

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 oldest living Baptist” is said to be Mrs. Polly Johnson, who is 103 years old, and who has been a member of the church in Malone, N. Y., for eighty-two years. Does anyone know an older Baptist than Mrs. Johnson?

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—Many Baptist papers have joined in the preaching of the pope's funeral.—Baptist Record. And why not? For our part we should be glad to join in preaching the funeral of all the popes. And it would afford us special pleasure to preach the funeral of popery itself.

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—Dr. H. P. Hurt recently tendered his resignation as pastor of the Bellevue church, Memphis. He has been pastor there for 12 years, taking the church in its infancy. At that time it had 32 members, now it has over 500. Brother Hurt is one of the finest preachers, wisest pastors and cleverest men to be found anywhere. His health has not been good for some time. We hope that he may soon be fully restored to health and strength.

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—On Sept. 2, Cardinal Giacomo della Chiesa, Archbishop of Bologna, Italy, was elected Pope of Rome. He is said to be a modernist, which means that he will oppose the policies of his predecessor. How in that case it will be possible to reconcile the infallibility of both Popes, one adopting one policy and the other the opposite, we confess we are unable to see. The election of the Pope was evidently hastened by the war, and it looks as if the election of Cardinal Chiesa was dictated by Germany and Austria, although he is an Italian. He was crowned on Sept. 6, with elaborate ceremonies.

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—On our way to the Unity Association we had to stop in Jackson for several hours. We called to see Dr. Luther Little, whom we found in his study at the First Baptist Church. He has begun to make preparations for the meeting of the Tennessee Baptist Convention, November 11-13. He is anxious for a large attendance upon the Convention. He asked us how many there would be. We told him that usually there are about 300, but we hope there may be at least 500 this fall. He said that he proposes to advertise the Convention and trusts there will be a large attendance. The Baptists of Jackson can easily take care of all who come.

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—Last Sunday, Sept. 6, was the editor's birthday. How many of them there have been it is not necessary to state. He may say, though, that if he lives half again as long as he has already lived, he would perhaps be considered an old man. We have been struck with the way the world celebrated the editor's birthday. The Unity Association closed what was probably its finest session on that day. In recognition of the fact that the editor labors 365 days in the year, it was designated as Labor Sunday. The Nashville, Chattanooga & St. Louis Railway changed the schedule of its most important train, No. 1, on that day. The new Pope of Rome was crowned on that day. The editor appreciates very much the honor thus conferred upon him in putting so many important events on his birthday.

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—The Alabama Baptist says that the very laziest man recently encountered conducts a shoe store in a little town. A woman entered his shop one day and said she wanted to buy a pair of shoes. The lazy man, who was sitting on a box at one end of his establishment, looked at her, yawned wearily, and then said: “I can't wait on you today. Come sometime when I'm standin' up.” The Alabama Baptist does not say, but leaves the impression that the man lived in Alabama. He evidently was a twin brother to a man of whom we heard. We are not sure whether he was a Tennessean or not. He was so lazy he would not work. His friends got tired of supporting him, and determined to bury him alive. They were on the way to the cemetery with him. He was lying down in a wagon. A stranger met them and asked what was the matter. They explained the situation to him. “Oh,” he said, “don't do that. I've got some corn I will let him have.” The man raised up from the wagon and asked, “Is it shelled?” “No,” replied the stranger, “but you can shell it.” The man settled himself back in the wagon and said, “Well, drive on, boys.”

—Four things come not back—the spoken word, the sped arrow, the past life, the neglected opportunity.

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—Mr. Joseph F. Carels of this city reached his 89th birthday on August 31. The occasion was appropriately celebrated by a complimentary banquet given him by some friends, at which 40 representative citizens of Nashville were present. Mr. Carels is a prominent mason. He is also an honored and beloved member of the First Baptist church of this city, and is held in the highest esteem by all who have the pleasure of knowing him. We count him among our cherished personal friends. He has for some years been a subscriber to the Baptist and Reflector and renews his subscription promptly every year. We hope that he may live to celebrate the 100th anniversary of his life.

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SOMETIME.

Sometime, when all life's lessons have been learned,

And sun and stars for evermore have set,
The things which our weak judgment here has spurned,

The things o'er which we grieved with lashes wet,
Shall flash on us and light dark night

As stars shine most in deeper tints of blue,
And we shall see how all God's plans were right

And what we deemed reproof was love most true.

And we shall see how, while we frown and sigh,

God's plans go on as best for you and me,
And how he heeded not our feeble cry

Because His wisdom to the end could see,
And e'en as prudent parents disallow

Too much of sweet to craving babyhood,
So God perhaps is holding from us now

Life's sweetest things because it seemeth good.

And if, comingled with life's wine,

We find the wormwood and rebel and shrink,
Be sure a wiser hand than yours or mine

Pours out the potion for our lips to drink,
And if some friend we love is lying low

Where human kisses cannot reach his face
Oh, do not blame the loving father so

But bear your sorrow with obedient grace.

And you shall shortly know that lengthened breath

Is not the fairest gift God sends His friend.

Sometimes the sable pall of death

Conceals the fairest boon His love can send.

If we could push ajar the gates of life

And stand within and all God's workings see,
We could interpret all this doubt and strife

And for each mystery could find a key.

But not today. Then be content poor heart,

God's plans like lilies pure and white unfold
We must not tear the close shut leaves apart

Time will reveal the calyxes of gold

And when through patient toil we reach the land

Where tired feet with sandals loosed may rest,
Where we shall clearly know and understand,

I think that we shall say, God knew best.

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—The following paragraph from an article by Dr. J. F. Love in the Baptist Standard is very strong and striking: “It is conceded that the eyes of a restless world are on America. Weary of monarchies, oligarchies and hierarchies and clamoring for their birthright of democracy, the nations are studying the history, the institutions and the life of America. The eyes of the world's leading spirits are upon us. A nation's religion is admitted by all social scientists to be the chief factor in producing the outstanding aspects of its life. Christianity in America is, therefore, under the scrutiny of those who are to shape the present heathen civilizations. How paramount that we shall walk circumspectly, and that our religious life shall be without blemish. Just here is the homeland call, and Southern Baptists are trying to answer it through the Home Mission Board. This agency is set for the winning of the lost, the housing of the saved, the enlistment of the indifferent, and the development of the backward. That is a great task, and its performance will tell on a world situation.”

—One of the evil results of the war has been a change of the name of St. Petersburg, Russia, to Petrograd. The termination “burg” is German, and “grad” is Russian, both meaning town. In their hatred for everything German, the Russians thought that it would be inconsistent for their capitol city to have a German termination.

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—The difference between the work of the church and the work of the saloon is pithily pointed out in the following statement: “To give the church the job of picking men from the gutter and to license the saloon that keeps the gutter full is foolish. One saloon will fill a gutter quicker than ten churches can empty it. Yet men wonder why the church bothers so much about closing the saloon. Many think her chief work should be to empty the social gutters—while leaving the saloons open.”

♦♦♦

—To make a Moving Picture Film of more than ordinary power to move the beholder, an engine and four passenger cars were driven at a speed of fifty miles an hour through an open switch on a railway in New Jersey. The train rolled down an embankment thirty-five feet high, the cars burst into flame, and the engine blew up, while a half dozen operators turned the cranks of their cameras. The cost of the exhibition was \$15,000.

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—The Christian Observer, the Presbyterian paper of Louisville, Ky., has 27,000 subscribers. The price of the paper is \$2.50, paid in advance or \$3.00 when payment is deferred. Some people think that the cheaper a paper is the more subscribers it will have. As a matter of fact, it works the other way. A 50-cent paper will have from 500 to 1,000 subscribers; a \$1 paper from 1,000 to 3,000; a \$1.50 paper from 3,000 to 5,000; a \$2 paper from 5,000 to 12,000 and a \$2.50 paper from 12,000 to 30,000. We stated these facts at an Association recently, and some one suggested that we put the price of the Baptist and Reflector at \$3.00. We told them that we were thinking of doing so. Meanwhile, though, we are continuing it for a while at the same price. Everything else, however, has gone up in the last few years, except the Baptist and Reflector, and we may be compelled to increase the price of that. We would suggest that our friends subscribe for the paper now at the old price so as to get in on the ground floor.

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—Dr. Charles M. Sheldon tells a story that illustrates the greatness of a missionary career. At a class reunion at one of the great eastern universities, one graduate asked of another concerning a third: “How do you account for Manley's going as a missionary? I had picked him out for a great career in law or medicine or politics. He was the most intellectual and brilliant man in our class. Now it has been years since I have heard from him. Poor fellow! A great career lost! Wasted his talents on some low-down heathen.” The speaker was the head of a great corporation and had spent all his time since graduation in making money. His companion, a distinguished journalist, replied: “I have a letter here from Manley. He wants to be remembered to the class, and he encloses a little circular telling about his work. It includes the biggest hospital for surgical cases in all China; a preaching circle of fourteen stations and outstations; a publishing house that ranks first in the East; a boy's training school that requires an outlay of \$25,000 a year, with an attendance of 500 students; he has twenty-seven assistant workers in various departments.” The business man did the manly thing. “I apologize to Manley,” he said. “I did not know what a great career a modern missionary has. By the side of it I am willing to say my own is small. I envy him his great career.” Commenting on this story, the Watchman-Examiner says very appropriately: “On the other hand, the prosperous business man may also be a missionary. Money is power. God blesses those who send the Gospel as well as those who carry it. May God lay it upon the hearts and consciences of our great business men that they also be missionaries. If they cannot go may they pick up men to go in their places. Many among us could give thousands annually for missions if they only would.”

THE CHANT OF THE VULTURE.

By Edwin Markham.

We are circling, glad of the battle; we rejoice in the
smell of the smoke.
Fight on in the hell of trenches: we publish your fame
with a croak!
Ye will lie in dim heaps when the sunset blows cold
on the reddening sand;
Yet fight, for the dead will have wages—a death-
clutch of dust in the hand.
Ye have given us banquet, O king, and still do we
clamor for more:

Vast, vast is our hunger, as vast as the sea-hunger
gnawing the shore.
'Tis well ye are swift with your signals—the blaze of
the banners, the blare
Of the bugles, the boom of battalions, the cannon-
breath hot on the air.
It is for our hunger ye hurry, it is for our feast ye
are met:
Be sure we will never forget you, O servants that
never forget!
For we are the Spirits of Battle, the peerage of greed
we defend:
Our lineage rose from the Night, and we go without
fellow or friend.

We were, ere our servant Sesostris spread over the
Asian lands
The smoke of the blood of the peoples, the ashes he
blew from his brands.
We circled in revel for ages above the Assyrian
stream,
While Babylon builded her beauty, and faded to dust
and to dream.
We scattered our laughter on Europe—and Troy was
a word and a waste,
The glory of Carthage was ruined, the grandeur of
Rome was effaced!

And we blazoned the name of Timour, as he harried
his herd of kings,
And the host of his hordes wound on, a dragon with
undulant rings.
And we slid down the wind upon France, when the
steps of the earthquake passed,
When the Bastille bloomed into flame, and the heav-
ens went by on the blast.
We hung over Austerlitz cheering the armies with ju-
bilent cries;
We scented three kings at the carnage, and croaked
our applause from the skies.

O kings, ye have catered to vultures—have chosen to
feed us forsooth
The joy of the world and her glory, the hope of the
world and her youth,
O kings, ye are diligent lackeys: we laurel your
names with our praise,
For ye are the staff of our comfort, for ye are the
strength of our days.
Then spur on the host in the trenches to give up the
sky at a stroke:
We tell all the winds of their glory: we publish their
fame with a croak!

—Collier's Weekly.

CHRIST'S WARNING AND ENCOURAGEMENT TO
PETER.

By Robert Stuart MacArthur.

In Luke 22:31,32: "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee that thy faith fail not; and when thou art converted strengthen thy brethren," we have great lessons for ourselves as well as for Peter. The warning also reminded Peter of the wiles of his adversary. "Satan asked to have you." I give here the rendering of the new version, because it brings out the true thought, which is not even suggested by the version in common use. There we have, "Satan hath desired to have you." That might be simply an unspoken thought, an unuttered desire. But the desire is not unspoken; it is earnestly and verbally voiced. "Satan asked to have you," or, as in the margin, "obtained you by asking," which is a still stronger expression; this is surely a striking and startling fact which is here announced, and it suggests the case of Job. When the sons of God came to present themselves before the Lord, Satan came also; although Satan is a fallen angel, yet he is obliged to come into the presence of Jehovah to report. He charged Job with serving God for gain. God gave Satan leave to test Job up to the point of simply sparing his life. God still maintained control over Satan, practically saying, "Thus far shalt thou go, and no farther." Satan is powerful, but he

is not omnipotent; he is wise, but he is not omniscient. His power is limited, and it is also delegated.

Now we see from the original of the passage quoted, and also from the Revised Version, that a somewhat similar transaction took place in the case of Peter. Satan asked that he might have all the disciples. He already had Judas; he nearly got Peter; and he desired all. He charged Job, as we have seen, with serving God for mercenary purposes; and now he brings the same charges against the disciples. He virtually says, "You want to be governors of a vast territory; you want to have great temporal power, and you are willing to serve the Lord for loaves and fishes of worldly good." The real meaning of the word Satan is "a deceiver, an adversary," and the word devil means "an accuser, a slanderer." Satan slanders God to men, and men to God. He is represented in the book of Revelation as the "accuser of our brethren." And no doubt he is accusing you and me to Christ now, and is also misrepresenting Christ to us. We all need all the power of Christ to deliver us from Satan's wiles.

But, furthermore, Christ's warning to Peter illustrated the kind of temptation to which he was exposed. Peter stood then on the border of a great temptation and a great fall, and Christ saw his danger and solemnly and lovingly warned him. Satan's prayer was that he might sift the disciples as wheat. Now, we know that sifting is a cleansing and purifying process; it separates the chaff from the wheat. But I cannot think that Satan desired to remove the chaff and retain the wheat. There are two meanings to this part of Satan's prayer: He might have simply desired to bring the chaff to view, to prove, if possible, that there was no wheat and that all was chaff. Or another meaning is the more likely: It is that Satan desired now to annoy the disciples, to disturb Christ, and in the end to secure the utter apostasy of the disciples.

There was much in Peter that ought to be removed.

There was much in Peter which perhaps we may not call positive sin, but which was an element of weakness. Peter was too bulky and needed to be reduced in size. In spiritual life, "the half is often far more than the whole." As John Bunyan quaintly says: "Peter needed to be very much tumbled up and down." The "old man" was here brought into remembrance. This reminder, perhaps, was helpful to Peter; it is helpful, occasionally at least, to us all. There is much in the process of growth that is not necessary after the growth has been secured. We use the word "chaff" as the synonym of what is worthless, but if you will look at the growing wheat, you will see proofs of the divine wisdom in the protection of the grain by the chaff. We ought not to despair when we find young Christians sometimes quite too much elated with pride, when we find them too bulky with chaff. There is a good deal of chaff in the best men, but the Lord Jesus will blow it away with the wind of some sort of trial. I can name men who, thirty or forty years ago, were considered harsh and severe, bulky and inflated, who now are known to be sweet and mellow, soft and beautiful, reduced and humble.

