

SOUL-BUILDING.

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation-stone.
Then the courses, framed to bear,
Lift the cloisters, pillared fair;
Last of all the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw,
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

—Susan Coolidge.

THE GOSPEL IN ARCHITECTURE.

Rev. Alex W. Bealer, D.D.

Recently a sermon on baptism by Dr. E. Y. Mullins has gone the rounds of the Baptist press. It was preached in Immanuel Church, of which Dr. Rufus W. Weaver is pastor. It was my good fortune to hear that sermon and to witness the most impressive administration of the ordinance I have ever seen. This was made possible because the auditorium is not only an architectural poem, but it is a gospel sermon in architecture, one that illustrates the great doctrines of the Word of God as we believe them in such a way that a wayfaring man, though he be prejudiced against us, cannot fail to be impressed.

As an introduction to the sermon Dr. Weaver called attention to the doctrines that were emphasized by the auditorium, and I judge that to him is due the credit for the striking as well as Biblical presentation of the truth.

As I sat facing the platform I noticed an alcove to my left in which was the table for the memorial feast. When the supper is celebrated the electric lights are turned on behind a stained glass panel on which is a picture of the last supper. Taken in connection with the symbols on the table the observer is forcibly reminded of the death of Christ, a doctrine that has always occupied the foremost place in our Southern Baptist Zion.

On the opposite side of the platform in another alcove corresponding to the one I have just mentioned, my eye was attracted by a large marble casket. I wondered what it could mean. It presented rather a grewsome appearance under the gleaming electric lights. Above it was an opening and I saw that it was not covered. Behind some drapery was an invisible electric light. The thought occurred to me: "It looks as if some one is to be buried."

At the close of the sermon the lights in the auditorium, with the exception of the one above the casket, faded out. I saw Dr. Weaver standing in the stone casket, the light above him illuminating the open Bible he held in his hand. I saw what it meant. He was in the baptistery. When he read the authority for the ordinance he was about to administer he laid the Book aside. A young man came to him, one who had died to sin by faith in Jesus Christ, and who was to follow his Lord in symbol into the darkness of the tomb. As the old life was laid beneath the wave, the burial was pictured in vivid manner, for the single light above went out and all was as dark as the grave. You could feel the darkness.

In a moment this light flashed on again and the young man, who had risen from the liquid grave, was seen passing upward from the pool. At the same instant other lights behind a stained glass panel above the casket flashed out and I saw a beautiful picture of the angel saying to the women at the tomb, as he pointed upward, "He is not here, he is risen."

I felt a swelling in my heart and a mist was before my eyes as I thanked God for such an eloquent though wordless sermon on the burial and resurrection of Christ.

My eyes now being opened, I noted that the pulpit was higher than in most churches I had ever seen, and I accepted Dr. Weaver's explanation that it was so to teach the people to look up to the pastor, the leader of the flock, all of whom should regard him as a teacher sent from God. The chorus choir up above the platform sang a joyful song and I felt that it was indeed true that the chief function of a Baptist church is to praise God.

As I turned to leave the building, I saw that the auditorium was in the shape of a cross, and I felt the force of the presentation that here was pictured the foundation upon which rested our hope for salvation from sin.

Truly this building pictures the death of Christ, the cross upon which he breathed his life away, the tomb and the burial, the triumphant resurrection, pictures the esteem in which the man of God should be held by his people, pictures the praise that should be sounded out to the Father, the Son and the Spirit. It is a sermon in brick, the Gospel in architecture.

I turned away feeling that I had enjoyed a novel experience. I had received two sermons at the same time, one through the ears and the other through the eyes. One was from Dr. Mullins, great as an expounder of the truth; the other was from the auditorium, and I think it outpreached even the President of the Seminary.

MY FIRST CONVENTION.

(A. J. Holt.)

It was announced at the Houston Convention by President Burrows that I was attending the Convention my forty-first time. Forty-one years ago I attended this great Convention for the first time. I failed, however, to attend those sessions which were held while I was a missionary among the Indians, so I have failed to attend three conventions in forty-one years. That Convention was held in Jefferson, Texas, in May, 1874, was a great event. At that time I was the pastor of three country churches. It took one hundred dollars then to entitle one to a seat in the body, and I collected that amount from the churches I served and made the trip. There were perhaps three hundred delegates and twice as many visitors this first time the Convention ever met in Texas. Dr. James P. Boyce was made President and G. H. McCall and W. O. Tuggle were Recording Secretaries. Dr. Tupper was the Corresponding Secretary of the Foreign Board, and Dr. Summer Secretary of the Home Board, then called the Domestic and Indian Mission Board. Dr. Summer followed Dr. Holman, who was also the first Secretary of this Board. Dr. McIntosh followed Dr. Summer, Dr. Tichenor followed Dr. McIntosh, Dr. Kerfoot followed Dr. Tichenor, Dr. McConnell following Dr. Kerfoot and Dr. Gray following Dr. McConnell. The receipts of the Foreign Board I do not recall, but I think something like \$13,000. I recall that dissatisfaction was manifested toward the Domestic Board, in that they had only collected and expended about \$8,000. Dr. Summer made a point of saying that it was a mark of good housekeeping to set a good table with modest means. It was at this meeting that John Jumper, the famous Seminole chief, attended the first time, and it was there that he expressed a desire that I should be sent to his people as their missionary, and the request was earnestly seconded by Dr. H. F. Buckner, the missionary to the Creeks, a neighboring and kindred tribe. However, the Board was unable to accede to their request for lack of means. A year later, under the leadership of Dr. McIntosh, the matter was revived and in due time the commission was issued, and came to me while I was at the Seminary at Greenville.

That was the first great convention I ever saw. I was an ignorant country preacher, but I took and read one paper, the Baptist, published at Memphis by J. R. Graves. I had, therefore, read somewhat of our great men. Here I met many of them. My first sight of Dr. John A. Broadus was instructive. I had read much of his scholarship and oratory, and was prepared to see a veritable giant in stature. It was announced that Dr. Broadus would speak at a given hour. I went early to get a seat. No seat was to be had. I went up and sat on the pulpit steps. I was determined to hear that great man. By and by a small man took the floor and to my disappointment took the stand. He seemed timid and embarrassed, and I did not blame him, for that crowd wanted to hear Dr. Broadus. He began by clearing his throat several times, and I thought he would surely sit down. I would have done so. A pencil had fallen on the floor, and this small, ordinary looking man, who looked as though he might have come from the hills of North Carolina, or some other backwoods country, kept on saying things, and meanwhile moving that pencil about with his foot. I came near taking it out of his way, as it was within my reach. After a while that stoop-shouldered man said something that attracted my attention. I looked up and saw a remarkably illuminated countenance that at once riveted my

attention. Then he began to say things, epigrams, proverbs, and then he just swept me and everybody else clear off our feet and held us in thrall. I forgot all about Dr. Broadus. This fellow from the hills was good enough for me. When, after an hour of unsurpassed oratory, he stopped and let us all down, I mopped my face and asked a man sitting near me who it was. The man replied, looking pityingly at me, "Why, Dr. Broadus, of course." I suppose I deserved his scorn. I wanted to kick myself for my misjudgment. But right there I learned my lesson—that the finest looking men are seldom the finest men. Dr. Jeter was a slim, awkward looking man, with a thin, effeminate voice. Dr. Mell was smaller than either. The most imposing man of that Convention was a Dr. _____, who afterwards ran away with a woman, leaving his own wife, and was excluded from the First Baptist church of Dallas, Texas. They took up just one collection at this Convention; that was for the Southern Baptist Theological Seminary, then located at Greenville, S. C. Dr. Broadus took the collection in subscriptions to be paid annually for five years. It totaled, I think, about \$5,000. I thought that a munificent sum, and so also thought the Convention, for they seemed to congratulate themselves much on its success.

It was at this Convention that Rev. W. W. Landrum was ordained. Dr. Broadus preached the ordination sermon. Dr. Broadus explained most properly that the Convention had nothing whatever to do with the ordination of Dr. Landrum, that he had been called as pastor at Shreveport and that church had asked for his ordination, and had selected the preacher to deliver the sermon, and, as that preacher was in attendance on this Convention and could not take time from his strenuous duties to be elsewhere, the ordination was to occur at this time and place. The text used was Paul's words to Timothy, "I thank God that he has counted me worthy, putting me in the ministry." It was truly a great sermon by a great man, and on a great occasion.

But I have exceeded my limit. I only add that this Convention waked me up and put within me an ambition that has never died.

Kissimmee, Fla.

SEVIER COUNTY.

Dear Dr. Folk: I want to express to you my hearty appreciation of your visit to Sevier County. Sevier County is my native heath and every step you took was very familiar to me. My last visit to the county was over the same route you went, except I did not go to Shady Grove and Zion's Grove.

I preached at Red Bank, took dinner with Brother Redman Maples and then crossed that big mountain to Emert's Cove and then through to Gatlinburg.

I was born at the mouth of that second little creek you crossed leaving Gatlinburg for Pigeon Forge. I was converted in the Gatlinburg church and was baptized by my Uncle Newt, about four miles up the little river at a school house. I preached my first sermon at Gatlinburg on Sunday afternoon, June 13, 1886, so you see I am an old preacher, but perhaps I ought to add that when I tried to preach my first sermon I lacked four days being seventeen years old and could not read at that time. It was a year and a half later when I went to Carson and Newman College, or rather Carson College, as it was then.

Brother S. F. Paine is the only aged minister left that was in the prime of their usefulness when I was a young man in that county. The four great preachers that did the foundation work for that part of the county were: Revs. R. R. Evans, J. W. H. Coker, Mark Roberts, and Eli Ogle. These men were great preachers, sound in the faith and stalwart Baptists.

I could write a week about the people and county, but the things about which I most rejoice is what took you up there. When I was there and saw what the Methodists and Presbyterians were doing I knew if the Baptists did not arise and do something soon they would lose that section to the Baptist faith, and so warned them. Well do I remember how Rev. J. W. H. Coker used to urge that the Sevier Association start a Baptist school at Sevierville when the talk was in the air of building Murphy College.

But I as so glad Brother Hale has put his shoulder to the wheel and led them to establish a Baptist school. Gatlinburg would have been a much better location had the Baptists acted sooner. We could have had a school there instead of the Pi Beta Phi Fraternity.

I am going to write to Brother Hale about the school and have a little part in the erection of the buildings. When I was a student in Carson and Newman College the Association gave me \$24 to help me along in school and I have wanted an opportunity to

do something to return the favor and now I have it. I have a great interest in my home people, but have not been able to render them much service, but have given my service to other people.

I met with a serious accident three weeks ago, when Mrs. McCarter and myself were thrown out of our buggy. We received several bruises, but the serious wound was a cut on the forehead, beginning just over the right eye. It took eight stitches to dress it. I have been shut in for three weeks, but now I am all right again and ready for work. We have a great opportunity here and if we had the large families you saw up in Sevier County I would never want to leave Cox's Creek.

Find my check for renewal to the Baptist and Reflector, for it not only brings me home news, but it is one of my best papers.

S. M. McCARTER.

Cox's Creek, Ky.

A STILL FURTHER WORD ON THE COUNT.

In the Baptist and Reflector of June 10 a distinguished and often sarcastic brother, in his stress and strain, falls into a lingo which to him is entirely natural. It will be observed that the distinguished pastor of the First Baptist church of Savannah, Ga., seems to be greatly agitated because he thinks he has found egotism in somebody. Well, it seems to be a psychological fact that a man often deprecates most in others that which predominates in himself. He who is afflicted with conceit can not tolerate conceit in others. To the egotist egotism in others is his pet aversion. He sees through his own glasses.

Our self-appointed critic says, "Our brother graciously refrains from challenging statements in the paper to which he objects, especially such as transcend the limits of his knowledge." It is a mark of real greatness in a man to "refrain from challenging statements which transcend the limits of his knowledge," and it is also a mark of greatness to admit that some things transcend one's knowledge. Neither of these marks has ever been exhibited by our distinguished critic.

Again the brother says of his original effusion, "It was intended to be informing." That's the point exactly. The distinguished gentleman from Savannah has always had an air about him that "the world is sadly in need of information, and I am the only one who can furnish it." Information about Sunday school work would be in better taste from some one who has shown some capabilities along that particular line. It frequently happens that a man who never had fifteen cents in a bank and never saw a bank book in his life is willing to write to the president of the largest banking institution in the land, and a letter, too, intended to be "informing," on banking.

Once more, our self-appointed "informer" says, in referring to the writer, "It might be possible for him also to add something to his store of useful knowledge." Now, it is gracious in the brother to admit that the writer has a "store of useful knowledge." Yes, what the writer does not know would furnish a fine field for research.

"He who knows not and knows that he knows not, is simple; teach him. He who knows not and knows not that he knows not is a fool; shun him."

If our distinguished and self-appointed critic had only had that noble gift of "refraining from things that transcend his limited knowledge," he would not have made so many statements about Deaderick Avenue Sunday school which are simply false.

Chastisement may not be pleasant, but it is profitable. Trusting that it will not be necessary to administer another dose to the self-appointed informer, I am, with all sincerity and good wishes,

WM. D. NOWLIN.

Knoxville, Tenn.

NORTH CAROLINA NEWS.

By John Jeter Hurt.

One-seventh of the entire population of Durham, a city of 28,000 inhabitants, are members of white Baptist churches.

North Carolina Baptists will hold their first Summer Encampment, June 21-27, at Wrightsville Beach, near Wilmington.

Wake Forest College graduated two weeks ago eighty-three young men. The college honored Editor Hight C. Moore, of the Biblical Recorder, with the degree of Doctor of Divinity.

Meredith College graduated twenty-two young ladies last week. The college has an endowment now of \$124,000. President R. T. Vann surrenders its leader-

ship in order to become Secretary of the new Board of Education. Dr. Charles E. Brewer succeeds him.

The annual meeting of the Baptist Orphanage will be held June 27 and 28. President Edwin M. Poteat, of South Carolina, will deliver the address. The institution is caring for 470 children this year.

There are very, very few vacant pastorates. The North Carolina preachers do not change often. Maybe that fact bears a relation to the other fact that the number of Baptists and their activities increase substantially each year.

There are now 256,599 white Baptists in this State, a net gain of 17,395 over last year. Georgia and Texas outnumber us. We have no large cities, and few small ones. Therefore, it is difficult to rally these more than a quarter million Baptists quickly. But we have them! And possession is nine points in the law of their development.

