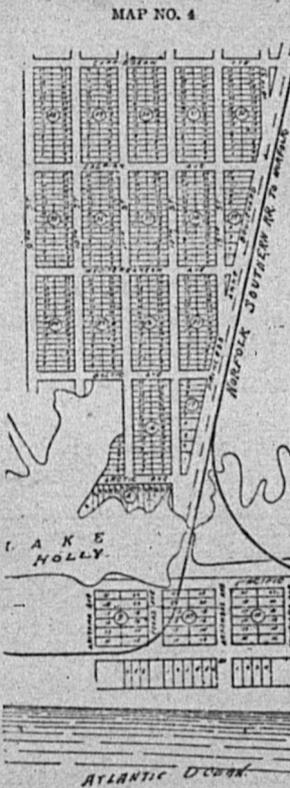
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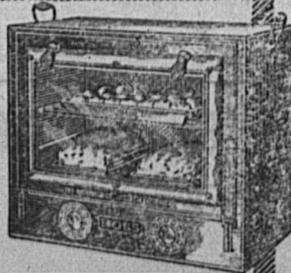
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### WHY BE A CHRISTIAN?

(Paper written and read by Miss Lonnie Joe Short, April 26th, 1914, at the Harmony B. Y. P. U.)

The vastness of this subject seems almost too great an undertaking for one so incompetent as I, but nevertheless I shall in my feeble way try to discuss it. First, let us consider the word. Where in all languages, do we find a word with so much sweetness and music attached to it or so much melody clinging around it, even after it is spoken, and the echo comes wafting back on the breeze to our listening ears? Christian, meaning Christ—like, who is it that doesn't want to be like Him, the Divine Healer, the performer of miracles?

I don't believe there is a man or woman, boy or girl, who after they come to the years of accountability, who did not at some time have that over-ruling desire to be a Christian. But, ah! how often this desire is mastered and how many let Satan come in and say, "Some other time will do as well," and wasted their time most valuable, spoiled their lives and kept but of their nature all the sweetness God intended they should possess, and enjoy by becoming like Him, and being a Christian. Did you ever notice as you traveled along life's rugged pathway, that sometimes, yea, oftentimes we meet with an old man or an old woman, whose life has been spent almost entirely in the service of God? How sweet it is to listen to their experience, counsel and advice, whether it be heeded or otherwise, how it cheers our lives and stirs our hearts to greater action, and encourages us to look up in their beaming countenance, things that cause us to want above all things, to live as they have lived, and be a Christian, and receive the reward they are to receive. Who is it that has had a down-trodden spirit, a sad-heart and a burdened soul, and listened to the counsel of one of these brave soldiers of Calvary's Cross, and has not gone on their way feeling that there was a reality in religion? Then why can't we all be Christians? Did you ever stand beside the bedside of a consecrated Christian, a Christian whose days and hours had been numbered and God had sent the Death Angel down to claim that waiting soul? How those feeble hands reached upward and that smile, the brightest of smiles, lit up the countenance and the feeble lips uttered the words, "all is well." What an awe, inspired, feeling we realize as we gaze on such a scene. On the other hand did you ever stand over a dying sinner or even hear about it after death, and listen to the curses, oaths and the struggle against death? Compare the two scenes and contrast the feeling that comes to us as we witness such scenes. One with the prospects of reward, the other entering the awful gates of hell, and I'm sure all of us will stop and heed this, the most important of all subjects, "Why be a Christian," and in our safe and sane moments decide for God and be a Christian.

