

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

Old Series Vol. 79)

NASHVILLE, TENN., OCTOBER 8, 1914

(New Series Vol. 25, No. 8

—The contributions for State Missions so far this year are just a little less than for the same period last year. Notice the ladder on this page. Will you not give the Board a lift up the ladder?

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—Have you sent your name for a home during the Tennessee Baptist Convention? If not, do so at once. Send to Dr. Luther Little, Jackson, Tenn. Homes will be provided for all. It is hoped that there will be an attendance of at least 500 at the Convention.

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—With Virginia added to the list of dry States, the number of commonwealths entirely under prohibition is increased to ten. There now are seventeen other States in which fifty per cent of the population is under prohibition through local option. In addition four States will vote on the question of State-wide prohibition this fall.

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—Nine Kentucky counties voted dry on Sept. 28. Including principal cities and majorities they are as follows: Mason, Maysville, 333; Carroll, Carrollton, 518; Boone, Burlington, 530; Bourbon, Paris, 425; Scott, Georgetown, 313; Montgomery, Mt. Sterling, 246; Clark, Winchester, 336; Bell, Middlesboro, 600 (estimated); Shelby, Shelbyville, 503. Three counties voted wet: Fayette, Lexington, 3,254; Henderson, Henderson, 1,653; Anderson, 64. What's the matter with Lexington, Dr. Porter?

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—The cost of killing a man in modern warfare has been estimated as \$15,000. A French army officer thought the figure excessive, but on investigation he discovered that it was probably too small. He calculated that, on the basis of the known war expenditures and the loss of men, it cost \$21,000 in the Franco-Prussian war of 1870-71, \$15,000 in the Russo-Turkish war of 1877-78, and \$20,000 in the Russo-Japanese war of 1905 for each man killed. The price of slaughter, however, is gradually coming down, this officer thinks. Progress in the art of defense surpasses that in the art of killing. Moreover, more men are carried off by disease in war than by bullets. With improved sanitary safeguards the proportion thus destroyed will decrease.

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—When a man ain't got a cent, and he's feeling kind of blue,

An' the clouds hang dark an' heavy an' won't let the sunshine through;

It's a great thing, O my brethren, for a feller just to lay His hand upon your shoulder in a friendly sort of way!

It makes a man feel queerish, it makes the teardrops start,

An' you sort o' feel a flutter in the region of the heart; You can't look up and meet his eyes; you don't know what to say,

When his hand is on your shoulder in a friendly sort of way.

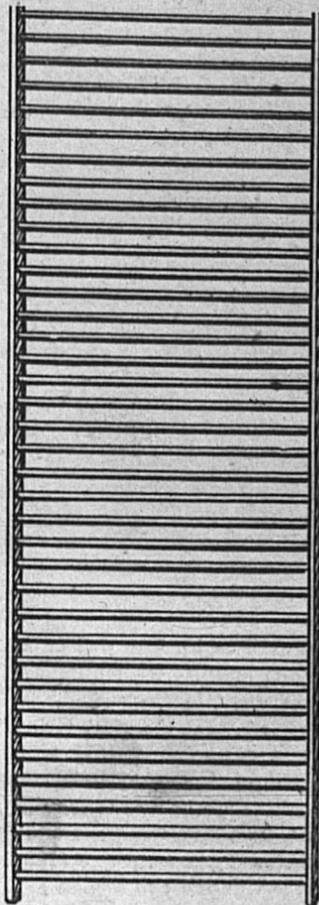
—James Whitcomb Riley.

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—Mr. W. R. Hamilton some time ago presented his resignation as Superintendent of the Tennessee Anti-Saloon League. After repeated and urgent, but unsuccessful, insistence on the part of members of the League that he withdraw the resignation it was last week reluctantly accepted. The reason given by Mr. Hamilton for this action was that while the League had decided to maintain neutrality in the present gubernatorial race in Tennessee, it did not think it necessary to proclaim publicly its neutrality. As we told Mr. Hamilton, it did not seem to us that this was sufficient ground for his resignation. For nine years Mr. Hamilton has been connected with the League, first as Divisional Superintendent for East Tennessee, and afterwards as Superintendent for the State. He has labored faithfully and earnestly in the service of the League, in season and out of season, and has accomplished a noble work. We regret to see him leave the service of the League. We do not know his future plans. We pray God's richest blessings upon him wherever he may go.

OUR CONDITION LOOKS SERIOUS.

Look at the ladder and then let us all make the figures climb.



\$38,000 OUR TASK

October 2, 1914.

\$18,450.41

At this date last year we had received a little more than \$19,000.00, or about \$600.00 more than we have received this year. After this date last year we received \$15,000.00. This year we must receive \$19,549.59. It will take a united pull on the part of every pastor and church to bring us up to the Convention in a safe condition.

We are Amply Able.

Tennessee Baptists have not in years had quite so good crops as now. Except in the cotton sections of our State, what our people have made is selling at remarkably good prices. We owe all we have made to God, but for His blessing we could have made nothing. We are under a debt of gratitude, therefore, to give largely now to this department of our Lord's work.

Baptist Credit at Stake.

Our tardiness in sending in money for State Missions has compelled the State Mission Board to borrow heavily at the bank. This was necessary in order to pay our missionaries quarterly. We now owe the bank \$18,500.00. This money will be due November 1st. Our credit and honor have been put up as collateral. The bank believed in us or it would not have let us have the money. This debt is the debt of every Baptist in the State. Every one of us will be reflected upon if we do not meet this obligation.

This is the Hour of the Pastors and Churches.

No man or set of men, save the pastors and churches, can now redeem our credit. A great sermon on State Missions at the next regular service of each church followed by a real collection will bring us victory. Heroic giving is the need of the hour. Heroic, faithful pastoral leadership will succeed now, and nothing else will. Every pastor in the State has in his hands a reasonable estimate of the amount his church ought to do. Let this amount be given and we will be victors. The church and pastor that fail now will put heavy burdens on others. Many churches ought to go far beyond what they have been asked to give for State Missions. Only 28 days remain in which to get this money.

I cannot believe our noble brotherhood will fail now. We must not fail this year above all others. We must succeed and I am sure if we do our best we will succeed.

J. W. GILLON.

—The Standard of Chicago came to us last week in a 32 page form instead of a 16 page form, as heretofore. It contains about the same amount of reading matter. It does not look quite familiar yet, and we are not sure that we like it so well, but we will get used to it in time.

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—Says the Word and Way: "Billy Sunday found immersion in his Bible and was immersed." So did Adoniram Judson. So did Luther Rice. So did D. L. Moody. So did G. Campbell Morgan. So did many another one who has searched earnestly and conscientiously to find the truth on the subject.

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—According to Dr. W. E. Biederwolf, of the Federal Council of the Church of Christ in America, in a report made last year, we spend our money for various objects, as follows: All missions, twelve million dollars; chewing gum, twenty-one millions; millinery, ninety millions; soft drinks, one hundred and twenty millions; candy, two hundred millions; theatres, seven hundred and fifty millions; jewelry, eight hundred millions; tobacco, one billion, two hundred millions; intoxicating liquors, two billions. About \$450 for luxury and appetite for every dollar given to all missions.

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—The following paragraphs from the Baptist Standard may be appropriate for some of the readers of the Baptist and Reflector now. "At an Association last week a loyal Baptist woman told us that she had to give up either the daily paper or the Baptist Standard. She thought that God ought to have the first place in the literature which she read, as in everything else and she gave up the daily paper. This is the right spirit. Before you give up the denominational paper, be sure that you give up all secular papers. In cutting down expenses, do not begin with the Lord's work." Again: "Let nothing cause you to discontinue your denominational paper. You cannot afford it for your own sake, for the sake of your family, for the sake of the cause."

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—There is little new to be told about the great European war. The battle of the Aisne still continues with unabated fury, this being its fourth week. So far, while the success has been varying, there has been no decisive result either way. The Allies evidently are attempting a great turning movement on the German right, but it has been desperately and successfully resisted. Each side is fighting with the determination of despair. It seems to be a case of win or die with both. In number of men engaged, number killed, duration of conflict, importance of issues depending upon the result, it is by far the greatest battle of all history. It seems as if the battle must come to an end some time soon. We shall probably have more to say about the war next week.

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—It was somewhat amusing to read of a delegation of Catholics calling upon President Wilson to ask that the United States recognize no government in Mexico which does not grant religious liberty. When did the Catholics become such earnest champions of religious liberty? All their history is opposed to religious liberty. The very genius of Catholicism is against it. The nearest they ever came to it was when Lord Baltimore granted religious toleration in Maryland. But toleration is a very different thing from religious liberty. A Catholic bishop said some time ago: "When we are in a Catholic country we deny religious liberty because that is our principle. When we are in a Protestant country we claim it because that is their principle." That expresses the situation quite accurately. Heretofore in Mexico they have been denying religious liberty when they were in power. But now that, owing to their intolerable oppressions and corruption, they have been driven from power they claim religious liberty. By justice they do not deserve it. But let them have it. Only let them not have religious superiority, as they used to claim and have in Mexico. Let all denominations be put on an equality, Catholics along with Baptists and others. This much, no more.

DWELL DEEP!

By James Buchanan.

Dwell deep! The little things that chafe and fret,
O, waste not golden hours to give them heed!
The slight, the thoughtless wrong, do thou forget;
Be self-forgot in serving others' need.
Thou faith in God through love for man shall keep,
Dwell deep, my soul, dwell deep!

Dwell deep! Forego the pleasure if it bring
Neglect of duty; consecrate each thought;
Believe thou in the good of everything,
And trust that all unto the wisest end is
wrought.

Bring thou this comfort unto all who weep;
Dwell deep, my soul, dwell deep.

—Exchange.

EDUCATION AND THE MINISTRY.

By Rev. Robt. N. DeVault.

This is the time of year when boys and girls are entering the schools, colleges, universities and seminaries. The youth of our land who are engaged in study and preparation for a broader and more useful life ought to be exceedingly happy. While thousands are making use of their opportunities for a better training, there are thousands neglecting them, who out of justice to themselves and to their work ought to be in school. Emerson said: "The glory of a nation does not depend upon the size of its census or the size of its cities, or the size of its crops, but upon the kind of men the country turns out." There is a great demand for men of ability and high ideals of character and service.

There never was a day when our denomination put such emphasis upon education as it is now doing. Within the past few weeks, our own and other leading denominational papers in all parts of our country have been devoted to the subject of education, giving whole issues to the discussion of this topic for the purpose of helping in this great work. This means that our great denominational leaders believe that religion and education are inseparable. Indeed, the history of the church proves that nearly every great significant religious movement has been started and fostered by men trained and equipped with the best education of their day. It does seem that a young minister at this day, feeling that God has called him to be a religious leader, could fail to appreciate an education only through unwarranted prejudice or through his own inertia; that is, his unwillingness to pay the price in sweat.

There are still a few illiterate and ignorant ministers, (if they deserve the name) who go about and poison the minds of uneducated people against institutions of learning and especially against the theological seminaries. Such have never gone to college or seminary, and they take special delight in slandering those who do go. It was only very recently I went to hear a preacher of this type. Too, he was a man of wide reputation as an evangelist. However, he was the incarnation of illiteracy and ignorance. He talked for nearly an hour, had a way of making striking statements by profuse use of slang, never developed a single point in his sermon, had no sign of organized thought, and violated every rule of the English grammar. He misrepresented scholarship, assailed higher education, and demeaned theological seminaries. He said a man who studied theology came away from the seminary either an infidel or a higher critic; and spoke of philosophy as "foolosophy." He seemed to delight in his illiteracy. He was proud of himself as was evidenced by the fact that he spent much time gloating over his achievements. You will find a few who belong to his school, but may the number ever decrease. Let me warn you to "consider the source" when you hear a man assailing institutions of learning. Why people will endure an ignorant man to assail that which is so vital as education is a mystery. Moses, the great Hebrew law-giver was learned in all the arts of the Egyptians; Paul, the greatest preacher the world has produced was perhaps the best educated man of his day; Martin Luther, the Protestant reformer, who no doubt is our next greatest preacher, was a college and university man, and a professor of theology. We might also mention John Calvin, the great French reformer and theologian, who was head of the greatest school of his day, and John Knox, the great Scottish reformer, whose prayers Queen Mary feared more than ten thousand soldiers, and the men, the most learned to be found in the land, who have given us our King James and American Standard versions of the Bible. We could enumerate almost without limit, great Christian leaders whose training was of inestimable value.

We may say, however, that there are some strong, useful ministers who have not had a college or seminary course, but they have partly overcome this lack by their splendid natural ability, by extensive reading

and association with cultured people. They usually have high regard for education and readily grant its importance. Many ministers are laboring under difficulties because of inefficient preparation. A better training would have given them a broader outlook on their work. It would have enabled them to do a more far-reaching and permanent good in the community, and have qualified them to hold with greater success longer pastorates. While a small per cent of those without the advantage of a theological training may succeed, the majority are unable to become efficient leaders.

The need of a college and seminary course cannot be too strongly urged upon those who are to enter the Christian ministry. The opportunities of the ministry are unprecedented. The minister ought to be an all-round equipped man, so he can dedicate to the great work of the ministry his power at their best.
Greenville, Tenn., September 23, 1914.

HOW WE GOT THE BIBLE OF TODAY.

The original manuscripts and tablets from which the Bible was made were written in Hebrew and Greek. The first complete translation of the Bible into English was made by John Wycliffe in 1384. Other translations and revisions soon followed among them being, The Tyn-dale 1525, The Geneva 1560, The Rheims New Testament 1582, the King James 1611.

Since the King James Revision was issued many ancient manuscripts and tablets have been discovered, among them being the three most accurate and important manuscripts in existence namely, The Vatican, now in the archives of Rome, The Alexandrian, now in the British Museum, and the Sinaitic, now in the archives of St. Petersburg, and as the English language in the long interval had undergone a great transformation, revision became once more necessary. Upwards of forty dictionaries of the English language have appeared since the revision, known as the King James Bible, was issued in 1611. These with the other causes combined to render a new version of the Scriptures an imperative duty. It was a work to be done well or not to be undertaken at all, and in 1856, the appointment of a royal commission was urged in England.

It was not till 1870, however, that the great task of the Revision was really begun. On July 7, 1870, a motion was made in convocation of Canterbury instructing the British Revision Committee "to invite the co-operation of American divines." Two companies, one taking the old and the other the New Testament, were formed in this country to co-operate with the two English companies, as they were called, and a plan of work was duly arranged. Portions of Scripture as revised were exchanged between the two countries.

The two American companies constituted the American Revision Committee and included the best Biblical scholars of all the leading evangelical denominations in the United States and the most distinguished professors of our leading universities and theological seminaries. This noble company of consecrated men undertook their great work with the full appreciation of its importance, without compensation, and with an unselfish desire to benefit their fellowmen. In the largest sense, therefore, the work was purely one of love; certainly it was not one of gain. It was done for Christ and for posterity.

When the English revision was published, New Testament 1881 and the Old Testament 1885, the English companies disbanded but the American companies continued their organization. They felt that all too brief a time had been allowed for the consideration of many important questions in the English revision, and that it was clearly their duty to preserve their organization and to continue their work on the lines upon

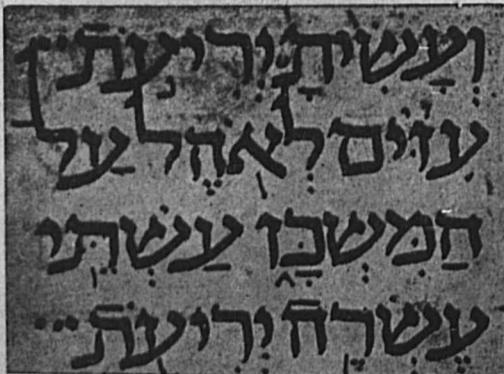


Illustration showing a portion of the earliest manuscript of the Bible, Ex. 26:7, written in Greek, Latin, Anglo-Saxon, Old English and into the English of the 20th Century as represented in the American Standard Bible.

which they had thus far proceeded and from 1885, when the English committee disbanded, to 1901, the American

committee devoted themselves to the preparation of the American Standard Version. They were fortunate in having the written notes, records and opinions of every member of the committee from the beginning of the work, and as no change could be made without a two-thirds majority it was truly the work of the whole committee although they were not all alive when the work was finished. In addition they had the advantage of all the criticisms which the English revision had provoked, and of the new light thrown on the subject by the aroused interest of the Christian scholars of the world.

The twenty-nine years, 1872-1901, during which the American revision committee was at work, were years of unexampled fruitfulness in scientific explorations and literary investigation, the results of which have been far richer in many respects than in any during the three preceding centuries. In a word, they were years that have thrown a flood of new light upon the accuracy of the Bible. Excavations in Egypt, Syria, Babylonia, Judea, and Arabia, have been productive of the most amazing discoveries. Ancient sculptors, whose libraries of ancient dynasties and the stories of long-buried cities of the past have come to light in rapid succession, and so many of these discoveries have been associated with the Bible and the events it narrates, that a new aspect has been given to many passages in the books that compose the sacred volume.