This scribe closed his third year as pastor of the First church of Durham Sunday. Four hundred and seventy additions during the period and the lifting of an indebtedness of \$16,500 are the two things which cheer us specially for the next mile.

Durham, North Carolina.

LARGEST BAPTIST CHURCHES.

"The Christian Advocate says that 'there are twenty-four Methodist Episcopal churches reporting a membership of more than 1,500 each. Calvary church, New York, leads, with 2,600 members, and First church, Los Angeles, is second, with a total membership of 2,400.' We have not the figures at hand as we write. But we are strongly under the impression that there are over 24 Baptist churches in this country with a membership of more than 1,500 each. Will not Dr. Lansing Burrows tell us if we are correct, and give the names of the two largest?"—Baptist and Reflector.

Referring to the above—that with a revival meeting and getting ready for the Convention I have been delayed in response. You can safely say there are 25 Baptist churches that I know of, not including some large negro churches. I know of at least 16 in the Northern States and 9 in the South, viz.:

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| St. Louis, Third | 2,582 |
| Dallas, First | 2,178 |
| Fort Worth, First | 2,019 |
| Louisville, Twenty-second Street..... | 1,952 |
| Richmond, Pine Street | 1,832 |
| Louisville, Walnut Street | 1,709 |
| Lexington, Ky., First | 1,628 |
| Kansas City, First | 1,617 |
| Louisville, Broadway | 1,568 |

and about ten others that come very near, but not quite.

In the South where a Baptist church reaches 1,500 members, it swarms—as you have done in Nashville.

Americus, Ga.

LANSING BURROWS.

DUCKTOWN STEPPING TO THE FRONT.

For some time the Baptist church at Ducktown, Tenn., has been occupying a back position in the community, this set-back having been caused by an unhappy misunderstanding between those interested.

On the first Sunday of last December the care of the church was placed in the pastoral hands of Rev. A. S. Ulm, formerly of South Pittsburg. Under Bro. Ulm's masterly leadership and preaching ability, the church has reclaimed and gained more than she lost, and is now occupying the most prominent position of any institution in the town. Peace and harmony being the chief strength of all well-regulated bodies, we now recognize the significance of these jewels, "peace and harmony."

We have just closed our first annual revival meeting, in which the pastor did the preaching, the same being sound in every detail and illustration. The congregation was edified and the church built up by way of the addition of six splendid brethren by letters, backsliders were revived and warmed by the messages of cheer of our beloved pastor as he so earnestly told the story of the gospel of Jesus, and sinners were made to think seriously of their eternal welfare. All things considered, the Lord has set us far in the front ranks of the Baptist hosts of the State. We enjoyed the refreshing presence of Rev. H. F. Burns, the efficient pastor of the saints at Copperhill.

During the last six months the church has made improvements on the church building and main auditorium to the amount of something over \$400, and is about ready to spend another \$100 in having the outside repainted.

We are indebted to Dr. E. E. Folk for helping us

raise a part of this money. On last Friday night he delivered his excellent lecture, "The Land of the Lord and the Lord of the Land," which was highly enjoyed.

J. L. SWANSON.

Ducktown, Tenn.

A GREAT MEETING.

On Monday, May 10, Bro. J. T. Early, pastor Seventh Street Baptist church, Memphis, began a meeting with us which lasted thirteen days. There were about twenty professions, twenty-two additions, sixteen for baptism, five by letter, one by statement. The meeting began with large crowds and they came during the whole meeting. Much interest was manifested among the members of the church. Many who before were never moved to personal work, labored and prayed faithfully with and for their unsaved friends.

Bro. Early used no high-pressure, clap-trap methods, but preached the gospel as earnestly and as intelligently as any man I ever heard, and depended on the Holy Spirit to convict men of sin.

As a result of his clear preaching of the word I baptized one Campbellite father and mother, and another was restored to full fellowship who had been deceived and led astray with that form of godliness. Seventy-five per cent. of all who were baptized were adults, which adds much present strength to our church, for which pastor and church are grateful to God.

JASPER R. BURK,

Pastor Boulevard Church.

Memphis, Tenn.

DAY OF PRAYER FOR SCHOOLS.

For several years past the second Lord's day of September has been observed by many pastors and people of evangelical denominations in all sections of our country as a Day of Prayer for Schools. The National Reform Association, an organization of thousands of evangelical Christian patriots of every name, whose object is to promote the Christian usages, customs, laws and institutions of our country, offers to send, free of charge, to all pastors who will on this day preach on the subject of Christian education, a copy of its official journal, the Christian Statesman, for July, which will contain sermon outlines, suggested exercises for Sabbath Schools and young people's societies, authentic data on the present-day status of Bible reading in the schools of every State in the Union and numerous arguments in favor of Christian moral training in our public schools. The issue of the Christian Statesman containing the above mentioned matter will go to press very early in July and will be limited, in excess of its regular issue, to about the number of orders received. All pastors desiring a copy of this journal should order at once. Address the National Reform Association, 603 Publication Building, Pittsburgh, Pa.

In Northern California many have become familiar with the following words, "For Christ, the Churches, and Co-operation." The young people have been taught to honor the churches and to co-operate in all denominational work. They have done so with splendid courage and unanimity. This gratifies me beyond expression.

Now, the young people ask the churches to co-operate with them in Christ for the great B. Y. P. U. A. Convention to be held in Oakland, July 7-11, 1915. I believe the churches will show their appreciation of the rising generation among them by a quick and liberal response to all necessary demands, financial, social and inspirational. If so, it will mean more for the coming kingdom of Christ in California and on the Pacific Coast than any other thing that could be done this summer. Knowing churches and pastors well, I opine that those charged with obligations in connection with the Oakland Convention will not be disappointed.

On behalf of the churches and the good people of Northern California, I extend a cordial invitation and promise a royal welcome to all Baptist young people and their friends. This is to be an epochal occasion and every young and forward-looking Baptist should be present. In some respects it will be the most far-reaching convention of young people ever held on American soil. Come and enjoy the Panama-Pacific International Exposition and the International Convention of Baptist Young People—the best ever.

MILLARD L. THOMAS.

P. O. box 32, Berkeley, California.

One reason the administration is disappointed at the income tax is probably because it hastily assumed that everybody with an automobile was a millionaire.

AN OPEN LETTER TO TENNESSEE BAPTISTS ABOUT TENNESSEE COLLEGE.

Some Fundamental Facts, and a Few Timely Suggestions for Upbuild.

To the Brotherhood of Baptists in Tennessee:

As the recently elected Field Secretary of Tennessee College for Women, it becomes my first duty to help lay plans for making it the very best college for young women in the South. I am sure I do not mistake the temper and ambition of the Baptists of Tennessee when I speak thus of making it the "best" college. A mediocre ambition is unworthy of us as a great people. In the realization of this ambition it is undoubtedly true that every pastor, church officer and layman feels that he has not only the privilege but the responsibility of doing something for the cause of Christian education—something practical and worth while. It is therefore the purpose of this letter not only to set a worthy goal before us, but to call every Baptist of Tennessee to some practical effort in co-operation with those whom you have designated as your agents to conduct the affairs of your institution.

Before giving you a suggestion for a plan of action, I wish to lay down several fundamental principles, which it is hoped every Baptist in Tennessee will ponder in his heart until he feels stirred to go out and do in the name of the Christ.

1. Tennessee College for Women is a fundamental factor in all the work of the denomination and the kingdom of God, because it is making a contribution which is basic to missions and all the work of the church.

2. Tennessee College for Women is the investment of the Tennessee Baptist Convention. It is the property of the Baptists of the State, and every pastor, church officer and layman has a property right in the institution.

3. Tennessee College for Women, being a great basic force in all our denominational effort, and with untold possibilities for power in this direction, and being the property of every Baptist in the State of Tennessee, it certainly follows that every individual Baptist should be interested in making every contribution in his power to help in its upbuild.

Upon the basis of the above facts, I feel that it is perfectly reasonable to call upon the Baptist people of the State to join hands with us in developing the wonderful possibilities of the institution at Murfreesboro. It will be frankly admitted that it is a work which requires co-operation. No one man, or group of men, can do this work alone. It demands the united effort of a great denomination. There is a minimum of effort that may be asked of every Baptist church member and every Baptist pastor. We have adopted as our slogan "Three Hundred Girls at Tennessee College in September, 1915." This slogan does not ask at this time Baptist money, but it does call for Baptist prayer and Baptist effort. We are asking that every individual make an effort to secure at least one girl for Tennessee College for next September. In other words, we wish the Baptist people of the State to co-operate with us in the ONE GIRL MOVEMENT. This is the minimum of effort that could be asked. It will cost each person only a few hours' time, but it will save hundreds of dollars in Baptist money that otherwise will have to be spent in advertising. There is but one way to make the plan work, and that is for every pastor and layman to resolve in his heart that this is a call to duty, and that he will not treat this great matter lightly, but go right out as soon as you have read this article and begin work on your girl. If each individual will see to it that he does his duty during the next month, we shall place our great Baptist College for Women in the forefront in patronage, as it already stands in standard of scholarship and its product of cultured Christian womanhood.

Write to the college for application blanks, descriptive literature, or any other information, and give us the assurance of your support and co-operation.

Fraternally,

ERIC W. HARDY,
Field Secretary.

UNION UNIVERSITY COMMENCEMENT.

The annual sermon was preached by Pastor M. D. Austin, Dyersburg, and the sermon before the J. R. G. Society was preached by Secretary J. B. Lawrence of Mississippi. The baccalaureate address was made by Pastor H. L. Winburn, of Louisville, Ky.

The Board of Trustees confirmed the election of G. M. Savage as President and A. T. Barrett as Dean of the University, and vested the Executive Committee

with power to fill the corps of teachers, which has been done.

The Board of Trustees conferred the degree of A. B. on A. J. Barton, Texas, placing him in the class of 1901, and on Dr. Helms, of Tampa, Fla., placing him in the class of 1878. Both of these men came near finishing the course with their respective classes, and have done such constant and eminent and commendable service in the medical and educational spheres of activity that the Board of Trustees did justly and honorably confer this degree upon them.

The Bachelor of Arts degree was conferred upon the graduates of this year as follows: E. B. Archer, Hall's, Tenn.; E. F. Adams, Paducah, Ky.; Haynes Brinkley, Memphis; H. L. Dement, Dyer; Miss Clara Sue Ferguson, Covington; Miss Pearl Higbee, Stithton, Ky.; C. E. James, Humboldt; Gladstone Koffman, Humboldt; E. H. Marriner, San Dimas, Cal.; J. L. McAliley, Jackson; C. C. Morris, Louisiana; S. P. Poag, Memphis; W. E. Roberts, Memphis; Campbell Symonds, Jackson.

The Board of Trustees conferred the degree of D. D. on J. W. Patton, Santa Fe; Allen Fort, Nashville; Luther Little, Jackson; and LL.D. on Fred W. Kerr, Canada.

Three graduates from the Conservatory received diplomas—Miss E. Carolyn Anderson, Miss Kathleen McGee, and Mr. Thomas Fletcher, all of Jackson, Tenn.

Mrs. Rosa Moore Williamson received a teacher's certificate.

Immense audiences attended all the public occasions. The sermons were great, and the address by H. L. Winburn met great applause.

J. W. Porter, editor of the Western Recorder, gives annually an award to the best essayist on a topic assigned by himself. The contestants are restricted to members of the J. R. G. Society. The topic this year was "J. R. Graves and His Contributions to the Baptists." The award is either an Unabridged Webster's Dictionary or Liddell & Scott's Unabridged Greek Dictionary, the choice being left to the successful contestant, who this year was C. H. Warren, Paducah, Kentucky.

A number of medals are disposed of during commencement week in a similar way by the literary societies and the faculty and friends. On graduation day Campbell Symonds was announced the winner of both the C. H. Strickland medal, given to the member of the graduating class who makes the best speech, and the Tigrett medal, which goes to the graduate who by the faculty has been pronounced the best all-around student.

The class of 1915 placed in Barton Hall a beautiful drinking fountain as their memorial.

In a booklet which we propose to issue in a few days will be the pictures, side by side, of Dr. T. R. Wingo, of the class of 1857, and Campbell Symonds, of the class of 1915. We shall be glad to send this booklet to any address of people, young or old, who are interested in the University.

G. M. S.

THE LAYMAN AND THE DEBT.

Some representative Baptist men held a conference in Memphis the 17th inst. and outlined a plan for raising the debt on the two Mission Boards. The plan is to be given publicity through the circulation of a leaflet which is now in the hands of the printer.

Gifts to this fund are to be extra and will not detract from the receipts of the current year; indeed, it is hoped that new givers may be enlisted and others so stimulated that the effect may be to enlarge.

On the plan of apportionment agreed to, Tennessee's share is about \$6,250, but we hope to make it not less than \$6,500, for the reason that others may fall short. A layman who is pretty well acquainted in Tennessee thinks that a quick and tactful search should find at least thirty men that will contribute \$100 each, thirty \$50, and forty \$25 men. This would leave \$1,000 to be covered by gifts under \$25.

The campaign has scarcely begun, and yet there is good indication that these figures may be realized, especially in the aggregate.

A brother in Paris quietly presented this cause to the officials of his church. As a result, I understand that \$600 has been sent to Nashville for this cause, and more to follow. This church alone will cover more than a tithe of Tennessee's apportionment. Chattanooga already has three \$100 volunteers, and the campaign has not yet opened in that city.

A brother in another city, on seeing the announcement of the movement in the daily press, wrote he would be glad to join a \$100 company, providing the whole debt is covered.

Young men in Chattanooga who do not feel able

to join the \$25, \$50 and \$100 classes, have expressed their desire to be represented to the extent of \$5 each. Voluntary gifts of \$10, \$5 and even \$1 will be appreciated, but the private campaign for the present will be mainly in the interest of the \$25, \$50 and \$100 men. Volunteers in any sum create enthusiasm, and let them be frequent.

The progress of the movement will be announced from time to time in the Baptist and Reflector. Tennessee is getting a good start, is in a position to take the lead in this movement, and to set a stimulating example for the other States.

If you have anything encouraging, let us hear from you; our ears are dull to any other message.

Write for the leaflet and pray for the success of this effort of the men. We are on trial.

J. T. HENDERSON, General Secretary.

HIGHLAND PARK CHURCH.

Knowing your kindly interest in the churches all over the State, and your generous disposition in publishing church news, I venture a few items from Highland Park.

I believe there has appeared no account of the meeting which Dr. Potts conducted for us the first three weeks in April. It was a great meeting. "The best revival we ever had," was the comment on every side.

