

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 22, 1914

(New Series Vol. 25, No. 10

—The North Carolina Medical Association has denounced the prescriptions of alcohol in any form as unnecessary and unethical.

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—It was not the pouring of the tea in Boston harbor that brought on the war for the independence of America. It was the whipping of Baptist ministers.—W. S. Woodward.

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—On October 10, the steamship St. Louis, sailing from New York, carried a party of recently appointed missionaries to the Far East. In that party there was A. C. Hanna, a grandson of Adoniram Judson, who, with his wife, will be stationed at Moulmein, Burma, the same land where his revered ancestor wrought so nobly for God in the establishing of Baptist missions.

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—Dr. Luther Little, pastor of the First Baptist Church, Jackson, has gotten out a circular entitled: "Jackson, Tennessee, Opens her doors to the Baptists of Tennessee, November 11-13, 1914." It contains greetings from Drs. H. C. Irby and A. T. Barrett, with information about Jackson along educational lines and in general. The following paragraph will be of special interest: "Jackson itself is a beautiful little city of some 30,000 inhabitants with elegant homes and hospitable people. We will entertain any and all who will come. Let none of the ladies hesitate about attending the Convention, for homes will be provided for them." The circular contains pictures of the First Baptist Church, which will be the meeting place of the Convention; of Barton Hall, the new Administration Building of Union University; of Memphis Conference Female Institute; and of the West Tennessee Experiment Station.

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—In his book, "Thinking Black," Dan Crawford of Africa, who has recently been on a visit to this country says: "One of the strongest proofs that Christ meant His church to be a pilgrim band is the fact that He stripped it of all ordinances, save the two traveling institutions of baptism and the Lord's Supper. Wherever man is, there, even there, is water. Wherever the pilgrim rests, there, even there, is some sort of humble table in the wilderness. A sharp intended contrast all this, surely, to the heavy, cumbersome tabernacle furniture of a past dispensation of works. How different the pilgrim church of the upper room, stripped and lithe for service! There is no ecclesiastical furniture, for the only outfit they have is God's INFIT—that is to say, the minimum of machinery and the maximum of power." This is very strongly and strikingly put. Mr. Crawford, it will be remembered, announced while in this country that he is a Baptist. The fact was not generally known before. He certainly writes like a Baptist.

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—As announced by Pastor J. R. Hobbs of Shelbyville this week, the Shelbyville Baptist church has voted to extend an invitation to the Tennessee Baptist Convention to meet with that church next year. As was announced by Pastor Ewton last week, the Springfield church had already decided to extend an invitation to the Convention. So the Convention certainly will not lack for a good place to meet next year. In making mention of the invitation to Springfield, we took occasion to say some kind words with regard to the town and the church. We have nothing to take back. We are reminded of a story. Two negroes were quarreling. Bill denounced Jim for everything that he could think of. Jim remained silent, until Bill let up after a while. Jim, then said, "Is you froo?" "Yes," said Bill, pausing for breath. "Well," said Jim, "all Ise got to say is dat all dem things what you say I is, you is." All those things that we said Springfield and the Springfield church and its pastor are, Shelbyville and the Shelbyville church and its pastor are. We feel like saying with the old song, "We could be happy with either were t'other dear charmer away." It will be a royal battle between Springfield and Shelbyville as to which shall get the Convention. The Baptists of Tennessee will watch the fight with interest—we started to say with almost as much interest as they watch the European war.

WHAT HAVE YOU DONE FOR STATE MISSIONS?

This is distinctly a personal question. It is personal to every layman and preacher who sees this article. Every Baptist in the State ought to seriously face this question. No Baptist ought to be forced to answer, "I have given nothing." If any one is compelled to make such an answer, he now has an opportunity of changing it by sending in something at once.

Up to the morning of the 14th, only 736 churches out of the 1,797 had sent in a contribution to this cause. This means, of course, that 1,061 churches have, so far, given nothing. Surely these churches do not mean to let this be their record for the year's work.

The Pastor's Failure.

If any church comes to the close of the Convention year without making a contribution to State Missions, it will be the pastor's fault more than any other man's. Wherever a pastor honestly presents the cause of State Missions, some one is sure to give something. Surely no God-called man will fail to try to get his people to contribute something for the salvation of Tennessee.

The Laymen's Responsibility.

If a church fails to send in anything to State Missions, this fact declares that every layman in that church has neglected to do his duty. The pastor ought to lead, but if he does not some layman ought to take the lead by giving himself liberally and then calling upon others to join him.

A Public Collection Not Enough.

Many people have a convenient way of staying away from church when collections are to be taken. These ought to be seen privately and urged to give this year to State Missions. Gleaning must be done this year if we are to come to the Convention without debt.

Systematic Regular Giving Not Enough.

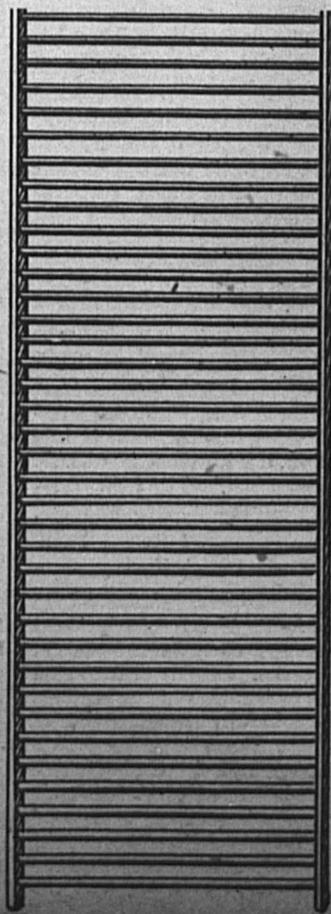
Quite a number of our churches have adopted the systematic system, but many do not so give and a special collection ought to be taken in order to give them a chance. Many who give regularly have not done their whole duty, and ought now to make a special offering. Let a special offering be taken to give them a chance.

The Situation Is Alarming.

There remains only one more Sunday in which to get offerings and we must have \$16,224.72, before the night of the 31st, in order to come to the Convention in shape for another year's work. We must get \$1,158.90 every day now until the 31st, if we get the amount yet needed.

If your money is not sent in by the 30th, wire me what you will send.

J. W. GILLON.



\$38,000 OUR TASK

October 17, 1914.

\$16,224.72.

—Last week, we spoke of Dr. J. M. Anderson as the co-operative and field worker of the Home and Foreign Mission Boards of Middle and West Tennessee. We meant to say, of course, the Home and State Mission Boards, and so wrote. The other part of the paragraph is all true.

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—Dr. R. K. Maiden, editor of the Word and Way, received a telegram recently from the church at Medford, Ore., informing him that he had been called to the pastorate of that church. The Word and Way says: "Of course he had to decline the call."

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—We stated last week that the program of the Tennessee Baptist Pastor's Conference would be announced soon. As a matter of fact, it was announced in last week's issue of the paper, having been received after our paragraph with reference to it was in type. We presume that you saw it. If not, let pastors get last week's issue of the paper and look over the program. It was on page four. As you see, it is a fine program and we are sure that the discussions upon it will be not only interesting, but very helpful.

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—We were standing in front of the church at an Association. We saw a girl come up. She was almost, if not wholly, blind. We felt sorry for her. Afterwards in the church we heard a fine alto voice just behind us. We were struck with it and turned to see who it was with such a voice. We could hardly believe our eyes. We looked again. It was the blind girl. Later some one told us that she wanted to see us. We spoke to her. She said she has attended the blind school in Nashville, and while there had frequently heard us preach, and recognized the voice as soon as she heard it that morning. That was certainly a remarkable memory. The blind girl is a Christian and seemed cheerful and happy, despite her misfortune. Thank God for the Christian religion, which provides places for the relief and help of those in affliction, and then makes them bear their afflictions with resignation and cheerfulness.

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—We commend the following paragraph from the Biblical Recorder to the attention of Moderators of Associations and pastors of churches where the Association meets. We have seen the same thing time and again and we join with the Recorder in condemning the practice: "The other day in an Association the Moderator announced that Brother A. would preach immediately at the stand; whereupon Brother A. arose, with his Bible in his hand, and led the people to the stand, leaving the church almost empty. In our humble judgment, when there are more people than the church can accommodate, some good man should be asked privately to go to the stand and preach, gathering the people who are out of doors, but under no circumstances should an announcement be made in the church during a session of the Association. Such announcements invariably break up the work of the Association."

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—In answer to the question, "Why people will not let the saloon alone," the Kansas City Star says: "The saloon will not let the home alone; it will not let the church alone; it will not let the rural neighborhood alone. Into the peaceful precincts of the home, the church, the farm it pushes its immoral influence. Law enforcement and the conduct of elections are its special prey. Its dollars are given recklessly to corrupt the law and to debauch the election. Truly it will not let us alone. It has forced the people to fight it for the protection of every principle and every institution they hold in respect." We frequently hear it said, "You let whisky alone and whisky will let you alone." But does it? That mother let whisky alone, but when it turned around and seized upon her son, it did not let her alone. So with the wife. So with the sister. So with many another person. We may be allowed to add that we have let whisky alone, but it has not let us alone.

GROWING OLD.

A little more tired at close of day,
A little less anxious to have our way;
A little less ready to scold and blame,
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds and gold,
A little more zest in the days of old;
A broader view and a saner mind,
And a little more love for all mankind;
And so we are faring adown the way
That leads to the gates of a better day.

A little more love for the friends of youth,
A little less zeal for established truth;
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away,
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen;
A little nearer to those ahead,
With visions of those long loved and dead;
And so we are going where all must go,
To the place the living may never know.

A little more laughter, a few more tears,
And we shall have told our increasing years;
The book is closed and the prayers are said,
And we are a part of the countless dead—
Thrice happy, if then some soul can say,
"I live because he has passed my way."

—R. J. Wells, in Chicago Record-Herald.

ONESIPHORUS REFRESHING THE PREACHER.

(A sermon by Dr. J. J. Taylor in response to kind words uttered by the church on the seventh anniversary of the current pastorate.)

II Timothy, i 16: "The Lord give mercy to the house of Onesiphorus, for He oft refreshed me."

Onesiphorus is a small figure in the world's history, not so much as his name being found in any secular writing of his day. Here in Paul's last letter, which comes as a message from the shadow of the tomb, there are two brief utterances, glowing with gratitude, which constitute his only earthly biography; yet these are sufficient to give significant knowledge of his high character. This meagre record indicates that he was an Asiatic, a citizen of Ephesus, where he rendered his chief service. In this brief letter Paul bears him this grateful tribute: "In how many things he ministered to me in Ephesus, thou knowest very well." However, his activities are not limited by local considerations, but by the priceless principles of our common faith; and even in Rome, whatever the business that calls him thither, he is the same loyal disciple, and is guided by the same gracious impulses. Unmoved by fear of bodily harm, though the cruel and capricious Nero sits on the throne, he dares the dangers of a sinful city and a pagan people, that he obey the behests of his own noble nature, and bring sunshine to the preacher's soul. As Paul languishes in a dungeon and clanks a chain, this good man seeks him out, and refreshes his weary soul; and by his loyalty and love he calls forth for himself and his house the gracious words of the text.

He Understands.

These words set this obscure saint among the wise and sympathetic souls, who understand the preacher's difficulties, as well as his worth and work. There is no calling in which a man bears a heavier burden than does the pastor of a great church with its diversities of age and sex, of culture and intelligence, of commercial interests and social castes, and with its family clans and petty rivalries even among those who are born of God. Then in almost every church there are some who give no evidence of spiritual life, but keep their names on the church roll for a mark of honor on earth, or for a talisman at the gate of bliss. All such invariably add to the pastor's load. Writing to the Corinthians the apostle recounts the weariness and painfulness which are his in connection with his daily burden, the care of the churches; yet all of them together hardly numbered so many as the First Baptist Church of Knoxville.

With all this responsibility the preacher is unlike any other leader on earth. The commander of armies lines up his forces under oath, and issues his commands with calm confidence; and if any man shirks, or fails, or deserts, he may be disciplined for disobedience, cashiered for cowardice, or court-martialed and shot. The captain of a ship, whether great or small, stands on the bridge in absolute control, dominating the entire craft and ruling in undisputed sway; and if any officer or sailor dares to resist, he may be flung into chains, or hanged from a yard-arm. The governor of the State, the president of a railway, the captain of an industry,

the manager of a business, even the boss of a street gang has some power to compel obedience, or to dismiss the offender; but the preacher belongs to a different system.

Friend of All.

Purseless and scrippless and poor, he is sent forth as a lamb among wolves, that never forget their fangs. Like his Lord, he must not strive nor cry, neither must he lift up the voice of resentment on the street; the bruised reed must have his ministry of love, and the smoking flax his gracious care. He must be gentle with the froward and spiteful, patient with all; and when smitten on the one cheek, he must turn the other also. Even the rebuke which he is charged to minister must be tempered with long suffering and squared with the doctrine of love which he sent to expound. The dog on the street may bark at him at will, and may even snap and snarl. The coward finds him an easy mark, and may assail him according to the promptings of his own evil heart. Like an assassin, he may stab him in the dark. Like Judas Iscariot, he may plot against him in secret. Like the unspeakable doges of Venice, he may accuse and condemn him without so much as a word of defense. He may join the evil ranks of whisperers, backbiters, covenant breakers, inventors of evil things, who are always implacable and unjust.

Heart Melt.

Under such conditions it is not strange that the stoutest heart is sometimes made to melt. Moses, the man of God, struggles with a selfish and sodden people, until his burden becomes greater than his strength. Staggering beneath his load he turns to Jehovah with the cry: "I am not able to bear this people alone; and if thou hast dealt thus with me, kill me, I pray thee, out of hand." Elijah, the dauntless prophet, stoops beneath the juniper tree in utter hopelessness. What though he has dared the angry Ahab, and challenged the whole brood of treacherous teachers that have fed and feasted at Jezebel's table? What though he has touched the hearts of deluded Israel, and turned them back to God, opening windows in heaven for fire upon waiting altar or for rain upon the parched earth? Now at length he feels forsaken and desolate, and from the depths he offers his prayer: "It is enough; now, O Lord, take away my life, for I am left alone!" David, backed by loyal armies and unwavering friends, walks in the valley, and begs for help: "O Lord, I am weary with my groaning; all night I make my bed to swim, I water my couch in tears." John the Baptist preaching in the wilderness of Judea, his voice sweeping society as the sea is swept by a mighty wind, dares all things; but later the load of loneliness presses him down, and he sends forth his plaintive plea. Jesus himself comes to confess: "Now is my soul troubled;" and in the hour of darkness he seeks the sympathy of faithful friends. And here Paul comes to the day of drought, when his withered spirit thirsts for refreshing.

The Man for the Hour.

And Onesiphorus meets his opportunity. It is the greatest that has ever come to him; with fidelity he seizes it, and does not let it slip. His doings are not reported in detail, but are left to loving fancy. Certainly it is not primarily a matter of personal esteem, for Onesiphorus is a Greek, while Paul is a Jew; but it is a service guided by principle. The Holy Ghost saith: "Know them that labor among you, and are over you in the Lord, and admonish you, and esteem them very highly in love for their work's sake; and this good man yields himself up to do the will of God. With a true heart and sanctified common sense he undertakes to refresh the preacher, lightening his burdens, cheering his spirit, smoothing his path, rendering his preaching more effective. It may be that he furnishes clothes for the old man that shivers in a cell, and thinks of a cloak which he has left at Troas. It may be that he provides better food than the coarse prison fare. It may be only a gracious word, or a friendly pressure of the hand, that costs so little and means so much. Whatever it is, it is a labor of love which affects every interest in the kingdom of God.

The church can never succeed without the preacher; and its success is measured by the dignity and stability of the pastorate. A recent report from a Pennsylvania city shows that in the last several years a church in that place has greatly prospered in spiritual things, and at the same time it has given to missions alone more than forty dollars a year for each member; and the explanation is given that the pastor has been with the church thirty-two years, building his people in the great truths of the gospel, and trusting them to meet their own obligations before God, and bring their offerings as the Lord has prospered them, as we are doing here.

Onesiphorus has learned the secret, and turned to the task. Like Aaron and Hur upholding the weary hands of Moses; like the angel that stoops over Elijah in the

wilderness; like the swift messenger that outrides the storm and speaks to Paul as he is tossed by the tempest in Adria, this man throws himself into the breach, as a messenger of comfort and help. He is not called a deacon, but Paul's language is suggestive: "He deaconed me."

Good Men's Work.

Such men are the hope of the church today. Last summer in the cabin of the Oceanic I sat reading Mark Twain's Innocence Abroad, while near by sat two distinguished looking strangers discussing matters of the kingdom. They were ministers of the gospel, one of them past three score and ten. As they talked, the elder man attracted my attention by calmly saying: "The man who willfully makes my burden heavier is as mean a man as God can make."

For myself I do not know what baseness God or Satan can put into a man; but when a man quietly sets about to bring refreshment, to lighten burdens, to assuage pangs, to alleviate depression, to smooth the rugged paths of life, he wins some title to goodness. What better man can God himself produce? Paul glows with gratitude, as he recalls the refreshing kindness of Onesiphorus; and I quite understand his feelings.

What a company of Onesiphori gathered here last Sunday, as men representing the best things in Christian life and love were put forward by the church to bear willing testimony to the value of my imperfect services! Ye know from the first day that I came into Knoxville after what manner I have been with you, serving in all humility of mind, seeking not yours, but you, keeping back nothing that seemed profitable, but teaching publicly and from house to house repentance toward God and faith toward our Lord Jesus Christ as the only way of life. I have coveted no man's silver, or gold, or apparel; and no man has called in vain for any service I could render either by day or by night. By precept and by example I have taught you that ye ought to love one another, and ought to support the weak, and to remember the words of the Lord Jesus, how he said: "It is more blessed to give than to receive." I do not know what the lamented Egerton or his family thinks of the monument which your kindness erected over his grave; but I do know our deep appreciation of your kindness to me. So far in the ministry which God has laid upon me I have never served a more generous and responsive people.

Greatly Blessed.