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**FORREST**—The Mt. Harmony Baptist Church, in memory of our dearly beloved brother, W. H. Forrest. In the all wise province of God, He saw fit to remove from our midst our beloved brother on March the 4th, 1914. The death angel came and claimed him, and removed him to his heavenly home at the age of 73 years. He was a consistent member of our church for 58 years, being converted at the age of 15 years, and joining the Mt. Harmony Baptist Church, and from that date until his death he was a devoted and consistent member. Always at his post of duty in the church and community, he was kind to all, always having a kind word for those he met. We feel that in his death, we have lost a friend a brother, and a neighbor, but our loss was his gain. As a deacon he was attentive to the Lord's House, always ready to perform his duty. In his life he filled every office in the church faithfully. He leaves to mourn his loss, a devoted wife and six children, all of which are consistent Christians, and a host of friends and brethren.

Therefore be it resolved that we extend in this hour of sadness to the family, our sincere sympathy and prayers, feeling that it won't be long until the union now severed will be reunited on the other shore, and that a copy of this be furnished the family and another the Baptist and Reflector for publication, and one be filed with the Church Clerk and be made part of the record.

Respectfully submitted,  
R. F. BOYD,  
E. L. WILLSON,  
T. J. ISBELL.

**SMITH**—Bro. Edgar Smith was born Nov. 27, 1886; died Dec. 5, 1913. He leaves a wife, four children, father and mother, two brothers and one sister. In 1904 he was married to Miss Nora Langley, daughter of Bro. J. L. Langley, and in the same year professed faith in Christ; in 1905 joined the Baptist Church at Jackson, Tenn. One year ago he moved to Memphis, where he lived until the accident occurred in which he lost his life. He spoke freely of death before he died, said he was ready to go, and died in strong faith in Jesus Christ. His many friends join in sympathy with loved ones.

OLEN CORNELIUS.

**Old English Initial Pillow**

Latest and most popular design this season, easily worked and attractive. Stamped and HAND 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

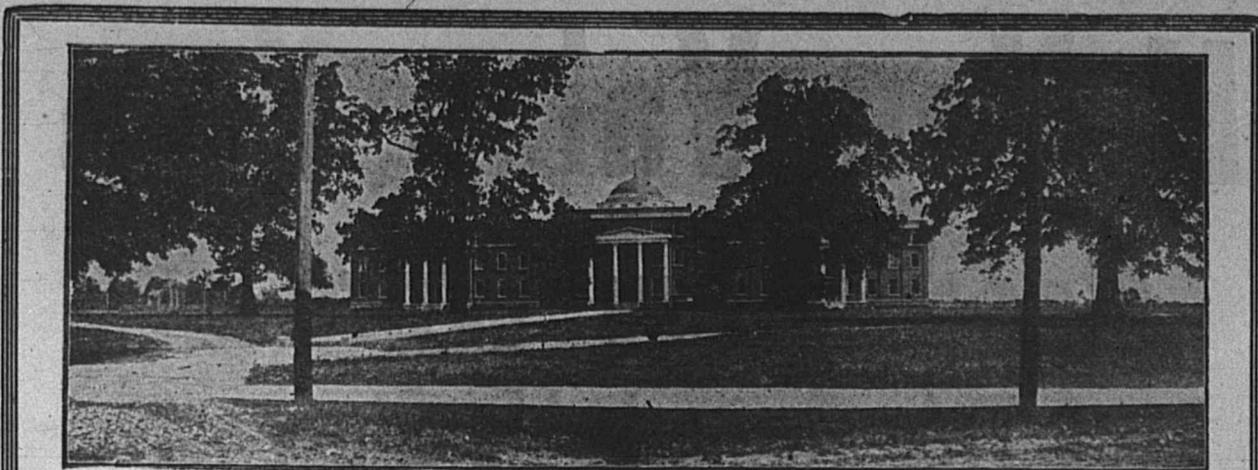
**FREE**

1 Pillow Top  
1 Pillow Back with complete Rope Floss in black or color to match letter. All sent prepaid for 25 CENTS. Order today—money refunded if not satisfied.

**Send for Your Free Copy of This Beautiful New Art and Style Catalog**

Just send name and address and receive this ARTICRAFT BOOK containing thousands of suggestions. At the same time why not enclose 25 cents for above PILLOW offer which is the biggest bargain we have ever made. State color desired.