It is unquestionable, too, that in these three decades, there has been more earnest study of the original manuscripts composing our Bible than in any preceding period. Within a comparatively recent time, so great has been the increase of knowledge concerning ancient lands and languages, that Germany, France, Holland, Norway, Sweden and Denmark, have all made revisions of their Bibles. Greater familiarity with the originals has given to the student a better acquaintance with the spirit and character of the ancient languages, and has consequently rendered them better able to interpret their exact meaning. New light has dawned upon many of the passages which formerly were obscure if not meaningless, owing to defects in early translations. Thus the mass of new Biblical evidence, new manuscripts, the changes in the language and many other considerations had due weight with the American committee in the preparation of the American Standard Version. Knowledge had advanced, and the art of textual criticism, by which the value of ancient manuscripts are estimated, had made remarkable progress.

Time would fail to indicate more than a small portion of the vast number of important changes and corrections which the American Standard Bible presents. The King James Bible—in Matt. 6:34—makes Jesus say, "Take no thought for the morrow." What he really did say as given in the American Standard Bible is, "Be not therefore anxious for the morrow," etc., giving a totally different meaning to the command. In the King James Version, the word "Master" is applied to Christ forty-seven times. In every instance it is an incorrect translation of a word that always means "Teacher" and is so rendered in the American Standard Version.

In the American Standard the word "justice" is used for "judgement" as in these examples:

King James Version:

- Ps. 33:5—He loveth righteousness and judgement.
Ps. 37:28—For the Lord loveth judgment.
Isa. 10:2—"To turn aside the needy from judgment."

American Standard Version.

- He loveth righteousness and justice.
For Jehovah loveth justice.
"To turn aside the needy from justice."

In 1. Cor. 11:29, the King James Version has "He that eateth and drinketh, eateth and drinketh damnation unto himself." The American Standard Version has given the accurate rendering, viz.: "He that eateth and drinketh, eateth and drinketh judgment unto himself if he discern not the body," thus giving an altogether different meaning to a very important and oft-quoted passage. Again in Acts 19:2, the King James Version has it: "Have ye received the Holy Ghost since ye believed?" This is corrected by the American Standard Version to read: "Did ye receive the Holy Spirit when ye believed?" In Exodus 3:22, the King James Version has the words: "Every woman shall borrow of her neighbor," whereas, the original says: "Shall ask of her neighbor," to which the American Standard Version conforms. In Job 19:26, the King James Version reads: "and though after my skin worms destroy this body, yet in my flesh shall I see God." Is it to be wondered at that this extraordinary passage should have puzzled the devout reader? Observe how it is simplified by the accurate translation of the American Standard Version: "And after my skin, even this body is destroyed, then without my flesh shall I see God: whom I, even I, shall see on my side and mine eyes shall be-

hold, and not as a stranger." Still another notable passage is found in 1 Timothy, 6:10. The King James Version has the passage: "The love of money is the root of all evil," which the American Standard Version corrects to read: "Is a root of all kinds of evil." The King James Version renders the famous passage in Acts 17: 22, 23: "Ye men of Athens, I perceive that in all things ye are too superstitious," which is changed in the American Standard Version to the true meaning of the original: "Ye men of Athens, in all things I perceive ye are very religious." Paul had come to the Athenians, who were the most cultured people of the world at that time, to win them to Christ. It is inconceivable that in addressing them he would offend them by a statement accusing them, of all people, of superstition. What Paul said was intended to win their confidence by praise, but at the same time point out that although they were religious, yet there was a higher form of religion they had not attained. Further, for the sake of clearness, in those passages where ancient Greek or Hebrew money is mentioned ("which, when unexplained, usually causes confusion to the reader"), comprehensive terms have been employed and the equivalents in our national currency added in the margin.

The following table shows a comparison of five

the school fund. Judge Taft settled the case by a decision to the effect that under the law no division could be made. Then Rome muttered: "Let us damn the law." And she did.

The most notable, open, political attack on our public schools was made by Romanism, and non-American narrow-heads in 1890, in Wisconsin. The contest was directed against the compulsory educational law, called the Bennett law, which required all children between 7 and 14 years of age to be taught in the English language. This fight was notable, in that it was stimulated by the Supreme Court of the State, which pronounced the Bible sectarian. The matter was committed to a vote of the people of the State, and the campaign was extremely bitter, and stubbornly contested. The law was opposed by the Democratic party, the Roman Catholic church, and a portion of the Lutherans of the State. Indeed, money and speakers were sent into the State to overthrow the Bennett law. It is hard to imagine why any unbiased (so professing) American citizens could oppose education in English, the language the children would use and need all their lives. Bishop Katzer, Roman Catholic, openly preached against the law, and advised voters to cast their ballots against it; and he "should consider any one who did not vote for the re-

ignorance and bigotry against the law. Roman Catholics averred that the "Catholic faith in this country must be taught by church schools and no interference with the church schools should be allowed." Even President Merrill of the Ripon Congregational College, Milwaukee, openly antagonized the law. Churches were very busy—in politics!

Evansville, Indiana.

HIWASSEE BAPTIST ASSOCIATION.

This Association met in its 92d annual session with the Shiloh Baptist Church in Roane County, ten miles south of Kingston, September 25-27. Rev. H. L. Monday preached the annual sermon, and it was well received. Rev. J. W. Whaley was elected Moderator, and J. A. Ewing Clerk and Treasurer.

Fourteen churches were represented, with 1,123 members. Various reports of committees were presented and passed on by the Association without much discussion.

At the 11 o'clock hour Saturday, Rev. R. D. Cecil was asked to preach, and he spoke on "The Ideal Church."

Announcement was made that Rev. Z. T. Manis was to preach Sunday at 11 o'clock.

Rev. J. P. Massengill was present and showed pictures of the Orphans' Home, and spoke a few words for the Home. Some of the preachers in attendance were Revs. Z. T. Manis, J. P. Massengill, T. R. Brown, J. W. Whaley, I. A. Cate and R. D. Cecil.

Rev. I. A. Cate is the pastor of the Shiloh Church, Dayton, accompanied his pastor, R. D. Cecil, and was in attendance.

The meeting seemed to be harmonious, as many of us know this Association has never put itself in co-operation with the State Convention and the organized work, but a number of the pastors in the Association and many of the people we feel are in hearty sympathy with the organized work of the Baptists of the State.

This is the second time the writer has attended the Association, and he has been given a seat in the Association and the privilege of preaching both times. This Association offers a great opportunity and could do great things in the kingdom if enlisted. They have a fine territory and a fine people, but they must be led to co-operate in the organized work, if their possibilities are ever realized to them and to the kingdom.

The excellent dinner served Saturday on tables on the church grounds should be mentioned. The attendance was splendid, and all seemed to enjoy the day.

R. D. CECIL.

Dayton, Tenn.

THE FIFTH ANNIVERSARY.

Of the Present Pastor of Grove City Baptist Church.

Song—"Onward Christian Soldiers."

Invocation—Rev. E. F. Ammons.

Song—"How Firm a Foundation."

Scripture Lesson—Pastor, Psa. 122.

Offering.

Male Quartette.

The History of our Sunday School for five years—Rev. E. F. Ammons.

The Teacher and his Class—T. A. Greenwell.

The Pastor's Place in the Sunday School—J. M. Hinkel.

The Deacon's Duty to the Church—T. A. Greenwell.

The Churches Duty to the Deacons—J. T. Wilkerson.

The Duty of Deacons to the Pastor—Rev. W. H. Runions.

Song—"Nearer My God to Thee."

The B. Y. P. U., its Past and Present—J. M. Hinkel.

A Review of the L. A. S.—Miss Callie Wilkerson and Mrs. W. S. Howard.

The State Mission Boards co-operating in Building this Church—Rev. W. H. Runions.

The Co-operation of the Church in Building—Brethren J. T. Wilkerson, E. F. Ammons, W. A. Wallace.

A General Review of the Work—The Pastor.

Dismissed—Rev. Runions.

Miss Fanny J. Crosby, whose hymns have cheered and strengthened many along the way, celebrated recently her ninety-fourth birthday. On that day she said: "As for my age, it does not seem to me that I am in the nineties, and I attribute my good health and long life to the fact that I never let anything trouble me and to my implicit faith, my implicit trust in my Heavenly Father's goodness. If I did not get the thing I wanted today—well, I would get it to-morrow. If not then, I realized that it was not good for me to have it. Everybody is born for something, has a talent for something, and with a little patience will find his or her place in the world. You will conquer only by love. Love is the great engine which is going to reform the world."

ENGLISH TRANSLATIONS OF HEBREWS 1:1-9, AS TRANSLATED IN SOME OF THE PRINCIPAL VERSIONS

Tyndale, 1525.	The Geneva Bible, 1560.	Rheims New Testament, 1582.	King James Bible, 1611	American Standard Bible 1901.
God in tyme past diversly and many wayes, spake vnto the fathers by prophets: but in these last dayes he hath spoken vnto vs by hys sonne, whom he hath made heyre of all thyngs: by whom also he made the worlde. Which sonne beyng the brightnes of his glory, and very ymage off hys substance, bearyng vpe all thyngs with the worde of his power, hath in his awne person poured our eyne, and is sytten on the right honde of the maiestie an hys, and is more excellent then the angels in as moche as he hath by inheritance obteyned an excellent name then have they.	1. At sondrie times and in divers maners God spake in ye olde time to our fathers by the Prophets: 2. In these last dayes he hath spoken vnto us by his Sonne, whome he hath made heir of all things, by whome also he made the worlde. 3. Who being the brightnesse of the glorie, and the ingrauled forme of his persone, and bearing vp all things by his mightie worde, hath by him self purged our sinnes, and sitteth at the right hand of the maiestie in the highest places. 4. And is made so much more excellent then the Angels in as moche as he hath obtained a more excellent Name about them.	1 Diversely and many vvaies in times past God speaking to the fathers in the prophets: 2 last of al in these daies hath spoken to vs in his Sonne, vvhome he hath appointed heir of al, by vvhome he made also the vvorlde. 3 Vvhoe being the brightnesse of his glorie, and the figure of his substance, and carying all things by the vvorde of his povver, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places: 4 being made so much better then Angels, as he hath inherited a more excellent name about them.	1 God who at sundry times, and in diuers manners, spake in time past vnto the Fathers by the Prophets, 2 Hath in these last dayes spoken vnto vs by his Sonne, whom he hath appointed heir of all things, by whom also he made the world: 3 Who being the brightness of his glory, and the expresse image of his person, and vpholding all things by the word of his power, when hee had by himselfe purged our sinnes, sat down on ye right hand of the Maiestie on high, 4 Being made so much better then the Angels, as hee hath by inheritance obtained a more excellent Name then	1 God, having of old time spoken unto the fathers in the prophets by diuers portions and in diuers manners, 2 hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds: 3 who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high: 4 having become by so much better than the angels, as he hath inherited a more excellent name than they.

NOTE.—You will observe the division into verses appeared first in the Geneva Bible

The great religious denominations such as the Methodists, Baptists, Presbyterians, Congregationalists, United Presbyterians, Church of Disciples, Lutherans, Reformed Churches, and many others recognize the merits of the American Standard Version by making it the basis of all their explanatory notes in their Sunday School lessons and the notes for all the new graded Sunday School lessons, for all Sunday Schools are based exclusively on the American Standard Version. Besides this, the American Bible Society which since 1816 has published only the King James Version, has recently amended its constitution to enable them to publish the American Standard Version to meet the demands of churches and Sunday Schoole for this Version. The Gideons, an organization of live Christian commercial travelers, have placed over 200,000 copies of the American Standard Version in the guest rooms of hotels in the United States, and there is not a prominent college, theological seminary or leading Christian scholar who does not recognize and use this latest version of the Scriptures because it brings the plain reader into closer contact with the thought of the original writer than any version in Christendom.

The American Standard Version is published for the American Revision Committee by Thomas Nelson & Sons, New York, and can be had in ten different sizes of type and over two hundred styles of binding from the Western Baptist Publishing Company, Kansas City, Mo.

PERSISTENT AGGRESSION UPON THE PUBLIC SCHOOLS

By E. E. Elliott.

Many evidences exist that our public schools are the main object of Romish attack, and have been for long years, because, for one thing, they prove up the absurdity of imperialism in the Christian religion, and for another thing, they make men less patient with superstition, that is made to supplant reason and common sense. Hence Rome establishes "partial" schools, as one Roman Catholic aptly mis-called "parochial" schools, because the public schools are not suitable to train children to be competent adherents to a foreign religious authority, superior to our State and national authority. Their move now is to gain their Jesuitical aim through politics, through majority vote. That their move is against the public schools, some facts are adduced here to prove it. Not to be prolix over a prosy, yet vital, matter the first instance noted here, took place in Cincinnati in the early seventies. At that time Romanism actually appealed to the civil courts for a division of

the law, a traitor to the Catholic Church." The priests in obedience to the commands of the Bishop, preached against the law in their regular Sunday services. The "Roman machine," as Dr. McGlynn called it, was at work in politics and could not be relied on for honesty.

It has come at last—an open political fight between foreign tongued, Papal-ridden aliens on the one side, and Americans in defense of their institutions on the other. It was a fight as to whether the Roman church was going to rule the State through the priests, or the people to run their affairs themselves without foreign-born dictation. It was a square-open fight against the Bible, against the little red school-house, and against the English language. Archbishop Ireland, Jesuit of the Jesuits, assumed to be very angry, because a Roman Catholic paper had said, before the election, that he had been called to Rome to account for his attitude in favor of the public schools. The presumption is that he inspired the accusation against himself—for a Jesuit is never anything else but a sneak, trained to be that and that alone. One Roman priest declared that if the law was sustained at the polls, they would pay the tuition tax with a bullet! A Roman Catholic paper was the first to oppose the law. The Roman Catholic bishop of Wisconsin issued a pronouncement against the law. They opposed the law on the ground that the Roman Catholic church, and not the State, has the superior right to enact and enforce all compulsory educational laws. The Democratic platform declared the law "needless interference with parental rights and liberty of conscience," and as "advancing the growth of the English language to the greatest possible extent"—i. e., too rapidly, and was also paternal in spirit. Hence, the presumption is, that no foreign language would be "paternal in spirit." "The minimum of the law with a maximum of freedom," was a mild current phrase of the Jesuitical ultramontane movement," championing the cause of ignorance. Strong condemnatory resolutions were passed against the law by various societies, clubs and organizations, some declaring for the protection of their "personal and inalienable rights," and demanding "that liberty of religion and conscience be maintained." (As if it could not be maintained in the English language!) Governor Hoard said it was "a conspiracy against poor, ignorant and defenceless little children," and "that the ignorance which we are striving to dissipate is very largely the work of design!" ('Pon honor, Governor, what else should it be!) It was called an "irrepressible conflict." And now in very truth, it was

MIDLAND ASSOCIATION.

The Twentieth Annual Session of the Midland Baptist Association convened with the Mt. Zion Baptist Church, Anderson County, Tennessee, September 16, 1914. The Introductory Sermon, by Rev. S. F. Hall, from Luke 2:15. Theme: "The Birth of Christ," was an earnest, spiritual and helpful one. Following the introductory sermon, was the reading of the Associational letters and enrolling messengers.

Afternoon the Association proceeded to the organization of the body by the election of J. W. Carden, Moderator; Rev. S. F. Hall, Assistant Moderator; Rev. R. L. M. Wallace, Clerk and Treasurer. The following were present as correspondents, visiting ministers, brethren and sisters of other Associations attending the Association of whom we mention: H. A. C. Bradfute of the Northern Association; Rev. D. M. Skaggs, Moderator of the Campbell County Association; Rev. John Johnson and James Rouse of the Clinton Association; Brother Bratcher Williams of the Broadway Baptist Church, in the Tennessee Association; Dr. J. W. Gillon, Corresponding Secretary of State Missions; Dr. W. J. Stewart, Superintendent of Tennessee Baptist Orphans' Home; Prof. W. L. Gentry of Carson-Newman College; Prof. George Ridenour of the Andersonville Institute; Miss Margaret Buchanan, Corresponding Secretary and Field Worker of the Tennessee Baptist Woman's Missionary Union.

Among the many, the good sermons and speeches made during the sessions of the Association, we would mention the sermon by Dr. Gillon on "The Plan of Salvation," speeches of Prof. W. L. Gentry and George Ridenour on "Education;" Dr. W. J. Stewart and W. J. Hill on "Orphanage;" Miss Margaret Buchanan and H. H. Bolinger on "Woman's Work;" Rev. John Johnson and Brother Bratcher Williams on "Ministerial Relief;" Revs. D. M. Skaggs, G. W. Demareus and J. A. Demareus on "Books and Periodicals;" Rev. S. F. Hall and J. W. Carden on "Home Missions;" Prof. George Ridenour and Rev. John Johnson on "Foreign Missions;" Rev. R. S. Weaver and Rev. G. W. Demareus on "Sunday School and Colportage;" Brother J. C. F. Ward and Rev. John Johnson on "Temperance;" discussion on "State Missions" at the request of the body—the messengers agreeing to do their best to raise the amount asked of their churches for State Missions—was deferred to hear a sermon from Dr. Gillon.

The hospitality of the church and community was excellent. Although the church is young and small in numbers, it is showing an excellent spirit. Brother H. H. Bolinger is its noble pastor.