I thank God that our labors together have not been in vain. Today we have a larger fellowship than ever before. Our current expenses are promptly met. Our beneficence abounds. Our missionary societies are active and enthusiastic. Our choir works in peace and earnestness, continually praying for power to lead the devotions of the people, and guide the weary to the haven of rest. Our Sunday School is more spiritual and effective than any I have ever known; and in the last few months I have baptized more people who came directly from Sunday School classes than ever before in all my ministry. And your loyalty and love have made these things possible. Like Onesiphorus, you have oft refreshed me with deeds of kindness and words of cheer; and like him, you shall not lose your reward. The mouth of the Lord hath spoken.

The Helper Helped.

Remembering only the obligation that binds him, Onesiphorus sets out to make the gospel more effective by heartening and refreshing the man that preaches; but unconsciously he is pleasing the Lord, and drawing nearer the source of all good. God cares for his servants, and suffers no man to do them wrong without guilt. Yea, he rebukes kings for their sakes, saying: "Touch not mine anointed, and do my prophets no harm." He writes it among his changeless decrees: "He that watereth shall himself be watered again." Onesiphorus believes the word, and finds the promise sure. He refreshes Paul with the kindness of man; at the same time he refreshes himself with the mercy of God. He gives in gladness, and he gets in larger measure. By his fidelity he finds mercy for every emergency in life, mercy for the hour of death, mercy for the terrors of that day, when all shadows shall be lifted, and all hypocrisies exposed, and all accounts settled. Mercy boundless and free!

It is not mercy for himself alone. The mercy of the Lord is from everlasting to everlasting upon those that fear him, and his righteousness unto children's children to such as keep his covenant and remember his words to do them. And this good man wins divine mercy for himself, and also for his household, the little children under his care. Recipients of the divine favor he and his have long since passed to the glory land; but God is the same. He still gives mercy to your children and mine, according as we are faithful and true. It is worth while. It is the supreme thing. Amen.

Knoxville, Tennessee.

THE WAR AND OUR FOREIGN MISSION WORK.

Up to the present time the terrible war in Europe has had no serious effect upon our missionary work in the various mission fields. In China the increase in prices and fluctuation of exchange, together with the difficulty of getting money or letters of credit, have caused the missionaries some inconvenience. In Japan the attention of the people has been diverted on account of the war and at some points the work has been materially hindered. In Italy there is much uncertainty and confusion, but the work goes on remarkably well. In South America, a financial crisis made more desperate by the inability of the governments to secure European loans, is making the work more difficult. The prices are very high and many people are suffering. Of course, our work in Mexico has suffered greatly on account of the war in that country. As a general rule, however, the reports from our missionaries are encouraging.

The money stringency at home and the uncertainty of travel abroad have caused the Board to delay the sailing of many of our new missionaries. We are hoping, however, that the delay will not be very long. There has been only a slight decrease in contributions to the Board. We are hoping that our people will meet the situation with faith and courage, and that contributions may be maintained, if not increased. In fact there has never been a time when there was greater need for our people to show a heroic and self-sacrificing spirit. The great European Missionary Societies, which have been doing a large and efficient work in many parts of the world, are paralyzed. It is almost certain that their missionaries are in dire straits. Many of them will no doubt be recalled immediately, and their work will be left without leadership unless the missionaries from our own favored land can reach out and help. Our Baptist brethren in England have set us a noble example. The Baptist Missionary Society of Great Britain has sent forth the following urgent call to the people. "At home amidst the calls of our country, there will be difficulty in maintaining the work we have undertaken abroad. In Germany the difficulty will be much greater, and it is more than probable that the missionaries who have gone from the Continent will be in serious straits. We have instructed our brethren in the field to render them such emergency help as may be possible. The war of nations must not invade the fellowship of the heralds of Christ." This is not only magnanimous, but it is truly heroic. Our difficulties are insignificant as compared with the difficulties of our brethren in England. Does not the time call for brave hearts, and should we not out of gratitude for the peace and prosperity of our own land do a greater work for our Lord in the extension of His Kingdom? Our people would do well to give heed to the following striking words from Mr. Richard H. Edmonds, Editor of the *Manufacturer's Record*, Baltimore, Maryland:

"Against the blood-red soil of Europe we contrast the snow-white fields of millions of acres in cotton; against the ungathered crops and the fields swept bare of horses to move the armies and cattle to feed them, where old men and women bowed down with sorrow seek to do the work of loved ones who have been called to the stupendous struggle of slaughter, we look out at the wide reaching grain fields with their splendid yields, at the cattle upon a thousand hills, at orchards and vineyards and groves yielding in abundance, and upon towns and cities whose inhabitants work in comfort and sleep in peace. Instead of the bitter, relentless hatred of the nations of Europe as they grapple at each other's throats, we have the fullness of peace at home and we see all the nations of the earth vying with each other to secure our good-will and to win our friendship. And yet we forget and fume at the petty business troubles of the hour."
Wm. H. SMITH, Secretary.

Foreign Mission Rooms, Richmond, Va.

A GRACIOUS REVIVAL AT ST. ELMO.

Wednesday night, September 30, witnessed the close of a very gracious and successful revival meeting in the St. Elmo Baptist church. The week preceding the second Sunday in September, the women of the church held cottage prayer meetings in various parts of the city that had been grouped together. The men assisted in these meetings and they were well attended and very helpful in preparation for the meetings.

Monday night, September 15, the Rev. J. B. Phillips, pastor of the Baptist Tabernacle, began a series of strong gospel sermons, directed almost exclusively to the church members, and because of the very progressive and aggressive work he had been doing since coming to the Tabernacle pastorate, his fame preceded him and great congregations greeted him from the first night, and almost every night the house was packed to the doors; we rented extra chairs and then some nights people had to be turned away.

Mr. E. A. Rupp, a graduate at Moody's School, had

charge of the singing and his work was a great feature in the meeting. He is a splendid director, an effective soloist and an earnest soul-winner. Miss Louise Herndon, the assistant to Dr. Phillips, conducted two very blessed services with the children, and many professions resulted.

The first week of the meeting no proposition was made at all and the interest in Rev. Phillips' plain, practical gospel messages grew day by day. The second week Brother Phillips continued with great earnestness and power to preach to the church members, believing, as we do, that when the church is revived and at work, souls will be saved. Then he began to offer opportunities for people to confess Christ and unite with the church, and the people came. There were forty-one additions to our church, four or five others professed and will join some church. We know of about twenty others to unite with us right away.

There is no sensation and no clap-trap methods used by Brother Phillips. He preaches a Christianity that stands for something and does not believe in this "cry-a-little and raise your finger" sort of religion. Such a meeting as ours is sure to strengthen a pastor's hands and help every phase of church life. His sermons on a "Back-door Revival" were especially good. He practices what he preaches in his own church. On a recent Sunday his church excluded 140 and others are to be dealt with. He is strong, courageous and fair in all presentations of truth. We thank God for Brother Phillips and the very constructive work he did for us, and is doing in our city for our Lord. From beginning to end God's favor was upon our meetings.

E. E. GEORGE.

St. Elmo, Tenn.

SEVERAL THINGS.

Rev. O. C. Peyton.

Sometimes there is sharp discussion as to just what liquid to use in the observance of the Lord's Supper. Dr. John A. Broadus said in his lecture (in loco) on the Interpretation of the New Testament: "If you wish to exactly reproduce the liquid used in the Jewish Pass-over feast, and of course, the same used by Jesus in instituting the Lord's Supper, take one part pure fermented grape wine and add two parts of water."

In a country church in Virginia, there has been constructed a baptizing pool that is practical, sensible and always ready for use. A substantial pool of the requisite dimensions was made. The church building was spouted on both sides and the pipes conduct all the water falling on the whole roof into the pool at the bottom. Ample over-flow is arranged for near the top of the pool—at the proper level for baptizing. Another pipe (1 inch) is put in at the bottom and this has a faucet, outside of the building. This is to empty the pool when necessary to do so. An hour or two, of rain and the pool is full of fresh water. This plan makes it possible for every church to have a baptizing pool.

I was telling Brother E. E. Folk, when he was last in my study, about my very simple and practical method of filing and indexing valuable newspaper articles for future reference. He was much interested and asked me to show it to him. Something else attracted our attention, and I did not do so. Shortly I will write and describe it. I have some three thousand articles thus filed and alphabetically indexed. In a moment, I can refer to all I have on any subject. These articles are invaluable, thus arranged, and afford pleasure and profit. They are equal to many volumes of books. I want all to know of this simple and practical plan of preserving for ready use the valuable matter in especially our religious papers.

Clinton, Tennessee.

A GREAT ENLISTMENT INSTITUTE.

The Baptists and others of Mt. Vernon and vicinity enjoyed a rare treat in the Enlistment Institute held with the Mt. Vernon Baptist church October 1-4, 1914.

Rev. O. J. Cole, of Bowling Green, came Thursday morning, and those who heard him in his first sermon at 11 a. m., said they couldn't get away from its influence. He remained with us two days and nights and rendered an invaluable service. Our State Board is fortunate to secure his services in this great work. Dr. Cree, the Enlistment Secretary of the Home Board, Atlanta, Ga., arrived Thursday evening and remained until Sunday evening. The least we can say in regard to his work is that we are more convinced than ever that God and the Home Board have the right man in the right place.

Such expressions as the following were heard on different sides: "I have attended the Southern Baptist Convention, but I got more out of this Institute than I did out of the Convention;" "It was the greatest thing I ever attended;" "The greatest messages I

have ever listened to, although I have heard the greatest men of the State;" "Its influence will be felt for years to come;" "Exceptional, Exceptional!" And all agree that our eyes, hearts, lives and even our pocket-books have a new vision of service for our Lord and Master.

It was the greatest Institute of the kind ever held in this section. An every-member canvass was put on and we are expecting great things to result in the near future. The messages, plans, suggestions and assistance these men of God gave us have started an influence for good that will only be measured at the day of rewards.

D. EDGAR ALLEN, Pastor.

Mt. Vernon, Ky.

TENNESSEE COLLEGE NOTES.

Professor Holt, who has been ill for the past two weeks, returned to his work Tuesday morning.

Mr. J. Henry Burnett suffered from an attack of appendicitis Sunday. He was carried to Nashville for an operation, in the afternoon. The physicians think that Mr. Burnett will be able to return to his home in a week or ten days. The faculty and girls of Tennessee College await with anxiety all messages from Mr. Burnett.

The Tennessee College Magazine Staff is hard at work on the first issue of this session's magazine. They will send the copy to press within a few days.

The members of the Athletic Association are intensely interested in basketball practice and tennis games. The gymnasium and tennis courts are very popular after school hours. It seems now that we will have as strong teams as ever before.

The Y. W. C. A. met Thursday evening, Miss Hattie Wharton led the meeting. Miss Ella Tarpley sang a solo. The girls were very much interested in the many short talks made by both new and old members.

The Rev. and Mrs. Austin Crouch were guests of the college at dinner Monday evening. The girls are always delighted to have these friends in the college. Mr. Crouch entertained the girls by telling some good jokes.

Evangelist T. T. Martin and Mr. Royburn were present at chapel Thursday morning. After an interesting talk by Mr. Martin, Mr. Royburn sang a solo for the girls.

The girls and teachers are very glad indeed to have Mr. DeGarmo, evangelist at the Baptist tent meeting, as a guest for the next two weeks. Mr. DeGarmo conducted chapel exercises Tuesday morning.

Last third Saturday and Sunday in September was our last meetings to have Brother Bunyan Smith with us as pastor, as he resigned the care of our church to enter school in Kentucky. Brother Smith served our church as pastor eighteen months. He is one of the best and most promising young men we have in the ministry. He has a strong hold upon his people at Charity and was doing a splendid work. At our last meeting Brother Smith buried four in baptism and the church extended the hand of fellowship to our new members and to Rev. Steelman and Brother Smith. We felt that it was good to be there, but at the close of our services our hearts were made sad when the good old song was sung and the farewell word was spoken. Good-bye till we meet again, is our prayer for Brother Smith.

Since the last third Saturday we have heard some good gospel sermons delivered in our church by the visiting ministers, Brothers Steelman, Kirkland, who preached the good story of Christ and his love to three days, and on the first Sunday in October Brother Matthews was with us and delivered to us a helpful sermon. May the Lord bless all these faithful ministers and send us a good shepherd that will teach us and lead us on to still greater things for our Master.

LOIS BAGLEY.

Charity, Tenn.

I filled my regular appointment at Cohutta, Ga. Had a delightful day Sunday, held three services. Morning service theme, "Christian Development." To the ladies at 4:30 o'clock in the afternoon, a talk from the text, "But Mary kept all these things, and pondered them in her heart." Luke 2:19. And then again, at 7:30 o'clock. The service for women only was very helpful, so spiritual. I have been honored with another call in the North Georgia Association, and I have wondered, that, after most of my life has been spent in Tennessee, and that in the Ocoee Association, is it possible that the Lord wants me in other fields? Where He leads me I will follow. God bless Brother Folk.

W. E. GRAY.

October 7, 1914.

TENNESSEE BAPTIST CONVENTION, NOVEMBER
11th-13th, 1914.

Wednesday Morning, November 11th, 1914.

- 10:00—Call to order by the President, E. E. Folk. Devotional, J. H. Wright.
10:15—Organization.
10:45—Report of Committee on Order of Business, Luther Little, Chairman.
10:50—Introduction of visitors and new pastors.
11:00—Address of Welcome, Luther Little.
11:20—Response, J. J. Taylor.
11:30—Treasurer's Report, J. W. Gillon.
11:45—Denominational Literature, S. P. White, Chairman; D. A. Ellis, speaker.
12:15—Adjournment.
12:30—Lunch in Church Dining Room.

Wednesday Afternoon.

- 2:00—Devotional, H. M. Crain.
2:15—Laymen's Movement, N. Sanders, Chairman; J. T. Henderson, speaker.
3:00—Southern Baptist Theological Seminary, John R. Sampey.
4:00—Orphans' Home, W. J. Stewart, Superintendent; I. J. Van Ness, speaker.
5:00—Adjournment.

Wednesday Evening.

- 7:00—Devotional, R. P. McPherson.
7:15—B. Y. P. U., W. D. Hudgins, Chairman; H. P. Hurt, speaker.
7:45—Annual Sermon, Austin Crouch.

Thursday Morning, November 12.

- 8:30—Devotional, George Green.
8:45—Reading Journal and Miscellaneous Business.
9:00—State Mission Report, J. W. Gillon, Secretary; various speakers.
11:30—Announcements and Business.
11:45—Deepening the Spiritual Life, J. B. Phillips.
12:15—Adjournment.
12:30—Lunch in Church Dining Room.

Thursday Afternoon.

- 2:00—Devotional, S. P. DeVault.
2:15—Woman's Work, L. S. Ewton, Chairman; Ben Cox, speaker.
2:45—Foreign Missions, Ryland Knight, Chairman; J. F. Love, C. D. Graves, speakers; Judson Memorial, G. C. Savage, speaker.
4:15—Sunday School Board, J. H. Sharp, Chairman; I. J. Van Ness, speaker.
5:15—Adjournment.

Thursday Evening.

- 7:00—Devotional, I. N. Penick.
7:15—Education Commission, R. W. Weaver, Chairman.

Friday Morning, November 13th.

- 8:30—Devotional, A. F. Mahan.
8:45—Reading Journal and Miscellaneous Business.
9:00—Ministerial Relief, C. A. Folk, Chairman; C. T. Alexander, speaker.
9:30—Memorial Hospital, J. H. Anderson, Chairman; T. S. Potts, speaker.
10:15—Home Missions, M. D. Austin, Chairman; Allen Fort and B. D. Gray, speakers.
11:30—Announcements and Business.
11:45—Deepening the Spiritual Life, C. A. Owens.
12:15—Adjournment.
12:30—Lunch in Church Dining Room.

Friday Afternoon.

- 2:00—Devotional, C. A. Ladd.
2:15—The Historical Society, W. G. Inman, Chairman; J. B. Moody, speaker.
2:45—Obituaries, T. J. Eastes, Chairman; J. T. Oakley, speaker.
3:15—Resolutions, G. B. Smalley.
3:30—Nominations, C. A. Derryberry.
4:00—Reading Journal and Miscellaneous Business.
4:30—Adjournment.

Friday Night.

- 7:00—Devotional, A. M. Nicholson.
7:15—Words from Visiting Missionaries.
7:45—Temperance, S. W. Tindell, Chairman; G. A. Lofton, speaker
Adjournment

LUTHER LITTLE,
J. J. TAYLOR,
W. C. McPHERSON,

Committee.

The above is the program of the State Convention, which is about complete. It may be necessary to make some minor changes, but they will be very few. The committee sincerely hopes that nothing will interfere with the coming of any of the brethren whose names are on the program, and that they will be present to bring the very best things on each subject.

While I am writing, let me say that the churches and the citizens of Jackson are ready to receive the Baptist hosts and that we are looking forward to their coming with great pleasure.

May I add a statement of much importance. We must know as early as possible who is coming to the Convention in order to properly provide homes and make everything comfortable. We ought to have a list of the visitors at once. As we are to furnish free entertainment you will help us out by not delaying the matter of letting us know. Let all correspondence be sent to

LUTHER LITTLE.

Jackson, Tennessee.

W. M. U. CONVENTION AT CLARKSVILLE.

The Woman's Missionary Society of Clarksville has completed its arrangements for the entertainment of the Annual meeting of the Woman's Missionary Union of Tennessee, and is eagerly looking forward to the coming of a large and representative delegation.

As the pastor here I should like to urge upon the various Woman's Missionary Societies, and also upon members of churches where there are no societies, that these be represented.

Mrs. Arch Rollow has been chosen as Chairman of the Entertainment Committee, which insures that this will be well taken care of. Ladies who expect to come are urged to write to Mrs. Rollow as soon as possible, in order that homes may be assigned and other provisions made for their entertainment before they come. Address all communications on this subject to Mrs. Arch Rollow, Clarksville, Tennessee. RYLAND KNIGHT, Clarksville, Tennessee.

A GREAT REVIVAL.

The First Baptist Church closed an eight days meeting Sunday evening, the fourth, instant. It was a great revival to both saints and sinners. The Lord is blessing us under the leadership of our beloved pastor, Dr. Luther Little. We have had 97 additions. There are about 20 more we are expecting from this meeting. We are all happy and the whole church, I believe, is rejoicing over the experiences of this eight days revival. The pastor, Dr. Little, did the preaching. He preached the gospel with great power, and it moved the hearts of the saved and the unsaved.

