

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 fact that six \$10,000 pastorates stood vacant for two years because men of sufficient ability to fill them could not be found was brought out in a recent discussion upon the supply and demand for men of executive ability in the pulpit. There is always room at the top.

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—The Western Recorder tells of a self-appointed reformer who denounces the churches because they were trying to save souls, instead of trying to save society. The Recorder challenges the reformer to save souls without saving society. And we challenge the reformer to save society without saving souls.

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—Hon. John Bell Keeble, District Attorney of the Louisville & Nashville Railroad, was last week re-elected President of the Monteagle Assembly. Dr. Allen G. Hall was re-elected Superintendent of the Platform, and Mr. F. E. Haller, General Manager. Under their management for the past several years Monteagle has prospered greatly. The season just closing has been quite a successful one.

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—It is said that a Harvard student, when asked to give some account of Ahithophel, produced the following: "Ahithophel was the first man after the flood to lead a holy existence, but after him and before the time of Christ there were a number of Christians ensconced in different places." This must have been the same student who said that Sodom and Gomorrah were husband and wife; and that an epistle is the wife of an apostle.

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—The Baptist Times and Freeman brings the information that "for some time past Rev. Thomas Spurgeon has been in a very indifferent state of health and has not been equal to the strain of continuously lecturing and preaching and the fatigue of the railway journeys involved. He is now earnestly advised to take a lengthened period of rest, and to undergo a special course of treatment, with the hope of averting a serious breakdown with which he is threatened. His engagements to preach and lecture on behalf of the Pastors' College and the Stockwell Orphanage have, therefore of necessity been cancelled." The friends both of Mr. Spurgeon and of his great father will hope that he may be fully restored to health.

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—It is stated that the indemnity furnished by France in 1871, 200,000,000 marks, or \$50,000,000, was put away by Germany as a nucleus for a ready war chest, and that every year since then 6,000,000 newly-minted marks, or \$1,500,000, have been added to the fund, until at the outbreak of the war it amounted to about \$120,000,000. Having thus prepared for war in time of peace, Emperor William, with this enormous war fund at his disposal to start on, did not need to ask the Reichstag to vote any war money. He had enough to start on to last ten months. At the end of that time either the war will be over, or the Germans will be so deep into it that the Reichstag will be very glad to vote any amount required for its continued prosecution.

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—We reached Decherd a little after 12 o'clock Tuesday night of last week to attend the Duck River Association. We had written Pastor T. M. Byrom that we would arrive at that time. He made arrangements with a young man to meet us at the train. The young man got an alarm clock, set it for 12 o'clock, and went to bed with his clothes on, ready to be up and off to the depot in a minute. The next morning he awoke, with his clothes still on. The alarm clock did not go off. It had stopped. But at 12 o'clock in the day—bang, bang! off it went, alarming every one in the house. Now isn't that just like some people? They are always behind time. They don't go off when you expect them and want them to. But after a while, when you are least expecting it, off they go with a bang and a clatter that alarms the natives.

—Pope Pius X. died early in the morning of Aug. 20. He had not been very strong for some time, and it is said his death was hastened by his distress over the war now desolating Europe. As the Cardinal of Venice he was quite popular. We suppose he has made a very good Pope as popes go. But that is not saying very much. He early joined the reactionaries and has been dominated by them, leading him to do some rather ridiculous things in this twentieth century. Who will be his successor? Cardinal Gibbons says an Italian. Of course. It makes very little difference, though, who is elected. The policy of the Vatican will be the same. And the world will wag on about as usual, paying no attention to the Pope of Rome. He has ceased to be much of a factor in the affairs of the world. He is rapidly becoming a back number.

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HOLD THOU MY HAND.

By Andrew Prather Laughlin.

Hold Thou my hand, Thou Nazarene,
Whose mission is to go between
Me and the host that must prevail
Against a thing like me so frail,
Except that Thou art at my side
To intercede whate'er betide,
And in my frailty help me stand
By holding fast my trembling hand;
Hold Thou my hand from day to day,
That I may surely keep the way,
Until at last I reach the place
Where I shall see Thee face to face.

Adown the fleeting tide of years,
Depressed by failures, doubts and fears,
I must succumb to dread despair,
Except I know that Thou art there;
When friends forsake and foes assail,
The world assumes that I must fail,
Strength not sufficient of my own,
I can but fail if left alone;
Hold Thou my hand from day to day,
That I may surely keep the way,
Until at last I reach the place
Where I shall see Thee face to face.

Thou who wast tempted like as I,
Who wouldst, I know, that none should die,
Thou who so gentle yet so strong,
Wouldst e'er restrain if I go wrong,
Help me to know Thou dost decree
That I shall live to dwell with Thee,
Though strayed afar, I shall come home,
Assured that I have overcome;
Hold Thou my hand from day to day,
That I may surely keep the way,
Until at last I reach the place
Where I shall see Thee face to face

—Exchange.

—Writing from Jerusalem, Dr. J. J. Wicker says: "There is also much change for the better in Jerusalem. Mission work in this old City of Zion is not in vain. Two years ago I saw thirteen persons baptized by Rev. Thompson, and I learn that a week ago he baptized ten recent converts. It is of interest to know that this missionary came here some years ago a Presbyterian, but his Bible compelled him to go into the water, and now he preaches and his church practices only immersion." This is quite interesting, both with regard to the progress of mission work and the conversion of Mr. Thompson to Baptist views.

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—Says the Christian Index: "Dr. E. E. Folk has been editor of the Baptist and Reflector, of Tennessee, for twenty-five years. During that time he says he has lost on an average of three to four thousand dollars a year in what was really due him on subscriptions. This would aggregate from \$75,000 to \$100,000. That is a sad commentary on the Baptist brotherhood of that State. But is it any better in other States? It is just about the same in Georgia." Is it so? Is Baptist human nature the same the world over?

—Remember that the State Convention meets at Jackson on Nov. 11. It is two and a half months off. But it is well to be thinking about it and making your arrangements to go.

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—There is not such a great difference between grace and glory after all. Grace is glory begun; and glory is grace perfected. It will not come hard to people that are serving God down here to do it when they go up yonder. They will change employments.

—D. L. Moody.

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—The Sabbath Question. By J. J. Taylor, M.A., D.D., LL.D. Published by Fleming H. Revell Co. In his usual vigorous style Dr. Taylor combats Sunday legislation, though he believes in the Lord's day as a day of worship.

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—Some of the new devices used in the war that were never used in any great war before are wireless telephones, smokeless powder, airships, controlled torpedoes, armored trains and automobiles. These things increase the uncertainty of the war and they add new terrors to it.

♦♦♦

—We have received the report for 1913 of the directors of the China Baptist Publication Society of Canton, China. The receipts for the year amounted to \$112,005.24. There was a balance in the treasury of \$2,113.18. The assets amounted to \$145,923.13, and the liabilities to \$28,273.23, leaving a balance of assets in excess of liabilities amounting to \$117,649.90. This is certainly a splendid showing.

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—In a treaty signed in Bogota by American Minister Thompson and the Colombian authorities last week, the United States Government agreed to pay to Colombia for the partition of Panama and the acquisition of the canal zone \$25,000,000. Acceptance of the treaty will end ten years of negotiations and friction between the United States and Colombia and relieve strained diplomatic relations which have been watched with the keenest interest by all Central and South American republics.

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—It is stated that milk from France in powdered form will be introduced within a few weeks in the markets of New York. It will be shipped to the city in tins and will be sold directly to the consumer from a central distributing point. Powdered milk is obtained by a process of extracting the water from the milk without adding or taking from it. Water is added again. The milk is the same as before, except that it has been sterilized in the process. It tastes the same, cream will rise on it, and it can be kept without ice for several months.

♦♦♦

—The war strength of the nations now at war is given as follows:

	Standing army.	Reserves.
Austria-Hungary	390,000	1,600,000
Germany	870,000	4,439,000
Servia	32,000	208,000
Russia	1,290,000	3,300,000
France	720,000	3,280,000
Great Britain	254,000	476,500

This is a very conservative estimate, especially as regards Russia and England. We have seen the numbers placed much higher. But these are high enough in all conscience.

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—Dooley's friend Hinnissey said to him: "Dooley, the world is growing worse every day. Just look at the papers. There is nothing but murders and burglars and graft and divorces and all kinds of divelment reported." Dooley replied, "That's so, Hinnissey, according to the reports, but ye must remember that doin' good's no news." Exactly. That is our quarrel with the daily papers, and with the Associated Press back of the daily papers. They seem to regard as news only something bad that occurs in the world, and not something good. "Doin' good's no news" with them. But doin' bad is news. And the worse a thing is the greater news it is considered.

THE SOUTH IS GOING DRY.

Lay the jest about the julep in the camphor balls
at last,
For the miracle has happened, and the olden days
are past!
That which made Milwaukee famous does not foam
in Tennessee,
And the law in old Missouri is as tight locked as
can be;
And the comic-paper Colonel and his cronies well
may sigh,
For the mint is waving gaily, and the South is go-
ing dry.

By the still-side on the hillside in Kentucky all
is still,
And the only damp refreshment must be dipped
up from the rill,
Nawth Ca'lina's stately ruler gives his soda glass
a shove,
And discusses local option with the So'th Ca'lina
guv.
It is useless at the fountain to be winkful of the
eye,
For the cocktail glass is dusty, and the South is
going dry!

It is "water, water, everywhere, and not a drop to
drink!"
We no longer hear the music of the mellow crystal
clink;
When the Colonel and the Major, and the Gen'ral
and the Jedge,
Meet to have a little nip, to give their appetites
an edge;
For the egg-nog now is nogless, and the rye has
gone awry,
And the punch bowl holds carnations, for the South
is going dry!

All the nightcaps now have tassels, and are worn
upon the head!
Not the nightcaps that were taken when nobody
went to bed;
And the breeze above the blue-grass is as solemn
as is death,
For it bears no pungent clove-tang on its odorife-
breath;
And each man can walk the chalk-line when the
stars are in the sky
For the fizz-glass now is fizless, and the South is
going dry!

Lay the jest about the julep 'neath the chestnut
tree at last,
For there's but one kind of moonshine, and the
olden days are past.
The water wagon rumbles through the Southland
on its trip,
And it helps no one to drop off to pick up the driv-
er's whip;
All is still along the still-side, and the corkscrew
hangeth high,
For mint beds now are pastures, and the South is
going dry!

—The Times of Cuba.

FUNDAMENTAL PRINCIPLES OF CHRISTIAN
UNION AS SEEN BY A BAPTIST.

Rev. E. C. Dargan, Macon, Ga.

Three great sayings of Paul will state them for
us: "Bringing into captivity every thought to the
obedience of Christ" (2 Cor. x. 5); "Where the Spirit
of the Lord is, there is liberty" (2 Cor. iii. 17); "Giv-
ing diligence to keep the unity of the Spirit in the
bond of peace" (Eph. iv. 3). Loyalty, liberty, unity,
these three; and the greatest of these is loyalty. Loy-
alty maintained, liberty respected, unity in large meas-
ure and in some form will be secured. Can we pre-
dict that ultimate and as yet unattained form? Prob-
ably not; but the present situation suggests that it
will not be doctrinal uniformity, nor a dominant or-
ganization, but a guiding and controlling spirit of
fellowship, and out of this, such co-operation as may
follow without surrender of liberty or sacrifice of
loyalty.

Loyalty first. The Christian comes to this of course
by repentance and faith, the personal acceptance of
Jesus Christ as Son of God, Savior of the soul, Lord
of the life. Loyalty to Christ is the basis of every-
thing that is worth while in the Christian life, unity
included. For the loyal soul, Christ's thought is the
truth to be believed; Christ's spirit is the character
to be won; Christ's will is the law to be obeyed. Our
chief difficulty, both as individuals and as groups,

lies in the ascertainment of Christ's thought, the re-
production of His spirit and the enthronement of His
will in ourselves. When we Christians all think what
Christ thinks, feel as Christ feels and will what Christ
wills, there will arise and dwell among us all the unity
that we can need, or wish. Let, then, that which is
first in rank be first in fact—"Bringing into captivity
every thought to the obedience of Christ."

Liberty next. Loyalty is not an enforced and sullen
submission to tyranny, but the free and glad ac-
ceptance of lawful sovereignty. It does not recog-
nize any right or might, but all the might of right. It
is therefore not only consistent with liberty, but is
itself the assertion and exercise of liberty—the lib-
erty of the soul to choose and obey the best as its
master. Loyalty to Christ ensures and dignifies lib-
erty in Christ. This liberty lies at the root of the
acceptance and expression of Christian truth, and
therefore means the freedom to differ both in the
interpretation and the practice of what Christ teaches
and enjoins. Again the problem of ascertainment
arises. How can we surely know the mind and will
of our Lord? Here, too, we must decline discussion,
but only clearly see where we are. In undertaking
from the sources of knowledge at our disposal to find
and do exactly what our Lord teaches, we must be
free. Thus only can true Christian unity be attained.
It can never be produced by coercion of any sort.
For coerced unity is either a mere semblance, and
therefore a lie, or it is of a sort—external and reluc-
tant—entirely out of harmony with modern thought.
Liberty of opinion and practice in religion (within
certain obvious restrictions for the general good) is
one of the most dearly purchased and highly-prized
rights of the modern Christian man. He will never
relinquish it. Nor can the weight of opinion, as rep-
resented in majorities, or emphasized by partisan
dogmatism, enforce unity. No one group of us can
hope, or ought to wish, in this way to impose its
views upon the rest. If fidelity to our Lord and free-
dom in the search and expression of His mind and
will do not bring unity, then differences must remain;
for neither liberty nor loyalty can be sacrificed to
unity. Now, in the free search for truth, have we any
divine, or human guarantee against error? No; as
long as the data afforded and the means of investiga-
tion remain what they are, the possibility of error
must also remain. Yet the admission of fallibility
must not be renunciation of the right and the duty
to see, hold and teach the truth. It rather affects
the spirit in which these things are done. While in-
fallibility is not guaranteed, liberty is; therefore, in-
evitable differences arise, and these differences are
often emphasized by loyalty. On the other hand, loy-
alty to Christ tends to reduce the inevitable differ-
ences produced by liberty in proportion as it develops
an open and teachable mind and a tolerant and lov-
ing tempter in the pursuit and maintenance of truth.

Unity last. If our thinking thus far is correct, we
are to consider unity among Christians, not as an
end in itself, but rather as a result of loyalty to Christ,
accompanied by full liberty in Him. It is on this
basis that we are to carry out the apostolic injunction
and "keep the unity of the Spirit in the bond of
peace." The should be no question as to loyalty; the
problem is how far there may exist a real and vis-
ible unity along with the utmost liberty of opinion
and action among Christians. Let us not deceive our-
selves. The answer depends largely on what we mean
by unity. We are in danger of overlooking the reality
and extent of the unity which actually exists among
us. Again, we are apt to emphasize unduly the evils
of division. Do we desire an absolute and monotonous
uniformity of opinion and practice among Christians?
One thing more. Let us not fail to see that Christian
union is, like Christian character, a matter of growth
and approximation toward an ideal state. There will
not be perfect unity till there are perfect Christians.
But as individuals and groups may approach the one,
so may they approach the other.

Ever looking toward that ideal and honestly striving
to reach it, we must take candid account of existing
conditions, tokens, ideas and aims in regard to Chris-
tian unity. There is naturally much difference of
opinion and some confusion of thought among us as
to what Christian unity, or, in its more practical as-
pect, Christian union, really means and includes. It
will clarify the subject if we consider Christian union
under the four phases, or forms, of doctrinal, organic,
spiritual and co-operative. It is evident that these
categories are not exclusive, or even independent, of
each other; but they describe real distinctions and
may help us to clearer thought.

