

BAPTIST AND REFLECTOR

SPEAKING THE
TRUTH IN LOVE

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

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—It is said that in Seattle and Los Angeles 44 per cent. of the people own the houses they live in. In Philadelphia, Chicago and Saint Louis the percentage is approximately 26. In Boston it is 17, in New York 12.

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—It is said that there are nearly 1,200 manuscripts of the Greek New Testament still in existence, dating back beyond the year 1,000, while there is not a single manuscript of Greek or Roman literature of so early a date; and yet there are those who would "correct" Bible statements by those of the heathen authors.

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—The story is told that a little girl who applied for membership was asked to state the difference in sinning before and after conversion in her own heart. This was her reply: "Before I was converted I was a sinner that runs after sin. Now I am a sinner that runs away from sin." Could you improve on her reply?

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—A number of our exchanges took holiday last week on account of its being Fourth of July week, as many of them are accustomed to doing every year. We missed them. The Baptist and Reflector, however, like Tennyson's brook, "goes on forever." During the 26 years we have been its editor it has never missed a single issue. We give to our readers 52 copies of the paper every year, and sometimes 53, as we did last year.

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—"Mark Twain was visiting H. H. Rogers," said a New York editor. "Mr. Rogers led the humorist into his library. "There," he said, as he pointed to a bust of white marble; "What do you think of that?" It was a bust of a young woman coiling her hair—a graceful example of Italian sculpture. Mr. Clemens looked and then he said, "It isn't true to nature." "Why not?" Mr. Rogers asked. "She ought to have her mouth full of hairpins," said the humorist."

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—The Census Bureau announces that: (1) The American crop of 1914—the largest ever produced—reached 16,134,930 equivalent 500-pound bales, which if placed end to end would reach more than half around the world. (2) Texas produced more than one-fourth of the crop—4,592,112 bales—Georgia, one-sixth of the crop, 2,718,037 bales. These States, with Alabama, South Carolina, Oklahoma and Mississippi, produced more than four-fifths of the entire crop. (3) Ellis county, Texas, was the banner cotton county of the United States, having grown 14,774 bales.

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—Some one asks if it is an unpardonable sin for a Baptist deacon to be a Sunday school superintendent, and not take the Baptist Standard. It is not an unpardonable sin if he will subscribe for it.—Texas Baptist Standard. But is it not an unpardonable sin if he subscribes for it, and does not pay? Was not that the sin of Ananias and Sapphira—subscribing and not paying? Dr. J. T. Henderson, Secretary of the Laymen's Movement, says, by the way, that a deacon who is not a subscriber to his denominational paper, thereby incapacitates himself from being a deacon.

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—The Southern Missionary News Bureau gives the following figures as to the non-Christian people of the world: Hindus, 217,000,000; Mohammedans, 200,000,000; Buddhists, 500,000,000; Confucianists, 400,000,000; Shintoists, 50,000,000; Taoists, 400,000,000; Pagans, 100,000,000. And among these there are the following: Missionaries (including wives), 20,000; ordained native clergy and ministers, 5,000; unordained native workers (paid), 93,000. Dividing the above into the total number of the estimated number of non-Christian religionists, it gives us one worker to 15,822 persons.

—Dr. G. W. Dyer well says: "From a small, sparsely settled section in Virginia, in one generation, came Washington, Jefferson, Madison, Marshall, Richard Henry Lee, Patrick Henry and others almost as great. John Fisk selects four of these, namely: Washington, Jefferson, Madison and Marshall, together with Alexander Hamilton, as the five founders of the American nation. Madison he places among the few greatest political philosophers of the English-speaking race; and Marshall, he declares; was one of the greatest lawyers known to Anglo-Saxon history. We do not think of these men as 'specialists'; we think of them as great, strong, brave, patriotic men."

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IF THE LORD SHOULD COME.

(Margaret E. Sangster.)

If the Lord should come in the morning
As I went about my work,
The little things and the quiet things
That a servant cannot shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of the sun,
Would he take me unawares?

If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white, and the air is still,
And the hoof-beats sound in the street,—
If my dear Lord come at noonday,
And smiled in my tired eyes,
Would it not be sweet his look to meet?
Would he take me by surprise?

If my Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk
And flowers in wonderful beauty,
And we fold our hands and rest,
Would this touch of my hand, his low command,
Bring me unhopd for rest?

Why do I ask and question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet,
For the Master is near, the Master is here,
I have only to sit at his feet.

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—Our nation's wealth has doubled since 1900. Measured in dollars this fifteen-year increase is more than \$94,000,000,000. The Census Bureau says that our total wealth is nearly \$188,000,000,000. We are by far the richest nation in the world. Observe some of the items of our wealth: Real property and improvements, taxed and exempt, \$110,000,000,000; railroads and equipment, \$16,000,000,000; manufactured products, \$15,000,000,000; furniture, carriages, automobiles, etc., over \$8,000,000,000; live stock, over \$6,000,000,000; manufacturing machinery, tools, etc., \$6,000,000,000; street railways, over \$4,000,000,000; and agricultural products, over \$5,000,000,000. In clothing and articles of personal adornment we have invested \$4,295,000,593. New York is the richest State, with over \$25,000,000,000 of wealth; Illinois and Pennsylvania are close rivals for second, each with nearly \$15,500,000,000; then follow Ohio, with nearly \$9,000,000,000; California with nearly \$8,500,000,000; Iowa, with \$7,750,000,000; Texas, with nearly \$7,000,000,000, and Massachusetts, with over \$6,000,000,000.

—"Just where you stand in the conflict, there is your place! Just where you think you are useless, hide not your face; God placed you there for a purpose, whatever it may be; Think he has chosen you for it; work loyally."

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—Of twenty New York newsboys who went into camp at a "fresh-air home," the other day, only three had ever seen a cow except in the "movies." "Gee," said one of them, smacking his whitened lips over a glass of fresh warm milk, "I wisht our milkman kept a cow!"

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—The official returns of the Russian savings banks from September, 1914, to April, 1915, show that the deposits averaged \$19,000,000 per month, as compared with \$500,000 for the corresponding months in the previous year. The increase is attributed entirely to the prohibition of vodka. Did it pay?

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—Dr. J. B. Gambrell makes the following sage remark: "A mother who is spanking a brood of children, making them work and go to church, way out in the country, may be doing a greater work than the governor of the State." Yes, she may be training some of them to be Baptist preachers. That is the way a good many Baptist preachers have been trained.

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—The Watchman-Examiner says that "through a gift of \$250,000 the New York University established fifteen years ago a Hall of Fame, and 100 electors were appointed to nominate those eligible to recognition. Ultimately the Hall of Fame is to contain the names of 150 Americans who have become famous. Thus far no missionaries and only three ministers of the Gospel have been chosen. Another vote is to be taken in October, and it has been suggested that the names of eminent missionaries be brought to the attention of the nominating committee. Among Baptists, and we suppose among Christians generally, the opinion will be unanimous that the name of Adoniram Judson deserves a place in this Hall of Fame." Most certainly so.

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—A band of Southern women, who knew of the deep interest of the late Mrs. Woodrow Wilson in the mountain youth of the South and her efforts to aid many of them in securing an education, have undertaken to perpetuate this work through a fund to be known as "The Ellen Wilson Fund for the Christian Education of Mountain Youth." In accordance with the wish of President Wilson, the fund will be available for all worthy students attending any Christian school, without reference to denomination. Aid will be given to worthy students through scholarships or by some such method. A board of representative women, chartered for this purpose, will administer the proceeds from the fund, the headquarters of the board to be in Atlanta.

