

# BAPTIST AND REFLECTOR

SPEAKING THE  
TRUTH IN LOVE

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

(New Series Vol. 25, No. 42)

Old Series Vol. 79)

—We do not want a do religion on the one hand nor a do nothing religion on the other hand.

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—The Vice President of the Chinese Republic, a Christian, urges missionaries to warn the churches at home that five years from now their critical opportunity in China will have passed. And the Foreign Mission Board of the Southern Baptist Convention is \$100,000 in debt!

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—Charity and Children tells a story of a farmer who placed an ear of corn on a stake about two feet from the ground in a field where hogs were kept. His nephew asked if the hogs would not likely get the corn. "No," said the uncle; "hogs never look up, they are too busy rooting." This is similar to the story of the man with the muck rake who was so busy raking in the dirt for whatever he could find that he did not look up and see the crown just above his head.

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—The Tribune and The Herald, leading dailies of Chicago, have simultaneously canceled the Russellite advertising contracts. The reason given by The Tribune does not refer to the peculiar doctrines of the Russellites, but rather to his business record, including his connection with the United States Investment Company and with the Miracle Wheat. These financial matters, together with Russell's domestic relations, were discussed by The Tribune in recent issues. The New York Tribune also recently excluded Russell's sermons. Why any paper should publish and why any person should want to read the literature of such a man—himself a man of notoriously bad character, his doctrines so deadly, so destructive—we can not understand.

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—Ex-President Roosevelt recently said: "What I propose is a workable and realizable Utopia. My proposal is that the efficient civilized nations—those that are efficient in war as well as in peace—shall join in a world league for the peace of righteousness. This means that they shall by solemn covenant agree as to their respective rights which shall not be questioned; that they shall agree that all other questions arising between them shall be submitted to a court of arbitration; and that they shall also agree—and here comes the vital and essential point of the whole system—to act with the combined military strength of all of them against any recalcitrant nation which transgresses at the expense of any other nation the rights which it is agreed shall not be questioned, or which on matters that are arbitrable refuses to submit to the decree of the arbitral court." We hope that this "realizable Utopia" may be realized.

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—A little boy once went home to his mother and said, "Mother, sister and I went out into the garden, and we were calling out, and there was some boy mocking us." "How do you mean, Johnny?" said the mother. "Why," said the child, "I was calling out, 'Ho!' and this boy said, 'Ho!' So I said to him, 'Who are you?' and he answered, 'Who are you?' I said, 'What is your name?' He said, 'What is your name?' And I said to him, 'Why don't you show yourself?' He said, 'Why don't you show yourself?' And I jumped over the ditch, and I went into the woods, and I could not find him, and I came back, and said, 'If you don't come out I will beat you!' and he said, 'I will beat you!' So his mother said, "Ah, Johnny! If you had said, 'I love you,' he would have said, 'I love you.'"

NASHVILLE, TENNESSEE, JUNE 3, 1915

—The Court of Appeals of New York last week affirmed the conviction of Charles Becker, the former New York police lieutenant, for the murder of Herman Rosenthal, the New York gambler, by four gunmen on July 16, 1912. He is to die in the electric chair at Sing Sing within the next six weeks. Speculation is rife as to whether Becker, facing death, will not seek to save his life by making revelations in connection with the so-called "police system" in New York to the governor. Regardless of his connection with the Rosenthal case, Becker is believed to possess information that would be invaluable to State and New York officials. The statement has been made frequently that the trial of Becker and the four gunmen who shot Rosenthal only scratched the surface of the true conditions in New York police circles.

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## SUNLIGHT AND STARLIGHT.

*God sets some souls in shade, alone;  
They have no daylight of their own;  
Only in lives of happiness  
They see the distant shine of suns.*

*God knows! Content thee with thy  
night;*

*Thy greater heaven hath grander  
light.*

*Today is close, the hours are small;  
Thou sitt'st afar, and hast them all.  
Lose the less joy that doth but blind;  
Reach forth a larger bliss to find.*

*Today is brief; the inclusive spheres  
Rain raptures of a thousand years.*

—A. D. T. Whitney.

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—The Watchman-Examiner says that a daughter of seventeen wrote her father, who was away from home, as follows: "We are getting on slowly at the church. The Sunday School Superintendent wears us all out talking over the points of the lesson, and what he tells us exactly contradicts what the Sunday School teacher tells us. He is a perfect talking machine, and seems wound up harder and harder each week. His own children think it is strange, too. He keeps the school so late every morning that we are late when we go into the church. Yes, we like the minister very much. He is fine, but his sermons are too long. He preached only twenty-five minutes when he came to see if he liked our church; now he always preaches forty-five minutes, and sometimes fifty. Once he 'held on' for a solid hour. People cannot stand it, daddy, and the congregations are not so large as they were. Isn't it queer that such a great man cannot see it himself? Why does he not cut the middle out and put the ends together? I hope he will get back to thirty minutes soon. Then, I am sure, the deacons will not sleep so much and the young people will behave better." Query: Where did this daughter live?

—What is the prayer meeting? Chillingworth answers: "It is the chronometer, thermometer, and barometer of the church. The chronometer indicates the rate of spiritual movement; the thermometer, the degree of spiritual temperature; the barometer, the measure of spiritual moisture."

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—Secretary J. W. Gillon is sending out a State Convention map, having the order in which the various State Conventions in the South were formed. South Carolina was organized in 1821; Georgia in 1822; Alabama and Virginia in 1823; North Carolina in 1820; Missouri in 1834; Mississippi and Maryland in 1836; Kentucky in 1837; Texas, Louisiana and Arkansas in 1848; Florida in 1854; Tennessee in 1874; New Mexico in 1900; Oklahoma in 1906; Southern Illinois in 1907.

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—Some one was speaking to us the other day about the difficulty of a certain young man waking up in time to get to his work. We asked: "Why does he not get an alarm clock?" The reply was: "He did, but he failed to pay attention to it, and now he does not notice it when it goes off." We thought, how like conscience. Its voice is an alarm clock in us calling us to duty. If we heed the alarm every time it goes off, we will be sensitive to it, but if we fail to pay attention to it then conscience will become deadened until it will lose its power.

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—It is stated that the first Saturday night after prohibition went into effect in Arizona, every bakery in Phoenix ran out of bread and cake and several meat markets ran out of meat. Now the question comes, which is better—for the man to spend his money for bread and meat for his family, or to spend it for that which would cause him to come home without bread and meat for his wife and children, but instead to curse and beat them? When you have answered this question you have answered the question as to whether prohibition of the liquor traffic is desirable or not.

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—A writer in the Sunday School Times, speaking of the revival being held in Paterson, N. J., by Billy Sunday, says: "It has been noted that while those of us who have hair tinged with gray are hearing the same type of sermon that was preached when we were young, very many of the younger generation have never heard the old-fashioned gospel. It comes to them as a new message. They are listening with all the interest which men in every age have displayed when this gospel has been preached." There is too much truth in this. The pulpit has been disposed to get away from the old-time preaching of the old-time gospel. The preaching of Billy Sunday has come as a clarion call back to the gospel.

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—United States Senator Vardeman, so the story goes, once rented a plot of several acres to one of his black neighbors. The land was to be planted in corn, and the Senator, then ex-Governor, was to receive one-fourth. The corn was duly harvested, but the Senator did not receive his fourth. Meeting the negro one day he said:

"Look here, Sam, have you harvested your corn?"  
"Yes, sah, boss, long ago."  
"Well, wasn't I to get a fourth?"  
"Yes, sah, boss, dat's de truf, but dar wasn't no fo' th. Dar wuz jes' three loads an' dey was mine."  
There are some white people who treat the Lord in the same fashion.

## GIVE HIM A LIFT.

I was trudging one day down a dusty road  
While my back was curved under a bit of a load,  
And the way was long and my feet were sore,  
And my bones ached under the load I bore;  
But I struggled on in the summer's heat,  
Till I came to a pool where I bathed my feet,  
Then, resting a bit, I shouldered my load,  
And wended my way down the dusty road.  
The morning stretched into the afternoon—  
My journey's end seemed as far as the moon;  
Till at length a horse and wagon drew near,  
And my heart revived with a spark of cheer,  
But the man saw only his own small soul,  
And the narrow way to his narrow goal,  
And he whipped his horse to a guilty trot,  
Though the sand was deep and the day was hot,  
And he passed me by on the dusty road,  
And I sank still lower under my load.

Out of the dust came another man,  
With a grizzled beard and a cheek of tan,  
And he pulled up short, and gayly cried:  
"I say there, comrade, get in and ride!"  
And he placed my bundle behind the seat,  
And he said, "Climb in here an' rest your feet;  
I never pass a man on the road.  
An' speshly, friend, if he's got a load."  
I reached my journey ere came the night;  
And my feet were rested, my heart was light;  
And I blessed the driver who gayly cried:  
"I say there, comrade, get in and ride."  
Ah! the world is full of sore-footed men  
Who need a slight lift every now and again,  
And the angels can see through the white cloud rift  
All the God-like souls who give them a lift.

Maryland Messenger.

## THE FAMOUS JOHNS OF CHRISTENDOM.

JOHN, EVANGELIST, APOSTLE, APOCALYPTIC AND EPISTOLIST.

By Robert Stuart MacArthur.

## XII.

There is no man in the Apostolic College so beloved as the Apostle John. He came nearer to his divine Lord than any other apostle. Because of his nearness to Christ, he has been near to the heart of Christians in every country and century. With rare enthusiasm we enter upon the study of his life as it is recorded in the New Testament.

In most of the lists of the apostles, after the names of Peter and Andrew, come the names of James and John, the sons of Zebedee. It is believed, from the frequent precedence given to James in the Gospel, that James was the elder brother; it is also generally accepted that John was the youngest of all the apostles. We can readily believe that he died a very old man after the accession of Trajan, in the year 98 of our era. John was the son of Zebedee and of Salome. It is likely that he was born at Bethsaida, on the Lake of Galilee. His father and mother were certainly in easy circumstances, if they were not relatively rich. We find, from Mark 1:20, that Zebedee employed "hired servants;" we also know that Salome, Matthew 27:56, was of the number of women who contributed of their sustenance for the support of Jesus. We also know that John received Mary into his own house after the death of Jesus. His home was in Jerusalem, as we learn from John 19:27. It is quite certain that John belonged to the wealthier class of his time. His acquaintance with the high priest, in John 18:15, seems to indicate this fact. From an early age, as we may readily believe from his mother's devotion to Jesus, John cherished the hope of the Messiah. Some have affirmed that he may have been a disciple in the rabbinic school in Jerusalem long before he became a disciple of Jesus. The two brothers, James and John, were certainly not of the poorest class. Engaged in the fishing trade, they must have known something of Greek, as well as of their native Aramaic, and of the Hebrew as found in the Old Testament. The occupation of fisherman naturally promoted meditation, as whole nights were often passed in stillness upon the water. It has been well said that the country around the Sea of Galilee was similar to the environs of Lake Locarno. We know but little of Zebedee. He does not seem to have become a disciple of Jesus. In Matthew 4:21, 22; and Mark 1:19, 20, he appears for the only time in the Gospel narrative. There he is seen in his boat with his two sons, mending their nets. He deserves great credit that on this occasion he allows his sons to leave him at the bidding of Christ, without making the slightest objection. In giving up his two sons

to become followers of the Lord, he made great sacrifices; they were of inestimable value to him in the conduct of his business. It is unspeakably sad that we are not permitted to include Zebedee among the followers of Jesus. His wife Salome, as we have seen, was in constant attendance on Christ toward the close of His ministry. She watched Him on the cross, and she even ministered to Him in the grave. It is reasonable to infer that Zebedee was dead before this time.

On the banks of the Jordan, John the Baptist directed John the Evangelist to Jesus the Christ. John immediately became a disciple of Jesus and accompanied Him to Galilee. We assume thus that the unnamed disciple of John 1:37-40, was the Evangelist himself. He thus spent some hours with Jesus where He abode. This was really the starting-point of his long devotion of heart and soul to his divine Lord. Jesus loved him with peculiar tenderness. The words spoken in that evening interview produced a profound effect. From this time, John takes his place in the company of disciples; soon he is chosen, not as a disciple only, but also as an apostle. He is in the innermost circle of his Lord's closest friends; he is one of the elect three of the elect twelve. With Peter and James, he is present in the chamber of death in the home of Jairus, in the glory of the Mount of Transfiguration, and also in the agony of Gethsemane. John rightly claimed the honor of being "the disciple whom Jesus loved;" this love he returned with an undivided heart as did no other disciple. John does not sustain the popular notion fostered by Christian art of a nature gentle and feminine. To him and his brother, Jesus gave the names of Boanerges; this name means "Sons of thunder." It implied a character of great vehemence, zeal, and intensity. This spirit was seen when he and his brother joined their mother in asking for places in the kingdom of Christ so soon as it should be established. They affirmed that they were ready to face the terrors of our Lord's cup, and to be baptized with His baptism. This spirit is shown also when they rebuked one who cast out devils and was not of their company, as we see by Luke 9:49. It is shown also, when they sought to call down fire from heaven upon a village of the Samaritans.

Salome, at about this time, seems to have taken her place among the women who followed Jesus. If she were, as some affirm, the sister of Mary, the mother of Jesus, we can the better understand why Jesus should have committed the care of His mother to John. Of this relationship, however, we cannot be certain. Through Salome, however, we may well believe that John came to know Mary Magdalene whose character he paints with truly life-like touches. In his relations to his Lord, at the Last Supper, we see again that he was the disciple whom Jesus loved. He reclines at the table with his head upon his Master's breast, as we learn from John 13:23. On the journey to the Mount of Olives, the chosen three are nearest to their divine Lord, and they only are within sight of the conflict in Gethsemane. When the betrayal is completed, John is with Peter following Jesus, though afar off, but the other disciples sought their own safety by making a hasty flight. John, through all the terrors of that day, was comparatively near his Lord, following Him to the place of crucifixion.

He is now to be a son to the mother left desolate. To him and to Peter, Mary Magdalene runs with the tidings that the tomb is empty. John with Peter goes to the sepulchre. John is the first person in the whole world fully to believe that Jesus is risen from the dead. The sight of the empty tomb, and the orderly arrangement of our Lord's apparel convinced John that Jesus has indeed risen. In the interval between the Resurrection and the Ascension, we find John on the Sea of Galilee, and the first to recognize, in the gray-dawn of the morning, the presence of his risen Lord. In the history of the Acts, we see John with Peter at the Ascension and on the Day of Pentecost; and still later, but John is silent while Peter is usually the spokesman. They are fellow-workers in the expansion of the church.

John experienced a great sorrow in the martyrdom of his brother James, by Herod Agrippa. He ranked as one of the chief pillars of the church, in those early days. He probably was employed in organizing and teaching the churches in Judea, with occasional missionary tours into Samaria. He would scarcely leave Palestine so long as Mary, the mother of Jesus, lived.

## LATER TRADITIONS.

Many traditions fill up the gap separating between the apostle at Jerusalem and the Pastor or Bishop at Ephesus. We are left almost entirely to conjecture regarding the events of this period. In the twilight

of the Apostolic Age, we get glimpses of the aged disciple, but we are left in great doubt, as to the extent of his work and the facts of his outward life. It is almost certain that he outlived all of those who had been the friends of his maturer years, and that his lingering age revived the opinion that, in John 21:23, his Lord had promised him immortality. It would seem that the aged apostle remembered the actual words of the Lord, and had gathered them up in the cry given us in Rev. 22:20, "Even so, come, Lord Jesus."

Tradition fills up the picture with great vividness, but without much regard to harmony between things probable and improbable. Thus he is represented as being shipwrecked off Ephesus; then he numbers among his disciples Polycarp, Papias, and Ignatius; then, in the persecution under Domitian, he suffers martyrdom in Rome. Here is found the story of the boiling oil into which he was thrown, but which was powerless to hurt so holy a man. It is affirmed that he refused to pass under the same roof, that of the public baths of Ephesus, with Cerinthus, the heretic. But it is needless that we should dwell upon these unverifiable traditions. This one, however, is in harmony with his character, and is beautiful in itself. It is affirmed that he met face to face the outlaw chief whom he had baptized and won him to repentance; equally beautiful is the other tradition that when all capacity to work and teach is gone, he was carried to the assemblies in Ephesus, and invariably exhorted the Christians, saying: "Little children, love one another." When asked why he repeated this exhortation, his answer was: "If ye do so, ye have done enough; for this is our whole duty." The very time of his death is a subject of conjecture rather than of history, as the date varies from A.D. 89, to A.D. 120.

(Continued next week.)

## OUR MOUNTAIN SCHOOLS.

(An Address Before the East Tennessee Laymen's Convention, by President J. M. Burnett.)

There are three reasons why you, gentlemen, representing the manhood of East Tennessee Baptists, should feel a peculiar interest in and responsibility for, the people of the Southern Highlands.

In the first place, you occupy the center, the heart, of this mountain country. Eastern Kentucky, Southwest Virginia, Western North Carolina, North Georgia and North Alabama, enclose East Tennessee on all sides save one. We are this morning in almost the geographical center of this whole region. This means simply that influences set in motion here will reach all parts of this territory more easily, for quickly, than from any other part of the territory; for example, waves of influence set in motion in Eastern Kentucky will take twice as long to effect Western North Carolina as if started in East Tennessee. Our geographical position makes our opportunities great; our responsibilities are accordingly great.

The second reason for your interest and responsibility in this matter is racial. The men of the mountains are your blood kin. We are all of the same race. The hardest, boldest, most daring of the colonists pressed into all this country. They came across the mountains and down the valleys, following the rivers, pressing back up the creeks and branches, up into the mountains, wherever there was good hunting and a few acres for corn. We are a homogeneous people. Later economic conditions brought wealth and civilization to the valleys and left the rougher, remoter mountain sections in isolation. But, notwithstanding, we know ourselves to be one people. Every native East Tennessean can go to the remotest mountaineer with respect, with esteem. You can understand him better than anyone else. To him you are no "furerner." He also knows and respects his kinsman of the valleys. This fact of race is an open door to you to the hearts and needs of the mountain people and places upon you more than upon any other people the responsibility for their welfare.