Dr. Potts has none of the sensational methods of the professional evangelist, but his clear-cut gospel messages reached the souls of men. The membership was greatly strengthened, and 30 new souls were added to our roll—23 of these by baptism.

The spiritual atmosphere of our church was never better. Our pastor, Rev. W. S. Keese, who has served us continuously for seven and one-half years, was never more popular nor better loved. Indeed, it is the verdict of all that he is getting better all the time.

Within the past few months the church has been enlarged by the addition of ample Sunday school rooms. The old opera chairs which have served us for ten years have been sold and up-to-date pews put in. With a new carpet and newly painted walls, we can almost imagine ourselves in a new house. Of course we are indebted to our ladies for much of this improvement. Notwithstanding this enlargement, our Sunday school overflows, having passed the 400 mark.

Our pastor seems happy in the new brick house which he recently built on a lot purchased from the church, but those of us who know him best believe his greater happiness is found in the love and confidence of a people among whom he has labored so long.

Altogether, Highland Park is making some progress toward that ideal of happiness and usefulness which some of us have long pictured as a worthy goal.

W. D. POWELL.

Chattanooga, Tenn.

ORPHANS' HOME COLLECTIONS.

The collections for meat and bread for our orphan children are coming in alarmingly slow. If you have not taken your collection, do so without delay, and send the same to W. J. Stewart, Treasurer, 214 1/2 Blake-more Ave., Nashville, Tenn.

I beg of you that you attend to this matter at once, and make your collections as liberal as possible. By all means, have at least some part in relieving this situation. May the Lord abundantly bless you.

Inasmuch, as He said, "As oft as ye did it unto one of the least of these, ye did it unto me."

W. J. STEWART.

Nashville, Tenn.

THE SOUTHERN BAPTIST CONVENTION MINUTES.

The brethren who want copies of the Minutes can secure them by sending to this office seven cents for each copy ordered. Let every pastor in the State order one at once. Eleven cents will pay the postage on one copy of the Southern Baptist Convention Minutes and one copy of the State Minutes.

J. W. GILLON,

Corresponding Secretary.

161 Eighth Ave., N., Nashville, Tenn.

HOME-COMING DAY.

Sunday, July 4, will be home-coming day with New Hope church, near Hermitage, Tenn. Everybody who is now or ever was a member of this church is cordially invited to be present and worship with us on that day. Also all former pastors are requested to come back and be with us once more.

R. J. WILLIAMS, Pastor.

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.

Grace—Rev. Jas. Henry Oakley of Whiteville preached at both hours. Large congregations. Fine S. S. and B. Y. P. U. A good day.

Seventh—Pastor C. L. Skinner preached on "Test of Our Faith," and "God Reasoning with Man." Good S. S. and good attendance at Green Street Mission. B. Y. P. U. meets Tuesday evening.

Third—Pastor S. P. DeVault reported 269 in S. S. Large congregations and splendid attendance at Jr. and Sr. B. Y. P. U.'s. One for baptism. Fine day.

Belmont—Pastor Roy Chandler preached on "Turning Back at the Border Land," and "Baptism." A good day for us. One by letter. One under watchcare. Five baptized.

North Edgefield—Pastor J. A. Carmack preached on "Why Baptists Do Not Preach Open Communion, Nor Receive Alien Immersion." B. Y. P. U. service at night. Had a good day.

Philadelphia—Dedication service. Brother S. N. Fitzpatrick preached. This is the best meeting-house of its size in Putnam County, and was built mostly by Elder F. E. Elrod, one of our mountain preachers.

Judson Memorial—Pastor C. H. Cosby preached on "Before the Courts," and "Ruth's Choice." Orphanage collection of \$32.15.

South Side—Pastor Yankee preached on "Bright Lights in Dark Places," and "How to Keep the Holy Spirit in the Church." Conducted the funeral of Wm. Holland in the afternoon.

Theta—Bro. C. A. McIlroy preached Saturday and Sunday to fine congregations. Live S. S.

Union City—Dr. J. W. Gillon preached on "The Church Teacher." Eleven members of the church received diplomas in the King's Teacher course. Dr. Gillon also preached at night on "The Supreme Blessings of the Giver as Contrasted with the Receiver."

New Hope—Pastor R. J. Williams preached at both hours. Pastor preached at Donelson at 3 p. m. Good service and two additions by letter.

Adairville, Ky.—Pastor J. H. Wright preached on "Feverish Christians," and "Fellowship with God and Christ." Preached at a school house in the country at 3 o'clock. Subject, "Ye Are the Light of the World."

Franklin—Pastor C. W. Knight preached on "The Law," and Gal. 6:9.

First—Pastor Allen Fort preached on "Joab's Prayer," and "Quit Stealing and Go to Work." 213 in S. S. One baptized since last report.

Rust Memorial—Pastor J. N. Poe preached on "Forgetting the Things that Are Behind," and "Does Religion Pay?"

Grandview—Pastor J. F. Savell preached on "All Things to All Men," and "Seeking the Healing Waters." 145 in S. S.

KNOXVILLE.

Smithwood—Pastor J. E. Wickham preached on "The Temple," and "Watch." 130 in S. S.

Euclid Ave.—Pastor W. E. Conner preached on "The Church Christ's Body," and "The Go's of Christ." 159 in S. S.

Grove City—Pastor G. T. King preached on "The Possibilities of the Church," and "Personal P. L. I. C. E. N." Good day.

Deaderick Ave.—Pastor Wm. D. Nowlin preached on "The Three-fold Purpose of the Coming of Christ," and "Our Solicitude for the Young Man." Five baptized. Six received by letter. Ten for baptism. S. S. report not read, owing to an evangelistic service at the court-house, in which there were eight professions of faith.

Fountain City—Pastor Tyree C. Whitehurst preached on "Imitation of Christ," and "Christian Insurance." 126 in S. S.

Beaumont Ave.—Pastor D. W. Lindsay preached on "The Blessedness of a Godly Man," and "The Destinies of Men." 146 in S. S. Three baptized. Four received by letter. Four came under watchcare. Good day.

Mountain View—Pastor S. G. Wells preached on "Over the Line," and "God the Writer, Man the Reader." 188 in S. S.

Gillespie Ave.—Pastor J. A. Lockhart preached on "David's Prayer," and "Temperance." 206 in S. S.

Island Home—Pastor J. L. Dance preached on "The Voice of the Cross." No night preaching. Three baptized.

Lonsdale—Pastor J. C. Shipe preached on "God's Call to Men," and "Religion a Weariness." 265 in S. S. Fine services.

Immanuel—Pastor, W. C. Patton. Bro. Roscoe C. Smith preached on "The Rock of Horeb," and "God's Justice."

Lincoln Park—Pastor A. R. Pedigo preached on "God's Plea to His People," and Neh. 6:1-3. 152 in S. S. Two by letter.

Broadway—Pastor H. C. Risner preached on "What Our Religion Needs—Character: Quit You Like Men," and "The Bargain a Young Man Must Never Make." 378 in S. S. Great audiences.

South Knoxville—Pastor M. E. Miller preached on "Some Compelling Forces of Our Religion," and "The Night and Its Song." 235 in S. S. Pastor preached at Stock Creek at 3 p. m.

Burlington—Pastor Geo. W. Edens preached on "Why have You Sent for Me?" and "Forgiveness." 146 in S. S. Pastor began pastorate with this church. Outlook very hopeful.

Third Creek—Pastor Chas. P. Jones preached on "The World's Greatest Detective," and "What Constitutes a Christian." 139 in S. S. Preached at Cedar Grove at 2 p. m. \$25 for Orphanage.

First—Pastor Len G. Broughton preached at both hours. Church bought \$32,000 worth of property to enlarge church.

Bearden—Pastor T. N. Hale preached on "The Sin of Jereboam," and "Lessons from the Philippian Imprisonment."

MEMPHIS.

Rowan—Pastor, O. A. Utley. Pulpit filled at both hours by M. D., of city. Pastor at Paris in meeting, assisting Rev. J. W. Joyner. Meeting began Friday night. Ten or 12 forward at first service.

Brighton—Pastor M. W. DeLoach preached Saturday and Sunday. 42 in S. S. Fine audiences.

Boulevard—Pastor Jasper R. Burk preached in the morning. Childrens' exercises at night. 113 in S. S. Good audiences.

Central Ave.—Pastor L. Roy Ashley preached on "The Voice in the Wilderness," and "The Destiny of Man."

Central—Ben Cox, pastor. Pastor in Blytheville, Ark., in a meeting. Rev. L. D. Summers, pastor at Blytheville, preached at both services. Splendid sermons. Also at the morning hour W. H. Krauss, M. D., told us how to prevent malaria. Dr. Krauss is one of the most foremost experts in the South on that subject. 238 in S. S.

Calvary—Pastor Norris preached at both hours. Dr. W. H. Whitelaw gave us a talk on malaria. 115 in S. S. One for baptism.

First—Pastor, A. U. Boone. Dr. J. H. White of the Government Health Service, addressed congregation in the morning. Pastor preached at night. Good congregations. Three additions since last report. 365 in S. S.

Highland Heights—Pastor C. E. James preached in the morning on "The Law of Love," and at night on "Playing the Fool." Good services.

McLemore Ave.—Pastor A. M. Nicholson preached to very good congregations. 112 in S. S.

Seventh Street—Pastor J. T. Early preached at both hours. Large audience in the morning. One by letter. 270 in S. S.

Temple—Pastor W. A. Gough preached to great congregations. One by baptism. Seven baptized. 258 in S. S.

Union Ave.—Pastor Farrow preached on "Heart Trouble," and "God's Will and the Human Will." One by experience and baptism. 188 in S. S.

Greenland Heights—Rev. R. Burk preached in the afternoon and Pastor C. S. Koonce at night. Rev. J. F. Black will preach all week in a tent meeting. 41 in S. S.

Peach Creek—Dr. R. W. Hooker preached. All-day mission rally with large crowd.

CHATTANOOGA.

First—Pastor W. F. Powell preached on "The Elder Brother," and "Summer Clothes." Six additions since last report. Two baptisms. 348 in S. S.

North Chattanooga—Pastor Buckley preached on "Mountain of Temptation," and "The Valley of Sorrow." Three forward for prayer. Two decisions. 63 in S. S. Two deacons ordained Wednesday night.

Central—Pastor Grace preached at both hours on "Building Highways for God," and "A 'Son of Thunder' the Apostle of Love."

Oak Grove—Pastor preached on "Working Together with Him," and "Why Jesus Came into the World." Good S. S. and B. Y. P. U. Fine day.

Highland Park—Pastor Keese preached on "Holiness in Worship," and "Unifying Power of the Gospel." 248 in S. S.

Chamberlain Ave.—Pastor J. E. Merrell preached on "The Certainty of Our Race and Fight," and "The Two Voices." One baptized at the evening hour. 98 in S. S.

Rossville—Pastor J. Bernard Tallant preached on "Jesus Excluded from the Church." Rev. T. R. Hardin preached at night. 215 in S. S. Splendid B. Y. P. U.

East Chattanooga—Pastor J. N. Bull preached on "Mary Anointing Christ," and "David Longing to Be at Church." 141 in S. S. One by experience.

East Lake—Pastor Fuller preached on "Love and a Life Beyond," and "Man's State by Nature." Beginning our revival, which will continue through the week. Work moving along nicely. Two additions since last report.

Alton Park—Pastor Duncan preached on "Our Great Need: A Call from God," and "What Is Your Opinion of the Christ of Calvary?" One by statement, and three baptized since last report. 143 in S. S.

St. Elmo—Pastor George preached on "Christian Standing," and "The Fact of Sin." Good S. S. Good day. Three baptized since last report.

JACKSON.

First—Pastor Luther Little preached on "A Christian's Wardrobe," and "A Mile Walk with Jesus." Excellent warm weather congregations. One addition. 409 in S. S.

Second—Pastor J. W. Dickens preached on "Pleasing God," and "The Constraining Power of Jesus." Good congregations. 185 in S. S.

West Jackson—Pastor W. J. Bearden confined to his bed by illness. Rev. L. E. Brown preached at both hours.

Royal Street—Pastor W. M. Couch preached on "The Parting of the Way." No morning service. Excellent B. Y. P. U.

Clinton—Report was overlooked last week. On Sunday, June 13, Pastor O. C. Peyton exchanged pulpits with Rev. J. H. DeLaney of Coal Creek. The people here heard a practical and helpful sermon from him on "The Fruit of a Christian." Sunday last Pastor Peyton preached on "The Supremacy of Faith," and "Christ Rejected of Men." Good B. Y. P. U. Prayer-meetings growing in interest. Doing in it some close and soul-strengthening Bible study.

Decherd—Our meeting of ten days resulted in nine additions. Dr. E. H. Yankee of Nashville did the preaching. Dr. Yankee is a very forceful and convincing speaker and delivers a message, in which logic, humor and pathos are blended into one strong appeal to the head and heart of the hearer. He is greatly loved, not only by the Baptists of the town, but by all the people. This makes the second meeting he has held here.

Antioch—Pastor Kuykendall preached at both hours to fine congregations. \$10 for Orphanage. The children's exercises were fine. Church progressing. Extra fine S. S., with J. W. Bowling as superintendent. Good B. Y. P. U. with Charlie Austin as leader.

Dayton—Pastor, R. D. Cecil. Evangelist J. A. Scott spoke four times Sunday. Eleven additions. 110 in S. S. Meeting continues.

Jacksboro—Pastor D. A. Webb preached on "A Mind to Work and Building the Wall," and "The Church God's House." 157 in S. S.

Birchwood—Pastor R. D. Cecil preached Saturday, and Rev. W. A. Howard Sunday. 108 in S. S.

Our meeting at Stop Six Baptist church, Fort Worth, Texas, has been a great success. We have had forty-seven additions to the church.

I have greatly enjoyed being with my brother, W. T. Ward, and his good people in this meeting.

M. E. WARD.

Fort Worth, Texas.

Have just closed the greatest meeting in the history of the town, in which the pastor did his own preaching, resulting in 78 additions to the church, 60 for baptism.

C. P. RONEY.

DeRidder, La.

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. Frest, 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.

Sunday School Motto—"We Seek the Lost."

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

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

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

The following organized classes enrolled during the month of May: Convention Philathea, Antioch, Mrs. Vernon Greer, President; Fidelis, Eastland, Nashville, Hazel Carter, President; Fidelis, Highland Park, Chattanooga, Evelyn Bolton, Secretary; Fidelis, Oak Grove, Chattanooga, Gladys Narimore, President; Convention A. B. C., Bellevue, Memphis, R. M. Inlow, Teacher.