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—A correspondent of the London Times who had been paying a visit to Germany says that this war "is a war of the laboratory. Cut off from the rest of the world, unable to get raw materials for the manufacture of munitions, Germany is supplanting Nature by the skill of its chemists. In the silence of the laboratory white-haired professors are seeking or have discovered man-made substitutes for every conceivable product of nature. Artificial rubber is well on the road to perfection, and nitrates are being gathered from the air. According to the writer, gases are the coming weapon in German warfare. The use of gas is only in a very primitive stage of development, but great extensions of its use are certain. German chemists hope even to substitute gas for high explosives, the materials for which are becoming scarcer, and the transport of which in the vast quantities now required is becoming increasingly difficult."

EVER BUSY.

Death is busy, ever busy,
Reaping in the fields of life,
Ceaselessly the grim old reaper
Wields his gleaming, reaping knife.

Sin is busy, ever busy,
Working with the reaper death,
Spreading woe and desolation,
With its pestilential breath.

Men are busy, ever busy,
Working good or doing ill,
For Jehovah or against Him,
Doing His or Satan's will.

Some are busy, ever busy,
Hurling wrong against the right,
Casting truth into a dungeon,
Putting darkness for the light.

Some are busy, ever busy,
Striving evil to destroy,
Seeking to assuage earth's sorrow
With the everlasting joy.

O be busy, ever busy,
For the truth which maketh free,
For the heavenly King and kingdom
Brave and loyal soldiers be.

—E. P. H. King.

DANGERS OF LIBERTY TO LIBERTY.

By E. E. Elliott.

In order the better to understand the attitude of Romanism toward all education not entirely Roman, a brief glance at Monseigneur—and that sounds very un-English—Monseigneur Satolli will be an aid. This Roman Archbishop was appointed by the Pope as the first "delegate apostolic" to the American Roman Catholic Church on January 14, 1893. To give him his full title: "Most Reverend Francis Satolli, Archbishop of Lepauld and President of the Academy of Noble Ecclesiastics." Some called him an "ablegate," which means one commissioned to settle some special case, after which his special powers cease to be in force. Again he was called a "legate," which means one possessing a continuous power and greater than an ablegate. But an "apostolic delegate," in fact, is not limited in his discretionary powers. Now, the appointment of such a church official signified that the United States is no longer a missionary country for that church, and further that something needed looking after and straightening out. A new office, that of vice-pope, had been created in America and filled—a permanent office which involved the exercise of powers of the highest ecclesiastical judicial character. And this appointment followed soon after Archbishop Ireland told the Pope in Rome, "In ten years we will wipe out the public schools of the United States." This "apostolic delegate" presided at Washington as chief of the highest ecclesiastical court, a branch of the Roman propaganda. The duties of this religious court were to hear all appeals that might come up from the lower, diocesan courts, just as the Supreme Court of the United States, in civil affairs, hears the appeals that come up from the district courts. Of course, this new court afforded ease of appeal and increased the number of them; for before this all appeals had to go to Rome to be passed on, where they slept, as a rule, two or three years before being considered. This new ecclesiastical establishment was an enlargement of Romish church power in the United States.

Monseigneur Satolli was a sort of protegee of Pope Leo IX., from the time the Pope was Archbishop of Perugia, when Satolli was a lad of seven years of age, and the boy followed him as an acolyte, became a seminarian and priest and professor and delegate and cardinal under the special favors of his true papal friend. As American "apostolic delegate" his way was not strewn with roses, for some of his decisions brought him inveterate criticism. He was rendering old world decisions to liberty-loving Americans. And at length, because this strong factional opposition had not only rendered his usefulness in the church practically nil but himself *persona non grata*, and because some portions of the church in the United States were drifting away from their moorings to foreign Popedom, his successor was appointed in 1896. At a papal consistory held in Rome on De-

cember 3, 1895, he was made a cardinal and the calotte and baretta, or cardinal's red hat, were brought to him by a special messenger from Rome. Thus a new "cardinal-prince" was imposed on this country, a sort of temporal-spiritual sovereign. It seems that America was getting along well enough without his intermeddling. It was adding a wheel within a wheel, the introduction of trouble for the public schools and freedom of conscience, the proclamation of the Jesuitical dogma of "no salvation outside of the holy Roman church," and that other horrible rule, "no faith to be kept with heretics." And the papal damnation of Luther and all his followers, all Protestants, shows who the "heretics" are. And this red-crowned "cardinal-prince" wrote a book, which he labelled "Loyalty to the Church and the Country." Church (Popedom) first as you plainly see. But, as before intimated, he became awfully tangled up on the public school question. Of that, further on.

He received the official notice of his successor on September 14, 1896, resigned as "delegate apostolic" on October 4, 1896, and sailed back for Rome on October 17, 1896. Great demonstrations of friendship (the demonstration, too, might mean gladness at his dismissal) were made on his departure. His power was at an end in America, but he was still a great favorite of Leo.

Evansville, Ind.

A FRIENDLY CRITICISM.

I notice in an editorial in the Convention Teacher and also in "The Heart of the Lesson" comments on the lesson for October 11, 1914, among which one of the writers assumes that our Saviour, having tried first of all the means of grace which He could bring to bear upon Judas (I suppose the meaning of these comments is that the means referred to were used with a view to the salvation of Judas), and those means having failed, then by an appeal through his human nature put him to the final test by applying that of the Orient in the breaking of bread.

He having failed to yield to the appeals first of love and grace and now of honor, "then and then alone, Jesus sent him out to do his deed."

The writer in the editorial says, "When Jesus had done every thing He could to keep Judas from doing this act, which was to be the completion of his treacherous conduct, He told him he could go."

I realize full well that I am criticizing brethren of greater learning and higher standing in the denomination and distinguished before the world for scholarly attainments, but an earnest desire that we may all see "eye to eye" and "speak the same things," and that alone calls forth this criticism.

With respect to views expressed in above mentioned comments, I would say that after a careful, prayerful study of God's Word, and the comparison of Scripture with Scripture, I cannot conceive how our Saviour could expect, much less hope, for a change of mind or heart in the traitor.

Seemingly such interpretation would not only vitiate the prophecies regarding Judas; but limit the wisdom and foreknowledge of the Son of God and question His divinity.

Peter says "this Scripture must needs be fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas which was guide to them which took Jesus" (Acts 1:16; see Ps. 41:9; and 69:25, 109:8.)

It seems if the Apostle Peter's interpretation of those Scriptures be correct it was not only foreknown but foreordained by the All-Wise Creator that this particular person should be chosen by the Son to accomplish this needful act to the fulfillment of the Scriptures.

The Saviour seems to have taken this view of it when He uttered the following language: "Have not I chosen you twelve, and one of you is a devil?" Reference: John 6:70,71. (See also 64th verse.)

Again Jesus says in His prayer for His disciples with regard to the twelve apostles, "those that Thou gavest me I have kept and none of them is lost but the son of perdition, that the Scriptures might be fulfilled."

Query—Why did not the Saviour keep Judas also? He gives the answer in the latter clause of the above quotation.

The three writers, in commenting on the last Passover, and the institution of the Lord's Supper following it, all take the position that at the close of the Passover Supper, Judas went out and was not present when the Master instituted the Lord's

Supper, and therefore did not partake of it.

It seems conclusive to me that the supper spoken of by John in the 13th chapter of his gospel took place at the house of Simon the leper in Bethany, instead of the upper room at Jerusalem, and therefore John gives no account of the last Passover.

John, in the twelfth chapter and first verse of his gospel, tells us that "Jesus came to Bethany six days before the Passover;" and in the second verse, "there they made Him a supper."

Following this statement he records the anointing by Mary, then many acts and teachings of the Master at Jerusalem and on the journey to and from Jerusalem to Bethany.

He then prefaces the 13th chapter by saying in the 1st verse, "now before the feast of the Passover."