A third reason for your interest is a religious one. The mountain people are predominantly Baptist. In 178 counties the total population is 3,334,000; the total religious membership 973,800; of this number 463,200 are Baptists. Nearly half (48 per cent.) of all communicants are Baptists. In most of the territory the Baptists outnumber all other denominations together. In the mountains of Virginia alone does another denomination outnumber the Baptists. If you know the mountain people at all you know that denominational lines mean much to them. The word Baptist is an open sesame anywhere in the mountains. I can get a warm reception almost anywhere by an-

nouncing myself a Baptist preacher or worker.

These three facts, then, of geography, race and denomination, open for you men a very wide door of opportunity in all this mountain country.

What, then, is the question that at once suggests itself to you? Is it that the mountain people need the most that we can do for them?

In my judgment education of the right sort is the supreme need of these southern highlanders.

In no section of the country will there be found a larger per cent. of the people in the Protestant churches. So far as the evangelization of the country is concerned, they can be trusted to look after themselves.

They are also strong in the doctrines. The average country mountain Baptist could give you people of the towns and cities a few lessons on doctrines. They need no one to teach them anything about baptism or church independency or the doctrine of election. I am willing to trust the mountain preacher for orthodoxy. Indoctrination in Baptist beliefs is not their need.

The problems of the mountain people and the mountain churches are economic and social, such problems as education alone can solve. I wish now for a few minutes to indicate why this is true, and at the same time to suggest something of the kind of education needed.

*First—Economic conditions limit church activities and economic problems are largely solved by education.*

A poor church, however willing, can do little toward financing the kingdom. A church in the hill country, where the people are eking out a very poor living, by hard and slavish work, can necessarily do little toward the support of the home work or for missions and education. The first problem to solve in that church is the economic problem. How can those people make more off their farms? The answering of that question is nine-tenths in education in agriculture and country life. It would be hard to find a community in all this country that was really poor. This is one of the richest parts of the world in natural resources, in lands for agriculture, in minerals, in water power. The only reason for the poverty of any community is the ignorance of the people as to how to use these resources. When these hill farms are made more productive, the farmers will build better homes for themselves, they will also build better church houses, and pay their pastors better and give more to all the causes fostered by the church. But this will all come only as the people are more intelligently informed about the nature of the soils, of plant and animal life, of markets and business methods. Good school training, capped by thorough industrial training, is the only thing that is going to accomplish that much desired result.

*Second—The church is a social institution, and as such reflects general social conditions, and the school is the mightiest instrument for the making of social conditions.*

Socially the one word that characterizes the mountain people is the word "isolation." The streams of trade, of travel, of civilization, of all modern life, left them to one side. Country life anywhere tends to partial isolation. The mountains exaggerate the tendency. Mountain people see comparatively little even of one another; almost nothing of the great outside world. The results of isolation are aloofness, suspicion, lack of co-operation; and that puts the finger on one of the weakest points in the church life of these people—inability to co-operate. Isolation, however, is not a geographical condition, but a mental state. A man may live in the remotest mountain cove and yet feel the pulsing of the time spirit. And his house may abut on the most crowded street of the great city, and he lead a life of utter isolation. Physical conditions, however, do very much affect the mental conditions.

Good roads and telephones are in this respect good instruments of civilization. The school is and should be the great social center of the community, bringing the people together in common and mutual service. Isolation is a condition of mind, not a fact of geography. It is a condition of mind that education of youth must be relied on to remedy. Through education, through a knowledge of the larger world and world forces and the thoughts and deeds of good and great men, through the reading of the paper, the magazine, and the book, a desire and love for which education has brought, the narrow horizon is widened; the remote mountaineer even begins to feel himself a part of the great world, and finds awakening in his heart the desire to take his part in these larger movements.

The spirit and practice of social or community service is also necessary for the best co-operation; but that is religion, the Christian religion, and it is for that reason that there should be the closest connection between schools and churches. Certainly education must be permeated by the religious spirit of sacrificial service. The leaders, certainly, of the community must be unselfish men, men void of selfish ambitions for petit local leadership, but trained to think and act unselfishly and simply for the interest of the community, for the good of all.

Such is one of the aims, such one of the results, of a right education.

These two reasons given are fundamental and general. I wish now to add briefly two others that are concerned more with our Baptist position. The first is the necessity of educated Baptist leadership in every community.

The people of these mountains are going to be educated either by State or county or by the efforts of the denominations. The people are now Baptist, but their remaining so will depend very much on whether their education is to be in sympathy with or out of sympathy with Baptist life and ideals. The question on which much of the future success of your churches depends is, shall there be an educated Baptist leadership whom the young people of awaking intelligence and growing culture will follow gladly, enthusiastically? These young people must see that Baptists are progressive, wide awake and in sympathy with education and the best things of our times or we will lose them from our churches.

This great host of mountain Baptists, almost a half million strong, must be given an educated ministry and an educated lay membership if our denomination is long to hold its present place even of numerical leadership. This result, without doubt, is going to be largely accomplished by our Baptist mountain schools.

The second point concerns our relation to the denomination at large. This great host of mountain Baptists ought to be a mighty power in the denominational life. Here are the fountains, the head waters, of the streams that go forth to water the whole land. From these mountains have gone forth men to lead in many callings, in many places, business men, professional men, preachers of the gospel. It means very much for the denomination that these fountains flow freely. It is a part of the work of these mountain schools to find and send forth into all the world Baptist preachers, missionaries and workers of all kinds, a constant source of power and blessing. My point is that the mountain people may pay their debt to the world by sending out into it some of its best young life, young life that has found its impetus, its aim, its training for service, in our Baptist schools. The mountain school system of the Home Mission Board was started sixteen years ago. The system has grown until now it includes 34 schools in seven States, two in Virginia, three in Kentucky, seven in Tennessee, nine in North Carolina, four in South Carolina, five in Georgia, and four in Alabama. These schools have sent out into the world about 336 preachers, 185 lawyers, 270 doctors, 24 trained nurses, 27 missionaries, 2,387 public school teachers. What a blessing to the entire denomination and to the whole world!

#### MEMPHIS NOON MEETINGS.

By Ben Cox.

It gives me great pleasure to report that the Lord has been manifesting Himself gloriously as a prayer-hearing and a prayer-answering God in behalf of the requests which have been presented at our meetings held from 12:30 to 1 o'clock daily.

A wife in Arkansas who asked prayer for a drunkard husband some time ago writes that he has not taken a drink since last November. A Tennessee mother writes that her daughter, who has been ill for twelve months, is very much improved. A mother in Lucy, Tennessee, says: "I feel I must write and tell you of the gladness in my heart that my little boy, for whom you so earnestly prayed, is rapidly improving." A wife who says that she and her husband have been praying that he might secure a certain position reports that he has been successful in doing so, for which they praise God. A mother in Pine Bluff, Ark., is thankful to God for answered prayer on behalf of her daughter, who underwent a very serious operation. Dr. J. W. Greathouse, Field Secretary of the Judson Centennial movement, writes recently: "I am confident that you have been of vital assistance in my work through your prayers at the noon meetings." A Memphis man was so seriously ill that the doctors had despaired of him and said that even if he did recover his mind would be

gone. The family and friends are rejoicing that this man is now hastening rapidly towards recovery.

If lack of space did not prevent, many other instances might be given here where God has gloriously answered prayer in solving financial and other problems, in comforting the bereaved, and in raising many from beds of sickness.

The Lord's blessing has rested very richly upon the practical benevolent work done in connection with these meetings. As many as 113 unemployed men have been given lunch in one day. No one has ever been refused. Clothing has been furnished to a large number. It is with great thanksgiving that we record that although this work has been going on ever since January 19, 1914, no solicitation whatever for funds has been made. It has been supported entirely by voluntary offerings.

It is earnestly requested that praying people who read this will remember at the throne a mother in Franklin, Pa., who writes about her missing son, who had written to her from this church. A young man who has been an invalid for eight years and who wants to be a Christian. A boy who is very sick and who does not seem to have much hope of recovery, humanly speaking. For two young men in Pine Bluff, Ark., that they may become Christians. For a sister in Mississippi who is losing her mind. For a young man in Memphis who says he believes there is a God, but that he does not believe He has anything to do with the people on earth. For a son who is anxious to pursue his musical education. For a daughter who sings a great deal, that her throat may be healed.

Request for prayer for any object may be sent to Ben Cox, pastor Central Baptist Church, Memphis, Tenn.

#### HOW TO FILL THE PEWS.

By Rev. A. H. Huff.

I suppose every pastor in the land is interested in the above question. Various reasons have been assigned by various persons as to the cause of non-attendance upon the services of our churches. I believe that it is generally conceded that the pastor holds the key to the situation, and that he is largely responsible for the conditions, whatever they may be. If the pastor is wide-awake, and will keep the church services before the people, and give them something worth while when they come, he will have little or no trouble in building up and holding a good hearing. The absence of the people from the pews, especially the men, is largely due to the absence of strong Bible preaching from the pulpit. Empty preaching will invariably bring about empty pews, while a full, strong gospel preaching will bring about full houses and strong members. A preacher, to grasp and hold the attention of men, must not appeal to their sentiment merely, but their conscience and their judgment. Men like to dwell upon great themes, and where these are supplied they will go. The preacher who vigorously and vividly sets before his hearers the great doctrine of the sovereignty of God in its beauty and grandeur, the depravity of man in sin and degradation, and the redemption of men in all its wonderful grade, making them live and flash in their native purity, pathos and power, will cause the most intense thought and feeling and prompt immediate action. The beautiful little sermonettes that go off like a glass of soda-pop do not interest people. No doubt this kind of stuff has done its part in robbing our churches of hearers. The people have been fed on milk—skimmed milk at that—until they are milk sick, and their poor souls almost starved. Beautiful sentiments are soothing; they lull us to sleep; but they often exhaust themselves in splendid phrasings and Pharisaic self-congratulations. Sometimes truth must be hurled forth in the rough, that it may pierce and penetrate and incite. No exhortation to a higher and holier life, which does not have beneath it some principle as eternal as the God from whence it came, will ever grasp and hold the attention of thinking people. To whatever extent people depart from great orthodox views of the great fundamental doctrines of Christianity, to that extent they depart from correct Christian living. So if we would fill the pews with people, and hold them, fill the pulpit with the gospel. The man who preaches the gospel in its fullness, its purity and its power, with earnestness, clearness and vigor will have appreciative and responsive hearers.

Dyer, Tenn.

Stress the good in your life and you will forget its distresses.

## SITTING DOWN ON THE BIBLE.

Recently in one of our Southern cities the directors of one of the national banks privately required the resignation of its cashier. They passed resolutions of appreciation of his long connection with the bank. This cashier had been in his position for thirty years and is now a man nearly seventy years old. One of the directors in a spirit of sympathy called to see the old cashier.

He found him at home, sitting down with a large family Bible open before him. At his entrance he closed the Bible, and the director remarked: "I am glad to see you with that old book." "Yes, pretty old, isn't it? See how it is worn out. Its back broken, its binding frayed. But the trouble about it is that it is not worn out in the right way." He opened it again. "You see it is perfectly new on the inside. We have worn this Bible out in my home sitting down on it. We raised our four children sitting down on this book at the dining table."

The cashier stood up and said: "Twenty-seven years ago, when I was married, I was a member of the church, so was my wife, and we had family prayers every day in our home, but we became ambitious for society and got into the swim. We stopped family prayers and soon got entirely out of all religious duties and habits. We took the old family Bible which we used to read, and carried it in the dining room for the children to sit on at the table; and that is what we have been doing with it for twenty-five years. Here I am with my boys ruined, myself and wife miserable and ashamed. I am overwhelmingly in debt, and I am kicked out of my position in the bank, of which I ought to be president. I was sitting here thinking that everything would have been very different if we had treated God's Word decently. You are a young man, and I want to warn you that what I say is something that a man is a fool to forget."

The director who visited the old cashier said that the conversation with him had haunted him more than all the sermons he had ever heard. Dr. John E. White, who told this story in a recent sermon vouches for its truthfulness.

Now there is more than one way of sitting down on the Bible. The general neglect of its teachings is only one way. We can sit down on the Bible instead of standing by it and carrying out its plain teachings by refusing to do our part in the work of spreading the gospel to the utmost parts of the earth. This is one of the most pervading and prominent teachings of the Scriptures. Is it not possible that much of the lack of spirituality, the financial depression and general distress among our people is due to the fact that we have been sitting down upon this great doctrine of God's Word instead of seeking to carry it out?

Another plain teaching of the Word which is greatly neglected has reference to liberal and even sacrificial giving of our means for the support and spread of the gospel. Anyone who is familiar with the Bible will agree that no Christian ought to give less than one-tenth of his income to religious purposes, and yet how many of our people are wilfully disobeying that truth. Here again we can see a plain reason for hard times among Christian people. Mr. H. Z. Duke, that great layman of Texas, who not only gives so liberally, but is devoting his time and strength largely to influencing others in the same direction, says: "If I had put my money into the hands of a man who was to act as my steward and found that he was wasting it on trifles instead of using it for the purposes for which I had intended, I would promptly take the money out of his hands." Is it not possible that many of God's stewards are wasting what He has committed to them on trifles, needless luxuries, and is it not possible that God is now calling in much of the capital which He has entrusted to His stewards?

There are a thousand ways in which we can sit down upon a Word of God with disastrous results. Is it not true, as the old cashier said, that we are exceedingly foolish if we forget these things?

WILLIAM H. SMITH.

Richmond, Va.

## COMMENCEMENT AT CARSON-NEWMAN.

The week beginning Monday, May 24, was filled with exercises marking the close of the college year at Carson and Newman—the sixty-third year.

Monday evening, Wednesday afternoon and evening, the Conservatory of Music delighted great audiences with recitals by the post-graduate, undergraduate and graduate classes, respectively. The wonderful training skill of Miss Bond, the head of

## MONEY FOR BREAD FOR ORPHANS' HOME.

I have sent out a distress call for money to buy bread for the orphans at our Orphans' Home. I beg of you that you heed the call. We must have help at once. If you need more of the Sunday school program or collection envelopes for your special service, write to the Secretary for just what you want, and the same will be sent without any cost to you. May the Lord put it in every heart to help at this needy time. Yours for the Orphans,

W. J. STEWART, Secretary.

2141 Blakemore Ave., Nashville, Tenn.

this department, received as usual, measureless praise. The number of music pupils this session was 130.

Tuesday evening was given to the reunions of the several societies.

Wednesday morning at the First Baptist church, Dr. Len Broughton was the preacher of the baccalaureate sermon. Needless to say, the spacious building was crowded, and the sermon was appropriate and deeply impressive.

Thursday morning, in the college auditorium, Dr. W. F. Powell, of Chattanooga, gave the address before the literary societies—fitting, beautiful, eloquent, pronounced by many the greatest for the occasion ever heard at this college.

Friday morning occurred the Commencement proper. Diplomas were given to about 70 students, of whom 29 received the degree of A. B., and three the Master of Arts degree. Fifteen were graduated in music, the rest in the departments of Art, Domestic Science and Business. The address of Dr. Burnett, the President, on the "Relation of the College to the Community," was characterized by the speaker's well-known clearness and vigor of thought—the college no longer separate and exclusive, as in earlier years, but one with the community in spirit and life, with similar standards of conduct and principles of government.

Of honorary degrees, that of D.D. was conferred on Rev. W. F. Powell, pastor of the First Baptist church, Chattanooga, and that of Litt. D. on Hon. L. V. F. Randolph of Plainfield, N. J., poet, patron of letters and world traveler, who gave three charming lectures at the college in March.

The enrollment of students this session was a little less than 400, of whom some 35 have the ministry in view.

J. A. C.

## ANNUAL OF SOUTHERN BAPTIST CONVENTION FOR 1915.

The Convention adjourned in Houston, Texas, at noon, May 17. On the afternoon of Wednesday we were able to send out bound copies of the Annual from Nashville, Tennessee, where the printing was done. Copies were mailed to all members of the Convention who signed the pink slips, but owing to the fact that they had to be sent by parcel post, and each copy had to be weighed separately and cost ascertained by zones, the distribution could not be as rapid as under the former mail regulations, when they went at one rate as "printed matter."

Immediately thereafter the quota for each State was sent by fast freight to our Mission Secretary in that State for distribution.

Members of the Houston Convention can obtain a copy of the Annual by sending a written request for the same to either of the Secretaries, preferably the one nearest their postoffice, as parcel post rates are calculated by distance to be sent. The quota for Tennessee has been sent to Dr. J. W. Gillon, Nashville, Tenn., and any one in the State desiring a copy can obtain it by writing to him and enclosing five cents to cover postage.

The Annual weighs thirteen ounces, and can be had also from either of the undersigned by enclosing postage. Average cost outside of State where it is mailed will be six or seven cents.

OLIVER F. GREGORY,

Baltimore, Md.

HIGHT C. MOORE,

Raleigh, N. C.

Secretaries.

## MEETINGS IN TEXAS.

The evangelistic staff of the Southern Baptist Convention has spent three months in Texas, and several other meetings will be conducted at smaller places. The campaign at Dallas, Texas, resulted in 2,500 professions and 2,150 additions. Splendid city-wide campaigns were conducted at Austin and San Antonio. At Galveston, Evangelist S. W. Kendrick

helped Rev. Wilson at the Broadway Baptist church for ten days. There were 79 professions and 55 additions. At Midland, Texas, in the heart of the western plains, Brother Kendrick spent two weeks. On the first day of the meeting the church gave \$1,000 to Home and Foreign Missions. The next city-wide campaign was held in Little Rock, Ark. Several meetings are also to be conducted in New Mexico.