Doctrinal union, if by that be meant unanimity of
belief and uniformity of expression on all the doc-
trines of Christianity, is not to be expected. Nothing
could more clearly illustrate the point than the dif-

ferences of feeling, thought, definition and purpose
apparent in the current discussion of Christian union
itself. In such a recognized and seemingly inevitable
state of affairs, the problem confronting the advocates
of Christian union presents at least three leading fea-
tures: (1) How to harmonize loyalty and liberty so
as to lead to ever clearer realizations of Christian
truth and ever closer approximations to unanimity
in its acceptance and expression; (2) how to discrim-
inate between what is essential and fundamental in
Christianity and what is incidental and accretional,
so as to secure union upon the one group of doctrines
and freely tolerate diversity upon the other; (3)
how to deal wisely with the irreducible elements that
must remain, in spite of our best efforts to attain and
perpetuate vital union on the essentials.

Organic unity needs definition. Does it mean a
great, general, comprehensive organization of all Chris-
tians? If so, we may at once dismiss the thing as an
idle dream. Such an organization, if it were possible,
would fall to pieces by its own weight, or would be
too general to be of any practical value. Another
question is, Can any one of the existing churches, or
denominations, reasonably expect to convince and ab-
sorb all the rest? Certainly not. If history makes
anything clear, it makes it abundantly certain that
no one organization of Christians can ever hope to
establish and maintain itself as the one, only, univer-
sal and visible church of Christ. A third question
is, Shall there be a world-wide federation of all Chris-
tian churches in some general union? This seems
to be the rather distant goal toward which the thought
of the times is looking. But two things must be said
regarding it: First, it is very vague. Union like this,
merely for the sake of union, would not amount to
much, even if attained. Secondly, there seems, in
view of the inevitable doctrinal differences already
discussed, no prospect of finding a sufficiently broad
and yet definite basis on which to propose such a
federation. Another form of organic union is that
of federation within narrower limits, either territorial
or doctrinal, or both. Some such partial federations
have arisen, and may continue to arise. The last
kind of organic unity is really only a step in that di-
rection, that is, where denominations, separated from
each other by few or unimportant differences, combine.
Much of this has taken place, and there is prospect
of its going on to a yet further extent. Certainly,
this is to be encouraged, so far as it involves no sac-
rifice of loyalty, as pointed out before.

Spiritual unity is the main thing, and it is not only
feasible, but actual. This grows out of a real, per-
sonal union with Christ. Where this exists in in-
dividual souls, they certainly have the essential bond
of Christian union. Whatever their individual or
traditional or ecclesiastical differences, they can be
one in heart, in their love for the Master, and for
each other as His disciples. Several things are to
be said about this. First of all, let us gladly remem-
ber that much unity of this kind already exists. But,
granting this in a general way, we must remember
certain distinctions. This spiritual oneness of all true
believers in Christ does not and cannot erase all dif-
ferences of opinion and of practice among them. This
we have already seen and discussed. Now, spiritual
union may triumph over these differences, but not to
the point of disloyalty to conviction. The simple truth
is expressed in the old formula that on certain points
we should agree to disagree. In other words, we may
accept the distinction often made between Christian
fellowship and church fellowship. If our convictions
require different churches, or groups allied in doc-
trine and practice, these may be separately main-
tained with full recognition of the right of others to
form and keep similar groups. It is not necessary to
Christian fellowship that all shall be in the same
organization. Another thing to be said about this
spiritual unity is that it leads to a better understand-
ing of each other, to respect for differences of opinion,
where, in spite of honest argument, these must re-
main, to wide tolerance and universal love. Surely,
thus we can and must "keep the unity of the Spirit
in the bond of peace."

On the basis of all the principles hitherto discussed,
we may, finally, think of certain forms of co-opera-
tive unity which may be developed. The different
groups, which we are accustomed to call churches, or
denominations, are composed of persons presumably
Christians and loyal to Christ. In such matters as
involve no sacrifice of clear and honest conviction,
there often arise occasions for co-operative feeling and
efforts. Here there is and must remain considerable
diversity of opinion as to how far different churches
and individuals may co-operate without surrender of
principle. Individuals and groups must settle for
themselves how far they may go in joining with other
Christians to work, worship and other observances.
Here again liberty comes in. No man can compel;

conscience must be free, intelligence respected and sincerity magnified.

The writer does not assume authority to speak for all the Baptists. Some of his own brethren will probably differ from him on some points. But yet he is confident that in the principles announced in this article, whatever exceptions may be taken to any detail, he is setting forth the views of thousands of his brethren. Rejoicing in the advance constantly noted in spiritual unity among the true followers of the Lord Jesus, asserting the liberty which is the priceless gift of our Lord Himself, we would base all our efforts to secure and maintain a more perfect union among Christians upon the one stable foundation of loyalty to our Lord Jesus Christ, both to His Person as Sovereign and to His Word as Law.

These principles, as laid down in the preceding discussion, being clearly understood and firmly maintained, it remains to consider briefly from the Baptist standpoint their application to two principal matters suggested, but not treated, in the foregoing study. The first of these is the Baptist attitude toward those more or less inevitable remaining differences which were called "irreducible elements." Here we recognize and oppose three groups of thinkers: (1) There extreme of license, indifference, or even disloyalty; to whom the Bible is not the authoritative rule of faith; who might even prefer established custom, tradition and, possibly of the Word of God. This group is not for Baptists; their views and their history are emphatically different. (2) There are those who go to the opposite extreme and are too much literalists. They would allow little or no latitude in the interpretation and application to modern conditions of the teachings of Scripture. Too often these, in their unyielding insistence on loyalty to their own interpretation of the Word, display a spirit of intolerance and bitterness that is itself contrary to the temper and teaching of that Word. These of course are to be found among the strict partisans of all the sects and denominations, and they are to be dealt with in the reasonable way of charity, patience and argument, not in scorn, anger and denunciation. (3) These are those who take little or no interest in the great question of Christian union, but are idly and carelessly willing for the present divided state of Christendom to continue indefinitely. Baptists do not sympathize with this group. They earnestly join with others in devout longing that the prayer of our Lord may be realized in the essential unity of His people.

The other matter is the vital and practical problem of securing spiritual unity and certain forms of co-operation in Christian work without compromise, or surrender, of those points which differentiate the Baptists from vast numbers of their brethren of other communions. Succinctly, these may be enumerated as five: (1) The Bible, correctly interpreted and reasonably applied, is the sole rule of faith. (2) The church, in its local meaning, is an independent society of baptized-believers, and in its larger meaning, the unorganized totality of true Christians everywhere. (3) Only persons mature enough to make an intelligent and presumably sincere confession of faith in Christ should be baptized and received as members of the churches. (4) Baptism is the immersion of the body of the believer in water and not the application of water to the person. (5) Only the baptized should participate in the Lord's Supper, and that in regular gatherings of the churches for that purpose, believing that out of the first of these principles the other four logically proceed and are therefore binding. Baptists do not see their way to any compromise, evasion or surrender of these their cherished tenets. They cannot enter into any union, or co-operation, which, in their judgment, would involve such a surrender. But they do earnestly and sincerely propose the first of these five principles as the basis of unity for all Christians, and heartily pray that in study, conference, charity and patience all the followers of our Lord may be led to see His truth and His will and fearlessly to accept and obey these, "till we all come in the unity of the faith and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."—The Churchman.

CHRIST AND NICODEMUS. No. 3. (Nature of Regeneration—verse 5.)

By W. T. Ussery, A. M.

I am aware that to discuss this verse (5) is to enter the realm of controversy, yet, at the risk of differing from the views of some good brethren and being a little obscure—and even somewhat in error—I shall not refrain from an attempt at an exegesis. (Lord indite.)

It is difficult to describe or define precisely the nature of regeneration, because, being invisible, we can only consider its effects. We know we have a

soul, but can't tell where it resides, nor how it operates. The change wrought upon the soul by the Spirit is very manifest, but quite as incomprehensible.

Now Christ pays no apparent notice to the ridicule of Nicodemus, but earnestly reiterates the fundamental principle of His gospel, and explains how life is brought to the dead sinner by the new birth—as all life must begin with birth. No one can live a new life without a new birth—as absurd as "new wine in old bottles." But Christ intensifies the thought by insisting on a radical Spiritual change. To avoid much expansion of this writing let me particularize as follows:

This great moral change is from death unto life. This is simply so because the sinner is "dead in trespasses and sins." Not merely diseased, but "dead." So it requires a new creation or birth. Regeneration is the renewal and enlightenment of the soul with all of its attributes: the will, the desires, the affections, and so on, are no longer under the dominion of sin, but dominated by the Holy Spirit.

2. Again, this being a change from death unto life, it must be wrought by a supernatural power, for none but God can raise the dead. And being a Spiritual birth, it must be "from above"—from God. They who are born again are not "born of blood, nor of the will of the flesh, nor of the will of man, but of God." Being a Spiritual resurrection, the dead soul has no more power to change itself from sin to holiness than a dead man has to rise from the grave to life again, "You hath no quickened."

3. Being universal, it reaches every faculty of the soul, but does not affect the essence of the soul. The "old man" (or soul) is not annihilated, but all of its dispositions, desires and habits are destroyed, and new ones established or installed. However, it does not seem to produce a radical change upon the natural temperaments of the mind, but leaves them subject to modification by the grace of God. Whether sanguine, bilious or melancholic, the same is manifestly retained after conversion, e. g.: Peter, Paul and John exhibited the same impulsiveness, boldness and lovingness after as before their conversion. Regeneration must be commensurate with human depravity—which is universal, involving every fiber and faculty of the man. God says, "No soundness" in the alien sinner.

4. Again, although the whole man is involved in this process (or renewing) and all his faculties are affected, yet the work is only perfect in parts, but imperfect in degree—no maturity (or completeness) being reached at once. It is to be followed by a growth in grace—sanctification. The new-born babe has all the parts that belong to the matured man, but it grows by degrees to maturity. Hence Peter says, "As new-born babes desire the sincere milk of the word that ye may grow thereby." We go on unto perfection, "First the blade, then the ear, then the full corn in the ear." Regeneration then demolishes the citadel of sin, and sanctification eliminates its remains. But whatever may be included in the nature of regeneration, it implies at least a preparation for the kingdom of God. For Christ repeats and accentuates this idea, saying, "Except one be born of water, and the Spirit, he cannot enter into the Kingdom of God." Now simply to see the kingdom, one must be born of the Spirit, but to enter into it requires a water birth, or baptism. To see the kingdom is to discern its Spiritual nature, but to enter into it is to enter into the visible church—a constituent of the kingdom—by Christ's symbolic ordinance, baptism.

No one can enter the kingdom without first entering the church, and no one can enter the church without Christian baptism.

So one may be a child of God (by faith in Christ) and neither be in the church nor kingdom.

I don't offer here any disquisition on the different phases of the kingdom, but it is clear to my mind that Christ was talking to Nicodemus exclusively about the kingdom, that John the Baptist came preaching His visible and literal kingdom on earth. For He has no kingdom in heaven (don't need any), nor ever will have.

When we pray, "Thy kingdom come," we allude to His Millennial Kingdom on earth. This prayer is still in vogue, and will never be obsolete until Christ is crowned (on earth) King of kings and Lord of lords: Amen, and amen.

Columbia, Tenn.

"THE GREATEST PROTECTION KNOWN TO MAN."

The orator of the day, at a Mutual insurance fraternity picnic, with much emphasis, uttered the words above quoted.

He referred to the protection afforded members of that order as it relates to temporal welfare specially, but also to spiritual wellbeing, for he made it appear that the benevolence of its members would make it well for them in the beyond.

He modified his words before reaching that remarkable declaration, and after stating it, so as to give it conspicuousness as the special thing he wished his auditors to get, and so as to give it special emphasis as the chief fact connected with the order commending it to people as about the chiefest concern of life.

Is this true? Is this "the greatest protection known to man?"

It is not the purpose of the writer to enter into a lengthy discussion of this question, nor does he desire to invite controversy, but to notice a point or two which he deems absolutely conclusive in support of the negative answer to the question.

God offers protection to any who will comply with the terms, which, in the very nature of things, is superior to any other.

The speaker above referred to, presented an array of facts and figures connected with the order he was upholding, that makes the protection seem pretty sure—facts concerning its laws and other safeguards against the mistakes and misdoings of men entrusted with its management and figures respecting the large amount of money held in reserve (perhaps \$70,000,000) and rapidly increasing.

Over against these things may be placed the absolute infallibility of the management of and unlimited resources in God's plan of protection. God manages it. He can't make a mistake. He won't—He can't—do wrong. The difference is the difference between approximate safety and absolute safety.

Another point: Whereas the order guarantees a specified amount of money, etc., which may or may not be sufficient for the needs of particular cases, God guarantees an indefinite but sufficient amount to supply all necessary wants in every case. This feature makes God's plan clearly superior.

Still another point: While in either case the benefits are limited to a class, one is open to all mankind without regard to nationality or race, social standing, financial condition or physical state, while the other draws the line of restriction here. In the one, the class which protection is limited is that trusting in God and doing good. In the other, it is limited to those who belong to the order, to which it is impossible for some to belong.

Now, in conclusion, allow a few quotations from God to show that He does promise protection to any and add who will.

1. He insists that such as trust His Son shall be protected from eternal evil or ruin. John 3:16. God gave His Son "that whosoever believeth in Him should not perish, but have everlasting life." V. 36. "He that believeth on the Son hath everlasting life." and then is added (John 5:24) "and shall not come unto condemnation, but is passed from death unto life."

Many similar quotations might be made, but this is enough.

2. He promises to such as trust Him and are subject to His will that He will care for them in time. Ps. 38:3. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Matt. 6:33, "Seek ye first the kingdom of God and His righteousness, and all these things (temporal necessities) shall be added unto you."

The above is sent forth with the hope that it may be of service to some who seem to believe that God will take care of their spirits and trust Him to do so, but that He has nothing to do with one's temporal care and are losing the great comforting joy of trusting Him with it.

P. A. HAMAN.

It was evening. A stranger approached the cyclist. "Sir," he said, "your beacon has ceased its function."

"Sir?"

"Your illuminator, I say, is shrouded in unmitigated oblivion."

"But, really, I don't quite——"

"The effulgence of your irradiator has evanesced."

"My dear fellow——I——"

"The transversal ether oscillations in your incandescenser have been discontinued."

Just then a boy shouted, "Hi, mister, your lamp's out."

And the cyclist understood.

EFFICIENCY IN ASSOCIATIONAL MEETINGS.

Victor I. Masters, Editorial Secretary.

There is evidence that brethren are giving increasing thought to making more useful the meetings of the District Associations. There are about eight hundred and fifty of these bodies in the Southern Baptist Convention, composed each of an average of thirty churches.

Recently, much is being said, and not too much, concerning church efficiency. In our Baptist system of organization no other body is so naturally adapted to inspire and plan for church efficiency as is the District Association. It is composed of delegates from the various churches. The discussions of internal matters in the Associational body will more surely be practical, than similar discussions elsewhere, and there is no reason why they should not also abound in idealism and inspirational value. An editorial last month in the Home Field, said:

"In the nature of the case the welfare of the churches and their efficiency is the prime concern of the District Association. The discussion of various missionary and benevolent activities and of the doctrines of the Word, minister to the welfare of the churches, but still more direct is the ministry of a general and well-thought-out discussion of their needs, based upon an actual survey of their record and environment."