The Association now has twenty churches, with about 2,000 membership. The oldest and largest is Bethel, with 327 members; the youngest and smallest is Cedar Grove, with 16 members. This church was organized, September 12, 1914. Increased this year by baptism, 68; this year the contributions to missions decreased about \$50, while those to Orphans' Home increased about \$19, with report from Piney Grove not yet in. It is greatly to be regretted that there has been a fall off in missions the past year, yet we hope that all our churches will do their best for State Missions before October 31, 1914, and then next year make an advance all along the line.

The Association this year seemed to be one of the most harmonious in its history. If this spirit prevails hereafter, we shall see greater progress in all the causes we foster.

R. L. M. WALLACE.

STARKVILLE NOTES.

We have just closed a three weeks meeting at this place, conducted by Evangelist T. T. Martin, in which he was assisted by Evangelist Walter E. Carter and Singer Sam L. Roborn. Brother Martin came to us for one week and our people were delighted with his great preaching. He stirred the whole community and put all professed Christians of all denominations to reading their Bibles. Brother Martin's "hath" was a mighty power under God in bringing men to see that salvation was a present possession, and "everlasting life." He laid a foundation broad and deep—scriptural of course—on which Evangelist Carter built for the next two weeks. Not often in a life-time will one have the opportunity of hearing such preaching and singing as this combination—Martin-Carter-Roborn. What a trio of gospel preachers and singers. Sam Roborn has no superior as a gospel singer and few if any, equal as a personal worker. When he gets hold of a "hard case," God uses him as a mighty power to place before him the way of life so there is no room for escape. God greatly blesses him as a personal worker.

There was more praying and preaching and personal work than I have ever seen in the same length of time. Prayer-meeting at 5:00 o'clock in the morning, was attended by from 75 to 125 people. Preaching at 10:00, and woman's prayer-meeting at 4:00 o'clock, then

preaching at 7:30. The results cannot be given by figures. There was a quickening of spiritual life, which I am sure will be permanent. There were 25 additions to the church, 18 of these for baptism. Many hard "cases" were won to Jesus. God bless these great workers.

The A. & M. College is located here and there are about 1,200 boys in attendance. Many of these attend Sunday School and church services at the Baptist church.

I held nine protracted meetings this summer. I will close my work by helping A. L. O'Brian in a revival at Immanuel Church, Hattiesburg, Miss., on the second Sunday of October. This is the Woman's College Church. This college is under the care of the State Convention. Its President is J. L. Johnson, Jr. It started off with over 200 students this year. It is a promising institution. I may say we have made a \$100,000 addition to the Starkville Church this year—modern in Sunday School equipment.

W. A. JORDAN, Pastor.

Starkville, Miss.

MEN'S MONTHLY MISSIONARY MEETING—FIRST BAPTIST CHURCH, CHATTANOOGA.

The men have been requested to conduct a missionary meeting one Wednesday night in each month, and last week they gave their initial program.

The Chairman of the Missionary Council presided and led the opening prayer. A layman read for a Scripture lesson the first fifteen verses of the tenth chapter of Romans. Opportunity was then given for voluntary Scripture quotations, and a number of men responded. Two laymen, selected in advance, led in brief prayers. State Missions was the topic of the hour. One layman spoke briefly on "The Object of State Missions." The next gave a summary of last year's work; the third discussed "The Chief Destitution;" the fourth presented "The Enlistment Department." Then followed several one-minute practical suggestions. The pastor closed in a speech of five minutes on "State Missions Fundamental." Every layman on the program was present and performed the duty assigned him.

The program was announced the Sunday before, published in the weekly bulletin, and about two hundred post cards urging them to be present. The attendance was good and the interest fine. The pastor was proud of his men, and I believe they were proud of themselves.

By unanimous consent the M. M. M. is a fixture in our church. Some twenty different laymen took part and the selected speakers next month will all be new. The voluntary quotations of Scripture and the one-minute suggestions give a brother the chance to be heard at each meeting, but not at length. As a means of educating and enlisting the laymen I know of nothing more effective.

J. T. HENDERSON.

Chattanooga, Tenn., October 3, 1914.

BEECH RIVER ASSOCIATION.

Beech River Association met in its forty-fourth annual session with Sulphur Well Church, Friday, September 25th at 10:00 o'clock. Rev. J. A. Moore of Parsons conducted devotional exercises, reading 1 Cor. 13. The introductory sermon was preached by Rev. Thos. M. Newman, from Acts 5:20.

Forty-one churches reported mostly by messengers and letter. One church was added to the body, Standing Rock, from Ebenezer Association. The reading of the letters disclosed the fact that there had been 174 baptisms and the contributions to missions and other benevolences had exceeded those of any previous year in the history of the body. During the past year the Association had for the first time in its history supported a missionary for full time, Rev. A. U. Nunnery, and his labors had been signally blessed of God. He filled several stations regularly during the year, building one new house outright, aiding in the building of another and baptizing 46 on his field. The Association is under obligation to the State Mission Board for aid in paying the salary of Brother Nunnery, Revs. R. L. Rogers and S. K. Hurst, were missionaries of the Board for one fourth time each during the past year.

The ministers present were, R. W. Baker, L. T. Carrington, J. B. Eads, J. B. Hays, S. K. Hurst, T. C. Jowers, T. M. Newman, W. M. Outlaw, J. F. Pipkin, R. L. Rogers, J. M. Willis, A. U. Nunnery, C. E. Azbill and the writer. Not a single visiting minister was present.

The officers elected were, Moderator, Fleetwood Ball, Lexington; Clerk, J. A. Deere, Warren's Bluff; Treasurer, W. R. Carrington, Parsons.

It was decided to hold the next session of the Association with Union Hill Church, nine miles southwest of Lexington, beginning Saturday before the fourth Sun-

day in September, 1915. The next fifth Sunday meeting of the body will be held with Piney Creek Church near Lexington, in November. The cause of Christ was never more prosperous in the history of the Association. Pray that there shall be constant progress. Plans are laid for great growth.

FLEETWOOD BALL.

Lexington, Tennessee.

A FEW WORDS

To pastors, clerks and members of churches composing Nolachucky Association.

My dear friends, I do not cease to thank God for the action taken in the Associational body, urging that the churches raise this Associational year the \$2,500, as their portion of the Judson Centennial Fund, to be used to build a residence at Po-Chow, China, to be occupied first by my wife and me, who are members of Jefferson City Church. I also rejoice in the interest manifested in the small mass meeting at Jefferson City, Sunday afternoon, the 13th. I start back to China with a decided feeling that this is going to be done, but that it will require some earnest co-operative effort. I wish to urge several things: 1. That it be constantly emphasized that this is once only in a hundred years and must be entirely over and above the regular contributions. 2. That every reader of these lines decide to work earnestly to get a contribution from every family in every church in this Association. Let our great Association become an example of whatever can be done there. 3. That at least \$1,000 of this be turned in not later than the end of April. 4. That all co-operate in the use of the special envelopes printed for this purpose.

I write these lines on board the ship, three hours out from Seattle, on my way back to China. I have keenly enjoyed my brief but busy stay in the United States. May God bless all of you.

G. P. BOSTICK.

September 22, 1914.

WATAUGA ASSOCIATION.

The Watauga Association held its 50th Annual Session with Pleasant Grove Baptist Church, five miles south of Mountain City, September 9, 10 and 11. Rev. W. H. Hicks was re-elected Moderator; F. C. Dougherty, Clerk and A. E. Dotson, Treasurer. This Association is composed of more than thirty churches situated in Johnson and Carter counties, with a membership of between three and four thousand. Dr. Gillon was present and took care of his department of the work in his able and efficient way of doing things. H. H. Hibbs and W. J. Stewart were present, and the Tennessee College and the Orphans' Home was well taken care of by these worthy brethren. The church at Pleasant Grove has just completed one of the most modern and up-to-date houses of worship to be found anywhere, at a cost of several thousand dollars. Rev. Roy E. Grimesly is the efficient pastor. Brother Grimesly is also pastor at Mountain City, and the church is moving along nicely under his leadership. Brother J. A. Cargill the lay preacher of Johnson City, was with us the first Sunday in this month, and delivered two splendid addresses to good sized audiences. Campbellism that seemed to be running rampant at this place, seems to be retrograding and seems to be a kind of a ramshackle affair. Wishing the baptist and Reflector much success.

W. A. BROWN.

Mountain City, Tennessee, September 24, 1914.

A GLORIOUS REVIVAL.

The second Sunday in September, I began a meeting with Good Hope Church, near Decherd, Tennessee, assisting pastor N. P. Atchley. There had not been a real God-power revival at this church for years. It was soon evident that the power of the Spirit was on the meeting. In response to the preaching of the "Word of the Lord," there was a noise among the dry bones of the valley. The fire of God began to burn. The meeting continued fifteen days and nights. There were 40 professions of faith in Christ, and 20 additions to the church. This meeting was a great uplift to the church. It has taken on new life. I will assist Brother Atchley in a meeting at his home church from this meeting. We are expecting great things there for the Lord. Yours for His Glory.

JOHN HAZELWOOD.

SEQUATCHIE VALLEY ASSOCIATION.

This body meets with the church at Jasper, Tenn., Thursday, October 15, at 10 o'clock. We cordially invite Brethren Stewart, Gillon, Hudgins, Hibbs, Folk, and other leaders to be with us. This promises to be one of our best sessions. Write me.

W. N. ROSE, Moderator.

Dunlap, Tenn.

PASTORS' CONFERENCE.

KNOXVILLE.

Grove City—Pastor G. T. King preached in the morning on "A Nation's Prayer for Peace." The young people had charge of night service.

Middle Brook—Pastor E. F. Ammons preached on "Getting the House in Order," and "The Result of True Faith." 55 in S. S.

Broadway—Pastor Henry C. Risner preached on "The Elixir of Progress—Walking in Newness of Life," and "The Third Reason Why People Attend Broadway Church." 490 in S. S. 160 in Mission Chapel.

Deaderick Ave.—Dr. H. B. Carree preached in the morning on "The Entrenchment of the Liquor Traffic." Pastor B. C. Hening preached at night on "A Suitable Marriage." 503 in S. S. One by letter.

Immanuel—Pastor W. C. Patton preached on "Well Doing," and "Christ's Saving Ability." Good Sunbeam Band.

Beaumont—Pastor D. A. Webb preached on "A Settled Religion," and "God Gives the Increase." 130 in S. S. One baptized.

Bearden—Rev. W. C. Hale preached in the morning on "An Ideal Church." Pastor T. N. Hale preached at night on "The Foolish Virgins." 131 in S. S. Twelve baptized.

Calvary—Pastor E. A. Cate preached on "The Prince of Peace," and "Seeking Jesus."

Lincoln Park—Promotion Day observed in the morning. Pastor A. R. Pedigo preached at night on "A Spendthrift." 147 in S. S. Seven by letter. One approved for baptism. Four deacons ordained. Assisted by Revs. B. C. Hening and R. L. Dance.

Lonsdale—Pastor J. C. Shipe preached on "The Reign of Peace," and "The Shut Door." 200 in S. S. Revival meeting begins Oct. 12, Bro. J. K. Hayes of Irwin assisting.

Oakwood—Pastor Geo. W. Edens preached on "The Prince of Peace," and "Safety of the Godly." 174 in S. S.

Mountain View—Pastor S. G. Wells preached on "Bringing a Better Sacrifice," and "Hinder Baptism." 221 in S. S. One baptized. Two by letter.

Fountain City—Rev. F. M. Dowell preached in the morning. Pastor Tyree C. Whitehurst preached at night on "The Christian's Inheritance." 112 in S. S.

Richland—Rev. Tyree C. Whitehurst preached in the morning. 77 in S. S.

Stock Creek—Pastor J. B. Dykes preached in the morning on Rom. 8:1-9. B. Y. P. U. service at night.

Gillespie Ave.—Pastor J. A. Lockhart preached on "Mary's Noble Deed," and "How to Live in the House of God." 151 in S. S.

Island Home—Pastor J. L. Dance preached on "Consecration," and "What Shall I Do with Jesus?" 500 in S. S. Five baptized. Four by letter.

Harriman—Rev. Burton A. Hall preached on "God in the Hands of a Woman," and "Preparation to Meet God." 491 in S. S. Received fourteen into the church.

Third Creek—Pastor Chas. P. Jones preached on "Soul Winning," and "Revivals."

Union Valley—Pastor H. M. Grubb preached on "The Lord's Supper." Preached Saturday on "Adorning the Doctrine of God." 54 in S. S. Two baptized. Good services. Organized B. Y. P. U. with good interest.

Beaver Dam—Pastor J. F. Williams preached on "The Spotless Church," and "The Training of Children." 92 in S. S. One by letter. Ordained three deacons in afternoon.

South Knoxville—Pastor W. J. Bolin preached on "The New Day," and "Complete Consecration." 230 in S. S. Two by letter.

Bell Ave.—Pastor Wm. J. Mahoney preached on "Some Representative Women," and "Are There Any Signs by Which the Second Coming Can be Foretold?" 568 in S. S. 135 additions during the past year. Meeting begins next Sunday, pastor preaching.

First—Pastor Taylor preached on "Swords and Plowshares," and "Compromise with Conscience." Five additions.

Euclid Ave.—Pastor W. E. Conner preached on "Some Bible Keys," and "Some Things Christians Should Not Do." 197 in S. S. One baptized.

CHATTANOOGA.

Alton Park—Pastor Duncan preached on "In the Beginning," and "Paul at Athens." One by letter. One for baptism. 116 in S. S.

East Lake—Pastor Fuller preached on "The Final Perseverance of the Saints," and "The Old-Time Religion." Will begin a revival at Mission Ridge, Ga., this week.

Oak Grove—Pastor B. N. Brooks preached on "Consecration." No night service. Pastor preached at tent meeting at night on "A Heart Revival."

Avondale—Dr. J. T. Henderson delivered a very interesting address Tuesday night. Pastor Hamic preached Sunday on "God's Rest," and "Why Perish?"

Chamberlain Ave.—Pastor J. E. Merrell preached on "The Source of Knowledge and Its Results." Rev. G. A. Chunn preached at night. One baptized. 132 in S. S.

Woodland Park—Pastor McClure preached on "The Church Covenant," and "Lot's Choice." Large congregations. One by letter. Several requests for prayer. 104 in S. S. Outlook good for revival. Rev. Hamric of Atlanta is with us to do the preaching.

First—Pastor W. F. Powell preached on "Unselfishness," and "The First Commandment." One baptized. 417 in S. S.

Central—Pastor Grace preached on "A Curse on Neutrality," and "A Tribute of Love." 203 in S. S. Five received by letter.

East End—Pastor Buckley preached on "The Unnamed Faithful," and "Weighed and Wanting." Two professions. 110 in S. S. 182 in S. S. parade.

Highland Park—Pastor Keese preached on "Peace," and observed day of prayer. 280 in S. S. Promotion day. Night service in tent.

Rossville—Pastor J. Bernard Tallant preached. Peace service and celebration of the Lord's Supper. Evening text: "Lo, Here Is My Signature." Large audience. Revival began. Sixteen forward for prayer. S. S. promotion day and State Mission rally. Large offering. 261 in S. S.

Tabernacle—Bible Conference opens. B. Lacy Hage, speaker. Subject: "Law of Life." Evangelistic service at night. Three for baptism. One baptized. Three by letter. 372 in S. S. 140 excluded at last regular church conference.

MEMPHIS.

First—Pastor Boone preached on "War and Peace," and "Wants and Needs." 472 in S. S.

Boulevard—Pastor Burk preached to good congregations. One profession. One approved for baptism. 121 in S. S.

LaBelle Place—Pastor Ellis preached. One by letter. Two baptized. 267 in S. S.

Temple—Pastor Gaugh preached at both hours. Central—Pastor preached at both hours. Two received. 295 in S. S.

McLemore Ave.—120 in S. S. Two good congregations. Preaching by Pastor A. M. Nicholson. Two by letter.

Eudora—Pastor E. H. Marriner preached on "Come and See," and "Prayer of Peace." Average S. S.

Calvary—Pastor Norris preached to good audiences on "Peace," and "Exalting Christ." 96 in S. S. Good day. Ladies cleared \$80 on booth at Tri-State Fair. Excavating for completing basement.—W. L. NORRIS.

Seventh Street—Pastor J. T. Early preached to good congregations. One by restoration. Two baptized. 302 in S. S. Special prayer in S. S. and preaching service for peace.

Rowan—Pastor O. A. Utley preached to largest audiences for twelve months. Pastor was unanimously requested to reconsider and withdraw his resignation, which he did.

Highland Heights—Began revival, Pastor C. E. James preaching in the morning, and Bro. E. H. Marriner at night. Large audiences.

Union Ave.—Pastor W. R. Farrow preached on "Carass and Vultures," and "He that Covereth His Sins Shall Not Prosper." One profession. One baptized. One by letter. 204 in S. S. Good congregations.

Sardis, Miss.—Dr. R. W. Hooker preached to two fine congregations.

NASHVILLE.

Grace—Pastor C. D. Creasman preached on "The Lamb in the Bible," and "Looking to Jesus." 165 in S. S. Twelve additions during the week. Fine spiritual services. One baptized.

Calvary—Pastor A. I. Foster preached on "Bethesda," and "The Bridge Across the Gulf." Rev. E. H. Yankee is with us in a meeting. Splendid crowds and interest. Eight baptized. Four for baptism. Meeting continues.