Here is a plain statement that the events he records in this chapter occurred before the feast of the Passover; he proceeds by recording the washing of the disciples' feet—which neither of the other evangelists mentions—then gives an account of the supper from which Judas, after receiving the sop, went immediately out to contract with the chief priests and the scribes for the betrayal. Reference: John 13:26-30.

The Scriptures referred to show plainly that the contract made two days before the Passover was fulfilled in the garden of Gethsemane immediately following the Lord's Supper as recorded by Matthew, Mark and Luke. (See Matt. 26:17-31; Mark 14:12-27, and Luke 22:7-21.)

The error evidently is the result of the acceptance by these good brethren of the record of John in the 13th chapter as that of the Lord's Supper, without a critical examination of all of the evangelists, and that view arrays the testimony of John against the word of the Master spoken after the institution of the Lord's Supper, as recorded by Mark and Luke. (See Mark 14:22-23; Luke 22:19,20,21.)

I trust the brethren will receive these criticisms in the spirit in which they are written and find them just.

E. B. PENDLETON.

Dyersburg, Tenn.

THE KNOXVILLE CHURCHES.

The writer has now been in Knoxville six months. He has gotten in touch with the denominational interests, visited many of the churches, gotten acquainted with the pastors and has come to appreciate the denominational spirit of this great Baptist city.

There are about 25 churches in and around Knoxville which are considered city churches. Some of these are large and some are small churches, but all of them seem to be doing good work. It is the purpose of this article to give some account of a few of our city churches, naming them in the order of their numerical and financial strength as shown in the minutes of our latest Association.

DEADERICK AVENUE.

The records show that Deaderick Avenue has the largest membership and led the churches of Tennessee Association in total contributions last year. This church is much younger than several of our city churches, but is now the largest, not only of the city, but perhaps of the State. This church has had 87 additions within the last six months, reached an attendance of 1,846 in Sunday school, with an average of 1,055 for May. This church has, by far, the largest and best equipment of any of our churches. The writer, as pastor, is greatly delighted with his church.

BROADWAY.

Coming second in size and contributions is Broadway. This is a splendid church, with a good building, with a good class of people, and making some progress. Under the splendid business management of the assistant pastor, E. H. Peacock, the church is almost free from debt. This church for many years has been one of the leading churches of the city. H. C. Risner is the pastor.

FIRST CHURCH.

Coming third in the list, as to members and contributions, is the First church. This old church has a long and honorable history. Some of our best preachers have been pastors of this church. As is perhaps generally known, Dr. Broughton is now pastor of this church, having taken charge April 1. It is our prediction that this church will not stand third in her contributions for all purposes when our next Association meets, for she has great financial strength which only needs developing. Already her congregations

are greatly increased and plans are being made for a better and larger equipment, which is greatly needed.

BELLE AVENUE.

Next in the list is Belle Avenue. This is one of the five churches of the city. This church has been first in Sunday school attendance, but at the present is second in this line of work. Belle Avenue suffered the same misfortune that fell to Deaderick Avenue a few years ago—a burn-out. However, they now have a good, substantial brick building. Pastor W. J. Mahoney, who has done good service for this church, has just resigned to accept a call to Jefferson City.

SOUTH KNOXVILLE.

We mention next South Knoxville, where Pastor M. E. Miller has just started the grinding. Miller has made a fine impression upon his own people, as well as the entire brotherhood. This is a good, strong church and doing fine work.

ISLAND HOME.

The Island Home church is one of our strong churches, and has the oldest pastor, in point of service, in the city—J. L. Dance. This church is making great progress, especially along financial lines. The pastor is a tither and is teaching his people to practice the same. As a result of this the church is increasing her contributions greatly. If all of our pastors would preach and practice tithing, we would soon have but little trouble raising money for the Lord's cause.

Time and space forbid naming all of the 25 churches and the good work they are doing. Knoxville is recognized as the greatest Baptist city in the world, 51 per cent. of her church members being Baptists.

With best wishes for all of our work, I am, fraternally,
WM. D. NOWLIN.

MY MOTHER'S TEARS.

When a boy of sixteen I was not a Christian, and neither was my mother. Like most boys, I was inclined to be wild. In company with a chum I engaged in an act of folly neither of us ever expected anybody on earth to know. Mother knew the deed had been committed, but never dreamed her boy was in it. A week later at the supper table in father's home, my chum made a remark which went like a dart to my heart, for it gave me away. I felt like a condemned criminal. Arising from the table I looked at mother. On her dear face were tears falling thick and fast. I went out in the dark. The young folks were having a happy time and did not understand my absence. I retired early. After the hour of midnight I felt the form of mother across the foot of my bed and heard her weeping. Not a word was said. Two days of unspeakable humiliation, of sorrow and of trouble passed. I could stand it no longer, for everywhere I went I saw nothing but mother's tears as I rose from the supper table. I went to her alone and said: "Mother, I have done wrong and I am sorry for it, and I am sorry that my conduct has broken your heart and made you cry. Mother, forgive me and I will never grieve you again." Dear mother took her boy in her arms and said "God bless my boy. I freely forgive. I love you as never before." My burdens fled and a new world of joy swept before me. I was free. Forty-eight years have passed, and mother has been in her grave many, many years, yet I can see her tears in the old log kitchen that night at supper. God saw Hezekiah's tears and blessed him. I saw mother's tears, and see them still. While it broke my heart to see mother's face bathed in tears over my waywardness, yet I look back and thank God for a mother's tears. Those tears on her troubled face were the turning point in my life. Soon afterwards I was soundly converted, when God saw my tears and heard my prayers and added everlasting life. I then helped mother to Jesus my Saviour. What little good I have done in the world I owe much to mother's tears. I have promised myself that when I reach heaven and find mother I'll thank her for her tears. Thank God for a mother's prayers and a mother's tears. Some glad some day mother and I will walk up and down the streets of gold and "all tears will be wiped away."
JOHN T. OAKLEY.

Hartsville, Tenn.

WHY SHOULD MASONS BE CALLED UPON TO LAY THE CORNER STONES OF CHRISTIAN CHURCHES?

In the issue of the Baptist and Reflector of June 17 our editor published the above question over the signature of the writer, the same having been directed to him personally, and, while declining to answer, he kindly offered the columns of this paper to any who might be disposed to reply, including the writer

by personal reference. The following issue of the paper contained no reference to the question, and the writer feels somewhat under obligation to at least assign some reasons for the question.

Let it be said now, and borne in mind throughout this reading, that the merit or demerit of Masonic organizations are not now under consideration, and that all questions of sincerity, honesty and beneficent intentions are waived in the interest of those who are masonically affiliated. Surely no harm can come from a candid, courteous and unbiased discussion of this subject. If there are justifying reasons for such action, they will surely stand the test of crucial examination by friend or foe, and satisfy all those who may have their misgivings as to the warrant, appropriateness and influence of such procedure.

The church is divine; its origin is under an exclusive and divine commission in the world, separated from all human institutions by covenant relationship with God, beneficiary of inalienable great and precious promises, made only to the children of God, and for these reasons the chief glory and source of greatest power of the church lies in her distinctiveness and separateness from all human institutions.

The church is not subject to correlation, co-ordination or subordination in her efforts to advance the kingdom of God, knows no rival institution, and is the only official executor of the will of God in the world.

If Christian churches and Masonic lodges were even kindred organizations, if they sustained mutual relations by reason of any sort of divine commission vested in Masonic lodges, and if the building of a church house could possibly be made more acceptable to God and beneficial to men by having the ceremonial sanction of some Masonic organization, then all objections on the writer's part would be forever withdrawn. But until our Masonic friends lay claim to divine origin and divine commission, as an organization, and establish same by the teachings of the word of God, the writer shall ever feel that the church that calls upon Masons for the labors specified in this question is both condescending and transcending her own sacred rights and privileges while fraternizing, if not equalizing, an alien organization.