Doubtless Christ intended to overrule Satan's temptation of Peter, so that the chaff of Peter's life should disappear and so that the pure wheat should remain. We may be sure that this result was partly secured. He probably was the oldest of all the disciples; he probably was chiefly responsible for the strife. He must, therefore, personally receive his Lord's rebuke. May we all learn the lessons Christ would teach us, in all the trials of our lives.

We have, also, Christ's great encouragement to Peter: "But I made supplication for thee, that thy faith fail not." This is the more correct rendering. Oh, how comforting it is to know that Christ makes supplication for us. Christ's prayers are a strong wall about his people. In that wonderful chapter of John, the true Lord's Prayer—the seventeenth—we have an illustration of Christ's intercessory prayer on behalf of his people. He prayed not only for the disciples who had witnessed his temptations, but for all who should believe on him through their word, and this petition included all true believers today.

I want you to observe that this is a personal prayer. There is a change in the pronoun between the early and latter part of the passage quoted. This personal and discriminating element in Christ's prayer and sympathy, is tender and beautiful in his relations to his tempted and suffering ones. He comes into close personal relations with each one of us. You think that your circumstances and relations in life are peculiar, that no one was ever tried as you are, that no cross was ever so heavy as yours. Christ comes to you and says: "I know it all, I understand your case perfectly, and I have prayed for thee." It is beautiful to see how Christ came into contact with individuals all through his ministry. I could dwell long on this feature of his work

and sympathy. I have often alluded to it. It is to me a very precious thought. For each bruised heart he has a special balm, for every burdened life he has special strength; to every tempted soul he gives peculiar deliverance. This truth is delightfully brought out in the verses quoted. Satan asked for "you," you all. The word in the original is in the plural; it included all the disciples as well as Peter. Then we read: "I have prayed for thee." The pronoun is now in the singular; a suggestive contrast surely this is between "you" and "thee." The self-reliant Peter especially needed the prayer of Christ, and Christ prayed for him then, as if Peter alone in the world needed special prayer. This is wonderful love and divine condescension. Was this special prayer for Peter because he was so sweet and beautiful in his character? Was it because Peter was more equitable in his disposition, more loving in his nature, more charitable in his judgment? Far from it. Peter was often egotistical, self-reliant, boastful, uncharitable, dogmatic. Was not the prayer chiefly because of his weakness, because of his inconsistency, because of his liability to fall? Was not his very weakness a plea to the heart of the almighty Jesus Christ? Was not the painful future that was opening before Peter a reason for Christ's prayer?

Our Lord also asks for a particular grace. He does not pray that Satan's power might be destroyed; he does not pray that the thorn should not enter Peter's flesh; he does not pray that he may not be tossed on the sieve. But he prays that his faith may not utterly fail; that he may not fall into Satan's possession and power. We have often been reminded that there are two ways by which we may be helped to carry our burdens. One is to make the burden lighter, and the other is to give us more strength. Christ seems to say: "No, no, Peter, Satan must sift you; but I have prayed that thy faith fail not entirely." Faith is the shield that will ward off the fiery darts of Satan. If faith stands, the man will stand. It is easy to exercise faith in Jesus when the air is sweet, when it is perfumed with the breath of praise and prayer, when joy and peace reign in the home, and the sympathy of brethren is manifested in the church; it is easy when it is the "rare month of June" in heart, home, and church. But when December comes, and the winds are bleak and "flecked with snow," and we are chilled to the bone; when business is bad and friends fail us, oh, then it is hard to have faith. Now Christ prayed, as being the most important grace of all, that Peter's faith fail not. What kind of faith? Faith in God, faith in purity, faith in love, faith in truth, in virtue, in honesty, in character and right—in a word, faith in God and in ourselves as his children, as the objects of his care, and the heirs of his glory. We may be standing today on the border of a great temptation. O Christ, thou Son of God and Son of man, pray for us this day!

"BORN OF WATER"—ITS MEANING.

I have noticed the discussion going on over Jesus' declaration to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

It is not my purpose to enter into the arena of theological discussion; but as this passage, taken in connection with the context, is so clear to my mind, and has, as I think, been by so many misinterpreted, I yield to the desire to give my interpretation of it.

I have not consulted any commentator on the passage, nor have I ever seen from any other the interpretation, which occurs to me to be the only true one, although I am sure that many others must hold to the same view of it that I do.

As I understand, the most common interpretation of this passage of Scripture is based on water as being a cleansing or purifying element, and is used in this sense by our Savior in this statement. And out of this erroneous interpretation has grown up the doctrine of "baptismal regeneration."

Leaving out of consideration all other Scriptures bearing upon this particular subject, then the teaching here is, that two births are necessary for entrance into the kingdom of God, viz.: The water birth and the spiritual birth. We therefore must know what "born of water" means. If it has no reference here to cleansing or purifying of any kind, then the doctrine of "baptismal regeneration," or of "baptism essential" to salvation, as held and taught by so many, has no support whatever from this particular passage of Scripture. What did Jesus really mean to teach Nicodemus?

In the interpretation of any instrument or writing or statement, if the same be not clear or is susceptible of more than one meaning, then we are entitled to be put as near as possible in the condition, both of the author and the party addressed. The declaration in question is made by the Messiah, who knew the Jew

far better than the Jew knew himself, and made to Nicodemus, a Jewish teacher, who is filled with all the beliefs, prejudices and hopes of his proud race. Nicodemus believed that he was entitled to all of God's covenant blessings through his lineage with Abraham. Whatever of blessings, whatever honor, whatever glory, this teacher, who, was "come from God" had, Nicodemus believed that he of right was entitled thereto through his descent from Abraham. Filled with this belief, he goes to Jesus, as "a teacher come from God." We have a similar example in the case of the Pharisees and Sadducees, who because of their descent from Abraham, believed they were entitled to all the blessings of heaven on this account. They presented themselves to John the Baptist for baptism; but he rebuked them for this delusion, saying: "Bring forth fruits meet for repentance; and think not to say within yourselves; we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham."

Nicodemus it seems was an honest seeker after the truth, although he came to Jesus by night. I can see no reason why the night was not just as opportune as midday. Being a Jew, we know that he held to the belief that his descent from Abraham entitled him as a matter of right to receive all the blessings that this teacher, who had come from God, could bestow. Now this is the character with whom Jesus is dealing and to whom he makes the declaration. The very first reply that Jesus makes is to show him his erroneous belief, saying: "I say unto thee, except a man be **born again (from above)** he cannot see the kingdom of God." It matters not whether he be Jew or gentile. Nicodemus, as his response indicates, must have understood being "born again," as being "born a second time" or "once more" of the physical birth. For he answers: "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?"

All know that every natural birth is a water birth, we are all born in water or of water. Nicodemus knew this physical fact. So the first part of the reply of Jesus is a simple and direct explanation of what he meant by being "born of water" when He said: "That which is born of the flesh is flesh." This is the same as if He had said, that which is born of water or through or by water is flesh; but Nicodemus, some thing else in addition to your fleshly birth as a man and as a Jew is needed, before you even as a Jew can enter the kingdom of God. The kingdom of God which I am come to establish is not for angels, nor for fallen angels, nor devils, but for men; and to be a man one must be born of the flesh, or the water, or the natural birth, and having thus been born, although born a Jew, there is something else necessary, a second birth, a Spiritual birth.

This interpretation of "born of water," meaning the natural birth, and "born of the Spirit," harmonizes with every other passage of Scripture bearing on the subject.

LEGRAND W. JONES.

Texarkana, Ark.

OWNERSHIP AND CONTROL OF THE BAPTIST AND REFLECTOR.

By Pres. J. M. Burnett.

Should the Tennessee Baptist Convention own and control the Baptist and Reflector?

This is a question of grave importance to the Baptists of Tennessee. The existence, the character, the circulation, of the denominational paper are matters of too much importance to the life of the denomination to be allowed just to drift or to be committed entirely to the efforts of one man. I, for one, have come to believe that the denomination should own its own organ. Some of the reasons for that conclusion I will briefly suggest.

1. The paper should be representative of the Baptists of the State. The individual editor and owner may have that sufficiently broad touch with the whole State and all factions of the denomination to make his paper widely representative, but it is possible, and indeed very probable, that he will come to represent rather one wing or faction of the denomination. Control by the State Convention is the only means by which to make certain that the paper shall be in truth at all times the organ of the entire denomination.

2. Denominational ownership is the best method at hand of securing a paper of the high quality desired. Publishing a good paper is expensive. The paper owned by the individual or corporation must pay its own way. A religious paper of the quality needed cannot, for the present at least, be made to pay its own way. It must have some considerable financial backing. Somebody must be willing to put money into it. In Tennessee we are not likely to find any one man, or group of men, able or willing to do so. It would not be right to ask them to do so if they would.

If the paper serves the denomination and the service is necessary, the denomination should pay the bill. I do not believe that the Baptists of Tennessee could spend a few thousand dollars to better effect than by putting it into the Baptist and Reflector and making it the kind of paper we need.

3. Denominational ownership would make it easier, yea, it would make it a very urgent duty, for the pastors to urge upon the people the duty of subscribing to the paper. It would help to put the denominational paper on the same plane of interest as the other denominational undertakings. It would make it easier in every church to find some one who would take it as part of their duty and joyful service to add to the number of readers of the denominational paper.

It is comparatively easy to get some one interested in getting subscribers for the Foreign Mission Journal or Home Field, and that too purely for the love of the cause. Why do they not so usually feel the same way about the Baptist and Reflector? It is only as some individuals feel that the Baptist and Reflector, notwithstanding the fact that it is controlled by one man, is nevertheless in business for the kingdom that they take this interest in it. It would be easier for us all to feel that way about it if it were actually and literally a kingdom enterprise in which the cost of a few dollars would not necessarily determine the quality or policy of the paper.

4. Denominational ownership would make possible better work on the part of the editor by unloading his hands, by relieving him of some of the burden, by setting him free from the drudgery of details and the necessity that is on him of making ends meet and getting a living out of it. Who of us, who know something of how the noble editor of the Baptist and Reflector is compelled to do his work, is there that does not wonder how it is possible for him to accomplish what he does? It is not right to make one man the beast of burden for the entire denomination and then abuse him because he does not do the work to suit us. At this season of the year it is necessary for the editor to be continually on the go to the Associations trying to get subscribers enough to keep the paper going. Instead of thus being compelled to wear himself physically and mentally to a frazzle he should be giving himself with a clear, strong brain and pulsing heart to the business of producing the paper and leave to the rest of us the business of getting subscribers.

5. Denominational ownership would help to relieve the editor of other embarrassments. A personally conducted paper is apt to be used as a medium of personal advertisement by patrons of the paper. When a paper is so dependent on the good will of everybody it makes it very embarrassing for the editor to turn down undesirable or unprofitable communications. A large part of the paper is likely to be filled with matter of no profit and no interest except to the writer or parties whose names are mentioned. If the editor should have the temerity to throw all such communications in the waste basket, woe be to him and his paper! A denominationally controlled paper could more easily be put on a plane so broad and so high as by its very tone and character to eliminate such small personal matters. The editor would really edit the matter that went into his paper.

Other arguments suggest themselves, but this will suffice to raise the question.

Brother Editor, this suggestion is made out of love for you and sympathetic understanding of your heroic struggle to give the Baptists of Tennessee a good paper, but even more is it made out of the desire to see rightly solved one of the most far-reaching problems before Tennessee Baptists.

Is there any widespread interest in Tennessee in creating and maintaining a great State paper?

Carson and Newman College, Jefferson City, Tenn.

FIFTH SUNDAY MEETING.

The fifth Sunday meeting of the Central Baptist Association was held at the Baptist church at Bradford, Tennessee, beginning Saturday morning before the fifth Sunday and continuing through Sunday night. Notwithstanding the fact that we had heavy rains during the two or three days preceding the meeting, there was a good crowd at each service and the interest was excellent. There were only a few visiting brethren present, but this may be attributed to at least two reasons: One was very disagreeable weather, and the other was that a large number of the preachers were engaged in revival services.

The opening sermon was preached Saturday morning by Dr. H. M. Crain, of Milan, Tenn.; his theme being "And She Hung the Scarlet Thread Out of the Window." The speaker was at his best and it was one of those masterly sermons Brother Crain is capable of giving. Saturday afternoon at three o'clock,

Prof. M. M. Summar, of Union University, delivered an address on "The Relation of the Denominational School to the Church." He made a most excellent address and was followed by Brother Crain, who spoke briefly on the same subject. Saturday evening President H. E. Watters, of Hall-Moody Institute, gave a stirring address on "The Relation of the Church to the Denominational School." In this address the speaker showed the great benefits that have been reaped from the denominational schools. He also showed how the minds of nations were molded or changed by a great school in a few years, and why it was, therefore, so important that denominational schools should exist and why it was of such vital importance that nothing but pure and wholesome doctrines and teachings should be allowed in them. At the close of this address Rev. O. W. Taylor, pastor of the Baptist church, Trenton, Tennessee, preached one of the best sermons that was delivered during the meeting. Sunday morning at 11 o'clock, Brother Crain preached on "The Efficiency of Baptist Faith and Polity in Meeting the Changing Ideals and Developments of the Centuries." There was a large crowd present that morning and a great deal of interest was manifested in the sermon. Sunday afternoon at three o'clock, Rev. A. H. Huff, of Dyer, Tenn., delivered a very strong address on "The Relation of Distinctive Doctrinal Preaching to Church Efficiency." His address was greatly enjoyed. Sunday night Bro. Taylor preached the closing sermon on the subject, "The Crown of Rejoicing; the Reward of Efficient Christian Service." Several visitors were present during the meeting and though very few speakers were here, those who came were exceedingly kind and willing to work and the occasion was an exceedingly delightful one.

The place of next meeting was not decided. This question should be decided at the next Association, which convenes in about three weeks. The visitors all received a hearty welcome from the members of the Bradford church and citizens of the town. A cordial welcome was extended to all of them to come back at any time they may see fit.

E. S. BYARS, Moderator,
N. M. STIGLER, Sec'y.

THE RICHLAND SPRINGS CAMP MEETING.

Richland Springs is in San Saba County, Texas. Rev. E. B. Morgan is pastor of the First Baptist Church. Mr. Morgan is one of the leading preachers, and, like many of the preachers in the West, he believes in moving things in God's way. We got here before the Association was over and preached at night. It rained most of the time, but I have never seen folks go through rain and mud as these folks have. After four days the rain ceased and then they came by the hundreds. One Sunday there were no less than two thousand on the grounds. Bro. Gage was the keeper of the camp grounds and he did it well. The large tent was stretched in a pecan grove, with a clear running creek nearby—a most beautiful place. Merchants, lawyers, doctors, newspaper men, farmers and cowboys attended the meetings. Mr. Brown had a choir of 100 voices. He and Mrs. Williams sang many special songs. On Sunday night, as they sang "Ashamed of Jesus I Never Will Be," twenty-four people professed faith in Christ. The first person to unite with the church was Mr. Mayben Hall, one of the strongest men in this section of the country. On Friday afternoon he preached for us. On Monday night, Mr. Jones, one of the most noted men in all the county, was converted and united with the church. Mr. Jones was an Indian fighter before the Civil War, and a Confederate soldier. Many others have united with the church here at Richland Springs. Others who have made profession will join elsewhere. My wife is here with me, and we are tenting on the bank of the creek. We are living close to nature. The locusts and frogs sing us to sleep at night and in the distance the screech owl can be heard. These Western folks are kind to us. They bring us many good things to eat—milk, butter, eggs, chickens, vegetables, fruit, and rolls and good bread, with the best of cake and pies. Say, Bro. Folk, why don't you come out to see us some time? We would give you a nice surprise. We all love you out this way. All the Folks look good to us, even "Joe." May the blessings of God rest on old Tennessee.