Whiteville—Jas. H. Oakley is conducting a revival at Zion Church near Hartsville, Tennessee, assisting Rev. J. T. Oakley. There have been 18 conversions to date and 15 additions, and the meeting continues. Great interest among the unsaved. Organized a Sunday School at Sunday morning hour. Preached at Hartsville Sunday afternoon at 3:30. There were 6 professions Sunday at Zion and 8 additions.

Dunlap—Rev. E. K. Cox preached on "Missions." Also preached in the afternoon. Fine day. We received \$11 over our apportionment for State Missions. Brother Cox and I are in a campaign for missions.—W. N. ROSE.

Dayton—(First) Pastor R. D. Cecil preached at both hours on "The Meaning and Blessings of Church Membership," and "Fathers of the Bible." Congregation joined in special request to pray for peace, Revs. G. W. Bremet and W. A. Howard both leading prayers. 80 in S. S.

Johnson City—Dr. George Green took charge the first Sunday in September, he is capturing everything in sight; twenty-five additions to the church since he took charge. The church was never more united for work. J. A. CARGILL.

Six Mile Church—W. M. Brown, pastor. Rev. J. G. Heaton preached on "Keep Yourselves in the Love of God." 20 in S. S. Fine prayer-meeting. Good S. S.

Etowah—Brother Cox preached on "The Precious Ointments," and "Buying the Truth." One addition. 246 in S. S.

Yesterday was a great day with us here at Harriman. We had 491 in Sunday School and great enthusiasm. We are also in the midst of a gracious revival. Brother Burton A. Hall is doing the preaching, to the satisfaction of all our people. He is a great soul-winner. We have had up to the present twenty-four who have professed faith in Christ, and the interest is growing with each service. There is more interest now in the Lord's work here than I have ever seen since I have been in Harriman. There were fourteen additions to the church yesterday, with others to follow. Pray for us. The Lord be praised for His goodness to us. A. F. MAHAN.

We had a very fine morning service yesterday, and our work is progressing as well as could be expected under the circumstances. The subject of the morning sermon was "The Church Identified." After the service, the pastor gave the church his resignation as pastor, to take effect the last Sunday in October. The pastor would rather remain in Tennessee, but he has some propositions from Georgia. He has made no definite decision as to the future. He would be glad to consider propositions from other churches in the State. A. S. ULM.

South Pittsburg, Tenn.

The Baptists of Tennessee will be glad to learn that Dr. B. D. Gray, Corresponding Secretary of the Home Mission Board, plans to be with us at our State Convention in Jackson in November. It will give the Baptists a splendid opportunity to hear this great Southern statesman and eminent preacher on the great work and opportunity of Home Missions in the South and West. E. L. ATWOOD.

Brownsville, Tenn.

I was at Friendship, Hartsville and Zion, Sunday. Brother Upshaw is with me at Friendship this week. Son Henry is with me at my little Zion Church in the Bend. Twenty professions and fifteen approved for baptism, and the glorious work continues. I am certainly happy over the gracious work of grace in this section. The tide is rolling high. JAS T. OAKLEY.

Hartsville, Tennessee.

We had a good service at Spring Creek, large attendance. The Lord's Supper was administered; \$35.00 for State Missions. This rounds up \$150.00 for missions, and the writer was unanimously elected for the fourth year as pastor for half time. This is among the best churches in the State. G. A. OGLE.

Sunday the 27th, I filled my appointment with Mt. Pleasant Church, near Eagleville. Large audiences at both hours. Good Sunday School. Three baptized. Spent several days with these dear people. S. C. REID. Waverly, Tennessee.

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B. Y. P. U. and S. Notes

REV. W. D. HUDGINS, EDITOR
Estill Springs, Tenn.

A Sunday School has been organized in the old West Shiloh Church, near the Old Shiloh Battle Ground, and we expect good to result from this community school.

The school at Covington is in fine working condition notwithstanding the fact that they have been without a pastor now for several weeks. They have called Bro. Quisenberry of Missouri, and we expect great reports now. Bro. Owen tells me that they mean to observe Rally Day and have already raised \$50 for Sunday School work. This is good and we trust that others will follow this splendid example and send in a liberal contribution designated to Sunday School Work.

Please do not send your gift to Sunday School Work not specially designated, but send it to Dr. Gillon specially designated for S. S. Work.

Superintendent McFarland of Flag Pond Church reports a B. Y. P. U.

with 40 members, also a training class and other regular organizations all doing good work. This is a fine showing for Flag Pond, and we hope to have gracious results from his efforts there.

Quoting from a letter written by Mrs. I. L. Grady, Jackson, Tenn.: "Dr. Smith, editor of the Foreign Mission Journal, speaking of teaching missions in the Sunday School, says, 'If all our boys could be enlisted while in the Sunday School it would not be long before the missionary problem would be solved.' It is not a difficult matter to interest boys in the study of missions if right methods are used. A simple and practical plan is to open a missionary room in the Sunday School and teach real missionary lessons every Sunday. 'Full missionary heads will fill missionary treasuries.'" "You will remember that Mrs. Grady has such a room in her school as she refers to here and is doing most excellent work as the teacher of missions in the First Church School, Jackson, Tenn. It would pay any superintendent or pastor to investigate her methods. She has been asked to prepare a series of lessons on missions for other teachers who have not given so much study to this problem as she.

Mrs. J. H. Lawson, Townsend, Tenn., writes: "Our Normal Class and Teachers' Meeting met last Wednesday night with about 25 in attendance. A good interest in both. I was instructed to order five more books, as many more are interested than we were counting on. So you will please send the books to me at once, as we desire to have them next Sunday. We are going to try grading our school and also to organize the young people's classes. This is one of the places where the institute was held when we had no Sunday with them.

The Training School at Liberty Church, near Covington, was well attended and splendid interest was shown all through the week. Twenty-four awards were delivered on Sunday. An old-fashioned commencement service was held, including an oral examination over two sections of the book. We have never met a more delightful people than the young people around this splendid old meeting house. Bro. J. T. Upton has been the pastor for more than a year, but is leaving to take the church at Bolivar. It was no fault of the pastor or the church that he leaves them, but one of those peculiar combinations of circumstances that made it necessary. The people all greatly love him and so does he the people. Bro. Ollie Carter is the Superintendent and is thoroughly live and after the best things in Sunday School work.

Several of the new minutes have reached us and the reports show a large gain in the Sunday Schools of the State over last year. Many schools that did not report at all through the minutes have sent in their re-

PURE RICH BLOOD PREVENTS DISEASE

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

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

port on the card and in most every Association there has been an increase. The growth has been more in the schools that have been graded than in new schools constituted. This is very encouraging, for it shows the value of graded work.

A fine list of organized classes has been sent in from the First Church, Chattanooga. We hope every one of them will enroll with us and that others over the State will do the same thing. Many have asked us by mail if they have to change their name in order to enroll with us. There is no requirement like that. Any name, just so the class complies with the conditions on the application blank and that means simply that they wish to affiliate with a Baptist Church in all their work.

SOME THINGS A SUPERINTENDENT CAN DO OUTSIDE THE SCHOOL.

The more experience we have in Sunday School work the more we are convinced that the Superintendent is the key man to the Sunday School. He must lead in everything that means good to his school. A few things we suggest as follows:

1. **During the Week.** The results gathered on Sunday during the hour of the school is actually in session depend largely upon how much time and thought has been given to it by the Superintendent during the six days preceding. If he does no thinking he will have nothing to put into his Sunday's work. If he does no planning his program will go stranded. There will be no system nor definiteness to his teaching service.

(1) **Lesson Preparation.** The first thing to be done is to make thorough preparation of the lesson for himself. This preparation must be done two weeks in advance of the school in order that he may make up his program. His program must fit the central truth of the lesson.

(2) **His Program.** The Superintendent should have his program ready a full week in advance in order that he may assign to each person on the Sunday previous the part he expects them to take on the following Sunday. He must gather from every possible source material to be used in the program making. The Superintendent's Quarterly should be used as a guide, for in it is a program for each lesson, already worked out by an experienced Superintendent and needing only to be adjusted to fit the local conditions.

(a) **The Design.** The first design of a Sunday School program is to teach the lesson of the day. Every song, every prayer, every scripture read, every memory verse, every poem recited, everything done that day should help to impress the central truth of that particular lesson. The program should also be edifying to the people. Unless you make the program interesting the people will not come to your school. To do this there must not be two programs alike. There must be variety. The opening should not be the same each time. The songs should fit the lesson; the scriptures might be read differently and by different individuals or classes; a class song, a class motto or a class aim might be thrown in to advantage. The prayer might be changed at times. Have different ones to pray; have sentence prayers or silent prayer. Something interesting going on all the while will help to grip and hold the people. Again, your program should use the

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

pupils as often as possible. Each member of the school should be used on the public program as often as once each quarter, if for no more than a class song or quoting a verse of scripture.

(b) **Parts to the Program.** There are naturally three parts to every program. First, the **Opening.** This should be short and to the point. It is not necessary for the Superintendent to teach the lesson before the school in the opening. The teachers are supposed to do this. A song or two, a show of Bibles, the lesson read, or some other scripture quoted, any special suggestions, a word of prayer and then you are ready to give the time to the teachers. The **lesson period.** This is the main thing. Do not cut it short nor allow anyone to interrupt the teaching while it is being done. Last, the **closing.** This is the time for the reports and the application of the lesson. Here is the place for extras. Make everything clinch the central truth of the morning lesson.

(3) **Teachers' Meeting.** Nothing will help to make the work effective like a teachers' meeting, where the teachers and others meet each week to study the lesson for next Sunday and plan for the school in general. The Superintendent must see that this is done, and, if the pastor is not convenient, he must lead or get some one else to do it.

(4) **The Training Class.** The greatest need of the Sunday School today is trained teachers and leaders. A wise Superintendent will supply this need by gathering about him his prospective workers and training them for the work of the school and church. The easiest way to do this is to organize a training class in which a book is studied in regular class work with a teacher and book in hand. Our Sunday School Board has wisely provided a splendid course of study which may be taken without a penny of cost except the price of the book. (Write your Secretary for literature and other suggestions explaining the best methods of conducting this study.)

(5) **Keep in Touch with His Workers.** The Superintendent must keep constantly in touch with his workers during the week and should know definitely who is likely to be away on Sunday in order that he may supply their places with other workers in time for preparation.

(6) **Visit.** It is not the business of the Superintendent to do all the visiting, but he must keep in touch with the community and see to it that his people are looked after. The sick, the poor and others in distress must be visited, and sometimes a visit from the Superintendent will count.

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.

THEY'LL LOVE THERE.

To Mrs. Anson Nelson, Nashville, Tenn.
By Annie Somers Gilchrist.
Oh lady, could I woo some strain
From heavenly harps to sing of thee,
Some sweet, seraphic, glad refrain
That swells the anthems of the free;
For Oh, an angel's pen 'twould take
To paint the beams that light thy face—
Up from thy heart they even break,
Serenely filled with Heaven's own grace.
Even as in olden time in Wales
Sweet waters flowed from "Holy Well,"
Whence came thy father's name.† Soft gales
From Heaven sung round its mount-crowned dell.
Oh lady, many, many hearts,
Just lower than the angels are,
All feel the love thy soul imparts
As light leaps forth from star to star.
For if they walk in storm or fair,
Thy sympathies they have a share;
In peaceful, lovely pastures green
And by still waters' silvery sheen.
He leadeh thee—His loved; His own—
And up there, up there before His throne—
Mid jasper walls and lilies fair,
They'll love thee there. They'll love thee there?

†It is asserted that the name Howell, from which descended the illustrious R. B. C. Howell, D. D., was originally derived from a spring in Wales called "Holy Wells."

Once more, we are called upon to record the "passing-on" of one of the early workers in the Woman's Missionary Union.

Mrs. Anson Nelson was the first President of the State Union, and, for many years gave it her best efforts. Of finest culture, brilliant intellect, winning personality and fitted, by birth and education, to grace any aisle, she chose to devote her life and talents to the service of the Master. Her serenity, her trust, the beauty of her life were an example to all, and many of her friends loved to sit at her feet and listen to her clear exposition of the Scriptures. Mrs. Nelson's faith was strong, her belief secure, and so her impression on others was lasting. She had a Vision of "the beauty of holiness," and that Vision was so strong that those within the reach of her personality, caught it and strove for the best and highest things.

We hope to have soon, a tribute to the life and work of Mrs. Nelson, from the pen of Miss Lillie Shankland, who knew her so well and was a co-laborer in the early days of the Union.

THE LATENT POWER IN OUR WOMAN'S MISSIONARY SOCIETIES.

Many of us were startled, no doubt, to learn from Miss Heck's book, "In Royal Service," that only one-tenth of our Southern Baptist women are in the fold of our Woman's Missionary Union. We feel like saying, with our Lord, after He had healed ten lepers, and only one of them came back and thanked Him, "Where are the nine?" But our business this afternoon is with a large part of the tenth who are already in line with our plans, whose names are enrolled upon our books as members. They subscribed to our organization, they give of their means sometimes perhaps, when urged to and even attend some of the meetings of the Society. They are in the

Society, but not of it!

Christians are in the world, but are warned not to be of it—we would say to every woman whom Christ has redeemed, "be not only with us, but of us." How true it is that we all live to help each other—revealing such marvelous depths of beauty in human nature, that we say in wonder, "What hath God wrought." The woman who tests a recipe, and finds it good must needs pass it on to some other house—wife, that she too, and her family may enjoy the new dish. The same way with a pattern. The "set" of the garment made by it so appeals to your love of beauty, that you are impelled to offer it to another, and so it goes—what we find good, we find ourselves handing along to others. My friends, God made us that way. He who set a bound to ocean's waves saying, "Thus far shalt thou go, and no further," has never yet set a limit to the desire to help others that He unplanted in your heart and mine.

The Woman's Missionary Union is just Christian women banded together in a united effort to obey our Lord's injunction to preach the Gospel to all nations. Why are we united? Because, united effort accomplishes more—this is as true in Christian work, as it is in other lines. We feel, in all humility, that we are obeying our Lord, and we want our sisters in Christ to taste this joy, to see for themselves how sweet it is to have a part in the effort to bring nations to His feet.

Women, it is claimed, can be put in two classes, the Marys and the Marthas. Mary is introspective, a little apt not to over-work herself, and with a firm conviction that her first duty in life is to cultivate her soul. She lies awake at nights, wondering if she has done her duty that day. Martha is practical, prefers to study people more than books, is apt to over-work herself, forgets that she has a soul, except occasionally, and sleeps like a top at night, feeling sure that she has done her duty. Neither type is perfect. Mary needs more "hustle," to use a common expression, and to be more thoughtful of others, while Martha needs to be more spiritual-minded and more reposeful. Mary needs common-sense, Martha needs spiritual sense. Every W. M. S. has Marys and Marthas galore, and our idea just now is to find out the best way to bring out the best in them both. Latent power, is what we are after in them! Latent means hidden. I won't argue the point as to whether that force is in them, for I believe that in every life, or in every heart, there is a spark of beauty which only needs the right nourishing to fan it into flame. So we will take for granted that the power is there! Now, now can that member of our society whose life seems barren of usefulness, be made to blossom into a living vital force.

May I suggest to you a Place and a Plan? A Place!—a Plan!

One who knew advises—as to place. "Entry into thy closet, and when thou hast shut the door, pray to thy Father, and thy Father who seeth in secret, shall reward thee openly." The place then is the secret place of prayer, where alone with God, we may bear our burdens to Him, and leave them. The place where we can commune with Him, and He with us. The place where, with the world shut out and you and God shut in, He can draw you nearer to Him and let you glimpse a little of what Heaven will be. The place where all our petty meanness drop away, and our petty ambitions and the soul standing naked in the presence of its maker cries, "Thou God seeest me."

The years drop from me, and in fancy I sing again at my dying father's bidding his favorite hymn.
"My God is any hour so sweet

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From blush of morn to evening star
As that which calls me to thy throne
The hour of Prayer."

The Place then—is the Place of prayer.
The Plan is an old one too.
"My little children, I say unto you that ye love and another." "Love," they say "always finds a way." Love is the key that fits all locks' Love is the Master Key. Before this simple old time power, prejudices melt away, hearts grow tender, and lives once poor and barren, blossom into sweetness and beauty. "Let us love one another, for love is of God." The timid little member of our society needs to know that you and I love her. Love will reveal the hidden path to her inner life. Love will suggest ways to bring out the best in her, to bring out that "latent power." We wrestle, and agonize and plan, and scheme, about winning lives for Christ, and what does it all amount to! Nothing. Let us go to the Master's feet like Mary, with tears of repentance, and while kneeling we will be in the "place" that will enable us to see His "plan" for winning others.

MRS. AVERY CARTER.
September 25, 1914.

MIDLAND ASSOCIATION.

Reaching Knoxville Tuesday afternoon, I was aided in getting in touch with the Moderator of Midland Association, through the kindness of Miss Laura Powers. Miss Powers had been ill for some weeks, but was able to meet me at the hotel, for a conference. Miss Lillie Carden kindly met me at Fountain City. No small service this, as she had to drive a distance of 16 miles to reach this point, then back to the church. My home here was with Mrs. J. T. Fielden. Thursday morning was given to Woman's work, your Secretary was asked to prepare the report and speak on it to the Association. A meeting of the women was called at the noon hour, and Mrs. G. W. Demarcus was recommended by the women to the Association for the election, as Superintendent.