B. F. WHITTEN.

Memphis, Tenn.

JOHN 14:14.

"If ye shall ask anything in my name, that will I do." A. S. R. This of course refers to prayer. The same thought is expressed in John 15:16 and 16:23, except that instead of Jesus doing the granting himself, he says the Father will.

Now the questions arise, did Jesus mean what He said? Was He going to deceive? Was He creating a psychological impression to tide them over an experience?

The promise is, "If ye shall ask anything," he will do it. This makes it still harder to see how he will grant a request for anything. Not only is the prayer to be heard, but whatever may be asked for will be granted.

Did Jesus mean this? I believe He did, and here are my reasons. Nothing but historical exegesis will explain these passages and others like them. These promises may be called death-bed promises. They were promises given to a set of men in whom new ideals had been created. They were regenerated men. The time is coming when they would go forth to do the very things their Master, Jesus, had done. They were going to live as He had lived.

Now tell me, what would they desire? What would they desire, honor, lands, money, fame, jewels, houses, good time or anything earthly? No, their desire would be to advance the work of Jesus. Their prayer would then be in harmony with God. God and man could then remove the mountain of sin into the midst of the sea. They would ask for the salvation of men, for forgiveness of sin, for a holy life, for the growth of the church, for righteousness to reign, for power in the name of Jesus, for healing among the people, for unity among God's children and God the Father along with the Son would hear and answer.

See if this is not true. Read the book of Acts. Here we see Jesus actively at work by the power of the Holy Spirit through the churches. In the Jerusalem church the twelve were increased to one hundred and twenty. This rose on the day of Pentecost to about 3,000 and then, "The Lord added to them day by day those that were being saved." Miracles were wrought. The word

was preached. Men were saved. These things took place in answer to prayer. Paul went and labored, the one desire of his life being that Christ should be made known. His prayers were heard and answered.

If reports be true the greatest ingathering is coming to the churches through the workers on the foreign mission field. Why? Because the missionaries and the company gathered around them fulfill the conditions more than do the churches at home.

Whenever as churches or individuals we fulfill the conditions we can expect to have our prayers answered. Whenever we seek the Lord's interest our prayers will be answered. The trouble is, I believe, we are failing to fulfill the conditions, hence we are not reaping as we should.

Pulaski, Tenn.

D. T. FOUST.

HOLSTON ASSOCIATION.

This body of Baptists will convene at Chinquapin Grove church, four miles southeast of Bluff City, Tenn., August 10 to 12, 1915.

The "Memphis Special" and other fast trains do not stop at the above town, but at Johnson City on the west and Bristol on the east.

The above church will arrange for conveyance of delegates and visitors from Bluff City.

Let us go praying for and expecting a great session of this oldest of Tennessee Associations.

The churches should all be fully represented by delegates, and by letter showing good report for the year.

All standing committees are urgently requested to prepare their reports and bring or send them the first day if possible. Examine the minutes of last session and see what you are to report on.

Let all delegates try to be there by 10 o'clock for the organization, and for the sermon at 11 a. m. Tuesday by Bro. Shinn, of Jonesboro.

Church clerks should prepare their letters and send to Prof. E. C. Hicks, Clerk, Jonesboro, Tenn., by the first of August.

Bring only minute money to the Association. Send all other to Dr. J. W. Gillon, Nashville, Tenn.

Brother R. E. Corum is now on the field as Secretary-evangelist. Help him all you can, and let him help you.

We are expecting a goodly number of our representative brethren and sisters, corresponding delegates and visitors with us this year.

The Chinquapin Grove church is well prepared, we think, to take care of all.

Jonesboro, Tenn. A. J. WATKINS, Moderator.

ENTERING A TIME FOR ECONOMY.

There is no question but that we are entering on a time when our people must economize. The war is not bad for everything. It is bad enough, without exaggeration, but if it forces economy upon us it will do good.

Every good thing, however, has its chances for being used for that which is not right. It is going to turn out that some people who feel that they are forced into economy will begin with the Lord, his churches and His work. This is going to be the shame of it.

It is passing strange that some good folk, when they feel the need of economy, will commence by stopping their religious paper and not the daily. They cut down missions, and not their merchandise and finery. They cut down their gifts to the Lord, and not to the lodge. This is not only the pity of it, but is the awful shame of it.

The Lord tested Abraham and others of the ancient worthies, and He will test us. This may be His time to give us a chance to show what we are. He does not put people to as severe tests now or the same kind now as He did in other ages, but, nevertheless, He is testing men now.

Economize! Yes, it is religious to do so; but we sin grievously in the way we economize. Let us begin on self and not on the Lord. It is time to be loyal and true to the things of the Kingdom. If we must cut off somewhere, let it be somewhere else than in our church and religious enterprises.

Tampa, Florida.

W. C. GOLDEN.

The Baptist and Reflector still has a big place in my heart. In fact, I seem to think more of it now than ever since I am away from home. It brings a message from much-loved friends and reminds me of associations which I love to think about.

C. D. CREASMAN.

Lake City, Fla.

HOPEFUL OUTLOOK.

I have just returned from a very encouraging visit to Virginia. Conferences with laymen and a few pastors were held in the following cities, with most gratifying results: Danville, Norfolk, Lynchburg, Richmond, and Roanoke. Each of these cities suggested a goal and has a strong committee to organize the forces and conduct a quiet but an intensive campaign.

The following is indicative of the spirit of Virginia laymen in this movement:

About forty laymen, representing the Baptist churches of Richmond, met at the Grace Street church Sunday afternoon to consider plans toward raising our proportion of the \$100,000 debt of the Home and Foreign Mission Boards. Dr. J. T. Henderson, General Secretary of the Laymen's Movement of the Southern Baptist Convention, met with the men and outlined the plan the laymen of the South have in mind.

Mr. Isaac Diggs presided. Dr. Love also made a short talk. Several of the brethren spoke, and all felt that Richmond should do its full duty, feeling that the eyes of the whole South are on us on account of the fact that the Foreign Mission Board is located in our city. After the discussion it was unanimously decided to ask the laymen of the Baptist churches of Richmond and vicinity to give \$5,000 toward this object. The money is to be secured without any public collections of any kind.

A committee was appointed consisting of H. M. Starke, C. O. Alley and L. Howard Jenkins, this committee to add three others, making a committee of six, whose duty it shall be to get the matter before the churches and to organize for the raising of this sum.

The committee does not intend to have any long-drawn-out affair, and it will be the object of the committee to close the campaign within thirty days. We hope and expect at the end of that time to turn over to these Boards a check for \$5,000. The laymen want to show the preachers and women that they can do a work worth while without their help. This is our job and we mean to do it.

Each church in Richmond is requested to appoint two laymen to represent it on the general committee. If any Richmond pastor has not appointed these men, will he please do so immediately, sending their names, addresses and phone numbers to the undersigned?

L. HOWARD JENKINS, Secretary.

Encouraging reports continue to reach this office from Tennessee laymen. We must reach our goal first.

This is a big job, but no other has much appeal for a real man.

Let volunteers continue to report.

J. T. HENDERSON, General Secretary.

DR. LITTLE AT CARTHAGE.

Dr. Luther Little, pastor of the First Baptist church of Jackson, Tenn., came to us on Thursday, June 24, to assist in a meeting. He captured the foks at the first service, and the interest grew till the last, which closed the following Thursday night. As is well known, Dr. Little is an orator and always holds his audience spell-bound, yet he is simple enough so that a child can understand him. All of his sermons were forceful and to the point. He gave us the old gospel pure and sound, but presented it in a way that was new, refreshing and strengthening. He is a great man and a great preacher and took all our people by storm. The results were most satisfactory. Besides building up the church and strengthening all the Christians, there were 35 additions, and others stand approved for baptism. It was a great pleasure to this pastor to labor with Dr. Little these seven days. The old Carthage church is on higher ground and asks the prayers of the brotherhood that she may achieve greater things in the future, as the field is ripe and the members seem to have a new vision and a willingness to do things.