S. W. KENDRICK,  
Nashville, Tenn. Home Board Evangelist.

The Baptist meeting closed May 10. The meeting was seriously hindered by unfavorable weather conditions; nevertheless great good was accomplished. Fourteen await baptism, several were received by letter, and a genuine revival spirit obtains in the church. Brother W. T. Stewart of Pittsburg, Texas, led the singing to the delight of all who heard him. He sings with power. He is consecrated, true to Christ, safe, sound in theology and a lover of souls. I take pleasure in commanding him to any pastor, evangelist or missionary desiring the services of a first-class singer. Evangelist Chandler of Tecumseh did the preaching in the meeting. He believes in the gospel, and preaches it with power and without apology. He has no sympathy with modern evangelistic methods, but preaches the Word and depends on the Holy Spirit for results. He is an uncompromising Baptist and sincere lover of God. He knows how to help the pastor and strengthen his work. He wants converts—not unregenerate professors. His work will abide the test of time through the passage of future years, and tell out in eternity for the glory of God. He is an able preacher of the only Gospel, and I gladly commend him to all churches and pastors needing evangelistic help. Blessings on Brethren Chandler and Stewart.

P. C. SCHILLING.

Wynnewood, Okla.

We closed our meeting at Calvary church on Thursday night with 12 approved for baptism, and as many more professions and reclamations. The little church was genuinely revived. They are united in one common desire for the salvation of souls and the growth of the kingdom. During our meeting, my dear brother, T. C. Whitehurst of Fountain City, preached for us every evening and gave Bible readings every afternoon. He ingratiated himself into the affections of all of us by his earnest, faithful messages and sound and gospel methods. I can commend him heartily as sound in the faith and safe in his methods and genial in companionship, and always ready in word and work.

Knoxville, Tenn.

J. PIKE POWERS.

I notice the announcement of Mrs. Lofton in regard to the great library of her lamented husband. Why would it not be a good thing to have some one or more persons confer with Sister Lofton and agree if possible upon a reasonable price for the entire library and then appeal to the denomination to send in the necessary money. Some one person might be found who would give the amount. Then let the books be placed in the library of Union University or some school for the constant use of young preachers. It will be a shame for a great library like this to go unused. It is conspicuously a preacher's library and it ought to be made available for preachers.

R. M. INLOW.

Memphis, Tenn.

Dr. Henry Clay Risner, the popular and gifted pastor of the Broadway Baptist church, Knoxville, Tenn., visited us on his way back from the Southern Baptist Convention. He preached for the First Baptist church of Beaumont, both morning and evening to the great joy and inspiration of our people. So much were they pleased that they asked him to remain over Tuesday night, and he was also extended an invitation to return and hold a revival meeting for us. I am glad that Tennessee appreciates and honors this great man who is so highly esteemed in Texas. Dr. Risner is truly a man with a message for his generation.

GEO. B. BUTLER.

Beaumont, Texas.

Lord Cockburn, after a long stroll, sat down on a hillside beside a shepherd and observed that the sheep selected the coolest situation for lying down. "Mac," said he, "I think if I were a sheep, I should certainly have preferred the other side of that hill." The shepherd answered: "Ay, my lord; but if you had been a sheep ye would have had mair sense." And Lord Cockburn was never tired of relating the story and turning the laugh on himself.

## PASTORS' CONFERENCE.

Note.—It is very necessary that all reports intended for these columns be made out with great care. These notices come in at a very late hour, and unless the reports are written very clearly and briefly, it is hardly possible to get them in. Reports should be typewritten, if possible, but if this is not possible, great care must be observed in the preparation of manuscript.

## NASHVILLE.

North Edgefield—Pastor J. A. Carmack preached on "The Theological Criminal," and "Mother, Home and Heaven." Good day.

Third—Pastor S. P. DeVault reported 333 in S. S. House well filled at both hours. Splendid Jr. and Sr. B. Y. P. U.

Calvary—The Fifth Sunday meeting of the Nashville Association was held with this church. Dr. Wm. Lunsford preached an excellent sermon on "Walking with God." Saturday meetings were interesting and very profitable. Sunday morning Rev. Halley preached a most instructive and inspiring sermon. Mr. Jarmon spoke at night on "Missions." 127 in S. S.; 56 in B. Y. P. U. Two baptized.

Belmont—Gracious week of evangelistic meetings. Extremely bad weather, but the people standing by the meeting nobly. Evangelist T. T. Martin has been doing the preaching, and Bro. Farrell has been singing. Evangelist De Garmo and Singer Raborn are to be with us for two weeks more. We believe God is going to do great things for us.

Park Ave.—Pastor I. N. Strother preached on "The Glory of Christian Womanhood," and "The Goodness and Severity of God." 184 in S. S. B. Y. P. U. doing well.

Lockeland—Pastor J. E. Skinner preached on "Obedience," and "The Offerings of Cain and Abel—the Lesson to Us." One by letter. Two baptized. 203 in S. S.

Immanuel—Pastor Rufus W. Weaver preached on "The Purpose of the Christian Transfiguration." Song service at night. Good congregations.

Seventh—Pastor preached on "Faith," and "The Shepherd and the Sheep." One baptized. 167 in S. S. Good B. Y. P. U. A splendid day.

Grace—Pastor Creasman preached on "The Guiding Hand of God," and "Glory Through Jesus." 246 in S. S. Eight additions. 17 baptized. Great audiences. Pastor closed his work.

Judson Memorial—Pastor C. H. Cosby preached on "Peace." Adjourned night service to attend the T. T. Martin meeting in evening. 157 in S. S.

Woodland Park—Pastor McClure preached on "Get South Side—Bro. C. A. McIlroy preached in the morning. Evening service dismissed on account of the Martin meeting.

Rust Memorial—Pastor J. N. Poe preached on "The Remedy for Hard Times," and "The New Man." 101 in S. S.

Eastland—Preaching at both hours by Dr. Albert R. Bond. Splendid B. Y. P. U. Three by letter.

Grandview—J. F. Savell, pastor. Three splendid services during the day. Pastor preached morning and night on "Signals from Jehovah," and "Making Your Own Choice." Dr. Fort preached in afternoon on "God's Gracious Invitation." A record-breaking offering was made at the afternoon service to meet some expenses. Eleven have been received into the church since last report. Bro. J. E. Skinner will preach, continuing the meeting at night this week.

Gallatin—Pastor Woodcock preached on "Clean Hands" at the morning service, and in the afternoon at Cedar Grove school house on "A Good Workman." No services at night. Six baptized and two received on statement since last report.

## CHATTANOOGA.

East Lake—Pastor preached on "The Ark of the Covenant," and "The Judgment Day." Three additions since last report. Splendid day.

Woodland Park—Pastor McClure preached on "Getting Higher in the Christian Life," and "Salvation by Grace." S. S. and morning congregation small on account of rain. House filled at night and good interest. Quite a number of people asked for prayer at the close of the service. One addition since last report.

Tabernacle—Pastor J. B. Phillips preached on "Lost Love," and "Sin of Neglect." 229 in S. S.

Highland Park—Pastor Keese preached on "A Pattern for Life," and "The Bread of Life." 178 in S.

S. Five added since last report. Four baptized. Excellent B. Y. P. U.

North Chattanooga—Pastor Buckley preached on "The Man of Macedonia," and "The Measure of a Man." S. S. off on account of rain. Two by letter.

Chamberlain Ave.—Pastor J. E. Merrell preached in the morning, and Rev. O. E. Gardner at night.

East Chattanooga—Pastor J. N. Bull preached on "The Pre-eminence of Christ," and "The One Thing Lacking." Five joined by experience. 82 in S. S.

Rossville—Pastor J. Bernard Tallant preached on "Oh, Give Thanks Unto the Lord," and "What Shall I Do Then with Jesus?" Splendid S. S. Interesting B. Y. P. U. Two by letter.

Central—Pastor Grace reported unusually good morning congregation for a rainy day. Subject, "When Songs Become Dirges." Dr. P. A. Baker, national superintendent, filled the pulpit at the evening hour. 123 in S. S.

Alton Park—Pastor Duncan preached on "A Mother's Opportunity," and "Marks of True Manhood." Three baptized since last report.

First—Pastor W. F. Powell preached on "The Ministry of Small Things," and "The Tyranny of Habit." 217 in S. S. Two additions.

St. Elmo—Pastor George preached on "Where Art Thou?" and "God's Uprooting." Good B. Y. P. U. Splendid interest. Meeting began.

## KNOXVILLE.

Gillespie Ave.—Pastor J. A. Lockhart preached on "Uzzah's Irreverence," and "David and the Ark." 200 in S. S. One baptized.

Euclid Ave.—Rev. Kenkade preached in the morning on "Salvation by Grace," and at night on "Eternal Life." 149 in S. S.

Fountain City—Pastor Tyree C. Whitehurst spoke on "Will Ye Also Go Away?" and "Second Coming of Christ." 113 in S. S.

First—Pastor Len G. Broughton preached at both hours.

South Knoxville—Pastor M. E. Miller preached at both hours. 209 in S. S. Four by letter.

Grove City—Pastor G. T. King preached in the morning on "Black and White Tents." 126 in S. S.

Lonsdale—Pastor J. C. Shipe preached on "Co-operation," and "Procrastination." 230 in S. S.

Mountain View—Pastor S. G. Wells preached in the morning on "The Great Commission," and Rev. G. F. Langston preached at night on "He Went a Little Farther." 222 in S. S. Five by letter.

Island Home—Pastor J. L. Dance preached on "Marks that Distinguish Us as Christians," and "Abandoning God and Abandoned of God." 311 in S. S. Seven by letter.

Oakwood—Pastor Geo. W. Edens preached on "Transforming Image of Glory," and "Paul's Idea of Liberty." 172 in S. S.

Third Creek—Pastor Chas. P. Jones preached on "The Divine Call to Worship," and "The Difference Between Righteous and Wicked." 159 in S. S. Good B. Y. P. U.

Broadway—Pastor H. C. Risner preached on "The City of the Movies" in the morning. 489 in S. S. One baptized.

Beaumont Ave.—Pastor D. W. Lindsey preached on "Second Coming of Christ," and "The Judgment." 147 in S. S. Five baptized. One by letter. 17 approved for baptism. 26 professions to date. The revival continues with great interest, conducted by the pastor.

Deaderick Ave.—Pastor Wm. D. Nowlin preached on "Profit and Loss," and "The Call of the Spirit." 751 in S. S. Average S. S. attendance for five Sundays in May, 1,037.

## MEMPHIS.

Union Ave.—Pastor W. R. Farrow preached on "Ark of the Covenant—A Type of Christ," and "A New Man—Old Things Have Passed Away." 219 in S. S. Two by letter. Two baptized. 28 additions in the last month; 20 by baptism and 8 by letter.

Bellevue—Two fine congregations. Pastor spoke at both hours. Two by letter. 295 in S. S. Good B. Y. P. U.

Binghamton—Pastor Roswell Davis preached on "Grace and Help in Time of Need," and "Preparation."

Central—Pastor Cox preached on "Gather Up the Fragments," and "Deliverance for Service." Seven received. 283 in S. S.

Calvary—Pastor Noris preached on "The Ultimate Triumph of Our King," and "What Must I Do to be Saved?" Four by letter and two for baptism. 118 in S. S. Brother Utley of the Rowan church, did

some effective preaching in our meeting last week.

Etta Station—Bro. Koonce preached. 20 in S. S.

First—Pastor Boone preached to good congregations. 428 in S. S. Three by letter.

LaBelle Place—Pastor D. A. Ellis preached to fine congregations. Three conversions. 310 in S. S. Great interest.

McLemore Ave.—Dr. J. W. Gilon preached at both hours to good congregations. 18 professions. 146 in S. S.

Rowan—Pastor O. A. Utley preached at both services on "God's Ideal Man," and Zech. 3:9. 89 in S. S. One for prayer. Since last report four have been baptized and two received by letter.

Seventh—Pastor J. T. Early preached to large congregations. Two professions and baptisms. 230 in S. S.

Temple—Pastor W. A. Gaugh preached to splendid congregations. 203 in S. S. Meeting this week, Dr. Inlow preaching.

## JACKSON.

First—Pastor Luther Little preached on "The Cross as Love's Necessity," and "The Rent Veil." Splendid congregations. 401 in S. S. One addition.

Second—Pastor J. W. Dickens preached on "The Winning Church," and "The Devil's Lies." 184 in S. S.

West Jackson—Pastor, W. J. Bearden. Rev. O. F. Huckaba preached in the morning on "The Office of the Holy Spirit." Rev. C. C. Norris preached at night on "The Mission of Jesus." Good congregations.

Royal Street—Pastor, W. M. Couch. Rev. W. C. Curney preached at both hours.

Cain Creek—This church, which is six miles from Jackson, celebrated its centennial anniversary by an all-day service. One of the most enthusiastic services ever held in the county is reported. This church is the oldest in Madison County.

Clinton—Pastor O. C. Peyton preached on "The Manifestation of Jesus," and "Standing by the Truth." Congregations good. Interesting B. Y. P. U. Rev. W. H. Rutherford, a former pastor of this church, and more recently a pastor in Arkansas, is visiting among his relatives in this county. He is open to supply churches, hold revival meetings or accept the pastoral care of a church or field of churches. We hope an arrangement may be effected that will keep him in Tennessee. His address is Clinton, Tenn.

White House—Yesterday was a splendid day with us. Our Fifth Sunday meeting closed after rendering a fine program. All the speakers on the program being present but one. Brother Carney spoke three times for us yesterday. We had five additions to the church. We had dinner on the ground. 110 in S. S. C. G. HURST, Pastor.

Dayton—Pastor R. D. Cecil preached to large congregation on "I Am Not Ashamed of the Gospel." The pastor will preach afternoons and evenings this week. Only 59 in S. S., as we had 20 representatives at S. S. Convention at Clear Creek.

Yesterday, the Fifth Sunday, was a great day with us at Zion. Brethren Dunn, Sanders, Ford and Hall were ordained as deacons. Bro. Grimes preached a fine sermon. Elders Summar and Dyer and ten visiting deacons from sister churches were present. Big crowd and all the services were full of tenderness. It was good to be there. Our little church at Zion has had a long and hard struggle, but is now on the hill-top. Recently the house has been overhauled with a painted roof, walls papered, ceiling painted, benches varnished, floor and aisles carpeted, new pulpit, new gasoline lights and organ. These improvements have made the members all look new and even the pastor, they say, smiles all the time. Well, it's a great advance and we are all happy.

Hartsville, Tenn.

J. T. OAKLEY.

Dr. John E. White has resigned the pastorate of the Second Baptist church, Atlanta, Ga., to accept a call to the pastorate of the First Baptist church, Anderson, S. C. Dr. White has been pastor of the Second church, Atlanta, for some ten or twelve years, and has accomplished a great work. The church at Anderson presents a large field for usefulness.

## 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, Calendar 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, Tenn.; for Carson and Newman College, address Dr. J. M. Burnett, Jefferson City, Tenn.; for Hall-Moody Institute, address Dr. H. E. Watters, Martin, Tenn.

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

Baptist Memorial Hospital—A. E. Jennings, Memphis, Tenn., Chairman, to whom all funds and communications should be directed.

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

Home Mission Board—Rev. B. D. Gray, D.D., Cor. Secy., Atlanta, Ga.; Rev. E. L. Atwood, Brownsville, Tenn., Vice-President for Tennessee.

Foreign Mission Board—Rev. J. F. Love, D.D., Cor. Secy., Richmond, Va.; Rev. Wm. Lunsford, D.D., Nashville, Tenn., Vice-President for Tennessee.

Sunday School Work—W. D. Hudgins, Sunday School Superintendent of the State Mission Board, Estill Springs, Tenn., to whom all communications should be sent.

Ministerial Relief—Carey A. Folk, Chairman, Nashville, Tenn.; B. F. Jarman, Secretary, Nashville, Tenn.; J. W. Gillon, D.D., Treasurer.

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

## SUNDAY SCHOOL AND B. Y. P. U. NOTES.

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

Miss Etalia Hicks, Doeville, Tenn., has finished books 7 and 8 and has received seals for same.

Miss Myrtle Young, Smyrna, Tenn., received certificate for divisions 1 and 2 of the New Manual this week. Several are on the way to the Blue Seal at Smyrna.

The Sunday School and B. Y. P. U. convention of the Holston Association meets this week and one of the best programs we have yet seen has been arranged. The meeting will be held at Boone's Creek church near Boone Station. George T. Wofford is superintendent of the Association.

Watauga Sunday School Convention meets this week also and has a fine program ready. Several of the Associations are holding their associational meetings at this time and much enthusiasm is being generated for Sunday school work.

The Sunday school at Etowah has outgrown its quarters and they have now built a new addition to the church house, and already this is over-run. This church should have a house to accommodate 500 or more in the Sunday school.

Cog Hill Sunday school was graded last Sunday and ten classes made instead of four. More than 100 pupils were present at this country school and went into the new organization. They have the curtains already and are now planning to take a census looking to enlargement. They claim more than two hundred and say they will not be satisfied with anything short of this number. They are also planning to begin the study of the Manual, and with it a teachers' meeting will be conducted for the preparation of the lesson. Mr. Brown, the superintendent, says they are going to have an A1 school out there. Why not? Just as possible to have an A1 school in the country as it is anywhere else.

Decherd Sunday school is now A1, having met the last requirement on the standard by receiving two more diplomas. This gives Tennessee six A1 schools and several about ready to meet the standard. I hope as many as twenty-five will reach this high mark this year. Who will be next?

Duck River Association is called to meet at Bethel on June 23 for the purpose of organizing an associational convention for the Association. Mr. Smithwick, of Tullahoma, is the superintendent and has issued a general letter asking the co-operation of all the churches and schools throughout the Association, and we trust that all will respond liberally.

Several who took the first two divisions of the Manual of Smyrna have sent in their papers and have been awarded the certificate. Miss Sarah Gibbons and Mrs. W. E. Gibbons have finished two divisions.

Quite a list of names for various awards have been sent in from First church, Chattanooga, this week. Following are the names: Miss Grace Patterson, Miss Frances Hunt, Miss Lena Reeves, Miss Alice Huffaker, Miss Addie James, Miss Maude Howell, Miss Catharine Wiggs, Miss Alma Reece, Mrs. Joe Ernest, Mr. Frank Skilton and Mr. A. H. Williams have all finished the First Division of the Manual and have received certificates covering the same. Miss Alma Reece finished the Third Division of the Manual, while Miss Jessie Wright and Miss Emma Pickle secures the diploma. Miss Ella Hunt and Miss Ethel Tyler receive Seal 8.