These names received diplomas since the last report: Mrs. T. O. Bratton, Lebanon; Mrs. Jennie L. Organ, Lillie Witt, Mary Jenkins, Mrs. J. S. Seagraves, P. W. Williams and J. B. Williams, all of Lebanon; Miss Ida O. Hen-

ry, Central church, Memphis.

The Red Seal list for May is as follows: Pearl Higbee, Jackson; Mrs. J. R. Cole, Suddie Cole, Winnie Cole, Sannie Capell, James T. Harris, Mrs. James T. Harris, Mrs. J. Carl McCoy, Mrs. E. D. Patterson, C. W. Phillips, Mrs. H. B. Pope, Mrs. L. R. Watkins, Sue Westbrook, all of Newbern; and Miss Ellie Wilson of Niota. This makes a fine list of names for the Red Seal. This means that the above names have completed four books of the Normal Course.

Miss Ida O. Henry, Central church, Memphis, sends the following names this week for diplomas: Mrs. V. C. Stanley, Mrs. A. A. Bolton, Mrs. H. B. Shanks, Miss Mary McKeller, Miss Mattie Golsby, Miss Addie Rae Lowe, Mr. Alfred Dockery, and Mr. Rome Gateley. This class was organized soon after the training school at Memphis, and is now finishing the entire book. Central is doing some splendid work in teacher-training, and we are delighted to see it.

The program of the East Tennessee Assembly is now ready for the printer, and it shows up to be a fine array of speakers and teachers. The first hour of each day will be taken up with study classes, taught by L. P. Leavell, J. T. Watts, Frank Moody Perser, Miss Buchanan, and W. D. Hudgins, and a pastors' conference conducted by Dr. J. W. Gillon. The second hour will be a Bible hour, when Dr. W. O. Carver will lecture. Following this will be an address each day on Sunday School or B. Y. P. U. work. At this hour Mr. Leavell and Mr. Watts will speak, alternating from day to day. The last hour in the morning will be an address by such men as Dr. J. L. Dance, E. K. Cox, H. K. Haynes, W. J. Mahoney, J. W. O'Hara and J. T. Henderson. The afternoons will be taken up with conferences and recreation. The devotional hours in the late afternoons will be in charge of five young laymen, and will be one of the most enjoyable hours of the day. Mr. Francis L. Albert, Chattanooga, E. H. Holt, Chattanooga, Elmer Lambkin, Knoxville; E. G. Price, Morristown, and one other yet to be chosen. The night lectures will be high class by men like Dr. Gray, Dr. W. D. Nowlin, Dr. Henry Risner, Dr. Spencer Tunnell, and George Green.

The Duck River Sunday School Association will be organized at El Bethel, near Shelbyville, June 23, 1915. A splendid program has been arranged by Superintendent Smithwick, and a large delegation is expected. We trust that every church in the bounds of the Association will be represented at this meeting.

A fine B. Y. P. U. is reported from Harriman. Mr. J. T. Reeves, a railroad flagman, is president. They have more than 100 enrolled.

The training class at Erin, which was begun during the Institute there, is still going under the leadership of the pastor, D. S. Binkley. It is growing in interest and membership each week.

The Seventh Church Sunday school, Nashville, had its regular outing at Horn Springs, Tuesday, June 15. About 300 enjoyed a fine day together. Plenty of good dinner and a general good time for all.

Don't let anything get in the way of "State-wide Go To Sunday School Day" October 3. A program will be sent out from the Sunday School Board for use that day. Each State will feature their State work on this same day. Let everybody get ready for this and make it a great day.

Time was when there was no church, And there was no B. Y. P. U. But now there are churches—big churches, strong churches, A church for you and you and you; One's with Y. W. A.'s and Fideles classes and B. Y. P. U.'s.

Are the church doors opened all the year round? For strangers that might want to go through? And are the heart doors of your B. Y. P. U. opened wide, That strange young people might go in and be blest? Or do you close the doors through the summer, That your members might have a rest?

Well, some do. It's been argued pro and con, And some think that it's best. But suppose that the many cogs in the system of wheels That whirr and whirr and whirr, Were stopped so that the employees of the mill might rest, Because summer had come With its heat and its sun, And well, they needed a rest. How many hearts would cease to beat, And how many babes would go unfed because of the heat, For the laborer needed a rest?

Well, the churches were closed, And the doors of the B. Y. P. U. were closed, too; Yes, the doors were closed tight and fast, And every light was out save one, The janitor was fast asleep— He was taking a rest.

Need the lover cease to woo Because summer's come? No, they come to the meeting in winter, At least some of them do. It seems that summer's more entrancing, And behind their fans they'd be glancing Slyly and shyly, between talks and songs, They'd never stop for summer.

But six or eight or ten come, He's on the program this Sunday night, and the next one, too; And she's on almost all the time. Off to the mountains and seaside they go, Or maybe to visit the country, And the meeting lags and drags and lags— In summer it's such a problem! So why not adjourn for two months— August and July? Then when September comes, start anew With strength and spirit and vigor; For the faithful few—their efforts were so meager; So now for arguments: From facts about your own local Union, And from these remarks and those that follow, You may draw your own conclusion.

AMONG THE BRETHREN.

By Fleetwood Ball.

Elder J. V. Kirkland, of Fayetteville, Tenn., writes: "My program is now made out for my summer's work in tent meetings. I am to begin at Frogville the second Sunday in July and will continue until the first Sunday in October at various places over the Association, about two or three weeks in a place, mostly in destitute

places. Since I first began my labors with the churches of the William Carey Association, the Lord has blessed my meetings with about 500 additions to the churches, and there have been four new churches constituted, and two promising young men have been called to the ministry and ordained to the work."

Rev. William F. Matheny, of Gleason, Tenn., aged 66, is dead. He was a faithful minister of Jesus, and wrought well in Western District, Beulah, Weakley County and other West Tennessee Associations. Revs. J. H. Davis, C. C. McDaniel and C. H. Felts conducted the funeral services.

Evangelist T. O. Reese, of Birmingham, Ala., has our thanks for sending the booklet, "The Wonderful Christ," containing a sermon preached by him. It is a truly great production.

Rev. W. F. Griffith has resigned at Rockwood, Tenn., but the church is doing its utmost to induce him to withdraw the untimely document.

Rev. Emerson E. McPeak, of Warren's Bluff, Tenn., preached for Rev. Clarence E. Azbill, of Lexington, at Union Hill church last Saturday and Sunday. The occasion was enjoyable to both preacher and people.

Rev. J. A. McCord, of Pinckneyville, Ill., has resigned as pastor at that place after serving the church four years. It is not known where he will locate.

Furman University, Greenville, S. C., has conferred the honorary degree of Doctor of Divinity on Rev. C. A. Jones, Secretary of the Education Board of South Carolina.

Too much could scarcely be said in commendation of the work of Missionary Paul P. Medling, of Japan, in the church-to-church campaign of Beech River Association. He tells the story of his labors in a thoroughly inspiring way.

Furman University, of Greenville, S. C., honored itself at its recent commencement by conferring the degree of Doctor of Laws on Prof. John F. Lanean, of Wake Forest College, and on Dr. Charles Manly, of Chicago.

Union University, Jackson, at its recent commencement, conferred the honorary degree of Doctor of Divinity on Revs. Luther Little, of the First church, Jackson, and Clifford A. Owens, of Humboldt, Tenn. "Birds of a feather flocking together." These are honors worthily bestowed.

The Baptist Worker, Granite, Okla., Rev. Alonzo Nunnery, editor, seems to be enjoying much prosperity. It has recently purchased a Babcock Standard printing press at a cost of \$1,835. Its ambition is to put out a paper not surpassed by any in typographical appearance in the South. Evidently Oklahoma is not the graveyard of all Baptist papers.

The pulpit of the First church, Paducah, Ky., is being supplied during the month of June by Rev. Giles C. Taylor, and the work is going forward gloriously.

Rev. W. E. Davis has resigned as pastor of the Robberson Avenue church at Springfield, Mo., effective the latter part of August. He has had four years of successful work with the church.

Dr. H. H. Hutten, of the First church, Oklahoma City, Oklahoma, has consented to hold revival meetings at Marietta, Okla., in June, and at Hollis, Okla., in July.

Rev. C. M. Simmons, of Martin, Tenn., will assist in a tent meeting at Ridge Grove church, near Lexington, beginning the third Sunday in July. A gracious ingathering is confidently expected.

Woman's Missionary Union.

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

A MESSAGE FROM OUR PRESIDENT.

One of the best signs of life is activity. No one can say that our W. M. U. ever reaches the point of inactivity. Always we are planning for things that will count for much when fulfilled. The season for our Associational meetings is opening up and our Superintendents all over the State are no doubt planning to have the best meeting ever held of her Association. The different departments of our work will all come in for their share of attention and will be presented at each meeting. The great idea in such meetings is to instruct our women—the enthusiasm follows as a natural result. We attend Associational meetings of our W. M. U. in order that we may become better informed and to get that spiritual impulse—may I call it—which will make cold duty blossom into a pleasure. May I urge each woman to attend the meeting of her Association? She cannot afford not to go. As for me, I'm never quite as happy as when in a meeting of this kind. Frankly I am convinced that there is something radically wrong with any Baptist sister who doesn't love to attend her own Associational meetings. There must have been a hitch somewhere in her side of the regenerating process.

At all of these meetings it is desired that the pageant, "the Spirit of Royal Service" be presented—get the leaflet on how to do it from Baltimore for two cents. "The New Training School" episode can be secured from the same place.

This summer we are asked to campaign for new subscribers to our splendid magazine, "Royal Service"—the campaign to close some time in September. We hope every Superintendent will see to it that this matter is looked after at the meeting of her Association. In our efforts to become more efficient I know of no better help to place in the hands of every one of our women, than this same little magazine.

Months ago it was announced that at our annual meeting a pennant would be given the Association reporting the largest number of new societies. So far, Nashville Association is ahead. As everybody knows, the bug bear of our work is getting the societies to report! Some of them would honestly rather die than report. During the last quarter, of the 730 Missionary Organizations, 323 sent in a report—we wonder if many more will show similar signs of life next time.

Let us all get in line to do the best work we have ever done for our beloved Union. If we find ourselves growing dull and our interest in these matters waning, it's a sure sign we need to go to an Associational meeting. It's the best time I know of. Try it!

MRS. AVERY CARTER.

PLEASE WRITE ME AGAIN!

On Monday afternoon, June 7, it was my very great pleasure to meet with the W. M. S. of the First church, Chattanooga. This is a splendid society, composed of fifteen circles, with

Mrs. D. H. Huffaker as the able general President. After a short preliminary service, the writer spoke on "Our W. M. U.," after which a pleasant social hour was enjoyed, and new and old friends greeted one another and sipped frappe.

This is one of the strongest societies in the State, and we are expecting even greater things of these dear friends. God bless them all! It was pleasant to meet Dr. W. F. Powell, the beloved pastor, and to hear the delightful things said of him and his helpmeet, who is all, indeed, that the word implies. Mrs. Powell is doing a splendid work with the young women and girls, and is laying up the kind of riches that will tell through eternity. What a joy it is to meet the many earnest Christian women all over our big State! One realizes anew the greatness of our W. M. U. and it makes us gladder than ever to think we belong to this splendid organization.

MRS. AVERY CARTER.

PROGRAM OF W. M. U. OF EAST TENNESSEE.

Presiding officer, Mrs. T. E. Moody, Vice-President.

TUESDAY EVENING, JUNE 22.

7:30—Devotional service, Mrs. H. L. Ellis.

7:40—"Authority for Missionary Endeavor," Miss Laura Powers.

"The W. M. U.'s Place in the Church," Mrs. R. S. C. Berry.

Houston Impressions, Mrs. J. B. Carter.

Solo, Miss Sarah Cowan, Carson and Newman.

8:30—Missionary Message, Dr. M. E. Miller.

WEDNESDAY MORNING, JUNE 23.

9:45—Devotional service, Mrs. J. F. Hale.

10:00—Welcome, Mrs. W. P. Lawson.

Response, Mrs. Harris.

10:10—Recognition of visitors and delegates.

10:20—"The W. M. U. Call," Mrs. Avery Carter.

10:30—"The Training School," Mrs. Edwards.

10:50—"The Y. M. A. As Seen in Houston," Mrs. George Greene.

"My Y. W. A.," Mrs. J. C. Sharpe.

11:20—"With the Child," Mrs. J. U. Stokely.

11:40—Superintendents' Conference, Leader, Miss B. Johnson.

"Organization," Mrs. R. A. Brown.

"The Weak Societies," Mrs. C. H. Rolston.

"Helping the Training School," Miss Mary Tipton.

"Observance of Weeks of Prayer," Mrs. R. S. C. Berry.

12:30—Prayer, Mrs. W. Davis.

WEDNESDAY AFTERNOON.

1:30—Devotional service, Mrs. F. M. McNeas.

1:45—"Shall a Man Rob God?" Mrs. Atchley and Mrs. Ed Williams.

2:15—"Tennessee College," Mrs. Geo. Burnett.

2:30—"Our Mountain Schools," Mrs. Varnell.

Solo, Mrs. Wm. L. Stooksbury.

2:50—"Mission Study Methods," Mrs. P. Gregory.

3:10—Officers' Conference, Leader, Mrs. J. H. Anderson.

3:30—"Quiet Hour," Mrs. J. J. Burnett.

The following letter has been sent to Superintendents. Read the account of Training School commencement on this page; look carefully into the work being done at the school, and then let

us all pull together and endeavor to raise not only the amount assigned us for the coming Convention year, but also the deficit on last year. We cannot afford, for our own sakes, to overlook the interests of the Training School.—Editor.

Nashville, Tenn., June 7, 1915.

My Dear Sister:—At the beginning of this Convention year I write you again regarding the Building Fund of the Woman's Missionary Training School at Louisville.

As you know, in Nashville last year the Board of Trustees of the Training School recommended that the Woman's Missionary Union of the Southern Baptist Convention raise \$75,000 for a new building, and asked Tennessee W. M. U. for \$5,100.