A. P. MOORE, Pastor.

THE CORNERSTONE.

In last week's Baptist and Reflector, July 8, Brother W. T. Ussery, of Columbia, Tenn., answered the question for Brother Whitten, of Memphis, "Why should Masons be called upon to lay the cornerstones of churches?" After giving a partial answer, Bro. Ussery adds that he can give a deeper reason if desired. I became interested when I first saw this question, and if Bro. Ussery will be so kind as to do so I wish he might give us "more light," rather a "deeper reason."

JAS. H. OAKLEY.

Whitesville, Tenn.

CENTRAL ASSOCIATION FIFTH SUNDAY MEETING.

The fifth Sunday meeting of the Central Association will be held with the Trezevant Baptist church, beginning August 27. The Executive Board will meet at that time also.

H. W. CRAIN, Chairman.

REV. WILLIAM J. BEARDEN

Passed to his reward July 8, in Jackson, Tenn., where he had been pastor of West Jackson Baptist church, Bright's disease being the cause. He was born near Rector, Arkansas, February 28, 1857, and when a boy he professed faith in Christ and joined Blooming Grove Baptist church near Rector. Thirty-four years ago he took up his first pastorate in his native State, winding up his work there at Paragould; then he was called to Memphis. For eleven years he was a successful pastor at Rowan, McLemore and Temple Baptist churches. About 18 months ago he was unanimously called as pastor of West Jackson Baptist church, which he held successfully up to his last days. He leaves a widow, two sons, Dr. H. L. Bearden, Memphis, Arthur Bearden, Frederickton, Mo., one daughter, Mrs. Hall Gardner Jackson.

Appropriate funeral services were held at Union Depot in Memphis between trains by Baptist pastors of Memphis, the next day at Rector, and finally at Blooming



W. J. BEARDEN.

Grove Baptist church, four miles from Rector, Rev. W. C. Woods saying the last parting words of respect. Deacon Cox, one of the oldest men of Arkansas, is a member of Blooming Grove church, which was organized in Rev. Bearden's father's home, and it was he who helped to point the way for Brother Bearden to see Jesus as his Saviour. Brother Cox was able to be at the funeral and pay his respects to the noble life of the deceased. Floral tokens from Jackson, Memphis, Paragould, Rector and other points feebly expressed the deep love and respect in which he was held by his brethren and sisters. Even little children loved "Breddy Bearden." For several years he was our next-door neighbor and pastor, and it was here at home we learned of his noble character. The last sermon he preached at Jackson wound out thirty-four years to a day as a pastor for full time. He was a Baptist of the old type—purely orthodox. Although his education was acquired after he was married, yet he was a master before any audience. His sermons were systematically prepared, according to modern theological methods, yet they beamed with originality in matter and thought. His open, frank, strikingly large physique thoroughly impressed his audiences that he "had an experience of grace." He could always handle the doctrines of the church in such a manner as to win and never arouse the prejudices of the most sensitive. His native Irish wit and humor oftentimes helped him drive home gospel truths to the hearts of his hearers. From the humblest home to the finest palace he was an easy, welcome guest. For several months he knew that the end was near, and he talked about it calmly and with a full understanding of what it means to soon live in the very presence of God forever. With many others, we are glad that our lives were thrown with Brother Bearden.

HOMER L. HIGGS.

2085 Felix Avenue, Memphis, Tenn.

If Union University does not do a work for the denomination which no other college but an equal Baptist college can do, she has no right to claim the sympathetic support and co-operation of Baptist people. If she does not do a better grade of work, all things considered, than any other school, she has no just claim to insist upon. It is next to being as important to our churches that laymen be educated in a Baptist school as that our preachers be so.

G. M. SAVAGE.

If you will allow me I will come knocking at your door. I have been here just three weeks. I came two weeks in advance of my family. They visited our relatives in West Tennessee. We were received here with opened arms. The first night after my family came we were receptioned and severely pounded. Many things to eat were given us. These are too many to mention. It was very hard for me to say farewell to the brethren in Tennessee. I miss you so much.

I am anxious about our church I left (the Centennial) May the Lord give them the pastor they need. I have only been able to look into Baptist affairs but little here, but I think conditions are rather serious, looking at it in this Association. We need men if they would let them come; several open places in the country. No Associational missionary. My field has been pastorless for nine months, but they seem to have held up well in their work. I have not seen any of the brethren from Tennessee, but hope to soon. The Baptist and Reflector is a welcome visitor. I miss our Pastors' Conference. God bless you, brethren. Pray for us and our work.

Holdenville, Oklahoma. CHARLIE H. BELL.

This is a word from an ex-Tennessean to introduce to the brethren of your State Brother J. W. Storer, the new pastor at Ripley, Tenn. Brother Storer, who has just left his pastorate at Pauls Valley, Oklahoma, has been with us during the past two weeks in a revival meeting here at Hernando, Miss. We have had a most gracious revival, resulting in a number of conversions, seven additions to the church by baptism, and five by letter. The church has been greatly moved and blessed. Bro. Storer preaches the old-fashioned gospel with all the vim and enthusiasm of the new West. Mrs. Edgar Estile, a member of the First church, Memphis, conducted the music, and it was first-class in every respect. We are thanking God for the blessings which we have had.

It was the pastor's privilege to know and love Bro. Storer as a classmate at William Jewell several years ago, and it is a great joy to see him come to this part of the country. I am predicting great things for the Ripley church. I take great pleasure in saying of Brother Storer and his splendid wife that they are both O. K. in every way.

W. C. BOONE.

Hernando, Miss.

I ask for space to report our Children's Day services held on last Sunday at Indian Creek Memorial church. The children of the community rendered a splendid program, which showed that they had been well trained. The large audience gave the very best of attention. A bountiful dinner was served on the grounds. In the afternoon the writer preached, and we had a very spiritual service, in which one person was saved. When we arrived here from Falls county, Texas, the church had no pastor or Sunday school. I was elected pastor and a Sunday school was organized. My wife was elected superintendent, and the work has moved on merrily, for which we are all thankful. We got an offering that amounted to over \$5 for the Orphans' Home. We are having a splendid singing school, taught by Prof. Walter Davis, who is a fine gospel singer. We desire an interest in the prayers of the readers of the Baptist and Reflector.

J. N. IRWIN.

Waynesboro, Tenn.

After August 1 I shall give half of my time to evangelistic work. I will spend the second week of July at old Battle Creek, near Springfield, the third week with Pastor Hollis at New Hope, the fourth week at Kirkwood with Pastor Williams. The first week in August I will be with Pastor Ellis at Cane Creek, the second and third weeks I will be with Pastor Hight at Knob Creek, the fourth week I will be in a tent meeting at Chapel Hill. The first week in September will be the meeting of the Association; the second week I will be at Theta, in Maury county; the third week at Culleoka. The first week in October I will be at Friendship church, then to Texas for two weeks. Any pastor desiring my services can reach me by mail or wire at Lewisburg, Tenn.

G. H. FREEMAN.

Lewisburg, Tenn., July 10, 1915.

I wish to say to my old Tennessee friends and brethren that wife and I will celebrate our golden wedding on July 24, 1915, and would be glad to send all of them invitations to be present, but, as that will be impossible, I wish to do so through the Baptist and Reflector. We hope to get a number of notes acknowledging this invitation if any cannot be present.

Fraternally, to my old friends and brethren in Tennessee, the State of my nativity,

W. J. COUCH.

Aurora, Mo.

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.

Lockeland—Pastor J. E. Skinner preached on "What We Ought to Be, and Why," and "The God of Bethel." Pastor off this week to Elm Grove, Ky., to assist Pastor Henson in revival.