A. B. Y. P. U. will be organized at Cog Hill right away. More young people there than at any place we have seen for several months.

The Fidelis Class of the Bradford Sunday school was organized in June, 1914, with 15 members. A play was given December 23 by the assistance of the Berean class. The amount of \$21.65 was realized and placed in the hands of the Ladies' Aid Society to be used as payment on a piano. On May 20 a strawberry supper was given by the Fidelis class, \$6 being raised above expenses. This was donated to the piano fund.

The regular bi-monthly meeting of the B. Y. P. U. of Chattanooga and suburbs was held Monday night, May 10, with the St. Elmo church. This was the first meeting since the training school and one of the best ever held. The certificates were awarded to the 25 that took the examination at the training school.

## CHATTANOOGA B. Y. P. U. TRAINING SCHOOL.

By E. H. Holt, Field Secretary.

Under the auspices of the B. Y. P. U. of Chattanooga and suburbs, there was held a very successful training school at the First Baptist church, May 3 to 7, 1915.

On Sunday night, May 2, Mr. Flake spoke at the Highland Park church on B. Y. P. U. work, and it was one of the best talks ever given in Chattanooga.

Starting promptly Monday night, May 3, at 6 p. m., the training school was off.

The class studying the book, "The Heart of the Old Testament," was taught by Rev. W. S. Keese, pastor of the Highland Park Baptist church. The attendance at this class was very good, and every one attending it are loud in their praise of Brother Keese.

Mr. Arthur Flake taught the new B. Y. P. U. Manual, and to say that he was good would be putting it very mildly. Each and every one of his class of over 100 fell in love with him the first night, and it is still growing. Twenty-five took the examination on Friday night. The Highland Park Union received the pennant offered by Mr. Flake to the Union having the largest per cent taking the work.

Brother W. D. Hudgins was in attendance, presiding over all the meetings throughout the entire week. Owing to the fact that he did not know that he could get here till the last minute, there was no arrangements made for him to teach a class. His presence had no little to do with the success of the meeting. We all love Brother Hudgins, and ask God's blessings on him in his work.

One of the good features of the week was the lunch. There never was anything so well planned and carried out. Always on time, and served quickly, and enough for everybody. There was an average of over 100 per night, and the expense was very small considering the number fed. There can not be too much praise of Miss Louise Russell and Miss Jessica Wright for this feature of the week.

The Flashlights brought forth some of the best talent in the city—every one the very best of its kind. This was a very entertaining part of the program.

The demonstration work was very good Monday night. The Tabernacle church gave a missionary program in costume and even some of it in native tongue. This was fine and brought forth the Chautauqua salute. Tuesday night the Highland Park Juniors gave a Junior program. On Wednesday night, Mr. Curtis Smith, President of the Ridgedale Union,

## CUT THIS OUT

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

You are cordially invited to join. Address Associated Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.



gave a fine demonstration of what a President has to do when the ones on the program fail to show up. On Thursday night the Highland Park Union gave a demonstration of installing officers.

The surprise of the week was furnished Friday night. A very pretty one-act play was given by five young people. It was a conversation that is liable to occur at any time in any place that members of any B. Y. P. U. meet. It was a conversation that covered all parts of the Baptist Young People's Union work.

In all this was the biggest and best week that the B. Y. P. U. has ever had in Chattanooga, and will always remain green in the memory of those who attended.

Mr. W. D. Hudgins: As you asked for news concerning S. S. and B. Y. P. U. work, I will tell you about our new Union. We have organized a Jr. B. Y. P. U. with 40 members, with the following officers: Montgomery Farrell, President; Eugene Maddox, Vice-President; Hazel Coleman, Secretary; Eva Ruth Thompson, Assistant Secretary; Eddie Barnes, Treasurer; Mary Ellis, Chairman Social Committee. Leaders, Cecil Warden, Carl Russell, Mable Everson, and Cornelia Buck.

We have reorganized our Sr. B. Y. P. U., and have 48 members, with the following officers: W. T. Eastes, President; T. W. Crook, Vice-President; Miss Margaret Jacobs, Secretary; Mrs. L. A. Lavender, Treasurer; Chorister, Leland Bowers; Librarian, Rebecca McGrew; Byron Naive, Secretary; Bible Readers' Course, Olive Pardue, Corresponding Secretary. Leaders, Miss Nora Lafferty, Miss Lillie Maud Busher, Eugene Burton, and John Shackleford.

Wishing you much success in your great work. OLIVE PARDUE.  
1024 Stainback Ave.

## SENT FREE AND PREPAID.

To every reader of the Baptist and Reflector who needs it and writes for it to the Vernal Remedy Company, Buffalo, N. Y., a trial bottle of Vernal Palmettona. Only one small dose a day perfectly and permanently relieves catarrh, flatulence, indigestion and constipation. It clears the liver and kidneys of all congestion and inflammation and takes all irritation from bladder and prostate gland. Good men and women are wanted as agents for this and other high-class articles. Write immediately.

## Woman's Missionary Union.

*Watchword: "Be Strong in the Lord and in the Strength of His Might."*—Eph. 6:10.

Many of you have, no doubt, read with pleasure and profit the messages from our returning travelers in last week's paper. While we regret that more Tennessee women could not have been present at the Convention and our W. M. U. sessions, yet these fine reports, in a measure, bring the meeting home to us. Mrs. Carter gives the following items:

The names of Mrs. F. S. Davis, of Texas; Mrs. W. J. Neely, Georgia; Miss Mallory, and our resident of Tennessee W. M. U. were presented to the Foreign Mission Boards as nominees for election to the Latin-American Congress, to be held in Panama City, February, 1916.

Mrs. J. P. Thomas, Mrs. N. C. James, Mrs. A. M. Gwathmey, were elected a committee to meet with the unmarried women missionaries under apportionment by the Foreign Missionary Board. Miss Mallory to be an ex-officio member of this committee.

We deeply regret the serious illness of Mrs. Carmack, who has endeared herself to all through faithful, loving service.

Mrs. A. R. Dodsoon, of Humboldt, one of our efficient West Tennessee women, is also ill at a local infirmary. Let us remember both of these valuable members of our Union with our sympathy and our prayers in their time of need.

The topic for June is "The Union—a Study in Efficiency," a subject of interest to every member of our W. M. U.

"Royal Service" is at all times so full of good things that we can none of us afford to be without it. As we open the June number the editorial staff greets us, and Miss Heck's statement—"Our ideal is the Mission Society, with a graded system of mission departments, all working under the same organization to the same purpose."

If you do not already subscribe for "Royal Service" try to get possession of the June number and read the concise, clear and comprehensive account of the work the Union from its beginning to the present time.

The East Tennessee Sunday School Convention will meet on June 24, at Knoxville. The W. M. U. Divisional Convention meets in connection with it on the evening of June 22 and on June 23.

### QUARTERLY MEETING OF TENNESSEE ASSOCIATION.

The W. M. U. of Tennessee Association held its last Quarterly meeting of the year Thursday, April 29, at the Bell Avenue Baptist church. There were in attendance 165 delegates and 14 visitors. Officers for the ensuing year were elected as follows:

Superintendent, Miss Bertha Johnson.

Assistant Superintendents, Mrs. B. Ransdale, Miss Della Kroff, and Mrs. J. F. Snyder.

Secretary, Mrs. D. S. Haworth.

Treasurer, Mrs. C. E. Buckles.

A State Survey Committee was appointed by the Superintendent as follows:

Chairman for Mission Study—Mrs. J. H. Anderson.

Chairman for State Missions—Mrs.

P. A. Kidd.

Chairman for Home and Foreign Work—Mrs. J. T. Holt.

Chairman for Y. W. A.—Miss Laura Powers.

Mrs. J. H. Anderson presided over the meeting.

During the day the following program was presented:

10:00 a. m.—Devotional, led by Mrs. J. H. Anderson.

"My Visit to Ellis Island," Mrs. R. P. Parker.

"Helps to Missions," Mrs. J. B. Madden.

12:00 m. to 1:00 p. m.—Luncheon served by the ladies of Bell Avenue church.

1:00 p. m.—Devotionals, Mrs. J. T. Holt.

"Hindrances to Missions," Mrs. W. F. Link.

"How Missions Have Helped Me," Mrs. R. L. Harris.

Interest continues to grow. A number of the ladies pledged themselves to assist the Superintendent in organizing Societies among the young people.

Next meeting to be held at Glenwood.

MRS. D. S. HAWORTH,  
Secretary.

### W. M. U. QUARTERLY INSTITUTE HELD AT DODSONVILLE, MAY 8.

The morning hour was given to devotional exercises and a most helpful talk on Personal Service.

Devotional, Mrs. Sterling Fort.

Dismissed for the noon hour, by Miss Bessie Acree. A bountiful dinner was spread and enjoyed by all.

Afternoon session—By request, the afternoon service was conducted as a regular monthly missionary program.

Devotional exercises, led by Mrs. Clif. Williams.

Program leader—Miss Leigh.

Y. W. A. Work—Miss Bessie Acree.

"Training the Children," Mrs. Nan D. Russel.

The round table, led by Mrs. Sterling Fort.

Subjects discussed—"Advantage of the Monthly Program," "Prepare Program," "Literature," "Why Report Personal Service?"

We lift our hearts in praise and thanksgiving to Him from whom all blessings flow for this good day and for those who spoke so earnestly in His name.

### HOLSTON ASSOCIATION.

The eighth W. M. U. Institute of Holston Association was held at Erwin, Tenn., April 29, 1915. The ladies of the Erwin church met the train, which arrived just at the noon hour, and conducted the visitors to Holston Hall, where a bounteous lunch was served in the dining room.

After lunch we were taken to the auditorium of Unaka Academy, where the meeting was held.

A carefully prepared program was well carried out, the meeting being conducted by Mrs. F. M. McNeese, the Associational President.

While everyone on the program did their part well, we wish to make special mention of Mrs. T. E. Moody, Vice President of East Tennessee, whose address was requested for publication.

We were pleased to have with us in our meeting, Rev. J. K. Haynes, the much-loved pastor of Erwin church, and Prof. Mims, Principal of Unaka Academy.

The meeting was a decided success throughout, and we only regretted that it had to be rather hurried to close in time for the evening train; and there-

fore we could not have an informal conference at the close of the session, and a thunderstorm prevented a service in the evening.

We all greatly enjoyed being in the Holston Hall and forming the acquaintance of the faculty and some of the students of Unaka Academy, and none enjoyed it more than our Superintendent, Miss Mary Tipton, who is such a staunch supporter of the school.

RACHEL WHITE MOULTON.  
Fall Branch, May 2, 1915.

### THE SPIRITUAL SIDE OF THE W. M. U.

Paper prepared by Mrs. George S. Price, and read before the Woman's Missionary Union at Whiteville, Tenn., on April 5, 1915, and requested by the Union for publication in the Baptist and Reflector.

The question is often asked, "What is the vital point of the W. M. U., or how can we keep the best interest in our meetings?" This is a question that every member would do well to study, and one which rests heavily on the President. I believe that if the spiritual side was developed more, we would not only have a better Union, but a better church, and we would be better along all lines of our work. Heretofore we have placed a great deal of stress on the financial side of the work, but this year as a result of our laying more emphasis on the spiritual side we will, I think, be better ourselves, the church will be better, and the Master's cause advanced, and the money will naturally take care of itself. It would seem to me that we fail to advance the Redeemer's cause more from a lack of spiritual power than from a lack of machinery and money.

If we could, as a Society, get the enthusiasm in our Bible study or mission study which we have in planning for the financial, we could and would do great things for the Lord. Too many Unions have lost the foundation laid for us at the beginning of the Union. The purpose and aim of the W. M. U. is far-reaching. It is not to stay in our little circle, but to "stretch out the rod in thy hand," the human instrumentality used of Almighty God. Personal service is, to my mind, one of the main elements of our work. Visit the needy families, the sick, the old and feeble, the unemployed, and last, but by no means least, any strangers who may be within our gates. Ask them to visit and join the Union, to come to the church services and then do your best to make them feel welcome, many are thus brought in touch with the church. Do not leave this work for the pastor and his wife to do. They have plenty to do, and you are expected to do your part. I have only touched lightly on this subject of personal service, pages could be written on this one point of our great work.

Today the world is hungry for the spiritual side of the church and its auxiliaries. You have met time and time again in your meetings. What have you gained spiritually? An echo answers, what? You say, we have seated our church, and beautified it in many ways. This is good as an aid to the church, but can your pastor depend on you for spiritual aid? Can you lead in prayer, if he should call on you? Can you give Scripture quotations, if called on without a note of warning? Have you spoken to those who are in sin with whom you come in contact daily? Do you make a study of our Mission Fields, and the needs of our missionaries? Do you pray that

your President may have the guidance of the Holy Spirit? If you give her your prayers and our support, you will have a good President, no matter how inefficient she may be.

Let me repeat it. Stress the spiritual side of the work and the money will take care of itself. I believe this is what the Lord would have us do. If a person be genuinely spiritual, he will also be genuinely benevolent. It will not be necessary to relate to a spiritual man some sad pathetic story, moving him to tears in order to get him to contribute to a cause which he knows he ought to help to sustain. As someone has said: "Spiritual power is not a luxury; it is an equipment for work, and spiritual work can be done only through the endowment of the Holy Spirit."

### THE BABY'S WELFARE A MOTHER'S DREAD

A fear clutches at the heart of the mother that her own little one may not live long. She dreads its second summer, or that it may never wake from its sound sleep. All mankind loves a mother—loves to see a mother love her child. A baby and its mother are insured against ill-health if the mother takes Dr. Pierce's Favorite Prescription, a tonic for women that Dr. R. V. Pierce invented nearly a half century ago for women's ills. This is a vegetable tonic, made only of the medicinal roots with glycerine, which puts the female system into perfect, healthy action. Before baby's coming it is just the tonic that puts the womanly system into a proper condition to make the birth painless and to insure a healthy child.

Many mothers of families in the United States have reason to be grateful to the person who recommended Dr. Pierce's Favorite Prescription. It is put up for the single purpose of curing disease peculiar to women. It has sold more largely on this continent than any other medicine for women. Another point in its favor: it is a temperance remedy and does not contain a single drop of alcohol nor of any narcotic.

Young mothers who preserve the charms of face and figure in spite of an increasing family and the care of growing children are always to be envied. Dr. Pierce's Favorite Prescription gives the strength and health upon which happy motherhood depends. It practically does away with the pains of maternity. It enables the mother to nourish the infant life depending on her, and enjoy the hourly happiness of watching the development of a perfectly healthy child.

FREE.—The Common Sense Medical Adviser, bound in cloth, is sent on receipt of 3 dimes (or stamps) to pay expenses of wrapping and mailing. Address: Dr. Pierce Invalids' Hotel, Buffalo, N. Y.

### CRIMES OF THE SHOE.

Polite society requires the wearing of shoes.

Compliance means hardship for the feet.

Chafing of hosiery and shoes, excess pressure at some points, moisture, heat and germ-laden dust combine to produce soreness, corns, bunions, blisters and allied troubles.

An excellent treatment is to anoint the feet with Mentholatum after bathing them.

The effect is cooling and pleasant, alleviating inflammation, reducing pain, and encouraging rapid healing of many foot troubles.

## BAPTIST AND REFLECTOR

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### CATHOLICISM AND RELIGIOUS LIBERTY.

In an article entitled: "Our Duty as Americans," published in the Columbian, a Catholic paper of this city, Mr. Edward J. Smith says:

"The anti-Catholic propaganda, which is now spreading over the country, is merely a recrudescence of what has happened frequently in the past, and which will pass away without any appreciable injury to those against whom it is directed, if only they will preserve their poise and equilibrium."

"The animating principles of this, as of all such movements, are prejudice and its twin sister, ignorance. The members of this sedulous band are wont loudly and boisterously to proclaim themselves as 'disciples and followers of Jefferson,' forgetful that this distinguished man had this epitaph placed on his grave at Monticello: 'The Author of the Declaration of Independence, the Founder of the University of Virginia, and the Author of the Statute of Religious Freedom.'

"In his long and active life these were the three great acts which he wished to commemorate, and it is manifest that if Jefferson was a great American, then they who now so loudly call on his name and are at the same time engaged in this nefarious enterprise, are unworthy of the name of Americans."

If Mr. Smith means to imply by the above that Roman Catholics are in favor of religious liberty, he has not read history, and especially the history of the Roman Catholic church. In his Syllabus of Errors, Pope Pius IX declared it to be an error that "every man is free to embrace and profess the religion he shall believe true, guided by the light of reason."

Dr. O. A. Brownson, a high American Roman Catholic authority, says: "Protestantism of every form has not and never can have any right where Catholicism is triumphant." The Catholic policy is very frankly stated by M. Louis Venillot, a distinguished French Roman Catholic writer, highly esteemed at Rome, who says: "When there is a Protestant majority we claim religious liberty because such is their principle; but when we are in the majority we refuse it because that is ours."

We wonder also if Mr. Smith has forgotten the Spanish Inquisition. Or do the Roman Catholics allow their followers to read anything about that? In the light of these statements from the most prominent Roman Catholic authorities, including Pope Pius IX, and in the light of the fires of the Spanish Inquisition, Mr. Smith must have intended his last remark to apply to Roman Catholics and not to those who oppose the aggressions of Roman Catholicism in this country.

In the course of his article, Mr. Smith says again: "Intelligently to vote for political principles and not for mere candidates for office, regardless of the church to which they may chance or profess to belong, should be the constant and set purpose of every one who is worthy to exercise the right of suffrage, and such a course, aside from being the right one to pursue, would soon confound and destroy those who have periodically fanned the fires of religious hatred."