I repeat the utterances with emphasis, not to minimize the importance of discussing at the Associations various phases of our co-operative denominational activities. These activities ought to be presented and by well-prepared speakers, but still more ought the efficient functioning of the local churches in their own environment to be an object of capable enquiry and deliberation, for the reason that the support of all things else and the very existence of enlightenment to feel the appeal of objects away from home, depend upon the efficiency of the local church in teaching and spiritualizing the ideal of its own body and community.

I commend this object to the careful consideration of thoughtful brethren in each Association. It is not enough to give one of the best hours at the annual meeting to discussing the state of the churches. If this is done without someone, or more than one making preparation on the internal needs of the Association and churches, so that he can pitch the discussion on a profitable plane, the result will probably be tame and react upon the cause which it is sought to magnify.

Usually visiting brethren, who represent various Boards or other co-operative tasks of the denomination, are well prepared on their subjects and speak to the edification and satisfaction of the Association. These visitors are not prepared to speak on the local needs of the Association, or, if they are, consider it improper to do so. The only way out is for some local pastor or layman to take it upon himself to be prepared to lead this discussion. He will assuredly find a hearty and appreciative response on the part of the Association.

Before me is a vigorous article in The Christian Index on Associational efficiency, by Rev. W. H. Faust of Georgia. Brother Faust says some plain and earnest words, which will do good. His characterization of the average Chairman who is to read a committee report at an Association is somewhat picturesque and amusing. With due allowance for splendid exceptions, we fear it is also a true though not complimentary picture. Brother Faust says:

"The average Chairman of a committee does nothing at all during the year, and waits until the day before the Association convenes or until it is in session and then sits down and jots on a bit of paper a few platitudes which show conclusively that he knows, but little about the work, and reads it. It is adopted and that is the end of it."

Brother Faust shows the weakness of the scheme which in some Associations puts most of the time at the disposal of "the visiting brethren." About this much might be said. We will condense what we say into a few sentences. First, it is hurtfully true at some Associations. Second, the large majority of the Associations suffer from too few visiting representatives of our co-operative work rather than too many. Third, it is only fair to say the Association usually expects the representative of a Board or either denominational agency to be well prepared on a subject about which they desire to hear, while it is not usually sure that local men will be specially prepared on other topics, for instance, the great, over-topping subject of the state of the churches, now under discussion. The supposition may be wrong, but it is probably based upon experience.

It is not a situation for which anyone in particular is at fault. It appears to us to be a situation to be improved by thoughtful and patient effort on the part of everyone of us who in any way touches the meetings

of our Associations. Particularly is it a subject for the consideration of moderators, executive committees, pastors and active laymen in our Associations.

The Publicity Department of the Home Mission Board has on hand a blank form which pastors or laymen may find useful in preparing a report for the Association, on the state of the churches; it is free on request. I give notice that it will require some real work on the part of the brother who fills out the blanks. But the work will give abundant material for the state of the churches which is properly the central subject at District Associations, and which will come into its rightful prestige if some members of the Association will really prepare to lend the discussion.

To sum up: The state of the churches is central among subjects suitable for associational discussion. Second, it is useless to give it a good hour, if nobody has given some real thought and work to preparing a report. Third, rightly to magnify this will not minimize other important objects which should be presented, and the good judgment and spirit of our Associations will not permit any such seeming conflict. Fourth, no group of men will rejoice more in the new emphasis than will "the visiting brethren," who are expected to present various great co-operative activities and press them on the hearts of the Associations.

Home Mission Rooms, Atlanta, Ga.

WAR AND MISSIONS.

By Franklin Johnson, D.D., LL.D.

The higher races ought to lift up the lower; it is an office given them by God; and they will refuse it at their peril. The systems of repression and cruelty destroy those whom we ought to save. To push down those who might be induced to rise, or to stand idle and refuse them our aid, is morally hideous; and angels, searching the whole universe, cannot find a spectacle more repulsive; while they cannot discover a spectacle more glorious than that of nations standing on high and extending their arms to lift up those who are beneath them. In a disaster which befell a steamer in Long Island a few years ago men were seen to thrust away from their life-rafts those who did but crave the privilege of clinging to the edge; gentle women were repelled with violence and forced to sink in the water; their tender fingers were lacerated in the struggle, so tenacious was their grasp and so determined were the fiends who denied their prayer. Have you any words to express the indignation with which you have read of these scenes? Is there any penalty so severe that you would not gladly see it visited upon the heads of the murderers? But have not nations and races often enacted the same brutal parts? Believing themselves secure in intelligence and in wealth, they have stood up to declare that none but themselves should climb to their height; they have armed themselves to make good their Satanic word; and they have waged costly wars and have cast themselves down from their boasted position of superior privilege for no other purpose. Beside such examples of ferocity in an evil cause, how to work of missions shines. It is like an angel flying from heaven to the bottomless pit and lighting its blackness with his glory. I have seen in some houses a picture that seems to me to set forth well the office to which the church is called. The scene is a stormy ocean. In the midst of it a crag rises in the form of a cross. To this a solitary figure clings, only just escaping from the billows, still dripping from its recent submersion. But the first moment of safety is also the first moment of solicitude for others. A hand is seen issuing from the abyss, and the rescued one stretches forth hers to grasp it. On this spectacle I ask you to gaze with admiration. It is Christ-like. It is divine. When we engage in the work of missions, we reach down from the Rock of Ages to which we ourselves cling to save some soul fast hurried toward destruction by the tempest of evil about us. (From a sermon on "Our duty to the Weaker Races of Men.")

A HAPPY OCCASION.

A successful meeting has just closed with the Linwood Baptist Church, Wilson County, Tenn. The meeting was conducted by the pastor, Elder J. F. McNabb, assisted by Elder J. H. Grime. It resulted in several conversions and eight additions to the church, with a general up-lift.

But the main purpose of this note is to refer to a very happy occasion following the last service of the meeting, which occurred Tuesday, August 11th, 1914. This being the pastor's (Elder J. F. McNabb) 69th birth day, the church and community had planned a surprise for him in the way of a birth day dinner. After the meeting had closed and he had returned to his country home, he was taken unawares by seeing the entire congregation, with many from other directions, drive up to his home with

boxes and baskets. Soon a sumptuous dinner was spread in the yard when all partook of a repast fit for a king. The dinner over, a feeling service was held by Elder J. H. Grime, followed by a very tender and touching talk by the pastor. The flow of soul and happy fellowship prevailed, and all returned to their homes happy, leaving a happy pastor.

Brother McNabb has the good fortune to have a most excellent and devout Christian woman to journey with him toward the setting sun. They live in a comfortable and cozy country home, surrounded by the necessary comforts of life, and are growing old beautifully.

J. H. GRIME.

I had the happy privilege of leading a column of 22 happy converts into Boby Smith's lake yesterday evening. Out of this lake I once lifted a fine trout; but bigger and better fish yesterday; ye shall be fishers of men. At a glance it looked like a thousand people were quietly and gratefully witnessing the scene. This was a great meeting. In 1898 I baptized more than twice this number into the fellowship of the same church. From this statement it appears that my pastorate of this church has been of long duration. So it has. And it extends back a few years beyond that happy year. Through all these years my election has been annual, and not a dissenting voice. I mention this not in a boastful, but a grateful way, and to say what I have often wanted to say to my brethren, that if we love the people and constantly seek their temporal and eternal welfare, the Lord may let us stay a long time with our churches.

It is a joy to see the little boys and girls grow up in the way of righteousness, but sad to see the standbys of other days grow old and carried to their graves.

A sweet spirited Methodist woman who has but few more days in this world, whom I visited, said: "How I wish I could attend services, you always bring good men to preach for us." This time it was Brother Godsoe from Waco, Texas.

The price of living is high, the price of high living is high. Last year two of our young women, among the most popular and highly respected in college, and who stood among the very first in all their classes, did their own light housekeeping, at less than \$5.00 a month. They had to buy everything. If young people will try, they can attend college even in these years of high cost of living.

It is now only a short while till the year 1914-15 will begin. G. M. SAVAGE.

We are glad to report our work here in fine condition. We had six valuable additions last Sunday. Our Sunday School has held up wonderfully through the summer months. Our congregations are fine, I do not know of a more important field than Huntingdon. The church has so toiled and prayed until it ranks first in town in such achievements that live and progressive churches enjoy. We have accepted a gift and loan from our great Home Board to be applied on our building and annex to our church. We have had nearly forty additions to the church in the eighteen months, and now Bro. Geo. C. Cates is coming the 20th for a great Holy Ghost Campaign, and we are looking forward for a great meeting.

Dr. Folk, come down and preach for us and we shall help canvass the field in interest of the best paper on earth, "the Baptist and Reflector." Under God I am happy in His work.

S. B. OGLE.

Huntingdon, Tenn.

REVIVAL MEETING, TATE'S CREEK BAPTIST CHURCH, WHITE HALL, KENTUCKY.

Beginning Sunday, August 30th, the pastor, B. F. Petty, will be assisted by Rev. R. L. Shirley, of Deer Park Baptist Church, Louisville, Ky. Brother Shirley is not only a splendid pastor, but one of our leading evangelists. Tate's Creek Church is one of the most historic churches in the State, situated in the heart of the Blue Grass section. Its membership is a magnificent people, with glorious opportunities. Brethren, pray for our meeting.

B. F. PETTY.

Louisville, Ky., 734 First St.

EAST LAKE.

After a few days absence from our field we are at home again with our people. Our work at East Lake is moving along finely. We have some congenial folks to labor with, they love God and love each other, and they love their pastor and their pastor loves them. They have shown their appreciation of their pastor by giving us two great poundings, since we have been here. We are looking forward to greater things. Brother Folk, come and see us.

J. H. FULLER.

NASHVILLE.

Centennial—Brother L. A. Gupton spoke at the morning hour. Jerre A. Brannon conducted the evening service. The subject discussed being "The Perfidy of Folly." Excellent B. Y. P. U. 67 present.

Grace—Pastor Creasman spoke on "The Nature of Good and Evil," and "Some Christian Attributes." 174 in S. S. Fine audiences. One profession. Three additions. Fine day, but sad funeral in afternoon.

Seventh—Jerre A. Brannon addressed the morning congregation upon the subject, "The Sin of Procrastination." Good Sunday School, 90 present. Dr. Bernard, State Secretary of Georgia, spoke at the evening hour upon "Seek Ye First the Kingdom of God."

Calvary—Pastor A. I. Foster preached at both hours on "Joy Restored," and "Divine Retribution." Good S. S. One profession. One for baptism.

First—T. F. Callaway preached at both hours on "The Good Soldier of Jesus Christ," and "The Hands of Jesus."

South Side—Pastor Yankee preached on "An Eternal Personality," and "Rewards for Service." Two professions, two baptized and 1 by letter.

Lockeland—Pastor J. E. Skinner preached on "The Divine Presence," and "The Second Coming of Christ." 140 in S. S. 2 for baptism since last report. Pastor and son, Reuel T., just closed a good meeting with pastor McPherson at Lascassas, Tenn. With pastor Vance at Fairfield, this week.

Park Avenue—Pastor I. N. Strother preached on "Helpful Women in the Church," and "An Honest Question Answered."

Belmont—N. N. Poole pastor, preached on "War between the Beast and the Lamb," and "Not far from the Kingdom." 73 in S. S. Preaching services well attended. Extra good attendance at B. Y. P. U.

Judson Memorial—Pastor C. H. Cosby preached at both hours on "Pre-eminence of Christ," and "The One thing Needful."

Grandview—Pastor J. F. Savell preached at both hours on "The Leavening Influence of a Saved Life," and "The Boy with the Royal Coat." One received by letter since last report.

Maxwell—Fine meeting, lasting two weeks, conducted by Evangelist William J. Cambron, in the Baptist Church at Maxwell, resulting in several conversions, eleven of whom were baptized by Dr. Cambron on Sunday afternoon in the presence of a great crowd of people. The Maxwell people are looking toward calling a man for half of his time.

We have just closed a very successful meeting at Rineyville, Ky., with Rev. R. A. Cave, the beloved pastor. There were 18 additions to the church, 13 by baptism and 5 by letter. The Lord was present with us at every service and did a great work in upbuilding and saving souls. To Him be the praise and glory.

E. L. EDENS.

Louisville, Ky.

MEMPHIS.

Egypt—Pastor Dudley D. Chapman preached on "Gal. 6-7." Evening, Raleigh, subject, "Be Ye Reconciled to God." Good congregations.

Central—In the absence of the pastor, the pulpit was filled by Dr. I. P. Trotter of Grenada, Miss. Two good services.

Temple—W. A. Gaugh, pastor. Pulpit filled by Brother Brinkley at both hours. 205 in S. S.

North Evergreen—C. F. Koonce, pastor. Brother F. L. Ferkins preached at the morning service and the pastor at night. 30 in S. S.

First—Pastor A. U. Boone preached at both hours. Pastor goes to supply two Sundays at Calvary Baptist Church, Washington. 300 in S. S.

McLemore Ave.—Pastor A. M. Nicholson preached at both hours. Large congregations. 120 in S. S. Pastor in meetings at Liberty, near Covington, this week.

Union Ave.—Pastor W. R. Farrow preached at both hours. Good congregations. 185 in S. S. 4 additions to the church at the evening services. Heb. 24, 25, 26. 132 in S. S. 3 received by letter. 1 baptized.

South Knoxville—W. J. Bolin, pastor. J. R. Chiles preached in morning. Walter Singleton preached in the afternoon. 197 in S. S.

KNOXVILLE.

Oakwood—G. W. Edens, pastor. W. H. Runions preached at both hours.

Grove City—Preached at both hours on "The Longest Battle Ever Fought," and "Rejecting Christ and Salvation." Good B. Y. P. U. and S. S.

Deaderick Ave.—Pastor B. C. Hening preached at both hours on "Invitation," and "The Re-inforced Invitation." 436 in S. S.

Gillespie Ave.—Pastor J. A. Lockhart preached at

both hours on "What is the Wedding Garment," and "The Pounds and The Talents." Crowds good, interest fine. 155 in S. S.

Lonsdale—J. C. Shipe, pastor. Preaching in morning by J. Pike Powers, D. D. Preaching in evening by Rev. J. R. Chiles. Subject, "One Thing Thou Lackest." 217 in S. S. Fine services.

Bell Avenue—W. J. Mahoney, pastor. J. E. Shipe preached in the morning on "Christ's Prayer for His Disciples." Evening, "The Spirit Filled Life." 518 in S. S. Splendid congregations.

Smithwood—Pastor S. H. Johnston preached on "Opportunity Lost." Good day.

Mountain View—S. G. Wells preached at both hours. 196 in S. S.

Middle Brook—Pastor E. F. Ammons preached in the morning on "Burning Barley Fields." J. C. Humphries preached in the evening on "The Gospel Pest." 68 in S. S.

Fountain City—Pastor T. C. Whitehurst preached on "Second Coming of Christ," and "The Stolen Christ." 112 in S. S.

Lincoln Park—Pastor A. R. Pedigo preached at both hours on "What Wilt Thou Have Me to Do?" and "This One Thing I Do." 99 in S. S.

Broadway—Dr. H. C. Risner, pastor. Rev. Jno. F. Williams preached on "The Object of Life," and "The Way of the Cross." 342 in S. S.

Third Creek—Pastor Chas. P. Jones preached at both hours on "Angels Peculiar to Summertime," and "Devils Peculiar to Summertime." 160 in S. S. Good B. Y. P. U.