We are certainly proud of our pastor. We know that he is God's servant and that God directed him to us. Mrs. Elizabeth Padfield of Nashville, led the singing in this revival. She certainly is a sweet singer and was a great factor in the success of this meeting. A glorious revival it was. All praise and honor, and glory be to Him who gave us the victory through Christ Jesus our Lord.

THOS. E. GLASS.

Jackson, Tennessee.

IN SOUTHERN ILLINOIS.

W. D. Powell.

I aided Dr. A. E. Booth, the beloved pastor at Johnston City, Illinois, to raise \$23,500, on October 4th, and dedicated the beautiful church he has built to the worship of God. It is of the latest style of architecture and is a gem. There are 27 rooms, besides the auditorium. I have not seen a more beautiful church house. It is a veritable dream and cost only \$35,400, though worth much more. The people believe implicitly in their wise leader and we raised the \$23,500, due on the house. Dr. W. P. Throgmorton, pastor at Marion, Illinois and editor of the Illinois Baptist, was with us and rendered great assistance. The church is united and enthusiastic and feel that they have the greatest pastor in the land. It was a joy to be with them.

We have just closed the most successful meeting in the history of Harriman. Rev. Burton A. Hall held a good meeting here three years ago. And while we were trying to decide on the man we needed for our meeting this fall, there appeared an announcement from Brother Hall saying that he would like to return to his native State for a few meetings. Our people felt at once he was the man for us. I sat down and wrote him at once with the prayer, if he is the man we need send him to us. He came the fourth Sunday in September. The meeting continued for three weeks and resulted in more than one hundred and thirty professions and renewals. Sixty-six have united with the church to date, with others to follow.

Brother Hall is one of the safest and sanest evangelists I ever saw. He preaches salvation by grace straight from the shoulders, laying great stress on repentance and faith. He is also a real pastor's help. We were not able to accommodate the crowds that came. Our church is in the best condition for work it has been since I have known it. We had 331 in Sunday School yesterday. The Lord be praised for his goodness. Brother Hall has been in the West for about three years for his health, but is much improved. We earnestly pray that his life may be spared many years.

A. F. MAHAN.

Harriman, Tennessee.

We have just closed our revival at the Woodland Park Baptist church, which resulted in 15 accessions to the church. Rev. W. L. Hambrick of Atlanta did the preaching. Brother Hambrick is a fine gospel preacher. He attracted large crowds and we feel that the church and community are greatly revived. We are truly proud of the work the church is doing. It was organized April 26 of this year with a membership of 27, and has had since that time 50 additions. The church is full of life and activity and we feel there is a great future before us.

GEO. W. McCLURE.

Chattanooga, Tenn.

Sunday, October 11, was our regular preaching day at Bradley's Creek. We had a very precious service. There were 73 in Sunday school. We unanimously re-elected Rev. M. E. Ward as pastor. He preached a splendid sermon on "Babes in Christ." He preached especially to those just beginning to live the Christian life, but it was very helpful to us all. Seven were received into the church, and in the afternoon the baptismal waters were again stirred. This makes 27 that have been added to our church since the second Sunday in September. We can say with the Psalmist, "A day in thy courts is better than a thousand."

BETTIE MATHES.

Lascassas, Tenn.

I closed a good meeting of ten days at Antioch, Tuesday the 7th, of October. Received two by letter and one by experience and baptism. The church has called me to preach for them twice a month. I will move there the middle of November.

I had quite a fine day at Fellowship Church last Sunday. Received three by experience and one by letter. I am now at Una in a meeting. The congregations are good, considering the rainy weather. They have called me to preach for them. I trust we shall have a good old time revival.

W. M. KUYKENDALL.

The Wiseman Association closed its Associational year the following second Sunday in November. Between these dates my churches have the following reports: Additions: Friendship, 31; Hartsville, 41; Hopewell, 3; Lafayette, 61 and Zion, 30. 167 additions in all, and for all purposes \$2,667.00 was contributed. I have been on the field seven years and this is one of the best meetings during my present pastorate. On my way now to Lafayette for a meeting, with Brother R. L. Bell to assist me.

JOHN T. OAKLEY.

Hartsville, Tennessee.

The meeting conducted by a part of the Home Board staff in Roanoke, Va., the first twelve days, resulted in over 500 additions to the Baptist churches. I am assisting Rev. B. F. Bean, pastor of the Jefferson Street Baptist church. We begin our campaign in Richmond, Va., Oct. 25. Pray for us.

S. W. KENDRICK.

Nashville, Tenn.

Our pastor, Rev. James A. Blye, of South Harriman Baptist church, on October 6 closed a two-weeks' meeting, which was a great success. There have been 36 additions, with more to follow. The church and neighborhood are in a prosperous condition, religiously speaking.

JOHN C. HESTER.

Harriman, Tenn.

I noted what you said in a recent issue of the Baptist and Reflector about roses. Mrs. Spilman has just gone in our front yard and pulled one, which she sending you with her best wishes.

B. W. SPILMAN.

Kinston, N. C.

(Rose received. Thanks. It is like the one which used to grow in our yard.—Ed.)

West Jackson—Pastor Bearden home from two months' meetings. Good day. Subjects, "Soul Winning," and "The Majesty of Divine Law." Two by letter; two baptized. Good S. S. Fine congregations.

Zion Hill—H. C. Pardue, pastor. Rev. R. D. Cecil preached from Monday until Friday. One approved for baptism. Meeting continues until Sunday.

Dunlap—Dr. H. H. Hibbs preached at the morning hour, and Pastor Rose at night. Six baptized in afternoon. Fine S. S.

Birchwood—Pastor R. D. Cecil preached. Four received by letter. Collected \$4 for State Missions, 76 in S. S.

PASTORS' CONFERENCE.

NASHVILLE.

Calvary—Pastor A. I. Foster preached on "The New Life," and "Why Tarry?" 100 in S. S. One baptized.

Rust Memorial—Pastor J. N. Poe preached at the morning hour on "Salvation Plan." Rev. N. H. Poole preached at 7:30 to a fine congregation. Two professions of faith; one addition by letter. 77 in S. S.

Grandview—Pastor J. F. Savell preached on "Every Man Working Next to His Station," and "Four Reasons Why Paul Might Have Been Ashamed of the Gospel." Two young men received on profession of faith. 137 in S. S. 75 in B. Y. P. U. Good congregations.

Immanuel—Pastor Rufus W. Weaver preached on "The Knocker at the Door," and "The Religion of the Man in the Street."

Park Ave.—Pastor I. N. Strother preached on "State Missions," and "Building Character." 154 in S. S.

Centennial—Pastor C. H. Bell preached at both hours. 166 in S. S.; 34 in B. Y. P. U. Was with Bro. R. J. Williams of Christiana in a meeting in the afternoon. The Lord was with us.

Third—Pastor S. P. DeVault reported 200 in S. S. Pastor preached on "Joshua's Call to Men," and "Jacob's Wrestling with the Angel."

Lockeland—Pastor J. E. Skinner preached on "The Products of Love," and "The Two Ways—Man's and God's." 187 in S. S. One baptized. Fine B. Y. P. U.

Central—Revival meetings conducted by Dr. Allen Fort. Baptized 6. Six for baptism. 18 additions during the past week.

Eastland—Rev. N. H. Poole supplied in the morning. 123 in S. S. Preached each evening last week in protracted meeting at Rust Memorial. Fine meeting.

Cookeville—Pastor S. N. Fitzpatrick preached at Hopewell Mission on "Power and Help." 75 in S. S.

First—Preaching by Dr. G. A. Lofton of Central church on "Glorying in the Cross." Pastor Allen Fort preached at night on "Rebekah the Managing Woman." One addition. Three professions. 281 in S. S. Splendid congregations.

Belmont—Rev. C. Courtney supplied in the morning, preaching on "Christian Service." Pastor preached at night on Mark 14:8.

Judson Memorial—Pastor C. H. Cosby preached in the morning on "Take Ye Away the Stone." He also preached in the evening at North Edgefield church on "The Sufficiency of God." Bro. J. A. Carmack preached at Judson to a crowded house. Our meeting continues with good interest. 121 in S. S. 112 in B. Y. P. U.

Seventh—Pastor Wright preached on "Father, Forgive Them." Bro. Alexander preached at night. Thirteen received; ten baptized. Meeting continues with fine interest. Bro. Alexander is still with us, doing fine work.

South Side—Pastor Yankee preached on "Comforting One Another," and "The Philosophy of Trouble." Crowds are growing, and the work is growing in all departments. We have had 35 additions since the first of August.

Edgefield—Pastor Lunsford preached at the morning hour. Revival began with Dr. H. C. Risner of Knoxville assisting. Mr. and Mrs. Barcafer of Kansas City are conducting the music.

North Nashville—Good attendance in S. S. John T. Mason preached at both hours to reasonable congregations. Much interest.

KNOXVILLE.

Smithwood—Pastor Wickham preached on "What Think Ye of Christ?" and Psalm 119-176. 101 in S. S.

Lincoln Park—Pastor A. R. Pedigo preached on "A Good Soldier," and "Follow Me." 115 in S. S. Good day and interest.

Bearden—Pastor T. N. Hale preached on "The Divine Carpentry," and "Things Worth Seeking After."

Oakwood—Pastor Geo. W. Edens preached on "The Success of the Seventy," and "Ready for His Coming."

Immanuel—Pastor W. C. Patton preached on "A Bright Side to Religion," and "A Life of Victory." 151 in S. S. Two by letter. Good B. Y. P. U.

Broadway—Pastor H. C. Risner preached on "The Destruction of Big Shams," and "The Cure for One,

Two, Three." 414 in S. S. Two baptized. Seven by letter.

Broadway Chapel—93 in attendance.

Calvary—Pastor E. A. Cate preached on "The Things Jesus Began to Do and Teach." Bro. Frank Poeton preached at night on "The Signs of the Times." 85 in S. S. One profession.

Beaver Dam—Pastor J. F. Williams preached on "Let Your Light Shine." Rev. McTeer preached at night on "Christ Seeking the Lost." Good S. S. 119 in B. Y. P. U. Observed the Lord's Supper.

Grove City—Pastor, G. T. King. S. S. in charge, J. M. Hinkel making the principal address. Rev. D. A. Webb preached at night. Pastor sick.

First—Pastor Taylor preached on "Salvation Before Jesus Came," and "Solomon's Summary of Life."

Mountain View—Pastor S. G. Wells preached on "The Doctrine Determines Conduct," and "The Tormenter." 200 in S. S.

Beaumont—Pastor D. A. Webb preached on "The Christian Secret False on Sin." Bro. Runions preached at night on "The Christian Duty." 130 in S. S.

Lonsdale—Pastor, J. C. Shipe. Rev. J. K. Haynes preached in the morning on "The Crucifixion of Christ." He also preached at night on "Following Jesus." 220 in S. S. In the midst of a gracious meeting.

Bell Aye.—Pastor Wm. J. Mahoney preached on "Our Present Need," and "Preparation for a Revival." 518 in S. S.

South Knoxville—Pastor W. J. Bolin preached on "Confirming the Commission," and "Loss That is Gain." 215 in S. S.

Island Home—Pastor J. L. Dance preached on "Continuing in the Faith," and "How to Whip the Devil." 500 in S. S. Meeting closed with 87 additions.

Fountain City—Pastor Tyree C. Whitehurst preached on "Bearing and Borne," and "A Man: Character the Capacity to Discriminate Character."

MEMPHIS.

First—Pastor Boone preached to very fine audiences. One received by relation. 401 in S. S.

Temple—Pastor Gaugh preached to good congregations. 172 in S. S.

Evergreen—Pastor C. F. Koonce preached at the morning hour, and Bro. F. L. Ferkins at night. 31 in S. S. Pastor preached at Greenland Heights in the evening. 62 in S. S.

Binghamton—Pastor Roswell Davis preached on "Hope," and "This Rock Is Not Our Rock." Preached at Forest Hill in afternoon. Splendid audiences.

Central—Pastor Ben Cox preached at both hours. 254 in S. S. Five by letter. One by baptism.

LaBelle Place—Pastor Ellis preached at both services. Three by letter. 265 in S. S. Good day. New house will be completed about Dec. 1.

Seventh Street—Pastor J. T. Early preached to large congregations. One baptized. S. S. off because of typhoid fever. 203 in S. S.

Rowan—Pastor O. A. Utley preached on "God Blesses the Cheerful Giver," and "If Any Man Draw Back My Soul Shall Have No Pleasure in Him." Fine congregations.

Highland Heights—Pastor C. E. James preached at the morning hour on "State Missions," and took a nice collection. The revival closed with eight professions and six additions to the church.

McLenore Ave.—Pastor preached to splendid congregations. Good interest. 129 in S. S.

Union Ave.—Pastor W. R. Farrow preached at both hours. Two professions, both joining for baptism. 247 in S. S. Good day.

Boulevard—Pastor, Rev. R. Burk. Rev. E. O. Eoff preached to good congregations. 136 in S. S. Pastor preached for church at Bells.

Calvary—Pastor Norris preached on "A Message to the Churches," and "The Joys of the Christian Life." 86 in S. S. Encouraging improvement in the spirit of the church.

CHATTANOOGA.

Alton Park—Pastor Duncan preached on "I Will Keep My Vow." Rev. Wilson, a blind preacher, preached at morning hour on "Christ and His Members." 109 in S. S. Three by letter. One for baptism. Organized a B. Y. P. U. with more than 50 members.

East Lake—Pastor Fuller preached on "Baptism and the Lord's Supper," and "Prepare to Meet Thy God." Meeting closed at Mission Ridge, Ga., with 20 professions.

East End—Pastor Buckley preached on "Christian's Pathway," and "Borrowers." Good S. S. One by letter. Collection for State Missions.

First—Rev. J. T. Henderson preached on "The Need of the Hour." Evening theme, "Profanity, Its Definition and Its Doom." Two additions. One by letter.

Chamberlain Ave.—Pastor J. E. Merrell preached on "Saved to Serve," and "Jesus the Great Saviour." One addition for baptism. 146 in S. S. 43 in Mission school.

Eastdale—Rev. G. A. Chunn preached on "God's Watchful Care Over His Children," and "John's Vision of the Redeemed." Good S. S. and congregations. Two splendid services.

North Chattanooga—Pastor J. H. Morgan preached on "Conditions of Salvation," and "A Soldier for Christ." 105 in S. S. Large attendance. Revival will continue this week.

Central—Pastor Grace preached on "Spiritual Architecture," and "Shall Industrialism Destroy the Laboring Man's Day of Rest?" 180 in S. S. Over 50 in B. Y. P. U. Unusually good congregations.

Ridgedale—Pastor Richardson preached on "Cards and Stakes." Good congregation. Pastor preached at night in tent. About 600 present. Three conversions.

Tabernacle—Great crowds all day attending Bible Conference. Drs. Broughton and T. F. Calloway were speakers. Two additions by experience. 420 in S. S. Conference continues.

Avondale—Pastor Hamic preached on "The Helpless Helpers and Hinderers," and "The World's Oasis."

Rossville—Pastor J. B. Tallant preached on "A Christian's Steps Away from God," and "No Room for Christ." Good services. 268 in S. S. Close of revival meeting conducted by the pastor. 34 took a stand for Christ. Ten received by experience and baptism; three by letter.

Oak Grove—Pastor B. N. Brooks preached on "Sin Separates from God." 183 in S. S. Fine day. No night service. Joined in tent meeting.

Woodland Park—Pastor McClure preached on "Lord, What Wilt Thou Have Me to Do?" and "The Day of Judgment Set." 105 in S. S. Two by letter. Two for baptism. Good congregations.

The allied great tent meeting—Oak Grove, Ridgedale and Highland Park engaged in a great meeting. 25 or more conversions to date and as many renewals. Preaching by local pastors. Great crowds in attendance. Meeting continues.

Watertown—Bro. T. F. Hendon of Mariana, Fla., preached for us about ten days to the delight of all classes of hearers. The fourth day the pastor dropped out because of sickness, and is still in bed. No additions as yet, but great good was done. Dr. Lofton's "Sword" is on the right line. I have preached fourteen sermons on "The War in Prophecy" along the same line. His third paragraph of 16 lines is just to my liking, and so of other parts I have marked. Let no one fail to read the whole article through and through. There is much sentiment in the subject that is without the semblance of sense. This is the war of prophecy. What does the Book say about it? That is final with me. The light is breaking. J. B. MOODY.

Clinton—Pastor O. C. Peyton preached at both hours. Giving a series under title, "The Regions Beyond"—of faith, love, service, joy, etc. Today's subjects: "The Believer's Inheritance," and "Mighty to Save." Special prayer for Sunday schools. Missionary Society observed State Mission Rally Day. Offering for State Missions today. Five baptized since last report. Better things every way being urged.

Whiteville—Pastor Jas. H. Oakley preached to fine crowds. 116 in S. S.; 49 in B. Y. P. U. Interesting W. M. U. Monday afternoon, and the Y. W. A. gave a mission program Monday night. Preached at Mt. Moriah in afternoon to large crowd. 78 in S. S. Observed Lord's Supper Whiteville, Harmony and Mt. Moriah gave the present pastor unanimous calls for another year. Whiteville and Harmony take half time each and Mt. Moriah takes two Sunday afternoons.

Etowah—Brother Cox preached at both hours on "No Companion," and "Salvation by Faith." 246 in S. S.

MISSION DIRECTORY.

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

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

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

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

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

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

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

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

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

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

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

SUNDAY SCHOOL AND

B. Y. P. U. NOTES.

W. D. HUDGINS, Editor,
Estill Springs, Tenn.

Sunday School Motto—"We Seek the Lost."

B. Y. P. U. Motto—"We Study that We May Serve."

Sunday School Aim—Every Saved One in Service; every Unsaved a Christian.

B. Y. P. U. Aim—Training in Church Membership.

Dr. M. D. Austin, Dyersburg's new pastor, is a live wire in Sunday School work. He has been on the field but a little while, but he has had time to arrange for a full fledged training school in his church with a view to reaching the other churches of the Association. The Dyersburg Church agrees to furnish free entertainment for all attending this school from other churches. He has also organized a class in his church, which he is teaching himself.