Central—Pastor John R. Gunn preached on "Christ All and In All" (Continued).

North Edgefield—Pastor Carmack preached on "The Believer Filled, Satisfied and Set Free from the Power and Dominion of Indwelling Sin by the Holy Spirit," and "Ye Must Be Born Again." Good S. S. and B. Y. P. U. One profession.

Park Avenue—Pastor I. N. Strother preached on "The Christian's Blessed Hope." 150 in S. S. Rev. W. V. Garrett preached at night.

Concord—Pastor R. J. Williams preached at the morning hour. Took collection for Missions. Pastor preached at Pleasant Hill Mission in the afternoon. At Concord at night we organized a B. Y. P. U. with 30 members.

Judson Memorial—Pastor C. H. Cosby preached at both hours on "Christian Education," and "The Plan of Salvation." Our S. S. attendance for June averaged 41 more than for the same month last year.

South Side—Preaching by Pastor E. H. Yankee in the morning on "Riches in Poverty and Poverty in Riches." 98 in S. S. Lord's Supper observed at 8 p. m. Congregation at 11 a. m. above the average.

Seventh—Pastor C. L. Skinner preached on "The Healing Waters," and "The Watchman's True Signal." One conversion and addition for baptism. One baptized. Good S. S.

Calvary—Pastor A. I. Foster preached on "What the Bible Says About Prayer for the Sick," and "The Devil's Creed." 101 in S. S.; 35 in B. Y. P. U.

Edgefield—Pastor Lunsford preached at the morning hour on "Paul's Confidence."

First—Dr. J. W. Gillon preached at both hours. Pastor Fort in South Carolina in a meeting.

Grandview—Pastor J. F. Savell preached on "Training the Leader," and "Showing Your Colors." S. S. and preaching services well attended.

Belmont—Pastor preached on "Lessons from David and Goliath," and "Those Who Think They Have Eternal Life, but Have Not." Good congregations. Fine day.

KNOXVILLE.

Immanuel—Pastor W. C. Patton preached on "Regeneration," and "So Great Salvation." 160 in S. S. Two baptized.

Oakwood—Rev. W. R. Beckett preached on "The Kingly Christ," and "The Worth of a Soul." 190 in S. S. Four by letter.

Broadway—Pastor H. C. Risner preached on "The God of Comfort," and "The Power of Touch." 368 in S. S.

Burlington—Pastor Geo. W. Edens preached on "The Standard of Christian Service," and "Hearing God Speak." 168 in S. S.

Deaderick Ave.—Pastor Wm. D. Nowlin preached on "The Suffering Church Encouraged," and "A Lost Bible." 660 in S. S. One baptized.

Lincoln Park—Pastor A. R. Pedigo preached on "Calvary," and "The Coming Kingdom." 173 in S. S.

South Knoxville—Pastor M. E. Miller preached on "The Meaning of Church Membership," and Rom. 8:1. 225 in S. S.

Island Home—Pastor J. L. Dance preached on "Sunday School Building the Church," and "Loved, Washed and Exalted." 325 in S. S.

Grove City—Pastor G. T. King preached on "Peter's Mistake," and "The Fullness of the Times."

Bell Ave.—Pastor Wm. J. Mahoney preached on "The Will of the Lord," and "Valuation of Christ."

Gillespie Ave.—Pastor J. A. Lockhart preached on "Survey of David's Life," and "David's Last Prayer." 175 in S. S. Two by letter.

Beaumont Ave.—Pastor D. W. Lindsay. Rev. Claiborn preached on "The Touch that Saved." Pastor preached at night on "The Leper Cleansed." 185 in

S. S. 49 additions in the past four months.

Lonsdale—Pastor J. C. Shipe preached on "None Other Name," and "The New Birth." 287 in S. S. Two by letter. Fine congregations.

Mountain View—Pastor, S. G. Wells. Rev. A. F. Mahon preached on "Heaven," and "Growing in Grace." 247 in S. S. 15 baptized. One by letter.

Calvary—Pastor, J. Pike Powers. Rev. W. N. Rose preached on "Why Study the Bible?" and "Christian Compulsion."

Third Creek—Pastor Chas. P. Jones preached on "The Uncooked Game," and "The Watchman on the Wall." 158 in S. S. One by letter. Raised money to pay off church debt. Outlook encouraging.

Fountain City—Pastor Tyree C. Whitehurst preached on "What Should Be Our Attitude to the Future in the Light of Recent Events," and "The Ten Judgments." 116 in S. S. Two by letter.

MEMPHIS.

Bellevue—Pastor R. M. Inlow preached to good congregations. Fine spirit. 256 in S. S.

Boulevard—Pastor Jasper R. Burk preached at both hours. One approved for baptism. 123 in S. S. At 3 o'clock Bro. Roy Norvell and Bro. P. S. Phillips were ordained to the office of deacon. Dr. A. U. Boone preached the ordination sermon.

Central—Pastor Cox preached on "Flesh or Spirit?" and "God's First Question." 217 in S. S. Three by letter. One for baptism.

Calvary—Pastor preached on "The King's Business." 105 in S. S. Five by letter. Good day. Pastor preached at Home for Incurables in afternoon.

Etta Station—Bro. C. S. Koonce preached at the evening hour. Good congregation.

First—Pastor A. U. Boone preached on "Christian Education," and "Near-Sighted Christians." One by letter. One for baptism. 330 in S. S.

Garland, Tenn.—Pastor M. W. DeLoach preached to good congregations.

Highland Heights—We began our revival meeting yesterday. Pastor C. E. James preached in the morning, and Bro. Adams of Gibson, Tenn., who is to conduct the meeting, preached at night. One addition.

LaBelle Place—Pastor D. A. Ellis preached to splendid congregations. One by letter. One baptized. 239 in S. S.

McLemore Ave.—Pastor A. M. Nicholson preached to fine congregations. Two by letter. 110 in S. S.

Rowan—Pastor O. A. Utley preached on "Who Is My Neighbor?" and "what God Hath Prepared for Them that Love Him." House crowded at night. One baptized.

Seventh Street—Pastor J. T. Barry preached at both hours. Good congregations. One by letter. 229 in S. S.

Temple—Pastor W. A. Gaugh preached at both hours. Two by letter. 184 in S. S.

Union Ave.—Pastor W. R. Farrow preached on "Two Buildings with One Foundation," and "Jesus the Door Into Grace." One by letter. 191 in S. S. Good Jr. B. Y. P. U.

CHATTANOOGA.

First—Pastor W. F. Powell preached on "The Christian's Poverty and Possession," and "Echoes from the Anti-Saloon League Convention at Atlantic City." 318 in S. S.

Tabernacle—Pastor J. B. Phillips preached on "The Mission of the Church," and "Prepare to Meet Thy God." 322 in S. S. Great meeting now on under the tent. 13 additions since last report.

Highland Park—Rev. J. T. Henderson spoke both morning and evening to very appreciative audiences. Three by letter. Two by experience. 258 in S. S.

North Chattanooga—Rev. M. B. Buckley, pastor, preached on "Calvary," and "Lord, Is It I?" B. Y. P. U. organized with 26 members. Good S. S.

Central—Pastor Grace preached at both hours on "Twentieth Century Saints," and "Andrew, the First Christian Evangelist." One by baptism.

Alton Park—Pastor Duncan preached on "The Divine Touch," and "A Voice from the Crowd." 130 in S. S.

Avondale—Pastor Hamie preached to the children at the morning hour. Rev. G. A. Chunn preached at night on "Christ Knocking at the Door." 147 in S. S. Two requested prayer at night service.