A drive of 22 miles back to Knoxville, out again on the 6:10 train for the Eastanallee Association, 6 miles out from Etawah. The Superintendent, Mrs. Maines, was present, also Mrs. Williams, one of her assistants, Miss Ponie Cook from Etawah also joined us. A meeting was held under the trees at

1:30; the former officers were elected, the work presented and a society organized in Salem Church, where the meeting was held. Saturday afternoon I met the W. M. S. of Etawah, spoke 30 minutes and caught the train for Knoxville, then a night run into Nashville. Sunday a little rest, two busy days in the office and a night run to Central Association, near Milan. A rainy day, only a few women out, so must wait for Thursday to have our Woman's meeting. A fairly good representation, with reports written and verbal election of officers deferred till next Quarterly meeting. A committee appointed to nominate same. Thursday and Friday nights spent with Mrs. G. M. Savage at Jackson, going to and from Friendship Association. Here a meeting of the women was held, the work presented to the Association in its Friday Session. Superintendent absent, but sent a report on Woman's work. There is much unused power in this great Association, that only needs to be awakened and set to work. Saturday brings us in to Nashville again. MARGARET BUCHANAN.

THE W. M. U. OF SALEM ASSOCIATION.

The W. M. U. of Salem Association held its annual meeting in a beautiful Grove, at Smith's Fork Baptist Church, September 17. We sang "What a Friend We Have in Jesus," and all gave a verse of Scripture.

Our Superintendent, Miss Alice Robinson, being absent on account of sickness, Miss Ethel Hancock was asked to take the chair. She read for her Scripture lesson, Phil. 4. We were then led in prayer by Mrs. T. C. Groom. We had a very encouraging report of the societies. Next was the election of the Superintendent, which resulted in Miss Alice Robinson, Superintendent, and Miss Ethel Hancock assistant, Mrs. J. E. Groom, Secretary, Miss Mertie Duggan Treasurer.

The cow that Salem Association gave the Orphans' Home was burned; so we are going to try to buy another, and we have Mrs. Hallie Bryan of Auburn, Mrs. M. B. Clemmons of Fall Creek, Mrs. Minnie Evans of Salem and Mrs. W. W. Gray of Woodbury, working for this.

Dismissed with prayer by Mrs. Hallie Bryan of Auburn.
MRS. J. E. GROOM, Sec.

Sister: Read My Free Offer!



I am a woman.
I know a woman's trials.
I know her need of sympathy and help.
If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week.
If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.

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

The first order of business was preaching the introductory sermon. It was by Rev. E. A. Cox of Etowah. It was a strong gospel sermon, and was much enjoyed. Officers were elected as follows: E. A. Cox, Moderator; J. P. Nance, Assistant Moderator; J. H. Sharp, Clerk and Treasurer.

We could remain only a day, having to leave to attend the New Salem. They had only the report on Religious Literature the first day. Excellent speeches were made on it by Brethren J. S. Pardue and J. H. Sharp. Rev. T. R. Waggener was announced to preach at night. In the absence of Miss Buchanan, Mrs. T. E. Moody of Athens represented the Woman's Work.

The Sweetwater Association is an old one. This was its 84th session. It has 52 churches with about 5,000 members. The churches include Athens, Sweetwater, Niota, and Loudon.

The Corinth church, with which the Association met, has a membership of about 150. Rev. W. B. McNabb has recently been called as pastor. The hospitality was cordial. There was plenty for all and to spare.

On our way to and from the Association we passed through Loudon. Twenty-five years ago we preached there one night. The Baptist church was then occupying a vacant store-house, down on the river front. We had not been there since then until now. The town has grown considerably. New pikes are being built in every direction. The Baptists have moved out on the hill. They have a nice frame

building, centrally located. The membership numbers about 100. Rev. E. B. Booth of Oliver Springs is pastor, preaching once a month. He is a fine preacher and a most excellent man. We suggest, though, that he ought to give at least two Sundays to Loudon. It seems to us that the cause there demands more than once-a-month preaching.

In the absence of Miss Buchanan, Mrs. T. E. Moody represented the Woman's Work, making a report on the subject to the Association, and holding an interesting meeting for the women.

According to a resolution offered by Rev. J. H. Sharp, and unanimously adopted, the time of the next meeting was left to the Executive Committee, with instructions to confer with the representatives of other Associations, and arrange a convenient schedule, so that the representatives of denominational interests could be present.

THE NEW SALEM.

This is one of the finest bodies in the State. It has no city churches in its bounds, but has a large number of strong country churches. It has 31 churches, with 3,000 members. It is situated in a rich country, including the towns of Watertown, Alexandria, Carthage, etc.

We arrived on the second day. It had been organized by the election of Rev. James Davenport, Moderator; T. J. Eastes, Assistant Moderator; T. E. Bryan, Clerk; M. M. Gore, Treasurer. The discussions of the various subjects were quite interesting. Among the best speeches were by Brethren W. J. Stewart on the Orphans' Home, H. H. Hibbs on Christian Education, J. H. Grime, T. J. Eastes, W. A. Rushing, Sam C. Edwards and others on the State of Religion; J. F. Nevils on Sunday Schools and Colportage; S. N. Fitzpatrick on Associational Missions; L. A. Hurst on State Missions; W. J. Watson on Home Missions; T. J. Eastes on Foreign Missions; Sam C. Edwards on Associational Missions; P. P. Medling on Foreign Missions; J. W. Patton, J. M. Anderson, S. N. Fitzpatrick on Ministerial Relief; J. H. Grime and L. A. Hurst on Religious Literature; T. J. Eastes on Obituaries.

The visitors were Brethren J. M. Anderson, R. L. Bell, T. M. Givan, J. H. Grime, P. P. Medling, J. W. Patton, W. J. Stewart, C. E. Wauford.

Sermons were preached by Brethren P. P. Medling, H. H. Hibbs, W. J. Watson, J. M. Anderson.

A collection was taken for Ministerial Relief amounting to about \$30 in cash.

The Shop Spring church is one of the best country churches in the State. It is composed of an intelligent, prosperous class of people. It has always been thoroughly missionary. Rev. W. E. Wauford is the beloved pastor, preaching to the Shop Spring and Round Lick churches two Sundays each. This makes one of the most delightful fields in the State.

The hospitality was most generous and gracious. Despite the very large attendance there was plenty for all and to spare. It was a great pleasure to be in the home of our friend, Brother Nelson Bryan.

In 1890, twenty-four years ago, we attended the meeting of the New Salem Association at Shop Spring church. We remember distinctly two matters in connection with the Association. One was that we received the largest number of subscribers to the Baptist and Reflector that we ever got at any Association. That record has ever since been our high-water mark. We have come near it once or twice since then. But we have never reached it. The other important matter in connection with the Association in 1890 which we recall was the ordination of Rev. E. S. Bryan. We had the privilege of preaching the ordination sermon. Eighteen years later while we were attending the meeting of the New Salem Association at Barton's Creek church, we were summoned to preach his funeral in Lebanon.

The last hour of the Association took the form of a tender memorial service to Brethren M. W. Russell, John Bryan, Jr., John W. Bryan and others.

The Association adjourned about 2:30 Friday with song and handshaking. This was one of the best sessions of the New Salem Association we have ever attended.

THE NUISANCE LAW.

In Memphis last summer Chancellors Fentress and Heskell granted injunctions against a large number of saloons under the nuisance law. For awhile they remained closed. Then, after the August election, they opened up again and ran in brazen defiance of the law and the courts. But there came a day of judgment. Last week boards five feet long

and eight inches wide were nailed across 124 of these saloons. On the boards was the inscription: "This place is closed by order of the Chancery Court." Now neither the proprietors of these places nor the owners of the buildings can enter them on any pretext whatever. The dispatch from Memphis says:

"The places are closed because their tenants were found to have violated the injunctions and are closed to all business, whether their customers' trade be in shoes, groceries or anything else."

We imagine that after a few more such lessons the liquor men, even in Memphis, will come to have some respect for the majesty of the law. It seems necessary, however, to beat it into their heads with a club that laws were made to be obeyed.

That nuisance law, by the way, is a "corker." It knocks them silly. It catches them "a-comin' and a-gwine," as the old negro said about his fish hook. It beats a Krupp 14-inch cannon. No wonder they resisted it to the last ditch in the legislature. And no wonder they have fought it so hard in the courts since its passage. But it has been sustained every time by the courts of Tennessee. They are talking of carrying it to the Supreme Court of the United States. We dare them to do it. If that court should follow previous decisions—and we believe it would—its decision on this question would close every saloon in the United States. We imagine the liquor men are hardly ready to risk such a cataclysm to their cause. They would prefer to be killed by retail rather than slaughtered by wholesale. They would rather die by inches, as they have been dieing, than have their heads chopped off at one blow.

SOME NEW BOOKS FROM THE EDUCATIONAL DEPARTMENT OF THE FOREIGN MISSION BOARD.

We are glad to present a review of the "Social Aspects of Foreign Missions," by Faunce, "The New Home Missions," by Douglass, and "The Child in the Midst," by Mrs. Mary S. Labaree.

We congratulate the Educational Department of the Foreign Mission Board upon the thorough work it is doing in the way of advancing the cause of missionary education among our home constituency. We call special attention to their efforts to enlist a large number of men in Mission Study Class work. We give below a review of some of the new books furnished by them. Any one of the three books reviewed can be secured from the Educational Department, FOREIGN MISSION BOARD, Richmond, Va.

The Social Aspect of Foreign Missions—By W. H. P. Faunce. Price, including postage, paper, 40 cents; cloth, 60 cents. Dr. Faunce, the President of Brown University, has written his observation of a world tour. The first chapter deals with the relation of the individual to society and the adequacy of our faith as a complete social regenerator of men. The second chapter dwells upon the vast distance existing between the social order and life of the West and the East. The third chapter dwells upon the projection of the West into the East, and this is followed by two chapters giving in detail a survey of social achievements of missionaries in many lands. The sixth chapter presents the enlarging function of the missionary. The seventh chapter dwells on distinguished men who have been especially useful in social work, and the eighth chapter dwells upon the interchanges of the East and West. His whole discussion is a masterful presentation of the social work of foreign missions. The book is more suitable for advanced classes and students.

The New Home Missions—By H. P. Douglas. Price, including postage, paper, 40 cents; cloth, 60 cents. There are some things in this book with which we do not absolutely agree. Classes using it will necessarily have to be a little careful. Nevertheless, we believe that advanced classes will find this book to be an excellent one, dealing especially with the social gospel at home. The story of home missions before 1890 as a geographical process over against an economical background is told in the opening chapter. "The New Home Missions," is intensive and social in its aim. So "The New Home Missions," carried back to the most venerable sections of the church, to Theological Seminaries, to prominent city pastors, to well established congregations. Practical suggestions are included in this book under such chapter headings as—An Adequate Program for the Country, The City and the Stranger, Social Knowledge and Justice, Restatement of Race Problems. We heartily recommend this book for advanced classes.

The Child in the Midst. Price, including postage, paper, 40 cents, cloth, 60 cents. For the women who have studied "In Royal Service," we recommend "The Child in the Midst"—not a book for children but a book about children the world over. Mrs. Labaree has described in a most remarkable way the awful effect upon the child

life of the lack of knowledge of Christ. The author is a missionary daughter, granddaughter, wife and mother. She was born into an environment of missionary intelligence and activity, in which her girlhood was trained. Later years of experience in Persia, and subsequent association with many nationalities in our own land, have given her large opportunity to know whereof she writes with tender, sympathetic touch.

FORM OF ADMISSION TO PRESBYTERIAN CHURCH.

A writer in the Christian Observer gives the form of admission into the Presbyterian Church, as used in Augusta, Georgia, May 30, 1812.

It is as follows:

The candidates being requested by the pastor, after sermon, to present themselves in the aisle fronting the pulpit, receive the following address:

"You have now presented yourselves before God in His house to take His covenant upon you, to dedicate yourselves to His service, and to become incorporated with His visible Church. You are about to profess, that, if you know your hearts, you love God supremely—that you sincerely repent of the sins of your past lives, that you rely on the willingness and ability of the Lord Jesus to save such as come to Him, and that it is your firm resolution, in dependence on divine aid, to walk in all the ordinances and commandments of the Lord. The transaction before you is solemn in its nature, and will be followed by eternal consequences. We trust that you have seriously considered the nature of the professions, and engagements, which you are now about to make! **God, and angels, and men, will this day witness them;—** they will be recorded in Heaven, and be publicly exhibited in your trial on the last day! Yet these reflections need not overwhelm you—in the name of Christ you may boldly approach the God of mercy, who, though great in majesty and might, graciously condescends to enter into covenant with sinners. You may venture to commit yourselves to His care, and trust to His faithfulness for strength to fulfill your engagements.

"Attend now to the covenant!
"Do you, if your hearts deceive you not, with humility confess, and mourn over the total depravity of your nature, the past enmity of your hearts to God, the unbelief, which has hitherto led you to reject a Saviour, and the numerous transgressions of your lives?
"And do you now in the presence of God, angels and men, solemnly take the Lord Jehovah to be your God, and portion—receive the Lord Jesus Christ in all His offices, and to be your Saviour from sin and death—your Prophets to instruct you—your Priest to atone, and intercede for you, and your King to rule over, protect, and bring you to God; and the Holy Spirit to be your Sanctifier and Guide?

"Unto this Triune God—Father, Son and Holy Spirit—do you now without reserve give yourselves away in an everlasting covenant—to be His willing servants forever—to observe His commandments and ordinances in the sanctuary, in the family, and in the closet, as God shall give you strength.

"Are these your engagements?
"We, therefore, in consequence of these your professions and promises, affectionately open our arms to receive you as members of this church; in the name of Christ we declare you entitled to all its visible privileges, and welcome you to fellowship with us in the blessings of the Gospel.

"And now, beloved in the Lord, let it be impressed on your minds, that you have entered into a solemn condition from which you can never be released. Wherever you may be, or however you may act—the vows of this day will rest upon you—they will follow you through life—they will follow you to the bar of God—they will abide on you through eternity! Hereafter the eyes of the world will be on you, and as you conduct yourselves, religion will be honored, or disgraced! If you live according to the rules of the Gospel, you will be a credit and a comfort to us—but if otherwise, you will be to us a grief of heart—a stumbling block, and a vexation! But we hope better things of you, and things which accompany salvation, though we thus speak as it is our duty to do. May Jehovah bless you and keep you—may He lift up the light of His countenance upon you, and be merciful unto you!—may He strengthen you in your passage through a transitory life; and after this warfare is accomplished, may we all be brought together into that blessed Church, where our communion shall be perfect, and our joy everlasting.—Amen!"

What do you think of this as a form of admission to a Baptist church?

Evangelist John Hazlewood has just closed a meeting at Good Hope church, assisting Pastor N. P. Atchley. There were 40 professions.

THE AGES OF GENERALS.

The Philadelphia Record gives the following interesting figures in regard to the ages of generals in the Civil War in the United States, and the ages in the present European war:

When General Grant came prominently to the front in 1863, by his capture of Vicksburg, he was 41 years old. Meade, the victor of Gettysburg, was at the same time 48; Sherman was 43, and Sheridan was 32 years old. When Stonewall Jackson was killed in the same year, he was but 39, and when McClellan was placed in command of the Union forces in 1861, he was only 35.

These ages are interesting because they are in such striking contrast with the advanced years of the men who are in command of the armies now battling in Europe. On the German side, General Von Emmich, the captor of Leige, is 66; and General Von Kluk, is 68. General Von Hausen, who recently gave up the command of the Saxon army, is 68; General Von Heeringen, is 64; General Von Einem, 61; and General Von Buelow, 68. General Von Moltke, chief of the German General Staff, is 66, and General Von Hinderberg, who is in command in East Prussia, is 67. Nearly all these officers took part in the Franco-Prussian war of 1870. On the allies' side, Earl Kitchener, is 64; Smith-Dorien, 56, and Sir John French, 62. The three French generals, Pau, Joffre and Gallieni, are all approaching 70.

Alexander the Great, after conquering the then known world, died at the age of 32 years. Napoleon had won some of his greatest victories before he was 30 years of age. This seems to be the old men's age. Things are changing.

PROHIBITION IN RUSSIA.

A dispatch from Petrograd under date of October 1, says: "An order was issued yesterday that the prohibition of the sale of vodka shall be continued indefinitely after the war. This order is based on the tremendously improved condition of the country since the Emperor issued the edict prohibiting traffic in this liquor.

Travelers from Southern Russia say there is such a change in that region that the country is hardly recognizable. Peasants who before the war had fallen into hopeless indolence and depravity, already have emerged into self-respecting citizens. Huts which formerly were dilapidated and allowed to go without repairs are now kept in first-class condition.

The towns have become more orderly and the peasants indulge in wholesome amusements. These people now save 55 per cent. of their earnings, which formerly was spent for drink, and they have increased their earning capacity through sobriety.

This startling regeneration of the peasantry, in the opinion of the Russian authorities, is likely to have an important effect on social and economic conditions of all Russia. A change in the large cities also is noticeable. Liquor is still sold in first-class cafes, but these are practically empty. The Nevsky Prospect, once famous for its gay midnight life, is now quiet without a sign of revelry. What the prohibition of the liquor traffic has accomplished in Russia, it will accomplish everywhere in proportion to the vigor with which the prohibition is carried out.