We trust that our Sunday School and

B. Y. P. U. people will aid us in a campaign for the Baptist and Reflector. We would like to add at least 1,000 subscribers to the paper and thereby show our appreciation for the space given our work. Will you not help us?

A brother writes us as follows: "I showed the Sunday School page to a man who was not taking the Baptist and Reflector, and told him that this page was worth more than the price of the paper, and he immediately gave me \$2.00, and told me to let it come." This sounds good. Will others do the same thing?

One of the most prominent men in our denomination of the State said in a conversion on the train last week, "I had not seen this Sunday School and B. Y. P. U. page in the paper, but will join one hundred other men in placing this paper in the homes of 1,000 people who do not take it now." This means that he will pay for ten subscriptions to the paper and send it free to ten homes where it otherwise could not be had. This will be followed up by others. One other layman on this same train said he would duplicate this pledge. Work like this would soon add subscribers to the paper and add intelligence to many a home where no information goes now.

Superintendent J. L. Matthews of Mohawk Church, writes: "Am sending you the card on which our school pledges to give \$50.00, to Sunday School work next year." This is a fine showing for Mohawk. Would that all other schools would respond to this call like this splendid church.

A card issued by Superintendent J. T. Warren, Martin, Tennessee, to his people on the occasion of Rally Day.

Am sending these to every member of the church. Will report next week.

Covington Sunday School gives \$50.00 to Sunday School work. Fine.

Miss Lukie Cox, Saulsbury, Tennessee, writes, "I am sending you a report of our B. Y. P. U. of the Saulsbury Baptist Church. We organized a B. Y. P. U. on July 26, 1914, enrolling 22 members. We now have 28. We have some of the most interesting meetings. I think the young people are being greatly benefitted by it. We use the B. Y. P. U. Quarterly, Southern Baptist Convention Series. Interest good." She also writes that they have a good. She also writes that they have a fine Sunday School. What the B. Y. P. U. is doing for the church at Saulsbury, it will do for any other church in the State.

Rev. R. J. Williams, pastor of Concord Baptist Church, near Antioch, Tennessee, reports as follows: "Since you were here and graded the school, everything has been moving along nicely. The teachers all took right hold and followed up their respective lists of names and now our school is more than double in enrollment. It has grown from 25 to 68 in numbers. This is not the thing that I feel so interested in, however, but it is the ever increasing interest in the Lord's work on the part of all my workers that makes me value the work done. All the classes have succeeded except two, the beginners and the old ladies class, they have not grown much. The classes in the advanced departments are all organized and the Berean and Fidelis classes are doing unusually good work. Quite a number of our older people and many of them very great sinners, have been not only won to the school, but have been gloriously converted and are now active church workers. Some of the most prominent ladies, who before were not interested are now teaching classes and winning others to the Lord. Some of our wealthy men are giving their time and money to the Lord's work here, where before they spent it for other things. Twenty-one were converted in our meeting, and we attributed this

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Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process.

Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

largely to the interest started in the canvass at this Institute."

Blanks have been prepared by the Sunday School Board for B. Y. P. U. S. wishing to become A-1 upon which they make application. If you desire to stand this test write us and we will send you a blank for the purpose. Shall also be glad to send you a Standard of Excellence to keep before your union all the time as a stimulous.

Winchester is planning for a training school in November. Several churches will be asked to co-operate with them. Cowan, Decherd, Estill Springs, Maxwell and possibly some others will send workers to take the course there.

We trust that all our B. Y. P. U.'s will send in a report of their work, giving names of their officers and the number enrolled. We wish to mail literature to them often and unless we have their names and addresses this cannot be done.

The Tennessee Baptist Encampment Committee is greatly anxious to pay off all their indebtedness, and if each Sunday School and B. Y. P. U. would send in just a small amount for this purpose it could be easily done and no one would feel it. Suppose we do this right away and let us begin next year clear of debt. The committee is planning the greatest program ever given, and we hope to raise all funds before the time comes for the Encampment to meet. We hope to take up no collection at the next meeting.

(Extract from article in B. Y. P. U. Quarterly by C. S. Leavell, Arkansas.)

Though it seems a paradox, no one will deny that usually our most earnest, consecrated, active, sound, steady, hard-working Christian workers and leaders come from the country church. At the Baptist World Alliance, where thousands of representative Baptists of many nations were assembled, Dr. J. B. Gambrell asked for all who were reared in the country to stand, and four out of every five stood. This is true, because the raw material is there in its purest and best form, unhampered by the distractions of the city; untarnished by the illusions and varied forms of unorthodoxy; and uninterested in the many secular diversions that lead to neglect of church life and Christian activity. The country church is usually the educational, social and religious center of the vicinity, and offers a vantage ground, unparallelled for the object of the B. Y. P. U. Now, if the B. Y. P. U. could take its object and implant it in its full meaning into this vigorous, earnest and untarnished material, the result would be this earnestness, and native vigor properly trained and enlarged, and would bring marvelous results in both country and city church. Can we not put more stress and labor into this throbbing vitality, into the incultivated twenty acres instead of so much on the five acres already cultivated? It is deplorable to think of the unused talent in the country church, allowed to grow from conversion to middle life with no training or direction, and thus lost to the cause. It is just as important to conserve and develop our evangelized forces as it is

to add to by evangelizing.

Operating a country B. Y. P. U. is fraught with some difficulties; lack of knowledge of methods, lack of vision of its importance; lack of educational advantages; general inertness of the church; lack of denominational education and consequent enthusiasm; distances to be traveled to get to the church, but usually there are no distractions as in the city, and these difficulties by their very nature make the object of the B. Y. P. U. all the more imperative for them. It should be a remedy for just exactly these ills. The time of meeting is possibly the most serious problem. In most country churches the young people gather Sunday afternoon for a "singing," anyhow. Sing a little less and render the B. Y. P. U. program, and the singing will be even more interesting. Some of our country Unions with once a month preaching hold the B. Y. P. U. at 11 o'clock Sunday morning on the three vacant Sundays, and on Sunday afternoon or before the evening service on the preaching Sunday. The group plan will fit the country B. Y. P. U. as well as the city, though sometimes only two groups can be had. In one of our country Unions, 85 per cent of the membership keep up the Daily Bible Readings.

The solution is that we who know and feel its value must take our time and effort and place it there. Tell them and show them its value and how it is done. In our State of Arkansas, one active city member, during the past year, has organized, of his own initiative, six Unions in country churches neighboring his home. Some city Unions have radiated their strength and encouragement by reaching out a helping hand to the country churches around. The city Union sends half a dozen of its members to spend a Sunday and organize a Union where there is none, or sends ten members to give the weak country Union a demonstration program, help them solve their problems and lend them the encouragement of a visit.

This type of work strengthens the city Union doing it, and is certainly a high type of mission work. B. Y. P. U. field secretaries and State leaders should put more of their time in with the country church. It involves more hardships and doesn't show up as well in immediate results, but it is the far-reaching kind of work in kingdom-building, fundamental, practical, sensible, glorious!

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatic, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers free. You can cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 24, South Bend, Ind.

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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.

ATTENTION SISTERS!

Credential cards are being sent out this week to the Society Presidents. Appoint your delegates and see to it that they attend the meeting, bringing the card properly filled out for the convenience of the Enrollment Committee that they do their work easily and quickly.

A reminder from our State Treasurer is also sent to the Treasurers. We trust that all Societies will round out the year's work with a good offering for State Missions, a full report to Mrs. Altman and a full delegation; one for every ten members or fraction thereof, to our Annual meeting at Clarksville, November 17-19. MARGARET BUCHANAN.

Mrs. A. B. Rollow of Clarksville is the Chairman of Entertainment Committee for our coming W. M. U. meeting in November. All delegates who write to Mrs. Rollow will be provided with entertainment.

REPORT OF QUARTERLY MEETING WITH NORTH EDGEFIELD BAPTIST CHURCH.

The W. M. U. of Nashville Association met in all day session, October 2nd, with North Edgefield ladies. The Superintendent, Mrs. McMurray, presided. Mrs. Orndorff, of Donelson Church, led the devotional. A report was had from the meeting held several days ago with the Donelson ladies, and words of praise spoken for this new and wide awake little band of women.

Roll call of the churches showed a good attendance and good reports from the work done the past year. Mrs. McMurray explained why a catechism of general information was needed, and Miss Buchanan was asked to get out such a leaflet, as there are many things in the work of the Union that the woman in the ranks does not understand. The yearly report of the Superintendent was read and showed much work on her part and the good conditions of the Societies in the Association.

In the nomination of officers for the coming year, which followed, she was unanimously chosen to serve another term, as was also Mrs. Wright, the Assistant Superintendent, and Mrs. Jacobs, Secretary and Treasurer. The problem of the young married woman in the Y. W. A. was discussed and Mrs. Lunsford was asked to present the matter to the Executive Board for their consideration.

Mrs. Edwards made a helpful talk on the Training School. Mrs. Carter, State President, was present and made a short talk, after which Mrs. Carmack welcomed the visitors and invited them down to the Sunday School rooms, where a delightful lunch and a social hour was very much enjoyed. After lunch, Mrs. Fisher conducted the devotional, and Mrs. Bryan talked on the Orphanage, which was supplemented by a few words from Mrs. Edwards and Mrs. Wheeler, on Miss Ina Smith and the W. M. U. scholarship. Miss Buchanan talked on the Relationship existing between the W. M. U. and the State Mission Board.

The Sunbeams from Grace Church, Miss Nora Lafferty leader, were present and entertained the visitors for a short while. Mrs. De Vault read a very interesting paper on "Win the Woman," which will be published on the woman's page for the good of others.

Mrs. Wheeler read a paper on "A Latent Power," which was followed by Mrs.

Bryan, on "State Missions," after which an invitation was accepted from the Park Avenue ladies to meet with them in December. Mrs. Wheeler dismissed with prayer. MRS. WALTER JACOBS, Secretary and Treasurer.

SOME ASSOCIATIONAL MEETINGS.

The women of Cumberland Association had an all day session; except the hour of the Introductory Sermon, by Ryland Knight. Mrs. Ivey presided over the meetings, at the request of those present, as they were without a Superintendent. Plans had been considered and partially worked to divide the Association into four sections, an Assistant Superintendent for each division, with a general Superintendent. These plans were perfected by the election of Mrs. P. W. Carney as Superintendent, and Mesdames Morrow of Springfield, Vaughan of Little Hope Church, Crocker of Orlinda and Miss Eula Sprouse of Bethlehem Church, as Assistants. This is a forward step and I feel sure will greatly facilitate the work of this strong Association union. These good women have the Master's work on their hearts and have already done large things; and are anxious to go on to even greater things for His glory. To say that the meeting was held at Orlinda is sufficient for all to know that the hospitality was gracious and abundant. I regretted that I could only be there one day, as I must needs be in the Weakly County Association for Wednesday. Here the meeting was with Pleasant Hill Church, 13 miles out from Gleason. This is one of our undeveloped Associations. We have only two missionary Societies. A large crowd of women and a number of pastors and other brethren heard the work presented at 10:30 on the second day, in the grove. Women from 10 churches gave their names, agreeing to receive literature and make an effort to get the women of their churches together in organizations. Mrs. C. A. Morrison of Gleason, consented to take the work of Superintendent. Her heart is in the Lord's work, and we shall expect things from this Association.

At the request of the pastor at Gleason, I talked to the church there Thursday night. A good crowd present. After our work had been presented, several of the brethren made good talks on Missions in general. With the pastor enthusiastic, a revival of missionary interest is sure to come in this church.

Reaching Paris in a down-pour of rain and the Association meeting 8 miles in the country, and no preparation having been made for a woman's meeting, I decided not to make the trip, but after spending the night with Mrs. D. M. Nobles, our Superintendent for Western District, I came back to Beuna Vista, where Mrs. Brown, our Superintendent of Southwestern District had planned a meeting. The outlook for our work in this Association is encouraging. A group of earnest faced women heard the work presented. Names were given from five churches to receive literature. Westport and Beuna Vista, will re-organize and fall into line with our general work. Saturday night, train brings me into headquarters until the 15th.

MARGARET BUCHANAN.

MEETING OF SWEETWATER.

The woman's Missionary Union held its annual session with the Corinth Church during the meeting of the Association. The usual method was varied by the Association as a body voting to give a part of the afternoon hours to the women instead of having them go to "God's first temple" the grove. The Superintendent, Mrs. T. E. Moody, presided. Mrs. Cox of Etowah led the devotional

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services. The Superintendent made her annual report. Reports were read by representatives from the Etowah, Sweetwater, Zion Hill, Athens, Englewood, Chestau, Mt. Harmony, Lenoir City, Philadelphia Unions, and from the Athens and Englewood Bands. The inaccessible place of meeting limited the attendance. The reports showed growth along statistical lines. Lack of time prevented the usual discussion.

Mrs. Moody was re-elected Superintendent, Mrs. Royston, Secretary; Mrs. Yearwood of Sweetwater, Treasurer.

The report on Woman's work was also read by the Superintendent, who gave her time for discussing same to Dr. Gilton, who ably discussed the question. Beautiful weather, abundant hospitality added to the pleasure of the meeting. A society was organized at the Corinth Church by that friend of Woman's work, Rev. T. R. Waggener of Athens.

MRS. ROYLSTON, Sec.

Etowah, Tenn.

REPORT FROM DYERSBURG TENN.

(This is a fine report from West Tennessee.)—Ed.

Just a line or two to tell you some things we are doing in our local work and in our West Tennessee work. We have started into our fall work with some very encouraging features, I think. Several additions to the church gives us new material for our Societies and the folks are back home for their various outings, ready to get back into the work. Our Sunbeam Band, which has been disbanded through the summer, because no leader could be secured, will be re-organized on next Sunday, with two splendid young women, who volunteered to take the work. We feel so thankful that they come from the Y. W. A., and that they are enthusiastic about the work. Our W. M. U. gave largely to the Judson Centennial Fund, as also did our church. Our Y. W. A. helped to some extent and hopes to do more. We are already planning to do something more for the Training School this year than we have ever done. Now about a movement that we have started, for more efficient and more far reaching work in West Tennessee. It has been suggested, planned and the movement started, to create an expense fund to meet the expenses of our Vice-President in her work of visiting the different Associations and Fifth Sunday meetings. I, as Secretary and Treasurer, have written to the Superintendent of each Association in West Tennessee, asking her, in turn to reach each Society in her Association (there are about 70 in all), asking them to donate \$1.00 a year to this fund. This, we think, will meet the needs, and if at any time exceeds, will be turned into the regular Missionary fund. We feel like this should be done, because few of us are financially able to do all this visiting, writing, etc., at our own expense, and no Society will be any poorer for the gift of \$1.00. How much encouragement and information will be gained by a visit from our efficient Vice-President. We feel that many indifferent Societies would be stimulated to greater effort by such a visit. Hoping that one more may meet with approval and may be helpful to others. I am, Very truly, MRS. J. I. SKILES,
Secretary and Treasurer, W. Tenn.

TO TENNESSEE WOMEN AND GIRLS.

Just one more month and the host of Baptist women of Tennessee will be on the way to Clarksville to our annual meeting. What a great pleasure it will be to all our women to welcome you, but to us who have been entertained in many of your homes—it will be a time of greatest happiness to have you with us.

It is my privilege this year to be back in the Training School for my senior year, but Mrs. McClure has given me the permission to attend our Convention. Best of all, she is coming too. To think of having Mrs. Maude Reynolds McClure, Principal of our Training School, at our meeting, ought to make every woman long to come. Miss Clyde Metcalfe, Y. W. A. leader of Alabama, will arouse our girls in Tennessee, if only we will see that they come to our meeting to hear her address. I have known Miss Metcalfe personally for several years, so know her wonderful ability as a speaker. Let me beg you women to urge your girls to pay the expenses of one of their members to the annual meeting, then you help them to raise the money.

Our Training School is again alive with fifty-seven happy girls, with more to come soon. We have an annex this year, next door to the original property. It is an old building, but will be used until money can be raised for our new building. I am in the annex rooming with Miss Hess of Grand Junction, Tennessee. She was a student at Hall-Moody, and comes well prepared for her work.

Misses Edens and Lawrie, from Holston Association, are enjoying life in the upper region, rooming on the third floor. Both of these girls are graduates of Carson and Newman, and are Student Volunteers. Miss McBride, our trained nurse, of Chattanooga, is on middle ground, second floor. One more girl from our State, a graduate of Union University has been admitted, but on account of the war, has not been able to make financial arrangements to come. How better could some of you women invest your money, than in sending the girl here to be trained for service and not allow her to lose a year in her work.

Lights must be out at ten thirty, and it is almost time. Hoping to meet at least two hundred of you at Clarksville.

Sincerely,

MARY NORTHINGTON.

334-E Broadway, Louisville, Ky.

P. S.—Allow me a woman's privilege, in a post script to say that it would be a pleasure to correspond with anyone who is interested in the Training School.

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LAST CALL.

This is the last call for State Missions. Next Sunday will be the last Sunday before the books of the State Mission Board close. What is done, therefore, must be done quickly. If pastors have not taken their collection this year for State Missions, let them be sure to do so next Sunday. And then let them be sure to send in the amount at once, so that it may reach Dr. Gillon at Nashville before November 1. As shown by the ladder on page one, we still lack \$16,225 of reaching the goal set for the Board. This amount can easily be met by the Baptists of Tennessee if only they will do their best, or anything like their best.

THE CONVENTION.

We wish that all pastors in Tennessee would attend the Convention. It would be worth a great deal to them individually, and through the information and inspiration which they would receive there, it would be worth much to our Baptist cause in the State. We suggest again that churches send their pastor, and if he is pastor of two, or three or four churches, let all the churches of which he is pastor, join in and make up a sufficient amount to send him. It would be only a small amount for each church, but would be of incalculable value to the pastor, and also to the church. Or, if the church does not care to pay out the money directly to send the pastor, we repeat our proposition that, if either the pastor or some member of the church will send us one new subscriber for each dollar the ticket will cost, we will see that he has a ticket.

But we do not want simply the pastors at the Convention. We want the laymen also. They, too, need the information and inspiration to be received there. And what is true of the laymen is of course true of the laywomen. We again call attention to the fact that by the constitution of the Tennessee Baptist Convention, the women are entitled to representation in the Convention as messengers and we join with Dr. Little in extending to them a cordial invitation to be with us.