That is all right, and if Roman Catholics will follow that policy we think we know enough of the temper of the American people to say that no one will be proscribed at the ballot box on the ground of his being a Roman Catholic. But the trouble has come from the fact that Roman Catholics have not followed the policy outlined by Mr. Smith, but the direct opposite of it. They, themselves, have stood together and voted together in elections generally, and especially in cities where Roman Catholic influence predominates. It was the very fact that the partisans of Mr. Sweitzer, the recent Democratic candidate for Mayor of Chicago, appealed to the Catholics of Chicago to vote for him on the ground that Mr. Sweitzer was a Catholic that led to his overwhelming defeat. It is the fact that Catholics have banded together in various cities to elect only Catholics to office that has caused the combination of others against them, of which Mr. Smith complains. Illustrations of this fact are too numerous and too well known, and some of them too close at home, to need mention.

Nor is the policy outlined by Mr. Smith the policy of Roman Catholicism. On the contrary the cardinal principle of Roman Catholicism is that the church is above the State. This being true, Roman Catholics must be Catholics first and citizens afterwards. Here are some expressions of Roman Catholic authorities along that line:

In his Syllabus of Errors, Proposition 42, issued Dec. 8, 1864, Pope Pius IX said: "It is an error to hold that, in case of conflicting laws between the two powers, the civil law ought to prevail." Bishop Gilmour, of Cleveland, Ohio, in his Lenten Letter, March, 1873, said: "Nationalities must be subordinate to religion, and we must learn that we are *Catholics first and citizens next*. God is above man and the church above the State." The bull *Unam Sanctam* of Pope Boniface VII, which is also a part of the canon law, and acknowledged by Cardinal Manning as an "Article of Faith," says: "It is necessary that one sword should be under another, and that the temporal authority should be subject to the spiritual power."

If Mr. Smith in his article means to announce a new policy for Roman Catholics, it will be a matter of gratification to the Protestant people of this country. They will need to be assured, however, that the new policy is not simply the expression of one layman, but that it has the endorsement of Roman Catholic authorities generally, including the Pope, whose will is and must be law for Roman Catholics everywhere. What has the present Pope to say with regard to this new policy? Does he accept it? If so, he will contravene the policy of his predecessor, Pope Pius IX.

Let it be remembered that it is the maxim of Roman Catholicism that it is: *Semper et ubique eadem*—"Ever and everywhere the same." Until we hear from headquarters we shall not be prepared to believe that Rome has reversed her age-long policy of putting the church above the State and of opposing religious liberty.

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### JAPAN AND CHRISTIANITY.

Dr. Shailler Matthews, of the University of Chicago, who recently returned from a lecturing tour in Japan, delivered an address before the Chicago Baptist Social Union on April 6, which he closed as follows:

"As I faced this unfriendly treatment of a friendly nation, I had a new conviction as to the significance of religion. I came to see that if religion is not good for national relations, it probably is not good for individual lives. The supreme test which we must put upon our religion is the test that Jesus Himself put upon religion. I believe a new internationalism will be forced upon us, because of this friction between us and Japan. I am profoundly thankful that the friction has developed with a nation that believes that the United States is friendly to her, because the situation involves questions of such moment that there might be serious problems in other conditions. But I believe that the time has come for us as Christian people deliberately to propose to have a part in the shaping up of national temperament and national atmosphere in which justice must be supreme. We must press into the international

policies of our day the principles of Jesus, and make their central thought the giving of justice, not simply the getting of rights. If we can do this we shall establish a new epoch in history. Face to face with the nation which most of all has the duty thrust upon her of making the adjustment between the two civilizations, we cannot remain unaffected by her history. Neither can she develop unaffected by our ideals. Here is a new form of foreign missions, not only to carry the saving power of Jesus Christ to individual Japanese, but to carry the saving and transforming power of Jesus Christ into our foreign relations with the Japanese Government. They look to us as friends—in all seriousness they look to us. Shall we be Christian friends, relying on kindness and justice rather than upon her financial problems and our navy?

### CHRISTIANITY IN INTERNATIONAL RELATIONS.

"Just as I left Japan, Count Okuma wrote me a letter of farewell. It was a gracious letter, speaking altogether too highly and too generously of what our embassy had been able to do, but in it he uttered this conviction—and Count Okuma is not a professed Christian: 'Now that the Christian people of America have taken this problem up we believe that this matter will be adjusted rightly.' What Count Okuma said many other men up and down the land—none of them Christians—said likewise. Wherever we went we found the Christian interest in international relations, which we represented, a serious cause of hope. Is not that something to be grateful for? And is it not something in which there is a rebuke? If Buddhists and Shintoists look to us to introduce the Christian principles into the relations of nations, is it not our duty to see to it that the rights of other nations shall be observed by us? Something is needed more than a mere neutrality; there is needed a positive application of the Spirit of Jesus Christ to the national policies. That is one great outstanding conviction that I have brought back with me from Japan. Christianity has its opportunity not merely in individual relations, but in the larger field of international politics. And may God help us to see more clearly that the kingdoms of this world are to become the kingdoms—the international units—of our Lord and of his Christ."

Is Japan getting ready to accept Christianity? It looks somewhat so.

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### THE TRANSFORMING POWER OF THE GOSPEL.

The Continent tells of a Presbyterian church with "a waiting list of fifteen thousand." It is located on the east coast of Africa. Nineteen years ago the whole section was heathen. "Superstition, infanticide, immorality and even cannibalism were to be found among the native tribes." Twelve years ago a church was organized with a membership of two men and four women. Today the membership is 2,297, of whom 1,075 were added during the year ending August 1, 1914, and fifteen thousand men, women and children are waiting for training sufficient to justify their reception to membership.

Commenting upon this, the Journal and Messenger says:

"So our God can work and achieve with little human instrumentality. Ongole, India; Seoul, Corea, and Elat, in Africa, bear witness to the mighty power of Him who works when, and where, and in what manner He chooses. Let us wait upon him."

The Journal and Messenger might have added also the Fiji Islands, which were completely transformed in a few years under the ministry of Dr. John G. Paton. In fact, it might have included a number of other places and countries. This transforming power of the gospel is most marvelous. There is nothing like it in the world. Take the Indians of this country. We tried to subdue and civilize them by bullets, and failed. We then tried Bibles and succeeded.

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### UNDISTRIBUTED EMPHASIS.

Says the Baptist World:

"The Religious Herald recently had an article discussing the figures given by Dr. Ryland Knight, pastor at Clarksville, Tenn., regarding the contributions of Baptists in Tennessee to the mission cause. The statistics furnished by Dr. Knight indicated very clearly that in certain parts of Tennessee there is a woeful lack of interest in the enterprises of the denomination. Some of the figures given are very humiliating to Baptists when we consider their numbers and ability. Dr. Pitt, in expounding the matter, uses the phrase 'dislocated emphasis,' to indi-

cate the chief cause of the backwardness. We believe he is entirely correct in his diagnosis. Nothing is more interesting in Christian history than the effects of dislocated emphasis."

Instead of "dislocated emphasis" is it not rather what the elocutionists call undistributed emphasis? Christianity is four-fold: missionary, evangelical, doctrinal and practical. All four phases of Christianity are distinctly indicated in the commission. 1. Go and make disciples of all the nations, or, as said in Mark: "Go ye into all the world and preach the gospel to every creature." That is missionary. 2. Make disciples. That is evangelical. 3. Baptizing them. That is doctrinal. 4. "Teaching them to observe all things whatsoever I have commanded you." That will include both the doctrinal and the practical.

Now, churches in Tennessee, to which reference has been made, have put emphasis on the evangelical and doctrinal phases of Christianity, but not so much on the missionary and practical phases. The emphasis should, of course, be distributed among all of the phases of Christianity, and not one phase emphasized at the expense of others.

The different phases are important, according to the order we have indicated. It should be remembered, however, that many of these churches have not had the opportunity of emphasizing the missionary phase. They have emphasized the evangelical phase, and thus have been going into all the world around them as they had opportunity. They have been working their own patch and in some places have pretty nearly cleaned it up. Now they are getting ready to help their neighbors and are beginning to take the world-wide view. They have also put much emphasis on the doctrinal phase and are putting more and more emphasis upon the practical.

We say this in behalf of our Tennessee churches. Let us ask, however, is there not some danger that the Virginia churches may be guilty of undistributed emphasis, if not of "displaced emphasis"? Are they not, many of them, disposed to put the emphasis upon the missionary and the practical phases and not so much upon the evangelical and the doctrinal? It does not do any good for the pot to call the kettle black, and for the kettle to retort, "you are black yourself." Let both pot and kettle do their best to clean up and get white. Those who live in glass houses should not throw stones. In fact, they should not live in glass houses at all, and certainly, whether they live in glass houses or not, they ought not to throw stones at their neighbors.

#### THE WATAUGA SUNDAY SCHOOL CONVENTION.

For years we have been wanting to attend the Watauga Association. But we have found it impracticable on account of the fact that it meets at the same time as some other important Associations and because of the distance and the railroad schedules we should have to miss probably two others. So for several years we have been making it a point to attend the Sunday School Convention of the Association, which the brethren told us was about the same as attending the Association.

This was the thirty-third annual meeting of the Convention. There are 35 churches in the Association, with about that many Sunday schools. Seventeen Sunday schools were represented.

It met at Sugar Grove church, near Butler, on May 28th. Devotional services were conducted by Brother W. J. Potter. Brother W. E. Dougherty spoke cordial welcome words, to which Bro. J. A. Harden made an appropriate response. The Convention sermon was preached by Rev. R. E. Grimsley. We heard good reports of it.

The old officers were re-elected, as follows: John A. Lowe, President; A. J. Gambill, Secretary and Treasurer.

The program was an interesting and practical one. Among the best speeches were those of Brethren J. A. Harden on "The Best Method to Use in the Sunday School to Bring About the Conversion of the Child;" Mrs. Rose Fuller on "The Opportunity of the Primary Teacher;" W. W. Worley on "What a Teacher Ought to Know;" T. H. Dougherty on "The Value of Trained Teachers;" J. L. Shoun and J. A. Harden on "Present Day Opportunities in the Sunday School Work;" Miss Ann Shoun on "Getting Ready to Teach;" John M. Stout on "The Pastor Training His Forces;" W. H. Hicks on "The Church Taking Care of the Young People;" R. E. Grimsley on "Christian Education;" Miss Etella Hickson on "What a Teacher Ought to Be."

A Woman's Missionary meeting was held on Saturday afternoon, conducted by Mrs. Mary Shoun. The Question Box, on Saturday night was quite interesting. The editor delivered an address Friday night on "Is Life Worth Living?" He also preached Sunday morning, both times to large audiences.

The next meeting will be held at Fish Springs.

Sugar Grove church has a membership of 350, composed of a fine class of people. Bro. J. H. Farthing of North Carolina is the pastor. He is greatly beloved by the church and community. The hospitality was abundant and gracious. We enjoyed being in the home of Bro. W. E. Dougherty, and also taking meals with Bro. A. J. Gambill and Sister Polly Dougherty. Sister Dougherty is the mother of twelve children, ten of whom are living. All of them are Christians. All are Baptists, and all are useful citizens.



#### ANCIENT BABYLONIAN TABLETS.

A number of ancient Sumerian tablets recording the deeds of the Babylonians thousands of years ago have just been deciphered by George A. Barton at the University of Pennsylvania Museum. One tablet telling how a farmer rid his field of locusts and caterpillars is dated 4,000 B. C., and is the oldest piece of writing extant, according to an announcement made by museum officials.

The farmer, Dr. Barton's translation says, called in a necromancer, who "broke a jar, cut open a sacrifice, repeated a word of cursing, and the locusts and caterpillars fled." For this service he received a tall palm tree.

That a canal was constructed in Babylon nearly 5,000 years ago is shown by another tablet dated "the year the Divine Naram-Sin opened the mouth of the canal at Erin at Nippur. Naram-Sin was a king in Babylonia and is supposed to have financed the waterway, which gave Nippur transportation facilities with the rest of the world.

A third tablet dated 3200 B. C. records the transfer of land and grain for bronze money. Gold and silver were known at that time, but were not used as currency.

Other tablets of later date showed what is said to be the earliest information regarding slaves. Two merchants traded in slaves and hardware implements. One transaction as translated by Dr. Barton was the exchange of two slaves, a silversmith and a chariotier, for two chariots.



#### HE NEEDS IT IN HIS BUSINESS.

A prominent business man of Knoxville, Brother Thos. A. Frazier, writes us as follows: "Of all the religious papers, political papers and magazines that come to my home, there is none that I get half so much pleasure out of as out of the Baptist and Reflector. I could not get along well without it. I need it in my business."

Exactly. A politician needs a political paper in his business; a lawyer needs a legal journal in his business; a doctor needs a medical journal in his business; a farmer needs a farm journal in his business; and so on. But a Christian man needs a religious paper in his business as a religious man, and a Baptist man needs his denominational paper in his business as a Baptist. As a matter of fact, he cannot get along without his denominational paper any better than a politician can get along without a political paper or a lawyer without a legal journal, or a doctor without a medical journal, or a farmer without a farm journal, and so on.



#### RECENT EVENTS.

We have received a copy of the minutes of the West Tennessee Baptist Sunday School Convention, which met at Bolivar April 20-22. Brother Fleetwood Hall is the Secretary of the Convention. The minutes are neatly gotten up.

On Thursday, May 27, Rev. W. F. Powell, pastor of the First Baptist church, Chattanooga, delivered the literary address in the Commencement exercises of Carson and Newman College. On Friday of the same week this college conferred upon Mr. Powell the degree of D. D.

With the scriptural passage, "Out of the Heart are the Issues of Life," as a text, Rev. P. D. Mangum, the new pastor of the Baptist church, preached one of the ablest and most effective baccalaureate sermons Sunday evening to which a Paris audience has listened in many years. The baccalaureate services were held at the Christian church, and a big crowd

was present to hear the new minister in his initial effort. All were delighted and none went away disappointed. The sermon showed a disciplined and cultivated mind, and was fully abreast with modern thought. Rev. Mangum "fits in" at Paris and his congregation is to be congratulated.—Paris (Mo.), Mercury.

Dr. J. M. Frost, Corresponding Secretary of the Sunday School Board, on last Sunday preached the baccalaureate sermon before the Southern Baptist Theological Seminary. His subject was "The God of the Men of God." The sermon was preached in the Broadway church, Louisville, where a large audience heard him.

Plans have been perfected for the second Summer Bible Conference to be held in the First Baptist church, Asheville, N. C., June 18-27, of this year. The success of the first Conference held in 1913, the fact that Asheville is the logical and geographical centre for such a Conference and the great need of definite Bible Study on the part of God's people, lend the inspiration for this second Conference. There will be five sessions each day; two in the morning, two in the afternoon, and one at night. At various times during the Conference, street meetings will be held with Conference speakers to address them. Among the speakers are Rev. W. B. Riley, D. D., of Minneapolis, Minn.; Rev. Arch C. Cree, D.D., of Atlanta, Ga.; Rev. Millard A. Jenkins, D.D., of North Carolina; and Rev. J. C. Owen, a returned missionary from China. Mrs. W. H. Woodall, well known as a Bible teacher, will conduct each day at four o'clock a Conference for Women. Rev. Len G. Broughton, D.D., of the First Baptist church, Knoxville, has been invited to deliver his address on the present war, as he touched it in his pastorate in London. Board and lodging can be secured for \$1.00 per day and up. A limited number of pastors who would not be able to attend the Conference otherwise will be entertained free by writing and making arrangements in advance. For further information, address the pastor, Rev. Calvin B. Waller, D.D., Asheville, N. C.

The wisdom of D. L. Moody in founding such an evangelical agency as the Bible Institute Colportage Association of Chicago was again confirmed by many significant items in its annual report recently made public. This evangelizing society during the past year published 150,000 copies of the Gospel of John, issued 3,183,920 pages of gospel tracts and leaflets for the believer (177,000 copies of tracts against "Russellism" are included in this number). "The Way to God," one of Mr. Moody's most used books, was translated and published in Italian, making five books of the great evangelist's now available in six foreign tongues. Already more than 6,239,000 copies (English and foreign) of the Moody Colportage Library books have been published. The missionary book funds, maintained by popular contributions, continued an aggressive work in supplying "the gospel in print" to spiritually neglected classes, such as the prisoners, the lumbermen, the soldiers, sailors and the mountaineers. For these objects there were received, chiefly in small contributions, \$2,112.16 expressly designated for use in promoting this work.

Dr. Peter Thomsen of Dresden has published an interesting summary of the results of the excavations in Palestine. He says that the oldest Hebrew inscription found dates about 1000 B. C. He calls attention to the fact that while the Assyrians replaced the captive Israelites with peoples from the East, the Babylonians left Judea stripped of its inhabitants and thus tempted surrounding tribes to occupy the vacated territory. He says that the ruins of 460 cities have been noted in Galilee alone. When the Jews returned to Jerusalem they rebuilt its walls, and evidence of their work remains to this day. When Solomon built the temple no sound of a hammer was heard. Thomsen says that great square stones have been found which fitted so perfectly that no mortar was needed to make them lie level. He says that Ashtoreth-Karnaim (Gen. 14:5) refers to the two-horned Astarte, many of whose images have been thrown up by the spade. No image of Jehovah has been found. He gives a simple and sufficient reason for his statement that the development of the religion of Israel cannot be explained by Egyptian or Babylonian influence. Neither of those countries had such a development of religion.

## HE LEADETH ME.

"In 'Pastures Green,' not always—sometimes, He  
Who knoweth best, in sorrow leadeth me  
Thro' weary ways, where heavy shadows be.  
Out of the sunshine warm and soft and bright,  
Out of the sunshine into darkest night  
I oft would faint with sorrow and affright.  
Only for this; I know He holds my hand  
And tho' the day be thro' a dark and dreary land  
I trust, altho' I may not understand.  
So, down the shadowy vale my lonely way I go  
And in the hereafter I shall know  
Why in His wisdom He hath led me so."

—Ex.

THE BRAKEMAN GOES TO CHURCH  
(Bob Burdette.)

On the road once more, with Lebanon fading away in the distance, the fat passenger drumming idly on the window pane, the cross passenger sound asleep, and the tall, thin passenger reading General Grant's Trip Around the World, and wondering why "Green's August Flower" should be printed above the doors of "A Buddhist Temple at Benares." To me comes the brakeman, and, seating himself on the arm of a seat, says:

"I went to church yesterday."