Last summer we had on hand the campaign for the Judson Centennial Fund, and the Training School interests were asked to keep out of the way. In the fall, we kept silent in the interest of State Missions; then the campaign for Tennessee College came on, so that when we finally wrote to you to present the Training School it was time for the March and April offerings to Home and Foreign Missions. The result of all this has been that we raised for the Training School only about half of the \$1,000 that we set ourselves to raise by May 1, 1915. So now we shall have to begin promptly to keep the Building Fund before us, to urge collections from societies and individuals, and to pray earnestly for the blessings of the Father upon our efforts to make a place so much needed for the training of our young women, and I feel certain that I shall have your co-operation in this matter. Send all money to Dr. J. W. Gillon plainly designated Building Fund of the Louisville Training School.

With prayers and best wishes, I am, as ever,

Your trustee,

(MISS) EVIE BROWN.

TRAINING SCHOOL COMMENCEMENT.

The fields were full of daisies, daisies that were luxuriant and beautiful, amid the blue grass, under the apple trees of old Kentucky. Early in the morning, a group of Training School girls invaded an orchard and, while the snip, snip of busy scissors was heard as they cut the starry daisies, their merry laughter floated out on the breeze. Heavily laden with their trophies, they hurried back to the school to bring supplies to the energetic Juniors, who were busily weaving daisy chains. There were literally millions of daisies, and by nightfall the chains were complete.

Never had the processional of the Training School Commencement been so beautiful, as up the two aisles of Broadway church came the Seniors, from whose shoulders there hung in graceful festoons the daisy chains. Lights and music and flowers in abundance made the occasion happy for those who had striven hard to reach the goal, and twenty-four Seniors were graduated. The church was filled with interested friends, a large number of whom were from the Good Will Counter, or from other points where the young women had carried sunshine and cheer.

Dr. W. W. Landrum heartily and reverently invoked God's blessing on these white-robed girls, who would soon scatter to the uttermost parts of the earth to carry good news. Some special music followed and the address of the evening was made by Dr.

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H. L. Winburn, of the Walnut Street church, Louisville. Strong and masterful, it was permeated through and through with the spirit of missions, and one could truly feel that these young women were linked up with the greatest enterprise of the centuries. Gentle and pure they looked, and those who were nearest them, could see their faces kindle with joy at the thought of so soon going out under the banner of Immanuel.

Dr. E. Y. Mullins, of the Southern Baptist Theological Seminary, presided in his own inimitable way, and, as always, his "words fitly spoken, were like apples of gold in pictures of silver." After a charming talk to the graduates, he presented, in behalf of the Woman's Missionary Union, diplomas to twenty-four young women who received the degree of Bachelor of Missionary Training. A certificate was presented to one young lady who had taken a Child Culture course for two years. Certificates for one year of successful work were presented to twenty-one young women, and four married women received certificates for a special one-year course arranged for them.

The Training School is closely allied with the Sunday School Board and all of its alumnae are earnest Sunday School workers; so Dr. P. E. Burroughs, in behalf of the Board, awarded sixteen blue seal diplomas to those who completed the necessary work leading up to the King's Teacher diploma.

The motto of the class of 1915 was: "For His Glory," and its sentiment and spirit were embodied in a class song written by one of their number, Miss Miriam Schell, of North Carolina. The singing of this, with the benediction that followed, closed the eighth Commencement of the Woman's Missionary Union Training School. A bright and happy occasion with no shadow save the illness and absence of the President of the Woman's Missionary Union, Miss Fannie E. S. Heck. Her love and interest have ever been an inspiration and her wisdom, her counsel and her vision have been as foundation stones for the school.

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BAPTIST AND REFLECTOR

Published Weekly by the
BAPTIST PUBLISHING COMPANY.

Office, Room 31, Sunday School Board Building, 161 Eighth Ave., N.,
Nashville, Tenn. Telephone, Main 1543.

EDGAR E. FOLK.....President and Treasurer
C. T. CHEEK.....Vice-President
C. A. FOLK.....Secretary

"The Baptist," established 1835; "The Baptist Reflector," estab-
lished 1871; consolidated Aug. 14, 1889.

EDGAR E. FOLK.....Editor
FLEETWOOD BALL.....Corresponding Editor

Entered at the post-office at Nashville, Tenn., at second-class mail
rates.

Subscription, per Annum, in Advance.

| | |
|------------------------|-------------|
| Single Copy |\$2 00 |
| In clubs or 10 or more |1 75 |
| To Ministers |1 50 |

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THE JUNE HILL.

Again we have come to the June Hill. It is a hard climb. At the beginning of the month we sent out statements to those of our subscribers who were in arrears. A number of them responded, but a good many have not yet done so. We are needing the amounts due us to enable us to meet our obligations. Their failure to respond will make it impossible for us to meet them. Brethren, give us a lift up the June Hill, will you not? Even a little lift will help that much. And if a good many will just give us a little lift, which they can easily do, it will lighten our load and enable us to reach the top of the hill, and set the joy bells ringing, not only in our own heart, but in the hearts of all of those who have to do with getting out the Baptist and Reflector.

AS TO GERMANY.

Several of our friends have written us concerning what we have had to say with regard to Germany, and especially in connection with the sinking of the Lusitania. We take occasion to say:

We have no special prejudice against Germany. In fact, our personal sympathies are largely with her. We admire the German people very greatly for their stalwart character and their scientific methods and accomplishments. We suppose that we are of German ancestry, though probably rather remote. This fact, perhaps, has given us a fondness for the German language. We enjoyed very much our visit to a number of German cities when he were abroad.

But, despite our personal sympathies, we are against Germany in this war, for the following reasons:

1. Germany precipitated the war. Of this there can be no question. This of itself, in view of all of the horrors which have followed, is enough to condemn Germany in the eyes of the civilized world—as, in fact, it has done.

2. Because of her treatment of Belgium. She had no right in the first place to invade that country. She, herself, was signatory to a treaty recognizing the neutrality of Belgium. If a treaty is to be considered simply as a "scrap of paper," as the German Chancellor, Dr. von Bethmann Hollweg, called this treaty, then we might as well not have treaties, civilization would be ended and the world would sink back into a state of barbarism. In the second place, having violated the neutrality of Belgium, she had no right to treat the Belgian people with the harshness and cruelty and inhumanity with which she has treated them. The evidence on this point, as presented by eye-witnesses through sworn testimony and affidavits, is too strong to allow refutation. In fact,

we understand Germany does not attempt to refute it, but justifies it as she does the invasion of Belgium, on the ground of military necessity.

3. And this suggests the third ground of opposition to Germany in this war, and that is her *spirit of militarism*. Through the teaching of her philosophers, Trietschke, Nietzsche and Bernhardt, that "might makes right," that the strong should overcome the weak, that wars have been blessings to the human race, the German people have for many years cultivated the military spirit. They compelled every German to acquire a military education and to serve at least three years in the army. With this spirit of militarism and their consequent preparedness for war, they have precipitated four wars in Europe in the last fifty years—the war in which Prussia became dominant over the other German states, the Austro-German war of 1866, the Franco-Prussian war of 1870 and the present war. These wars were simply the logical outcome of the spirit of militarism, the effect following the cause.

If Germany should ultimately win in the present war, then the result would be to force upon the world that spirit of militarism. In that case either Germany would dominate the nations of the world and keep them in subjection as Rome did for some hundreds of years, or, what is more likely to happen, the other nations will adopt the German tactics, cultivate the military spirit, adopt compulsory service in the army, increase their armaments and get ready to fight the war over again. In other words, the triumph of Germany will either mean the complete subjection of the nations of the world to her, or it will mean another war in the next generation or two.

Is this all imaginary on our part? Read the following from a recent issue of the Frankfurter Zeitung:

"We have to swear a national vendetta against the English never to rest, never to cease our preparations for another war, never to spare an effort until the last semblance of English power is destroyed, and there will be no rest or repose for any honest German until the British Empire has been swept into the oblivion of past history." Think you that America and other neutral nations would escape the domination of Germany? Read further from the Frankfurter Zeitung:

"Finally, there are the neutral nations; most of them side in sympathy with the English, Russians, and French; most of them entertain hostile feelings against Germany. We do not need them. They are not necessary to our happiness nor to our material interests. Let us ban them from our homes and our tables. Let us make them feel that we despise them. They must understand that they are condemned to be left out in the cold, just because they do not merit German approval. Germany must and will stand alone. The Germans are the salt of the earth; they will fulfill their destiny, which is to rule the world and to control other nations for the benefit of mankind."

Here we have it stated in plain black and white that the Germans conceive it to be their destiny to "rule the world and to control other nations." It is the spirit of Alexander, Caesar and Napoleon still stalking abroad in the world. To this spirit the nations of the world will not tamely submit. Certainly the United States will not. But if Germany should win now, it would be our turn next. The triumph of the Germans, then, would mean an era of war.

On the other hand, the defeat of Germany now would mean the defeat of the spirit of militarism. It would mean the disarmament not only of Germany but of the rest of the nations of the world to a large extent. It would mean that they would keep a standing army and navy only sufficiently large to act as a police force throughout the world. It would mean an era of peace and of prosperity such as the world never saw before. Which would you prefer, an era of war or an era of peace?

4. But, after all, our chief opposition to Germany is on another ground, and that is her *rationalism*. By this is meant the exaltation of reason by the Germans, their glorification of knowledge; their practical deification of science. All of this is embodied in their term which they so proudly use, "Kultur." This means more with them than our English word culture means with us. It means intellect, knowledge, science, reason, everything. In fact, it is practically their God. Paul described them pretty well when he said, in speaking of the Romans, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." They

have practically dethroned God and substituted mind in His place.

Trietschke and his followers argued that the early Germans made a mistake in accepting Christianity—as they put it, "accepting the religion of the conquered Romans." They had a religion with the god Thor, representing power and dominion. Christianity, say they, is a weak religion.

It is this spirit of rationalism which is back of all the other grounds of objection to Germany. It was the spirit of rationalism which led to the spirit of militarism. That led to the precipitation of the war. The spirit of rationalism also led to the doctrine that "right makes might," and that led to the violation of the neutrality of Belgium. As we see it, this war is not only a fight of Germany against the world, but, more than that, it is a fight of Germany against God. Reason is not everything. God is everything. *Might does not make right. Right makes might.*

These are the main reasons why we are opposed to Germany in this war, and the reasons why three-fourths, perhaps nine-tenths, of the American people are opposed to Germany. We may add that our editorial on the Lusitania case followed almost exactly the line of President Wilson's first note to Germany. We had not then read his note, which was not published until the day after the Baptist and Reflector had gone to press. Nor do we suppose that President Wilson had read our editorial before the publication of his note. As a matter of fact, they were both written the same day. They both expressed the American idea of justice, of right and of righteousness. Not all of the American people have read our editorial, but they have all read President Wilson's two notes to Germany, and practically all of them stand back of him in his position, as evidenced by the fact that the leaders of the two opposing parties—ex-Presidents Taft and Roosevelt—both endorsed the notes, except that Mr. Roosevelt did not think that the first note was strong enough.

THE MEETING OF THE BAPTIST SUNDAY SCHOOL BOARD.

The annual meeting of the Sunday School Board of the Southern Baptist Convention will be held in Nashville this week, beginning Wednesday morning at 10 o'clock. Just how long it will continue we do not know. In the report of the Committee on Efficiency, adopted at the recent meeting of the Southern Baptist Convention, was the following paragraph: "We agree with the opinion that our three Boards should be constituted representatively, and that as far as is consistent with effective work the members of the Board should be drawn as widely as possible from the territory of the Convention. Here we desire to call attention to the fact that according to the constitution the State Vice-Presidents are active members of the Boards, entitled to all the rights and privileges of the local members. The constitution gives to each State the right to nominate its Vice-Presidents for the several Boards. In this way every State already has a voice in the management of the affairs of the Boards, and representation on the Boards is distributed throughout our entire territory. We most heartily commend the course pursued by the Boards in recent years of paying the expenses of the Vice-Presidents to one annual meeting. We would urge all those State members who can do so to attend any or all of the regular meetings of the Boards. In order that their name may more accurately define the duties and privileges of these State representatives, now known as Vice-Presidents, we recommend that the constitution and by-laws be so changed that they shall be called State members or managers instead of Vice-Presidents."

It is hoped that most, if not all, of these State members will be present at the meeting of the Board and that the meeting will prove a very helpful one not only for the Board itself but for Southern Baptists in general.

The officers of the Board are: E. E. Folk, President; J. M. Frost, Corresponding Secretary; A. B. Hill, recording Secretary; and Roger Eastman, Auditor.

The following are the local members: G. C. Savage, J. E. Bailey, C. C. Slaughter, J. T. Altman, Chas. H. Eastman, R. W. Weaver, William Lunsford, W. M. Gupton, F. P. Provost, J. E. Skinner, H. B. Alexander, Allen Fort, Geo. J. Burnett, Leslie Cheek, W. T. Hale, Junior.

The members from other States are: A. U. Boone, Tennessee; W. M. Jones, South Carolina; B. A. Dawes, Kentucky; Preston Blake, Alabama; Lansing Bur-

rows, Georgia; W. A. Hobson, Florida; R. A. Ford, District of Columbia; J. H. Snow, Texas; S. H. Campbell, Arkansas; R. L. Davidson, Missouri; W. T. Lowrey, Mississippi; W. H. Brengle, Louisiana; W. C. Barrett, North Carolina; C. W. Culp, Illinois; K. A. Handy, Maryland; E. L. Compere, Oklahoma; H. W. Virgin, Virginia; J. L. Rupard, New Mexico.

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McPHEETER'S BEND CHURCH.

We spent last Saturday and Sunday at McPheeter's Bend church. This is one of the strongest churches in the Holston Valley Association. Located in a large bend of the Holston River, it has a territory of about eight miles long by three miles wide. It has a membership of something over 200, composed of a fine class of people, well to do and cultured. Bro. E. D. Bowen, the beloved pastor, died at few months ago. Since then Dr. S. W. Tindell, missionary in the Association, has been supplying the church. Dr. Tindell is doing a great work in the Association, preaching, holding meetings, organizing churches, Sunday schools, Baptist Young People's Unions, Woman's Missionary Unions, and in general strengthening the weak places. He and Bro. W. N. Rose had just closed a meeting in Goshen Valley, a part of McPheeter's Bend. There were 49 conversions. On Saturday afternoon Brother Rose baptized five in the Holston River. Others are expected to follow. On Sunday morning the McPheeter's Bend church extended a unanimous call to Brother Rose to become its pastor for two Sundays in the month. Other churches around will probably soon fill up the remainder of his time. The editor was kept pretty busy, preaching Saturday morning and night and Sunday morning, and taking part on Sunday night in the installation of Brother Rose as pastor of the church. A large audience was present. Dr. Tindell presided and made the charge to the new pastor. Dr. E. E. Kincheloe extended a welcome on behalf of the church, Brother John D. Hamilton on behalf of the deacons. Brother Rose made a very appropriate response. He begins his pastorate under favorable auspices. The church is anticipating much good under his pastorate. It was a pleasure to be in the hospitable homes of Brethren John D. Hamilton and R. L. Kincheloe. Altogether, our visit was a very enjoyable one.