The following is the basis of representation in the Convention: "This Convention shall be composed of messengers from churches and Associations co-operating with and contributing to the objects of the Convention.

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

MODERN SCHOLARSHIP AND IMMERSION.

The above is the title of an article which appeared in the Baptist World last week, written by Prof. A. T. Robertson, D. D., LL. D. The article is so new, and at the same time so true that we reproduce it entire. While the latest it may at the same time be regarded as the last word on the subject of the form of baptism. As a matter of fact, there is not now in all the world a single scholar of world-wide reputation who claims that "baptizo" means anything else but to dip, to plunge, to immerse. The Baptists have fought their fight and won their battle on that subject. Here is the article. Clip it out and preserve it for future reference, and perhaps for future use:

MODERN SCHOLARSHIP AND IMMERSION.

By A. T. Robertson, D. D., LL. D.

The testimony of modern scholars on the subject of immersion as the baptism of the New Testament is as unanimous as one can ever expect to find on any question of scholarship.

All the modern lexicons give no other meaning for "baptizo" but dip or immerse. Here is the new work of Dr. Erwin Preuschen, of Hirschhorn a. Neckar, Germany, Vollstaendiges Griechisch-Deutsches Handwoerterbuch zu den Schriften des Neuen Testaments und der uebrigen unchristlichen Literatur (1908). Here only "taufen," to dip, "ins Wasser tauchen," to plunge into water.

The latest New Testament lexicon is that by Heinrich Ebeling, another German who wrote in Rome (1913), Griechisch-deutsches Woerterbuch zum Neuen Testamente. Here also the meaning is given as "tauche ein, unter," dip in, under. The newest German lexicographers stand here the lexicons of Liddell and Scott, Sophocles, Thayer and the rest do.

In the Hastings Dictionary of Christ and the Gospels the article on baptism is by the late Marcus Dods, the great New Testament scholar of New College (Presbyterian), Edinburgh, Scotland. This eminent Presbyterian scholar says in the article mentioned: "To use Pauline language, this old man is dead and buried in the water, and he rises from this cleansing grave a new man. The full significance of the rite would have been lost had immersion not been practiced."

I take down at random a bunch of the greatest modern commentators from my shelves and I do not quote from a single Baptist for obvious reasons.

Here is Plummer's new and noble commentary on Matthew (1909). He is talking about John the Baptist (p. 28): "It is his office to bind them to a new life, symbolized by immersion in water." No Baptist would ask for a change of a word here. Dr. Alfred Plummer is a member of the Church of England and one of the greatest of modern scholars.

Look at Sanday and Headlam on Romans 6:1-14 (p. 153): "It expresses symbolically a series of acts corresponding to the redeeming acts of Christ. Immersion—death. Submersion—burial (the ratification of death). Emergence—resurrection."

Both Sanday and Headlam belong to the Church of England. Sanday has long been the leading New Testament scholar of that denomination.

Bishop Westcott, also of the Church of England, in his Commentary on the Gospel of John, Vol. I, p. 143, says: "The sacrament of baptism presupposes the death and resurrection of Christ."

Turn to Bishop Lightfoot, the greatest New Testament scholar of the nineteenth century, also member of the Church of England. In his commentary on Colossians (p. 182) read: "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life. . . . Thus baptism is an image of his participation both in the death and in the resurrection of Christ." Surely that is strong enough for any Baptist.

I pick up next Swete on Mark. Swete is the modern

successor of Lightfoot and Westcott at Cambridge University. He comments on Mark 1:9, "with the added thought of immersion, which gives vividness to the scene."

Once more, not to become wearisome and monotonous, here is James Denney, of United Free Church College (Presbyterian), Glasgow. In his commentary on Romans 6:4 (p. 632) he says: "Therefore we were buried with him (in the act of immersion) through that baptism into his death—burial being regarded as the natural sequence of death, and a kind of seal to its reality."

It would be easy to multiply such testimony from other great Pedobaptist scholars all over the world. But enough is enough. The matter is now simply taken for granted by the best scholars everywhere.

A DOLEFUL SOUND.

Mr. Henry Watterson, the distinguished editor of the Louisville Courier-Journal, has long been recognized as one of the most brilliant writers in the land. At the same time, it is an open secret that he has long been addicted to his cups. It is this personal habit, perhaps, which makes him so rabid an anti-prohibitionist, as manifested in the following editorial from his pen:

"But it is inevitable to the attitude of the man who wants to force his fellowman to think as he thinks and do as he does. Such men applauded when women and children were burned at the stake. It is their nature. They justify themselves by the thin veneering of morality which but scantily conceals their bigotry, that being but another name for cruelty, irreligion and inherent degeneracy.

"The Courier-Journal has said, and said truly, that no Democrat can be a prohibitionist. Where one pretends to be he is too ignorant to know the difference between black and white. But, show us a prohibitionist and we will show in turn a man who is not only too mean to be a Democrat, but too narrow of nature to have either soul, heart or understanding.

"The prohibitionist may be either a well-meaning fool, or a scoundrel in league with boot-legging and blind-tigerism, who prefers to get his liquor on the sly. But where he has the best intentions, he is a fanatic who would, on what he considered sufficient provocation, not hesitate to burn his neighbor's house or do any despicable act 'in God's name.' He whose hand is against outlawry, hypocrisy, sets himself to interfere with the personal liberty of any other man is a villain.

"In other words, they are of those grocers who sand the sugar and water the milk every morning before they kneel in prayer."

We feel sorry for Mr. Watterson. Bound by the chain of a slavish habit, he is fighting against fate, fighting against progress, fighting against Christian civilization, fighting against God. In his desperation he has become so extreme that nobody pays any attention to him on this subject, and he only succeeds in making himself ridiculous. Such shafts as the above harm only the one who sends them.

THE SEQUATCHIE VALLEY.

It met at Jasper. We missed the first day. Rev. W. N. Rose was Moderator and Rev. A. S. Uim, Clerk and Treasurer. The visitors were rather numerous: Brethren J. W. Gillon, W. T. Hall, J. T. Henderson, H. H. Hibbs, W. D. Hudgins, W. J. Stewart and Miss Margaret Buchanan. All were given abundant opportunity to be heard on their respective subjects. The introductory sermon was preached by Dr. Gillon. Bro. W. T. Hall preached Thursday night, Dr. H. H. Hibbs Friday morning, and Rev. A. S. Uim Friday night.

This was regarded as one of the best sessions of the Association. Dr. Hibbs said that he has never had a more cordial reception at any Association in Tennessee.

It was a pleasure to take a meal in the home of Prof. J. J. Huggins, principal of the High School. Bro. W. N. Rose is the efficient pastor of the church at Jasper.

The Sequatchie Valley promises greater things in the near future.

THE NEW RIVER.

We had never been to it before. It is located in the northeastern part of Tennessee. It has 35 churches with about 2,000 members. This was its 29th session. It met at Oneida in Scott county. It was Saturday morning when we arrived. The day was dark and dreary and rainy. Many of the brethren had gone home. But there was a fairly good

number still present. Bro. A. Burriss was Moderator; Bro. G. W. Byrd, Clerk.

The various subjects had been discussed by the brethren and by Brethren Gillon, Stewart, Skaggs and Swift, who were among the visitors. The editor preached Saturday morning, Saturday night and Sunday morning. On Sunday several asked for prayer.

Oneida is a town of about 700 population. The Baptist church numbers about 100. It has no pastor at present.

We enjoyed being in the hospitable homes of Brethren G. W. Cecil and Cooper. We hope to have the pleasure of visiting the Association again sometime.



Dr. E. Z. F. Golden of Leesburg, Fla., has accepted a call to the pastorate of the church at Enterprise, Ala.

As a result of a meeting recently held with the Second Baptist church, Hot Springs, Ark., in which Pastor Fred D. Hale was assisted by Rev. Raleigh Wright and his singer, M. J. Babbitt, there were 55 additions, 31 by baptism.

The meeting began at the Edgefield Church last Sunday very auspiciously. Dr. H. C. Risner, who is assisting Dr. William Lunsford, the pastor, is doing some fine preaching which is being greatly enjoyed, as is also the singing of Mr. and Mrs. M. W. Barcafer.

The meeting at the Seventh Baptist Church, in which Pastor J. H. Wright is being assisted by Dr. C. T. Alexander, is quite successful. Up to last Sunday there had been 21 additions to the church. The meeting will continue through this week. Large audiences attend upon the ministry of Dr. Alexander.

The meeting at Central Baptist church, in which Pastor G. A. Lofton is being assisted by Dr. Allen Fort, pastor of the First Baptist church, has proven quite successful. Large audiences attend upon the ministry of Dr. Fort, and his sermons are greatly enjoyed and are very helpful.

The meeting at Murfreesboro in which Pastor Austin Crouch has been assisted by Evangelist T. T. Martin, has been remarkably successful. It was held in a tent seating 1,000 persons, and would not accommodate the large audiences. There were many conversions and additions to the Baptist church as a result of the meeting.

Evangelist M. W. Barcafer and wife of Kansas City, Mo., who directed the music of the Southern Baptist Convention for several years, are now in Nashville, assisting Dr. Wm. Lunsford in a meeting at the Edgefield church. They can be secured for another meeting. Any one desiring their services should write them at once.

Rev. J. R. Wiggs requests us to change the address of his paper from Lott, Texas, to Richlands, Texas. He has recently accepted a call to Richlands. He adds: "I am getting stronger every day since I had my operation, and I believe I am going to have better health, and do greater work for my Master. I am enclosing my check for \$1.50 for another year's subscription. I must get a letter from home every week and I look forward to the coming of my paper. Blessings on you." And on you.

We learn that the work of the First Baptist Church, Asheville, N. C., is in the best condition since the present pastor, Dr. Calvin B. Waller, has been there. During the first two Sundays in October there were 20 additions to the church. On a recent Sunday night there were eight conversions in the regular service. Dr. Waller is delivering a series of 10 lectures on "Soul Winning" to Baraca-Philathea classes in different cities of North Carolina, which are being enthusiastically received, judging from a report given of an address at Greensboro, N. C.

Dr. Henry Alford Porter celebrated the first anniversary of his pastorate of Gaston Avenue Church, Dallas, Texas, on September 13. The record of the year as given in the anniversary announcement is as follows: "It is difficult to summarize the blessings of God upon our labors. During the first year together we have had a net gain of over 600 members, more than doubling the membership of the church, which was 528 a year ago. The gifts of our people to local expenses have been about four-fold what they were the preceding year and our offerings to

missions have increased more than three-fold. Our Sunday-School has more than doubled, the average attendance being nearly 1,000. A lot, 181 by 231 feet, has been secured as a site for a great new temple of worship. Our church has made a record the past year which has probably not been surpassed by any Baptist church in the world. With united front we march on to greater conquests in the future." This is certainly a magnificent record.

Rev. F. B. Meyer has begun a work that will be welcomed with pleasure by a multitude of Christians. It is called "Through the Bible Day by Day." It is a devotional commentary on the whole Bible, in sections. It is bound in dark blue cloth, with flexible covers, and printed in plain type. It is published by the American Sunday School Union, Philadelphia, at fifty cents a volume, or fifty-eight cents postpaid. An introduction and outline of each book of the Bible is given, with questions and illustrations.

Returning from the New River Association, we stopped over in Chattanooga between trains. We attended services at the First Baptist Church, and had the pleasure of hearing Dr. W. F. Powell for the first time. He is preaching a series of sermons on the Ten Commandments. His sermon Sunday night was a strong, practical one on the Third Commandment. There was a large audience present, who seemed to enjoy the sermon very much. One of the members said to us that they think they have a great preacher. After the sermon one was baptized. Everything and everybody about the church seemed happy and hopeful.

A series of addresses was conducted last week at the Park Ave. Baptist Church, this city, under the auspices of the Baraca-Philathea classes. The following was the program: "Monday, October 12, at 7:30 p. m.—Speaker, Dr. P. E. Burroughs. Theme: 'Present-Day Movement of the Sunday-School Work.' Tuesday, October 13, at 7:30 p. m.—Speaker, Dr. E. E. Folk. Theme: 'Christian Altruism.' Wednesday, October 14, at 7:30 p. m.—Speaker, Rev. P. P. Medling, of Japan. Theme: 'Japan's Need of the Gospel.' Thursday, October 15, at 7:30 p. m.—Speaker, Dr. I. J. Van Ness. Theme: 'Relation of the Societies to the Church.' Friday, October 16, at 7:30 p. m.—Speaker, Rev. S. P. DeVault. Theme: 'The King's Business Requires Haste.'" Dr. I. N. Strother is the beloved pastor of the Park Avenue Church. He is one of the best preachers and wisest pastors in the State.

THE STATE CONVENTION—CONVENTION GRACE.

Every Baptist in the State who can, should attend this Convention. Every preacher, every layman, every woman, who can, ought to attend. Every Baptist should have Convention grace, as well as grace for anything and everything else. To be at the Convention is the vital and practical way of knowing and feeling what the Baptists are doing for Christ in the State. Information is illumination—illumination is inspiration—and you get it nowhere and nowhere as in vital contact and fellowship with the Convention. A few read the minutes and the papers—a few pastors tell of what the Convention is doing; but going to the Convention is seeing and feeling and inspiring and becoming helpful in our denominational work, as in no other way.

Convention experience is next to personal experience in the Master's work; and the Convention experience enlarges and broadens and deepens our personal experience. No matter how big and mighty you are in the work of the Convention, you get bigger and mightier when you go to the Convention; and if you have no conventional experience and observation in your personal knowledge work, by all means go to the Convention and get the education and impulse it gives. It may cost a little; but buy the truth and the experience and sell them not. They are worth more than gold to a progressive Baptist and to the denomination.

Some of the brethren feel that they may stay at home, and those who go to the Convention will attend to the Lord's business for them. "A few do it all—and have to do it," they say. This is one reason so little is done. If our Convention was five or ten times bigger, we would accomplish five or ten times more. The size of the Tennessee Baptist Convention is a disgrace to the 192,000 white Baptists in this grand old State. Of course, everybody can't go. It would be grand if they could; but ten times as many could go if they had the Convention grace to do so; and oh, if they would what a time we would have, and what a work we would do—by the grace of God.

Nashville, Tenn.

GEORGE A. LOFTON.

THE CONVENTION.

The good people of Jackson are very kind in giving to the Baptists of the State a strong and cordial invitation to come in great numbers to the Convention. It is hoped that many will go, more than ever. It is a time when we need some good fellowship and encouragement, and a real good old fashioned Baptist Convention will help mightily. Let the churches "get behind" their pastors and shove them on to this feast of good things. None of us know when the European war will close, but the "Holy War" will likely be going on long after the warring nations have settled their differences. If Jesus should come in the meantime let us see to it that He finds us up and doing for Him. So let us send on our contributions for State Missions, and then send our representatives to the Convention. It now looks like we will have a great meeting.

A. U. BOONE.

Memphis, Tenn.

LET US HAVE A GREAT CONVENTION.

I am looking forward to the coming Convention in Jackson with a great deal of pleasure and interest. If ever we needed the presence, the counsel, the inspiration of a large attendance, it is now. Let us all urge the laymen to come. We need them in forming our plans and in supporting our enterprises. I am doing my best to influence some strong and influential laymen to be present at that Convention. Of course our pastors all attend, as far as it is possible for them to do so, but may be if they will do some personal work among their laymen they can increase the attendance, and add to the spirit and power of this meeting.

We are going to have a splendid report of our hospital work to present to the Convention. I believe it is the best for the second year of operation that any Baptist Hospital ever made since the world began.

THOMAS S. POTTS.

Memphis, Tennessee.

WHY ATTEND THE STATE CONVENTION?

The situation in our Baptist Zion just now in Tennessee makes the coming session of our State Convention of tremendous importance. It behooves every pastor and layman who can possibly be present to do so. Churches should see to it that pastors who are not able to pay their fare be looked after. Often pastors are kept from our meetings because they cannot pay their way. Many of this class of pastors are the men who ought to attend, and will, if encouraged. Matters of paramount importance in more ways than one will come up for consideration at the forthcoming Convention at Jackson. Brethren, let us all attend.

JOHN T. OAKLEY.

Hartsville, Tenn.

Allow me the privilege of calling attention to the place of meeting for the State Convention—Jackson, Tenn., is accessible to all, and a host of Baptists await our coming. Union University is located here and it will afford visitors a great opportunity to see this excellent institution which belongs to the Baptists of the State. For some pastors and laymen it will be a real home coming, for they have been educated here. There are several good Baptist Churches in Jackson, but the First Church is a model structure worth crossing the State to see. Dr. Luther Little, the pastor, just held an eight days meeting, with over one hundred additions to the church. He will give the glad hand of welcome, together with the other excellent pastors of the town. Let the churches in East Tennessee and Middle Tennessee send their pastors. Those in West Tennessee will undergo no hardship on account of distance. The Pastor's Conference begins on Tuesday, and has a splendid array of men on the program. The general Convention opens on Wednesday, November 11. Our efficient President, Dr. E. E. Folk, will call the Convention to order. Let us make it a great meeting. Dr. Gillon is coming with a great report and a thrilling message. Let us have a full delegation by all means.

E. L. ATWOOD.

Brownsville, Tennessee.

I am glad to note that the Baptist and Reflector is stirring up the brethren about going to the Convention in Jackson. Our Convention is fine in spirit, in plan, in purpose, and if we could have as many as five hundred in attendance, the meeting would mark an epoch in our denominational life. The fellowship, the friendship, the enthusiasm of such a meeting is a priceless treasure.

J. J. TAYLOR.

Knoxville, Tennessee.

We published last week the routes to the Tennessee Baptist Convention. We publish this week the rates to the Convention, as given to Secretary W. J. Stewart by the Southwestern Passenger Association.

THE HOME PAGE.

A Short Story and Items of Interest for the Home.

WANTED, A MINISTER.

A preacher with most handsome face,
And beaming eyes and earnest look,
His every gesture full of grace—
Perfection he without a crook.

His voice must be of sweetest sound,
And not too soft nor yet too loud;
The pulpit desk he must not pound—
Be not too meek nor yet too proud.

A young man with an old man's head,
And free of sickness and of pain;
A man of whom it can be said—
"How learned he is, how deep, yet plain!"