Burlington—Pastor J. E. Wickham preached at both hours on "Working Faith," and "Choice of Moses,"

CHILHOWEE.

Pleasant Grove—Pastor M. C. Atchley preached on "The Christian Life." Chilhowee Association met with us August 19-21. One of the best sessions in history of Chilhowee Association. Attendance very large.

Island Home—Pastor J. L. Dance preached on "The Marvelous Christ." Sunday School Association at 3:00 p. m. 302 in S. S. A splendid day.

Maryville—Pastor J. A. Smith preached at both hours on "The Good Will of A Lifetime," and "How Shall We Escape If We Neglect So Great Salvation?" 173 in S. S.

Bethel—Pastor preached at both hours on "The Value of the Truth," and "No Excuse for Sin." 92 in S. S. W. D. Hudgins with us for a week beginning 3rd of September, 1914.

Forest Hill—Pastor J. H. Potter preached in the morning on "The Old Path." Rev. J. G. Heaton preached in the afternoon on "The Ten Virgins." 65 in S. S. Received two for baptism.

Prospect—W. H. Hodges, pastor. John M. Waters preached in the morning on "Receiving Christ Joyfully." Revival begun with Pastor W. H. Hodges preaching.

CHATTANOOGA.

St. Elmo—Rev. C. E. Spragur in tent meeting in St. Elmo. Good attendance and interest. 8 conversions to date. 3 reclaimed. Interest increasing daily. Meetings continue this week.

Rev. C. E. Sprague and family, who were called home on account of his mother's death, will return to Chicago, September 1st. Brother Sprague is there attending the Moody Bible Institute.

Highland Park—Pastor Keese away on vacation. Rev. C. E. Sprague supplied in morning. Rev. E. E. George at night. Good congregations. 240 in S. S. One conversion. One addition.

Rev. W. S. Keese of Highland Park, (Chattanooga) is to supply for Dr. Boone, Sept. 6th, while Dr. B. supplies in Washington, D. C.

Pastors, Powell of the First Church, Grace of the Central, and Duncan of Alton Park, will return from their vacation the first of September.

Pleasant Hill—Revival still in progress. Pastor C. H. King, assisted by Brother Cresswell. Subject, "The Triumph of Christ." 36 conversions to date.

Ridgedale—Pastor Richardson preached on "The Glory of the Cross," and "The Atoning Blood." Splendid congregations. Good S. S.

Woodland Park—Pastor McClure preached in the morning on "The Magnetism of a Lifted Christ." Rev. E. A. Aker preached a strong sermon at night. 77 in S. S. Very good day.

East Lake—Pastor Fuller preached at the morning service on "The Restoration of the Joy of Salvation." Rev. Chunn preached at evening service. 124 in S. S. Work moving along fine.

St. Elmo—E. E. George preached at 11:00 a. m. on "The Christian Power." Rev. C. E. Sprague preached at the tent at night. Large congregations. Splendid

interest. 140 in the S. S.

Avondale—The pastor preached on "The Lord's Choice," and "Condemned." 1 professed faith. 1 baptized.

Bonny Oak—Good service. The Boys reported reading 1,732 chapters and the Girls 3,808, in the Bible in the last week. W. R. HAMIC.

Oak Grove Tabernacle—Pastor B. N. Brooks spoke at both hours on "Relative Duties of Church and Pastor," and "On Co-operation." 1 received by letter. 180 in S. S. Fine congregations.

Chamberlain Ave.—Pastor J. E. Murrell preached on "Close Communion," and "Ye are the Salt of the Earth." Large congregations at both hours. 2 conversions at the evening hour. 4 additions, 2 by letter and 2 for baptism. 112 in the S. S.

First Church—Dr. Fitch of Mineral Park Springs, preached at morning service on "The Resurrection and What Comes After." No services at night. Good meeting of B. Y. P. U. 274 in S. S.

Whiteville—Pastor Jas. H. Oakley preached at 11:00 a. m. and 3:30 p. m. Dr. D. A. Ellis preached at 8:00 p. m. In the middle of a fine revival. Brother Ellis is preaching some great sermons. Meeting will continue through the second week. 122 in S. S. and 54 in B. Y. P. U.

Etowah, Tenn.—Brother E. A. Cox preached two great sermons on "The Church," and "The Backslider." Two additions to the Church. 226 in S. S.

Coal Creek—Pastor J. Henry DeLaney preached at both hours on "The Master's Master Passion," and "Be Filled with the Spirit." 153 in S. S. 1 baptized. 2 received by letter. Splendid B. Y. P. U. Pastor in meeting at Marble Dale Church, Knox County.

Athens—Preaching by pastor Hutton on "The Ark a Type of Christ," and "Life Race Hindered." Good crowds and a fine day's service. 1 addition. 6 forward for prayer. Work growing rapidly, preparing for a revival soon. 121 in S. S.

I closed a good meeting of ten days at Fellowship, last Monday night. The rain interfered with us greatly. We received one by experience and baptism. Good congregations W. M. Kuykendall.

Closed a very interesting meeting at Hopewell yesterday. I had with me Prof. John W. Williams, who greatly endeared himself to the people by his plain and eminently Scriptural sermons. Among those baptized was a brother of United States, Senator Wm. Bate, Capt. James Bate, who is now 74 years of age. He is a typical Southern gentleman and was baptized a few hundred yards from the place Senator Bate was baptized a few years ago. This was a tender service and the people wept tears of joy. It was a joy to me to know that under my ministry U. S. Senator Bate had made a profession of faith and now to baptize his brother at the age of 74 adds additional gratitude to God. It was tender and tearful to see old soldiers come and throw their arms around their captain and weep tears of joy. God be praised for His goodness.

Will D. Upshaw is with me now at Hartsville and the house would not hold the people at the first service. J. T. OAKLEY.

Hartsville, Tenn.

I have just spent a few delightful days among friends in dear old Maryville. Twice I had the honor of serving as pastor there, and the town and its people are bound to me by precious ties. The town is forging ahead now in material prosperity. Extensive manufacturing plants have been located, and on every hand, there are marked changes from the Maryville, as I first knew it, sixteen years ago. Our good Baptist people are catching the spirit of progress and a most attractive and commodious church building is going up. It occupies an elevated and commanding position, and will give prestige and influence to our cause. The dreams and prayers of Cate, Peyton and Rutledge are being realized, and the Maryville Baptist Church is coming into its own. Pastor Smith was away on his vacation. He is doing a fine work in Maryville, and it thrilled my heart with joy to hear him spoken of by all with words of appreciation and affection.

At the Wednesday night service, I spoke to the people on "Praying for Your Pastor," and I feel sure some caught a new vision. May God grant that along with this advance to better things in the externals of church life and service, there may be given to the Maryville Baptist Church, a wider vision, a deeper spirituality, more consecration and far more abundant usefulness than she has ever known! O. C. PEYTON.

Clinton, Tennessee.

MISSION DIRECTORY.

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

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

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

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

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

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

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

AN INTERESTED CHINESE CHRISTIAN FAMILY.

Some fifteen years ago a North Carolina Baptist missionary, living in the west end of Shangtung Province, was on an itinerating trip some two hundred miles to some cities in Hona Province. On the streets of a large city he was one day preaching in front of a small shop, occupied by an old man, a tinker in tin. The old man left his bench and went into the crowd and bent forward earnestly listening, drawing nearer and nearer. Soon he asked this question, "Mr. do you tell me that there is someone who can make our hearts clean and prepare us for happiness after death?" The missionary replied, "Certainly, this is why I left my home in America and came here. That is the reason I left my family in Shangtung and come—simply to tell you all that good news. It is true." The old man replied, "I have been hunting for something like that for thirty years, and if there is such a plan I want to know more of it." He had been a devout Buddhist for thirty years, slept by his mother's grave for two years after her death as a mark of filial piety, and so got his name registered in Pekin, and in every

province of the Empire. He brought the missionary in his dirty, narrow quarters at the inn and soon professed to believe and rejoice in this glorious news of the world wonderful Saviour, who was soon baptized by this same missionary. This old man afterwards became my gatekeeper and cook at Pochow and remained in our service until his death in 1908. He was most devout and earnest Christian. We rarely ever specify individuals to lead in prayer, but call for volunteers, and almost all our male members will lead in prayer. I scarcely ever heard old Brother Chu pray without begging God to move and save the rest of his family, consisting of a daughter-in-law and her three sons and three daughters and her daughters-in-law. He saw only two of them Christians, but he died a triumphant death and exhorted them to the end and testified of his assurance of the better land. Now five years after his departure, his daughter-in-law, her three sons, two daughters and one or two of the daughters-in-law are all Christians, and several of them are very efficient workers. One daughter about twenty years old, has never been to school a day. She is a remarkable Christian girl—as earnest, modest and real as I ever knew and has learned to read while working at our home and listening to the reading and by earnest application at home. They are exceedingly poor, but some of them are the real salt of the earth. We are hoping that some of them may become eminent workers for the Lord.

G. P. BOSTICK.

LATE NEWS FROM MEXICO.

Missionary Frank Marrs, writes:

I have just received a letter from one of our church members at Guaymas (a letter sent by courier, or rather by one of our young lady Mexican teachers, who came out ten days ago with several hundred women and children—a special privilege being granted them by the Federal General). In the letter I am told something of the awful conditions existing there at present. Our Bible woman, sister Morales, is trying to carry on some kind of a service at times. She is in the college building looking after the schools and our furniture and things as best she can. Food is very scarce and extremely high, and there is much suffering. The same conditions, or worse, has been at Mazatlan, where the Federalists still hold out against the Constitutionalists seige. I fear our brother Elias Ruiz and family at Mazatlan have suffered for actual necessities of life. Have just had a letter from a San Diego, California banker stating that he had sent by wireless, through the U. S. war vessel, some money to them, which I hope will reach them, as they have not had any money since April. The same is true at Tepic, but I hope to get something to the brother there this week. We have two other brethren at Zacatecas—one there in the city and the other near there, I fear they have been in great danger in the recent awful battles there by Villa and his forces.

REVIVAL IN CHEFOO.

Beginning on May 20th, for ten weeks we had a truly great revival. It began in the heart of the missionaries. We wanted it very much; we talked about it and prayed for it. We drew nearer to God and to one another.

The first week Mr. Britton conducted a Bible study class for Christians on the afternoon, and the second week this class was conducted by our Chinese pastor. This service was well attended throughout. The people caught the spirit of their leader and were

SEVERE RHEUMATIC PAINS DISAPPEAR

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helped, and came up to the night meetings ready to help the unconverted.

The night meetings for everyone were so largely attended that we were surprised. The people came; they listened; God's Spirit moved upon their hearts, many of them stayed to late meetings for enquirers. Twenty-three have been baptized since the meeting closed. A large class of those interested are being instructed and those who come into the Light will ask for baptism later. We in Soochow have decided that the day of miracles is not past.

Miss Lanneau sails for America tomorrow. Miss Spainhour is left alone with a growing work—enough for three women. Before this reaches you, we trust that the women that we have been expecting to come to Soochow, has been appointed and will come to us in the fall.

NANNIE B. McDANIEL.

A RIVAL IN BAHIA.

Missionary E. A. Jackson of the Southern Foreign Mission Board, writes: "Our Brazilian Foreign Mission Board closed the year without debt, and with about \$200 in the treasury. To the general work and the Porto Tabernacle in Portugal, the contributions amounted to \$3,400.00. There was one hundred and thirty baptisms reported. We have now twenty-three churches and a membership of about one thousand in Chili and Portugal. We are hoping that the Convention will authorize us to plan the work for the current year on the basis of \$5,000.00.

The churches on this field are giving indication of the beginning of a revival. About fifty baptisms have been reported by the workers for this year and there are a great many enquirers. On my return from the Convention I hope to visit several fields. I am thankful to say that my health has improved and that all the family are well. The women of the South have sent many requests for Mrs. Jackson to attend the Convention in the interest of the Women's work, but she could not attend without the help requested. We ever comfort ourselves with the assurance that the Lord doeth all things well. With the aid of the office helper and the multigraph, she is getting aroused all over the field. She hopes to report many new societies organized and at work by the end of the year.

ANOTHER CHANGE IN CHINA.

Missionary W. Carey Newton, writes: Conditions have vastly changed in China and Hwanghein with in a year. The new Republic was largely manned by Christian Forces and was openly favorable to Christianity. The present Government, which is Republican only in name, has no Christian in its service whom I know. It is Confucian in principle and idolatrous in practice. But it is decidedly the best Government China has ever known.

The Public Schools are anti-Christian, and we cannot educate our students in them.

The Republican idea never took hold of more than a tenth of the peo-

ple, if we take cue-cutting as evidence. Of the tenth who sacrificed their cues, many are growing them again. The Temples are being repaired with great expenditures in this section. For the first time in the memory of man the Hwanghein city walls are being rebuilt in the broken down places.

How does this affect our work? There is not a mass movement toward us, as there was a year or two ago. Those who come are Christians, and the average of social standing is better than we have known. Our schools have all the students they can accommodate, and they pay tuition. But we must have better schools than formerly.

YOUR BOY'S TRAINING.

A man to whom you may trust your boy with absolute confidence is Mr. Robert K. Morgan, principal of the Morgan School, Fayetteville, Tennessee.

During the past twenty-five years, Mr. Morgan has built up this training school for boys, around his own long experience, and his study of boy nature and of the problems of giving the boy the mental preparation, physical well-being and spiritual strength for an honorable, manly, successful life. He has chosen his faculty, equipped his school, and ordered its conduct, with this one purpose in view.

Mr. Morgan is a graduate of the Webb School, Bell Buckle, Tenn., and of Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close, personal relations with his boy students, his attention to their work, their talents, their special needs, have given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a \$15,000 building as an addition to his school.

A request to Mr. L. I. Mills, Secretary, Morgan School, Fayetteville, Tennessee, will bring a catalogue and full information of this school.

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A ONE SIDED CHAT.

What a delightful opportunity I have to say all I want to say, and no one be able to "sass" back! Our good friend, the editor of this page is in Montegale for her vacation, and has asked me to play being editor this week. I was glad to comply with her request for two reasons, one is, that I love her a whole bushel, and the other is, that she deserves a rest from her editorial labors. Anybody who wrestles with the problem of pumping up news for this little page, even for a year, deserves not only Montegale, but a trip abroad. So rest up, Sister Phillips, and forget whatever you want to forget; but don't forget that we are not forgetting you. As August with its accompanying joys of garden and orchard, pickling and preserving, pales into September, we, members of the W. M. U., find ourselves facing the State Mission problem, or problems. As soon as the State Mission harvest has been gathered, our cry will be on to Clarksville. Maybe you don't know that this is the place chosen for our great W. M. U. Convention in November, so I'm just telling you. Our blessed sister—and a member of the Ex. Board too, said yesterday, "Why I thought it would be in Murfreesboro." *May* be there are others! Don't you want to know a tiny bit about our program for this same big meeting? Well, to begin at the very beginning, our Chairman of Program Committee, is Mrs. M. M. Ginn, who it not only a bright woman, but a practical one too, which maybe better. She wants each department of our work to be a special feature, and her aim will be to provide the kind of program that will not only entertain, but above all, be instructive. We can all be learners together. Mrs. Wm. Lunsford is Chairman of Recommendations of the Ex. Board, and her business like air, and thirst for information, lead us to suspect that a wonderful set of Recommendations will greet us. But you can't scare us Nancy, so fire away!