East Chattanooga—Pastor J. N. Bull preached on "Aaron and Hur Supporting the Hands of Moses," and "Pilgrim's Progress," the first of a series of sermons on Pilgrim's Progress. 153 in S. S.

Chamberlain Ave.—Pastor J. E. Merrell preached

on "How to Be Happy," and "Salvation." 114 in S. S. Good day.

JACKSON.

First—Pastor Luther Little preached on "More Than Conquerors," and "A Pathway of Life." 408 in S. S. One addition since last report.

Second—Pastor J. W. Dickens preached in the morning. Dr. A. T. Barrett conducted the services at night. Good S. S.

West Jackson—Rev. G. W. Guy, who was recently elected to the chair of Latin and Greek in Union University, filled the pulpit at both hours. The church is greatly grieved over the death of its pastor, Rev. W. J. Bearden, who had served so faithfully for over a year and a half as pastor of the church.

Royal Street—Rev. W. M. Couch preached at both hours.

Cookeville—Pastor E. A. Cate preached in the morning on "The Great Commission." Preaching in the evening by Dr. Cail on "He Brought Him to Jesus." Splendid S. S. One by statement. One approved for baptism. We will begin our meeting the first Sunday in August. Bro. J. T. Sexton of Knoxville will hold the meeting for the whole town. We are hoping for a great meeting.

Lenoir City—Pastor preached on "Woman's Place and Part in the World's Work," and "Jesus the Door." The S. S. and B. Y. P. U. are doing excellent work, and the congregations are splendid despite the hot weather. We are not working for mushroom growth, but we are being blessed with conversions right along. One baptized yesterday.—A. V. Pickern.

Whiteville—Pastor Jas. H. Oakley preached at Harmony in the morning to a very large congregation. Good S. S. and B. Y. P. U. At 3 p. m. had an introductory service at Whiteville. At night Rev. J. Wesley Dickens preached the first sermon in our revival. A very large congregation gathered to hear the Word.

Sylvia—A week ago Rev. C. H. Hester and I closed our meeting. There were two additions by baptism, and other prospectives, with the church revived. Last night we closed at Carter's Chapel, with two professions. Please send me some extra copies of the Baptist and Reflector.—R. H. Fussell.

Crossville—Preaching at both hours by the pastor, L. A. Hurst. Subjects, "Why We Believe in Christianity," and "Visions." 94 in S. S. Good services. Pastor goes to White House to assist his brother in a meeting.

Monterey, Tenn.—Had good services yesterday. 114 in S. S. Subjects, "A Bloody Salvation," and "No Room for Christ." Church moving forward.

Jacksboro—Pastor D. A. Webb preached on "Faults, Professors," and "The Man that Amounts to Nothing." 165 in S. S.

Good Hope—Pastor-Evangelist R. D. Cecil preached in the afternoon.

Dayton—Pastor R. D. Cecil preached at both services. 84 in S. S.

While the European nations are crossing swords with each other and drenching their soil with each other's blood, and while it seems they would like to draw the United States into war with them also, may the Great Moderator of Heaven guide the United States and may He have hold of the anchor, which is both sure and steadfast, and guide us in the way we should go. Long live the Baptist and Reflector in expounding Baptist principles and speaking the truth in love, and in the advocacy of the prohibition question. Find enclosed check for \$1.50 as a renewal to the Baptist and Reflector.

Little Crab, Tenn.

L. B. CHISM.

About three months ago Mr. Claud Stack was converted in the meeting-house of the Boulevard church; now he gives himself to the ministry. He will enter school this fall at Hall-Moody Institute. This is the third young man to be licensed by this church to the ministry since its organization eight years ago.

JASPER R. BURK.

Pastor Boulevard Church, Memphis, Tenn.

BACKWARD ASSOCIATIONS,
THEIR CAUSE AND CURE.

By J. W. Gillon.

This is a large subject. Its discussion is loaded with difficulties. To discuss it in a select circle may be to the profit of the circle. To tell the truth with reference to it will bring down censure on the head of the truth teller. The topic, as stated, demands three things of the one who will either write or speak on it.

I. It demands that the speaker or writer shall make it appear that there are backward associations.

II. It demands that the cause or causes for such backwardness shall be exhibited.

III. It demands that the cure for the backward condition shall be suggested.

In this article I shall confine what I shall say to the development of the three points indicated.

I. First, then, our attention must be directed to the task of demonstrating the fact that there are backward associations. To my mind, there is but one way by which this may be done satisfactorily, and that is by setting up a standard for all associations by which they may be measured.

1. A well developed and standard association is one composed of churches, each one of which has learned the importance of co-operative work among the churches in their effort at carrying out the Lord's will concerning the world's redemption. They have not merely learned the importance of co-operation, but they actually practice co-operation.

2. A well developed and standard association is one composed of churches, every one of which contributes regularly and liberally to all the causes fostered by the denomination, and are doing all in their power to induce every individual member to contribute.

3. A well developed and standard association is one composed of churches, each one of which has preaching for at least two Sundays in each month. No church can be developed that has only once a month preaching, and no association can be a standard or well developed association if it is composed of churches that have preaching just once each month.

4. A well developed and standard association is one that has its own local organization for caring for its unoccupied territory. An Association that does not work at its own destination is backward, indeed, and without an organization for the purpose no work can be done.

Any Association that measures up to these four points deserves the name of a developed Association. Any Association that falls down in all or in any one of these points is, so far, an undeveloped Association.

With this standard before our minds, it will be easy for us to put our finger on the undeveloped or backward Association and to tell at what point the backwardness is to be found.

II. With this much settled, we are prepared to advance to our second task, which is to exhibit the reason for backwardness where backwardness is found.

1. This backwardness is due, in part, at least, to unequal emphasis of the tasks which have been assigned by the Master to each local church. The churches and the denomination have had three tasks assigned to them. These are, stated in their order, making disciples, baptizing disciples, teaching disciples. The churches have justly placed the first and high emphasis on the matter of making disciples. They have rightly judged that nothing else is worth considering until this is accomplished. They have also put worthy emphasis on the matter of baptism. They have shown great zeal in their effort to get the new made disciples to submit to the ordinance of baptism according to the will of the Master. The burden of the emphasis has been put upon these two points or parts of our task. Very little has been said with reference to the last part of the task.

It is very rare that we find a pastor who, when there has been an ingathering by profession of faith and baptism, follows up this special occasion by systematic teaching, undertaking to carry out the third part of the Commission. As a result, the individual

members of our churches have been developed. As a consequence, the churches composed of such undeveloped individuals have themselves been undeveloped and, as a natural result, the Association composed of such undeveloped churches must be undeveloped or backward, so it can be clearly seen that the first reason for the backwardness is the unequal emphasis which we have put upon the three points of our task. When once the individual pastors and the denomination shall come to where as much emphasis is put upon teaching to observe all things as has been put on making disciples and the baptizing of disciples, there will be no undeveloped individuals and so no undeveloped or backward church and so no undeveloped or backward Associations.