Two sermons every Sabbath day,
This man of ours must always preach,
For he must work and earn his pay,
And in the Sabbath School must teach.

Then he must visit all around,
And call upon the sick or well,
Yet at his home be always found
To hear the news we have to tell.
His people he will never scold,
Nor talk too much of sin and hell;
And never, never be so bold
As of their weaknesses to tell.

But all the promises, like flowers
Done up in bouquets fresh and sweet,
With pleasant words in fragrant show-
ers,
He'll cast them at his people's feet.

Where this man is we do not know,
But we must search and look around,
And if he's on the earth below,
Perhaps we'll catch him when he's found.

THE GREAT TEMPTATION.

(A Chapter from Real Life.)

BY THE BOY'S FATHER.

It was missionary morning at the old home church and Henry and his father sat side by side in the family pew. The representative of State Missions poured out upon the listening people the stream of his knowledge and emotion raised to flood by intimate contact with many struggling churches and missionary pastors. He told of a young man who asked that his \$400 salary be increased by \$50 because he had brought a bride to share his joys and labors, of the decrease made in many salaries because of lack of funds and how, in consequence, there would be no Christmas joys in some pastors' homes and little feet would be poorly protected against the cold of a northern winter. He told of men who traveled miles, sometimes on foot to preach the gospel in country schoolhouses on Sunday afternoon, and how nobly many promising young men were working hard and enduring hardships for salaries smaller than an Italian makes who uses the pick and shovel on the city streets.

Henry listened to it all intently and sympathetically and watched the passing of envelopes and subscription papers. He gave no outward sign, however, of what was taking place in his twelve-year-old mind until home was reached and lunch was over. Then he crowded down beside his father in the Morris chair and laying his head against his father's shoulder, began the conversation.

"Papa, how much money did they get this morning?"

"I don't know, son. There were a great many subscriptions made, but I do not know the amount."

"I hope they got \$500."

"How much did you give?"

"They didn't give me any envelope. I had no chance to give anything."

"Well, it isn't too late yet. How much will you give?"

"Why, papa, you know I haven't any money. I can't give anything."

"I thought you had about \$5."

"Yes, I have \$4.90, but I want to put that in the bank as soon as I can get 10 cents more, and you know how long I have been saving to start a bank account."

"Do you have to have that bank account?"

"No, but I want it so much."

"Well, son, suppose a man had been planning to invest \$500 and had saved \$490 towards it and should say that he had nothing to give to support the missionary pastors; or suppose that a man had saved \$3,900 with which to buy a \$4,000 automobile, or a lady had saved \$90 towards a \$100 gown, and these should say they had nothing they could give towards providing even the necessities of life for Christ's ministers. Would they—"

"Now, papa, if you want to make them mean men just say they have it all but 10 cents. You know I have saved it all but 10 cents."

There was a touch of protest and tears in the tone.

"Well, my dear little boy, if you see the point I will leave you to settle the question for yourself, whether you can say truthfully to your Heavenly Father, 'I have nothing I can give to support the men who are spreading your kingdom' when you have \$4.90 all your own, for which you have no use other than the satisfaction of your desire."

There was silence unbroken until the doorbell called the father to a new line of duty, and the little boy was left alone in the big chair with the big question. That night father and son found a few minutes in which to talk, and the father asked, "Well, Henry, have you decided that question about money for the missionary pastors?"

"Yes, sir."

"What are you going to do?"

"I am going to give it all."

"All! Here was a swing in the pendulum. "Can you give it all and be happy and cheerful about it?"

The little towhead came down against the father's breast and the little hand was thrust into his as the answer came, low, but firm,

"Yes, sir."

"But, my son, I am not sure you ought to give it all."

"Yes, I want to give it all."

"But, Henry, there may be other good people and causes for you to help, and it will be sufficient if you share with these your good things and stand ready to share with others who have like need at some future time. Suppose you give a dollar. Besides, it is all right for you to keep something toward that bank account, provided you do not let that prevent you from doing good to those who need as today brings you opportunity."

"Well, papa, I would rather give it all, but if you think it best I will give the dollar."

The struggle was over and Henry had resisted the great temptation—the temptation which has swept multitudes of Christians off their feet and left the cause of Christ to suffer while millions of wealth in the possession of Christ's servants is tied up to nothing better than mere indulgence or the satisfaction of a long nourished desire.

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.

MISS PIPER'S EXPERIENCE—A MONOLOGUE.

Yes, I know you'll think's wicked, Mis' Jones; but 'tis true's Gospel. I was all ready to give up ever doin' any more missionary work in Pilgrim church, an' jest let the heathen rage all they liked, when I ran across Marion, Hughes.

There, now, I'm putting the horse before the cart. I mean—never mind, you always know what people mean; that's your job as minister's wife! You remember the ladies put me on at the last annual to get up a program for their April meeting from among the girls. I 'sposed they thought it would flatter me up, as long's my handle's still Miss to class me among the young misses. Anyhow, I started out as brave as brass and tackled Dorothea Jackson. I'd calculated 'twould come in her spring vacation from Smith, and I 'sposed this new-fangled book studyin' what I call heathen idolatries would jest suit a college senior where they've been working away on "Comparative Religions" and sech stuff right in their reg'lar course!

"Oh, really, Miss Piper," she began, and I could jest see her hunting round for excuses, "I—I you know there'll be all my commencement gowns to make in those two weeks. Didn't mamma engage you way ahead? You know I never have time to breathe when you're at the house sewing."

"Humph, you don't kill yourself," I threw back at her before I thought. Honest, Mis' Jones, that girl never set one stitch in her new fall suit.

"Besides," she stiffened up, "I haven't quite decided whether I believe in Foreign Missions now. Our college professor says there's ever so much good in Buddhism."

"Good fiddlesticks!" blazed I. And she, seeing I was getting mad and might not do the rest of her clothes, laughed out: "Well, Miss Piper, if I must, I must, I suppose—just to please you."

"None of your musts for me," I founced off with. Yes, Mis' Jones, I know 'twarn't real polite, but then I've made her dresses since she was knee-high to a grasshopper.

Next I pitched into Marie Sinclair, looking as pretty as a picture as she tripped out of church Sunday. I always did like Marie; she's so chipper and cheery-like wherever you meet her. "Me? Miss Piper, me?" And she just burst out laughing. "Who ever heard of me at a missionary meeting? I guess the old tabbies would all sit up and take notice if I came in. April?" she questioned as soon as she saw I minded. "Just think of all the after-Lent parties in April—why, Miss Piper, how can I? But then, if you really want me so much I might—"

I don't want anybody that isn't willing, and I told her so; but the tears just came up into my eyes to think of that sweet child being nothing but a butterfly after all. I'd begun to con-

sider that p'raps I'd have to come off my high horse. But at last I thought of Susy Smith. Susy is just the best, most conscientious girl in the whole of Johnsonville, ain't she now? I never cared for her strait-laced notions, somehow, but then I know I ought to, 'cause she's so awful good. I met her going down the street Monday morning with her primmest look on.

"A paper on Mohammedanism? Well, you see, Miss Piper, indeed, I'd be very glad to do anything I could for the missionary cause, but I think it needs more knowledge on the subject than I could possibly pick up in one winter. I should want to do it properly if at all. Oh, well, if you think it's really my duty, of course I'll try!"

I shook my head once more. Funny, ain't it, how you'd rather some people'd say no than others yes? Mrs. Wiggs, of the Cabbages, was right: "It ain't so much what you say as how you say it."

That minute Marion Hughes came along. Just an ordinary girl I call her. She never shone in her studies like Dorothea nor in society like Marie, and she ain't so terrible pious so't she frowns whenever any of the others start out for a good time. No, I know you don't call that plety, Mis' Jones; it's long-facedness. Marion's smile never dimmed a particle when I mentioned missions.

"Why, certainly, Miss Piper, I'll be very glad to help. How nice of the ladies to want us girls when they know we can't write half so well as they."

Well, I 'most fell right over onto the sidewalk. I've adored Marion ever since. I tell you "the Lord loveth a cheerful giver," and so do I.—Lucy Fairbanks Alvord, in Congregationalist.

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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.

The Young South

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

Address communications for this department to Miss Annie White Folk, 1106 Nineteenth Ave., South, Nashville, Tenn.

Our Motto: "Nulla Vestigia Retrorsum" (no steps backward).

HER NAME.

"I'm losted! Could you find me please?"
 Poor little frightened baby!
 The wind has tossed her golden fleece.
 The stone has scratched her dimpled knees.
 I stooped and lifted her with ease,
 And softly whispered, "Maybe."

"Tell me your name, my little maid,
 I can't find you without it."
 "My name is Shiney-eyes," she said;
 "Yes, but your best?" she shook her head;
 "Up to my house 'ey never said
 An single thing about it."

"But, dear," I said, "what is your name?"

"Why, didn't you hear me tell you?
 Dust Shiney-eyes." A bright thought came:

"Yes, when you're good; but when they blame
 You, little one—it's just the same
 When mamma has to scold you?"

"My mamma never scolds," she moans,
 A little blush ensuing.
 "Cept when I've been a-frowing stones,
 And then she says (the culprit owns):
 'Mehetable Sapphira Jones,
 What has you been a-doing?'"

A. C. M.

JULIANA'S HOWDY-DO DAY.

Juliana peeked blinkingly out from the covers, wondering at the new, strange room, flooded with the early morning sunshine. For a moment she glanced disappointedly at the pale green walls. "I had so hoped they'd be robin's-egg blue," she murmured regretfully. Then she suddenly sat up in bed and smiled. "But this is to be my howdy-do day," she reminded herself, "and I've made up my mind I'll just love everything anyhow, no matter whether it's as nice as I 'spected or not."

Juliana and her parents had reached their new home at night, and without looking about her the little girl went straight to bed. She was very tired from the long railway journey, and then too she had, somehow, wanted to see her new world first in the bright, fresh morning, when she was rested from her trip. Leaving the little world, the old farm home and quiet community, where she had always lived, had been the first important change in the little girl's life, and her "good-bye" day the first that had known sadness; but she determined that her first day in the new world, her "howdy-do" day, should be happy, despite wistfulness for things left behind or disappointment in new environment. "It's a fine thing to start well," mother had told her. "A good beginning sets us on the right way; so let's be just as happy in our new world as we have been in our old."

Juliana dressed hastily. If you have ever waked up in a brand-new world, where you are to make your home, you know something of how eager she was

to be about seeing things and getting acquainted. She was so eager, in fact, that she ran out of her room with unbrushed hair, and only partly buttoned up. She started down the hall to the door, but found that it opened upon an upper balcony. Suddenly she remembered having climbed a great many steps, so turning back she found the steep, narrow stairway, which she descended cautiously. She had never lived in a house with an up-stairs, and she felt rather like a princess in a tower. The lower floor was bare of furnishings, as only the sleeping apartment had been prepared for the newcomers, but Juliana wandered about the vacant rooms, marveling at the queer, sliding doors and modern fixtures. Then she ran eagerly outdoors; but only a tiny patch of greensward separated the house from a street, with no sign of a fence.

The little girl almost forgot for a moment her brave resolve to be happy despite everything. A town seemed a very queer place to live in! How was one ever to get along without a hay-loft and a meadowbrook, and a barnyard, and, most of all, a garden? But, in a moment, interest in passers-by dismissed wistfulness. A group of girls, near her own age, all carrying books and slates, passed down the opposite side of the street.

"Howdy-do?" Juliana called without reserve. "Glad to see you. I'll go to school with you tomorrow. I've got to help put things in place today."

The little town ladies looked across at the stranger with expressions indicating mild amazement. Only one of them replied as they continued their way, glancing back and giggling amusedly.

Juliana choked down a lump in her throat, and her cheeks felt suddenly hot. She had never failed to speak to anybody whom she had seen passing along the road in front of her old home. Was it improper to hail those who passed along this new way?

"Come in, my dear," called mother from an upper window; "I need you."

The morning hours were so busily filled that the newcomers had no time for thought beyond the house, whose interior they were putting into shape for comfortable habitation. But, by late afternoon, combined, energetic effort had put everything in place, and mother's magic touch had even instilled something of the spirit of the old home into the new.

Indoor tasks completed, Juliana set forth to get acquainted with the outdoor world. The strange way, along which she walked alone, was a quiet, suburban street, and she met but a few passers-by. To all of these she spoke pleasantly, only to receive somewhat startled or half-hearted replies. However, nothing daunted, the neighborly inclined stranger had gone scarcely three squares when she determined to launch her social career.

About only two of the houses along the short street had she found any evidence of life. On a spacious, well-kept lawn, overshadowed by a high stone house, which seemed to the little country girl very grand and wonderful, she saw a group of children playing "I spy." Adjoining this lawn was just such a garden as Juliana had associated with fairy-land. It was filled with all the flowers she loved, and in its heart a sparkling fountain played. Blossoming arbors and shell-bordered paths separated the variegated beds. Beyond this garden was a low-roofed brown cottage, vaguely suggesting a quaint farmhouse, and seemingly very much older than its neighbors. In a hammock beneath the tall trees in front of this house a pale, dary-eyed girl lounged.

"I've time to make but one visit be-

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J. R. Martin, District Passenger Agent,

Chattanooga, Tenn.

fore supper, so I think I'll stop in and play with those girls and boys who live in that splendid house; only I shall ask them to go into the garden instead. We'll have lots of fun there," Julian concluded, as she turned back homeward. "I must go through that garden first of all." But as she neared the stone mansion, and was hurrying, eager to join the happy players whose merriment reached her ears, she remembered suddenly the lonely girl in the hammock. Something about her had straightway awakened Juliana's quick, tender sympathy. "Maybe she needs me, and the others do not. I'll go to see her first, and then tomorrow I'll visit the others and their beautiful garden. I'll make friends with that lonely pale girl first." So, hastening by the fairy-land with only a wistful glance, and the merry voices with ears deaf to temptation, she entered the yard of the quaint brown house.

"Howdy-do," she called cheerily; "I'm your new neighbor. I hope you aren't ill."

The girl half arose from her hammock, and gazed wonderingly at the smiling stranger for a moment before she replied: "Come, sit down here by me; I'm very glad to see you, for I'm very lonely and need a neighbor like you. No, I'm not so ill now, but I have been for a long while, and I haven't gotten all my strength back yet."

"Oh dear, it's perfectly dreadful to be ill! I know, for I had measles summer before last and was sick in bed a whole week. I'm so glad you're well again. Did you have measles too?" Juliana observed sympathetically, as she accepted a part of the hammock.

"No; it was a very bad fever, and I was sick in bed for three months," was the astounding reply.

Even Juliana's expansive sympathy could not grasp such a condition. How could anybody manage to lie abed for three whole months? But the subject of illness, being very disagreeable, was quickly dropped, and from an introduction of more cheerful topics the two girls drifted quickly into warm, lively interest, which formed the beginning of a happy friendship. To Lucia Gray, the convalescent, this cheery, candid, kindly caller seemed just the remedy she had needed most, a refreshment sent to dispel all weariness.

"My dear, you've no idea how I've enjoyed your call and the good it's done me. I'm not strong enough to come to see you yet, but will you please come back again tomorrow?"

"Oh, yes, I'll come, if only for a little while," said Juliana, thinking of the deferred visit to fairy-land.

"Then I shall look for you; but before you go, wouldn't you like to walk with me through the garden and gather some flowers for your new home?" asked Lucia, arising from the hammock and leaning on her new friend.

"Why, yes; I love gardens. Where's yours?" Juliana inquired.

"This way," said Lucia, and led her

HOW "TIZ" HELPS SORE, TIRED FEET

Good-bye sore feet, burning feet, swollen feet, sweaty feet, smelling feet, tired feet.

Good-bye corns, callouses, bunions and raw spots. No more shoe tightness, no more limping with pain or drawing up your face in agony. "TIZ" is magical, acts right off. "TIZ" draws out all the poisonous exudations which puff up the feet. Use "TIZ" and forget your foot misery. Ah! how comfortable your feet feel. Get a 25 cent box of "TIZ" now at any druggist or department store. Don't suffer. Have good feet, glad feet, feet that never swell, never hurt, never get tired. A year's foot comfort guaranteed or money refunded.



straight into fairy-land. "Does it belong to you? This lovely garden; is it yours?" she stammered awkwardly. Somehow, although the beautiful plot lay between the mansion and the quaint house, the possibility of its belonging to the latter had not occurred to her.

"Oh, yes, it's ours, my mother's and mine; and I'm glad you love it, for so do we. That's why we keep it. This garden and that old house are all that is left of my grandfather's place, which has been cut into lots for this new residence section." Lucia explained, as she loaded her friend's arms with crimson roses. "Take these home for your supper table; they'll help make you feel at home in the strange house," she added.

"Yes, and brighten my howdy-do day," Juliana replied gratefully.

A key of gold will open almost any lock.

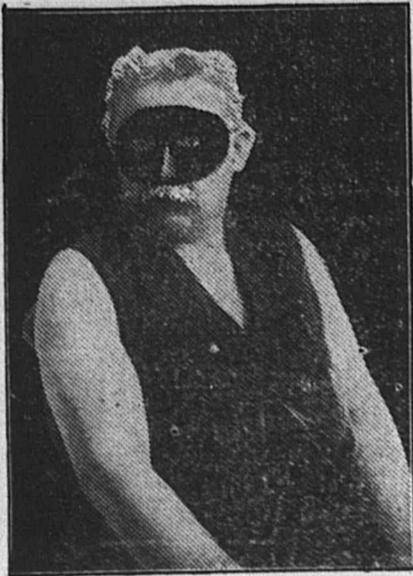
THICK, GLOSSY HAIR FREE FROM DANDRUFF

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

If you care for heavy hair that glitters 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.

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.

OH! I WISH I HAD NO FEET!

Sanatite
Would Make
Him Dance
With FOOT-
JOY.



You may have tried hundreds of lotions and salves for your painful feet, but you have never tried "Sanatite"—the delightful, cooling, medicated powder—or you would not be suffering.

SANATITE is different—different from all others—it is sure to give instant relief. It is a wonderful pain-killing, healing, soothing, antiseptic, thoroughly tested, scientific medical combination with real curative powers. We can't impress this fact upon you too strongly—no matter how sore, swollen, aching, blistered or tender your feet are, SANATITE will restore them to a normal, healthy pair of feet.