"Yeh?" I said with that interested inflection that asks for more. "And what church did you attend?"

"Which do you guess?" he asked.

"Some union mission church," I hazarded.

"No," he said, "I don't like to run on these branch roads very much. I don't often go to church, and when I do I want to run on the main line, where your run is regular and you run on schedule and don't have to wait on connections. I don't like to run on a branch. Good enough, but I don't like it."

"Episcopal?" I guessed.

"Limited express," he said, "all palace cars and \$2 extra for seat, fast time and only stop at big stations. Nice line, but too exhaustive for a brakeman. All trainmen in uniform, conductor's lantern and punch silver-plated, and no train boys allowed. Then the passengers are allowed to talk back at the conductor, and it makes them too free and easy. No, I couldn't stand the palace cars. Rich road, though. Don't often hear of a receiver being appointed for that line. Some mighty nice people travel on it, too."

"Broad Gauge."

"Universalist?" I said.

"Broad gauge," said the brakeman; "does too much complimentary business. Everybody travels on a pass. Conductor doesn't get a fare once in fifty miles. Stops at flag station and won't run into anything but a union depot. No smoking car on the train. Train orders are rather vague, though, and the trainmen don't get along well with passengers. No, I don't go to the Universalist, but I know some good men who run on that road."

"Presbyterian?" I asked.

"Narrow gauge, eh?" said the brakeman. "Pretty track; straight as a rule; tunnel right through a mountain rather than go around it. Spirit-level grade; passengers have to show their tickets before they get on the train. Mighty strict road, but the cars are a little narrow; have to sit one in a seat, and no room in the aisle to dance. Then there are no stopover tickets allowed;

got to go straight through to the station you are ticketed for, or you can't get on at all. When the car is full, no extra coaches; cars built at the shop to hold just so many, and nobody else allowed on. But you don't often hear of an accident on that road. It's run right up to the rules."

"Maybe you joined the Free-Thinkers?" I said.

"Scrub road," said the brakeman. "Dirt roadbed and no ballast; no time card and no train dispatches. All trains run wild and every engineer makes his own time, just as he pleases. Smoke if you want to; kind of go-as-you-please road. Too many sidetracks, and every switch wide open all the time, with the switchman sound asleep and the target lamp dead out. Get on as you please and get off when you want to. Don't have to show your tickets and the conductor isn't expected to do anything but amuse the passengers. No, sir. I was offered a pass, but I don't like the line. I don't like to travel on a road that has no terminus. Do you know, sir, I asked a division superintendent where that road run to, and he said he hoped to die if he knew. I asked him if the general superintendent could tell me, and he said he didn't believe they had a general superintendent, and, if they had, he didn't know any more about the road than the passengers. I asked him whom he reported to, and he said 'Nobody.' I asked a conductor who he got his orders from, and he said he didn't take orders from any living man or dead ghost. And when I asked the engineer whom he got orders from, he said he'd like to see anybody give him orders; he'd run the train to suit himself, or he'd run it into the ditch. Now, you see, sir, I'm a railroad man and don't care to run on a road that has no time, makes no connections, runs nowhere, and has no superintendent. It may be all right, but I've railroaded too long to understand it."

"Maybe you went to the Congregational church?"

Popular Road.

"Popular road," said the brakeman; "an old road, too—one of the very oldest in this country. Good roadbed and comfortable cars. Well managed road, too; directors don't interfere with division superintendents and train orders. Road's mighty popular, but it's pretty independent, too. Yes, didn't one of the division superintendents down East discontinue one of the oldest stations on this line two or three years ago? But it's a mighty pleasant road to travel on. Always has such a pleasant class of passengers."

"Did you try the Methodist?" I said.

"Now you're shouting!" he said, with some enthusiasm. "Nice road, eh? Fast time and plenty of passengers. Engines carry a power of steam, and don't you forget it; steam gauge shows a hundred and enough all the time. Lively road; when the conductor shouts 'All aboard' you can hear him at the next station. Every train light shines like a headlight. Stopover checks are given on all through tickets; passenger can drop off the train as often as he likes, do the station two or three days, and hop on the next revival train that comes thundering along. Good, wholesouled, companionable conductors; ain't a road in the country where the passenger feels more at home. No passes; every passenger pays full traffic rates for his ticket. Wesleyanhouse air brakes on all trains, too. Pretty safe road, but I didn't ride over it yesterday."

"Perhaps you tried the Baptist?" I guessed once more.

"Ah, ha!" said the brakeman; "she's

got to go straight through to the station you are ticketed for, or you can't get on at all. When the car is full, no extra coaches; cars built at the shop to hold just so many, and nobody else allowed on. But you don't often hear of an accident on that road. It's run right up to the rules."

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a daisy, isn't she? River road, beautiful curves, sweep around anything to keep close to the river, but it's all steel rail and rock ballast single track all the way, and not a sidetrack from the roundhouse to the terminus. Takes a heap of water to run it through; double tanks at every station, and there isn't an engine in the shops that can pull a pound or run a mile with less than two gauges. But it runs through a lovely country; those river roads always do. River on one side and hills on the other, and it's a steady clip up the grade all the way till the run ends where the fountain head of the river begins. Yes, sir, I'll take the river road every time for a lovely trip and sure connections and a good time, and no prairie dust blowing in at the windows. And yesterday, when the conductor came around for the tickets with a little basket punch I didn't ask him to pass me, but I paid my fare like a little man—25 cents for an hour's run and a little concert by the passengers thrown in. I tell you, pilgrim, you take the river road when you want—"

But just here the long whistle from the engine announced a station, and the brakeman hurried to the door, shouting:

"Zionsville! The train makes no stops between here and Indianapolis!"

—The Standard.

## CHRISTIAN GIRLS IN CHINESE HOMES.

By Miss Margaret B. Duncan, Ningpo.

We rejoice that three of the eight girls received into the church during the past year from the Girls' School have the honor of being daughters of pastors, two in active service, and one of them called home several years ago; that three of the remaining five are from Christian homes, and two are from non-Christian homes. One of these two has been a day pupil for six years, and is now in the first class, which will graduate next June. She is a splendid girl, and I hope to see her later as a teacher. Her father has been a teacher in the Boys Academy for a number of years, but has not become a Christian himself. However, he made no objection to his daughter taking this step. We hope her influence in her home will be such as will remove any prejudices her father may

have, and that she may be able to lead him to the Light.

It is the same old story. He is a scholar of the Confucian school, and fears lest his ancestors may not be properly worshipped and honored if he breaks the line.

The other girl has been a boarder for five years. After her mother's death, her father put her and her little sister—ages nine and ten—into the school, so that they would be taken care of while he lived a care-free, sinful life. It took constant dunning and frequent threats to get him to pay any board for his girls. He finally died, and the younger sister was adopted by a neighbor of theirs, who had no children. They still support her in the school. The older sister had no one to take care of her, but she had shown such an interest in her Bible classes, and had walked a long distance from her home to the church during the summer vacations, in order to hear and learn more of the gospel, so we felt that we would not cast her off.

I can hardly describe the change that has come over these two sisters in the few years they have been with us. At first they caused no little disturbance in the primary department, but if any one needed schooling, they surely did. And patience has its reward, for this past year the older one was baptized and received into the church. I shall be greatly disappointed if she does not make a useful helper some day.

We were very glad to have with us in the school for a few days last spring, Miss Dora Yu, the lady evangelist. She gave the girls some very helpful talks on the "Surrendered Life," which made a deep impression on a few of them. We are greatly rejoiced over the fact that one of our graduates of 1909, who later married Pastor Wuoh's son, of the Commercial Press, Shanghai, is assisting Miss Yu in her Bible class work in Shanghai. She is a very earnest worker, indeed. Not long ago, she told me that she now sees plainly the Lord's hand in sending her to this school, and giving her those years of study to prepare her for His work.

It would make quite a volume were I to give you the history of scores of lives made useful in the Lord's work from 1846 to the present time, through this school, which you in the homeland have supported all these years so liberally.—The Presbyterian.

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).

MY HEART'S DESIRE.

By Olivia Winters Lynd.

Only to walk in the narrow way,  
From the bondage of sin set free;  
Only to know, that from day to day,  
His will is fulfilled in me.  
To know there's always abundant  
grace,  
Sufficient for every need,  
And tho' my pathway be rugged and  
steep,  
His hand will tenderly lead.  
Only to prove a friend in need,  
Unselfish, reliant, strong,  
Only to help with word or deed,  
The weary, life's way along.  
To lift up the fallen, encourage the  
weak—  
A blessing wherever I go,  
And forbid that I may ever add one  
drop,  
To another's cup of woe.  
Only to be ready at the Master's call,  
For laborers true, in His field,  
Undaunted by dangers, that would  
surely appall,  
Were He not my strength and  
shield.  
An empty vessel in the Master's hand,  
Humble, submissive, content  
With my mission, whether near or  
afar,  
If my days in His service are spent.  
Only to know at the end of the way,  
When the burdens of life laid down,  
There's waiting for me in the realms  
of day,  
A mansion, a robe and a crown.  
To know, as I sweep thro' the beau-  
tiful gates.  
And kneel at my Saviour's feet,  
Whatever of sorrow I've known be-  
low,  
There, my joy will be made com-  
plete. —Ex.

"Bethpage, Tenn. Dear Miss Annie White: Enclosed you will find \$2.54 for Orphans' Home. Since I wrote you my stepmother died and left a little baby girl. We hope she will join the Young South.—Henry Day and Ruby Johnson.

We are so glad to get this for the orphans. Come again, Henry and Ruby, and bring the little baby sister with you. The Young South will give her a warm welcome.

"Castalian Springs, Tenn. Dear Miss Annie White: Enclosed you will find check for \$5, which please give to Foreign Missions. This is Sunday egg money. May God bless your work.—Mrs. E. C. Wright."

Thank you, Mrs. Wright. That is splendidly done. May the hens keep on laying.

"Dear Miss Annie White: As my 77th birthday is the 19th of May I will send my birthday pennies. If it suits you, please give it to the Old Ministers' Fund. Where is Mrs. Eakin? Her birthday is on the same day as mine, but she is not so old.—Mrs. Emma Denton, Englewood."

Thank you for the \$1, dear friend of the Young South. May you have

other happy birthdays. Mrs. Eakin is living with her daughter in Chattanooga. Her health has not been good for several years.

"Trenton, Tenn. Dear Miss Annie White: I am writing to let you know we have a Sunbeam Band at Hickory Grove Baptist church with a membership of 15, with Miss Washburn as leader. We have been studying Africa this month, and I enjoy it very much. You remember I joined the Young South when I was six years old, so this is my first attempt to write a letter myself. I read the Young South the first thing when we get the paper, and enjoy it very much. I guess I must close, as this is my first letter. Will try and do better next time, and hope to have more to say about our Band. Your little friend, Julia Ingram."

This is a fine letter for a little girl to write, Julia, and I am so glad our Young South girl is doing Sunbeam work. Your band has made a good beginning. Put your whole soul into the work. Meet regularly and study well. Be sure to keep us posted from time to time about the band work. Your enthusiasm may inspire others to work harder.

TO THE SUNBEAM LEADERS.

The program prepared for the Sunbeams this month is one that will interest them, we hope and believe. Try to make "Ten Little Candles" as popular with them as the familiar "Ten Little Indians" of the long ago. This month's program links itself with the thought of Personal Service in a way that is helpful. What is so important as teaching each child that it is possible for them to do some loving, unselfish deed each day, and in this way "shine out" in blessing as truly as the Sunbeams?

Count that day lost, whose low, descending sun  
Views at thy hand no worthy action done.

SUNBEAM PROGRAM FOR JUNE.

Subject—How Sunbeams Shine.  
Motto—"Even a child is known by his doings."

Scripture—24th Psalm.  
Hymn—"Little Sunbeams."  
Leader's Talk.  
Hymn—"Jesus Loves Me, This I Know."

Recitations.  
Roll Call Offering. Closing Prayer.

*Leader*—We are to learn today how Sunbeam Bands began, and how there are now so many of them that they can be a real help in making the Kingdom of God grow in the world. The very first band was organized in 1886, when some of our mothers were little girls. Rev. Geo. Braxton Taylor was the pastor of a church in Virginia and Mrs. A. L. Elsom taught the infant class in his Sunday school. She began to think how much her little class could do if they were all working together for the same thing, just as we learned in our last meeting what all the little Sunbeams can do working together. So she taught them about missions and trained them to give to missions and gave them the name of "Sunbeams." Mr. Taylor loved the children, too, and wrote about their work in the papers, and the children called him "Cousin George." When other teachers heard what this first Sunbeam Band was doing they wanted their classes to do the same thing. So Sunbeam Bands were formed all over Virginia, and then all over the South, till there were too many for "Cousin George" to care for, and the Foreign

Board asked the Woman's Missionary Union to take care of the bands and the money they raised, which really made the women's societies "mothers" for these younger bands, didn't it? You would be surprised if I told you how much money these little girls and boys have brought to the Lord Jesus for His work, but it is enough to pay for the teachers and the buildings we now have for kindergartens here and in foreign lands. And the Sunbeams! There are now 30,000 of them, enough to make quite a bright light, don't you think? Mrs. Elsom, who started the first Sunbeams, had no idea that the work so lovingly begun for the Master would become such a blessing to the world. You see God takes whatever we do for Him and spreads it out until it reaches so far that we cannot see the results. Sunbeams may work for Jesus each day and learn of His word and the need of the world, and as they grow older may do more and more for Him until this whole world shall hear of our Saviour.

Now let us give our Rally Cry. (See "How to Shine.")

*Leader*: What part of our mission work does the Sunbeam money help?

*Sunbeam*: Home Mission money goes to schools in Cuba, Tampa, Fla., and El Paso, Texas.

Foreign Mission money goes to kindergartens and schools for boys and girls in foreign lands.

Recitation:

"The true light comes from God above;  
But in His wisdom, in His love,  
He kindles little lights below,  
And bids us shine, to serve Him so.  
By deeds of love, by gifts and prayer,  
We set lights burning everywhere,  
There's need of every little hand  
To set the lights in every land."

*Leader*: Tell us some more things that Sunbeams can do.

*Sunbeam*: We can try to make our band the largest and best in the State. To do this we must remember to tell all the little girls and boys in the Sunday School about it and invite them to join our society.

*Second Sunbeam*: We can praise God that He loves little children and lets them help in His great work of saving the world. We can pray that He will help each Sunbeam to shine for Him every day.

*Third Sunbeam*: We may give our money—not the money we do not want for ourselves, but the money we would like to spend on ourselves. We must give willingly and gladly, for "the Lord loveth a cheerful giver."

*Leader*: Why should we give money for missions?

*Fourth Sunbeam*: We give our money so that we may send Bibles to those children who never hear any of the Bible stories that we love. Our money helps to send them missionaries to teach them the story of the Saviour.

*Leader*: If we are to be little candles shining for Jesus we must keep our lights brightly shining. Can one of our Sunbeams tell us some of the things that keep our lights very dim or perhaps put them out altogether?

*Fifth Sunbeam*: I can tell how ten little candles lost their light and then began to shine again.

*Recitation*:  
"Ten little candles, Jesus bade them  
shine;  
Selfishness snuffed one right out, then  
there were nine.

Nine little candles, one without a  
mate;  
Bad companions came along, then  
there were eight.

Eight little candles doing work for  
heaven;

"I forgot" sat down on one, then there  
were seven.

Seven little candles all with blazing  
wicks;

Someone laughed, cried "Goody-girl,"  
then there were six.

Six little candles, every one alive;  
One got tired of trying, then there  
were five.

Five little candles, once there were  
more;

"I don't want to" fanned out one, then  
there were four.

Four little candles, bright as bright  
could be;

"I'm too small to work," one sighed,  
then there were three.

Three little candles—was one of them  
you?

One gave up Sunday School, then there  
were two.

Two little candles (tale's almost  
done);

Another thought she was no use, then  
there was one.

One little candle, left all alone;  
Kept on burning by itself, and oh, how  
bright it shone!

Brave and steady burned its flame, till  
the other nine,  
Cheered by its example, once again  
began to shine."

We'd love to be a light so true and  
fine,  
That others seeing it would wish to  
shine.

So let us hold our little candles high,  
A guiding light to travelers passing  
by.

BACK TO HEALTH BY NATURE'S  
ROUTE.

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

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

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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

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

BABIES FOR ADOPTION.

Good, Christian Homes wanted for babies. At present there are forty babies from one month to two years old, to choose from.

MATERNITY HOSPITAL  
416 E. Leigh St., Richmond, Va.

## THE EBENEZER CAMPAIGN.

The Ebenezer Association has held several Missionary campaigns since its organization, and, while every one of these campaigns has been very helpful to the churches with which they were held, the most successful one of all closed on the night of April 28, at the South Columbia Baptist church.

Last year Dr. J. M. Anderson, of Morristown, and the writer, who was at that time Associational Missionary of Ebenezer Association, made a campaign, visiting practically every church in the Association, and, with the co-operation of nearly all the pastors in the Association, the campaign was a very successful one. In that campaign we felt the need of and stressed the great importance of standing together, and co-operating with each other, both as individuals and as churches, and Dr. Anderson delivered, in a very earnest and impressive way, a great speech on "Co-operation," which counted for much to all our churches.

The subject of another campaign came up at a Board meeting last December, and a committee was appointed to plan another campaign, and to arrange with Dr. Anderson and others to spend the month of April in our Association. The committee soon perfected arrangements for Brother Anderson to be with us again, and also, through the representative of the Foreign Board for Tennessee, Dr. C. D. Graves, we secured the services of Dr. E. A. Nelson Missionary in Brazil for 23 years.

On March 31, with these two brethren, and a number of our pastors, we launched what has proven to be the greatest campaign ever held in our Association. It seemed that the Lord had laid upon the hearts of some of the brethren that this campaign should be intensely a money campaign, not that we should try to collect great sums of money during the campaign, but that the Bible teaching on how God proposed to finance His Kingdom be laid upon the hearts of our people.