SID WILLIAMS.

Don't start counting your birthdays; they don't really count. We've been confusing age with efficiency for too long. How far have you developed? How sharp are your faculties?

WORK IN WEST TENNESSEE.

During my recent trip down in West Tennessee I was very much impressed with the progress of our work. The church at Trenton is very much alive. They are building a splendid house of worship; it is progressing rapidly. There seems to be quite a feeling of enthusiasm, as well as harmony and unity, among the members in the building of the church. It is to cost about seventeen thousand dollars, and I am glad to report that they already have that amount in good bankable notes; so they will have no debt hanging over them when the church is completed. Spiritually the church is in a very good condition; they seem to be very much pleased with their new pastor, Brother Taylor, whom they have recently called. He is a noble, earnest young man, and we feel sure the Trenton Church will make progress under his leadership. The W. M. U. impressed me more than any other branch of our work; do not know when we have ever been in a missionary society where there was so much interest, and where every one seemed so glad to take part.

This society is certainly wide awake, most zealous and most earnest in loving service to the Master's cause. You know we are in the habit of speaking of the faithful few, but in regard to these dear women they are the faithful many.

I had the pleasure of attending their quarterly meeting, which met with the church at Fruitland. We had an all day meeting, with a splendid program, which was well carried out; also had an elegant lunch at the noon hour, in the grove near the church. There were more than a hundred in attendance, representatives from all the nearby churches; Milan, Gibson, Humboldt, Trenton, and many others. Great interest was taken in every subject discussed. The subject of personal service was taken up, and much discussion was had as to what was personal service, and if we should make a report of our personal work. Great stress was laid upon this branch of the work.

In the absence of the regular President, Mrs. Tyree of Trenton presided, with the assistance of Mrs. Everett, also of the Trenton Church, who is their most efficient and faithful Secretary. Taking the work as a whole, it is decidedly on the up grade and especially the work among our women.

MRS. LIZZIE J. BOYKIN.

Nashville, Tenn.

THE BIBLE LEAGUE.

We are sending you a sample copy of The Bible Champion, (formerly The Bible Student and Teacher.) We invite your attention to the letter below signed by prominent clergymen of your denomination.

"We have been glad to learn that a special effort is being made to bring the work of the Bible League of North America to the attention of the Baptist ministry and laity. Whatever may be said of other denominations, it is peculiarly important that Baptists have sound views regarding the Scriptures. Without full faith in their integrity and authority, our denomination has no ground of existence.

It is useless, however, to deny that today there are many influences, organized and unorganized, which are tending directly to undermine faith in the inspired Word. We should, therefore, welcome and support the work of the Bible League, which seeks not only to confirm and strengthen faith in the Bible as the Word of God, but also to arouse an interest in its intelligent study and to bring light from every available source to bear upon it. Experience has shown that the League, by its Conventions, and especially by its magazine, The Bible Student and Teacher, (now The Bible Champion,) is well adapted to accomplish the work it has undertaken.

Standing, therefore, as a safeguard of a leading denominational interest, the League is to be recommended to the thoughtful consideration of every Baptist.

(Signed): Wayland Hoyt, Professor Religion and Science, Temple College, Philadelphia; Franklin Johnson, Professor Theology, Chicago University; G. W. Lasher, Editor, "Journal and Messenger," Cincinnati, Ohio; A. T. Robertson, Professor Southern Theological Seminary, Louisville, Ky.; J. B. Thomas, formerly of Newton, Mass., Theological Institution, September, 1907.

We heartily endorse the above letter and urge Baptists everywhere to give the Bible League their most generous co-operation and support. (Signed): Russell H. Conwell, The Temple, Philadelphia; Cortland Myers, Tremont Temple, Boston, Mass.; J. L. Campbell, First church, Cambridge, Mass.; Wm. B. Riley, First church, Minneapolis, Minn.; Walter Benwell Hinson, White Temple, Portland, Ore.

If you will re-operate with The Bible League, send one dollar membership fee, including annual subscription to The Bible Champion. Address Rev. Jay Benson Hamilton, D.D., 317 East 118th Street, New York.

FIFTH SUNDAY RALLY.

Owing to the fact that the Association is so large and does not reach all the people and churches in Central, Friendship Church, near Medina, decided to have a Fifth Sunday Rally there in which they could discuss some questions especially interesting to them. The meeting was called to order Saturday night and Brethren J. N. Varnell and L. R. Ashley were elected Moderator and Clerk respectively. After some necessary business was attended to, Brother Ashley was asked to preach, which he did, on the subject "How May I Know That I Follow Christ?" Sunday morning Brother Varnell called the body to order at 10:00 o'clock, which, after some songs and prayers, went into the discussion of Sunday School work, as follows:

First "The Duties of Parents to Sunday Schools," Brother John Walker.

Second "The Pastor's Relation to the Sunday School," Brother J. J. Smith.

Third "The Duties of the Superintendent and the Teacher," Brother L. R. Ashley.

These discussions were helped and intensely interesting, for Friendship believes in Sunday School. After these discussions were finished, Brother Alvin West preached on Ex. 2:12, "I Will Be With You," to a large audience, who appreciated the discourse very much. After partaking of a sumptuous meal, spread upon the ground the work was resumed at 1:00 o'clock. Before dinner it was announced that all questions within reason handed in, would be discussed for not more than two or three minutes, upon which a few were handed in and looked after. Then the subject of Tithing was handled by Brother Ashley in a convincing way. After Brethren Varnell and West discussed "Foot-washing," and "The Lord's Supper," the meeting was adjourned. Roughly estimating, there must have been three or four hundred people present, and all who expressed themselves said it was good to be there. More meetings of this kind should be held when they will not directly conflict with the meeting of the Association.

MEETING AT WINCHESTER.

May I tell you a few words about the great meeting we have just closed in Winchester? On Sunday, August 9th, Dr. Henry Clay Risner of Knoxville came to us and began a meeting. It was distinctly understood by all people that it was a Baptist meeting, but all denominations were asked to come to the services and take part. This meeting did more to put a good feeling between the different denominations here than anything ever has. There were many conversions and our church will be very much strengthened, but the results of the meeting cannot be calculated by any arithmetic. There were restorations of men who had been estranged from the church for thirty years; men were converted who have steadfastly rejected Christ all their long lives; men who have been considered beyond reach by preachers, surrendered their lives to Christ, in short a class of men was reached that had been thought almost beyond reach.

There had not been a conversion in a Baptist meeting here in ten years, and the large number converted in this meeting is a good sign that the Baptist cause here is beginning to prosper again. We believe that there is not a man anywhere who could have been the instrument of bringing so many blessings to us at just this time as Dr. Risner. His preaching was at all times the pure Gospel, and that with much power. We give thanks to God for the great blessings He has showered upon us. Success to the Baptist and Reflector. We look forward to its coming eagerly every week.

ROSCOE M. MEADOWS.

Winchester, Tenn.

MT. OLIVET CHURCH.

A series of meetings has just closed here having been conducted by the pastor, T. J. Ratcliff. The attendance was unusually good and great interest was manifested at every service. There were sixteen received on confession of faith and baptism, and one by letter. Some were converted for whom family and friends have been praying for years; some who have never shown any regard for their soul's salvation before. The entire community was made glad when a citizen in his sixty-third year bowed at the feet of his Master and gave his soul into His keeping.

Brother Ratcliff is a fearless preacher of the Gospel, a man who is truly consecrated and we thank God for sending him to us. Mt. Olivet Church has awakened to new life during the past year. The pastor's salary has been raised from \$125.00 to \$300.00. Several improvements have been made to the building, including acetylene lights and handsome seats. The seats with the exception of the pulpit chairs were put in two years ago.

We are proud of our progress. Our Sunday School one year ago was almost dead. It is today one of the most thriving and wide awake schools of the country. Our Superintendent, Brother Clem Sullivan, is an earnest working Christian.

L. F. MOSELEY.

Leeville, Tennessee.

THREE GREAT MEETINGS.

On the fourth Sunday in July, we began our annual revival at the old Mt. Moriah Church, near Whiteville, which continued some ten days. Rev. S. G. Ogle, of Huntingdon, Tenn., did the preaching and he did it well. There were 19 additions to the church. On the third Sunday in August we began our meeting in Whiteville, when Rev. D. A. Ellis did the preaching. Brother Ellis who has done a great work in Memphis, did some fine preaching here. There were 8 additions to the church and others will follow. The church was greatly revived.

We started our meeting at Harmony, that great old historic church on the fifth Sunday in August. Brother Ellis assisted us here also. This was our greatest meeting from visible results. There were 23 additions by baptism. Great crowds flocked to hear the preacher from time to time. These three meetings were great and for many years in the future the influence of the meetings will be felt. God bless Brethren Ogle and Ellis. Come back to see us. We give all the praise, and we all feel like doing more for the Kingdom of God.

JAS. H. OAKLEY, Pastor.

Whiteville, Tennessee.

WHEN GREEK MEETS GREEK.

Foxy Uncle (after leaving the curio shop, showing his nephew the way to buy curios)—"There you are, you see. When you are dealing with people like that just hargue the point a bit, and down comes the price ten shillin's."

Curio Dealer (to his clerk, after customer had gone)—"There you are, my boy. When you're dealing with a man like 'im, and you see as 'owes 'e's going to hargue the point a bit, all you've got to do is to put the price up ten shillin's to start with."—Sketch.

Put in two busy days, Saturday and Sunday. Baptized 19 at Mazie's Chapel church, 7 miles east of Lexington, Saturday morning at 10 o'clock. Drove to town by noon, thence to Ridge Grove Church, 6 miles west of town, preached at 2:30 o'clock, held conference and went to water to baptize a splendid man. Taught Sunday School class in Lexington Sunday morning at 9:30, preached at 11:00 o'clock; returned to Ridge Grove to preach at 2:30 p. m., when a useful lady, the daughter of Elder A. H. Insko, a Hardshell Baptist preacher, united with the church by experience and baptism. Preached again in Lexington at 7:30 p. m., when a splendid lady united with the church by experience and baptism. Slept without rocking Sunday night, but it is glorious to have something to do.

FLEETWOOD BALL.

Lexington, Tenn.

On the third Sunday in August we began a meeting at Chicamauga Baptist Church. Brother R. D. Cecil assisted us during the week, during which time he withheld no effort, but delivered his message with much power. I do not know when I have been helped more by a co-worker than by him. The church was greatly edified and strengthened. Four were added to its membership by experience and baptism. On the fourth Sunday, Brother Cecil having returned to his work at Dayton, we closed the meeting with two good services and a baptism. On this Sunday, also, I closed my year's work as pastor, I go to take charge of the First Baptist Church, Rossville, Ga., the first Sunday in September.

J. BERNARD TALLANT.

Soddy, Tennessee.

Please find check for three dollars to pay my subscription to the Baptist and Reflector, and one dollar to help send it to some one who loves the dear old paper, and yet is not able to pay for it. Oh, that the Baptists of Tennessee would awake to their responsibility to their denominational paper. It is the life blood flowing throughout our denomination. Why so many refuse to be benefited by it I cannot see.

Wishing you the most prosperous year yet.
Couchville, Tenn.
E. A. HEADDEN.
(We appreciate the kind words even more than the subscription. We feel much as Brother Headden does about it.—Ed.)

Tennessee Valley Baptist Association meets Thursday at 11:00 a. m. with St. Clair Baptist Church near Lorraine, Tenn., on the Queen and Crescent Railroad. Drs. Gillon, Folk, Stewart and Sunday School worker, Hudgins and Dr. J. M. Burnett, are cordially invited to attend.

Dayton, Tenn.

R. D. CECIL.

PASTORS' CONFERENCE.

NASHVILLE.

First—Pastor Allen Fort preached on "Keywords to Paul's Church Epistles," and "The Thirty-second Psalm." Two by letter. 214 in S. S.

Grace—Pastor Creasman preached on "Our Supreme Duty," and "The Guiding Hand of Jesus." 172 in S. S. Good day.

Seventh—Pastor Wright preached on "The Triumphant Song of the Saints," and "Grace Greater than Sin." One received for baptism. Three baptized.

Lockeland—Pastor J. E. Skinner preached on "Election," and "The Three-fold Message of the Holy Spirit." Three for baptism. 176 in S. S. Large congregations.

Centennial—Pastor C. H. Bell preached on II. Tim. 3:1-4, and "Sin." 166 in S. S. 48 in B. Y. P. U.

Park Ave.—Reports for the year were heard from the superintendents of the various departments. Pastor Strother has been with the church one year. 137 in S. S.

Judson Memorial—Pastor C. H. Cosby preached on "Stewardship, a Principle of Life," and "God's Blockades of the Sinner."

Immanuel—Pastor Rufus W. Weaver preached on "The Spirit of the Second Mile." Union service at night. Five received by letter.

Belmont—Pastor N. H. Poole preached on "Foot-washing," and "Jairus' Daughter." 103 in S. S. Pastor spoke in afternoon at Eastland to the City S. S. Union on the subject of "Love." Splendid attendance at B. Y. P. U.

Rust Memorial—Pastor J. N. Poe preached on "A Night and a Morning by the Lake of Galilee," and "An Inefficient Religion." 75 in S. S.

Third—Pastor DeVault reported 196 in S. S. Good congregations. One by letter. Outlook for fall is fine.

Cookeville—Pastor Fitzpatrick preached at Creston at both hours. Meeting continues.

Calvary—Pastor A. I. Foster preached at both services on "Christ or Who?" and "The Convenient Season." 93 in S. S. Good services.

MEMPHIS.

Binghamton—Pastor Roswell Davis preached on "Laboring and Not Fainting," and "Rejecting Jesus." 93 in S. S.

Boulevard—Pastor R. Burk preached at both services to good congregations. 109 in S. S.

Highland Heights—Pastor C. E. James preached to good congregations on "The Two Ways of Life," and "The Significance of the Resurrection of Christ." Much interest manifested.

Calvary—Pastor W. L. Norris preached to good congregations. 89 in S. S. One addition by letter.

North Evergreen—Pastor, C. F. Koonce. Brother Thos. Rice preached in the morning, and the pastor at night to good congregations. 29 in S. S.

Central—Pastor Ben Cox preached. Five received. 231 in S. S.

First—Pastor, A. U. Boone. The pastor supplied again for Calvary Baptist church, Washington, D. C. Rev. W. S. Keese of Chattanooga supplied, preaching on "Face Toward Jerusalem," and "Sin and Its Cure." Good congregations. 330 in S. S.

Central Ave.—Pastor J. G. Hughes preached on "Lost Opportunities," and "Our Future Possessions." Good S. S. and B. Y. P. U. Five baptized in afternoon.

Eudora—Haynes Brinkley preached at both services. Pastor away in meeting at Whitehaven.

Temple—Pastor W. A. Gaugh preached to good congregations. 200 in S. S. Three for baptism. Good day.

Rowan—Pastor Utley preached at both hours on "God forbid that I should glory, save in the cross of our Lord Jesus Christ," and "Be thou faithful unto death and I will give thee a crown of life." Pastor has been holding meetings every week since the first of July. Closed my last meeting last week at Upora, Miss.