Mrs. D. W. Gordon has been overhauling our Constitution, and finds it weak in several spots. You read her suggested changes in last week's paper, or maybe you didn't, but they were there, so if you didn't see them its because you failed to do your duty. As our Union grows, it becomes necessary sometimes to let out a seam, or face the hem in the lady's garment.

Mrs. Phillips—our editor, will, as Chairman of Publicity, remind you of things you ought to be reminded of now and then in these columns.

It will be worth a trip across the State, anyway, to see the new President try to preside at her first convention. It will be a droll spectacle! For months past, "Robert Rules of order" has been an unwelcome companion, as I have wrestled with the "Previous Question," and meditated on the picture of "The Ideal President," and noticed regretfully how much I don't look like it. In the above named book, no mention is made as to when a harmless little joke, or two, may be allowed, but I guess we will have some anyway.

Well, I would like to write on and on, but maybe it would be wiser to stop while all of us are in a good humor.

When the Program is completed, it will appear in all its glory, on this page. Meantime in closing I would

like to say, and I will say it too, that what you and I may think of our year's work is of little moment. The main thing is, what does God think of it? If we are not ashamed for His clear eye to rest upon one effort, we need not be ashamed before each other. Yours in the bonds of W. M. U. **FRANCES K. CARTER.**

CONCORD ASSOCIATION.

The W. M. U. of Concord Association met in the C. P. Church, Lebanon, Friday, July 31, 1:30 p. m. Mrs. Burnley, Vice-President for Middle Tennessee, graciously presided; Mrs. Organ directed the music and was assisted by some of the young ladies and little girls of the Lebanon church.

A few societies were represented, and some visitors from New Salem Association were present. Mrs. Hord McKnight extended a hearty welcome to the visitors, to which Mrs. Burnley responded. Miss Mary Jenkins conducted the devotional service. Mrs. A. P. Edwards was with us and presented the Training School in a very interesting and impressive way, after which your Secretary spoke on our work. A visit in the homes of Miss Mary Jenkins and Mrs. Organ, was very pleasant indeed.

MARGARET BUCHANAN.

NOLACHUCKY CAMPAIGN.

Leaving Lebanon on the midnight train, over T. C. R. R., I reached Morristown about 9 a. m. Saturday, took lunch with Mrs. R. S. C. Berry, our Superintendent of Nolachucky W. M. U. A few hours rest and I was off to Rutledge to join the Campaign party for Sunday.

Mrs. A. M. Nance was my hostess here. The woman's meeting in the afternoon was very well attended, and we hope to hear that the Rutledge W. M. S. has again taken up the work. Seems a pity for so many capable women to be idle in our mission work. They are doing other lines of work, but having no Missionary meetings or Study.

Monday morning Dr. Anderson and I went to Buffalo Church in Granger County. A good crowd greeted us and listened thoughtfully to the messages of the day. Spending the night with Mrs. Smith at Tampico, we crossed the river on a ferry into Jefferson County. The meeting was with Pleasant Grove Church. Brethren Cox and J. J. Burnett, joined us here at the close of the afternoon hour. A W. M. S. was organized or rather re-organized, as this church had formerly had a society. The night was spent in the home of Mrs. Lula Arnold, the President.

A busy, active, society was found at Mill Springs Church, the next stop, with Mrs. Davis, as leader.

Thursday being "election day," our meeting was called off and the day



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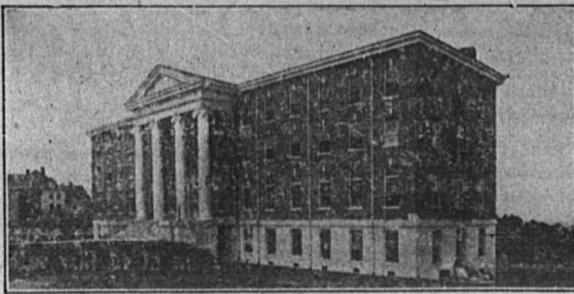
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President W. W. RIVERS,

DANVILLE, VA.

was a delightful rest in the sweet hospitable home of Mrs. J. J. Burnett, just out from Jefferson City. Friday was given to Buffalo Grove Church, a good crowd of the Jefferson City First Church Society were present, and a W. M. S. reorganized in this church with Mrs. G. A. Couch leader, I shall expect good things from both of these bands of women.

Saturday we came in touch with Lebanon and Pelasant Grove Churches. I hope the women present will come together and form societies in these two places.

Sunday closed the Campaign at Morristown. The service was very interesting, as it was the first in the main auditorium of their splendid new church, which is an ideal house of worship, commodious and artistic in design and finish. My home was with Mrs. Berry, who knows so well how to make the traveler comfortable. She has the work well in hand in her Association, and is bringing things to pass. **MARGARET BUCHANAN.**

HOLSTON AND NOLACHUCKY ASSOCIATIONS.

My Johnson City home with Mrs. McNeese was reached Monday. Together we went to Fordtown for the Holston Association, Tuesday. The hour just after lunch was given the women on the second day, as there was no place for a separate meeting. The crowd was unwieldy and the church small, but reports were heard from a number of societies. Miss Mary Tipton is faithful and interested, and is developing the work. The night was spent with Mrs. Erwin.

Friday the 14th was the day named for the woman's meeting of Nolachucky, at Witt's Foundry. A rain coming up just at the time of meeting, many women did not reach the home where our meeting was held. Mrs. Berry presided, Mrs. J. J. Burnett, leading the devotional hour. In the business session, an unusual thing occurred, every Society had a report in the hand of the Superintendent, before the meeting. There is a splendid spirit of progress, co-operation and unity in this Association. The stronger looking after the weaker, a real "Big Sister" spirit. I hope other Associations will follow suit. **MARGARET BUCHANAN.**

Miss Nellie Jackson is enjoying a well deserved vacation the last two weeks of August. Your Secretary will endeavor to fill all orders promptly.

The State Mission Program tracts and the envelopes have been mailed to all societies in our list. If you do not receive yours in due time, please let us know and another supply will be sent. I trust that every society that can possibly do so will observe

State Mission Day, and all send a liberal offering to Dr. Gillon for State Missions.

MARGARET BUCHANAN.

REPORT FROM TENNESSEE ASSOCIATION.

The Quarterly W. M. U. of the Tennessee Association met July 30, with the ladies of Sharon Church, which is 8 miles north of Knoxville. Sixty-six ladies from the city went out in moving cars, and a number from the suburban and country churches, were present. There were nineteen societies represented. Luncheon was served in the grove near by, by the ladies of Sharon Church. After the devotional exercises, conducted by Miss Z. W. Dowell, reports from Secretaries, Treasurers and different Committees, were heard. Special emphasis was laid on the Personal Service report, there having been 2,996 visits made and \$215.33 paid out the last quarter.

The Superintendent's report was very encouraging. In the Association there are 28 W. M. S.'s, 16 S. B. B.'s, 14 Y. W. A.'s and 1 R. A., making a total of 49 societies in the Association, in which there are 55 churches

The gifts, the past year have been larger than ever before; more interest in missions, better attendance at meetings and more Mission Study Classes.

The Association will buy another cow for the Orphanage, soon, to take the place of the one that was burned.

The newly elected officers for the year are: Miss Bertha Johnson, Supt., Mrs. J. H. Anderson, Mrs. Jas. B. Williams, Mrs. Trotter, Ass't Supts.; Mrs. D. S. Haworth, Sec., Mrs. S. H. Haynes, Treas. Mrs. Trotter took charge of the day, which was very interesting and spiritual. Those taking part were: Mesdames, R. B. Parker, Mamie Underwood, Lawson, J. C. Shipe, Miss Vera Bishop, Miss Della Croff, Miss Lucy Cooper and Mr. Strader.

The next meeting will be at Mt. Harmony.

MRS. D. S. HAWORTH, Sec'y.

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STATEMENTS.

We are sending out statements to those of our subscribers who are in arrears, as a large number of them are. The long, hot summer has been unusually hard on us, and we are needing the amounts due us to meet obligations which have accrued. We trust that those who receive statements will remit promptly.

THE WAIT.

At this time the European war is raging in all of its fury. The Germans have advanced through Belgium, and a great battle is now raging between them and the French and English, extending for a distance of 250 miles. On last Monday an attack upon the Germans by the French and English failed and they retired to defensive positions, which, in our judgment, they ought never to have left. With the modern weapons of warfare the army which fights on the defensive has a great advantage. The Germans claim a great victory and propose to press on towards Paris. It was to be expected that the Germans would win at first. There are two things which may be said in favor of the Germans. They are fighters. Also they do not talk, they act. They cut themselves off from the world at the outbreak of the war, and went to work getting ready for it. But despite their fighting qualities and the immense war machine which they had built up, it looks as if the odds were against them. They may whip the French. That was to be expected. But there are the Eng-

lish. They hold on with bull-dog tenacity. They have never been whipped, except by Americans. And then there is their navy, holding the German navy in check in the North Sea. And there is Russia on the east, with her immense army now invading Germany from that side, while France and England and Belgium engage her armies on the west. Japan, too, has jumped into the war game and is now bombarding the German port of Kiao Chan in China. Italy declared her neutrality, but is said to be getting ready to join the allies.

It started as a war of Teuton against Slav. It looks now like a war of Teuton against the world. In principle it is a war of militarism against civilization. With such an issue we do not see how Germany can hope to win, especially with all the odds against her.

We have deprecated this war, and still deprecate it most earnestly. But we are coming to realize that the war was inevitable. Like a thunderstorm, it had been gathering and sooner or later it had to break out. Perhaps the sooner the better. If it was bound to come, let us have it and over with it as soon as possible. It will clear the atmosphere, we trust, for many years to come, if not forever.

As was anticipated, the losses on each side have been enormous. We cannot help thinking of the mothers and daughters and sisters and wives and sweethearts back home, who are really the greatest sufferers after all. They must endure the suspense for days and weeks as to the fate of their loved ones, only in the end at last to learn of their having been killed in battle.

Oh! it is all so horrible.

DUCK RIVER ASSOCIATION.

This was its 88th session. It met at Decherd, Aug. 19-21. Rev. L. D. Agee was re-elected Moderator; Rev. C. A. Ladd, Vice Moderator; Rev. Ransom Stephens, Clerk; W. D. Smotherman, Treasurer; Geo. W. Mitchell, S. S. Superintendent for the Association.

Dr. W. A. McComb, representative of the Judson Centennial Fund, made a fervent appeal for that fund.

We were compelled to leave on Wednesday afternoon to get to Chilhowie Association. The only discussions we heard were on Woman's Work by Mrs. B. F. Jones and Dr. McComb; on the S. S. Work by Bro. W. D. Hudgins. He stated that since he has been in the S. S. work the Baptist Sunday Schools of the State have increased from about 60,000 to about 150,000. Bro. F. M. Jackson, Associational Missionary, stated that in the last year the number of Sunday Schools in the Association has increased from 27 to 44.

The Associational sermon was preached at night by Rev. C. E. Wauford of Lewisburg and was an earnest, helpful sermon.

Following the splendid campaign conducted in the Association last spring by Brethren F. M. Jackson, Associational Missionary, and J. M. Anderson, Co-operative Field Worker of the State and Home Mission Boards, this session of the Association was one of the most important in its history. It was largely attended and deeply interesting. The old Duck River has entered on a new career.

Among the visitors were Brethren W. M. Burr, J. W. Gillon, H. H. Hibbs, W. A. McComb, Randall Stewart. Bro. W. D. Hudgins is a member of the Association. He is a visitor at every other Association but this.

Dr. W. A. McComb was heard with much pleasure on the Judson Centennial Fund.

Dr. W. M. Burr was an appreciated visitor. He was formerly pastor at Murfreesboro, later at Fayetteville, when Fayetteville was in the Duck River Association. So that he used to be a member of the Association, but he had not attended one of its sessions for thirty years or more. He has for some years been in Mississippi as pastor. At present he is a special evangelist with regard to the Tithing System.

The Decherd Church is comparatively young, being only 12 years old. It now has about 70 members. Rev. T. M. Byrom is the beloved pastor. Since he took charge of the church it has taken on new life. A new five-room parsonage has just been completed at a cost of \$1,500, and the church seems prosperous in all departments. It was expected that a meeting would be held following the Association.

The hospitality was very gracious. The large delegation was entertained easily by the church and community. We enjoyed very much being in the home of Dr. G. W. Taylor, one of the staunchest members of the Baptist Church at Decherd.

THE CHILHOWIE.

It met at Pleasant Grove Church on Aug. 19th. We reached the Association the morning of the second day, going from the Duck River Association, traveling half the night from Decherd to Knoxville, getting to bed about 2 o'clock, rising at 6, and reaching the Association before it convened. Bro. E. A. Walker had been elected Moderator; R. A. Brown, Vice Moderator; Thos. L. Nichols, Clerk; W. O. Maxey, Treasurer.

The introductory sermon was preached by Rev. J. L. Dance. Those who heard him at the Tennessee Baptist Convention last year will understand that it was full of the marrow of the gospel, eloquently presented.

Some of the best speeches we heard were by Brethren M. C. Atchley on Foreign Missions; W. L. Singleton on Home Missions; Mrs. W. A. Davis and J. A. Smith on Woman's Work; W. J. Stewart, Orphans' Home; Prof. J. E. Barton, J. L. Dance, John Drake, J. M. Burnett on Education.

The Association adjourned about noon on Friday. The next meeting will be held at Chilhowie Institute, in Sevier County.

Some of the visitors were Brethren J. H. Bradshaw, W. A. England, J. W. Gillon, J. Pike Powers, W. J. Stewart.

The Pleasant Grove Church has a membership of about 200. Rev. M. C. Atchley is the beloved pastor, giving all his time to it. Situated in a splendid community, with a fine class of people to live and labor among, with a comfortable parsonage, the Pleasant Grove Church forms one of the best country fields in the State. Those who read the address of Bro. Atchley published in the Baptist and Reflector recently will know Bro. Atchley is a strong Baptist and an eloquent preacher of the gospel.

The hospitality was abundant and overflowing, despite the large attendance. It was a special pleasure to be in the home of our friend, Bro. E. Hitch. He is a stockholder in the Baptist Publishing Company, and is one of the best informed and most consecrated laymen in the State. We enjoyed also taking a meal with Bro. Atchley in the parsonage. Four acres of ground are attached to the parsonage, enough for a field and pasture and garden. Bro. Atchley says he would not swap places with Dr. Taylor, pastor of the First Church, Knoxville. For the benefit of the thousand or more preachers who may be casting longing eyes in the direction of Pleasant Grove Church, we should state that not only does Bro. Atchley think that he has the best church in the world, but the church thinks it has the best preacher in the world. To all appearances they seem joined together until death do them part. And we may add that both Bro. Atchley and the church seem in very good health at present.

ANTI-GERMAN SENTIMENT.

The Germans have complained of the anti-German sympathy in this country, as manifested in the press. The following from the New York Tribune is so thorough an answer to this complaint that we reproduce it:

"There is no anti-German sentiment among the people or in the press of this country, as some distinguished German residents writing to the newspapers seem to think. We have too many German citizens, respect them too much, owe too much to their industry and loyalty, ever to have anything but the best feeling towards the German.

"It is against the German government and its policy that the present indignation is directed, against the Kaiser with his wild militarism that is now working havoc in all Europe and has brought Germany itself face to face with ruin.

"American public opinion holds the Kaiser's government responsible for destroying the peace of Europe and bringing distress upon the whole world. It was the Kaiser's government, with its 'year of sacrifice,' that started the last orgy of preparation for war, whose after effects are being realized today. The Kaiser could have held back Austria-Hungary when Serbia humbled herself. The world looked to him to save it, but he did nothing.