Dr. Anderson was equal to the task, and it is universally admitted by the

## BAPTIST PASTOR'S WIFE IS CURED OF PELLAGRA.

Battlefield, Miss.—A most remarkable case of recovery has been reported here by the Rev. T. E. Pinegar, who says: "For two years my wife suffered with what is known as pellagra. Different doctors attended her, with absolutely no improvement in her condition. At last our family physician told friends of ours my wife must die."

"I was away from home most of the time, engaged in evangelistic work of the Baptist missionary cause. At last we sent for Baughn's Pellagra Treatment. When she began to use it her arms, face and hands were a sight to behold. After one month's treatment, to all appearances, she was well. I would advise all sufferers from that disease to give the remedy a trial. Use this testimonial as you see fit."

Here's a case where the family physician gave the patient up to die and where Baughn's treatment saved her life. Don't hesitate longer. If you have pellagra, it is your duty to cure it.

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

There is hope; get Baughn's big Free book on pellagra, and learn about the remedy for pellagra that has at last been found. Address American Compounding Co., Box 2035, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

Note:—This cure and other cures are personally known to the Advertising Manager of this paper, who did not accept this company's advertising until after an investigation that satisfied him that we had cured hundreds of cases of pellagra.

## The Ladder of Fame

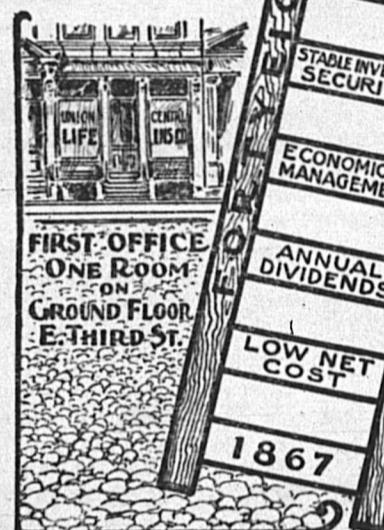
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NASHVILLE,

TENNESSEE

people who heard him that he delivered one of the greatest, most logical and convincing speeches of our people ever heard on the subject of "Financing the Kingdom of God," with the most gratifying results.

No less great were the addresses of dear Brother Nelson, on "The Conditions, Needs and Possibilities of the Great Brazilian Country," in which he spent twenty-three years of his life as Missionary, suffering privations, hardships, persecutions, imprisonment, and scars almost equal to those of the great Apostle Paul. Not only is Dr. Nelson familiar with and very interesting concerning the country of Brazil, but he is rich in knowledge concerning the political and religious status of the nations of the world.

We shall always thank God and these dear brethren for their coming, and the services which they rendered to the people of our Association.

They make a happy combination, Dr. Nelson representing that end of the line which Paul had in mind when he said "How can they call or believe on him of whom they have not heard," and Dr. Anderson representing the other end of it, "How can they preach except they be sent?"

So many things combined to make and prove this campaign a success that there can be no doubt that God was in it throughout (1) in the directing of our minds as to the purpose of the campaign, (2) in sending the men to us He did, (3) the most favorable time of the year for a campaign, and (4) the delightful weather during the entire campaign. Not an appointment was lost on account of the weather. (5) The large crowds in attendance, at least one-third increase over last year. A very conservative estimate would be that five thousand people were addressed in this campaign. Again, the

deep spiritual interest manifested in these meetings was remarkable. It need not ever be said any more that taking about money in a meeting will necessarily freeze it out. The people warmed up to the subject, and under the influence of those meetings many hearts were made to rejoice and praise God. Many followed the campaign for days, and traveled many miles to attend. It is worthy of note that, as much as was said in these meetings about paying tithes, and making offerings to the Lord, not one voice was heard to speak out against it. And, while many did not pledge themselves to tithe, yet there seemed to be a common feeling that it was right to do it. During the campaign 152 people announced publicly that they would from now on pay the Lord one-tenth of their income, and these people represented the best and wealthiest class of people in Ebenezer Association.

Every pastor in our Association is now a tither. Wonder how many Associations in Tennessee can say that? Again, every church visited in this campaign, with possibly one or two exceptions, have raised their apportionment for Foreign and Home Missions, and many went beyond.

Another very helpful and appreciated feature of the campaign was the service rendered by our dear brother John Hutcheson in song. He accompanied us about two weeks and sung the sweet songs of Zion, to the joy and edification of all who heard him. The people will never forget him, and the Lord will bless him for the service he rendered in the campaign. This report has grown too long, but I feel in my heart that I must say these things for the glory of God. I do hope that others will catch the spirit of our campaign and hasten to put on one in every Association in Tennessee, and

let us no longer hinder the coming of God's Kingdom by robbing Him in withholding that which is His.

Get in touch with Dr. Anderson as quickly as possible and arrange for a church-to-church campaign, and have him deliver his speech to your people on "God's Plan of Financing the Kingdom," and you will be glad you did it.

No doubt the Boards should keep Brother Anderson in this campaign work for five years yet, or as long as he can hold out, making his money speech. If Dr. Nelson should not go to Brazil right soon, no better yoke fellow could be found for campaign work than he. Anderson and Nelson, with the support of the local pastors, make a strong team in campaign work. They are very much like Jonathan and David, their hearts are knit together. The Lord bless them to the good of His people.

H. E. WALKER,  
Santa Fe, Tenn.

COOPER—The whole community of Quito, Tenn., and the membership of Fellowship Church were saddened on account of the death of Bro. J. N. Cooper, a deacon in the church, Sunday School Superintendent, and an influential and respected citizen of his community.

For years Bro. Cooper has been a faithful member of Fellowship Baptist Church, a constant reader of the Baptist and Reflector, and as long as his health would permit he was always found at his post ready for the Master's service.

For almost a year he had been confined to his home and for the last few months to his room. His greatest delight was to render some service to some one who was in need.

Two daughters, three sons and a host of friends are left to mourn their loss. His pastor,

J. L. McALILEY.

**THE BEST TRAIN SERVICE**  
To Washington, Baltimore, Philadelphia,  
New York, and Other Eastern Cities  
**IS VIA BRISTOL,**  
And the  
**NORFOLK & WESTERN RY.**

**SOLID TRAIN, DINING CAR,  
THROUGH SLEEPER**

Leave 7:45 p.m., Memphis, for New York.

Leave 7:45 p.m., Memphis for Washington.

Leave 9:30 p.m., Nashville for New York.

Leave 5:15 a.m., Chattanooga for Washington and New York.

D. C. Boykin, District Passenger Agt.,  
Knoxville, Tenn.  
Warren L. Rohr, General Agent, Pass.  
Dept., Chattanooga, Tenn.  
W. C. Saunders, General Passenger Agent.  
W. B. Beville, Passenger Traffic Manager, Roanoke, Va.

#### A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatic, lumbago, 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.

#### 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, with 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, Fox F. Clinton, S. S.

#### CANCER CURED AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the knife, Acids, X-Ray or Radium, over 90 per cent of the many hundreds of sufferers from Cancer which it has treated during the past 18 years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va. Write for literature.

**FREE**  
SAMPLE  
OF  
Bourbon Poultry Cure

Enough to cure two hundred chicks of gapes. Also valuable poultry book. Both sent Free upon receipt of 10 cents to help pay for postage and packing. Write today for free medicine and book. BOURBON REMEDY CO., Box B, Lexington, Ky.

#### THE NEW PASTOR AT COLUMBIA.

In the Baptist and Reflector of May 13, 1915, the time-honored rule of saying the best for the last is observed, for the very last paragraph in the paper is:

"The going of Dr. C. T. Alexander from Lebanon, Tenn., to Columbia, Tenn., as pastor means great loss to the town he leaves and good fortune to his new home. He is a conquering Alexander."

You are right. He is a "conquering Alexander." Revelation speaks of those who overcame by the blood of the Lamb. Alexander is a unique exemplification of the true preacher of victory through the blood of Christ. He is the best teacher of salvation through the redemption which is in Christ Jesus, I have ever heard.

I am delighted that Dr. Alexander is my pastor. My membership shall remain with the Columbia church as long as I remain in the American Consular Service, which will not be forever, for any job looks small to a man who has held the highest position on earth—the pastorate of a Baptist church. So I expect to step up some good day.

Dr. C. T. Alexander, who has succeeded me at Columbia, succeeded me at Houston, Texas, and was called as my successor at Huntsville, Texas. I suppose he will be a Consul in Canada as soon as I leave. He is a great successor and a success.

LIVINGSTON T. MAYS.  
Charlottetown, P. E. I., Canada.

#### UNION B. Y. P. U. MEETING.

Monday evening, May 17, the B. Y. P. U. of the Second church and the Royal Street church met with the Union of the West Jackson church in a meeting which proved to be extremely interesting and instructive. Rev. W. M. Couch, pastor of Royal Street church, read the scripture lesson, followed by prayer, led by Bro. E. F. Adams.

Miss Beatrice Smith, in the welcome address, made the visitors feel that they were indeed more than welcome. Topics of especial interest to B. Y. P. U. members were ably discussed by Brethren J. E. McFeake, Neely Jernigan, C. H. Warren, Guy Hall, S. F. Hudson and Prof. M. A. Huggins. Miss Maude Nesbitt, in an able paper, proved beyond a doubt that it is very necessary to have a missionary program at least once every month in B. Y. P. U. work.

The J. R. G. Society Quartet rendered several numbers to the delight of the entire audience.

We hope to be able to have these union meetings quite often, and would recommend that other Unions in the large cities especially unite in their B. Y. P. U. efforts.

Rev. Nelson Crull, who is the beloved president of the West Jackson Union, presided at this union meeting in his usually becoming manner. We trust our Heavenly Father will soon open up other fields of usefulness for him in and around Jackson, for we feel that we would be lost without him in our midst.

MRS. W. T. JONES.  
Jackson, Tenn.

#### THE UNION AVENUE MEETING.

Dr. Austin Crouch came to us on Monday evening, April 26, and remained with us for twelve days. He did some of the best preaching ever done in this city. His sermons were clear, logical, forceful and pungent, carrying conviction to the hearts of the people in every message. He is not a preacher of many propositions or high-pressure methods. He believes

the gospel is the "power of God unto salvation unto every one that believeth," and thus depends on the Lord and His Word to do the work. We have received as a direct result of the meeting 20 by baptism and six by letter, with others yet to follow. It would be a great blessing to our denomination if Dr. Crouch would go into the evangelistic work altogether. We need more safe and sane men like Dr. Crouch, Dr. Dew and T. T. Martin, and men of their type, who preach a clear, simple gospel in which Jesus alone is presented as the world's saviour. I hope that Dr. Crouch will give us in pamphlet form "The Plan of Salvation," as he has it worked out. Many preachers need to see it as he presents it.

Brother Forest Cole, the pastor's assistant of the Central church, led the singing in our meeting to the delight and joy of everybody.

Crouch and Cole would be a great team in the evangelistic field. I make a motion that they yoke up and go at it. W. R. FARROW,  
Pastor Union Avenue Baptist Church.

Memphis, Tenn.

THE MEMPHIS CONFERENCE FEMALE INSTITUTE AND COLLEGE has introduced as a feature of each session EDUCATIONAL TRIPS. For next session those trips will be taken to the cities of Memphis and St. Louis.

The school is located in the residence section of the beautiful little city of Jackson, Tenn., with 20,000 population—very convenient to street cars, depots, fine churches, government buildings, Carnegie Library, etc. The drinking water is considered among the purest specimens in the world, and there is a wonderful chalybeate well within ten minutes' walk. Special attention given to HEALTH and MORALS; a safe home boarding school, with literary, music and other advantages. Address

H. G. HAWKINS, President,  
Jackson, Tenn.

The attention of our readers is directed to the advertisement of the Bourbon Remedy Company, of Lexington, Ky., which will be found on another page of this issue. For many years Bourbon Poultry Cure has been the leading poultry remedy used in the famous Blue Grass section of Kentucky, the greatest blood-stock region in the world. This remedy is a liquid, and it is said to be so effective that one drop will cure the worst case of gapes. The manufacturers offer to send enough to cure two hundred chicks of gapes and a valuable poultry book, both FREE, upon receipt of 10 cents to help pay for postage and packing. Don't sit by and watch your brood decrease and your profits dwindle from gapes, but look up the advertisement and write for this free medicine book.

We closed a two-weeks' revival meeting at our church on Sunday, May 16. My brother, W. C. Tallant, was our helper. The meeting opened with good interest, which grew during the services. Sixty were converted, many reconverted. Thirty-three were added to the church, 27 of whom were baptized Sunday afternoon, May 16. A great band of Christian workers rallied to the front, doing splendid service, for which we all feel greatly blessed.

J. B. TALLANT.

Rossville, Ga.

Evangelist Geo. C. Cates, of Louisville, Ky., is to assist Rev. E. L. Watson, of the First church, Enid, Okla., in a revival at an early date. It is expected to sweep that city Godward.

## FRECKLES

Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from any druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

## MORPHINE, WHISKEY AND TOBACCO

HABITS Treated successfully without shock, without restraint and NO FEE UNLESS CURED. Home or Sanitarium Treatment. Ask our patients.

## CEDARCROFT SANITARIUM

DR. POWER GRIBBLE, Supt.

Sta. 5, Box 110 Nashville, Tenn. Tel. Main 1326.

**PARKER'S HAIR BALM**  
A toilet preparation of merit.  
Helps to eradicate dandruff.  
For Restoring Color and  
Beauty to Gray or Faded Hair.  
50c. and \$1.00 at Druggists.

**HINDERCORMS** Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

**BASEBALL OUTFIT FREE**  
combination of big catcher's mitt, fielder's glove, catcher's mask (extra strong and durable) and rubber center ball, big league style, or fine chest protector or complete suit, including helmet, chest protector, shoulder pads, belt, knee pads, shin guards, extra well sewed. Send name and we will send you 8 sets of our fine pictures to dispose of on special offer at 25 cents each. Send in the \$2 you collect and for your trouble we will send you outfit as described. Write today for pictures. Get in the game or once. M. D. SEITZ, M132 Chicago

## IF THE BABY IS CUTTING TEETH

USE

## Mrs. Winslow's Soothing Syrup

## A SPLENDID REGULATOR PURELY VEGETABLE—NOT NARCOTIC

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.

**DROPSY** TREATED, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free. DR. THOMAS E. GREEN, Successor to DR. H. H. GREEN'S SONS, Box H, Chatsworth, Ga.

## CALL FOR MEETING OF THE SOUTHERN BAPTIST PRESS ASSOCIATION.

Upon request of a number of editors the following announcement is made:

Time: June 15-17, 1915. The July date of a recent letter was an error.

Place: Ridgecrest, N. C.

First Session: The Hotel Pritchelle, 8:30 p. m., June 15.

Railroad Fare: Round trip from Nashville, Tenn., \$11.10.

Hôtel: Special rate at the Pritchelle of \$1 per day.

Committee on Program: Hight C. Moore, Thos. A. Johnson.

At Ridgecrest on Same Date: (1) Conference of Mountain School Men, Rev. A. E. Brown, D.D., President, Asheville, N. C. (2) Conference of Educators and Students called by the Baptist Student Missionary Movement of America, Rev. C. T. Ball, D. D., Fort Worth, Texas, Secretary.

B. W. SPILMAN, General Secretary, Southern Baptist Assembly, Ridgecrest, N. C.

May 7, 1915.

### Heart Disease Almost Fatal to Young Girl

"My daughter, when thirteen years old, was stricken with heart trouble. She was so bad we had to place her



bed near a window so she could get her breath. One doctor said, 'Poor child, she is likely to fall dead any time.' A friend told me Dr. Miles' Heart Remedy had cured her father, so I tried it, and she began to improve. She took a great many bottles, but she is spared to me today, a fat, rosy

cheeked girl. No one can imagine the confidence I have in Dr. Miles' Heart Remedy." A. R. CANON, Worth, Mo.

The unbounded confidence Mr. Canon has in Dr. Miles' Heart Remedy is shared by thousands of others who know its value from experience. Many heart disorders yield to treatment, if the treatment is right. If you are bothered with short breath, fainting spells, swelling of feet or ankles, pains about the heart and shoulder blades, palpitation, weak and hungry spells, you should begin using Dr. Miles' Heart Remedy at once. Profit by the experience of others while you may.

Dr. Miles' Heart Remedy is sold and guaranteed by all druggists.

MILES MEDICAL CO., Elkhart, Ind.

### 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 usual treatments recommended for the cure of rheumatism. Don't shut your eyes and say "impossible," but come to the test.



You may have tried everything you ever heard of and have spent your money right and left. I say "welland 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, 541 F. Delano Bldg., Syracuse, N. Y.

### Blackman's Medicated Salt Brick

Saves Time, Labor and Veterinary Bills  
Stock Like It—Stock Like It  
A Handy Medicine—It Soothes 'em Too  
Drop Brick in Feed Box—It Will Do The Rest  
No Dosing—No Drenching  
Best Worm Medicine and Tonic Ever Produced  
Every Animal Its Own Doctor  
Sold and Guaranteed by Best Dealers Everywhere  
BLACKMAN STOCK REMEDY COMPANY, Chattanooga, Tenn.

WATSON—Whereas, by the hand of him who knoweth and doeth all things well, our beloved brother, Rev. John Wesley Watson, was on October 24, 1914, taken from among us to enjoy that blessed home beyond.

He was born October 8, 1847. He joined the Holston Baptist church in the year 1867. He was one of the charter members of the organization of the Chinquapin Grove Baptist church in the year of 1871. He was licensed to preach the gospel July 9, 1887, and on April 29, 1888, he was ordained to the full work of the ministry.

Whereas, by this stroke of divine hand, we feel that the church has lost one of its strongest members, the neighborhood one of its most devoted friends, and the county one of its most noble citizens.

Whereas, the long and intimate relations held with him in the faithful discharge of his duties in the church and community makes it eminently befitting that we record our appreciation of him; therefore, be it

Resolved, That the wisdom and ability which he has exercised in the aid of the church work and his usefulness to the community, will be held in grateful remembrance.