KNOXVILLE.

Immanuel—Pastor W. C. Patton preached on "What Shall I Do with Jesus?" and "Expectations of God." 190 in S. S.

Broadway—Pastor H. C. Risner preached on "The Highest Compliment Paid a Christian." Evangelist Mason preached at night. 390 in S. S. Large audiences.

Burlington—Pastor J. E. Wickham preached on "Christian Evidences," and "Regeneration." 133 in S. S. Two by letter.

Fountain City—Pastor Whitehurst preached on "Science of Conversion," and "Forbidden Knowledge." 115 in S. S.

Richland—Pastor F. M. Dowell preached on "Love," and "Nothing but Leaves." 70 in S. S.

Beaumont—Pastor D. A. Webb preached on "The Temple in Which We Live" and "The Pure in Heart." 131 in S. S.

Oakwood—Pastor Geo. W. Edens preached on "The Love of God." W. H. Runlons spoke at night.

Lonsdale—Pastor J. C. Shipe preached on "Doing Your Best," and "Regeneration." 250 in S. S. Fine congregations.

Mountain View—Pastor S. G. Wells preached on "Love Compounded," and "The Choice of Moses." 197 in S. S.

Grove City—Pastor G. T. King preached at both hours.

Gillespie Ave.—Pastor J. A. Lockhart preached on "A Heinous Crime," and "The Tent Dissolved and the Mansion Entered." 150 in S. S. Two baptized. Two by letter. Well pleased with way the work is starting.

Harriman—Pastor A. F. Mahan preached on "Eternal Life," and "Faithfulness." 235 in S. S. Two by letter.

Bearden—Pastor T. N. Hale preached on "Joy Unspeakable," and "The Promised Rest."

Bell Ave.—Pastor Wm. J. Mahoney preached on "The Secret of Contentment" and "The Great Divider." 512 in S. S. One by letter. One for baptism.

Island Home—Pastor J. L. Dance preached on "Paying Debts," and "Story of Joseph." 311 in S. S.

First—Pastor Taylor preached on "The Heart's Testimony to Jesus," and "The War in Europe." Pastor home after pleasant vacation. Four additions.

Lincoln Park—Pastor A. R. Pedigo preached on "The Good Fight of Faith," and "Being Able to Bear and Understand the Truth." 102 in S. S. One by letter.

CHATTANOOGA.

Tabernacle—Pastor J. B. Phillips preached on "The Lord's Supper," and "Hosea's Vision." 291 in S. S. Three by letter; one for baptism.

First—Pastor W. F. Powell preached on "The Call to the Colors," and "The Carpenter." 339 in S. S. One by letter.

Alton Park—Pastor Duncan preached on "The Ideal Christian," and "On the Banks of the Besor." Five by letter since last report. 105 in S. S.

Ridgedale—Pastor Richardson preached on "Faith and Courage," and "The Sprinkled Blood." Good congregations. One addition. Good S. S.

East End—Pastor Buckley preached on "Temptation," and "Whosoever Hath." Five by letter. Three for baptism. 146 in S. S.

McDonald—Rev. G. A. Chunn preached on "Christ the Good Shepherd." Meeting closed with ten professions and six additions. The church was greatly revived. Great crowds attended every service.

Chamberlain Ave.—Pastor Merrell preached on "Behold Thy Mother," and "A Reckless Life." Thirteen additions since last report. Nine by baptism, four by letter. Twelve baptized in creek at 3 p. m. Three baptized at night. Meeting continues. 49 additions since Bro. Merrell came to us. 114 in S. S.

East Lake—Pastor Fuller preached on "Bible Teaching," and "Thou Hast Sold Thyself to Do Evil." Good congregations. Seventeen forward for prayer at evening service. The best day we have had.

Dayton—Pastor R. D. Cecil preached on "Why Go to Church?" and "Heavenly Recognition." Four additions by letter; one approved for baptism. The Lord's Supper administered at the morning service to a large number. Splendid congregations. 100 in S. S.

Etowah—Brother Cox preached to large congregations on "The Lost Joys of Salvation," and "The Lord's Christian Sabbath." 246 in S. S. One addition. One baptized.

Birchwood—Pastor R. D. Cecil will begin a meeting on Sept. 13, preaching twice daily.

Our meeting at Hartsville continues into the third week, with fine interest. Up to date we have had some 30 conversions and 20 odd additions. Yesterday, 4 baptized, two of Prof. J. W. Williams' children, who are very great children. I baptized their parents long years ago, when they were children. Several heads of families were baptized yesterday. Brother Upshaw is still with us. I thank God and take courage.

J. T. OAKLEY.

The writer assisted Brother Walter Edwards at East Laurel, the first week in this month. We had a great meeting. A noble band of Christian workers is to be found there. Both pastor and people are loyal. We had 24 conversions, with 18 additions, 12 by experience and baptism and 6 by letter. The second week we began our revival at Atwood, with Brother H. M. Crain of Milan, doing the preaching. Our folks there were wonderfully strengthened by his powerful sermons. I would recommend him to any pastor who needs a real spiritual, consecrated revivalist to hold a meeting. We had 12 conversions, 3 additions, with more to follow. The Lord be praised for it all.

J. W. WOOD.

Humboldt, Tenn.

Fifth Sunday meeting of Tennessee Valley Association met with Friendship Church, Friday evening, August 28, and continued in session until Sunday evening. Rev. W. R. Grimsley, pastor at Daysville, preached the introductory sermon, Friday evening. Saturday Rev. R. D. Cecil, pastor at Dayton, spoke on a number of subjects and preached at 11:00 o'clock on "The Ideal Church." Rev. W. A. Howard of Dayton, also spoke on a number of subjects with unusual power. Rev. J. B. Trotter of Dayton, Moderator of the Association, and also Moderator of the Fifth Sunday meeting, and Rev. W. R. Grimsley also spoke on a number of subjects.

Saturday evening Rev. J. B. Trotter preached. Sunday morning Sunday School mass meeting was conducted by Moderator Trotter, in which a number spoke, Rev. C. Dannel, Pastor of Friendship Church and others speaking, Rev. J. B. Trotter, Allen Henderson and S. D. Gentry. At 11:00 o'clock Rev. W. R. Grimsley preached, and a collection was taken for missions, amounting to \$3.82. Dinner was served on the grounds. Sunday afternoon Rev. C. Dannel, the pastor, preached. Meeting was good from beginning to the close, as reported by Moderator Rev. J. B. Trotter. The writer was there Saturday, and the day was very good.

R. D. CECIL.

Dayton, Tenn.

I have been engaged in revival work for the past month in my charge, have spent two weeks with New Union Church, had a fine meeting, in which there were 17 conversions and 12 additions by baptism. Spent two weeks with Yellow Creek Church, had only one conversion and one renewal. I was assisted in these meetings by Brother Charles Edward Thomas of 7117 First Avenue, Birmingham, Ala, who is a graduate of Moody Bible Institute of Chicago, Illinois. He is now in the evangelistic work and is accomplishing much good among the people to whom he ministers, he is successful in his meetings. The Lord is using him in bringing many souls to the light of the gospel of Christ. His experience in life has been varied, having nearly eight years ago been transformed from a sinful life and made a new man; felt the call of God to the front of the battle, where he now stands and preaches the pure gospel without fear, dealing with all manner of sin and upholding the righteousness of God. He is also a very fine singer. Brother Thomas is planning in a short while to leave off the work to attend our Theological Seminary at Louisville, Ky., that he may yet be better fitted for the work of the Master. Any church will do well to have Brother Thomas with them, any brother pastor needing help in revival work will make no mistake to get him. With best wishes for the success of the Baptist and Reflector and the Master's Kingdom, I am,

M. F. MCCUISTION.

Spring City, Tenn.

Our meeting at Oakland closed Thursday night. It was indeed a great meeting, I have not been in such a revival for years. Twenty-two conversions and twenty additions. One of the greatest good in the meeting was the strength and great renewal of the membership of the church. A dominant spirit now prevails to go to half preaching; and painting, papering and extensive repairs on the building. The writer, by request of the church, did the preaching until Thursday of the first week, when Brother B. McNatt came with the gospel in power and did the best preaching of his life. He is a much greater preacher than he used to be, and fed the folks with great messages. To God be all the glory. I am now at Goodlettsville with my son, Seigle, in what promises to be a great meeting. Saturday I attended the funeral of Brother Adolphus W. Pain of Spring Creek; 82 years old, had been a member of the church 45 years and a deacon 35 years. He was faithful and worthy. A great crowd of friends attended the services. Had a large attendance at Spring Creek Sunday, one addition.

G. A. OGLE.

Springfield, Tenn.

The church at Riddleton is in a great meeting. The pastor, Brother R. B. Davis, is assisted by Brother James G. Taylor of Rowlette, Ky., who is doing the preaching in great power. The Holy Spirit is manifested at each service in the conviction and conversion of sinners. Visible results, twenty conversions and thirteen additions to the church. Meeting continues, pray for us.

R. J. BOWMAN.

Riddleton, Tenn., Sept. 6, 1914.

Have just returned from Whitehouse. Had three good services. Received by letter Rev. G. W. Featherston and wife. He is in his 91st year. Will preach for them at Whitehouse the fourth Sunday. Feel very much encouraged with my work at Whitehouse. Have a noble band of workers.

W. M. KUYKENDALL.

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. Patten, 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.

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

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

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

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

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

SUNDAY SCHOOL NOTES.

September Great Rally month for Baptist Sunday Schools of Tennessee.

Our Motto "We Seek the lost one."

Our Aim "200,000 in the Baptist Sunday Schools by October 1, 1914."

Our Need, \$5,000 for Baptist Sunday School Work in the State.

If your school has not already done so, will you not begin to plan for this Rally time, and see to it that your school gives a liberal amount to our work?

Some Suggestions Concerning the Rally Program.

1. Bring this matter before your officers and teachers and secure their interest and co-operation.

2. Take a religious census of your community and determine in a definite way who should belong to your school. Don't miss anyone.

3. Classify the cards with reference to their church preference, retaining all the "Baptist Cards" also the "No preference." These make up your school and not the ones who are there on Sunday morning.

4. Grade these cards according to age into as many classes as your material will justify, giving to each teacher all the names belonging to his or her respective class, and holding that teacher re-

DO YOU SUFFER FROM BACKACHE?

When your kidneys are weak and they do not properly perform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer.

The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it today.

responsible for getting these pupils in the school.

5. Open an account with each teacher and charge them up with all the names appearing on their list and keep this before them constantly until they have reached the last one.

6. Organize your classes and give each pupil something to do in this work if no more than to bring some pupil to the school.

7. Be sure to plan your organization so as to give every one who comes a place where he or she will be delighted to stay and work with the class. Don't allow them to fall in. If you do they will soon fall out.

8. Plan your program so as to make the work interesting, but do not neglect the lesson and the class work. Big speeches will not grip people for the school. Make the program to teach the lesson of the day and at the same time make it interesting and spiritual.

9. Have your teachers to make special preparation for the lesson so that they may grip the new pupils with the message of the morning.

10. Have your class Secretaries prepared with cards for enrollment, and see to it that every one is properly registered and pledged to the class.

11. Send out personal invitations through the mails to persons whom you know should be in the school.

12. Do personal work for pupils and have all the teachers and pupils do the same thing.

13. Elect a Cradle Roll Superintendent, if you have none, and ask that she enroll all the babies in the community. This will help to interest the mothers.

14. Appoint a Home Department Superintendent and see to it that every church member is enlisted in Bible study, either in the main school or on the Home Department. Get every one.

15. Set your aim high and keep this number on the black-board before the school constantly and keep pressing the matter.

16. Ask each class to raise so much for the gift and then sum these amounts up and place this on the black-board, also, and call attention to it frequently. Make it plain to the school that this money goes to employ men to do Sunday School and B. Y. P. U. work among Baptist churches in Tennessee.

17. Be sure to send something to Dr. J. W. Gillon, Nashville, Tenn., during September, for Sunday School Work.

18. Don't send in your gift not designated. If you do it will go to other causes. Don't say Sunday School and Colportage, for this will not go to Sunday School Work. Make it plain for Sunday School Work.

19. Write your State Secretary and tell him how much your school will give and he can plan for next year's work.

20. Don't forget that while we want to increase our members and also to raise money, that the main thing after all is to reach as many unsaved for the Lord during this month as possible. Let this be our chief end.

I wish every teacher of an organized class and every President would send and get Mr. Watt's book on "How to Or-

ganize and Conduct an Organized Class." It costs only twenty-five cents. It can be had from your State Secretary or from the Sunday School Board.

Many new classes are being organized and several old ones are enrolling with us. If you have not enrolled send us your name and address.

The Providence Sunday School Convention met with Providence Church on Friday night, August 21st and lasted through Sunday. Thirteen churches were represented and much enthusiasm was manifested. It must be remembered that three years ago this Association organized a Sunday School Association for Baptist schools alone, and has grown now to be a wonderful force for the development of Sunday School work in that territory. Three years ago the Minutes of Providence Association did not mention a Sunday School, but now it gives a complete report and only four churches in the Association have no schools. They have their regular group meetings each year and next year they have planned to have a school lasting a full week. Wish other Associations would copy their example.

The last school using Cooks Literature in the entire Providence Association, where much was used a few years ago, reported at the last Convention using Southern Baptist Literature. This is largely due to the tireless work of Prof. J. A. Gentry, who has been leading the S. S. Work in that Association for the last three years.

The training school for Sevier Association is on this week and it looks like a large school will be the result. About 50 are already at work.

"The most significant movement inaugurated among Southern Baptist is the Teacher-Training Work of Sunday School Board." Dr. J. B. Gambrell.

GROWTH OF TEACHER TRAINING AMONG SOUTHERN BAPTIST FROM MAY 1, 1912 TO MAY 1, 1914.

In 1912 the entire South held only 10,600 Diplomas, 667 Red Seals and 414 Blue Seals, while in 1914 the entire South held 24,975 Diplomas, 2,881 Red Seals and 1,524 Blue Seals. A growth in two years of 14,375 Diplomas, 2,214 Red Seals and 1,110 Blue Seals.

KING'S TEACHERS BANQUET, NASHVILLE, TENN., MAY 14, 1914.

At the recent session of the Southern Baptist Convention 523 holders of Diplomas from our Sunday School Board banqueted at the city Y. M. C. A. building. About half of these hold the Red Seal or Blue Seal Diplomas. Nearly 200 others tried to join the goodly company but they could not be seated because the capacity of the banquet hall had been reached. There was no more significant meeting at the Convention. We give two expressions by North Carolinians about the meeting.

DR. W. L. POTEAT, PRESIDENT OF WAKE FOREST COLLEGE.

Before the King's Teachers Banquet at Nashville I had only a vague and inadequate impression of the range and importance of the movement inaugurated by our Sunday School Board to improve the teaching in our Baptist Sunday Schools. More than five hundred representatives of this noble order sat down together in this banquet and I understood that more than a hundred were turned away because the capacity of the dining hall had been reached. I am told that behind this magnificent body of men and women there are twenty-five thousand who have, in a serious and intelligent way, set about equipping themselves for the responsibility of Sunday School teaching. And the number ought to be vastly increased. I would respectfully urge all the pastors and Sunday School Superintendents in our North Carolina Churches to stimulate local interest in this matter. Few lines of Christian activity will yield better results for the Kingdom.