Dust SANATITE on your feet in the morning, and if it doesn't bring ease to your feet all day we will refund your money.



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IF THE BABY IS CUTTING TEETH USE Mrs. Winslow's Soothing Syrup A SPLENDID REGULATOR PURELY VEGETABLE—NOT NARCOTIC

LADIES \$1000 REWARD! I positively guarantee my "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. B. Southington Remedy Co., 515 Main St. Kansas City, Mo.

LOUISIANA LETTER.

M. E. Dodd.

Louisiana Baptists are still climbing. They are growing in both quantity and quality. They are progressive and aggressive. The enemy cannot see the backs of but few of them.

Many Tennessee boys are holding holding strategic positions in the four corners of the State.

R. P. Mahon in the metropolis of southwest Louisiana, Lake Charles, has a large and important field, both in his local church and the country all round about and the State. I doubt if his influence was ever more widely felt for good.

F. C. Flowers and L. W. Sloan are important factors in southeast Louisiana. They are seeing the work of the Lord prosper in their hands, notwithstanding the difficult fields in which they labor.

C. W. Stumph is getting a good start at Bastrop, in northeast Louisiana. He and his good wife returned to Louisiana, after some wandering and have entered a field of fine prospects.

I am trying to do the Lord's will in Shreveport, in northwest Louisiana. Our Associational letter shows 262 additions during the year, and over \$21,000 to all regular objects, and about \$40,000 in cash and pledges to special objects. Our Sunday School is running about 600 and, on the whole, we are much encouraged.

There is room for more workers in Louisiana.

Sincerely and fraternally,
M. E. DODD.

THE NOVEMBER WOMAN'S COMPANION.

In the November Woman's Home Companion Anne Morgan, youngest daughter of the late Pierpont Morgan, begins a series of four talks to American girls. The subject of the first talk is the girl's education and the next article is to deal with the girl and her responsibilities. Miss Morgan is a woman of wide mental vision and warm sympathies whose conclusions are founded on the broadest travel and experience and on mature thought.

In the same issue a chapter is reproduced from Olive Schreiner's "Woman and Labor," in which the point is powerfully made that women, if they could have a greater voice in the management of governments, would stop all wars because being the mothers of men they have an infinitely wider appreciation of the value of human life than men. This chapter is something that will be read with extraordinary interest.

In the fashion department Grace Margaret Gould, the well-known fashion editor, writes an article showing the effect of the war on fashions. She enumerates the things that women will have to do without on account of the war and also shows the opportunities now opened to American manufacturers and designers.

Other articles are contributed by: Charles E. Jefferson, pastor of Broadway Tabernacle, New York City; Alice Brady, daughter of the well-known theatrical manager; a minister who anonymously describes his pastoral experiences with women; Dr. Roger H. Dennett, a New York specialist in children's diseases, who tells how to take care of the baby; and many other features. Kathleen Norris begins a new serial story entitled "Uneducating Mary," and more fiction is contributed by Zona Gale, Fannie Heaslip Lea, Temple Bailey, Mary Heaton Vorse, and Grace S. Richmond.

The regular Fashion, Cooking, Young People's, Handicraft and House-keeping

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

CALOMEL WHEN BILIOUS? NO! STOP! MAKES YOU SICK AND SALIVATES

"Dodson's Liver Tonic" Is Harmless To Clean Your Sluggish Liver and Bowels.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tonic tonight on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tonic. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tonic is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

I guarantee that one spoonful of Dodson's Liver Tonic will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tonic will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

departments are filled with practical ideas that make for taste and economy.

OBITUARIES.

Resolutions of the W. M. U. of Pleasant Plains church.

Resolved, That in the death of our sister, Mrs. Fannie Gordon Moore, which occurred at the home of her husband, Mr. Willis Moore, July 30, 1914, the W. M. U. of Pleasant Plains church has lost one of its most valued and faithful members.

That we deeply deplore her death which has left a sadness and a vacancy in our midst. That we shall miss her when we assemble together, and long for her presence again.

That we believe she was ready to answer the summons which came to her so suddenly, as her daily life was that of a consistent Christian, and that she has entered through the gates into the city, whose bulder and maker is God.

That we extend to her bereaved ones our loving sympathy, and commend them to the tender care of Him who never leaves nor forsakes in the hour of sorrow.

That while we grieve for her loss, we cannot question the wisdom and goodness of our Heavenly Father who knoweth best.

That these resolutions be spread upon our minute book and published in the Jackson Sun and Baptist and Reflector, and a copy sent to the family of the deceased.

MRS. S. R. CONGER,
MRS. SALLIE SMITH,
MISS BULAH WEBB,
Committee.

September 7, 1914.

SMOTHERS—After being confined to her room for more than six months, Sister Flora Smothers fell asleep in Jesus October 12, 1914, being 38 years, 2 months and 6 days old. She professed faith in God at the age of 17, and joined Bells Baptist church, of which she lived a consistent member until God called her home. She bore her affliction with Christian patience, with faith in God.

Only a short while before her spirit took its flight, she called her loved ones to her bedside and told them good-bye and said she was ready to go. She left a husband and four children to mourn the loss. May they not sorrow as those that have no hope, and may they realize that their loss here is her eternal gain.

After the funeral services, conducted by the writer and Brother Nunn, her body was laid to rest in Bellview Cemetery, to wait for the resurrection morn.
S. B. NAYLOR.

THE BEST TRAIN SERVICE TO WASHINGTON, BALTIMORE, PHILADELPHIA, NEW YORK, AND OTHER EASTERN CITIES

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Leave 8:00 p.m., Memphis for New York.
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CHRISTMAS MONEY EASILY EARNED.

Your friends will all give Christmas gifts. You can help them by placing some good books in their hands, at the same time earn a liberal commission. Write us for information. Address LOUISVILLE DISTRIBUTING CO., 623 E. Jefferson, Louisville, Ky.

He was a very decided English type, and as he stopped an Irishman and asked for a light he volunteered to say: "Excuse me, my man, for stopping you, an entire stranger; but at home I'm a person of some importance. I'm Sir James B——, Knight of the Garter, Knight of the Double Eagle, Knight of the Golden Fleece, Knight of the Golden Cross. And your name is—what, my man? "Me name," was the ready reply, is Michael Murphy, night before last, last night and every night, Michael Murphy."

"Mamma," asked little three-year-old Freddie, "we are going to heaven some day?"

"Yes, dear, I hope so," was the reply. "I wish papa could go," continued the little fellow.

"Well, and you don't think he will?" asked the mother.

"Oh, no!" replied Freddie, "he could not leave his business."

DON'T TRY TO PAINT PIMPLES

But Use Stuart's Calcium Wafers and Completely Remove Them in a Few Days.

You positively get rid of your pimples and skin eruptions by taking Stuart's Calcium Wafers.

These wonderful little workers have cured bad boils in three days, and some cases of skin disease in a week.



"Let Stuart's Calcium Wafers give you a fine, clear, transparent complexion, like this young lady's."

They contain as their main ingredient the most thorough, quick and effective blood cleanser known—calcium sulphide.

Stuart's Calcium Wafers have not a particle of poison in them. They are free from mercury, biting drugs or venomous opiates. This is absolutely guaranteed. They cannot do any harm, but they always do good—good that you can see in the mirror before your own eyes in a few days after.

Stuart's Calcium Wafers will make you happy because your face will be a welcome sight not only to yourself when you look into the glass, but to everybody else who knows you and talks with you.

You don't want to wait forever and a day to get rid of your pimples or other skin eruptions. You want to get rid of them right now. Next week you may want to go somewhere where you wouldn't like to have to take the pimples along.

Go to your druggist today and obtain a box of Stuart's Calcium Wafers and then watch all your face horrors simply fade away. They are sold wherever drugs are sold. Price 50 cents. A small sample package will be mailed free by addressing F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

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.

HARD COLDS.

People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

RAILROAD RATES TO CONVENTION AT JACKSON

Baptist Pastor's Conference and Tennessee Baptist Convention, Jackson, November 10-15, 1914

To delegates and members surrendering certificate-receipts secured from and executed by agents at starting points November 6-12, inclusive, 1914, signed with ink by W. J. Stewart, Secretary and vised by W. Luckman, Special Agent, Jackson, Tenn., evidencing the payment of tariff fares from starting points to Jackson, Tenn., and also evidencing their attendance at this meeting, tickets for their return journeys will be sold by the Jackson, Tenn., ticket agents of the Illinois Central Railroad, Mobile & Ohio Railroad and Nashville, Chattanooga & St. Louis Railway on any date up to and including November 18, 1914,, at the following rates:

Reduced fare returning: To all station in Tennessee located on the line of the Illinois Central Railroad at rate of one-third of the first-class fares then current from Jackson, Tenn., to stations at which certificates were issued, plus 25 cents.

To all stations in Tennessee located on the lines of the Carolina, Clinchfield and Ohio Railway, The Cincinnati, New Orleans & Texas Pacific Company, Louisville Railroad Company, Mobile & Ohio Railroad, Nashville, Chattanooga & St. Louis Railway and Virginia & Southwestern Railway, at rate of one-half of the first-class fares then current from Jackson, Tenn., to stations at which certificates were issued, plus 50 cents.

No certificate-receipt evidencing the payment of less than 75 cents for a ticket to Jackson, Tenn., will be honored.

Should a delegate or member enroute to Jackson, Tenn., purchase a ticket to a junction point and there repurchase to Jackson, Tenn., securing a certificate-receipt showing the purchase of each ticket, he (or she) should have each such certificate-receipt duly executed by W. J. Stewart, Secretary, and vised by W. Luckman, Special Agent, and present all such certificate-receipts evidencing purchase of tickets covering journey from original starting point to Jackson, Tenn., and sell return ticket through to original starting point at the rate authorized them.

Delegates to avail themselves of the rates named above must pay full fare going and take a certificate from the agents from whom tickets are purchased. Don't fail to get a certificate.

W. J. STEWART, Sec.

SAGE TEA PUTS LIFE AND COLOR IN HAIR

Don't Stay Gray! Sage Tea and Sulphur Darkens Hair So Naturally That Nobody Can Tell.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50 cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old, famous Sage Tea Recipe are sold annually, says a well known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray, becoming faded, dry, scraggly and thin have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and falling hair stops.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur tonight, and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

PLEASANT GROVE CHURCH.

We, the building Committee of the Pleasant Grove Church, beg leave to make the following report:

We are proud that we are able to make the report we have; but we do not take any honor to ourselves, but give the glory to God, feeling that we have been led by Him and that we could not have accomplished the work without His aid.

We feel that this work is the culmination of plans laid by the lamented Rev. W. A. Catlett, who for years advocated the building of a house like this here.

We, your committee, are able to make this our report because we have been backed up by the members of the Pleasant Grove Baptist church, who have stood loyally by us. Especially do we desire to speak of the ladies of this church who have pushed the work on and aided us much in every way.

We desire also to speak of the aid rendered by our contractor, A. B. Frye, who has dwelt honestly and fairly with us and helped us much.

Led, as we believe, by the Holy Spirit, backed up by the members, encouraged by the sympathy and aid of the ladies, having had an honest contractor, we are able to turn over to you this church building free from debt, to be dedicated to God as his house of worship.

Amount received from all sources, \$5,075.05.

Amount paid to contractor, \$4,994.05.

Amount paid for chairs, \$40.00.

Amount paid for lights, \$41.00.

Total paid out, \$5,075.05.

Total collected, \$5,075.05.

BAPTIST AND REFLECTOR PIANO CLUB PREVENTS WASTE.

You will not find many men who would deliberately throw away one hundred dollars, and yet there are many who unintentionally waste that amount every year in one way or another. Careless buying is one of the most common ways of wasting money. The founders of the Club had that fact in mind when they adopted the principle of cutting down the cost of pianos by cutting out the waste in marketing them. The Club claims to save its members 40 per cent, and asks you to give it an opportunity to prove this fact to your entire satisfaction by thoroughly testing the piano in your own home before obligating yourself to pay for it. It will cost you only a postal card to investigate and if the testimony of Club members who have already received their instruments is to be relied upon, you will undoubtedly be delighted with the saving in price, the convenient terms and the superior quality of the instruments. By uniting our orders in a Club of one hundred members each secures the benefit of the lowest possible factory price and yet is responsible only for his own order.

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

\$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

Rev. A. U. Nunnery, of Parsons, Tenn., has been re-elected missionary of the Beech River Association for full time and has accepted. He is now aiding Rev. R. L. Rogers in a revival at Sulphur Well church.

If You Suffer From Catarrh

Try This Pleasant Herb Smoke. Sent FREE By Mail.

Dr. Blosser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medical herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette. The accompanying illustration shows how the smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this Remedy is carried with the breath directly to the affected parts.

This simple, practical method applies the medicine where sprays, douches, ointments etc., cannot possibly go. Its effect is soothing and healing, and is entirely harmless, containing no tobacco or habit forming drugs. It is pleasant to use, and not sickening to those who have never smoked. No matter how severe or long standing your case may be, we want to show you what our Remedy will do.



To prove the beneficial, pleasant effect, The Blosser Company, 204, Walton St., Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of our Remedy for smoking and also some of our medical cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay the postage.

If you are a sufferer from Catarrh, Asthma, Batarrrhal Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for the free package, and a copy of our illustrated booklet.

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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 saleroom 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-own plan and our method of selling you cheap. Write today.

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

We're GETTING the BUSINESS

WE have a factory-rebuilt typewriter of any make you want—at any price you want to pay—on any plan of payment you prefer (cash, rent or time). We alone use the improved and exclusive "Young Process"—the new rebuilding system that shattered old standards and made us first in this field. Have placed thousands from coast to coast with business houses, doctors, lawyers, students, authors, etc.—all surprised and delighted. There is a difference, remember, in rebuilt typewriters. Some are better than others. So don't experiment—don't take chances. Deal with this big responsible house that uses "Young Process" and does the finest work—whose guarantee is the strongest—whose prices are the lowest. Splendid rebuilt machines as low as \$25—and down to \$10. You can buy outright or merely rent with privilege to apply on purchase price later. No interest, notes, etc. So don't wait and let other ads bewilder you. Write quick for our big booklet, terms, special offers, etc., and see how much bigger and better our proposition is—NOW.

YOUNG TYPEWRITER CO., Dept. 120 CHICAGO, ILL.

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.

Try This Range 30 Days FREE

We'll send you this fine 20 year guaranteed, fuel-saving Ingot Iron Range on 30 days' free trial at the inside factory price. Write for free booklet. GRAF STOVE & RANGE CO., Inc. 222 E. Ormsby Avenue Louisville, Ky.

REV. A. B. MOWERS, ADVOCATES
NERVE REMEDY.

Nervous indigestion is one of the commonest of the many forms of nervous trouble. It is very hard to treat usually, but those who have used Dr. Miles' Nervine all report that it was not long before their trouble vanished entirely.

Every ailment must have a cause and the cause is what should be removed. When the cause lies in the nervous system Dr. Miles' Nervine cannot be too strongly advocated. It is backed by thirty years of successful use.

The Rev. A. B. Mowers, of York, Pa., is an ardent advocate of this remedy since it completely relieved him. He made the following statement for publication:

"Nearly ten years ago I was troubled with nervous indigestion in its worst form. I had sick headaches nearly every day with a dizzy, dull feeling. I was extremely nervous, confused and suffered much with constipation. I was informed of Dr. Miles' Nervine and Liver Pills and determined to give them a trial. I used them as directed and received much relief. I continued the Nervine until I had used several bottles. I now enjoy good health, relish my meals and can eat any kind of food without fear. I take pleasure in recommending Dr. Miles' Remedies to the public."

Dr. Miles' Nervine or Liver Pills can be purchased at any drug store and the purchase price will be cheerfully refunded by the druggist if after using the remedies you are not satisfied with the results obtained.

MILES MEDICAL CO., Elkhart, Ind.

PARIS—A mother gone! God came and took from the home a mother and none can take the place she filled.

Mrs. Sereldia Paris was born Jan. 11, 1852, and died Feb. 17, 1914, aged 62 years, 1 month and 6 days. She was married to William Paris in the year 1876. She professed faith in Christ some years ago and united with the Macedonia Baptist Church by letter March, 1894. She died and had a good faith in meeting her Saviour. She leaves six children to survive her.

To the broken-hearted children we say, take Christ as your own blessed Saviour and then you can rejoice, for we know he will take care of his children through life and the mysterious sleep of death, and give to them a crown of glory in the morning of the resurrection.

Resolved, That a copy be spread on our church book and extend a copy to the widowed daughter, Mrs. Fannie Agee.

J. H. PARKER,
MARY PARIS,
DORA MINTON,
Committee.

10 CENT "CASCARETS"
FOR LIVER AND BOWELS

Cure Sick Headache, Constipation,
Billiousness, 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, billiousness 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.

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

Dunedin, Fla., Jan. 5, 1914.
Religious Press Co-Operative Club, Clinton, S. C.: Dear Sirs: Received machine and like it fine so far. Find enclosed check for payment on same, and oblige.
MRS. N. A. CROUSE.

Alto, Ga., Jan. 6, 1914.
Religious Press Co-Operative Club, Clinton, S. C.: Dear Sirs: The Dorcas No. 2 machine came Dec. 30, 1913. Wife very well pleased with it thus far. How much discount will you allow if I pay the balance at the end of this month's trial?
Yours very truly,
REV. G. B. MINER.

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

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

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

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

Write for Free Copy of the Club's Catalogue

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

WRITE FOR CATALOGUE TODAY

Religious Press Co-Operative Club,

112 Bailey Street

Clinton, S. C.

JOHNSON—Aunt Martha Johnson, wife of Wm. B. Johnson, was 71 years of age when on April 4, 1914, she went home to God. Too feeble indeed is the pen to pay to her memory the loving tribute we feel so justly due. But in the lives of her children and in the hearts of all who knew her will the indelible impress of her beautiful Christian character be borne and bear fruit unto eternity. A faithful wife, a devoted, self-sacrificing mother, a kind and unselfish neighbor, a loyal and faithful member of Stock Creek Baptist church, all these and more, are the tributes of this life which was given to God and His service when she was only fourteen years of age.