"The nations of the triple entente went into the

fight with reluctance, that showed some sense of their responsibility as civilized powers. But the German government flung Germany in without counting the costs, without even stopping to find out where its ally, Italy, stood; eager to strike the first blow with that huge engine of destruction in which it had such mad confidence.

"American public opinion is outraged by the wanton attack on the weak neutral power of Belgium and the slaying of its subjects. It recoils at the cost of what the Kaiser has undertaken. It has no sympathy with the excuse that this is a war of self-preservation for Germany. This is a militaristic delusion. Under peace Germany was outstripping her rivals, filling England with anxiety on the sea and putting out of the head of France its cherished vision of a regained Alsace and Lorraine.

"American opinion feels that the best thing that can happen to the world is to have the German militaristic idol shattered and thrown down in the dust. Without the least feeling against the German people, that is how the American public feels about the present German government and its works, and that sentiment is rightly reflected in the American press."

The above editorial represents American sentiment universally, as we have heard it expressed by persons and read it in papers.

Speaking for ourselves, we wish to say that we have always been an admirer of the German people. We studied both the German and French languages at college. We did not keep up the French, but have kept up the German as we have had time and opportunity. On our visit to Germany and France four years ago, we took occasion to express our greater admiration for the Germans. What has outraged the American sentiment and lost Germany the sympathy of America and of the world, is the fact that the responsibility for this horrible war rests upon Emperor William, that without reason he precipitated the war and plunged headlong into a conflict which must not only involve all Europe in a vortex of destruction to life and property, but which is felt the world around and will be felt for generations to come.



THE NEMESIS OF ARMAMENTS.

"Armaments are the only sure guarantee of peace." We have heard it a thousand times from men who seemed to know. It has been published in a thousand volumes and in ten thousand papers, and so men came to accept it as the truth. When now and then war seemed to threaten, we were assured that all would be well if the armament could be somewhat increased. Through thirty years the work of increasing armaments has gone merrily on. It was in this way that sensible men worked for peace. The experts in these high matters were confident that a nation by making itself formidable insured itself against attack. This doctrine was especially convincing to Russia and Germany, and so they have gone on adding new battalions until the dimensions of their armies have astonished the world. In these two empires the militarist ideal had been well-nigh reached. The armament on both sides was so enormous that peace was guaranteed! The people have been growing increasingly restless, but their murmurings have been quieted by assurances that all this increased taxation would secure for them the blessings of peace. Not an appropriation for the increase of army or navy has been passed within the last twenty years in any parliament in the world, which has not been secured by men who were pleading for peace. . . . It speaks well for the peaceful temper of the peoples of Europe that they stood the strain so long. Armaments are provocative of war. You may increase them for a season, but at last you receive the retribution which you invited. The least surprised men in the world today are the men who for many years have been protesting against armaments. They may be dreamers, but the silly dream that armaments are guarantees of peace never entered their mind. They have said in season and out of season, "This cannot go on. This must not go on. It is a crime against humanity. It will drag the world back into barbarism. It will end in a tragedy which will darken the heart of mankind." The peace workers are not so guileless and ignorant and impractical as they are painted. They know history, and they understand human nature, and they are acquainted with the laws of the world they

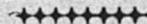
are living in. What the peace workers have said from the beginning is now being confirmed. In the fierce light of the European conflagration even blind men ought to be able to see that armaments are not guarantees of peace.—Dr. Chas. E. Jefferson, in Independent.

This is the one great lesson which we hope will come from the war. As we said in our first editorial with regard to it, the result will be that the nations shall learn war no more, but shall beat their swords into ploughshares and their spears into pruninghooks. Never has the world been so closely related as now. Never has a war in one part of the world affected the whole world as now. Never has the world been so thoroughly disgusted with war as now. Everyone recognizes that but for the policy of armament which Europe, led by Germany, has been pursuing for thirty years or more, the war would not have broken out. The nations were armed. They were prepared. The armaments had become a burden. They had either to disarm or fight. To disarm seemed cowardly. They chose to fight.



SCHOOL DAYS.

School days will soon be here again. In a week or two schools will be opening. What are you going to do about that bright boy and girl of yours? Send them to the public school? But suppose they have finished at the public school, what then? Keep them at home and put them to work? Ought you to do that? Consider not your own interests, but the highest interests of those children. They have a life to live. This is the time to prepare for it. It is now or never with them. Do not handicap them in the race of life by your failure to give them opportunity for the most thorough preparation possible. Their whole destiny for time and maybe for eternity lies largely in your hands. Do your best for them now, so that they may do their best for you, for themselves, for the world, for God. Send them to school. Send them to a Christian school. Send them to a Baptist school. In short, send them to Union University, to Carson and Newman College, to Hall-Moody Institute, to Tennessee College. It will repay all the money, all the sacrifice which it may cost you in their increased intelligence, efficiency, influence, usefulness in life.



RECENT EVENTS.

Dr. W. H. Bruton was recently assisted in a meeting at Collierville and Germantown by Rev. J. T. Early of Memphis. Gracious results are reported.

Rev. Austin Crouch, formerly of Woodlawn, but now at Murfreesboro, Tenn., who is in the city visiting friends and relatives, will assist Rev. A. A. Hutto in a series of meetings at Russellville.—Alabama Baptist.

Rev. R. D. Cecil of Dayton is authorized to represent the Baptist and Reflector. He will attend several Associations which we will be unable to attend. He will also represent the paper along the line of the Cincinnati Southern Road.

Dr. M. D. Jeffries of Edgefield, S. C., has accepted a call to the pastorate of the South Side Church, Spartanburg, S. C., and will enter upon the work Oct. 1. In announcing the call the Baptist Courier says: "Dr. Jeffries has been in South Carolina for only a few years, but has become identified with all of our denominational life and work and has proven himself to be one of our wisest pastors. He is a fine acquisition to the constructive forces of the Spartan Association and will be felt in all that makes for righteousness in his city."

The new International Sunday School Lesson Committee is composed of eight members elected by the International Sunday School Association, eight elected by the Sunday School Council, and one member to be appointed by each denomination represented in the Council. The members elected by the Association are: Ira M. Price, John R. Sampy, F. C. Eichel, E. I. Rexford, J. J. Maclaren, H. L. Calhoun, H. M. Hamill, Amos R. Wells. Elected by the Council: Mrs. J. W. Barnes, William E. Chalmers, J. M. Duncan, E. Morris Ferguson, H. H. Meyer, A. L. Phillips, I. J. Van Ness, B. S. Winchester.

It is pleasing to learn that our church at Dyersburg, Tenn., shepherded by a North Carolina "exile," Rev. M. D. Austin, has just given \$2,267 to the Judson Centennial Fund.—Biblical Recorder.

Dr. Ryland Knight is delivering two courses of lectures at the Y. W. C. A. conferences in California. The church at Clarksville, Tenn., not only granted him a month's vacation, but added a gift of \$200 toward the expenses of his trip and the enjoyment of the vacation.

"We are sorry to learn of the death of Rev. J. M. Joiner in Texas. He went from Mississippi as a missionary to China, but returned several years ago. He married Miss Mary Eager, whose family is among the best known of our Baptist people. He was 68 years old."—Baptist Record.

Editor E. E. Folk says Tennessee Baptists have grown 100 per cent in the last twenty-five years, and their contributions have grown 200 per cent.—Baptist Record. Not 200 per cent, Bro. Lipsey, 1200 per cent. Please correct. The figures seem large, but they are true.

Dr. Wm. Lunsford, the beloved pastor of the Edgefield Baptist Church, returned recently from his vacation of a month, which he spent very delightfully in Virginia supplying churches and visiting relatives and friends. He looks greatly refreshed.

The Biblical Recorder brings information of the death on Aug. 9 of Mrs. Pritchard, widow of the eloquent and greatly beloved Dr. T. H. Pritchard, formerly pastor in Raleigh, Wilmington and Charlotte, in North Carolina, and Louisville, Ky., and for a while President of Wake Forest College. She was 77 years of age.

Dr. T. S. Potts, Superintendent of the Baptist Memorial Hospital, has secured the services of Miss Virginia Duggan, of Auburn, Tenn., to assist in religious work in the Baptist Hospital. She was trained in our Baptist school at Murfreesboro and also at the Seminary, and has had experience in the work.

It is said that when, in 1620, Philip II of Spain proposed a canal across the isthmus of Panama, after making some surveys, he referred the matter to the Dominican Friars, who decided against it as sacrilegious, saying that it would be a violation of the injunction, "What God hath joined together let not man put asunder."

The daily papers announce that Rev. George Green, of Georgetown, Ky., gives up his work in the Judson Centennial campaign and accepts the pastorate in Johnson City, Tenn. We hope it is a mistake that he is leaving Kentucky.—Baptist World. No, it is neither a mistake that he is leaving, nor is he making a mistake in coming to Johnson City. It presents a fine field of usefulness.

It gives us grief to hear of the severe illness of Mrs. J. M. Frost, the wife of the beloved Secretary of the Sunday School Board. Early in the summer Dr. Frost carried Mrs. Frost to Battle Creek; but from a reference in one of our exchanges we judge that she has not improved. It was God who gave Dr. Frost to the Baptists of the South, and it was God who gave the great Secretary his wife. Without her he could not have done his unusual work, and we are glad that honor was given this good woman at Nashville when the triumphs of the Sunday School Board were being celebrated.—Baptist Courier.

Says Dr. A. J. Holt in the Baptist Witness: "Dr. Folk, editor of the Baptist and Reflector of Tennessee, says that in twenty-five years he has lost on an average of \$3,000 or \$4,000 each year. This was in unpaid subscriptions. When this editor was a partner in the Texas Baptist and Herald, we lost \$30,000 in the same way. During one and a half years editorship of the Baptist Oklahoman \$4,000 was due in unpaid subscriptions. Not one cent of it has been paid. It is positively dishonest for a subscriber to receive a paper and not pay for it. We venture the assertion that in the South \$500,000 are due in unpaid subscriptions for the last twenty-five years. We do not know how this will strike the readers of the Baptist Witness. If you are behind with your subscription, you are doing the publishers of this paper a grievous wrong. Pay up." It seems that others have had experiences also.

The Home Page

HE WILL NOT FAIL THEE.

Mary Gorges.

He will not fail thee—believe it still!
The waters may dry of the singing rill,
The sands of the desert stretch afar
East and west, to the sunset bar:
Can he forget who hath never forgot?
The Lord who loveth thee slumbereth
not;

Rest on that love, nor fear, nor fret,
Thou shalt see His great deliverance
yet.

His promises fail not; day by day
Thou shalt find fresh strength for the
onward way.

It only thy glance go up to Him,
As the journey winds through the shad-
ows dim,

The fears that vexed thee shall pass
and fade,

And nothing shall make thine heart
afraid;

Anxious questions and doubts shall
cease,

For He shall keep thee in perfect
peace.

He will not fail thee—oh! count it
true;

'Tis only to trust Him the whole way
through;

The prayer we win not, His plan may
cross;

The gain we strive for be endless loss;
We cannot judge, and we cannot
know;

But oh! we can let the worries go,
And look for the calm that He gives
instead—

The trusting heart hath no room for
dread.

We toil and struggle for many an aim,
Who are slow to trust in His blessed
Name.

The waters of earthly comfort fail,
And all things change—'tis the old, old
tale;

But summer or winter, heat or cold,
Still doth the love of the Lord enfold,
In the darkest hour, when thine heart
doth quail,

Be strong—His compassions never
fail.

—Selected.

SAD WARNINGS.

A man in Chicago in the Methodist
church was going around the coun-
try visiting prisons and a woman came
to him and said: "Are you going to
Auburn Penitentiary; will you take
this and give it to my son?"

This happened in the Moody church
in Chicago. He said he was. She
asked him if he would see her boy
there, and give him a package. He
said he would.

When he reached the prison he saw
the young man and handed him the
picture and said: "I saw your mother,
and she asked me to bring you this."

CURSES HIS MOTHER.

He looked at it and said: "That is
mother. There are wrinkles in her
face, not there the last time that I
saw her."

"Yes," he said, "your mother does
look aged. Probably it's because of
worry, because of sorrowing over you."

"What did mother say?" he said.

"Why, she said to give you this
photograph with her love."

And the young man took the pic-
ture, wrapped it up, handed it back
to the minister, and said: "You take
that picture back, and give it to my
mother, and tell her, damn her! I
never want to see her face again. She

taught me to play cards, and I killed
a man at a gambling table, and am
serving fifteen years to pay for it. She
learned to play so that she could climb
a few rounds in the social ladder. Then
she made me play, when I cared noth-
ing about it, so that I might be ac-
cepted at social affairs. Then the pas-
sion seized me and I became a gambler.
Now I'm here. Now she has the au-
dacity to send me her picture after
she pushed me behind the prison bars.
I want nothing to do with her." And
with that he dismissed the man and
asked the warden to lock him up.

When Maj. Cole was in Missouri he
heard the story of a Sunday School
teacher who had a class of seven boys.
Every Saturday afternoon they would
go out to her home to study their
Sunday School lessons. One day she
asked them if they didn't want to play
a game of cards. They asked their
parents to give consent and the parents,
thinking the teacher was a good woman
and would not do anything to harm
the boys, said that it would be all right.
She showed them. Then the Sunday
School lesson became shorter and the
card game longer until finally the boys
wouldn't go to the lesson at all, but
would go down to the mill and play
cards. At first they played for peas
and pins, and then cigars and whisky,
and of those seven two were in prison,
two had been hanged for murder and
two were wanted by the police.

As this story was told in the meet-
ing a man rose up and said: I am one
of those two who are wanted by the
police. I wish to God I had never met
that Sunday School teacher that taught
me to play. It ruined us all." And a
woman from the other side of the house
got up and came around and looked
at him and then shrieked: "I am that
Sunday School teacher," and fell on
the floor in a swoon.—Billy Sunday.

INCORRIGIBLE.

The Poet of Cheer sat in his library,
deep in thought, while his poor wife
was wrestling after the fashion of Eve
with the serpents of domestic cares.

"Really, Wadsworth," the good wo-
man said as she entered the room tim-
idly, "I hate to disturb you, but you
must do something about the coal.
there isn't a scuttleful left in the cel—"

"Ah, Marie, dear," said the Poet,
looking up from his work, "you are
just in time. Listen to this, dear:

"Now, what care I for winter's woe,
And what care I if coal be low?
I find warmth in yonder skies,
And soothe the chill of winter's guise
By gazing into Susan's eyes,
So lustroously aglow!"

"That's very pretty, Waddy dear,"
said the poor woman, "but just at pre-
sent there are more pressing things
than poetry that must be attended to.
Cook has just left us because her wages
were not paid prompt—"

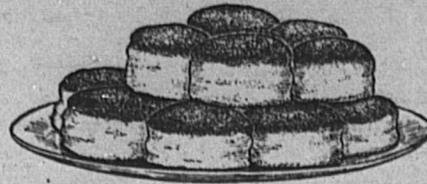
"That reminds me," said the Poet,
smiling sweetly: "I haven't read this
little thing to you that I dashed off last
night:

"What though my friends have passed
me by,

And left me stranded here?
What though my heart is cold, and I
A hopeless wreck appear?
'Mid all the dread of loneliness
And all the woes that round me press
There's rare felicity.

When Polly's smile
So free from gile,
Like sunshine shines on me."
"Rather nice, eh?"