ARTICRAFT CO., Dept. D, Springfield, Mass.



**TENNESSEE COLLEGE Murfreesboro, Tenn.**

**An Ideal Place To Educate Your Daughter.**

The climate is mild and delightful. The town is the home of culture. The grounds are magnificent. (15 acres). The location is unsurpassed. The physical nature is developed. The class room work is thorough. The curriculum is high. The home comforts are unusually good. The table is abundantly supplied. The religious life is a decided feature.

Every care and protection is given the student from the time she reaches school until she leaves. For Particulars and Catalogue Write G. J. BURNETT, A. M. President, Murfreesboro, Tennessee.

We offer four years of preparatory work and four years of college work, college work based on 14 standard units for entrance, and give the A. B. degree.

Gymnasium, basket-ball, tennis, hockey, bowling alley used by students, without charge. Only real college for women in Tennessee. Good fire protection—fire escapes, night watchman. Conservatory Courses in Piano, Voice, Elocution and Art. Reasonable Rates.



**ANDERSON COLLEGE FOR WOMEN**

ANDERSON, SOUTH CAROLINA.

Faculty of Christian men and women of experience and training.

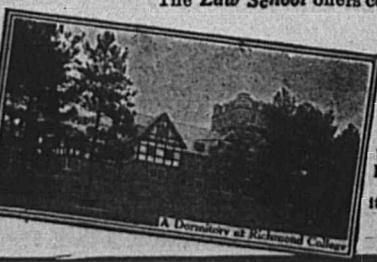
Degrees of Bachelor of Arts and Master of Arts.  
Diplomas in Music, Art, and Expression. Courses in Domestic Science and Domestic Art.  
Equipment modern and convenient—Gymnasium.  
Situation—ideal for health and comfort.  
Campus—thirty-two acres, courts for tennis and basket ball.  
Only 90 students can be accommodated in dormitories, insuring small classes and careful, individual instruction. For catalogue address

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

**Richmond College Richmond Virginia**

The College includes a group of five correlated schools including (1) Richmond College (for men); (2) Westhampton College (for women); (3) The School of Law; (4) The Woman's College of Richmond, a Junior College affiliated with Westhampton College; (5) The Richmond Academy (for boys). The first three schools are located in two adjacent parks in the western suburbs of the City. The last two are located in the City.

**Richmond College** John C. Metcalf, M. A., Litt. D., Dean. A standard American college for men. The new buildings stand in a park of 150 acres. Cost of the new plant exceeds \$800,000. The fire proof dormitories cost \$200,000. Endowment exceeds \$1,000,000. Standard entrance requirements insure no loss of time by well prepared student. Thorough organization prevents the individual student from being lost in the crowd. Necessary expenses, \$275 to \$350.



**Westhampton College** May L. Keller, Ph. D., Dean. A standard endowed college for women. The new buildings of the college are of fire-proof construction throughout, with steel frame, floors of reinforced concrete, hollow tile partitions, steel stairways with slate treads, bronze casements. Hot water heat, electric light, bubble drinking fountains. Safety, comfort and health have everywhere been safeguarded. Campus of 130 acres overlooking lake and river falls. Necessary expenses \$350 to \$400. Opening day Sept. 17th. Each of the five schools publishes its own catalog. For information and entrance certificate, address President F. W. BOATWRIGHT, Richmond, Va.



Dr. H. M. Wharton of Baltimore, Md., is assisting Rev. J. L. Rosser in a revival at the First Church, Bristol, Tenn.-Va.

On a recent visit to Marshall, Texas, Dr. A. J. Barton baptized a boy ten years old, and a lady 85 years old. She was the oldest person the administrator ever baptized. The pastor, Dr. W. T. Tardy,

owing to sickness, could not administer the ordinance.

Dr. W. D. Powell of Louisville, Ky., is to preach the dedication sermon of the First Church, Johnston City, Ill., Dr. A. E. Booth pastor, the first Sunday in Oct.