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RECENT EVENTS.

Dr. W. B. Hinson, pastor of the First Baptist church, Portland, Oregon, for five years has in that time received 1,570 members.

Rev. Franklin E. Hoskins, D. D., of the Presbyterian Board of Foreign Missions, at Beirut, Syria, has completed the Reference Bible in Arabic.

We extend a cordial welcome to Prof. Eric W. Hardy, as he comes to Tennessee to be Field Secretary of Tennessee College. He has taken hold with a vigorous hand.

Rev. J. L. Shinn of Jonesboro, returned home last Monday from Lynchburg, Va., with Mrs. Shinn, who had gone there for treatment by a specialist. We are glad to know that she is better. We hope she may be fully restored to health.

On Sunday morning, June 13, at 11 o'clock, the beloved wife of Rev. L. D. Agee, died at their residence in Fosterville. The funeral services were held on Monday morning at the Baptist church in Fosterville, conducted by Rev. F. M. Jackson of Shelbyville. We extend deep sympathy to Brother Agee in his great sorrow.

Rev. R. E. Corum began work as missionary in the Holston Association on June 1. Brother Corum is a native of Smith County, attended Carson and Newman College, was pastor at Greenville, and then went to Newton Theological Seminary, from which he has just graduated. We are glad to have him back in Tennessee. The work to which he comes is one of much importance.

It is hoped that all Christian women will observe the Day of Prayer for Peace, appointed by the Christian Women's Peace Movement for Sunday, July 4th. If it is not possible to arrange for a union meeting for women in the afternoon, ask your pastor for the evening service. At least you can pray yourself, and with those about you, in your home. The women of China have responded most warmly to the call. If the women of the world unite in prayer for permanent peace, we believe God will hear and answer.

The Lebanon Banner speaks very highly of Prof. W. Powell Hale, both as manager of the recent Chautauqua in Lebanon, and as an impersonator and entertainer. Really, Prof. Hale is one of the finest readers and impersonators in the country.

Dr. Allen Fort, pastor of the First Baptist church, this city, has recently returned from Toccoa, Ga., where he assisted Pastor J. F. Eden, Jr., in quite a successful meeting. Large audiences attended the services. There were 19 additions to the church, 18 by baptism. Dr. Fort speaks very highly of the splendid work which Brother Eden is doing at Toccoa.

The following are among those on whom the title of D.D. was conferred at the recent commencement season: M. E. Weaver, by Howard College, Alabama; W. A. Borum, Greenville, Miss., by Mississippi College; A. L. Johnson, Louisiana, by Hall-Moody Institute; W. A. Hamlett, Austin, and F. S. Groner, Waco, by Baylor University; W. R. Cullom, Wake Forest, N. C., by Richmond College.

Rev. C. H. Bell, who for the past several years, has been the efficient pastor of the Centennial church, this city, accepted a call to Holdenville, Okla., and left last Thursday for his new field of labor. During his pastorate of the Centennial church, extensive repairs were made on the house of worship, making it almost new. Much good was also accomplished otherwise. Holdenville is an important field. It has a population of about 3,500. The Baptist church is large and flourishing. We commend Brother Bell very cordially to the Oklahoma brethren as an able preacher of the Word, a strong Baptist and one of the best and truest men in all the world.

It was a great pleasure to her old friends to see Miss Mary Northington in Nashville last week. As our readers know, Miss Northington was for several years the popular corresponding secretary of the W. M. U. in Tennessee. For the past two years she has been in Louisville taking a course at the W. M. U. Training School, where she has just graduated. She has accepted the position of Field Worker of the W. M. U. of Illinois, and goes the first of July to take charge of the work. Miss Mary, as every one called her, has a host of friends throughout Tennessee, who will join us in the heartiest good wishes for her success in this important work which she has undertaken, and for her happiness and prosperity in life. And especially do the members of the "Baptist Rovers," of which she was the Grand Treasurer, echo these wishes.

Early last Monday Gov. John M. Slaton of Georgia commuted the sentence of Leo M. Frank to life imprisonment. Frank was convicted of the murder of a factory girl, Mary Phagan. Every effort had been made to have the courts, State and Federal, to reverse the verdict, but in vain. We did not keep up with the details of the case, and we are not prepared to give any well-formed judgment on the merits of the case. We wish to say, however, that it seems to us that if Frank was guilty his crime deserved nothing less than the death punishment. If he was innocent, he ought to have been set free. It is just such cases as these—the law's delays, the appeal to court after court, then to the pardon commission, and finally to the Governor, with the result of the ultimate escape of the prisoner, especially if he has money or influential friends—that cause mobs. The best preventive of mob law, and back of that the best preventive of crime, is the certain and swift punishment of the criminal.

The entire church will learn with regret that Rev. J. G. Snedecor, LL.D., will relinquish the duties of Superintendent of Colored Evangelistic Work, now a department of Assembly's Home Missions. For more than a year Dr. Snedecor has not been in good health. He believes that if he is relieved of travel and the care of the churches, his improvement in health will be more rapid. The Executive Committee reluctantly granted his request to be relieved of the general work, but unanimously elected him Dean of Stillman Institute at Tuscaloosa, Ala., as the state of his health will permit him to discharge the duties of that position. Dr. Snedecor has been a most consecrated, efficient, and self-denying laborer for the uplifting of the colored people, and the church suffers a great loss in his relinquishing the general duties of the office he has filled with marked ability for so many years.—Christian Observer. We have known Dr. Snedecor for many years, and esteem him most highly. We trust that his valuable life may be spared other years.

Evangelist George C. Cates has just closed a meeting in Bluefield, W. Va., where there were more than 3,300 public confessions of Christ. Evangelist Cates is a remarkable soul-winner.

We are sorry to learn of the severe illness of Mrs. Moore, wife of Dr. Hight C. Moore, the able editor of the Biblical Recorder. We hope she may soon be fully restored to health.

Rev. John A. Wray, pastor of First church, Miami, Fla., and one of the editors of The Florida Baptist Witness, has recently held two gracious and far-reaching meetings at Palatka and Orlando, that State. The meeting with the First church, Orlando, has just closed, resulting in 73 additions to the church.

It was with deep regret that we learned of the recent death of Bro. E. H. Poore. He was one of the most prominent and useful members of the Ebenezer church in the Little Hatchie Association, and one of the most regular attendants upon and active participants in the Association. He will be greatly missed from the Association.

At the invitation of Rev. J. H. Wright, formerly pastor of the Seventh Baptist church, this city, now pastor at Adairville, Ky., the Baptist Pastors' Conference will hold its annual picnic at Adairville on Monday, June 28. The pastors will be met at Springfield in automobiles and conveyed to Adairville. A delightful time is anticipated.

Last Sunday Dr. E. C. Dargan, pastor of the First church, Macon, celebrated the eighth anniversary of his pastorate. He preached two special sermons, at the morning hour reviewing his pastorate from the standpoint of the pastor, and in the evening discussing the work accomplished by the members. Dr. Dargan is one of the greatest preachers in the Southern Baptist Convention, and the Macon church has been fortunate in enjoying his ministry during this term of years.—Christian Index.

"Geographic Influences in Old Testament Masterpieces," by Laura H. Wild, Professor of Biblical History and Literature in Lake Erie College. This book is not only interesting, but very suggestive and helpful. In speaking of Palestine, Miss Wild says: "It is the smallest country in the world to contain so varied a climate and landscape. It contains the most marked and varied flora and fauna in the world. It has the most wonderful valley in the world. The oldest road in the world runs along its coast. That coast is one of the most forbidding and harborless of shores. Palestine contains one of the oldest battlefields of history and one of the most impregnable natural fortresses of the East. It was the birthplace of one of the richest literatures of the world, though only fragments are preserved, and it is the background for the religious life of one-half of the globe. This is enough to make one want to know the land of Palestine." As the title of the book implies, Miss Wild has only considered the geographical influences of Palestine in Old Testament masterpieces. We hope she will write another book on Geographical Influences of Palestine in New Testament masterpieces. The book is published by Ginn and Company, 29 Beacon Street, Boston.

Bring the week of special Rally services, just held in the First Baptist church of Columbia, the following subjects were discussed by Pastor C. T. Alexander before splendid audiences. From the interest displayed, it is evident that some deep impressions were made, not only on the church, but on all the people who attended.

Sunday, 11 a. m.—"Loyalty to the Call of Duty; or, Our Heroic Baptist Heritage." 8 p. m.—"The Message of the Cross." (1 Cor. 1:18.)

Monday, 8 p. m.—"On the Road to Emmaus; or, An Inner Revelation of Jesus."

Tuesday, 8 p. m.—"Lifted Up in the Ark; or, Risen With Christ."

Wednesday, 8 p. m.—"A Syrian Leper Healed; or, Salvation Set Forth in Striking Type."

Thursday, 8 p. m.—"Three Correlated Facts in Christian Experience: Safety, Assurance, Happiness."

Friday, 8 p. m.—"A Glorious Revelation of Gospel Truth." (Rom. 3:24.)

Saturday, 8 p. m.—"The Joys of a Well-spent Life."

Sunday, 11 a. m.—"The house of God; Its Place and Power." 8 p. m.—"The Baptized Life; or, Buried and Risen with Him."

THE HOME PAGE.

A SHORT STORY AND ITEMS OF INTEREST FOR THE HOME.

"SHE HATH DONE WHAT SHE COULD."

(Frederick W. Eberhardt.)

The shattered vase that held the fragrant nard
Wast cast aside, but long its odors sweet
Clung to her Lord, when powers of evil warred
Against his soul—within the garden's sad retreat,
When crown, when miter, His destruction sought—
Love's dear memorial compensation brought.

The willing sacrifice of one who understood,
Still, through its perfume, kept the deed in mind;
A solace 'mid the pangs of holy rood,
A balm to heal the brow with thorn-barbs twined;
Yea, even through this His robes, in Paradise,
Are sweet above the smell of Orient spice.

Ah, Mary, through the years your fragrant deed
Doth justify love's prodigality!
Rebuking still the selfish Judas-greed
That "counts the cost" of every charity;
And still inspiring thousands yet unborn
Sweet Christ's oblation through thy love's return.
Danville, Ky.

UNCLE WILL'S STORY OF USEFULNESS.

It was a dark and stormy day; and, while the rain was falling fast, the drizzle was very discouraging. Uncle Will and Fred sat out on the piazza and watched it for some time. Finally an old cow sauntered along, taking a nibble here and there, as if she didn't really relish such wet feeding.

"Old Bess doesn't seem to mind it much, except that she doesn't like wet things to eat all of the time," remarked Uncle Will. "She plunges through the water and faces the rain just as calmly as she faces the sunshine."

"Huh!" replied Fred, with a grunt of plain dissatisfaction. "What does she care? All she has to do is to eat, sleep and give milk. I wish that was all I had to do."

"I guess you do not know what you are talking about," Uncle Will said, rather slowly, "if you say that. The cow is one of the most useful creatures on the face of the globe."

"What!" exclaimed Fred, opening his eyes in astonishment. "I can't see that, because a horse is far more useful. What can a cow do? She eats hay, or anything seasonable, goes out to the pasture or stays in the barn, as the case may be, summer or winter, chews her cud, and does practically no work to amount to anything. How about a horse, though? That poor creature must work hard day after day, pulling in single or double harness, in wet weather or fine, in snow or along good summer roads. I can't see where the cow is more useful than the horse."

"Well, let me see." And Uncle Will looked at the strap he happened to have in his hand. "If I am not mistaken, this little strap came off of some cow's back. It is a part of Dick's harness, and I shouldn't be a bit surprised if the entire harness was made from

the same hide. What about it?" And Uncle Will gave Fred a nudge in the ribs for emphasis. "Wasn't some cow pretty useful to give me such dandy harness?"

"It certainly is dandy harness," admitted Fred with a grin, "but I had not thought of a cow being useful after she is dead. I was thinking of her when she was alive."

"But you didn't say that. You said that you could see where a horse was more useful than a cow. But let us, for the fun of it, see how many things we can think of that make the cow so very valuable to us. First as food. We get milk, cream, cheese, and various forms of puddings, cakes, etc., made possible by the use of milk. Ahem! What do you think about the horse?"

"Well, that isn't fair to the horse," laughed Fred in reply, "because the horse hasn't been brought up that way. Or, rather, people haven't been brought up on horse's milk as we have on that of the cow."

"That may be true," Uncle Will returned, "but the fact remains that we do use the cow and not the horse for food products. Take it after both are killed. We get beef and gelatin and clarifying material for sugar, all from our friend the cow. Some countries do use horse flesh the same way, so that really we ought to call it even on that. Bones are to be looked at the same way, although there are more uses for cows' bones than for those of the horse, because of the fact that they are less hard, and we can better cut them up into buttons, studs, combs, brush handles, etc."

"Where do we get gelatin?" asked Fred, somewhat puzzled. "I never knew that gelatin came from the cow."

"That comes from the cow's hoofs, from which we also get neat's-foot oil, which is very useful indeed. What is known as sizing for papers and fabrics is also obtained from hoofs and bones. You have heard of vellum that is used as a writing material? Well, that is made from calf skin by removing the hair with lime and rubbing down the skin with chalk and pumice. Now, I have no doubt if we had been brought up to use horses that way, we should have made vellum of colt skin instead of calf skin."

"Honestly, I didn't think the old cow was so useful," Fred said with a little laugh. "I don't know but she has something on the horse, after all."

"No," and Uncle Will shook his head, "no, I shouldn't say that, for old Dick has been a wonderful friend to me. He has worked hard, and he has been in a great many tight places; but he has always been faithful. You see, my boy, a person can be a great worker when things go smoothly, but the real test of usefulness is being right there in a tight place and showing what is in you. I hope you will remember that. Yes sir, I shall have to stand up for old Dick as being a great worker and truly useful, although I can't let you go away with the idea that a cow isn't of much use except to give milk."

TAKE ME WITH YOU.

Are you going to the seashore?—Sunburn. Take me with you.

Are you going on a picnic?—Insect bites. Take me with you.