A decided character, firm and positive she was in what she believed to be right. She drew closely the line between the evil and the good, and yet she was beautifully modest and conservative in her manners towards others.

And, although now sadly she is missed from the church she loved, and though her lonely husband slowly passes the hours away, and though to the children home is no longer "home," still there's no one who would call her from the company of the angels and her children and loved ones who have preceded her to the home of the good.

For in her last days her sweet, patient spirit was happy in the anticipation of meeting her Savior and of rest in the glory land, while she told us of her bright hopes and of her faith over which was cast not even a shadow of doubt; therefore be it

Resolved, That this tribute to her memory be recorded in our church record, be printed in our church paper and copy furnished the family as an expression of our sense of loss and of sympathy to the bereaved.

By order of Stock Creek church.
W. O. MANY, Clerk.

MRS. WILEY A. DAVIS.



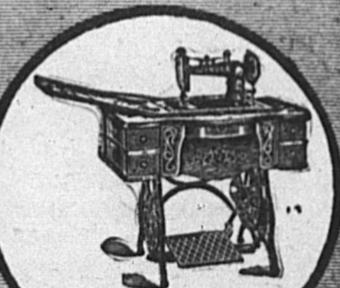
Superb, Price \$27.80



Delight, Price \$25.90



Solace, Price \$24.65



Wonder, Price \$22.70

BIG DEAL ON STERLING HOSE.

Big purchase direct from the mills on "Sterling" Half Hose, enables us to offer them while they last at startling prices.

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

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.

The bulldog doesn't need to be swift; his grip and his grit offset his slowness.

When tenacity is combined with sagacity practically nothing is impossible.

HAS A CURE FOR PELLAGRA.

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

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

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

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

OBITUARY.

LIPSEY—The Allwise and Supreme Being has removed from this life in ripe old age, our brother and former pastor of this church, Brother J. N. Lipsey; therefore, be it

Resolved, That in the death of Brother Lipsey our church and denomination lost a bright and shining light and one who always taught and advocated Baptist principles and practices in their entirety, also while advanced in years when called to his richly deserved reward, there were few more active in contributing valuable Baptist literature to the press, and we are sure our loss in heaven's gain.

Resolved, second, That a copy of these resolutions be spread on our minutes, and a copy sent to the Baptist and Reflector.

H. L. WILLIFORD, M.D.,
W. E. SMITH,
W. F. GOWEN,

Committee.

QUARLES—On the 9th of March the spirit of Sister Margaret Quarles left this world of sorrow for the heavenly land. She was in her seventy-fifth year; had been a devoted Christian and a member of the Mansfield's Gap Baptist church about 55 years. She was always kind, and ready to help those whom she could, was always faithful to duty. She was loved by her neighbors, and all who knew her.

We, as a church, mourn her loss, and sincerely sympathize with the husband and children in their bereavement. But no doubt the "White Angel" that she realized was with her in her conversion was with her in death; though not visible to other eyes, and accompanied her spirit back to God, who gave it, and she is worshipping now with the holy angels. We should be comforted.

Resolved, That a record be made of this, a copy be sent the Baptist and Reflector for publication.

AMANDA GIBBONS,
W. W. BETTIS,
C. H. WALKER,

Committee.

THOMPSON—G. G. Thompson was born in Madison County—November 30, 1847; died April 30, 1914, aged 67 years, 5 months. He professed faith in Christ at the age of thirteen years, and joined the Clover Creek Baptist church, Harde-man County, Tenn. Was baptized by Rev. Reuben Day. He moved to Gibson County in the fall of 1872, and united with New Salem Baptist church, in which he lived a consistent member and an earnest worker until death. But death was swallowed up in victory. He was ordained deacon of New Salem church in 1873. He offered his first

prayer in public at the age of fifteen years. He was united in marriage to Miss M. E. Kuddle, December 18, 1870 by Rev. G. W. Day. To this union was born one son, W. A. Thompson, who is yet living. Brother Thompson was connected with the missionary work of his church, which cause he dearly loved. He also loved Masonry, but his church and all the departments of its work first of all. May we emulate his example.

Resolved, That in the death of Bro. Thompson his church has lost one of its most useful members and the com-

munity a useful citizen. He died as he had lived and fell asleep in the arms of Jesus, to awake in the Resurrection morning to unite with "Those who have been washed in the blood of the Lamb."

Resolved, That a copy of these resolutions be sent to the family of the deceased, a copy placed on the minutes of the church, also a copy sent to the Baptist and Reflector for publication.

W. H. NICHOLS,
B. J. CROSBY,
J. C. DERRYBERRY,
J. J. HARMAN,

Committee.

SAVE \$4³⁵ ON THIS SUPERB SELF-PRONOUNCING INDIA PAPER BIBLE

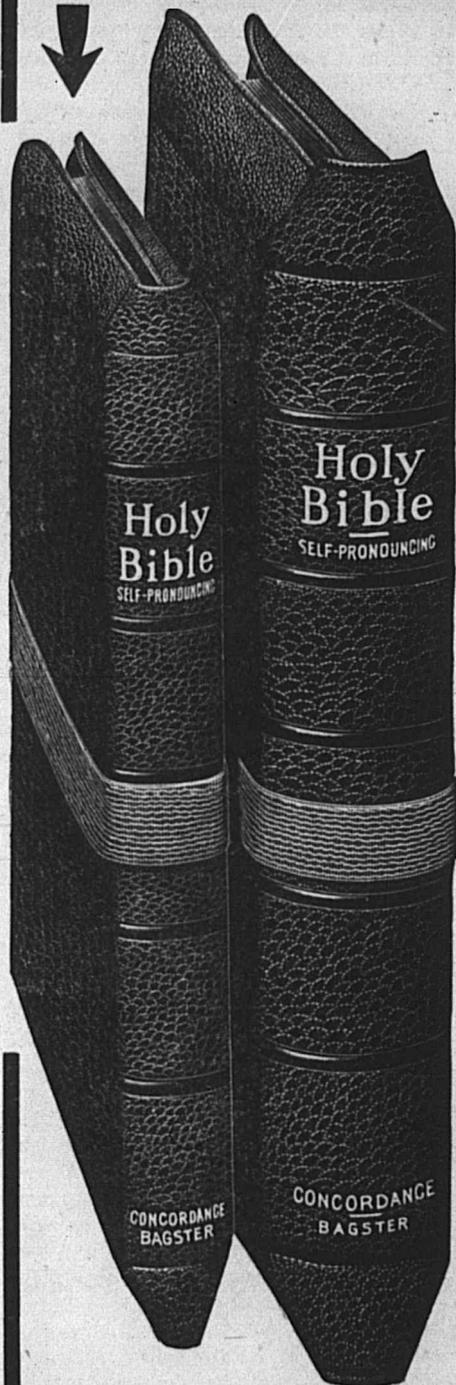
This is only the second time in 47 years' history of the S. S. Scranton Co., known everywhere as the pioneer and leader in reduced prices and phenomenal bargains in standard religious books, that we are able to present such extraordinary Bible value. We offer for immediate delivery,

Regular List Price **\$8⁰⁰**

OUR PRICE \$3⁶⁵

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THIS INDIA PAPER BAGSTER BIBLE



with its luminous red under gold edges, beautifully clear, large type, (almost the size of this), about half the weight, thickness, and bulk of the ordinary paper edition. The India paper used in these genuine Bagster Bibles is the costliest, thinnest, the whitest, the toughest, the most opaque that the world's best mills can produce.

It has nearly 1,200 pages, including a complete Concordance, references and colored maps, so indispensable to Teachers, Pastors, Superintendents, Bible Students, Evangelists, and Christian Workers generally, but is only seven-eighths of an inch thick and weighs only 19 ounces. Its superb silk sewn, GENUINE MOROCCO leather binding is not only exquisitely beautiful, but is protected by its

PATENTED UNBREAKABLE BACK

because of which we absolutely guarantee the binding not to break or crease, and to outwear any other.

A ROYAL GIFT

for the Scholar, Teacher, Pastor, Superintendent, or Friend that will not only delight the recipient, but will be a credit to the giver.

Of Supreme Importance This genuine Bagster Bible must not be confounded with the cheap imitations claimed to be printed on "thin" paper or "Bible" paper and bound in so-called "leather." "Thin" paper and "Bible" paper are not the expensive INDIA paper on which this genuine Bagster Bible is printed. The edition is limited and only when orders are sent in promptly can we guarantee immediate delivery. Money cheerfully refunded and delivery charges paid both ways if you do not agree that this is the most extraordinary Bible value you ever saw.

NOTE—For 50 cents additional we will furnish our Thumb Index Edition and stamp name in pure gold on outside cover.

THE S. S. SCRANTON COMPANY, 118 Trumbull Street, HARTFORD, CONN.

You Look Prematurely Old

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

AMONG THE BRETHREN

By Rev. Fleetwood Ball

Rev. J. G. Cooper, of Hollow Rock, Tenn., was blessed in a gracious revival at Oak Grove church, near Hazel, Ky., in which he was assisted by Rev. R. F. Gregory, of Gilbertsville, Ky., resulting in 11 conversions and 19 additions, 18 by baptism.

Dr. A. W. Lamar, of College Park, Ga., begins his third meeting with Grace church, St. Petersburg, Fla., on Sunday, November 22.

Dr. G. N. Buckley succeeds Rev. R. L. Breland as editor of the *Mississippi Baptist*, Newton, Miss. He feels that he can make the paper better than it has ever been.

Rev. W. M. Stallings, of Smith's Grove, Ky., is to begin a revival with Rev. W. R. Goodman in the Second church, Hopkinsville, Ky., October 25.

College Hill church, Lynchburg, Va., is enjoying a gracious revival, in which Rev. William A. Ayers is being assisted by Rev. Chas. E. Maddry, of Raleigh, N. C., resulting in 33 additions up to date and the interest growing at every service.

The evangelists of the Home Mission Board lately held a simultaneous campaign in the churches of Roanoke, Va. Dr. Weston Bruner was with Dr. H. W. Virgin at Calvary church. At last account there had been 450 additions in all the churches. The evangelists begin a similar campaign in Richmond, Va., Sunday, October 25.

Rev. H. S. Driscoll has resigned the care of the Second church, Newport News, Va. More than 100 members have been added to that church during his present pastorate.

Dr. M. D. Austin, of the First church, Dyersburg, Tenn., is in the midst of a meeting, in which he has the assistance of Dr. Ben Cox, of Central church, Memphis, Tenn. May great blessings attend their labors.

Dr. R. K. Maiden, one of the editors of the *Word and Way*, lately received a telegram notifying him that he had been called to the care of the First church, Medford, Oregon. He declined the call.

There were 490 baptisms and more than 650 conversions reported at the first meeting of the J. R. Graves Society, Union University, Jackson, Tenn., as a result of the labors of the preacher students during vacation. Several of the students had not arrived when this report was made.

Rev. J. D. Franks, of Baldwin, Miss., has been called to the care of the church at Durant, Miss., and it is understood has accepted.

Dr. T. J. Bailey, former editor of the *Baptist Record*, succeeds Rev. G. W. Eichelberger as Superintendent of the Mississippi Anti-Saloon League. The man with the long name accepts a similar position in Georgia.

The brethren of Enterprise, Ala., are rejoicing over the coming of Rev. E. Z. E. Golden to that pastorate from Leesburg, Fla. He has been a tower of strength in Florida.

Rev. D. R. Parker has accepted the unanimous call to the care of the church at Florida, Ala., and has moved on the field.

Dr. Chas. A. Stakely began his fifteenth year as pastor of the First church, Montgomery, Ala., on the first Sunday in October. Prior to that time he was pastor of the First church, Washington, D. C., for thirteen years.

W. G. Patterson, of Atmore, Ala., wrote concerning the meeting held some time ago at that place by Dr. H. C. Risner, of Knoxville, that there were 150 conversions at one service. R. M. Hunter, L. N. Brock, T. O. Reese, and

W. D. Nowlin criticized the statement and as good as said they didn't believe it. Brother Patterson sticks to his statement. Why couldn't it be? Wonder if those brethren would criticize Luke's account of the statistics of Pentecost. "Be not faithless but believing."

Rev. J. A. Mitchell, of Halls, Tenn., writes: "My son, Rev. J. Y. Mitchell of Halls, has work offered him in Arkansas, but I would rather he had work here in Tennessee. We are moving along here very well under Brother R. E. Downing."

Dr. Henry Allen Tupper, of New York, is to begin a meeting at an early date with the Prospect Hill church, San Antonio, Texas, of which Rev. T. V. Neal is pastor.

Rev. A. U. Nunnery, of Parsons, Tenn., is holding a revival in the South Lexington Mission church, Lexington, Tenn., which gives promise of the accomplishment of great good. His gifted daughter, Miss Lera, has charge of the music.

Rev. McHenry Seal, of Waco, Texas, has accepted the care of Spring Street church, Waco, and things are already looking better for a good year's work.

Rev. C. E. Azbill, of Lexington, Tenn., has accepted the care of Jerusalem church, near Henderson, Tenn., and takes charge next Sunday.

Dr. C. A. Ridley, of Atlanta, Ga., is aiding Rev. C. W. Payseur, of Gaffney, S. C., in a revival, which is mightily stirring that town.

Rev. D. S. Brinkley, of Erin, Tenn., will have a meeting with his church at Cumberland City, Tenn., to begin November 1. The writer has been honored with an invitation to help.

SALTS IF BACKACHE AND KIDNEYS HURT Drink Lots of Water and Stop Eating Meat for a While If Your Bladder Troubles You.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; 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 has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

ORDINATION SERVICE.

Zion Hill Baptist church, Tennessee Valley Baptist Association, Rhea County.

Presbytery Rev. H. C. Pardue, Rev. R. D. Cecil, deacons; J. L. Chastin, W. R. Clack and J. W. Bales, brethren

to be ordained; I. P. Brown and S. H. Keylon examiners of the brethren for ordination by presbytery. Rev. R. D. Cecil asking questions. Short sermon by Rev. R. D. Cecil on "Using the Office of a Deacon Well." Ordination prayers by Rev. H. C. Pardue, and laying on of hands by presbytery, and charge to deacons and church by Rev. H. C. Pardue and then the giving of hand to the new deacons by the church, pledging to assist them in their work.

The writer has attended many ordinations, but this was a very pleasant one and we are going to expect new things of this church.

Rev. H. C. Pardue is the beloved and faithful pastor and has been for about nine years, being pastor when the present building was erected, and preaching the dedication sermon.

R. D. CECIL,

Clerk and Treasurer, Tennessee Valley Baptist Association.
Dayton, Tenn., October 17, 1914.

Washington, October 15.—"Owing to material and progressive decreases in the volume of its traffic and the consequent necessity for retrenchment of operating expenses, Southern Railway Company has found it necessary temporarily to decrease its passenger train service," said President Fairfax Harrison today, "and, after conference with the Railroad Commissions of the various States affected, will on October 18th discontinue certain trains which it is thought can be removed without affecting the actual requirements of local travel under existing conditions. This is a disagreeable duty, in the performance of which the management of Southern Railway Company asks the understanding and patient co-operation of the people of the South.

"The changes have all been carefully considered so as to cause a minimum of inconvenience. Arrangements have been made whereby other trains will make all stops now being made by the trains to be discontinued. That Southern Railway Company is able to take off a number of trains and still have a passenger service ample to accommodate the travel along its lines is due to the policy it has followed of giving liberal passenger service, a policy which has accomplished much for the upbuilding of the South, but has from time to time so increased the passenger facilities afforded that for the last fiscal year the passenger train mileage aggregated over 52 per cent of its total train mileage, and so actually exceeded the mileage of freight trains, although the revenue from passenger traffic was little more than one-fourth of the total revenues from transportation. As these figures reflect the results of operations in a fairly normal year, it is believed confidently that the Southern people will understand the imperative necessity of curtailing train service temporarily under the extraordinary conditions now obtaining.

"Restoration of present service and additions will be made from time to time as conditions may justify."

To the Churches of the Cumberland Association:

A few days ago it was suggested to me by a good brother that as Moderator of our Association I should call the attention of the churches to the importance of sending messengers to the State Convention of Tennessee Baptists, which convenes with the First Baptist church, Jackson, Tenn., November 11, 1914. Every Baptist church should feel that it is her special duty to send some one to represent both her interest and the Lord's interest at the Convention.

The only way to bring our churches

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.

into closer touch with our State-wide work and the work of our State Board, which is a creature of our churches through the State Convention, is to send messengers to our Convention. No one has a right to criticize the actions of the State Convention unless your church sends some one to represent her interests.

The best way to save our Convention and Board from error is to send our prayers and messengers to the Convention.

Every church is allowed one messenger, and one additional messenger for each fifty members, over 100. Every pastor should go; perhaps the better way to state our thought is, every church should send her pastor, if not her pastor, some layman. There isn't anything that would inspire your church more and would stimulate her to greater activities than for her to send a messenger to the Tennessee Baptist Convention.

P. W. CARNEY.

CUTTING DOWN THE COST OF PIANOS.

Have you ever stopped to ask yourself the question why oranges which sell for five cents each cost only two cents by the box? Or why apples sell so much cheaper by the bushel than by a nickel's worth? It is the same way with Pianos. If you were to purchase one hundred Pianos (eight car loads) from the factory you would get a much lower price than if you purchased only one. That is why the Baptist and Reflector Piano Club, composed of one hundred buyers who club their orders into one big order, is saving its members at least forty per cent on high-grade Pianos and Player-Pianos.

You are cordially invited to write for your copy of the Club's beautifully illustrated catalogue which fully explains the big saving in price, the convenient terms and the guarantees of quality and permanent satisfaction. Address The Associated Piano Clubs, Baptist and Reflector Department, Atlanta, Ga.

"THE CALL OF THE CRIPPLE."

Ben Cox.

This is the title of a rather unique book, published at \$1.50, by Hon. Jos. F. Sullivan, of Heber Springs, Ark.

It is a very earnest and vigorous plea that provision be made for the adequate education of cripples.

Mr. Sullivan is a wonderful character. Since he was four years of age he has been paralyzed in his lower limbs, and uses a cart drawn by two Angora goats. He has educated himself, and helped to support his mother.

At the age of twenty-one he ran for Mayor of Imboden, Ark., and received more votes than both of his opponents combined. He tells something about his campaign in this interesting book.