II.

DR. W. M. VINES, PASTOR OF FIRST BAPTIST CHURCH, CHARLOTTE, N. C.

That was a most impressive sight when the King's Teachers sat down at the banquet in the Y. M. C. A. at Nashville during the session of the Southern Baptist Convention. Over 500 men and women, including quite a number of preachers, who had done the work entitling them to the privilege of this royal band were present. The fellowship of this splendid company as well as the excellent addresses all suggested the vision of the rising tide of the great army enlisted in the mighty Sunday School movement in the Southern Baptist Convention. Certainly nothing in our denominational growth is more encouraging or inspiring than the consciousness of the increased intelligence, spirituality, equipment and general efficiency of our Sunday School workers. When we pause to think about it in all its magnitude it is nothing short of phenomenal. Verily we are moving forward and upward but not fast enough.

A feeling of sadness and almost depression came over me as I thought of the number who were not there and I only wished that at least half dozen from my own Sunday School could have been present and carried back with them the impressions of the meeting. More and more it is borne in upon me that the work of the Sunday School is the hope of the church, of the denomination and of the Kingdom of Christ. Let all our churches and Sunday Schools rally to the support of Secretary Middleton and the great cause which he represents so vital and essential in the extension of Christianity in North Carolina. Let it be said that the pastors are more nearly responsible than anybody else for the situation in their churches as to the work of the Sunday School. Institutes and training schools should be held at least once a year in every church in the State. I can command no word strong enough to express my deep and hearty interest in this great cause.

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2. Westhampton College. A standard endowed college for women. New fire-proof buildings. Modern in every respect. 130-acre campus. Necessary expenses, \$350 to \$400.
3. School of Law. Offers course of two years to LL. B. degree.
4. The Woman's College of Richmond.
5. The Richmond Academy, (for boys.)

Opening day, Sept. 17th. Each school publishes its own catalogue. For information, address
Pres. F. W. Boatwright, Richmond, Va.

WOMAN'S MISSIONARY UNION.

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

Address all communications for this page to Mrs. C. C. Phillips, 1900 Chadwell Ave., Nashville, Tenn.

Address all money for Expense Fund to Mrs. J. T. Altman, 1534 McGavock Street, Nashville, Tenn.; all other money should be sent to J. W. Gillon, D. D., Secretary, State Mission Board, 161 Eighth Ave. N., Nashville, Tenn.

Although our State Mission Campaign has begun, and we are largely directing our attention to its interests, our Jubilate Fund is not forgotten. It has increased several hundred dollars since our last mention of it, and pledges and money are still coming in.

We want to again call your attention to the new publication "Royal Service," which is the official organ of the Woman's Missionary Union, and will succeed "Our Mission Fields." It will be issued monthly, the first number to appear October 1st, 1914. Its price will be 25 cents per annum. This is a step in the right direction, and one of which we should all take advantage.

We may as well wish for the bright, snappy manner of experience of our State President, Mrs. Carter. Her own original personality impresses upon us, clearly, her point of view and leaves us refreshed and strengthened, and with a realization that behind all the fun is a serious, steadfast purpose. Her "One-Sided Chat" of two weeks ago was in her happiest view. We shall hear from her often through these columns.

BOARD MEETING.

The September meeting of the Executive Board was full of interest to those present. Attention was drawn by Mrs. Altman to the fact that fewer societies had reported during the past quarter than in some years previous. This matter of non-reporting societies is one of the greatest problems with which our Union has to deal. Many societies are glad to use our literature who fail to report to our Treasurer. The matter will probably be brought before our women at our annual meeting, and action asked to be taken upon it.

The Corresponding Secretary's report showed another very busy month, while Mrs. Ginn, Chairman of Program for our Annual meeting, gave a happy report of the progress of her plans. Just now our women all over the State have State Missions upon their hearts and minds.

Mrs. Wheeler was asked to write a letter of sympathy to the W. M. U. of Georgia, on the loss of their capable Corresponding Secretary, Miss Ella Amos, who was called higher recently.

The President, Mrs. Carter, asked the members of the Board to gather together for an hour of prayer for the work and workers, the following Tuesday at 10:00 o'clock. At this time the "machinery" of our work will be forgotten as we plead with our Heavenly Father for an enlarged spiritual vision for every member of our union.

CORRESPONDING ANR FIELD SECRETARY'S REPORT FOR AUGUST.

Miles traveled by R. R., 900; Miles traveled in private conveyance, 64; Associations attended, 3; Societies visited, 4; Societies organized, 2; Churches visited in campaign, 7; News articles, 8; Letters received, 65; Cards received, 14; Letters written, 87; Cards written, 22; Monument letters returned, 60; Packages mailed, 64; Mimeograph sheets, 747; State Mission programs mailed, 3,660;

State Mission envelopes, 15,020; New societies (5 W. M. S., 2 S. B., 1 Y. W. A.), 8;

Expenses— (Borrowed of State Mission Board for July, \$20.26); Stamped wrappers, \$7.52; Cards, 50c; Stamps, \$11.72. Total, \$40. Respectfully submitted, MARGARET BUCHANAN.

SUPERINTENDENTS REPORT.

Chilhowee Association— Societies visited, 4; Churches visited, 2; Talks made, 6; Letters written, 58; Tracts distributed, 100; Societies organized, 2; Number of churches in Association, 32. MRS. JOHN GILBERT.

Cumberland Association— Letters written, 34; Postals written, 13; Literature distributed, 65 leaflets; Societies visited, 6; Societies organized, 1 reorganized; Meetings held, Quarterly Institute; Number of churches in Association, 43; Number of societies in Association, 61; Telephone messages to Presidents, 40. ETHEL JONES.

Clinton Association— Several letters written, and leaflets distributed. Will attend Semi-Annual meeting at Black Oak soon. MRS. E. B. BOOTH.

Duck River Association— Letters written, 10; Postals written, 13; Literature distributed, many pieces; Number of churches in Association, 43; Number of societies in Association (13 W. M. S., 5 S. B., 2 Y. W. A., 1 R. A., 1 G. A.), 22. Many telephone calls in town and 3 out of town. MRS. B. F. JONES.

Nolachucky Association— Letters written, 56; Postals written, 33; Leaflets distributed, 123; Societies visited, 2; Churches visited, 2; New societies reported, 3. MRS. R. S. C. BERRY, Superintendent.

A VISIT TO ORLINDA.

Friday, August 29th, by invitation of this Society I went on an early train to Springfield, where I was met by Mr. Gilbert, with his automobile to take me to this beautiful village. Mrs. Crocker, Sr., was my hostess for the day and night. The meeting was arranged for 2:00 p. m. at the church. The three organizations were well represented and several visitors from near by societies. The Y. W. A.'s directed the music, giving two special numbers that were appreciated. The Sunbeams were on duty in the social hour, following the program, serving no less acceptably the cream and cake. Altogether the long looked for visit to Orlanda was a delightful experience that I trust will be repeated in October, at the time of the meeting of the Cumberland Association.

The Crocker home is an ideal one. Mrs. Ivey has the work well in hand as leader of the Mission Society. They will have a worthy part in the work of our Tennessee W. M. U.

MARGARET BUCHANAN.

SOUTHERN FARMERS TO PLANT CHOICE CORN FOR MISSIONS.

Sometime ago we told our readers of the plan proposed of giving Sunday Eggs for Missions. Later, a missionary leader proposed that the men and boys of the Southland plant one ear of corn each, for Missions, and from our Southern Missionary News Bureau we see how this plan may be developed, women can help materially to make this plan succeed. (Ed.)

Planting corn for missions is something new, but if the 600,000 Southern

TEETHING BABIES SUFFER IN HOT WEATHER USE Mrs. Winslow's Soothing Syrup A SPLENDID REGULATOR PURELY VEGETABLE—NOT NARCOTIC

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Chattanooga, Tenn.

Baptist men and boys in the rural districts of the South fall in line and comply with requests being made by one of the missionary leaders and plant one ear each for missions the proceeds of a single year, should reach \$1,800,000.

The plan is a big one but it is simple, and those who are interested in it believe that, aside from its financial advantages to missions, it will be of inestimable value in educating the people as to the great mission enterprises of the denomination as well as deepening the spirituality of those who plant corn for missions.

"Literally planting the missionary spirit into row after row as he goes," said a missionary leader in speaking of the plan—"and at the same time planting mission seeds in the heart and brain. Do you think a man could plant the 800 grains of corn on an ear for missions, without holding in his mind thoughts that will uplift him and feeling his heart throb with the love that grows out of a conscious service rendered to his fellow-man.

"And then," he continued, "the educative value—don't you know that missions is going to be thought about and talked about in that home by every member of the family from the time the grains are planted until the harvest is over and the money sent in."

It is estimated that each ear planted on this plan should yield one bushel of corn and that its value would average \$3.00

An interesting feature is the fact that the very best corn obtainable is to be given out to those who will plant for missions. Every farmer who accepts an ear of corn on this basis will be placed on the regular mailing list to receive the valuable bulletins of the department of agriculture at Washington.

Should this plan develop, the rural communities will come up to, and in many cases exceed, the gifts to missions from the cities. Last year the per capita gift to missions in some of the principal Southern cities were as follows: Nashville, \$2.00; Chattanooga, \$1.74; Memphis, \$1.82; Knoxville, \$1.11; Louisville, \$1.58; Richmond, \$2.76; St. Louis, \$2.32; Dallas, \$4.09; Baltimore, \$9.00.

The corn crop of the United States in 1913 was 2,463,017,000 bushels. In the sixteen Southern States the number of bushels produced approximated 952,000,000. The value will exceed \$2,800,000.

According to the census of 1910, the value of Southern wealth is expressed in these impressive figures, \$6,113,870,000.

This great wealth was owned by 6,317,300 families and one-third of these families comprised the protestant church members in the South. Therefore \$2,037,927,000 of the wealth was subject to the tithing required in the Bible. This division left 203,769,000 for the Lord. Did he receive it from his people in 1910?

THE RENEWAL A STRAIN.

Vacation is over. Again the school bell rings at morning and at noon, again

with tens of thousands the hardest kind of work has begun, the renewal of which is a mental and physical strain to all except the most rugged. The little girl that a few days ago had roses in her cheeks, and the little boy whose lips were then so red you would have insisted that they had been "kissed by strawberries," have already lost something of the appearance of health. Now is a time when many children should be given a tonic, which may avert much serious trouble, and we know of no other so highly to be recommended as Hood's Sarsaparilla, which strengthens the nerves, perfects digestion and assimilation, and aids mental development by building up the whole system.

HE REDUCED 57 POUNDS.

New Method of Flesh Reduction Proves Astonishingly Successful.

Johnstown, Pa., Special.—Investigation has fully established that Hon. H. T. Stetler, of this city, has reduced his weight fifty-seven pounds in an incredibly short time by wearing a simple invisible device, weighing less than an ounce. This, when worn as directed, acts as an infallible flesh reducer dispensing entirely with dieting, medicines and exercises. Many prominent men and women have adopted this easy means of reducing superfluous flesh, and it is stated the inventor, Prof. G. X. Burns, of No. 17 West Thirty-eighth Street, New York, is sending these outfits on free trial to all who write him.

CLUB SOLVES PIANO PROBLEM

The greatest danger in buying a Piano or Player-Piano is the difficulty in selecting one of real and lasting quality. There are so many cheap imitations on the market that the chances of full and permanent satisfaction are slight unless you are an expert judge and are extremely careful in your selection.

If you feel that you are not a good judge of the quality, durability and value of an instrument, or if you have not time to make an exhaustive investigation of these matters, why not throw the responsibility on the Baptist and Reflector Piano Club? It has already made the investigation for you and will assume the full responsibility of giving you absolute and perfect satisfaction and the largest possible value for your money. What your insurance policy is to your home, the Club is to your Piano or Player-Piano.

But the Club doesn't stop here. It clubs your order with those of ninety-nine other subscribers, thus securing the lowest possible factory price for each Club member. It provides convenient terms of payment, the strongest guarantees of quality and durability and gives you the opportunity to try your instrument thoroughly before you buy. The Club absolutely guarantees perfect satisfaction in every detail of Piano buying. Write for your copy of the catalogue today. Address The Associated Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.

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OWNERSHIP OF THE BAPTIST AND REFLECTOR.

We commend a careful reading of the article by Dr. J. M. Burnett, President of Carson and Newman College, published on another page, advocating convention ownership and control of the Baptist and Reflector.

With reference to the article, we wish to say:

1. We appreciate very much the sympathetic spirit in which it is written.

2. We take the occasion to say that there are three plans of ownership of Baptist papers. (1) Individual ownership. This was the old plan. At first practically all Baptist papers were owned by individuals. It was found, however, that with the increased cost of printing, this plan put too much of a financial burden on one man, also that it put too much power and responsibility in the hands of one man. (2) And so a number of States tried the experiment of convention ownership. This plan has been tried by Florida, Alabama, Arkansas and Texas. It has been discontinued in Florida and Alabama, but is still continued in Arkansas and Texas. In Georgia the Christian Index has been offered to the Convention but has not yet been accepted. It is now owned by a stock company. (3) Another plan adopted was that of stock company ownership, the company being composed of representative Baptists all over the State in which the paper is published. This is the plan adopted in Virginia, North Carolina, South Carolina, Georgia, Mississippi, Missouri and Kentucky. This is the plan which has been adopted in Tennessee. It is not quite correct to say that the Baptist and Reflector is owned and controlled by one man. As a matter of fact, it is owned and controlled by the Baptist Publishing Company, which is made up of representa-

tive Baptists from all over Tennessee, though it should be said that they do leave the control of the paper largely—we think too largely to one man. That man would be very glad to be relieved of much of the responsibility, some of the work and worry, and to have others share with him in the solution of the many problems, and—may we add—in the criticisms which seem to be incident to the conduct of the religious paper. Especially would he be glad if he could have the opportunity of remaining in the office so as to be able to do his best work in editing the paper, as suggested by Dr. Burnett. As to which one of the above plans is the best for the ownership of Baptist papers we shall not now undertake to say. We are simply giving facts. We do not propose at present to discuss theories.

3. We want to add, though, that if the Baptists of Tennessee think it best that the Baptist and Reflector should be owned and controlled by the Tennessee Baptist Convention, we shall make no objection. In saying this we speak for ourself as President of the Baptist Publishing Company and editor of the Baptist and Reflector. We think, also, that we speak for the other members of the Company. A year or two ago, we offered the paper to the Convention, but nothing came of it. In order to clear the deck for a discussion of the question, we hereby repeat the offer.

4. What we want, what every one wants done, is what will be best for the interests of the Baptists of Tennessee. To this end we shall be very glad to have the brethren discuss the question in the columns of the Baptist and Reflector, so that they may be able to arrive at some consensus of opinion on the subject before going to the Convention at Jackson in November. We hope they will feel perfectly free to say what they please on the subject.



THE WAR.

So many important events are occurring in the European war each day now that it is difficult to keep up with them. In France the Germans continued to advance, driving the French and English armies before them, until they came to the forts around Paris, where the allies seem to have made a determined stand, and according to the latest reports, they not only checked the advance of the Germans, but forced them to retreat. England expresses the belief that the German steam roller has reached an impassible barrier and will not be able to make further advances, and that consequently it is the beginning of the end of the German invasion.