Are you going in for athletics?—Bruises. Take me with you.

Are you learning how to cook?—Burns. Take me with you.

Are you often afflicted with headaches?—Take me with you.

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I guess you see now that it isn't quite according to facts, don't you?"

"Yes, I guess I do," answered Fred; "and I'll try to remember Dick and the holes he has pulled you out of when something comes up that I think I can not do. How's that?"

"Just right!" exclaimed Uncle Will, slapping him on the back. "If you stick to that you'll be a shining light some day—in other words, a star."—Walter K. Putney, in Epworth Herald.

A NONSECTARIAN SCHOOL OF RELIGION AT VANDERBILT UNIVERSITY.

The Biblical Department of Vanderbilt University, Nashville, Tenn., announces that it will for the future be conducted as a nonsectarian and independent school of religion for the education not only of pastors and preachers, but of home and foreign missionaries, religious and social workers, directors of religious education, and those preparing for service in the Young Men's Christian Association. During the forty years of its service as a denominational school of theology it has placed over twelve hundred of its students in the active ministry. In making its course of study more comprehensive it will not discontinue any part of its present curriculum designed for young ministers, but add thereto such courses as may be necessary in order to train men and women for various forms of religious and social service other than the ministry.

Among the electives allowed for the B. D. degree it will include hereafter many graduate courses in the Academic Department of the University and in George Peabody College for Teachers, especially in the Schools of English Literature, Modern History, Philosophy, Psychology, Ethics, Economics, Sociology, and the Principles and Methods of Modern Education, thus making it possible for those preparing for religious service to study not less of the Bible and theology, but more of other subjects that enter into the life and thought and activities of the world of today.

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Every student will be assigned to some pastor and church of his own denomination in the city and will be expected to engage in church work under the direction of the pastor, for which practical work he may, at the discretion of the faculty, receive credit on his course of study.

The success of Union Theological Seminary, Yale Divinity School, and other nonsectarian schools of theology in the North, and the fact that they are attended by many Southern students, would indicate that a nonsectarian School of Religion in the South, whose work shall represent the best modern Biblical scholarship and be conducted on broad lines of Christian faith and fellowship, will be welcomed by an increasing number of young ministers and religious workers of the South.

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

THE HOUSE OF OBED-EDOM.

(Margaret E. Sangster.)

The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God.—2 Sam. 6:12.

The house of Obed-edom
Where safe the ark abode,
What time were wars and fightings
On every mountain road,
What time was pitched the battle
In every valley fair,
The house of Obed-edom
Had peace beyond compare.

With famine on the border
And fury in the camp,
With the starving children huddled
In the black tent's shivering damp,
With the mothers crying sadly
And every moan a prayer—
In the house of Obed-edom
Was neither want nor care.

The fields of Obed-edom,
No foeman trod them down;
The towers of Obed-edom
Were like a fortified town;
And only grace and gladness
Came speeding on the road
To the house of Obed-edom
Wherein the ark abode.

This line of Obed-edom
Is on the earth today;
In the house of Obed-edom
Still he may safely stay
Who, dearer than all treasure
For which men toil and plod,
Shall prize the covenant-blessing,
The hallowed ark of God.

And never strife nor clamor
Shall break the tranquil spell
In which the Lord's beloved
Forever safely dwell.
In the house of Obed-edom,
In sunlight or in dark,
Abides the ceaseless blessing
That rests within the ark.

—Selected.

A SALOONLESS NATION.

(Written by Lawrence L. Beane, 15 years old.)

Great men are prophesying that within the next twenty-five years the United States of America will be a saloonless nation. George Stewart said: "Within 50 years from today our great grandchildren will be asking, 'What is a saloon?' and the answer will be 'It is an old relic of half civilized days.'"

We can only judge the future by the past, and the whole by a part. What would be the result if the United States were voted saloonless, we can only judge by the past, when a small part was voted dry.

The happy day will long be remembered when the returns were posted on the bulletin showing a majority of 1,920 for a saloonless Knoxville, when noble women and brave-hearted men laughed, wept and prayed.

Who would dare to say that temper-

ance has not been a success in Knoxville?

If temperance is a success in part of the United States, why should it not be in the whole?

Kansas has been saloonless for thirty years. Her jails and almshouses are empty, she has but few idiots and insane, and a greater per cent. of her people can read and write than any other State in the United States.

The question is often asked, is not the United States a temperance nation, or how can the United States be a Christian nation and not be a temperance nation?

No nation is a temperance nation so long as it legalizes the one agent (alcohol) which makes drunkards.

Alcohol has been well named the Great Destroyer. William Gladstone once said alcohol destroys more men than war, pestilence and famine combined.

It impairs a man's efficiency physically, mentally, morally and spiritually, and as men are realizing these facts it is becoming true that no one wants to employ a man who drinks.

He is not wanted as a lawyer, doctor, merchant, drummer, clerk or even as a bartender.

Let us consider the loss of efficiency from a national standpoint. Mr. Hobson said that "alcohol causes a loss of 21 per cent. in the nation's producers." What nation can stand such drainage? Rome could not. England, France and Germany are trying to save their people, and ere long they will take the step of absolute prohibition of the liquor traffic.

But when these countries are ready to put on absolute prohibition it will have been a reality with the United States, and not a prophecy.

"And the Lord spake unto Aaron, saying: Drink no wine or strong drink, nor thy sons with thee."

Men who have ruled empires have fallen before the drink habit. Alexander the Great died in a drunken debauch at the age of 33.

Ethomas Edison said alcohol accomplishes wonders in reducing men to vicious animals.

G. W. Bain said: "While you have the drink you have the drunkard."

The Committee of Finance of Russia said: "I regret the loss of the Vodka revenue, but I have to acknowledge that my country is growing stronger every day without it."

Does prohibition prohibit? In answer I will give the following little story:

A drunkard went to the polls and voted for temperance. Some laughed at him and said, "If there was a bottle of whiskey at the top of that liberty pole you would risk your life to get it." "Yes," he said, "but if the whiskey was not there I would not climb it."

It is our business to see that it is not there.

We are in the fight for a saloonless nation, and we expect to stay there until victory is ours.

We who are in our boyhood expect to live to see the day when we will be proud of our saloonless nation.

Then we will have no national debt. Our court houses will be turned into churches, our jails into business houses, penitentiaries into universities, insane asylums into colleges. Then joy and happiness will reign supremely.

"Blessed is that nation whose God is the Lord."

Knoxville High School.

Rev. R. A. Cooper, of Canadian, Tex., formerly pastor at Pontotoc, Miss., has accepted a call to the Second church, Amarillo, Texas.

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- Don't buy new novels.
- Don't jump on a car for every ten blocks. Walk!
- Don't get into debt. Charge accounts are vampires.
- Don't live beyond your income.—Selected.

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After some hesitation a little boy put out his hand. "Well," said the teacher, "what is it?"

"Please sir, a dead one."

The street car conductor examined the transfer thoughtfully, and said meekly: "This here transfer expired an hour ago, lady." The lady, digging into her purse after a coin, replied: "No wonder, with not a single ventilator open in the whole car!"

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In answering a request to exchange the Baptist and Reflector of Tennessee for the Russell Creek Baptist, Dr. Folk asks what is the Russell Creek Baptist? A church or an Associational paper? This puts us to taking stock, and it is a good stock we have, too.

We have a paper that goes into about 2,000 homes twice a month; we have a good associational evangelist, giving his entire time to developing the work in the bounds of the Association; we have 42 churches, with a membership of nearly five thousand; we have a Russell Creek Baptist Academy, that enrolled 245 last year, with a faculty of eight teachers, and a Bible chair, with a Bible teacher teaching nothing else, and teaching every grade every day; we have a school property worth \$40,000; and a farm run in connection with it worth over \$5,000. The other property of the school consists of a ten-acre campus, a main building of brick, and a three-story brick dormitory; we have some aggressive pastors; we have eight or ten young men studying for the ministry; we have as fine set of Baptist people as you will find anywhere; we are catching a faint vision of what we have in outlook and possibility; we have our faces set toward the future, and are growing with pains so acute that it hurts; but the biggest grunter is the fellow who is not growing but grunting by proxy. It is not strange that a Tennessee editor should be ignorant of this great field. Our own Kentucky papers have not even dreamed about us yet.—Russell Creek Baptist.

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The First church, Moultrie, Ga., of which Rev. J. M. Haymore is pastor, is enjoying a revival in which Rev. W. L. Walker, of Rome, Ga., is doing the preaching.

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The first six poems might be called "war poems," and yet they are ardently, almost violently, pro-peace. One has but to read the closing stanza of the title poem to feel the sincerity of the author's championship.

"We are wearied of the strife, God of Battles!

Wearied of the loss of life, God of Battles!

Let the old love rule the world,
Let the battle-flag be furled
Where the blood-red eddies
swirled,
God of Battles!"

The rest of the book has nothing at all to do with war, for many things are found more worthy of the writer's pen—love, friendship, family bonds, the everlasting influence of a good mother, home and native land, and all that these mean to a clean heart.

Cloth, 12mo., \$1.00 net. Sherman, French & Co., Publishers, No. 6 Beacon St., Boston, Mass.

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The First church, Elgin, Texas, loses its pastor, Rev. W. H. Horton, who goes to the care of the church at Cooper, Texas.

Rev. B. F. Fronebarger, of Canyon City, Texas, an honored and useful ex-Tennessean, lately held a meeting at his church, in which he was assisted by Evangelist A. J. Copass, resulting in 67 additions to the church.

The church-to-church missionary campaign in Beech River Association is gathering power and effectiveness as it goes. Dr. J. M. Anderson, of Morristown, Missionary Paul P. Medling, of Japan, Missionary A. U. Nunnery of Parsons, are putting in some of the best work of their lives. The crowds have been very gratifying and the interest overwhelming at many places.

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Order from us if your dealer
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Best Worm Medicine and
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P.S. You will never buy stock powders after trying our Medicated Salt Brick. Medicated Salt costs less but is not as convenient or economical. We sell it, but if you want it why not buy the medicine from us and make it for less than half? It's easy—Laxed—we tell you how. B. B. R. Co.

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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 4, Lexington, Ky.

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Genuine Panama, Blocked Silk Band, Trimmed Light weight, Durable, Stays size. Guaranteed like \$5 brand, only not as fine a weave. Postpaid \$1. Bargain Book FREE FITTED RUSSIA LEATHER SWEAT BAND, 25c. Extra
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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.

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

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By Fleetwood Ball.



Take One Pain Pill, then— Take it Easy.

For Neuralgia, nothing is better than

Dr. Miles' Anti-Pain Pills

Used by thousands for a generation

Those who have suffered from neuralgic pains need not be told how necessary it is to secure relief. The easiest way out of neuralgia is to use Dr. Miles' Anti-Pain Pills. They have relieved sufferers for so many years that they have become a household necessity.

"I have taken Dr. Miles' Anti-Pain Pills for five years and they are the only thing that does me any good. They have relieved neuralgia in my head in fifteen minutes. I have also taken them for rheumatism, headache, pains in the breast, toothache, earache and pains in the bowels and limbs. I have found nothing to equal them and they are all that is claimed for them."

J. W. SEDGE, Blue Springs, Mo.
At all druggists—25 doses 25 cents.
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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 put me to the test.



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

Let me send you without charge a trial treatment of DELANO'S RHEUMATISM 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.

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\$150.00 and upwards.

Timber is growing valuable. Saw for yourself and neighbors. A few good trees cut into lumber will pay for one.

Write for full information and guarantee. CORINTH MACHINERY COMPANY.

Box 8. Corinth Miss.

Rev. C. S. Thomas, of Martin, Tenn., will inaugurate a revival at Puryear, Tenn., beginning the second Sunday in July. It will be the writer's distinct pleasure to aid in the work.

Evangelist A. R. Sitton, of St. Louis, Mo., lately assisted in a revival at Brinkley, Ark., where Rev. J. H. Coleman is pastor, resulting in 25 conversions and 16 additions.

Dr. L. E. Brawner, of Whigham, Ga., has become the college physician of Cox College, Park, Ga. He will also be a member of the faculty. His gifted wife is a musician of note.

Rev. O. L. Powers, of Mansfield, La., lately did his own preaching in a revival with that church, resulting in 40 additions to the church. He is one of the conquering Powers.

The revival at Blytheville, Ark., in which Dr. Ben. Cox, of Memphis, Tenn., is assisting Rev. Luther D. Summers, is growing in momentum and power with each service. The people are much interested in the soulful ministry of Dr. Cox.

Dr. C. W. Duke, in the editorial columns of the Florida Baptist Witness, takes to task rather severely the Baptists who are opposed to the appropriation of a part of our foreign mission money for the establishment of an interdenominational school for the children of missionaries in China. For our part, we believe Baptist money ought to be put in a Baptist academic school. Why not employ Baptists to teach the children of Baptist missionaries?

Dr. A. J. Holt, in the Florida Baptist Witness, refers to the famous speech of J. F. Brownlow, of Columbia, Tenn., at the Southern Baptist Convention in Houston, calling attention to the mistakes in the present denominational machinery, as "unkind criticism." Brownlow told the truth. Is it unkind to tell the truth?

Rev. James B. Leavell, of Oxford, Miss., and singer, lately held a meeting with Rev. L. G. Gates at the First church, Laurel, Miss., resulting in 86 additions, 66 by baptism. Bro. Leavell is greatly blessed of God in his ministry.

Evangelist D. P. Montgomery, of Blue Mountain, Miss., and sons, Paul, as chorister, and Vance, as personal worker, are conducting a revival with the church at Lexington, Tenn., and the meetings have started off in a great way. It is believed that much good will be accomplished.

The going of Rev. C. H. Bell from his pastorate in Nashville, Tenn., to the care of the First church, Holdenville, Oklahoma, gives the West one of our most faithful men. The pray-

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ers and good wishes of many Tennesseans will follow him.

Rev. A. W. Nunnery, of Parsons, Tenn., is to assist Morris Chapel church, near Lexington, Tenn., in a revival, beginning the fifth Sunday in August.

Dr. W. D. Hubbard, of Montgomery, Ala., lately assisted Rev. J. W. Partridge in a meeting at Prattville, Ala., resulting in 23 additions, 16 by baptism.

Dr. John E. White, of the Second church, Atlanta, Ga., is supplying the pulpit of the First church, Philadelphia, Pa., during June. They are hearing preaching from a white man in fact as well as in name.

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 sample of Vernal Palmettona (either liquid or tablet form). Only one small dose a day perfectly and permanently relieves catarrh, flatulency, 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.