Rev. M. L. Lennon of Fairfield, Ill.,

is to spend the month of August in the vicinity of Fruitland, Tenn., holding revivals. He is available for pastoral work in the South.

Pleasure yields her strongest influence on virtue's grave, as stars receive their right to shine from the fact that the sun is set.

**You Look Prematurely Old**

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

# If You Value Your Health Read Every Word of This Remarkable Story

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means.



### THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement. At the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith in them and in the curative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit.

The world listened! Some wrote for proof and I sent them the letters which I had received from their fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

By some of the water still ran to waste for lack of belief. I determined every drop should be used to re-

lieve the sufferings of humanity. To this end I requested the advertising manager of the Primitive Baptist to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

### WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make you the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to guarantee my guarantee to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any chronic disease, except cancer and consumption, but I especially rec-

ommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,  
N. F. SHIVAR, Proprietor.

### EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.  
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat a very insufficient diet for an active working man and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportions that they will not disturb the most delicate system. It is purely nature's remedy.  
A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.  
Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant.  
AGUSTUS DUPONT.

Scranton, S. C., Nov. 21, 1911.  
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your mineral

water was entirely cured of the horrible disease.  
Yours respectfully,  
J. D. McCLAM.

Lexington, Va., Nov. 24, 1911.  
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life.  
Respectfully,  
MRS. HARVEY DIXON

Atlanta, Ga., July 27, 1911.  
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you,  
Very respectfully,  
MRS. W. C. MCGILL.

Columbia, S. C., Aug. 11, 1912.  
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.  
J. P. DRAFFIN.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

Newberry, S. C., Nov. 28, 1911.  
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with indigestion, but after using Shivar Spring Water I can enjoy eating the food I want without any unpleasant feeling afterwards. I take great pleasure in recommending this splendid water to all sufferers of indigestion.  
Very truly,  
L. B. WHITE,  
Pastor West End Baptist Church.

Guyton, Ga., Feb. 11, 1911.  
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Water came and I went right to drinking it, was in bed with indigestion heart cutting up all kinds of pranks, was under the doctor's treatment. The first case of your water relieved me. I thought I had drank the water of all the springs in South Carolina, Georgia, Florida, Alabama and Tennessee but this beats them all. I don't drink any other water. Am eating anything I want, even sweet potatoes, something I have not eaten before in twenty years.  
Yours very truly,  
H. W. ORVIN,  
Manager, Effingham Mer. Co., Guyton, Ga.

Blaney, S. C., Oct. 31, 1910.  
Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients because its virtues are good.  
W. D. GRIGGSBY, M. D.

Chancellor Ala., Oct. 21-09.  
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years affected with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.  
Very truly,  
W. F. MATHENY, M. D.

Fill Out This Coupon and Mail It Today.

Shivar Spring  
Box 20 P, Shelton, S. C.

Gentlemen:—  
I accept your guarantee offer and enclose herewith two dollars (\$2.00) for ten gallons (two five gallon demijohns) of Shivar Spring water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

THE RENEWAL OF STRAIN  
Vacation is over. Again the school bell rings at morning and at noon, again with tens of thousands the hardest kind of work has begun, the renewal of which is a mental and physical strain to all except the most rugged. The little girl that a few days ago had roses in her cheeks, and the

little boy whose lips were then so red you would have insisted that they had been "kissed by strawberries," have already lost something of the appearance of health. Now is a time when many children should be given a tonic, which may avert much serious trouble, and we know of no other so highly recommended as Hood's Sarsaparilla, which

strengthens the nerves, perfects digestion and assimilation, and aids mental development by building up the whole system.

Rev. S. M. Petty has resigned as pastor of the church at Norborne, Mo., effective November 1st. He will move near Bolivar, Mo., in order to send

his son to Southwest Baptist College.

THE HOT WEATHER TEST  
Makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.