We are neither a trained soldier nor a military critic. It seems to us, however, that the English will lose the opportunity of their lives if they do not send another large army across the English Channel to come in behind the Germans, and thus catch them between two fires, and also cut off their line of communication by which they must continue to receive their supplies of food and ammunition and fresh troops. We have been expecting something of this kind and have wondered why it has not happened before. The farther the Germans get into the interior of France, the greater will be the danger to them. This they seem to realize and they are making desperate efforts to break through the French and English lines, but so far without success, though forcing them back.

In the Eastern theater of war, the Russians, while suffering a loss of about 70,000 men, killed and captured by the Germans in East Prussia, have delivered crushing blows against the Austrians in Galicia, capturing several strongly fortified cities and thus opening the way to Berlin from that direction. The Servians also claim that in a fight between 180,000 Servians and 200,000 Austrians, the Austrians were defeated with overwhelming disaster, about 140,000 of their men being put out of commission. And thus the wholesale butchery on all sides goes merrily on.

And it promises to be long drawn out. England, France and Russia last week signed an agreement that neither of them would make terms of peace without the consent of all. The English, especially, are known to be very stubborn fighters. They never give up. Only twice in their history have they been whipped by foreign foes, and then it was by men of their own blood, here in America.

Turkey has been threatening to get into the war as an ally of Germany and Austria, but is hesitating on the brink. She has been warned that if she does join with Germany and Austria it will mean the end of her existence as a nation in Europe. For this reason, we confess we rather hope that she will join with them. If she does, then Greece and Bulgaria and Roumania, and probably

Italy and Spain, will join in on the other side. Thus practically the whole of Europe would be engaged in war—Germany, Austria and Turkey on one side, while on the other side would be Russia, Roumania, Bulgaria, Montenegro, Servia, Greece, Italy, Belgium, France, Spain, Portugal and England—three nations against twelve. The result of such a war might be delayed, but could hardly be doubtful.

It is not a religious war. Greek Catholic Russia and Servia are now lined up with Roman Catholic Belgium and France and Episcopal England against Protestant Germany, Roman Catholic Austria, and Mohammedan Turkey (if Turkey goes into the war). It is not a race war. Slavic Russia and Servia are united with Latin France and Belgium and Anglo-Saxon England against Teutonic Germany and Austria and Arabic Turkey. It is a war of jealousy, a war of territorial aggrandizement, a war for commercial supremacy. It is a fight to the death between the most gigantic armies in numbers and equipment the world ever saw. Let us hope that not might, but right, shall prevail.



"BAPTISTS AND COMMON HONESTY."

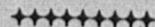
Under this head the Watchman-Examiner says: "For twenty-five years Dr. E. E. Folk has been the able and devoted editor of the Baptist and Reflector, published at Nashville, Tennessee. During that period his paper has lost between \$3,000 and \$4,000 annually, or nearly \$100,000 all told on unpaid subscriptions! Bear in mind that the subscribers are Baptist people, and broadly speaking the most intelligent Baptist people in Tennessee and neighboring States. Yet they have robbed the Baptist and Reflector of nearly \$100,000. Of course, no one man would have done such a thing, but thousands of men will do what one man would never do. Small debts of \$2.50, \$5 or \$7.50 are of small consequence. They can be repudiated without large injury to the one to whom they are owed! Dr. Folk and his paper would be rich if this \$100,000 were paid, but it will never be paid. Tennessee Baptists ought to be ashamed of themselves! We have no such Baptists hereabout; Northern Baptists are honest. They pay their debts and pay them promptly. That is some of them do. We should suggest that certain 4,000 Watchman-Examiner subscribers would let us hear from them or emigrate at once to Tennessee."

And so the Watchman-Examiner has been having some experiences also, it seems. No sir, don't you send any of those 4,000 down here, Dr. Laws. We want to say again, though, that we do not think it is a lack of "common honesty" on the part of these Baptists, that they fail to pay their subscriptions to their religious papers. As we have said before, their failure is due simply, either to carelessness or to indifference.

We are reminded of a story which we have told before. An evangelist was preaching upon the subject of "honesty." In the course of the sermon he asked all of those in the audience who paid their debts to stand up. All stood but one man, a rather seedy looking individual in the back part of the house. As he was the only one who failed to rise, it made him rather conspicuous. The preacher looked at him and said: "My friend, I notice that you did not rise with these others. Do you mean to say that you do not pay your debts? The person addressed rose slowly, straightened himself and said: "Well, parson, you see it is this way, I am the editor of a paper in this town and all of these people are owing me for their subscriptions, and I cannot pay my debts."

Now those people were honest. They just did not think of a subscription to a paper as being a debt upon them. But is it not? Should it not be regarded as much of a debt as a grocery bill or a dry goods bill?

But, whatever may be the cause of the failure of people to pay their subscriptions to religious papers, the effect is the same upon the papers. And it seems that the trouble is not confined to any one State, but is general. Certainly we need a toning up along these lines.



THE BIG EMORY.

The Big Emory—named for the Big Emory River—includes the towns of Harriman, Kingston, Oakdale, Petros, Rockwood, Crab Orchard, Crossville and a number of country churches, making 31 churches with about 3,100 members.

This was its 40th session. It met with the Prospect Church at Dyllis Station, and was called to order by Moderator J. A. Blye. After reading the letters, the introductory sermon was preached by Rev. J. N. Bull of Petros. It was an earnest, spiritual, helpful sermon, and was much enjoyed.

Bro. E. T. McKinney was elected Moderator;

D. H. Evans, Assistant Moderator; J. W. Stone, Clerk and Treasurer.

The afternoon was very kindly given to Brethren Gillon, Stewart and the editor, as they were compelled to leave in order to attend the Unity Association in West Tennessee. We regretted that we could remain only one day at the Big Emory. The meeting started off well. The first day's session was well attended, and the whole Association promised to be unusually interesting.

Brother W. M. Griffitt was announced to preach at the church on Thursday night.

The hospitality was very cordial. The church is composed of an excellent class of people. Bro. Osborne is pastor.

THE UNITY.

Leaving the Big Emory Thursday afternoon, Brethren Gillon, Stewart and the editor traveled all night, and reached Nashville Friday morning, where we had 50 minutes—enough to run by the office a few minutes, telephone home to find if all were well, get mail and exchanges, snatch a hasty breakfast, and catch the train again—then on to Jackson for dinner, then to Bolivar for the night, then to the Association, arriving in time for the opening Saturday. It met the day before and was organized by the election of Bro. J. W. Stewart as Moderator; J. R. Sweeton, Clerk, and W. W. Cox, Treasurer.

The introductory sermon was preached by Dr. J. H. Anderson. We were not surprised to hear that it was a fine sermon.

The attendance Saturday was large, and the day was a fine one, with strong speeches by Brethren J. F. Jordan, T. F. Moore, J. H. Anderson on Religious Literature, J. W. Gillon on State Missions, W. H. Jordan, J. D. Campbell, J. W. Gillon on Ministerial Relief, G. M. Savage on Education, W. J. Stewart on Orphans' Home.

Sermons were preached by Brethren T. F. Moore Saturday morning in the school house, W. J. Stewart Saturday night in the church, J. W. Gillon Sunday morning in the church, the editor Sunday morning in the grove, A. Lambert Sunday afternoon in the grove.

The hospitality was very gracious. Despite the large attendance there was abundance for all and to spare. We enjoyed very much being again in the home of Bro. T. F. Dorris. Edgar Graves Dorris is now about grown and is a fine young man. We feel proud of him as our namesake.

The attendance was very large. On Saturday there were about 1,000 people present. On Sunday there were probably from 2,000 to 2,500. Not only the house but the woods were full of them.

The visitors were numerous. Among them were: J. H. Anderson, J. W. Gillon, G. W. Glass, R. H. Hampton, J. Y. Mitchell, T. F. Moore, G. M. Savage, W. J. Stewart, J. N. Varnell and W. P. Wilcox.

Piney Grove Church is a strong country church with a membership of 200, composed of an excellent class of people. It is situated in a fine community. It was a subject of comment on the part of visitors that they never saw better behaved congregations. Bro. T. R. Hammons is the popular pastor of the church. He is the Bishop of the whole surrounding country.

It was a matter of comment by a number of brethren that Bro. J. W. Stewart made an excellent Moderator. He is no kin, by the way, to Brother W. J. Stewart of the Orphans' Home, though they spell their names the same way and have the same initials, except reversed.

The next meeting of the Association will be held with Clover Creek Church, near Medon. The church has a handsome new house of worship.

TENNESSEE BAPTIST CONVENTION.

The following is the basis of representation in the Tennessee Baptist Convention:

Article 2.

This Convention shall be composed of messengers from churches and associations co-operating with and contributing annually to the objects of the Convention.

Article 3.

The basis of representation shall be: Each church and association shall be entitled to one messenger, and each church to one additional messenger for every fifty members above one hundred."

You see, therefore, that, according to the constitution, not only each Association in the State is entitled to one messenger to the Convention, but that each church is entitled to one messenger also,

and to one additional messenger for every fifty members above 100. We call attention to this fact now, because the Associations are appointing messengers to the Convention. But we should like for the brethren to understand that each church also is entitled to representation in the Convention.

It will be noticed that the representation in the Convention is not on a financial basis, except that only those churches and Associations which co-operate with and contribute annually to the objects of the Convention are entitled to representation, without stating any definite amount which they must contribute in order to have representation. Of course, no other churches or Associations would want to be represented in the Convention.

Let us also call attention to the fact that nothing is said in the constitution about the messengers being men. It is entirely proper, therefore, that women should be sent as messengers to the Convention. In fact, the women would be very cordially received and we hope that a large number of them will go to Jackson as messengers.

LOSSES IN THE EUROPEAN WAR.

On August 11th it was officially announced that the German losses during the siege of Liege were about 22,000—that is, 2,000 killed and 20,000 wounded. The enormity and horror of the present war can to some extent be realized if we remember that this opening engagement has cost the defeated army more than the battle of Waterloo cost Wellington. At Austerlitz, in 1805, Napoleon lost only 12,000 men, the allies less than 13,000. The Germans lost 9,000 at Sedan, the culminating battle of the Franco-Prussian War. And the battle of Liege must be reckoned only a minor engagement.

The figures constitute a sufficient comment on what war can be with modern weapons and modern armament. "It was not until the time of the Russo-Japanese War," says the New York Times, "that the casualties of battle became so fearful. On the great battlefield of Chaho in Manchuria the Russian combatants numbered 260,000 and their casualties amounted to 75,000 men."

Incomparably vast, incomparably destructive, incomparably cruel, incomparably wicked is the gigantic conflict that is thus threatened, and as the Times says, those who fall beneath the bolts of war will be "the young, the strong, the breadwinners, the stay of families. Not only will precious lives be taken, but poverty and privation, helpless sickness, hopeless suffering and want must follow. The imagination wearies and sickens with the effort to form any conception of the disaster that has befallen the world. History affords no precedents. Calculation can set no bounds to the certain evil, much less to that which is probable or possible. We can understand that the homes that will be desolated and destroyed are as sweet and sacred to their members as that of each of us who is blessed with a happy home. The shocked consciousness of mankind stands appalled, resentful, despairing."

RECENT EVENTS.

Pastor R. D. Cecil will begin a meeting at Birchwood, Sept. 13, doing his own preaching.

Rev. J. T. Upton has been called to the pastorate of the church at Bolivar. He has accepted, and will begin work soon.

Of course we knew that Dr. W. H. Bruton is at Collerville, not Shelbyville. But the printer did not seem to know it.

We learn with regret of the death of Brother Geo. P. Crouch of Johnson City. Bro. Crouch was an uncompromising Baptist. He was for several years clerk of the Holston Association. Mrs. Crouch is one of the most active workers in the Woman's Missionary Union of that Association. We tender to her our sympathy.

Rev. M. E. Wooldridge of South Carolina recently assisted in a meeting at Thompson's Creek Church, near Como, of which he was formerly pastor. The meeting lasted 10 days. It was said to be a great meeting. Brother Wooldridge called to see us on his return to South Carolina. He has an excellent field of labor there.

Dr. H. W. Provence recently professor in Mississippi College, has accepted the position of Associate Professor of English in Furman University. He is a graduate of Richmond College and the Southern Baptist Theological Seminary. He was very highly recommended to President Potat of Furman University by President Provine of Mississippi College.

Rev. W. B. Clifton recently held a meeting at Cypress Creek Church of which he is pastor, doing the preaching himself. The results were gracious.

The Watchman-Examiner publishes a fine picture of Dr. Geo. W. Truett of Dallas, Texas, with a very appreciative article by Dr. Edmund F. Merriam on "Geo. W. Truett in Boston."

Dr. J. W. Porter, Editor of the Western Recorder and pastor of the First Baptist Church, Lexington, Ky., recently aided Dr. W. D. Moore in a 9 days meeting at Shawnee Run Church, in which there were about 45 additions to the church.

Mrs. J. M. Frost, wife of the beloved Corresponding Secretary of the Sunday School Board, who has been in the Norton Infirmary of this city for treatment for the past week, has been removed to "The Courtlandt," on Fourth Avenue, where she will remain for a time under the care of Dr. Koehler. We are glad indeed to hear of her improvement and hope her recovery may be rapid and permanent.—Baptist World.

The Maryland Messenger says that Dr. John Henry Strong, who recently became pastor of the Eutaw Place Church, Baltimore, is measuring up to the highest expectations of his people. During his pastorate of three months, 18 new members have been received, 4 having applied for baptism. The degree of Doctor of Divinity was conferred some time ago upon Dr. Strong by the University of Rochester.

The recent death by drowning of Rev. J. C. Daniel, missionary to Hwanghien, China, was very sad. He was married about four months ago to a lovely lady. They were very congenial. He was happy in his work. He had been off on a preaching mission. Returning on horseback, he attempted to cross a stream which had been swollen by rain. The horse was seen the next day riderless, and four days later the body of Brother Daniels was found imbedded in the sand.

Li Hung Chang, the richest man in the Chinese Empire, wrote some memoirs in which he remarked: "I remember when I was a youth at Lou Chow, that riches and promotions seemed as very rare gifts of the celestial regions. But I have found that neither great wealth nor distinguished decorations, nor both put together, will guarantee a man against unrest of mind or turmoil of soul. How great and honorable is the peacock's feathers of the throne, yet how much easier rests the head on goose feathers."

On our way to the meeting of the Unity Association we happened to meet up with Rev. W. R. Puckett on the train. He was on his way to his old stamping ground at Waynesboro to hold a meeting. We shall hope and expect to hear of gracious results. He was accompanied by Edgar Folk Puckett, about 8 years of age. He is a fine little fellow. Dr. Gillon asked him if he would not like to be better looking than his namesake when he gets grown. He answered "Yes." We echoed the wish and expressed the hope that he would be as good looking as his father.

The latest statistics of evangelical church membership in the Republic of China give 470,000. The churches are served by 546 ordained Chinese pastors and 5,364 unordained workers. There are also 4,712 Chinese Christian school teachers, 1,789 Bible women and 496 native assistants in the hospitals. Chinese Christians contributed last year \$320,900 for Christian work. There are 85,241 Chinese boys and girls in the primary and day schools of the Christian church, and 31,384 students in the intermediate high schools and colleges maintained by the evangelical church. The hospitals number 235, with 200 dispensaries. The patients treated last year totaled 1,322,802.—Missionary Review.