There was no answer. Mrs. Jinx had
disappeared, and the Poet resumed his
work. When two hours had passed and
the pangs of hunger had begun to make
themselves felt. The Poet rose from
his desk and called:



Made
in a Jiffy!

With "Skylark" Self-Rising Flour

For general purposes use Town Talk, which is
the same thing in plain Flour.

"SKYLARK" Solves the Biscuit Problem
(Self-Rising)

"TOWN TALK" Bakes Everything

With these brands in the kitchen all your
bread requirements are provided for, be the call for
a "hurry up" breakfast or light bread and pastry
for dinner!

Buy either. If it is not the best flour you ever
used, take what's left to the dealer and get all your
money back.

Write today for free copy "Old Favorite Songs"

Lawrenceburg Roller Mills Company,
"River Dale", Lawrenceburg, Indiana.

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pay board, write to Mr. B. Pressley Smith, Treasurer of the Students' Fund.
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E. Y. MULLINS, PRESIDENT.

"Maria!"

There was no answer, and the Poet
repeated the call:

"Oh, Maria! I'm ready for my
lunch!"

Still there was no reply and the Poet
walked out into the kitchen. There,
pinned to the icy range, was a sheet
of paper on which were written, in his
wife's handwriting, the following lines:

Now what care I for care and care,
And unpaid bills 'round everywhere,
And life domestic with its snare,
Or woe that courage smothers?
When dark and dreary is the sky
I shall not weep, nor shall I sigh,
Because the Kids, and also I,

Have gone back home to Mother's!
"Well, I'll be jiggered!" said the
Poet, as he read this effusion over.
"For general irresponsibility of con-

duct, give me a woman!"—John Ken-
drick Bangs, in August Lippincott's.

A WOMAN'S APPEAL.

To all knowing sufferers of rheu-
matism, whether muscular or of the
joints, sciatic, lumbagos, backache,
pains in the kidneys or neuralgia pains,
to write to her for a home treat-
ment which has repeatedly cured all of
these tortures. She feels it her duty
to send it to all sufferers free. You
can cure yourself at home as thou-
sands will testify—no change of cli-
mate being necessary. This simple
discovery banishes uric acid from the
blood, loosens the stiffened joints, pur-
ifies the blood, and brightens the eyes,
giving elasticity and tone to the whole
system. If the above interests you,
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The Young South

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

LITTLE BROWN HANDS.

They drive home the cows from the pasture

Up through the long shady lane,
Where the quail whistles loud in the wheat field,
All yellow with ripening grain.

They find in the thick waving grasses,
Where the scarlet-dipped strawberry grows;

They gather the earliest snowdrops
And the first crimson buds of the rose.

They toss the hay in the meadow,
They gather the elder blooms white,

They find where the dusky grapes purple
In the soft-tinted autumn light.

They know where the apples hang ripest

And are sweeter than Italy's wines;
They know where the fruit is the thickest

On the long thorny blackberry vines.

They wave from the tall, rocking tree-tops,

Where the oriole's hammock-nest swings,
And at night-time are folded in slumber

By a song that a fond mother sings.

Those who toil bravely are strongest;

The humble and poor become great;
And from those brown-handed children

Shall grow mighty rulers of state.

The pen of the author and statesman,
The noble and wise of our land;

The sword and the chisel and palette
Shall be held in the little brown hand.

—Pittsburg Bulletin.

WHEN JOCK WAS AFRAID.

By Sallie Campbell.

Jock Travis' little sister Della was learning to read.

"Jock," she said to him, very proudly, one afternoon, "I read the whole of my golden text by myself, all but the last word."

"Let's see you do it again," said Jock.

Della brought out her lesson paper, and, pointing with one small fat finger along the line, said:

"Be strong and of good courage. Mother had to tell me 'courage,' it was too long."

"That is excellent reading," said Jock, admiringly; "I couldn't do it better myself. And it is a fine verse for you to practice on, Pollywog. There are thunder storms, you know, and robbers, and a few other things, that would fit into it nicely."

"Boys are so lucky!" said Della, plaintively; "they never get frightened. You wouldn't care, I suppose, if you were all alone and saw three burglars coming into the room."

"Three are rather many," said Jock, prudently. "I am lucky enough, though, not to be afraid of the dark."

"I wish I was," said Della.

Uncle Doctor, who had been writing in his notebook in the corner, put up his pencil.

"Sometimes," he said, "it is a wise thing to be afraid of the dark. Every kind of courage is not a good courage."

Della wondered what he meant. Jock wondered whether he meant anybody in particular.

"Uncle Doctor is so awfully down on the least little thing," he muttered to himself, as he left the room. "He seems to think that boys like me are little babies to be fed with a spoon. They ought to take only what's given them and not wait for any more. I guess he thought differently when he was my age."

The fact was that Jock was not easy in his mind these days. He had begun to go to a new school; two or three of the boys were pressing their acquaintance upon him, and they were of a kind to which Jock had not been accustomed.

"They know a lot that can't be got in books, and a lot of things happen to them. But!"

Jock did not like to go beyond that "but." He would have been glad if he could have kept it out of his mind altogether. He tried to run away from it by thinking that "a boy is bound to learn the ways of the world sometime."

The day after Della had read her golden text to him, Jock found Tom Ginter and Harry Coles waiting at the corner to walk to school with him.

"Are you good to keep a secret?" asked Tom.

"I guess so," said Jock. But a sudden memory of Della and Uncle Doctor had got into his voice and made it hesitate.

"Guessing will not do," said Harry. "You'd have to be certain first before we told you."

Jock said nothing.

"See here, Jock Travis," said Tom, "you mean to see something of life, don't you, before you die?"

Jock nodded.

"You are not an old woman, you know," suggested Harry, with a sneer.

Jock blushed and felt ashamed before them.

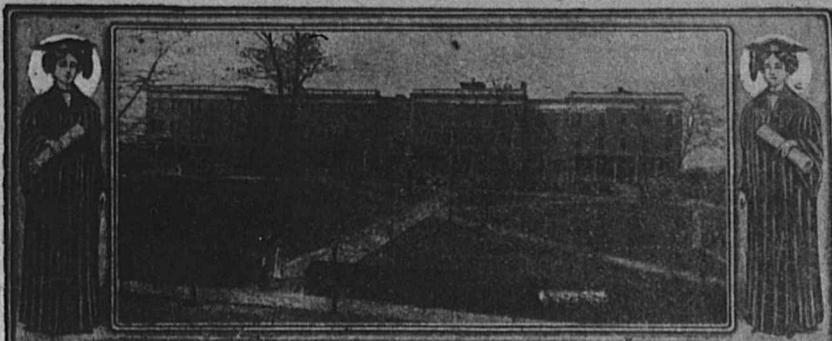
"Of course not," he said. "What's your secret?"

"I don't know," said Tom, thoughtfully, "about telling you, after all. We chose you to help us because we need some one that will keep cool and not get scared. I had an idea you were that sort, but maybe not. Maybe you are too young to be trusted."

"I am only a year younger than you are," retorted Jock.

"Your are a good deal more than a year less knowing," said Tom. "How did you ever manage to get to your age and keep so frightfully innocent? You'd make a nice little girl like your sister."

Tom and Harry laughed together.



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They both expected this sarcasm to be very crushing. But the mention of Della had brought the golden text back to Jock's mind again. Harry, watching his face, saw that, for some reason, they had missed aim, and hastened to say, soothingly:

"Don't talk nonsense Tom. Jock hasn't had a fair chance yet. You wouldn't mind a little danger, Jock, would you, for the sake of some jolly good fun?"

"No, I wouldn't mind," Jock said, "if—it's—all right."

Tom and Harry broke out laughing again, uproariously. The sound of his words had been very faint and small in Jock's ears, and with a sudden sinking of heart he knew himself for a coward. He knew that he was on the brink of giving in.

But now, deep down in his soul, a voice spoke to Jock that was not Della's and not Uncle Doctor's.

Some months afterwards, Uncle Doctor said to Jock:

"I am glad not to see you any longer with Tom Ginter and Harry Coles. Why did you throw them over?"

"I guess they scared me," said Jock, slowly.

"Good!" cried Uncle Doctor, heartily. "I hope, my boy, that you will always be brave enough to be afraid of what is wrong."—The Morning Star.

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The Articraft Co., Dept. D, Springfield, Mass.

THE BRAZILIAN BAPTIST CONVENTION—EIGHTH ANNUAL MEETING, 1914.

By Missionary Salomao L. Ginsburg,
Rio de Janeiro.

Characteristics. Among the different qualities that distinguished our last Convention, we will mention the following three: Unity, Harmony and Enthusiasm. In all the departments of our work, in the public as well as the private meetings, we could note a supreme effort of every one in favor of Union. We do not know whether our last editorial helped to this end, but we do know that many prayers were offered on behalf of this Convention and we have no doubt whatever that God heard and answered these prayers.

It was admirable to see how everything went along in perfect order and complete harmony. There was not a single discordant note. The President, well accustomed to direct such meetings, led everything smoothly. The multitude, in spite of its enormity, behaved itself splendidly. The church was prepared and also the people. From the first meeting till the last, all went along smoothly.

As for **Enthusiasm**, it is impossible to describe how it prevailed during the whole Convention. It was not temporary nor passing, but it was intense and profound enthusiasm that you could see manifested in every eye and in the whole work of the Convention. All that took part, both messengers and visitors, went away satisfied and radiant with joy.

Messengers: This Convention had its greatest number of representatives even more than one messenger. From the have had up to the present time, although the North of Brazil did not have more than one Messenger. From the South they came from every place, and every field was represented. It was thought at first that martial law which prevails at the present time in Rio would keep away a great many that intended to come, but nothing of the kind happened and they came in great multitudes.

It was very interesting and pleasing to see the great efforts and the consecration of the brethren of the different churches in Rio, on the behalf of the hospitality of the messengers. Every one that could dispose of a little corner or a room offered it to the committee and felt sorry when the messengers was sent to their places. Any one that knows Rio de Janeiro and its many difficulties, as well as the great financial crisis, through which we are passing, will understand the true consecration of these brethren.

Great Meetings: Knowing beforehand the great multitudes that would come to the Convention, the Program Committee rented a large hall in front of the First Baptist Church. Every night, although the large hall of the Church was filled to overflowing, the rented hall in front was also crowded with messengers and people that came to listen to the message. The behavior of these multitudes was surprising to every one. They listened respectfully and attentively to every thing that was said. Rio is certainly a civilized town, and the behavior of the people during all of the meetings can certainly prove this.

Program: The Program was printed on a neat little souvenir book and the President executed it to the satisfaction of all. Some of the messengers who came with specially prepared speeches, no doubt returned disappointed, but the whole work of the denomination was considered and discussed and the program helped to carry everything to a final completion.

Reports: Amongst the reports presented this year it would be difficult to mention which one was the best, and to

give them all, here would fill too much space. We will therefore only give a few extracts from each one.

The Secretary of the Home Mission Board stated that during the year the Board had executed the plans approved at the last Convention. The Board works in four different States of the Republic. The workers baptized 69 converts and raised about \$2,000 for various purposes. One church was organized, and chapel was built and some chapels are in construction.

The Secretary of our Foreign Mission Board reported that the Missionaries baptized 131 converts, having now a total of 950 members in Portugal and Chile. The contributions for the regular work were \$2,500, and for a special Centennial Fund dedicated to the building of a Chapel in Porto an extra \$1,000 was raised.

The Director of our College and Seminary, Brother Shepard, presented a very encouraging report. They have now in the schools about 300 pupils, 20 of them students for the ministry. The buildings are entirely full and had they a larger building they could have filled it two or three times. The prospects for this institution are very encouraging.

The Publishing House presented its report showing that about \$15,000 worth of business was accomplished. The weekly paper is growing in numbers of subscribers and in usefulness. The Sunday School literature is being used by all our churches as well as by other denominations, and the prospects of the new house and the new machinery, which we expect to obtain through the kind gift of Mrs. Carroll, is very encouraging.

The ladies had their separate meetings and Miss Annie Thomas, Corresponding Secretary, presented a remarkable report showing a steady increase in the number of societies and members as well as in contributions. They raised during the last year about \$4,000 for different objects and are helping in every department of our Convention work.

The general statistics of our Convention, though incomplete, are as follows: We had about 1500 baptisms and now have about 12,000 members that contribute about \$65,000.

The next meeting of our Convention will be in Victoria on the 23rd of June, 1915, and Brother Daniel F. Crossland will preside.

Amongst the various subjects that were discussed at the Convention, the organization of a Latin American Baptist Convention, was taken into consideration and a Committee was appointed, composed of Entzminger, Edwards and the undersigned, to study the matter and present at the next Convention a plan for its execution. Brother Edwards and Brother Soren, who are expected to return home this year, were elected to represent us in the World Baptist Congress that is to meet in Berlin in 1916.

Washington, August 23.—At three big expositions and thirty-six district and county fairs throughout the North and West, exhibits of Southern farm products showing the fine agricultural opportunities in the territory along their lines will be made this fall by Southern Railway Company and affiliated lines (including the Cincinnati, New Orleans and Texas Pacific Railway, Alabama Great Southern Railroad, Mobile & Ohio Railroad, Georgia Southern & Florida Railway and Virginia & Southwestern Railway.) These exhibits are being made entirely at the expense of Southern Railway and affiliated lines. It is estimated that the attendance at the various fairs and expositions will aggregate three million people, and the entire South will thus be given wide advertising which is ex-

pected to result in the attraction of desirable settlers.

There will be four circuits of exhibits taking in county and district fairs in Iowa, Minnesota, Wisconsin, Illinois, Indiana, Michigan, New York, Pennsylvania and Connecticut, while special displays on a more elaborate scale will be made at the great Canadian National Exposition at Toronto, Canada, and at other expositions.

Since the beginning of the 1914 crop season, agents of the land and industrial department of Southern Railway Company have been at work gathering representative collections of agricultural products, including grains, grasses, vegetables and fruit from every State served by the system. Large photographs showing farm and other views in the South also will be used. The exhibits will be in charge of agents thoroughly familiar with conditions in the South, who will be on hand constantly to give information desired about any locality. Special leaflets and booklets have been prepared and several hundred thousand will be placed in the hands of visitors.

In addition to the exhibits to be made at Northern fairs and expositions, Southern Railway and affiliated lines will make educational exhibits at a large number of Southern fairs, detailed announcement of which will be made later.

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The following from the Baptist Banner might fit in cases in some other States than in West Virginia, viz:

"Do you take a religious paper?"
"No, hain't time to read; take more papers now than I can read."
"When and where is our next District Association?"
"Don't know."
"What is our Foreign Mission Board doing now?"
"Don't know."
"Have we a Foreign Mission Board?"
"Spouse we have; don't really know."
"Who is its Secretaries?"
"D-n't know."
"What its it doing now?"
"Don't know."
"Is it doing anything?"
"Think it is, but don't know for certain."
"How much money did it raise last year?"
"Don't know."
"What is our membership in the United States?"
"Don't know."
"Where is it in this State?"
"I don't even know that."
"Who is our Home Missionary?"
"Don't know."
"Where is our missionary work most needed?"
"Don't know."
"Where are we the strongest?"
"I don't know."
"Who are some of the strongest men?"
"Don't know."
"Is your cause making much progress at present?"
"Don't know."
"Well, what good are you to the church, anyhow?"
"Don't know."
"Well, I don't know either."

SAYS REV. A. J. CONKLIN

of Sloatsburg, N. Y.: "Delano's Rheumatic Conqueror has relieved me very much and greatly benefited my general health. I have used one month's treatment. Your are at liberty to refer to me."