RELIGIOUS PAPERS LOOK INTO PELLAGRA REMEDY.

J. B. Keough, a special investigator appointed by the Religious Press Advertising Syndicate, to look into the merits of Baughn's Pellagra Treatment of Jasper, Ala., reports that there is no doubt this new treatment cures pellagra. He says he has satisfied himself that the company has cured hundreds of cases of pellagra and that in the few cases where the medicine has been taken too late to effect a cure, the money has been refunded.

This company has issued an important book on the treatment of pellagra, in which they show that they can cure pellagra, and also agree to refund every cent in case they do not cure the disease. If you have pellagra, why suffer longer when this real cure is at hand. Write for the booklet today. Address, American Compounding Co., Box 2035, Jasper, Ala.

Rev. J. P. Gillison, of Uralde, Tex., a beloved Tennessee exile, has lately gone to the care of the First church, Hico, Texas, and will there accomplish great things, under God.

CHURCH ORGANIZED.

A Missionary Baptist church was organized in the bounds of the William Carey Association at Ardmore, a point where the Lewisburg and Nashville Railroad crosses the line between Tennessee and Alabama.

The organization was held at the home of G. W. Whitt.

Organization sermon by Rev. J. V. Kirkland; text 1 Timothy 3-15.

Presbytery, H. L. Whitt, Moderator; Rev. J. V. Kirkland, minister; H. C. Smith, minister; W. S. Yarbrough, minister; G. W. Jones, deacon, Cash Point; G. W. Puckett, deacon, Elkton; C. T. Merrell, clerk.

The church was organized with seventeen members, as follows: W. F. Mangrum, Shields Culps, L. F. Hargrave, H. B. Mangrum, J. W. Parker, Henry Rogers, F. M. Whitt, J. W. Gatlin, Argle Rogers, Minnie Parker, Zelma Parker, Morcella Hargrave, Sallie Gatlin, Ozell Hargrave, Mattie Parker, Wiley Shanan, Lula Shanan.

The church covenant was led by Brother J. V. Kirkland and accepted by the church. The church accepted the articles of faith in the minutes of the William Carey Association. Charge by J. V. Kirkland:

- (1) Preach the Word.
- (2) Purity.
- (3) Strict discipline.
- (4) Tenderness and kindness.
- (5) That you keep the charge.

The new church was given the right hand of fellowship.

A Sunday School was organized in part, B. B. Gatlin, Superintendent; H. B. Mangrum, Assistant Superintendent and Secretary.

The door of the church was opened

HOW TO HAVE FOOT COMFORT.

In these days of many shoe styles, women and men too, who like to dress up-to-date, suffer agonies by wearing missfit shoes. A good many never know their shoes don't fit. They think it is the fault of their feet, for they often say, "It's no use, I can't wear anything but a common sense comfort shoe," and they give up wearing stylish shoes.

Mr. Simon, of the O. Simon Shoe, 1589 Broadway, Brooklyn, N. Y., has proven that nearly everybody can wear stylish shoes providing they are fitted properly; and his mail order business has grown extensively because of his ability to fit perfectly. In fact he has invented a scientific measurement system that enables him to determine your exact fit by mail. For example, one customer in Dresden, Tenn., recently wrote:

"I beg to acknowledge the receipt of your letter of the 19th inst., and to inform you that the shoes came to hand safely. They fit perfectly and feel as comfortable as though I were measured and fitted by you. Everyone who has seen them admires the fit and style. Now that I have found where I can best be suited, it will be my pleasure to order from you whenever the need arises. My wife means to place an order with you in a few days."

Mr. Simon receives such letters every day. This surely is enough evidence that he can do as much for you. So don't waste any time, but write for free catalogue, illustrating over 500 styles, and Simon's scientific measurement blanks.

You take no risk. You can have your money back if dissatisfied.

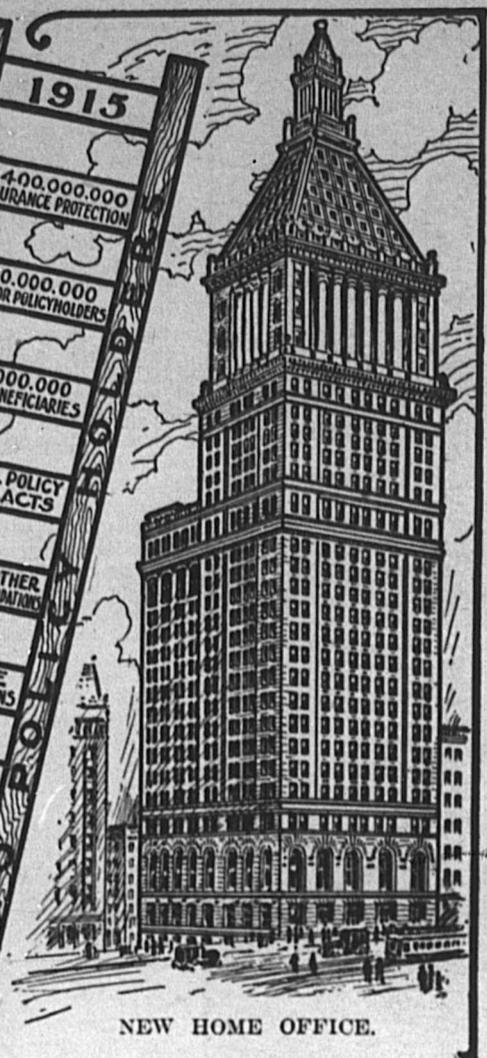
Mr. Simon personally attends to the filling of mail orders, so just send to the O. Simon Shoe, 1589 Broadway, Brooklyn, N. Y., and your communication will receive his attention.

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for members.

Dismissal prayer by Rev. W. S. Yarbrough.

THE JULY WOMAN'S HOME COMPANION.

In the July *Woman's Home Companion* two letters are published which the editors say they cannot answer. They ask readers to send in suggestions as to how the questions in these letters should be met. One letter is from a woman who wants to get married and does not know what to do about it. The other is from a man who wants to get married and does not know what to do about it. The difficulties that stand in the way of marriage as outlined in these two letters are very real and probably exist in tens of thousands of cases.

Among the interesting articles in the July issue are: "Oratory in the Home," by Mary Heaton Vorse; "Four Interesting Questions Often Asked About Better Films," by Helen Duey; "Mrs. Larry's Adventures in Thrift," by Anna Steese Richardson; "The Country Woman's Opportunities," by Frank A. Waugh; "The Camping Caravan," by William J. Albin, and "Made-in-America Vacations," by Albert Lee.

Lively fiction is contributed by Grace S. Richmond, Mary Hastings Bradley, Owen Oliver, Mary Brecht Pulver and Margaretta Tuttle. For the outdoor girl five little articles are contributed—one for the girl who swims, an-

other about a honeymoon tramp, a third about a down-east clambake, a fourth about the girl and the garden, and the fifth about the girl who goes camping.

The regular fashion, cooking, house-keeping, better babies, handicraft, young people's and "About People" departments complete an interesting number.

BIG DEAL ON STERLING HOSE.

Big purchase direct from the mills on "Sterling" Half Hose, enables us to offer them while they last at starting 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 Box Hive, Box P. Clinton, S. C.

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

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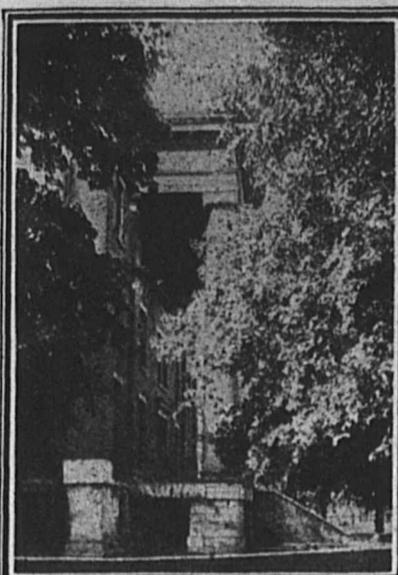
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Warren L. Rohr, General Agent, Pass. Dept., Chattanooga, Tenn.

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W. B. Beville, Passenger Traffic Manager, Roanoke, Va.

During the recent simultaneous campaign of the churches of Little Rock, Ark., by the Home Board evangelists, there were 65 additions to the First church, where Rev. Roy Palmer preached, 86 to Immanuel church and 40 to Cedar street church. We have seen no statistical data of the other churches.



OAKDALE BAPTIST CHURCH.

(Rev. T. J. Tribble, Pastor.)

The Oakdale Baptist church has had an interesting history. It was first organized many years ago by the country people living in the community surrounding Oakdale. Services were held only once a month.

Later, as the town grew to be a great railroad center, the church, in a measure, changed from a rural church to one having to do with railroad men and their families. This change has brought to the church large opportunities, as it brings to the service of the church many people from sections of the country both north and south of Oakdale. This transition period has been a very trying one, in that the church's responsibilities have been multiplied and at the same time many of the old landmarks have disappeared and the mantle of responsibility has fallen on the younger people.

For a time the church lapsed into inactivity, and there was no regular preaching.

Finally J. D. Burton and others assisted in reorganizing the church, and from this time, which was a few years ago, the church has been trying to adjust itself to the big task before it. The church is still comparatively small, but it is growing some, and gives promise of becoming a mighty force in the spiritual uplift of the town and community. It needs a new and larger house of worship in order to accommodate the people who come to its services. This is one of the greatest of the problems now confronting the church, but with some outside help the new meeting house can, and we hope will, be built.

The pastors of the church since its reorganization have been as follows:

- Rev. G. A. Gamble.
- Rev. E. B. Booth.
- Rev. J. L. Edgington.
- Rev. G. A. Chunn.
- Rev. H. F. Gilbert.

And the present incumbent, T. J. Tribble.

Preaching for full time began with the pastorate of Rev. H. F. Gilbert.

Our preaching services are as follows: Every Sunday morning at 11 o'clock and Sunday evening at 7:30. We also have prayer meeting every Wednesday night at 7:30 o'clock. The public is cordially invited to attend all these services.

MORGAN C. BANNER.

"I'M THAT CALF."

Sitting on my porch a minister repeated a story he once told in a sermon. It was a bit of his boyish experience, his way of moving a calf when it would get stubborn and lie down and refuse to go. Most boys of the farm have had some such experience when trying to harness and work a calf before the youngster's working days had come.

The preacher told his story to the congregation in full detail, how he tried this, that and the other expedient to move the calf, but all to no avail. "And at last," said he, "I twisted his tail. Then you ought to have seen him jump and hump himself and go with a dash."

This sermon was one of a series of revival sermons. In his audience was a very prominent citizen, whom no one had ever been able to move for Christianity. He would attend church and pay for its support, but as for getting him to profess faith in Christ no one had ever been able to budge him. He had been the object of special prayers, special sermons and special personal efforts. But he wouldn't move an inch.

The night of the sermon, in which the calf story was told, when the invitation was given for penitents to come forward to the altar, the Major "hit the trail." As he neared the altar, he said in a tone loud enough for all in the church to hear, "I am that calf."

The homely illustration was the twister that moved the apparently

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Our Students make good everywhere.

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5. The EXPENSES are kept at the LOWEST possible figure, and the accommodations and instruction made equal to the best. \$150.00 may cover all necessary costs for ten months.

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E. Y. MULLINS, President.

unmovable. For such a story some would criticize the minister, but it did the work. God blessed it.—The Presbyterian Advance.

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Yes, cordially invited to write for your copy of the handsomely illustrated catalogue of the Baptist and Reflector Piano Club. It will explain to your thorough satisfaction how the Club of One Hundred Buyers has secured the maximum Factory discount (forty per cent) on high-grade Pianos and Player-Pianos. All you have to do is to place your own order through the Club at a saving of two-fifths the price, and on easy terms if desired. The instrument is shipped at once, freight prepaid, subject to your approval after one month's free trial in your home. You

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Renew Your Health At Nature's Fountain

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THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment.

I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.
I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.
A. I. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.
I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.
**C. V. TRUITT,
President Unity Cotton Mills.**

Johnston, S. C.
I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.
**H. C. BAILEY,
Editor Johnston News-Monitor.**

DYSPEPSIA

Blaney, S. C.
I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.
W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.
**OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.**

RHEUMATISM

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
**C. A. CROSBY, M. D.
Fredericksburg, Va.**
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
**WM. C. CARTER,
Roper, N. C., Oct. 30, 1914.**

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
**MRS. H. C. EDWARDS,
Florence, S. C., Dec. 1, 1911.**
I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
**MRS. THEO. KUKER,
Warrenton, Va., Nov. 24, 1914.**

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
**MRS. JAMES R. CARTER,
GREENVILLE, S. C., Feb. 25, 1914.**
For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.
**S. A. DERIEUX,
Buena Vista, Va., Oct. 2, 1914.**

BILIOUSNESS

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.
**REV. E. H. ROWE,
Co-President Southern Seminary.**

LIVER AND KIDNEY

Ochoopee, Ga., Aug. 21, 1914.
I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.
**M. L. STEPHENS,
Carlisle, S. C.**
It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.
REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Columbia, S. C.
I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.
**J. P. D.,
Virgilia, Va., March 28, 1914.**

Your Water has done me more good than anything I ever tried for bladder trouble.
**A. R. F.,
Wesley, Ga., May 12, 1914.**
I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.
**S. B. D.,
High Point, N. C., Oct. 6, 1914.**

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.
**T. G. S.,
GREENVILLE, S. C.**

GALLSTONES

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.
**W. J. STRAWN,
Williamston, N. C., Oct. 3, 1914.**

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.
**W. H. EDWARDS,
Columbia, S. C.**

My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.
J. P. DRAFFIN.

URIC ACID & DIABETES

Chancellor, Ala.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.
**W. F. MATHENY, M. D.,
Lexington, Va.**

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.
**J. H. WHITMORE,
Roxboro, N. C.**

I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.
**JOHN R. PETTIGREW,
Derma, Miss., May 8, 1914.**

Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.
**Mrs. J. J.,
Sanford, N. C., April 15, 1914.**

Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.
**Mrs. J. D. H.,
Sanford, N. C.**

Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.
**MRS. J. D. H.,
Derma, Miss.**

Have suffered for several years with diabetes I feel almost cured. Have recommended the Water to others.
MRS. J. J.

Fill Out This Coupon and Mail It Today.

**Shivar Spring,
Box 20T Shelton, S. C.**

Gentlemen:—I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

Please write distinctly.

Brooklyn
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