Prof. J. T. Henderson, Secretary of the Laymen's Movement, was on a visit to Europe when the war broke out. His friends were somewhat uneasy about him for a while. But he has been heard from in Rome. We hope that he may soon return home, safe and well.—After the above was written the following card from Dr. Henderson was received by Dr. G. C. Savage, and handed to us: "New York, 8-31-14. Mrs. H. and I have just reached this city from Naples, Italy, on a refugee ship. Despite a collision at sea and the terrors of the European wars, we had a very profitable and interesting trip. When I get to Chattanooga, I hope to see you more often. Tennessee Baptist men must have a great convention next spring.—J. T. H." His numerous friends in Tennessee and throughout the South will rejoice with us at his safe return.

The Home Page

THE SONGS MY MOTHER SANG. As sweet as incense from the fires That holy hands have kept aglow To plead our inmost heart desires, Come back these hymns of long ago.

Newell Dwight Hillis tells in a sermon that he was once asked by a friend what inheritance he appreciated most, and he replied that it was the memory of his father's morning prayers: the petitions that were offered in the early hour, while business waited, pleading with the higher interests of family and friends at the throne of the great Father.

"A heritage it seems to me, Worth more than thrones to hold in fee.

I want to tell parents that my most highly valued legacy has been a perpetual benefaction—my mother's songs.

I could never tell the power for good those hymns have been to me. Like an ever-flowing stream they have brought balm of solace and draughts of inspiration, all along my journey.

Mother's voice was weak, and always pitched in a low key; the song could scarcely be heard beyond the threshold of her door and would be almost drowned by the whirr of the spinning wheel, or the clicking of the sewing machine, but to me that voice is more distinct now, after forty-five years, than the melody from thousands of throats in recent times. "There is a Fountain" seemed to be her favorite, and it alone has been of priceless value to me and has become a treasured heirloom in my family, being the choice of one of my daughters. I believe it is the world's greatest hymn. How many thousands have shouted out their joy of redemption with those sin-relieving lines!

Dear Almarie, sing on, sing on, "There is a fountain filled with blood," The fainting hearts that lean thereon Are counted by the multitude, While listening choirs of heaven repeat The blessings of the flowing tide Repenting men find at the feet Of Christ, their Savior, crucified.

With reverence I mention another favorite, another unrivaled sermon in song: "How Firm A Foundation." I wish my readers could listen with me to that low, musical, mother voice generation—perhaps to the end of time generation—perhaps to the end of time—with that rich store of help for the child of God "in every condition."

Had God chosen the only auditor, a little girl who was soon—a, so soon!—to meet the fierce contest of life, hand to hand, and to sink oftentimes with staggered faith and speechless agony, rising coming from those depths willing to listen to the call: "Fear not, for I am with thee, O be not dismayed!" because her early views of Calvary were so vivid she could not long forget them, or put them aside, even in such an hour?

There is much more that I would like to say, but fear the article would be rejected and I want to see it in print as a slight, though deep-hearted, expression of thanks to God for the spiritual wealth conveyed in the most valuable treasure of my inheritance. Sweeter than burial spices, fairer than sculptured marble, dearer than laurels of fame to me, is this memorial of song from an humble Christian mother.

A heritage that is to me "Worth being poor to hold in fee." When I shall meet God, face to face,

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While angels' hymns with praises ring,

I want to thank Him for the grace That taught my mother how to sing.

I want to take her by the hand And lead her to the river side

Of Him who well can understand The crosses of the crucified.

And listen to that kingly voice,

As sweet as heaven's most grateful sound,

Commend the heart that could rejoice While "storms of sorrow" raged around."

Parents, what are you singing in your nurseries? Will the legacy that you leave to your children be truly helpful in the greatest conflict of life? You are building memorials for yourselves as enduring as posterity: are they as rich as the words of God and as sweet as the songs of the faithful "In the furnace of seven-fold heat?"

Life seems tonight a crucial wrong— A glimpse of dark Gethsemane!

For oh! it's been so long, so long, Since my brave mother sang for me!

MRS. FANNIE TATE FARRIS, Medon, Tenn.

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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many letters from grateful people who state that his treatments have cured them after doctor's medicine had failed.

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The Young South

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

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

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

THROUGH SUFFERING.

God never would send you the darkness

If He thought you could bear the light;

But you would not cling to His guiding hand

If the way were always bright, And you would not care to walk by faith

Could you always walk by sight.

'Tis true, He has many an anguish For your sorrowing heart to bear, And many a cruel thorn-crown

For your aching head to wear, He knows how few would reach heaven at all

If pain did not guide them there.

So He sends you the blinding darkness,

And the furnace of seven-fold heat; 'Tis the only way, believe me,

To keep you close to His feet; For 'tis always so easy to wander

When our lives are glad and sweet.

Then nestle your hand in your Father's And sing, if you can, as you go; Your song may cheer some one behind you

Whose courage is sinking low. And—well, if your lips do quiver—

God will love you the better, so.

—Author Unknown.

McKenzie, Tenn. "Dear Miss Annie White: Enclosed find \$3.25, part of the 'Sunday egg' money. Give \$1.00 each to Mrs. Medling's salary, ministerial relief, and Orphan's Home. The 25 cents is Le Verne Hicks, our baby's, contribution to the 'Littul Orphans.' I wish I could send more, but eggs out here have been very low this summer. May God bless your work and the contribution is my prayer. Very sincerely, LILLIAN BURDETTE."

Thank you so much, Miss Lillian. It seems good to have you with us again. Let Le Verne understand how much we appreciate his help also. Perhaps you and the children would like some cards to fill for the orphans.

Amorel, Ark. "Dear Miss Annie White: Find enclosed 10 cents from the Barksdale boys. I hope you have bought all the cows again. James and I are having a fine time. Yesterday we were tearing down some planks and a wasp stung James on the cheek, and it has swollen so much that he cannot play much today. WILLIAM BARKSDALE."

You do not say where you wanted your money to go, William, but as you usually send it to the orphans, I think you intended it for them. Poor James, we are sorry for him, a wasp sting is no laughing matter. I hope he is all right by this time and able to play with you. We are always glad to hear from our Barksdale boys.

Rutledge, Tenn. "Dear Miss Annie White: "Mother has sent a dollar to the Young South every year for me, but now I am nine years old and can write my own letters. I have only gone to school about five months. I have to walk two miles. I study four

books, fourth reader, spelling, arithmetic and geography. Enclosed you will find my birthday dollar, divide it as you think best. JESSIE SHEPHERD."

We thank you, Jessie, for another birthday dollar and we hope that you may live to send many more through the Young South. When I was just a baby my father wrote my letters to the Young South and sent my money, and one of the proudest days of my life was the day I laboriously wrote my first letter, all by myself. But mother says, Jessie, that your first letter looked very much better than mine.

How I did wish for you, every one of you last week to share a treat with me! Mother, papa and I went out to West Nashville to see Mr. and Mrs. Medling and their whole family, who have just returned from Kagoshima for a year's visit in America. Don't you know they were glad when their ship sailed into port at San Francisco and they saw their native land and people again? Why, three of the children had never even seen America, and the oldest girl was only seven months old when they went to Japan. Can you imagine them all talking Japanese instead of English? But coming over on the ship they began learning the English language from the children they played with and they all understand when you speak English to them, and they are just the happiest little family in the world to get home, even to the baby, who is the dearest, fattest, little baby you ever saw. He just gurgled and rolled his big eyes around and tried his very best to talk Japanese, too. Mr. and Mrs. Medling both look so well, you wouldn't know they had been through an earthquake and a long sea voyage, too. They are going to be in Tennessee all the time they are here, which will be about a year. The little girls both had dolls, but what kind of dolls do you suppose they were? Not the American beauties we play with, but real Japanese dolls in real Japanese clothes made by their native nurse. And they had Japanese names, too. The big lady doll was named "Honico," which means "Flower." After they had showed us their dolls they all gathered around Mrs. Medling's chair, and with her help, sang the sweetest Japanese song. And so the morning just slipped away before we knew it and the youngest member of the family got tired of entertaining us and went to sleep. I didn't want to leave a bit, I had such a lovely time that I wished that every one of you could have spent that morning with us, and because you couldn't I wanted to tell you just a little bit about it and what a lovely family we have or 'our' missionaries.

There is no other reason why every man should not be a friend to other men. God has implanted in human hearts the possibility of serving our fellowman through our friendships.

RECEIPTS.

Previously acknowledged	\$191.94
R. J. Rhodes, Whiteville, Ministerial Relief	1.00
Baby Grace Dryden, Orphans	1.00
Jessie Shepherd, Rutledge, Orphans	.50
Jessie Shepherd, Rutledge, Japan	.50
The Barksdale boys, Arkansas	.10
Miss Lillian Burdette, McKenzie, Japan	1.00
Miss Lillian Burdette, McKenzie, Orphanage	1.00
Miss Lillian Burdette, McKenzie, Ministerial Relief	1.00
Le Verne Hicks, McKenzie, Orphanage	.25
Total	\$198.29

books, fourth reader, spelling, arithmetic and geography. Enclosed you will find my birthday dollar, divide it as you think best. JESSIE SHEPHERD."

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THE GOLD THAT COULD NOT BE BOUGHT.

"A symphony in yellow," smiled the city girl, drawing near the half-tumble-down farmyard fence, and peeping over into the flower garden, with its gay color in confusion. The yellow sunbonnet bobbed here and there, and beneath its steadily grew a massed bunch of bronze and brown—nasturtiums of every gold hue.

"Which one of the invalids is that for?" came at last from over the fence, and the yellow sunbonnet turned around, and a satisfied smile came from beneath the shade.

"Taint for any one of 'em. I've got a new patient—she ain't sick, though. She's just tired of livin.' Her husband used to grow the finest 'sturtiums that ever climbed up a south fence, but he's far enough away now—p'rhaps tending a heavenly garden for all that I know. One thing I do know is that Sally needs to be chirked up a bit, and if she won't grow flowers in her own backyard, 'cause her husband's looking down at her from the sky—why—I'll keep her supplied from my share. They're doing fine this summer, too! No reason why I shouldn't pass 'em along—it's pure selfish, that's what!"

"Well, Mary, if you're selfish, I'm afraid there's no hope for the rest of us," was the city girl's rejoinder. "I counted twenty bunches in your basket, yesterday, when you started out on your rounds, and—but isn't that a very large bunch you're picking now?"

"Well, now, and that's just one of the queer things in this very queer old world—the more you give away the more you have; and it ain't only the

way with 'sturtiums, either—it's the way with mortals, too. Supposing some mornings I turned lazy, I didn't pick my bunches of gold, there'd soon be nothing left but wilted flowers and big green seeds growing fat on the strength that doesn't belong to them, yet a while. I pick 'em clean off every day, the next day there's more than before.

"Some folks give out a little stray happiness, and don't try to save up; and by and by they get such a supply they can't help just passing it along—and there's always more where that came from. Others save it all up inside themselves, and pretty soon their supply runs out. Just like the 'sturtiums—you can't keep 'em and have 'em—we can't be happy inside ourselves and keep it there."

"I won't take my flowers today, Mary," said the city girl, stepping back from the fence. "You keep them for somebody else. You've given me much today, I haven't room for any more just now. I'm going to try your receipt for keeping happiness—by getting rid of some. No wonder people love your nasturtiums, Mary, 'cause they're wrapped 'round with pure gold. I never knew before why they were so gorgeously yellow."

Mary stood and looked after the city girl as she went down the road. "I guess p'raps my gold buys things her's will never—but she's took the receipt—it may help some, 'cause she deserves to be happier than most of us." And there lingered a smile on the lighted face under the little yellow sunbonnet. —Northwestern Christian Advocate.

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ORDINATION.

On August 30 Brethren N. S. Jackson and C. M. Crosswy were ordained to the ministry at Springfield. The ordination sermon was preached by Pastor Rev. L. S. Ewton in the morning. In reporting the ordination the Robertson County News says: "With his whole soul ablaze with love for the two young men who were about to be ushered into the highest and most sacred work that men can devote their lives to, the pastor preached the most impressive and soul-stirring sermon ever heard in the local house of worship. The pastor, who is gifted with the power of carrying a message to his audience with a great forcefulness, spoke with a solemnity and clearness that left a message in the heart and mind of all who attended the services, and especially should the words of encouragement to the young men remain with them throughout their lives to help and sustain them in the days when trials and triumphs shall challenge their Christian manhood."

In the afternoon, Dr. J. H. Anderson of the Bible Department of the Hall-Moody Institute and uncle of Brother Crosswy, conducted the examination. The Robertson County News says: "The examination of the candidates was conducted before the entire church and their quick and thorough answers to all questions propounded, convinced all, of their entire preparedness to enter the ministry. Immediately after the examination had been completed, the presbytery voted to receive the candidates and they were at once announced as being received into the ministry of the Baptist church."

"In the closing services of the afternoon, Rev. G. A. Ogle, presented the Bibles to the young ministers in a most touching address, and Rev. W. R. Ivey, of Orinda, spoke to the church members and the young ministers on the 'Responsibility of the Church to the Ministry.'

"Revs. C. M. Crosswy and N. S. Jackson are both consecrated and able young men and we join their hundreds of friends in wishing them a rich harvest in the great and glorious field they have so earnestly entered."

THE AMERICAN RED CROSS.

The American Red Cross is greatly in need of funds for the war relief work. It is planning to send a ship to Europe with some of its corps of surgeons and trained nurses, and surgical equipment and hospital supplies. We have appeals coming to us from there for all this aid, that is so greatly needed.

There are thousand of sick and wounded men and these soon will be tens of thousands—perhaps hundreds of thousands—in this terrible war.

The part that America will play in it will be the part of human brotherhood—to save, and not to desroy.

I hope your readers may aid in this great work for humanity. All contributions may be sent to the American Red Cross, Washington, D. C., or to local Cross Treasurers. Donors may designate, if they so desire, the country for which they wish their contributions used. The Red Cross appeals for the aid of all. Every dollar will mitigate the suffering of some poor man.

MABEL S. BOARDMAN.