TENNESSEE BAPTIST CONVENTION.

Remember that the Tennessee Baptist Convention meets in Jackson, November 11-13. The pastor's Conference meets the day before, November 10. Are you making your arrangements to attend the Convention? You ought by all means to go. We are hoping to have an attendance of at least 500 in Jackson this year. If you have not already sent in your name for a home, be sure to send it at once to Dr. Luther Little, Pastor of First Baptist Church, Jackson, Tennessee.

The First Baptist Church, Johnson City, Illinois, was dedicated last Sunday. The dedicatory sermon was preached by Dr. W. D. Powell of Louisville, Kentucky. Dr. A. E. Booth is the popular pastor. Under his ministry the church has been erected. The Williamson County News says: "Dr. Booth who came to Johnston City as pastor of the First Baptist Church, on the first of September last year, has been responsible not only for the Baptists having a new home and Johnson City this beautiful building, but has been successful in uniting the warring factions he found when he came. Given a church without enthusiasm and a following with but little interest, he has established harmony in a house divided against itself, and won the esteem of the entire community. Coming here from Nashville, Tennessee, little more than a year ago, building a church that will compare favorably with any in this part of the State, adding about seventy-five to the church roll, and refusing a place of far greater importance, are a few of the things to Dr. Booth's credit."

Beginning last Sunday Pastor J. H. Sharp of Sweetwater is being assisted in a meeting by Rev. A. J. Moncrief of Georgia.

Evangelist Sid Williams and Singer, J. A. Brown of Texas, will begin a series of meetings at Mount Sterling, Kentucky, on Sunday, October the 4th.

Rev. A. P. Moore is to assist Pastor W. C. McPherson in a meeting at Woodbury, beginning next Sunday. We shall expect to hear of gracious results.

Dr. Calvin M. Thompson is now assisting Pastor C. W. Knight in a meeting at Franklin. Large congregations are in attendance and the outlook seems quite promising despite the difficulties.

A great educational development is going on among the Armenians in Asia Minor. They have eight hundred schools and eighty thousand scholars, where ten years ago there were but half as many. This growth is to be largely credited to the impulses which have come from the American Board Mission.

Dr. Spencer Tunnell is the beloved pastor of the First Baptist Church of Morristown, Tennessee. They have recently completed the most splendid church house in the State, so Dr. Tunnell claims. It is a marvel of beauty, architectural excellence, convenience and utility. They have 30 Sunday School rooms, two auditoriums, the main one seating 1,000 people.—Alabama Baptist.

Dr. Chas. Manly has resigned the pastorate of the church at Lexington, Va., and will hereafter make his home with his son who is professor in the University of Chicago. His address will be 1312 E. 53rd Street, Chicago, Illinois. Dr. Manly was formerly pastor of the church at Murfreesboro, in this State, where his memory is held in high esteem.

After the New Salem Association, Brother J. H. Grime kindly brought us in his buggy to Lebanon. On the way we had the pleasure of stopping a short while in his home. He has quite a comfortable home on the Lebanon and Watertown Pike, with a nice house and about seventy acres of ground. He preaches to seven churches, four on Sunday mornings and three on Sunday afternoons. Still, he has some time for reading and studying at home.

Pastor John M. Dean of the Second Baptist Church, Chicago, has returned from Europe. He was arrested as a spy in France—but was speedily released. A cablegram to Gibraltar offered him the nomination for Congress in his congressional district on a combination ticket representing the Progressive Party, the Progressive Republicans and the Wilson Democrats and the Anti-Saloon League.

"Our Brother Of Joy," by David Baines-Griffiths. The book is an interpretation of the Joyous Christ. It denounces in an unusual way the errors of asceticism and the charm of Christian joyousness. There is in this little book a tonic quality that dispels morbidity and doubt and makes for a cherry and hearty faith. It doeth good like a medicine. It is written in a terse, vigorous style and is quite interesting. The table of contents is as follows. 1. The Ascetic Blight. 2. The Ascetic Blasphemy. 3. The Christian Paradox. 4. "Eternal Life in the Midst of Time." 5. The Blossoming Cross. It is published by the Methodist Book Concern, New York and Cincinnati. The price is 50 cents.

A United States consul has supplied the State Department with a summary of the religious census of Germany, which has just been published, but which was taken in 1907, five years ago. They show that of the 61,720,529 people counted, 38,374,648 professed adherence to the Evangelical church, 22,540,485 to the Catholic Church, and 566,999 to the Jewish Church. In the eastern section of the Empire 12,681,192 of the 18,747,937 making up the total population of that region were Evangelical, 3,758,072 were Catholic, and 232,377 were Jewish; in Western Germany, 20,213,335 of the total population of 28,854,132 were Evangelical, 8,330,720 Catholic, and 188,918 Jewish, and in Southern Germany, 5,480,121 of the total population of 14,118,460 were Evangelical, 8,451,684 Catholic, and 145,704 Jewish. The 37,989,893 persons in Prussia were divided as follows: Evangelical, 23,847,337; Catholic, 13,608,183; Jewish, 374,353, and the 6,598,168 people in Bavaria as follows: Evangelical, 1,861,079; Catholic, 4,668,108, and Jewish, 53,723. This does not take account of the Baptists in Germany who number about 40,000.

The Home Page

THE LANE THAT NEVER TURNS.

Long years ago when in my breast
Ambition's fervor burned.
I chose incautiously my path,
The lane that never turned!
The start was cruel, but the end
I distantly discerned
Was fairer, and I kept the way—
The lane that never turned!

Year followed year, but no more near,
My object I discerned;
Straight on ahead the pathway led—
The lane that never turned.

I still sped on, though gods and men
My stoutest efforts spurned;
And prayed and hoped the lane would
turn—
Alas! It never turned.

From niggard Fate I crave in vain
The wages I had earned.
She turned each day her face away—
The lane has never turned!

With any dream of mine the world
Itself has not concerned;
I have been zealous—even thus
The lane has never turned!

Undaunted still the path I chose
At first I keep at last;
Nor let my mind too often brood
Upon the ruined past!

The cruel lessons of defeat
I have so sadly learned
Like shadows gather dark about
The lane that has not turned!

Prime came and found me and my
hand
Was still upon the plow;
Thought I, "Success will come today,
And I shall share it now!"
Alas! that very day beheld
A shining hope in-urned;
And still I pressed in futile quest
The lane that never turned!

Now am I old; the voice of Fame
Falls faintly on my ear;
The syren visions of the past
Grow pale and disappear.

The Levites and the Priests pass by,
The wealthy and the learned,
Pass on and leave me to my fate—
The lane has never turned.

Ah, many roads that I behold
Are not like this of mine;
Through pleasant places they defile
And lands of corn and vine!

I eat in bitterness the bread
That drudgery has earned;
The voice deceived—the Vision
mocked—
The lane has never turned.

I dream sometimes that I have gained
The hire that I have earned,
Alas! for all my peace of mind
The lane has never turned.

—Exchange.

THE OLD MINISTER.

The first durable satisfaction of life is a man's joy in his work, whatever it is. If you have no satisfaction in your work, give it up. Your continuance is a sort of profanity.

By that, of course, is not meant that if you are true in your work, you will never grow weary, or discouraged. Or that you will rejoice in every part of it drudgery. But satisfaction in your work means that you believe in it, and glory in it, and that the very doing of it is to you a recompense and a reward.

If I may refer to Wordsworth again, it was because of what he felt about his poetry that the critics stamped on him. It was also because he took it seriously that he became the great figure in the Victorian era. He said, "I am no idle singer of a day." He believed he had a heaven-sent message,

as much as any prophet ever had. That is what Wordsworth meant when he said, "Vows were made for me," and that, "I must be considered as a teacher or nothing."

That is the very thing that is lacking in so much of our modern work. The absence of it is the fecund mother of our unrest and our unhappiness.

It is creeping into all our lives and poisoning all our happiness—this false notion that we do our work for pay and nothing more. Our work is our necessity, but our life outside of it.

This is so prevalent that in the industrial work multitudes are clamoring for more pay, and at the same time they are giving scantier service. And the captains are making shoddier goods for higher dividends, with the final purpose of filling their pockets and retiring.

In Winston Churchill's "Coniston," there is an account of a poor artist, who painted the picture of the beloved foster child of a rich boss. It was far and away the best picture that he had ever painted, and his inspiration for it was his love for the sweet girl. When it was done, the boss offered him gold, which he refused to receive. He finally said, "Don't you know that men can do things for which they do not expect pay?" Jethro Bass could not make anything out of it. It was entirely a shock and a surprise to him that men do not do their best work for money. But he had fineness of soul enough left to instinctively say, though he could not understand the miracle, "You're more of a feller than I took you for." And yet the fact remains that no man ever did anything worth while for money alone.

Charles Dickens once wrote a story for the New York Ledger for which he was to receive ten thousand dollars, and he dashed it off in less than three weeks. You do not know what story that was; the world scarcely reads it now. But the world has never ceased to read, and weep over, "David Copperfield," which he wrote in the days before his popularity came, and into which he put his life. To his dying day it was the child of his love, as well as his pen.

The reason why authorship and the ministry are not thought of much by rich men, talking about careers for their sons, is because they are poisoned with the thought that the end of the week's labor is the pay roll of Saturday night. And these things do not pay large wages. I really think that the reason why, in the past, men of commerce have stood lower, in the estimation of society, than the soldier, or the writer, or the minister, is because they found that the trader bartered for gain, while these professional men have had a mission, and found their delight in the country they defended, in the truth they proclaimed, or in the ministry to men which they loved. I have an idea that the deep reason why these vocations have fallen into disrepute is after all because, not only the world, but men who are in them, have been smitten with a mania for gain, and have been after the "loaves and fishes."

This, anyway, is evident—the minister, who nowadays may earn fifteen thousand dollars a year, does not stand as high, in the reverence of men, as he did in the days when the prophets went forth, taking with them only one coat, and a scrip, and a staff. I know also, that, in the honor of men I had rather be old Dr. Johnson, in his threadbare coat among the Fleet Street hacks, than to be the author of a modern story that brought in a royalty of \$25,000 the first year.

It is the mistaken thought that we labor for money that brings about work

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that rips, goods that are shoddy, food that is adulterated, industry that is war, and wealth that, like blood money, will not let its owner sleep. It is a necessity for most of us to earn our daily bread. And we must earn it by our daily handicraft. We have a right to expect it to provide for our temporal existence. But after all, that is its least recompense. It is not worthy of us, and we are not worthy of it, unless it also provides for us satisfaction of heart.

If an honest man is to find satisfaction in his work, then he cannot put his hands to anything which is not genuine, and which is not honest. Right away robbery becomes a lost profession, and every saloon is a bar without a man behind it.

If we really knew that one of life's deepest satisfactions was in the joy of our toil, then our young men would think carefully in choosing their work, and having chosen it, it would be for better or for worse, richer or poorer, until death did them part. There is nothing more pitiful, it seems to me, in the lives of our young men, than to see how unsuited they are for what they are following, unless it is to see how flippantly men pass from one kind of work to another. If a man believes that his mission is commerce, and if by trade he is to express his message to the world, then, while he may change from one kind of commerce to another, it is hard to see how he can lightly fling it away to do an entirely different kind of work, even though the pay is better. If a man really feels that his mission in life is to teach the young, then how can he lightly, for the sake of a gilded house, leave off teaching the young, to sell hair pins, or to manufacture cologne? For after all no amount of money can make up to him the loss of happiness; and the loss of self-respect, which would come to him, if he engaged in a business which he despised. Richard Crocker's money would not induce a good man to engage in Richard Crocker's trade. On the other hand, do you think that poverty took away Sam Adams' joy, or impaired, for a single day, the satisfaction which John Milton found in his great life?

If men, everywhere, could come to look for joy in the performance of their tasks, and would count themselves rich in proportion to their fidelity and excellence, they would not be filled with unhappiness and uneasiness every time the stock market went down, or money became dear.

That was the sort of man the old minister was. He was poor, but he

did not know it. He was obscure, but he did not feel it. He did not have a competency laid up against old age, and now he was already old, but he did not worry. Secure and serene he stood above the pride of the world and the strife of tongues, counting his life a great success, because God had put his work into his hands, and deeming himself rich because, out of his sowing on the stony ground and in the hidden places, lo! there blossomed before him the harvest—some thirty fold, some sixty fold, and some a hundred fold. And as the photographer or artist catches some glimpse of upland glen, or mountain brow, and will put it on the canvas, and bring it down to the city or crowded valley, to remind tired men of rest, and vexed ones of serenity, so this glimpse of the old man, having filled my soul with inspiration and benediction, I have brought it back and held it up in the sunlight with the hope that it may touch other hearts as it touched mine. It is a flower I have gathered from the highlands. And though it may have faded in my hands, and lost something of its fragrance, I still hold it up to you, as a memento of the peace and imperturbable serenity of a man, unto whom God has called, and who has found satisfaction in his life.—From M. McGee's Heroes and Heroism in Common Life.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine. Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

An Only Daughter Relieved of Consumption

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the stomach and will break up a fresh cold in twenty-four hours. Address Craddock & Co., Philadelphia, Pa., naming this paper.

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).

WE BE SWEETHEARTS.

By F. Berry Smith.

"We be sweethearts, bonnie lassie,
We be sweethearts till we dee;"
Looking up, her face lovelighted,
"We be sweethearts," answered she.
They were young, the lass and laddie,
Love had bidden to his feast,
And their lives were knitted closely,
When the sun was in the east.
"We be sweethearts, bonnie mither,
We be sweethearts till we dee;"
Looking up, her face lovelighted,
"We be sweethearts," answered she.
Round them many a lass and laddie,
Love kept bringing ampler boon,
And their lives were knitted closer,
And when the sun reached to the noon.
"We be sweethearts, bonnie gammer,
We be sweethearts till we dee;"
Looking up, her face lovelighted,
"We be sweethearts," answered she.
Grown and gone each lass and laddie,
Love brought forth his very best,
And their lives were knitted closest,
When the sun was in the west.

Englewood, Tenn. "Miss Annie White Folk: Enclosed find check for six dollars and forty cents, is from Zion Hill Baptist Church, for State Missions. One dollar I collected on card for Orphans, and two dollars each for Home and Foreign Missions. From your friend at Chestnut Farms."

Our biggest offering this week comes from Chestnut Farms. They certainly are "friends" to several causes that need their help, and we shall use the money as they designated.

Murfreesboro, Tennessee. "Dear Miss Annie White: I have a little Sunbeam Band of seven children, four boys and three girls, who feel like they want to help the Orphans. Please find enclosed two dollars from the little Sunbeams. The Orphans' Home interests lie so close to my heart. The names of Sunbeams who brought 'wee' mites were: Ruth Adams, Elizabeth Braswell, Ada Bell Hickey, Will Vick Braswell, James Braswell, Will Shelton, Robert Howard. May God bless you and prosper you in your noble work, is the prayers of your friend. MRS. BREVARD."

The next letter we have is from a sunbeam band in Murfreesboro. This is the first time we have heard from them and we welcome them so heartily into our young South "family." Because we are just one big happy family, working together toward the same beautiful end, aren't we? Please, Mrs. Brevard thank every one of the sunbeams for their contribution and write to us often.

"Being Treasurer of our little Mission Band, I now turn in the money I hold for the band. I am glad I belong to the little band, and I hope I may remain with them until I can go higher. I want to do all I can to help build up our band, and do all I can for our Saviour. RUTH COKER, Treasurer."

Now, just what would we do without the faithful little Athens band to send us checks so often? Ruth is such a tiny little Treasurer, and just see how

ambitious she is! She is helping so much already, by her beautiful recitations at their band meetings. This winter when everybody is busy with school work, don't let your interests in the Young South decrease. We know we can count on the Athens band again soon.

We are so glad to have the letter from the President of the Athens Band. Please notice what earnest little workers they are. "Dear Miss Annie White: Our August offering of \$2.00 is for the W. M. U. Tennessee College fund for the benefit of Ina Smith. She certainly deserves the interest of the fund this year. Why cannot all of the girls give an offering for this fund? The remaining \$1.00 is for Sunday School and Colportage. We give to seven objects of the State Convention each year. This rounds it all out. The W. M. U. Treasurer read our report at the meeting this afternoon just because it was considered so good. Our members are from four years old to twelve, two are twelve. Our organist is a little eleven year old girl, Geneva Thomas. With best wishes. GRAY MOODY, President.

Our State Convention will meet in a few weeks now, and I wish we could make as good a report to that as the Athens Band has made. Let me have dozens of letters from now on. Send your next letters to 1106 Nineteenth Avenue South, as we are changing homes this week.

RECEIPTS.

Previously acknowledged	\$210 18
Friends at Chestnut Farms, Home Missions	2 00
Friends at Chestnut Farms, Foreign Missions	2 00
Friends at Chestnut Farms, Orphanage	1 00
Zion Hill Baptist Church, State Missions,	1 40
Sunbeam Band by Mrs. C. R. Brevard, Orphans	2 00
Athens Band, Tennessee College Fund	2 00
Athens Band, Sunday School and Colportage	1 00
Total	\$221 58

INSTEAD OF PLASTER CASTS.

By Ethel Rogers.