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Rev. A. L. Bates of Jackson, writes: "I am this week at Good Hope Church near Adamsville, with Rev. H. W. Edwards and the meeting is starting off fine. Five saved up to last night. It was my first pastorate and a fine people."

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METHODS AND RESULTS OF SOOCHOW.

As perhaps you know we have a Quarterly Evangelists' Conference composed of the evangelists of both the Shanghai and Soochow fields. It met for three days early in June in Soochow. The attendance was good. Dr. Bryan is our Chairman this year. We have also recently organized a Conference of the evangelist in our Soochow field. There are sixteen of us, and we meet about the end of each month for one or two days. Bible study is also the leading feature of this meeting. We have to arrange some plan for paying their salaries monthly, and we think this offers a good opportunity for us to come together in this profitable way. We studied the first chapter of Second Peter at our last meeting, and hope to continue the study of that book at succeeding meetings. It was decided not to convene this month. While there has been some trouble connected with the Tsin Yang work and it has seemed to go on slowly, three were baptized during last quarter. Brother McMillan was with me the last Sunday in June at this point. And although the weather was hot, he seemed greatly to enjoy the experience, and it was surely a great joy to me to have him. About eight miles from Tsin Yang at Siao Gi, in connection with the self supporting work there, I baptized twelve persons. It seems to be a very healthy growth. They are twenty-eight strong now, and talk of organizing into a church soon.

At Woosin one was baptized. Now that they have secured the leader of their own selection, Mr. Sz, who has done faithful work there will join us in our work in Soochow. It was good



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Richmond College John C. Metcalf, M. A., 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. The Law School offers course of two years leading to degree of LL. B.



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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.



to see the encouraging gathering that met their evangelist there last Sunday, and the enthusiasm with which they spoke of raising their promised quota of his salary and the rent.

We also have great reason to be thankful to see how the Changzeh Church and their leader are moving under the new plan.

The preaching and teaching have also been kept up here at our home chapel about as usual. T. C. BRITTON.

Dr. H. W. Virgin of Calvary

Church, Roanoke, Va., writes: "We went up in attendance at our Sunday School the second Sunday of my pastorate to 720, in six weeks; June average, 640; July, 530. Have adopted the budget system and have in weekly pledge plan nearly \$11,000 subscribed for the year."

Mr. L. P. Leavell of Oxford, Miss., one of the most efficient field workers of the Sunday School Board, Nashville, has been invited to take the chair of Sunday School Pedagogy in

the Moody Bible Institute of Chicago. Many will join us in the hope that he will not leave his present useful position.

The death of Deacon J. Abner Scates of Union Academy Church, near McKenzie last Friday night removes from life's activities one of the most consecrated and useful men in his church and community. He is survived by a wife, two sons and a daughter. He has no doubt gone to a rich heavenly reward.

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

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General subject: "Efficiency."

All devotional exercises will be led by Prof. J. L. Guthrie.

Friday Evening.

8:00—Sermon, "The Thoroughly Furnished Man of God," Dr. C. A. Owen.

Saturday.

9:30 A. M.—Devotional, Efficient Membership.

10:00 A. M.—(A) "Enlistment and Development of the Adults," W. J. Bearden.

11:00 A. M.—(B) "Enlistment and Development of the Young People," J. W. Bell.

More Efficient Denominational Agencies.

2:00 P. M.—Devotional.

2:20 P. M.—The Denominational Paper—its use, abuse and place in church life, Dr. I. N. Penick.

3:30 P. M.—The Denominational School—its relation to the churches, Dr. Luther Little.

8:00 P. M.—Devotional.

8:20 P. M.—The Relation and Obligations of the Churches to the Denominational Schools, Dr. A. T. Barrett.

9:20 P. M.—Shall We have a West Tennessee Educational and Worker's Conference? General discussion led by H. M. Crain.

Sunday.

10:00 A. M.—Sunday School.

11:00 A. M.—The Efficiency of the Baptist Faith and Polity in meeting the Changing Ideals and Developments of the Centuries, Dr. H. M. Crain.

3:00 P. M.—Devotional.

3:20 P. M.—The Relation of Amusements to Church Efficiency, Jesse Neal.

4:00 P. M.—The Relation of Distinctive Preaching to Church Efficiency, A. H. Huff.

8:00 P. M.—Devotional.

8:30 P. M.—The Crown of Rejoicing: The Reward of Efficient Christian Service, Rev. J. W. Dickens.

BROTHER J. W. TURNER.

Ben Cox.

Sometime since this consecrated traveling man yielded to the call to preach, which call had been repelled by him for sometime. He was licensed to preach by this church March 29, and since that time he has been greatly used by the Lord in connection with our noon prayer-meeting and in ministry to folks in trouble. He has also had an effective pulpit ministry, having preached for several of our Memphis churches. Brother Turner is one of the strongest believers in prayer that I have ever met. The starting of the daily noon prayer-meeting is due largely to him. I have thanked God several times that he ever came to Central Baptist Church. I commend him most heartily to the confidence and esteem of our people everywhere. Brother Turner is open for engagements and can be reached in care of Central Baptist Church, Memphis, Tenn.



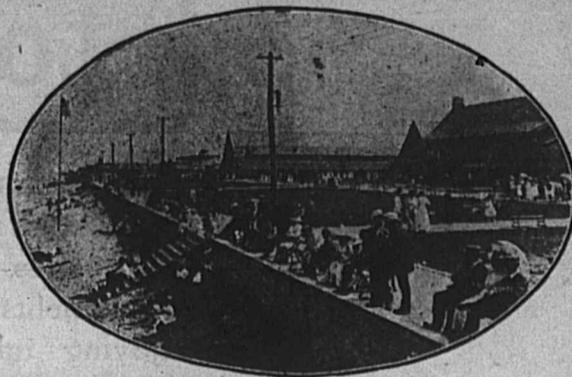
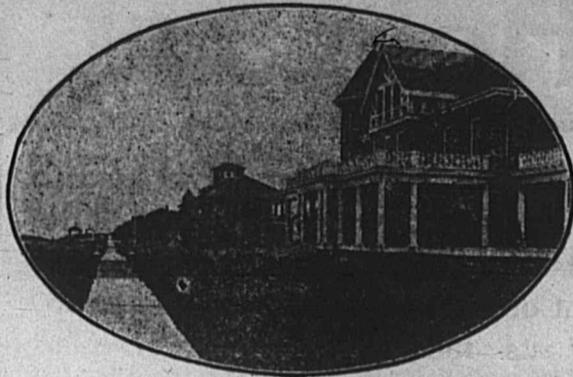
R. K. MORGAN, Principal, MORGAN SCHOOL, Fayetteville, Tenn.

Edwin McNell Poteat, son of Dr. E. M. Poteat, President of Furman University, Greenville, S. C., joins his brother, Gordon, in volunteering for Foreign Mission Work. Edwin has volunteered to go to Africa.

Rev. H. H. Wallace is doing his own preaching in a revival with the First Church, Metropolis, Ill., and gracious results are ensuing. Already there have been a number of professions, and 41 additions to the church.

Evangelist Albert R. Sitton is having a great meeting at Sikeston, Mo. During the first six days there were 60 additions.

Lots Thirty By One Hundred Feet



OPPORTUNITY

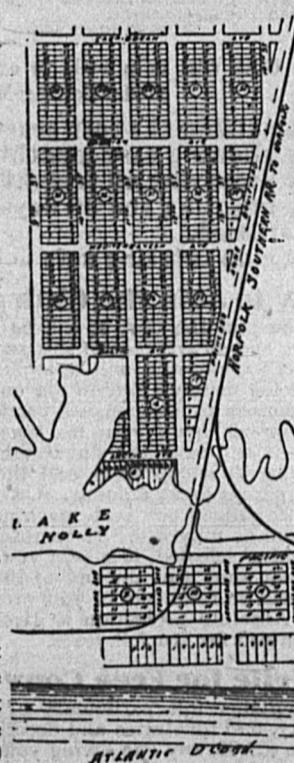
It is said that opportunity knocks at the door of everyone during life. This is your opportunity to make an investment at Virginia Beach, the most beautiful spot on the Atlantic Ocean, an investment that will make money for you just as sure as night follows day. Virginia Beach is situated eighteen miles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

Lots were first put on the market at about \$200 00 each, which have since sold as high as \$3,000.00. This Company owns all the unsold land of the town, consisting of about 500 acres. It has been our policy to put it on the market in different sections, that is to say, we will plat certain sections and call them Map No. 1-2-etc., and when we sell that section we start another map.

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

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

MAP NO. 4



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

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

VIRGINIA BEACH DEVELOPMENT COMPANY, (INCORPORATED)

223-225 Monticello Arcade Building

NORFOLK, VA.

VIRGINIA BEACH DEVELOPMENT COMPANY, INC.
Dept. H. 223-225 Monticello Arcade, Norfolk, Va.
Enclosed you will find one dollar, for which please select me one of your best lots, Map No. 4, Virginia Beach, for which I promise to pay one hundred dollars payable one dollar per week until paid. No interest not taxes until you make deed.
(I warrant I am a white person)
Signed _____
P. O. _____

Tickle the Kiddies

Just Send 25c For These
4 JOY BRINGING IN 1 TOYS



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

SOUTHERN NOVELTY CO., CLINTON, S. C.

AMONG THE BRETHREN

By Rev. Fleetwood Ball

Rev. A. V. Nunnery of Parsons, Tenn., writes: "I have a challenge from Jno. B. Hardeman, Campbellite, for a debate at Sulphur Wells. The outlook is good here at Right, Tenn., for a meeting."

The revival at Mt. Pisgah Church, near Wilderville, Tenn., in which Rev. W. F. Boren of Darden, Tenn., did the preaching, resulted in a number of conversions and 7 additions by baptism, among them some heads of families.

Rev. H. W. Stigler of Ridgely, Tennessee, assisted Rev. A. L. Bates in a revival at Parrish Chapel, near Dyersburg, beginning the first Sunday in August. Results, 30 conversions, 26 additions, 22 by baptism.

The revival at Rock Hill Church, near Lexington, Tennessee, in which Rev. E. Z. Newsom of Wylie, Texas, did the preaching, resulted in several baptisms. The rains interfered some with the meeting.

Rev. H. W. Ellis was assisted in a revival beginning the fourth Sunday in July at his Parran's Chapel church near Bolivar, Tenn., by Rev. A. L. Bates of Jackson. Results, 20 conversions, 18 additions, 16 by baptism.

Rev. Floyd Black and bride arrived in Huntingdon, Tenn., last week from Constantinople, Turkey, where he has been teaching for the past three years, on a visit to his father, J. Edwin Black, before going to Boston to enter college for next year. He preached with great acceptability at Huntingdon last Sunday.

Rev. Elbert N. Johnson of Morganton, N. C., accepts the call to Reidsville, N. C., effective Sept. 15. He goes to a very important field.

Rev. H. H. Street, one of the most vigorous men in the Texas ministry, has resigned his pastorate at Plainview, Texas, and is open to a call.

Dr. C. Ross Baker of Opelika, Ala., has accepted a call to the care of Fifty-sixth Street Church, Birmingham, Ala., and is on the field.

Rev. Clarence E. Azbill of Lexington, Tenn., is in a meeting this week at Union Hill Church near that place, the services being held under a tent. It is the writers pleasure to do the preaching.

Rev. O. H. L. Cunningham has resigned his work as pastor of the church at Cox's Creek, Ky., to accept a call to Farmington, Mo., where he begins work September 1st.

Rev. W. M. Bostick of Louisville, Ky., has been called to the care of the church at Durant, Miss., and it is believed he will accept.

Rev. W. M. Couch of Royal Street Church, Jackson, Tenn., is this week assisting Rev. A. L. Bates in a revival at Luray, Tenn., which it is hoped will result most graciously.

Rev. E. E. Dawson has resigned the care of Field Street Church, Cleburne, Texas, and is open for work elsewhere. He is a good preacher and pastor.

Rev. O. J. Cole of Bowling Green, Ky., has become Enlistment Secretary of the Home Mission Board in South Central Kentucky, and began work last Sunday.

"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 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.

The CLUB Wishes to Help YOU Too

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

These Letters Will Show You How Members Like Their Purchases

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

Religious Press Co-Operative Club, Clinton, S. C.: Dear Sirs: Received your machine and like it very well. You will find enclosed money order for the balance due on this machine, \$7.56. Please send me receipt in full for same. I am sure that I can sell some of your machines. Will send you some names later. Respectfully,
MRS. D. C. ROSE.

Shilo, Ga., Jan. 2, 1914.

Religious Press Co-Operative Club, Clinton, S. C.: Gentlemen: You will find enclosed \$7.60 for first payment on machine. I am still pleased with my machine.
MRS. E. BUCHANAN.

Dunedin, Fla., Jan. 5, 1914.

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

Alto, Ga., Jan. 6, 1914.

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

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

By cutting the cost practically in half.
By allowing easy monthly payments.
By prepaying all freight charges to your station.
By granting you 30 days' free trial and your money back if dissatisfied.
By guaranteeing safe delivery.

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

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

Write for Free Copy of the Club's Catalogue

It contains full particulars of the plan, and proof of the managers' reliability, and illustrates and describes the machines ranging in price from \$12.95 to \$27.80, any one saving you at least an amount equal to its cost.

WRITE FOR CATALOGUE TODAY

Religious Press Co-Operative Club,

112 Bailey Street

Clinton, S. C.

Chattanooga, Tenn., August 12.—Southern manufacturers and merchants should lose no time in taking advantage of the opportunity which the war in Europe has given them for extending their trade with South American countries, particularly with Argentina and Uruguay on account of the direct steamship service to these countries through the port of Mobile, declares Mr. Charles Lyon Chandler, South American Agent for Southern Railway, Mobile and Ohio Railroad, Queen and Crescent Route, and affiliated lines.

These countries which have been buying largely from Great Britain, Germany, and France must find a new source of supply, and Mr. Chandler says there is no reason why Southern manufacturers should not obtain a large share of this trade, particularly of machinery and metal articles of all kinds as well as cotton goods. The recent establishment of an American bank at Buenos Ayres and Rio Jeneiro will prove of great advantage.

Mr. Chandler is prepared to furnish information of every character in regard to South American markets, his office in this city having been established for the purpose of aiding Southern business men to establish trade with South America. Inquiries may be addressed to him directly or made of any representative of the freight traffic department of Southern Railway or affiliated lines, all of whom will be in close touch with Mr. Chandler. This information or any other help that Mr. Chandler may be able to give will be without any cost, being part of Southern Railway's work for the development of the South.

Rev. Hight C. Moore, editor of the Biblical Recorder, Raleigh, N. C., is completing a book for the Sunday School Board entitled, "The Son of Man and the Early Churches." Hight Moore is one of the brightest men in the Southern Baptist Convention.



PUCKETT—Another good brother is gone. Brother J. N. Puckett was born January 18, 1845, and departed this life March 20, 1914. He was married at an early age to Miss White, to which union was born eight children. He was afterward married to Miss Susan Tune. To this union was born four sons, all of whom are living.

Brother Puckett united with Mt. Pleasant Baptist church in 1903, having professed faith in Christ some years before. He was faithful in attendance at his church, was a good neighbor, generous and kind to all. In the home he was an affectionate husband and father, and being one of our most successful farmers left his family well provided for. But, oh; how the bereft wife and children will miss his kind and wise advice and council. May the God of grace abundantly bless them.

J. D. SMITH.