Resolved, That we extend our sympathy to the bereaved relatives, praying that this sad dispensation of providence may especially work out for good to the family of the deceased; be it further

Resolved, That a copy of this be spread on the church book, and also a copy be sent to the Baptist and Reflector for publication.

J. L. MOTTERN,  
J. C. SMITH,  
Committee.

PHILLIPS—On Jan. 22, 1915, the death angel visited our neighborhood and church and claimed for its victim, Sister Mary Phillips, wife of O. W. Phillips.

She professed faith in Christ in early life and united with Fall Creek Baptist Church, of which she lived a consistent and devoted member until death. She was 56 years old, and leaves a husband and three children, brothers, and many friends to mourn her loss.

She was a devoted wife and affectionate mother. Would say to the family: There is a broken link, a vacant chair, mother's voice will be heard on earth no more, but by the grace of God some sweet day you will be permitted to meet her on that bright celestial shore around the throne of God.

Cousin Mary was not heard to complain of her afflictions, although for many days she was not permitted to see the faces of her loved ones. Still she manifested a submissive spirit, as only those that love the Lord can do.

Funeral services conducted by her pastor, Rev. James Davenport. Her remains were laid to rest in the family burying ground.

A COUSIN.

BULLOCK—Mrs. Minnie Pressgroves Bullock was born November 27, 1879. She was converted at an early age and joined the Missionary Baptist church at North Fork, where she retained membership to the day of her death.

January the 16th, 1907, she was married to B. F. Bullock. To this union four children were born. She was a woman of deep piety, a consecrated Christian, a true wife, a loving mother, an obliging neighbor. Truly it can be said that our loss is her gain. She leaves three children, a

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husband, a mother, brothers and sisters to mourn her loss. But knowing that her state is far better, who could say come back, thou blessed one? We would commend those that sorrow to Him who is most gracious in the hour of deep distress.

The funeral was conducted by the writer in the presence of a large company of friends. The body was laid to rest to await the summons on the glorious resurrection morning.

ELDER F. M. JACKSON.

VAUGHAN—Brother T. H. Vaughan was born February 5, 1834, died January 21, 1915. He professed faith in Christ during the Civil War and joined the Missionary Baptist church. He carried his Bible with him through the war, and from the markings, it showed that he had been a close stu-

dent of God's word.

Brother Vaughan was a leading member of Ro-Ellen Baptist church and a consecrated man. He was always ready to help carry the burden of his church. He was a true friend to his pastor, and was known as one of the leading Baptists of Friendship Association.

Brother Vaughan was married to Miss Mary Ann Clifton in 1859, and to this union were born twelve children, five of whom, with his devoted wife, preceded him to the great beyond, to that beautiful home of the soul.

He leaves seven children and a number of grandchildren to mourn his departure and a great host of friends, who are sad at his going. He died in the triumph of a living faith.

His former pastor,  
O. F. HUCKABA.  
Jackson, Tenn.

JENNINGS—Bro. Andrew W. Jennings was born July 29, 1839. He was married to Miss Ellen Williams June 12, 1860.

He professed faith and united with the Union (Hurricane) Church about fifty years ago. He entered the Confederate army in the summer of 1861, and served to the end of the war.

He moved his membership to Smith's Fork Church about thirty-five years ago. He lived an humble Christian life, devoted to the cause of his Master, seeking constantly and to the best of his knowledge the good of the cause till his death April 2, 1915, aged 75 years, 8 months and 3 days.

Bro. Jennings passed peacefully to his rest, conscious to the last, buoyed with a good hope he entered paradise. He leaves a widow and five children to mourn his death. They loved him, as their devotion declared.

The community has lost a good citizen, the church a devoted member, the family a loving, kind husband and father.

He has gone to rest, and in the paradise of God he awaits the coming of Jesus and the resurrection of the dead in Christ. We will meet him again where sickness, sorrow, pain nor death shall never enter. Therefore, let us not sorrow as those who have no hope, "for all those who sleep in Jesus will God bring when He comes."

T. J. EASTES.

REDDING—In the death of Mr. and Mrs. J. K. P. Redding of Culleoka, the Friendship Baptist church has sustained a loss of two of its most loyal and very best members. Bro. Redding and wife were taken seriously ill about the March 10th, and on the morning of the 12th inst. he was called away. Mrs. Redding lingered till the morning of the 15th, when she, too, fell asleep in Jesus. He had reached the ripe age of seventy and she seventy-four. For forty years they lived happily together, their home being a prosperous Christian home. Bro. Redding had been a deacon in his church for a number of years. A more faithful servant could not be found in any church—a friend to his pastor, loving all men, loyal to his church and faithful to his God. Sister Redding was loved by all who knew her for her kindly disposition and sweetness of her daily life. She had a child-like confidence in her friends, and an abiding faith in her Lord. The funeral of each was at the church in the presence of a great crowd who came to drop a tear of grief over a departed friend.

The writer was in charge of the services and he feels keenly the loss of two who, for five years, contributed liberally to the joys of his Friendship pastorate.

GEO. H. FREEMAN.  
Lewisburg, Tenn.

KNIGHT—Mrs. Fannie Augusta Knight, wife of Rev. I. N. Knight, and daughter of Y. G. and Edna Redmond, was born November 9, 1878, and fell asleep in Jesus March 21, 1915, making her stay on earth 36 years, 4 months and 12 days.

Fannie professed faith in Christ and united with the Missionary Baptist church at Siloam, Macon County, in the year 1895. Afterwards moving her membership to Rocky Mount, and from there to Pleasant Hill, Sumner County, at which place her remains were laid to rest, amid a large concourse of sorrowing relatives and friends. Rev. J. L. Hawkins, her pastor, spoke in touching language of her beautiful and quiet life and her many Christian graces.

Fannie was a loving daughter, wife and mother, becoming a mother in every sense of the word to the little children of Brother Knight by a former marriage.

She died in a full triumph of a living faith in her blessed Savior, bidding her heart-broken husband and children and her many neighbors and relatives farewell, and telling them to meet her in heaven.

She leaves a father, (her mother having preceded her to heaven two years ago,) husband, three sons and two daughters, three brothers and two sisters, besides a host of friends to mourn her loss. But we know our loss is her gain.

In her death her church has suffered an irreparable loss. But the Scriptures say, "Blessed are the dead that die in the Lord." Truly she died "In the Lord."

A COUSIN.

MILLER—It has pleased our Heavenly Father to take from our midst one of the much beloved members of the Woman's Missionary Society of the White Pine Baptist Church, Mrs. J. H. Miller. Mrs. Miller was a consistent member of the White Pine Baptist Church and was faithful and ever loyal to her church.

She leaves a companion, five children, sisters and brothers and a host of friends heart-broken, but let us turn our thoughts from things that are temporal and place our hopes on things that are eternal.

"We shall sleep but not forever,  
There will be a glorious dawn,  
We shall meet to part, no never,  
On the resurrection morn."

Therefore, be it resolved, first, that we, the members of the Woman's Missionary Society, though realizing our loss, bow in humble submission to Him who doeth all things well.

Resolved, second, That we have lost one of our best members, whose life was an inspiration and whose influence lives on forever.

Resolved, third, That we express our heart-felt sympathy to the bereaved family and say to them, Look to God in this sad affliction, one who has promised never to forsake or leave you alone.

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

MRS. JOS. WIGGINTON,  
MRS. LANE,  
MRS. R. A. HALE,  
Committee.

BAIRD—Sister Mary E. Baird, wife of Deacon Wm. M. Baird, was born Nov. 1, 1850. She was married to W. M. Baird July 22, 1875. She professed faith and united with Hickman Church in 1872 or 1873. She was a devoted member of the church, having with her husband moved their membership to the Macedonia Church, where she remained and served until her death, Feb. 22, 1915. She leaves a husband and five girls to mourn her departure, a host of loving friends are bereaved, but their loss is her gain. She was afflicted a long while before death came. She bore her sufferings with Christian patience and fortitude. A good woman, wife and mother has gone from us. The Lord spared her to us 64 years, 3 months and 21 days, and then took her for a little while.

Let us not sorrow as those who have no hope. The Lord will bring her to us again. We will wait till He comes and gathers us to Himself.

T. J. EASTES.

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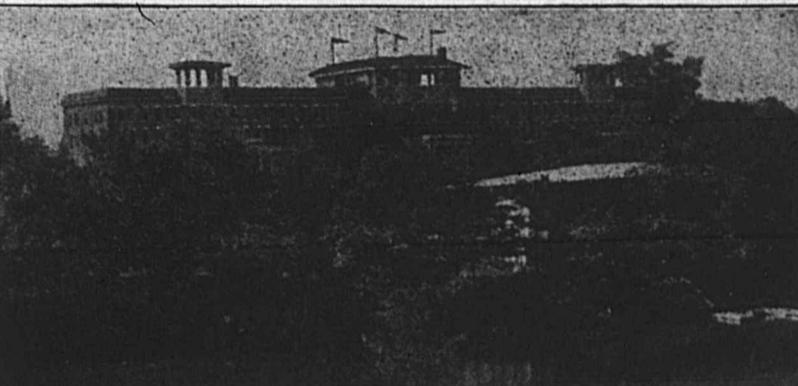
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## AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. I. N. Penick of Martin, Tenn., has been assisting Rev. Thos. B. Holcomb in a revival at Purcell, Okla., since the Convention in Houston. We expect to hear of a gracious ingathering of souls.

Rev. W. H. Brengle of New Orleans, La., has been called to the care of the church at Harrodsburg, Ky., and will accept.

It is announced that Rev. Austin Crouch of Murfreesboro, Tenn., has been called to the care of the First Church, Paducah, Ky., to succeed Dr. S. E. Tull, who goes to take charge of the First Church, Temple, Texas, June 1st.

Dr. Ben Cox of the Central Church, Memphis, Tenn., went to Galveston, Texas, after the Convention in Houston, for a rest of several weeks in the Gulf breezes. He has merited a rest.

Rev. M. E. Miller, who has brought things to pass so heroically in Fulton, Ky., resigns that pastorate to accept a call to South Knoxville Church, Knoxville, Tenn., to succeed Rev. W. J. Bolin. We are glad he comes to Tennessee.

Dr. B. H. DeMent of the First Church, Greenwood, S. C., is doing his own preaching in a revival with his own church and many are being reached.

Rev. R. Dee Byrd of Springfield, Mo., assistant pastor of East Avenue Church, was married on May 16th to Miss Ima Cochran at Jackson, Tenn., and returned to his Missouri home to resume the duties of his relationship to the church. A thousand blessings be theirs!

Dr. John F. Vines of the First Church, Anderson, S. C., accepts the call to the First Church, Roanoke, Va., and takes charge June 1st. This will be gratifying intelligence to his many Tennessee friends, who are glad of the prominence he is attaining.

Rev. B. T. Kimbrough, assistant pastor of Twenty-Second and Walnut Street Church, Louisville, Ky., has resigned to take effect June 15 and will re-enter the pastorate as the Lord directs.

Georgetown College, Georgetown, Ky., will have a rich commencement. The commencement sermon will be preached by Rev. H. L. Winburn of Louisville, and Dr. J. S. Kirtley of Chicago will deliver the literary address.

Since the beginning of his pastorate with Capitol Avenue Church, Atlanta, Ga., Rev. W. H. Major has received 114 new members into the church, 49 on profession of faith. He has only been there since July 1, 1914.

Dr. A. U. Boone of the First Church, Memphis, Tenn., is to preach the commencement sermon of Shorter College, Rome, Ga., on Sunday, June 6. It is a moral certainty that they will hear a good one.

It appears that from some quarters in Oklahoma efforts are being made to brand Rev. Alonzo Nunnery of Granite, Okla., as opposed to the organized work. Tennesseans could not be made to believe that in a thousand years. He may fearlessly criticize some abuses in the machinery of the Oklahoma State Mission work, but the wounds inflicted will be by a friend. Solomon said: "Faithful are the wounds of a friend."

The commencement program at

Carson and Newman College, Jefferson City, Tenn., includes a sermon by Dr. Len G. Broughton of Knoxville and a literary address by Dr. W. F. Powell of Chattanooga.

Dr. Robert Stuart McArthur of Baltimore, Md., is to deliver the literary address at the approaching commencement of Meredith College, Raleigh, N. C., on the theme, "The Empire of the Czar—The Great Bear of the North."

Rev. H. J. Goodwin has resigned the pastorate at Irvington, Va., to accept the care of Maryland Avenue Church, Washington, D. C. The Virginians give him up regretfully.

The church-to-church campaign in Beech River Association is going in a great way. Dr. J. M. Anderson of Morristown, Missionary P. P. Medling of Japan, Rev. A. U. Nunnery of Parsons, Associational Missionary, and some of the pastors are making the rounds. Dr. C. D. Graves of Nashville was in the campaign two days. Dr. Anderson is making great speeches.

The Alumnal Visitor, the school paper of Hall-Moody Institute, Martin, Tenn., contained in its last issue the valedictory of President H. E. Watters as editor, who is also closing a term of eleven years as President of the school. The story of the marvelous success of the school during his presidency reads like a romance.

Prof. James T. Warren, for many years Vice President of Hall-Moody Institute, Martin, Tenn., has been chosen City Superintendent of Schools at Rockwood, Tenn., at a salary of \$1,500. His wife, who has had charge of the primary department in Hall-Moody for five years, will aid him.

Prof. G. E. Shankle of the Chair of Modern Languages in Hall-Moody Institute, Martin, Tenn., accepts the position of principal of the High School at Troy, Tenn., at a salary of \$1,200.

Rev. Cornelius Bowles is said to be gloriously bringing things to pass at McKenzie, Tenn. His church has just decided to erect a new \$10,000 building.

Next Sunday the commencement sermon of Hall-Moody Institute, Martin, Tenn., will be preached by Dr. H. M. Crain of Milan; sermon before J. N. Hall Society by Rev. H. H. Drake of Union City, and on Wednesday night, literary address by Dr. Luther Little of Jackson.

In his review of the Convention in Houston, Dr. J. B. Gambrell says, "There have always been one-eyed brethren who see only expense." That's hardly fair. The brethren who spoke of secretaries' salaries said emphatically that they were not opposed to secretaries getting salaries, but were opposed to so many secretaries necessitating so many salaries. Of course, Dr. Gambrell sees the question from the bias of a high-salaried secretary.

Rev. J. Frank Norris of the First Church, Fort Worth, Texas, and Singer J. Ford Scholfield lately held a meeting with Rev. M. T. Tucker of Snyder, Texas, resulting in 81 additions, 48 by baptism.

Dr. Fred Hale of the Second Church, Hot Springs, Ark., is being assisted in a revival by Rev. C. F. J. Tate, formerly pastor of the First Church, Hot Springs. Dr. Hale's health is being gloriously restored to him.

Dr. W. J. E. Cox of the First Church, Pine Bluff, Ark., offers the State Mission Board his services for

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the entire month of August in holding revivals. A good way to take a vacation.

Rev. J. W. McGavock, of Jackson, Tenn., has resigned the care of the Second church, Lexington, Tenn., in order to spend some months in Florida, where he will engage in laudable work to make money with which to go to school next winter.

## WHAT IS THE CLUB?

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

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## CHARACTER VS. REPUTATION.

Someone has said that a man's reputation is what men believe him to be, but that his character is what he really is. Character endures through eternity; reputation may pass in an hour; for sooner or later the public discovers the true character of the man. It is the same with the merchandise we buy and sell. Every trade-marked article has a character as well as a reputation.

By clever advertising you may establish sufficient reputation for an article to induce the public to try it, but as the years go by its real character will come to light and failure or success will depend upon its character, not upon its reputation.

Twenty-five years ago a little company of business men in Atlanta, Ga., began to market a temperance drink under the name Coca-Cola. They realized the need of a wholesome beverage that would quench the thirst and relieve fatigue of mind and body without stimulation and without intoxication. Taking coffee and tea as their prototypes, they set to work to improve upon these beverages, both in flavor and wholesomeness.

They found that the refreshing qualities of tea and coffee was due to a substance called caffeine. This they retained as the refreshing principle for their new drink, using it in approximately one-half the quantity in which it appears in tea and coffee as ordinarily prepared. They found that the

## Fall Term Opens September 1.

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objectionable qualities of tea and coffee caused these beverages to disagree with some people were largely the result of overboiling, which dissolves the tannic acid, an acid and astringent vegetable substance found in the leaves, green fruit and bark of many plants, including tan bark. This tannic acid tans the food just as it tans leather, rendering it hard and difficult of digestion. The Coca-Cola Company decided to extract the caffeine from tea and leave the tannic acid behind, thus securing all the refreshing qualities without the objectionable astringent.

Next came the problem of a flavor. In order to make a commercial success of Coca-Cola, they realized that its flavor must appeal to everybody. As tea and coffee were cultivated tastes, they would not meet this requirement. The flavor of the new drink must be delicious as well as wholesome, and in order to hold the popular flavor it must not cloy, must not tire the palate. The problem was by no means a simple one, for flavors behave most peculiarly in combination. By patient experiment with various combinations of fruit extracts they finally secured a composite flavor of exquisite deliciousness that appealed to practically everyone who was called upon to try it. They realized that they had found the flavor, but would the people tire of it as they had tired of lemonade and the other soda fountain beverages of that day? Only time could answer that question.

Twenty-nine years have passed. Young men have grown old, but they enjoy their Coca-Cola today just as they did twenty-nine years ago when the beverage was in its infancy. The reputation of Coca-Cola acquired through advertising, has stood the test of time. Its reputation was backed by character.

The success of the Coca-Cola Company points a moral that is worthy of consideration, "Be sure you are right, then go ahead; but be sure you are right." Success attracts criticism, opposition and even misrepresentation, but if you are right you have nothing to fear—time will establish your character.

The Coca-Cola Company wishes the public to know everything that is to be known about the National Drink. To this end it has prepared an exhaustive booklet describing its composition, its preparation and its effects in quenching the thirst, in relieving fatigue and in refreshing the mind and body. The booklet contains the scientific opinions of the world's leading authorities. Write for a copy. Read it carefully and understand why Coca-Cola is the nearest approach to a perfect solution of the problem of fatigue. Copies may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Co., Clinton, S. C.