Marian's school teacher had discovered that she had a slight curvature of the spine and had taken her to a doctor, who after examining her declared that she must wear a plaster cast to make her straight. There was dismay in the family, and mother refused to submit at once to this decision. "We will go to Doctor Brown first," she said. "I know he has given some special treatment for troubles of that kind, and he will tell us what to do." So to Doctor Brown they went, and told him the whole sorry tale. He was a brusque old gentleman and he made no effort to hide his indignation at the means of cure suggested.

"Plaster cast, indeed," he cried. "No doctor worthy of the name has used a plaster cast for ten years. We have got beyond that nonsense. The idea of shutting a child's tender form up so tight that it cannot move, and then expecting it to grow strong and straight. The doctors who teach that ought to be shut up in plaster casts themselves for a while, and see how they'd like it."

He had Marian laughing now, all the anxiety banished from her face.

"Now," he said, sitting down beside her, "I'll tell you just how it is with girls, like you. Do you like to read?"

"Ever so much," answered Marian.

"Well, that's just it. Probably when you were a little girl you sat with

*A Man's Drink-
A Woman's Drink-
Everybody's Drink*



Vigorously good --- and keenly delicious. Thirst-quenching and refreshing.

The national beverage ---and yours.

Demand the genuine by full name—
Nicknames encourage substitution.

THE COCA-COLA COMPANY

Atlanta, Ga.

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one foot doubled up under you, reading, until you grew a wee bit one-sided; and then it was easier to keep on sitting that way, so you just kept right on. Half the children in our schools sit crooked in their seats, and if they keep on sitting that way they're going to be one-sided when they grow up, because that sort of thing grows steadily when once it is started.

"Now, what you want, young lady, is not plaster cast nor a strait-jacket nor any other instrument of torture, but just a chance to grow, fully and freely, in every direction. You want plenty of outdoor exercise, and good wholesome food; you want sleep enough for a girl of your age, and good, sensible clothing; above all, shoes with broad, flat heels. Then just live for all you are worth, and grow up tall and strong. Any kind of exercise will be good for you, if it is not too violent—basketball I wouldn't advise, but other things won't hurt you if you don't overdo them. And, of course, try to sit and walk straight. Straighten yourself up often, when you are alone—there, let me see if you can do it now."

Marian tried, and sure enough, she could draw herself up so straight that the hated curve quite disappeared.

"Now, just grow like that," he said. "Don't think of curves any more, but grow straight."

The old doctor's advice proved a life-long lesson to Marian and her mother, in more matters than curvature of the spine. There are so many ways to grow crooked or ill, in body or mind, that we could spend all our days in plaster casts for the cure of one or another ailment. But how much better

to think of being well, and do the things that make us well instead. The same thought applies to the germs of which we read so much today. Not that we should not be careful about exposing ourselves needlessly to these little enemies; but, do the best we can, we cannot avoid going where illness has been, where germs linger in the furniture or float in the air. Shall we sit down and worry all the time for fear one or another of them will catch us? Well, hardly. The best way to fight germs is to strengthen the body; then the forces within us will do the rest. "Don't think of curves, but grow straight," might be changed to "Don't think of germs, but grow well."

And the same thing is true of heart health as of bodily health. Sometimes we think we must cure all our faults, one by one, as we would curves in our bones; but that is not at all the way a beautiful character is formed. It is by growing virtues, by living out in the open air of love and freedom, and honest faith in the best that life has to give. If every minute of our life is filled with some good deed we have to do, some beautiful thing to look at, the thought of someone we love, there will be little chance for the germs of hatred or ill temper to wage their fight against us. So the best thing any of us can do is just to live and grow in the sunshine, and exercise our minds and bodies, and be sane, normal human beings; then breakdowns and failures need have little terror for us.

LADIES \$1000 REWARD! I positively guarantee my great Successful "Monthly" Compound. Safely relieves some of the longest, most obstinate, abnormal cases in 3 to 5 days. No harm, pain or interference with work. Mail \$1.50; Double Strength \$2.00. BOOKLET FREE. Write today. Dr. J. H. Southington Remedy Co., 515 Main St. Kansas City, Mo.

WHEN YOU WANT TO LAUGH—EAT!
And If You Want to Eat Without Food
Fears Take a Stuart's Dyspepsia
Tablet After Each Meal.

Laughter, smiles and mirth never go with a "caved-in" stomach. Fancy a man-afraid-of-his-food laughing! There is always that haunting feeling that a sick stomach is nothing to be mirthful about.



"My old grouchy days are funny to me now."

Just make up your mind to help nature help herself. Give your body a chance to make good. Heal the raw edges of your stomach and give your blood the tools to make digestive fluids with.

There is only one way to make the body well—give it the chance to make itself well. Harmful and strong medicines handicap the system. Stuart's Dyspepsia Tablets go into the stomach just like food. They are dissolved and there they strengthen the weakened juices of the digestive apparatus until the digestion is made normal.

There is nothing mysterious or magical about them. Science has proved that certain ingredients make up the digestive juices. Stuart's Dyspepsia Tablets are these concentrated ingredients—that is all there is to it. One grain of a certain ingredient contained in Stuart's Dyspepsia Tablets will digest 3,000 grains of food. This illustrates how you aid nature to restore her worn-out materials. When a stomach which is filled with food receives a Stuart's Dyspepsia Tablet, it is more able to digest the food than it would be without it. The work is not so hard nor the task so long.

When the meal is finally assimilated the entire system absorbs more nourishment and harmful food effects are eliminated easily, quickly and with the maximum of benefit.

Every drug store carries Stuart's Dyspepsia Tablets. To anyone wishing a free trial of these tablets please address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich., and a small sample package will be mailed free.

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Remarkable discovery that cuts down the cost of paint seventy-five per cent.

It is called "POWDRPAINT"—comes in the form of a dry powder. All that is required is cold water to make a paint weatherproof, fireproof and as durable as oil paint.

It adheres to any surface, wood, stone, or brick, spreads and looks like oil paint and costs about one-fourth as much.

It will cost very little to paint your "House and Barn" adding hundreds of dollars to the appearance and value.

Write for free color-card, of 21 colors and full information as to the merits of this wonderful paint, which will save you a good many dollars.

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He or she only who can and does sacrifice their joys and personal preferences to duty and the public good are worthy of being called Christians.

KEEP MY MONEY.

This is a new book by David MacMillan, author of "That Little Pongee Gown." The proceeds from the sale of "That Little Pongee Gown," together with cash gifts from friends and relatives of the author, built a home in Kochi, Japan, for helpless Japanese girls. This was for Presbyterian missions—why, it is not necessary to tell. Suffice it to say that they rallied nobly and sold three thousand copies in six weeks. A second and now a third edition is out.

The author was then asked to do a similar work for the Baptists.

So in November appears "Keep My Money, a dainty volume of 128 pages, each page decorated with the "Blue-bonnets" of Texas, the book having five whole halftones.

It is said that "Every little girl will be proud to own a copy and that every mother will rejoice that she read it."

The entire net proceeds go to build a school in Canton, China, for our missionary, Miss Mary R. Anderson, of Blue Mountain, Miss.

All the dear girls of the old Brownsville Female College will want a copy, for in its pages they meet again the little "Mary-Gold." And too, they will want a copy for the sake of the author could they identify him—but his pen-name "David Patrick MacMillan" reveals nothing. A perusal of its pages, however, might tell the secret.

No obligation attached whatever. All you are asked to do is to send for ten or twenty copies and do your best to sell them before Christmas, when the school so needed will be secured. Address all orders to David Patrick MacMillan at Clinton, Hinds County, Miss.

WESLEY CHAPEL EXPERIENCE IN TITHING FREE.

During October and November, I hereby offer to send gratis, postage paid; to any pastor or member of any church in which there are one or more subscribers to the Baptist and Reflector, a sufficient number of the leaflet "Wesley Chapel Experience in Tithing" to furnish one copy to every family represented in the church and Sunday School. This experience, covering as it does eighteen years, is entirely out of the ordinary in interest.

The only condition is that you send for a specimen copy and read it before accepting the offer.

Please mention that you saw this offer in the Baptist and Reflector.

Address: LAYMAN,
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Ah! what relief. No more tired feet; no more burning feet, swollen, bad smelling, sweaty feet. No more pain in corns, callouses or bunions. No matter what ails your feet or what under the sun you've tried without getting relief, just use "TIZ."

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Get a 25 cent box at any drug department store, and get relief.



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IF BACK HURTS USE

SALTS FOR KIDNEYS.

Eat less meat if Kidneys feel like lead or Bladder bothers you—Meat formes uric acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headache, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it not longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

CUT THIS OUT.

And save it until you have written for your copy of the catalogue of The Baptist and Reflector Piano Club. It will explain how by placing your order for a Piano or Player-Piano through the Club of one hundred members you get a Factory discount of forty per cent., secure convenient terms, and are absolutely assured of perfect satisfaction. Each member is responsible only for his own order, all freights are prepaid, and as you try the instrument for thirty days in your own home before accepting it there is no possibility of dissatisfaction. Everybody is delighted with the big saving in price, the convenient terms and the superior quality and strong protective guarantees of the instruments. You are cordially invited to join. Address Associated Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.

At a recent dinner in London a toast ran "Woman! Without her, man is a brute." It was either cynical malice or a strangely unlucky chance which led a compositor to transpose the comma—"Woman, without her man, is a brute."

Anger is self-destruction and hatred inflicts the punishment for others' sins on itself.

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Sent postpaid to any address in U. S. for \$1.40 dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The Bee Hive, Box F. Clinton, S. C.

Little Dick: "Papa, didn't you tell mamma we must economize?" Papa: "I did, my son." Little Dick: "Well, I was thinkin, that mebbly if you'd get me a pony I wouldn't wear out so many shoes."

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WATCH YOUR HEART IF YOU WISH HEALTH.

Weak hearts are more common than weak stomachs, lungs, eyes, backs, or kidneys. Every time your heart misses a beat your life is being shortened. Heart disease, taken in its early stages, is quite easy to relieve; but every day treatment is delayed the relief becomes more difficult.

Dr. Miles' Heart Remedy taken in conjunction with the Nervine, or alone, has proven very efficient in relieving heart disorders.

The Rev. Geo. W. Kiracofe, of Keller, Va., in this connection stated as follows:—

"It has been many years since I was cured of heart trouble by Dr. Miles' Heart Remedy and Nervine. I am just as sound as a dollar in that organ today. Before I took these remedies my breathing had been short and at times difficult; there were sharp pains about my heart, accompanied by fluttering which would make me feel faint and languid. The least excitement or worry would unnerve me. The trouble grew steadily worse. Doctors' prescriptions did me no good. But since using Dr. Miles' Remedies all symptoms were removed and have never returned since."

If you suspect that you have heart trouble avoid all dangerous delays.

It costs you nothing to try these remedies if you are not benefited. All you have to do is to return the empty bottle to the druggist and he will refund your money.

MILES MEDICAL CO., Elkhart, Ind.

Chattanooga, Tenn.—The merchants and importers of Venezuela are anxious to learn what lines of manufactures they can advantageously import from the cities of the South, which to them is a new section, just opened by the recently established steamship service between Mobile and Venezuelan and Colombian ports, writes the American consul at LaGaira to the Chattanooga

RHEUMATISM CONQUERED

I say that I can conquer rheumatism with a simple home treatment, without electrical treatment, stringent diet, weakening baths, or in fact any other of the unusual treatments recommended for the cure of rheumatism.

Don't shut your eyes and say "impossible," but put me to the test.



FREE FROM RHEUMATISM

You may have tried everything you ever heard of and have spent your money right and left. I say "well and good," let me prove my claims without expense to you.

Let me send you without charge a trial treatment of DELANO'S RHEUMATIC CONQUEROR. I am willing to take the chance and surely the test will tell.

So send me your name and the test treatment will be sent you at once. When I send you this, I will write you more fully, and will show you that my treatment is not only for banishing rheumatism, but should also cleanse the system of Uric Acid and give great benefit in kidney trouble and help the general health.

This special offer will not be held open indefinitely. It will be necessary for you to make your application quickly. As soon as this discovery becomes better known I shall cease sending free treatments and shall then charge a price for this discovery which will be in proportion to its great value. So take advantage of this offer before it is too late. Remember the test costs you absolutely nothing. F. H. DELANO, 541E Delano Building, Syracuse, N. Y.

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Industrial Board. He states that the Venezuelan business men are now in the proper receptive mood to be impressed with the opportunities for doing business on a better basis than formerly when they could import American goods via New York.

The new service from Mobile to these Caribbean ports gives the South a better chance to enter these markets than formerly. The consul says that Venezuela manufactures little and imports a little of everything so that there is a wide field for the sale of products manufactured in the South if they were properly exploited. He reports that a salesman representing a Chattanooga house recently told him of great success in selling his line in Venezuela. Mr. Charles L. Chandler, South American Agent, for Southern Railway, Mobile & Ohio Railroad, and the Queen & Crescent Route, will give full information and extend any possible aid to any merchant or manu-

facturer who desires to enter the South American trade. The services of the South American agency will be given without charge of any kind, all its expenses being borne by the railway lines supporting it.

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The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main Street, Richmond, Va. Write for literature

Careless pleasure makes virtue's shroud and where the former is born the latter dies.

GUARANTEED FOOT COMFORT.

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

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

INDIGESTION

I will gladly send anyone suffering with indigestion, a recipe from which can be made a simple but splendid remedy. My physician charged \$2 for this prescription, but I am able to send you a copy of it for 25c. Send stamp or money order. J. L. KECK, Box 462, Clinton, S.C.

RAINS—Blackman Hayes Rains was born Feb. 13, 1838, and died at his home near Antioch Oct. 6, 1913. His entire life was spent near Antioch. He was married to Miss Emma Thompson in 1872. This union was blessed with five children, three of whom, with his wife, survive him.

He was an honest and upright man, and to know him was to be sure of a valuable friend. He was a member of the Baptist Church, having joined in 1878, and the following year was ordained deacon. Filled the place as only a pure-hearted Christian man could do; never faltering or failing to discharge his duties.

Resolved, first, That we mourn not for his departure, knowing full well how joyfully it was for him to take up his abode in that glorious home.

Resolved, second, That we extend to loved ones who are bereft our most heartfelt sympathy.

Resolved, third, That the church has lost a faithful member, whose place will be hard to fill; but we realize that our loss is his gain.

J. A. COLLINS,
L. B. SHUMATE,
E. A. ROLLER,
Committee.

REINHARDT—Jane Calvin Abernathy Reinhardt, wife of Walter E. Reinhardt, was born May 5, 1887, and from her early childhood was a devoted Christian. She was baptized into the fellowship of the Mountain Grove Baptist church, N. C., in the year 1902. Married to Walter E. Reinhardt, September 20, 1904. Given to this union were three children; two bright little girls, Terressa Zeldia and Vina Ruth, both of whom were very much devoted to their mother. Why should they not be when the mother's soul delight was the comfort and joy of the children. They had a room in the home all to themselves, with many nice things in it, such as children like. And best of all, when the day's work was done, she would kneel with them in prayer. There is a baby boy just ten days' old.

Mrs. Reinhardt was a member of Witt's Foundry Baptist church about three years and was faithful and true until the good Lord called her home, February 27, 1914.

A little service held in the home March 1, 1914. Funeral and burial to take place at Hickory, N. C.

To the father, children, brother, sister, grandmother, relatives and

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

The CLUB Wishes to Help YOU Too

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

These Letters Will Show You How Members Like Their Purchases

Winston-Salem, N. C., Jan. 6, 1914.
Sunny Side Ave. 2114.
Religious Press Co-Operative Club, Clinton, S. C.: Dear Sirs: Received your machine and like it very well. You will find enclosed money order for the balance due on this machine, \$7.95. 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. 5, 1914.
Religious Press Co-Operative Club, Clinton, S. C.: Dear Sirs: The Dorcas No. 2 machine came Dec. 30, 1913. Wife very well pleased with it thus far. How much discount will you allow if I pay the balance at the end of this month's trial?
Yours very truly,
REV. G. B. MINER.

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

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

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

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

Write for Free Copy of the Club's Catalogue

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

WRITE FOR CATALOGUE TODAY
Religious Press Co-Operative Club,
112 Bailey Street
Clinton, S. C.

friends, we, the pastor, church and community, extend our deepest sympathy, and commend them to our Heavenly Father, who doeth all things well.

Yours Respectfully,
J. A. LOCKHART.
New Market, 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."

The free treatment offer that Mr. Delano makes is unique—to every reader of this paper now suffering from rheumatism or who has a relative or a friend who is a rheumatism sufferer, Mr. Delano offers to send absolutely free of cost or obligation, a package of the same remedy that Rev. Mr. Conklin writes "benefited me very much when nearly helpless." In the last year, Mr. Delano has received many letters from grateful people who state that his treatments have cured them after doctor's medicine had failed.
Just mention this paper and address



Superb, Price \$27.80



Delight, Price \$25.90



Solace, Price \$24.65



Wonder, Price \$22.70

your letter or card to Mr. F. H. Delano, 541-D Delano Bldg., Syracuse, N. Y. You have everything to gain and nothing to lose in accepting Mr. Delano's offer.

\$120.00 ABSOLUTELY SURE.
Man or woman to distribute religious literature. Sixty days' work. Quick promotion. No experience necessary. Spare time work also.
ZEIGLER CO., Dept. 82, Philadelphia

If your works can't talk for you, talk won't work for you.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price 51.00, retail.