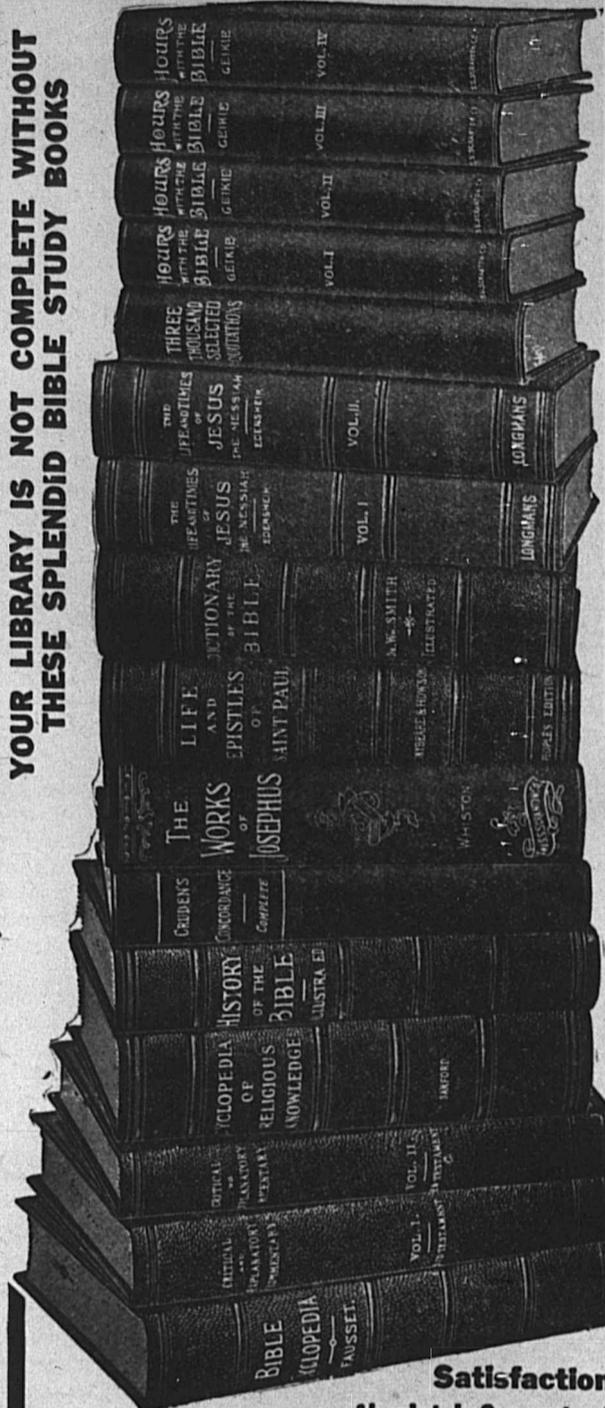
The meeting at Mazie's Chapel church near Lexington, Tenn., last week, in which Rev. H. H. Drake, of Union City, Tenn., did the preaching, resulted in twenty-eight additions, twenty by baptism. Brother Drake captivated the people by his charming personality as well as by his superb preaching.

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EAST TENNESSEE ASSOCIATION.

The East Tennessee Association met at Holder's Grove Church, August 20-22, and had the best session in its history. S. R. McSwain was re-elected Moderator, Rev. Will Weaver elected Ass't. Moderator, John Weaver, Clerk, J. G. Ford, Treasurer. The churches were well represented, most of them had met or gone beyond the apportionment. More of the pastors took part in the discussions—more subscribers were obtained to the Home Field, Foreign Mission Journal, Baptist and Reflector, than at any previous session. There is a general awakening and desire for the facts about our work.

We had two new churches to come to us. Burnett's Chapel has been organized in the edge of Green County, and came to us. Waterville has been revived, re-organized and came back to us from Nolachucky Association last year, and her letter was received and read this time.

Dr. J. M. Anderson, representing the State Board, Rev. W. J. Stewart, the Orphans' Home and Prof. Gentry, Carson and Newman, were present and helped us in many ways. We want them to come again.

Rev. C. N. Huff preached the sermon from III. John 3, "A Prosperous Soul." It was a strong earnest sermon.

The next session of the Association will be held with Swansylvania Church.

The school in our midst, Cosby Academy, claimed first place. We have put about \$7,250 in it, most of which is paid. We are now equipping the school with piano, desks, stoves and furnishings for the dormitory. We will have to build another dormitory next year. Any one reading this and wanting to help us, can send money to John Weaver, Treasurer, Cosby, Tenn., or the undersigned at Newport. Prof. L. C. Kinsey, the Principal, is a great help in our Association. Miss Leta Huff has been elected assistant teacher of music. The school opened with 56 on the 31st ult. There will be a large number more when the county schools close. Already one young ministerial student has entered and there will be more later on.

The work in my church moves very satisfactorily. Our gifts to benevolences the past year were more than work at home. There has been the most hearty and loyal support to the pastor in every movement. J. W. O'HARA. Newport, Tenn.

A METHODIST IN A BAPTIST CHURCH

It isn't often I think that you have communications from Methodists, but as this I wish to say is something good about a Baptist church I attended in the "Far West," doubtless it will be appreciated. Having heard that the pastor at the Mesa Baptist Church in Pueblo, Colorado, would give me "something worth listening to," I went one Sunday morning to hear this sincere man, Brother Truex.

Those who have been a stranger in a city know with what feelings I entered the church. No sooner had I been seated, than a lady came and invited me to a class, another placed a chair in a comfortable position and gave me a lesson sheet. When the Sunday School was over no less than

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Winston-Salem, N. C., Jan. 6, 1914.
Sunny Side Ave. 2114.
Religious Press Co-Operative Club, Clinton, S. C.: Dear Sirs: Received your machine and like it very well. You will find enclosed money order for the balance due on this machine, \$7.95. Please send me receipt in full for same. I am sure that I can sell some of your machines. Will send you some names later. Respectfully,
MRS. D. C. ROSE.

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.

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.

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.

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a dozen ladies were presented, some introduced themselves. When I took my seat in the church for the sermon, I was alone, but when a lady saw this she came from her pew and invited me to come sit with her as I looked "lonely."

After the service, which was one to help us in our family life, the pastor invited me to come again. I went home thinking how I would always hold this church up as an example of the proper treatment of strangers. Having been a stranger in another State, going to church time after time, with no friendly

greetings, this treatment by this Pueblo congregation impressed me "very much" as my good friend, Bishop Keener, used to say when he wished to enforce a thing on my mind.

Too often this speaking to strangers is left to the officials of the church. If only the ladies would shake off their stiffness, and in some cases their timidity, how much good cheer would be given to a lonely life.

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WORK FOR THE BAPTIST AND REFLECTOR.

As Dr. Folk announced in last week's Baptist and Reflector, I am authorized to represent the paper. If pastors wishing the membership of their churches to subscribe for the paper, will write me I will arrange to be with you and assist in securing their subscription; or I will make engagements to go to the churches of an Association, or Fifth Sunday meeting, or any gathering to represent the paper. I receive mail at Dayton, Cleveland and Birchwood, Tenn.

R. D. CECIL.

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PROHIBITION AND JOHN BARLEYCORN.

By George Varden, D.D., LL.D.
 Dr. Lasher's brief paragraph in regard to the prohibition campaign in Texas and the diligence of the liquor men to defeat the forces of humanity and good citizenship, inclines me to transcribe two or three paragraphs from Jack London's comparatively late volume, "John Barleycorn." Its personal character gives it life and force. However, the citations which follow speak for themselves:

"The strength John Barleycorn gives is not fictitious strength. It is real strength. But it is manufactured out of the sources of strength, and it must ultimately be paid for, and with interest. But what weary human will look so far ahead? He takes this apparently miraculous accession of strength at its face value. And many an overworked business and professional man, as well as the harried common laborer, has John Barleycorn's death-rod, because of this mistake."

And again, from page 261: "The cocktail was a prod, a spur, a kick to my jaded mind and bored spirits. It recrudesced the laughter and the song, and put a lilt into my own imagination, so that I could laugh and sing and say foolish things with the liveliest of them. And the thing began so imperceptibly that I never dreamed whither it was leading me."

Then from another page: "There was no reason why I should not drink with them (his boon companions)—I, who knew so confidently that I had nothing to fear from John Barleycorn. And such was my attitude of mind for years."

The closing paragraph of the volume here follows: "In conclusion, I can well say that I wish my forefathers had banished John Barleycorn before my time. I regret that John Barleycorn flourished everywhere in the system of society in which I was born, else I should not have made his acquaintance, and I was long trained in his acquaintance."

These sad and sober autobiographical reflections are a moving plea for state-wide and nation-wide prohibition—a more thrilling and reverberating call to total abstinence than "The Call of the Wild" by this prolific author.

Never can the present writer forget John B. Gough's eloquent warning to moderate drinkers. Rising to the full majesty of his oratorical ability, with his sonorous and carrying voice, he said: "Were the highest hills my platform, the world my audience; had I the eloquence of a seraph and a voice loud as the trumpet of doom, I would proclaim aloud, throughout Jehovah's boundless empire, that moderate drinking is the parent of drunkenness."—Journal and Messenger.

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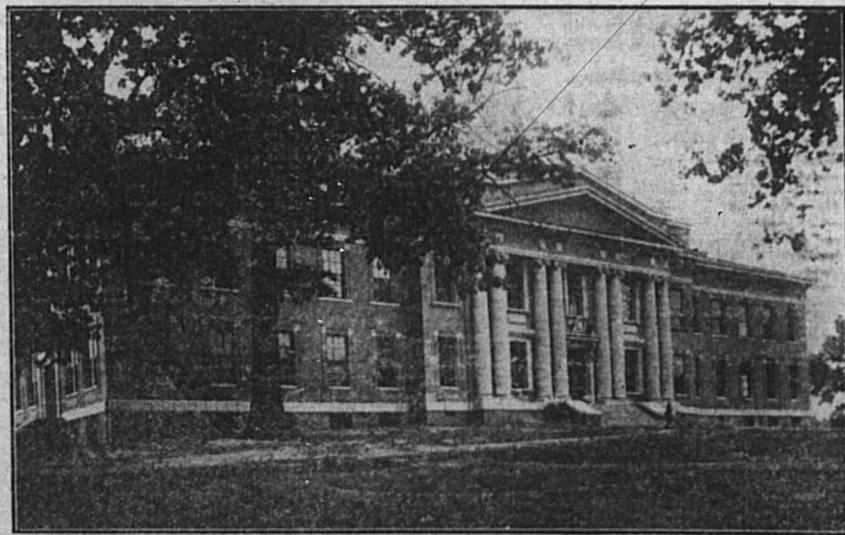
If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women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

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

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and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, **MRS. M. SUMMERS, - - - - - Box 241 SOUTH BEND, IND.**

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A. T. BARRETT, PH.D., DEAN

MATHES—Mrs. Mollie Martin Mathes, daughter of Dr. Robert Martin and wife of G. T. Mathes, was born May 10, 1852; professed faith in Christ in 1870; joined Murfreesboro Baptist church, until the organization of Lascassas Baptist church in 1883, since that time has been a devoted member of this church until her death, July 10, 1914. She was married to G. T. Mathes February 22, 1900. She was a good woman, a devoted wife, always abounding unto good deeds to her friends and neighbors. She leaves a heart-broken husband and several relatives and friends to mourn her loss. But they sorrow not as those who have no hope, for she was fully persuaded that He was able to keep that life she had committed unto Him against that day. May the Lord comfort the bereaved ones.

Resolved, That we, as a church, bow in humble submission to the Divine will.

Her pastor, W. C. McPherson, preached her funeral from Rev. 14-13, after which her body was laid to rest in the home cemetery.

Resolved, That a copy of these resolutions be spread on our minute book and a copy sent to the Baptist and Reflector for publication.

Read and adopted by the church July 19, 1914.

R. H. MARTIN,
H. L. PHILLIPS,
J. T. SAUNDERS,
Church Committee.

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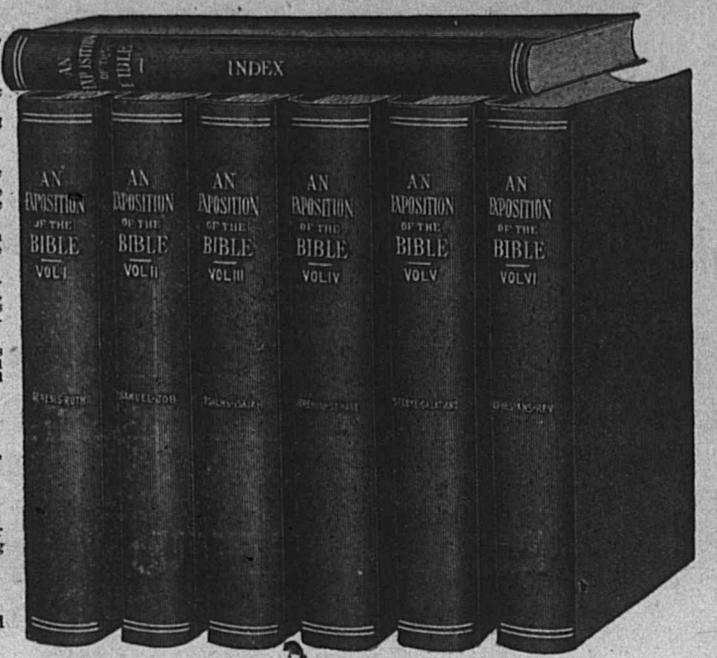
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AMONG THE BRETHREN By Rev. Fleetwood Ball

Rev. B. B. Bailey, of Arkadelphia, Ark., assisted by J. F. Scholfield and wife, will aid Dr. W. H. Ryals and the First church, Paris, Tenn., in a revival beginning November 8. A gracious gathering is confidently expected.

Dr. W. H. Ryals, of Paris, Tenn., spent two weeks of his summer vacation with a merry fishing party at White Oak, Middle Tennessee, and the last two weeks at his boyhood home in Virginia. He will return September 1.

A revival is in progress at Darden, Tenn., in which Rev. W. Q. Young, of Lexington, Tenn., is being assisted by Rev. W. F. Boren, who is a member of that church and one of the most highly esteemed and useful men in Beech River Association.

Mt. Ararat church, near Darden, Tenn., has lately enjoyed a gracious revival, in which the pastor, Rev. Earle Gooch, of Martin, was assisted by Rev. C. S. Thomas. There were many conversions and twenty-six additions to the church for baptism.

Rev. C. R. Barnes, of Donaldson,

Ky., was lately assisted in a revival by Rev. E. G. Mayhugh, of Little Cypress, Ky., resulting in over forty-five conversions and fifty-six additions, fifty-two by baptism.

Rev. V. T. Dennington, of Lowes, Ky., has resigned the care of Bethany church, near Sedalla, Ky. A recent meeting there resulted in nineteen additions, one from the Campbellites.

The church at Murray, Ky., of which Rev. H. Boyce Taylor is pastor, will have a revival beginning September 27, in which he will be assisted by Rev. G. E. Kennedy.

Rev. John F. Johnson has resigned the pastorate at Morrilton, Ark., after serving the church nearly three eventful years. His plans have not been disclosed.

The First church, Henderson, N. C., Rev. S. L. Morgan, pastor, is soon to build a handsome church to cost not less than \$50,000. They bought a centrally located lot for \$21,000.

Evangelist Geo. C. Cates, of Louisville, Ky., continues the work in the revival at Huntingdon, Tenn., and great good is being accomplished.

A brother from Knoxville, Tenn.,

writes: "Please correct the great mistake in the paper of last week with regard to the report of the meeting of Chilhowee Association. The annual sermon was preached by Rev. C. P. Jones, (not Rev. J. L. Dance) who was pastor of Immanuel church for more than two years, now pastor of Third Creek, one of the strongest country churches in this section. Brother Jones also made a strong address on Sunday School work."

Rev. R. P. McPherson, of Dickson, Tenn., writes: "Have just closed a meeting at Auburn, Tenn., with my brother, W. C. McPherson. Thirty additions to the church, twenty-five by baptism. My brother is pastor of this church. This is where the recent debate between H. B. Taylor and I. B. Bradley was held. The Campbellites held a two-weeks' meeting immediately after the debate and got four only."

Rev. J. Wimbigler, a Campbellite evangelist, united with the First church, Jonesboro, Ark., in a revival recently held there by Evangelist T. T. Martin, of Blue Mountain, Miss. Bro. Wimbigler's wife accompanied him.

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