OBITUARY.

Whereas, it has pleased our Heavenly Father to call from our midst Bro. Abraham Lowe; be it

Resolved, That it is with sadness we chronicle the death of our beloved brother, who for many years has been an earnest worker in the cause of Christ and a faithful member of the Baptist church at Bethel. He has been a member and a deacon of our church about forty-one years. It is with sad hearts that we give him up, but we know that God doeth all things well. Be it.

Resolved second, That we, the Baptist church of Bethel, extend to the bereaved family and friends of our deceased brother, our heartfelt sympathy and prayers, that the Holy Spirit may comfort them in their sad hour of bereavement, and at last give them a happy reunion with all the rest of God's children around the great white throne of God.

Resolved third, That a copy of these proceedings be sent to the Baptist and Reflector for publication.

ASA SHOWN,
SAMUEL DUFFIELD,
W. H. HICKS,
Committee.

PIRTLE—The Harris Grove Baptist church near Whiteville, Tennessee, has sustained a great loss in the death of Brother J. R. Pirtle, whose useful life went back to God who gave it, on June 30, 1904. He was born March 21, 1855. Deacon Pirtle lived a consistent Christian life from the time of his conversion. He is survived by a loving wife, seven sons and a brother, and by a great number of friends, who will never cease to love him. Deacon Pirtle was buried at McCullers Chapel near Dyersburg, Tenn.

Whereas, God saw fit to come into His garden here and pluck one of our faithful deacons from our midst, and we, the Harris Grove Baptist church, make the following resolutions:

First, That we bow in humble submission to the Divine will, knowing that He doeth all things well.

Second, That we are thankful for his useful and sweet memories it shall always bring to us.

Third, That these resolutions be published in the Baptist and Reflector and that a copy be sent to the family.

W. C. KELLER,
H. E. HARRIS,
B. F. COOPER,
Committee.

Whiteville, Tenn., Harris Grove Baptist church.

SHARP—On January 26, 1914, the angel of death visited the home of Brother Boyd Sharp and called him from this world of sin and sorrow to the peaceful abode of the righteous, where no death or sorrow can come.

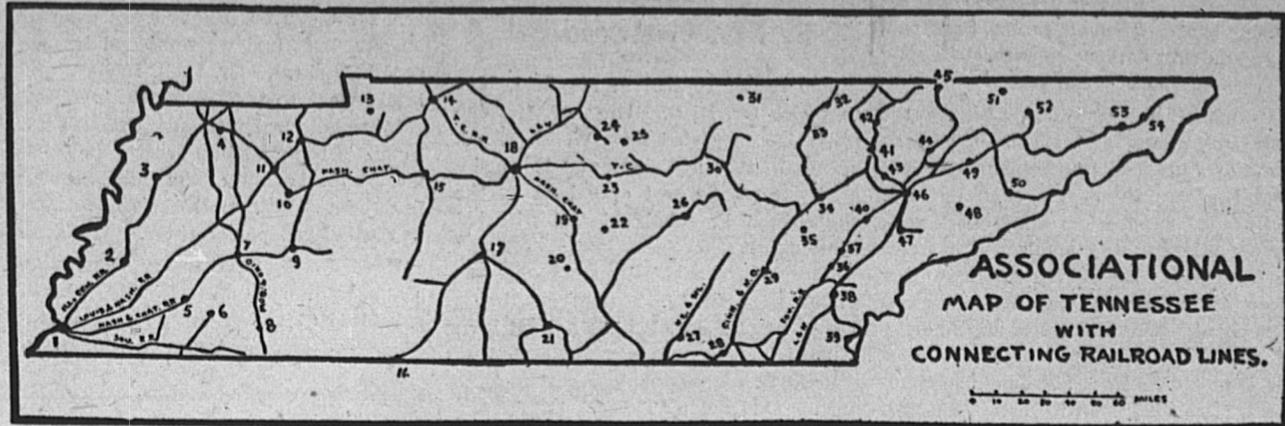
**SOUR, ACID STOMACHS,
GASES OR INDIGESTION**

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

TIME AND PLACE OF MEETINGS OF ASSOCIATIONS FOR 1914.



Association.	Day and Date.	Place.
OCTOBER.		
Nashville	Thursday, October 8	New Bethel.
William Carey	Thursday, October 8	New Hope.
Southwestern District	Friday, October 9	Mt. Nebo.
Western District	Friday, October 9	Shady Grove.
Stewart County	Wednesday, October 14	Elk Creek.
New River	Thursday, October 15	Oneida.
Sequatchie Valley	Thursday, October 15	Jasper.
Campbell County	Wednesday, October 21	Grantsboro.
Harmony	No Minutes received so date is not known.	
Tennessee Baptist Convention.....	Wednesday, November 11	Jackson, Tenn.
Woman's Missionary Union.....	Wednesday, November 18.....	Clarksville, Tenn.

Trees of Quality from Berckmans

—trees that are grown from healthy, vigorous stock, free from disease or scale—ornamental trees that you can depend upon to realize fully your expectations of symmetrical beauty and full foliage—fruit trees that you can depend upon to fully satisfy you with their abundant yields. Experience, patience and enthusiasm have gone into the effort at *Fruitland Nurseries* to grow every tree, shrub, vine or plant so that it will give

Results That Satisfy

Our comprehensive catalogue offers you a great selection of fruit and ornamental shade trees, beautiful flowering shrubs, hardy evergreens, climbers, roses and other plants that will fulfill your expectations of beauty in form, foliage or flower—a choice of many highly desirable fruit and pecan trees that are carefully grown to yield greater returns and bigger profits than common stock. **Reliability** in Nursery Stock is what the name **Berckmans** has stood for during fifty-eight years. And you will find our prices surprisingly low. Many helpful suggestions for adding beauty and attractiveness to your home, and simple cultural directions for the varieties of flowers, shrubs, vines and trees best suited to your climate and location, are found in our catalogue. Write for free copy.

P. J. BERCKMANS CO.
Incorporated
Dept. X., Augusta, Ga.
Fruitland Nurseries. Established 1856.

where all is peace, love and happiness.

Brother Sharp had been a member of Stock Creek church for a number of years. He was a loyal, consecrated Christian soldier; he was also a bold soldier for his country.

His devotion, loyalty and fidelity to his country, church and community are lessons for us to remember, and they should inspire us to nobler action and purer lives.

God, who does all things well, has taken from our church our faithful brother, who was esteemed very highly by all who knew him. Though we all miss him, yet God, in His wisdom, said, "Come up higher." The battle of life is over, enter though unto eternal peace and happiness; be it

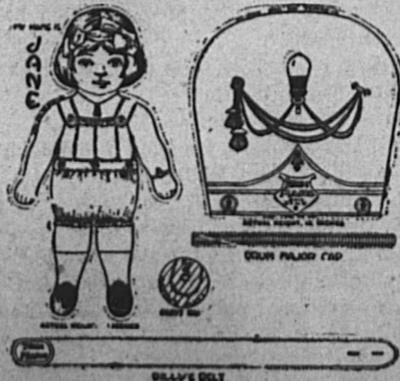
Resolved, That we extend our sincere sympathies to the bereaved family. Second, That these resolutions be placed on record of our church, a copy furnished the family and the Baptist and Reflector for publication.

B. T. SHELLEY,

Tickle the Kiddies

Just Send 25c For These

4 JOY BRINGING IN 1 TOYS



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

SOUTHERN NOVELTY CO., CLINTON, S. C.

W. A. DAVIS,
WM. BRAKEBILL,
Committee.

W. O. MAXEY,
Church Clerk.

By order of church, April 5, 1914.
The Brother Sharp spoken of is the father of Rev. J. H. Sharp, of Sweetwater.

Be careful how you dive into the shallow stream of pleasures as you are apt to skin your face or break your back on the bottom.

COMB SAGE TEA IN LIFELESS, GRAY HAIR.

Look young! Common garden Sage and Sulphur darkens so naturally nobody can tell.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

WHAT IS THE CLUB?

The Baptist and Reflector Piano Club is both a theory and a fact. The theory is that a Piano Factory can afford to sell one hundred pianos and player pianos at a much lower price than it would be willing to make on an order for only one instrument. The fact is that the Club has saved each of its members forty per cent.

The theory of the Club is "Co-operation." The fact is "Perfect Satisfaction." The theory is "A square deal to every member." The fact is "Every member is delighted."

If you are interested in securing a Piano or Player-Piano of the finest quality at the lowest possible Factory price, write for your copy of the Club's catalogue, discount sheet and terms. Address Baptist and Reflector Dept., Atlanta, Ga.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

LET US DO YOUR PRINTING.

Our facilities are ample to turn out the best class of work at attractively low prices. Send us \$1.98 and we will print you 1000 envelopes, one thousand note-heads \$1.78, one thousand statements \$1.68. We will do the three jobs for \$5.00 prepaid.

We guarantee our work, and if not satisfactory money cheerfully refunded. Business men can save 25 per cent. by patronizing us.

Progressive Printing Co., Hamlet, N. C.

"SPECIAL" SILK HOSE OFFER.

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

AMONG THE BRETHREN

By Rev. Fleetwood Ball

The recent revival at Mayfield, Ky., in which Dr. B. B. Bailey, of Arkadelphia, Ark., assisted Rev. W. M. Wood, resulted in 77 additions and is considered one of the best ever held by the church. J. F. Scholfield and wife led the singing.

The church at Corsicana, Texas, has called Rev. B. W. Vining, of Mexia, Texas, but his decision has not yet been learned.

Rev. W. J. Ward has resigned as pastor at Devine, Texas. He is one of the most consecrated and aggressive men in the Texas ministry.

In Dallas, Texas, the Baptist Sunday Schools are well attended. On a recent Sunday, the First church, Dr. Geo. W. Truett, Pastor, had an attendance of 1,843; Gaston Avenue, Dr. H. A. Porter, pastor, 1,070; Central, 1,108, and a number of smaller churches proportionately. That is a good showing.

Dr. A. B. Rudd has accepted the care of Barton Heights church, Richmond, Va., and is already entrenched in the affections of the people.

Rev. Benjamin B. Abbott, of Immanuel church, Camden, N. J., accepts a hearty call to the care of Palmy Memorial church, Jersey City, N. J. He is a Southerner.

The *Christian Index* announces that the Foreign Mission Board is holding back the missionaries, both new and old, for two reasons. First, because of the danger to missionaries at sea and possibly on land, and the other, to the great uncertainty concerning finances. We do not sympathize with this policy of the Board. Christ and Paul, two of the world's greatest missionaries, were not held back because of dangers on sea and land. Surely the servant is not greater than his Lord. And as to uncertain finances, it is certain that if the Foreign Board will "hold back" a few Secretaries, financing the missionaries would not be so uncertain.

Wake Forest College, North Carolina, has recently conferred upon Dr. W. J. McGlathlin the degree of L.L.D. The beneficiary is worthy and his Tennessee friends rejoice that he is thus honored.

Rev. W. L. Walker, of Rome, Ga., is assisting Dr. Jacob L. White in a revival at Vineville church, Macon, Ga., in which it is hoped scores will be reached.

Calvary church, St. Louis, Mo., secures as pastor, Rev. Z. R. Spence, of Herculaneum, Mo., and Carondelet church, St. Louis, Rev. J. S. Kinney, of Monroe City, Mo.

Rev. Geo. Warren Wise, of Calvary church, St. Louis, Mo., is starting off well in the duties of his pastorate at Montgomery City, Mo., to which he recently went.

Rev. W. J. Richardson, of Hastings, Neb., began his labors as pastor of Bales Avenue church, Kansas City, Mo., last Sunday. He is on a fine field.

At the annual Rally Day service of the Third church, St. Louis, Mo., Dr. W. J. Williamson, pastor, there were 2,418 in Sunday School, and the church auditorium was crowded at both preaching services.

Judge J. J. Gentry, for some time Sunday School Secretary in Kentucky, has been elected Superintendent of the Baptist Hospital at Columbia, S. C., and it is fortunate for that institution that he accepts.

Rev. C. A. Waters has resigned the First church, Pelzer, S. C., to take effect January 1. He has had an eventful career in that pastorate.

Vol. 1, No. 1, of *Church News*, a four-page church paper published by the First church, Plainview, Texas, is on our desk, and we commend it as a sprightly sheet. Dr. O. L. Halley, who lately went to that pastorate is editor.

Rev. H. H. Drake, of Union City, Tenn., is to assist in a revival at Trimble, Tenn., beginning the third Sunday in October. Brother Drake was formerly the beloved pastor there.

Rev. J. E. Skinner, of Nashville, Tenn., is to assist Rev. H. H. Drake in a revival at Union City, Tenn., beginning November 1. A gracious ingathering is confidently expected.

Rev. R. P. McPherson, of Dickson, Tenn., writes: "Our little church has just closed its Associational year and shows an average contribution per member of nearly \$20. This does not include the amount subscribed to improve the church building in the near future."

Evangelist J. B. DeGarmo, of Blue Mountain, Miss., lately did the preaching in a revival with Rev. H. V. Daffin at Shell Banks, Ala., resulting in forty-four additions, thirty-seven for baptism.

Rev. Martin Ball, of Clarksville, Miss., writes as to his reception home after a vacation in Tennessee: "Had a lovely Sunday, with good services and all seemed glad to have me back. We have seen fourteen families since coming home, but found none sick."

Rev. B. F. Smith, of Paris, Tenn., missionary of Western District Association, writes: "I have had a fine year's work. Have had about 115 professions and 90 baptisms. Organized a church at Big Sandy, with 26 members and a great outlook for the Baptists in the future. Praise God with us for His goodness and grace to press on for His glory."

The revival in progress at Sardis, Tenn., has already resulted in the amicable settlement of a radical difference among the members, and the church will go forward at once to the erection of a new house of worship, to cost from \$1,600 to \$2,000. The meeting continues.

BUY A BALE.

Washington, D. C., September 24.—The management of Southern Railway Company is actively encouraging the "Buy a Bale of Cotton Movement" throughout the South. President Harrison has bought a bale in each cotton-producing State traversed by Southern Railway lines and has addressed the following letter to the principal officers of Southern Railway and allied lines, suggesting that they join the movement:

"I commend to your personal consideration the Buy a Bale of Cotton Movement now active throughout the South. While this is a movement of sentiment, it is wholesome sentiment as expressing a determination of the Southern people to help themselves in a time of emergency, rather than depend on help from outside or from the government. Federal or State. If this movement results in marketing 500,000 bales at 10 cents a pound, as is believed to be possible, it will have a profound effect in encouraging the small farmers and those who give them credit to hold for a stable price.

"All of us derive our livelihood and that of our families in some measure from cotton, and so, apart from any interest of the company, every one of us has a personal interest in the cotton market.

"I have myself bought a bale of cotton in each of the cotton-producing States. If you feel that you can afford it, I recommend that you buy at least one bale for personal account and in-

PIANOS-PLAYER PIANOS Factory to Home



BY MY PLAN
of selling direct from factory to home. I can save you from \$110 to \$200 on my celebrated Evans Artist Model Pianos.

Two to Four Years to Pay
The easiest kind of terms, weekly, monthly, quarterly or yearly payments to suit your convenience.

All middlemen, jobbers, dealers and agents profits cut out. No charge for salesroom expense for my office is in my factory. These are some of the reasons why I can sell the Evans Artist Model Pianos for such little money. Let me send you the other reasons. Write today.

30 Days Free Trial
We allow all freight charges, let you use the beautiful Evans Artist Model Piano for thirty days free. If you are not entirely satisfied, we will take it back without any cost to you—you are the sole judge to decide. If you want to keep it, you may do so on our low factory wholesale price on most convenient terms.

Free Music Lessons
To the first customer in each locality we will give a two years course of piano instruction free. Ask about our lease plan and our method of saving you money. Write today.

F. O. Evans Piano Co.
Dept. G Chicago

St. Louis, Mo. Kansas City, Mo. St. Paul, Minn. St. Petersburg, Fla. Jacksonville, Fla. Tampa, Fla. Miami, Fla. New Orleans, La. Dallas, Tex. Houston, Tex. San Antonio, Tex. Austin, Tex. Fort Worth, Tex. Oklahoma City, Okla. Tulsa, Okla. Wichita, Kan. Topeka, Kan. Denver, Colo. Salt Lake City, Utah Portland, Ore. Seattle, Wash. Spokane, Wash. Boise, Idaho Reno, Nev. Las Vegas, Nev. Phoenix, Ariz. Los Angeles, Calif. San Francisco, Calif. San Diego, Calif. Sacramento, Calif. Fresno, Calif. Stockton, Calif. Modesto, Calif. Merced, Calif. Berkeley, Calif. Oakland, Calif. San Jose, Calif. San Bernardino, Calif. Riverside, Calif. Orange, Calif. Los Angeles, Calif. Long Beach, Calif. Anaheim, Calif. Fullerton, Calif. Santa Ana, Calif. Tustin, Calif. Newport Beach, Calif. Laguna Hills, Calif. Laguna Beach, Calif. San Clemente, Calif. San Juan Capistrano, Calif. San Marcos, Calif. Escondido, Calif. Vista, Calif. San Marcos, Calif. San Dimas, Calif. San Gabriel, Calif. San Antonio, Calif. 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