2. This backwardness is due to defective aim. This has been hinted at in what has been said in the point above. Our aim has been to get numbers, not quality. We need to get the numbers, but we need to put emphasis on the quality of the numbers gotten. We want the individual whether he amounts to much at the time of his getting or not, but we do not want to be content with merely having secured the individual. We want to make it our aim to have him to be of the highest quality possible for such an individual polished by the grace of God to be. If we aim at numbers, numbers will be all that we will get. If we make it our aim to secure numbers plus quality, then numbers and quality will be what we shall get. Because our aim has been the numbers, the numbers we have. There are nearly three million white Baptists in the South. Our aim has been to get money, not men. According to our aim we have worked and, by one means or another, we have secured enough money to keep the machinery of our denominational life in operation, but when we have gotten the money, aiming at the money rather than the men, we have only gotten the money and the men who have given the money, in many cases, have done so under protest. They are not whole hearted in what they do. They look upon the denomination's demand for their money with suspicion. If we aim at getting money, money will be all we will get and we will not get as much of that as we need or ought to have as long as money is our aim. Our aim has been large church rolls instead of large usefulness. We have not had our hearts painstakingly on making our churches count for the most possible in unselfish service to men and to God. We have large churches, the thing at which we have aimed, but our churches are not serving the purpose for which they were purchased by the blood of Christ, nor for which their existence is preserved by the providence of God. Our churches have not been made to feel that the purpose of their existence is service. They have rather been educated to feel that the object of their endeavor is their existence. As a consequence, the individual in the church feels that the church, the pastor and the denomination ought to serve the individual, to the end that the individual might be saved and might be as happy as possible in his salvation. The church composed of such individuals inevitably feels that everything ought to be made to minister to its happiness and to its quietude and peace and to its perpetuity. The Association composed of such churches will get the conception that its own happiness and well being is the purpose of its existence. It will hold its meetings for the mutual benefit of the churches that compose it. It will labor under the impression that it has no better mission in the world than to keep in peace the churches composing the body and perpetuate its existence. As a consequence, it will not exert itself to the performance of any other task than taking care of itself, ministering to its own pleasures and perpetuity.

3. This backwardness is due to defective leadership.

First, The defective denominational leadership. The denomination has not intelligently, painstakingly set itself to the task of doing what it ought to do for the development of the local churches and the Associations composed of the local churches. It has looked upon the local churches and the Associations as the sources from which it is to receive its money for the tasks to which it is giving its attention and time. It has not seemed to enter into

its thought that, if it is to render the largest service to the world and God, it must give attention to the development of the life of the individuals and the churches and the Associations which make up the denomination's life. The denominational representative has very little vital touch or contact with the Association. When he comes in contact with the Association, it is to make an appeal to the purses of the churches which compose the Association.

Second, This defective leadership is not merely denominational, but also Associational. The men who have been the directors of the life of our Associations which today are classed as undeveloped, are men who have not themselves had a real and Christly vision of the purpose of the existence of an Association. To them the Association is an occasion for the gathering of the people to hear sermons, sing hymns, and to be spiritually helped. When the Association's annual gathering is over, it does not enter the head of the leaders that they are under any obligation to give direction to the activities of the churches that compose the Association, to do anything that will in any way tend to develop the practical ministries of the people or to develop the people in carrying out the Commission of Jesus Christ.

Third, Defective pastoral leadership is responsible for much of the backwardness. Wherever backward Associations are found, backward, undeveloped pastors are largely responsible. The average pastor of the backward Association has no clear conception of what he wants to make out of his church or out of the Association of which his church is a part. To him, his duties are covered by two things, the leading of the lost to Christ and indietinating those who are saved with reference to the distinctive principles of his denomination. All of his preaching has one or the other, or both, of these things in view. He does not look upon his church as an instrument to be used in accomplishing a great task, but he looks upon his church as an end rather than an instrument. As a consequence, his preaching is all directed by his conception of the meaning of his relationship to his people. He has rendered a great service to God and men in doing what he has conceived to be his duty. He has been a mighty man in leading to conviction, repentance, faith and baptism the lost who have come under his ministry. He has also been a mighty doctrinal preacher, with his preaching dealing with only a few of the great doctrines. The doctrines of the awfulness of sin, repentance, faith, baptism, the Lord's Supper and the final perseverance of the saints he has preached with great power. He has known what the Word of God has to say with reference to all of these. He deserves all praise for his loyalty to these. He has not done much more than preach the things indicated above, because he has not known much more than this. He has not felt it his duty to try to do more for his people than this. As a consequence, he has not developed his people in the larger practical service of God and men. The result has been that when his church united with the Association, it was undeveloped and found most of the churches composing the Association quite as undeveloped as it was. The adding of undeveloped churches to undeveloped churches merely means that the aggregate is undeveloped and inevitably the Association is an undeveloped and backward body.

III. The cure for this backwardness.

1. There must be equal emphasis put on the parts of the Commission. Our pastors and churches must be brought to where it is as important in their eyes that an individual Christian should be well taught as that he should be made a Christian or as that he should be baptized. Far back in the ages God said, "My people perish for the want of knowledge." Surely today nothing retards the progress of the work of Christ more than does the ignorance of His people, nor does anything contribute more to the backwardness of churches and Associations.

2. The second cure for this backwardness is intelligent resident pastors. We may be compelled to say it softly and in select circles, but it must be said, nevertheless, that the great mass of the pastors that serve the churches that make up the backward, undeveloped Associations are men who are them-

selves as backward and undeveloped as the churches they serve. They are the chief hindrance to the progress of their churches. They look with suspicion upon anything that tends toward the development of their people. Intelligent pastors, located with the churches, will in a very brief space of time take the local churches off of the undeveloped list and inevitably take the Associations composed of these churches off of the undeveloped and backward list. This raises the question, of course, how are the pastors needed to be secured? Let it be said, once and for all, it cannot be done by displacing the present pastors with other men. This ought not to be done if it could be done. These undeveloped men are good men who have not had the opportunity for training that they need and deserve, but they are capable of being developed if they get a proper chance. They must be kept as pastors and that, too, for the most part, where they are now pastors. This raises afresh the question, how then are we to secure the pastors we need? We must make the pastors we have such pastors as we need for the development of the churches. They can, as a rule, most certainly be made to be such as we need. They are on an average as capable by nature as are the most useful men we have. We have never done anything for them. We must turn our attention to doing for them. We have long said an educated ministry is our need. We have built colleges for this purpose and when he have gotten the colleges built we find that we cannot get all of the preachers to attend them, and if we could we could not support them. We must cease to count on doing this. We must carry a school to them. This can be done by devising some way to furnish them with good books. A few dollars invested in books of the right kind will wonderfully improve the ministry of those dear undeveloped, backward pastors. We can also help them by getting sent to them our denominational papers and such periodicals as are best calculated to help them in their personal development. We can further help to give to them the school they need by holding institutes with their churches and by arranging Bible Conferences to which we will make it possible for them to come. A resourceful people will learn to make the best use of the material God has given to them. We will be guilty of great folly and great waste if we do not help these good men into a larger usefulness.

3. The third element in the cure of this backwardness must be the right performing of our denominational duty to the backward Associations. We must cease to go to the Association merely for what we can get out of the churches that compose the Associations. We must make it our business to put as much into the individuals, churches and Associations as it is possible for us to put into them, with the view to helping them render the service which has been asked at their hands by the Master who loved the church and gave Himself for it. The denomination must not multiply money-procuring agents or agencies. The denomination must needs spend much of its strength and time in helping the backward church and the backward Association to get a vision of the things that Jesus Christ would have us, as individuals, churches and Associations, do for His name's sake. It is altogether to the credit of the Home and State Mission Boards of the South that they have seen this and in their departments of Enlistment they are undertaking to do just the things indicated.

Atlanta, Ga., June 18.—During the month of May, Southern Railway operated 13,803 regular passenger trains, of which 12,531, or 91 per cent made schedule time. The number leaving and arriving at all points on time was 12,103, or 88 per cent.

Especially good time was made in handling the 11,695 local trains run during the month, 10824, or 88 per cent, having made schedule time, and 10,467, or 89 per cent, being on time at all stations.

Of the 2,108 limited trains, nearly all of which are long distance trains with one or both termini beyond the rails of Southern Railway, 1,798, or 85 per cent, made schedule time while on Southern Railway and 1,638, or 78 per cent, were on time at all stations.

Woman's Missionary Union

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

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PRESIDENT'S NOTES.

At the July meeting of the Ex-Board upon Dr. Gillon's suggestion, it was agreed to urge the study of the textbook "Stewardship and Missions" for our Societies. This splendid book can be secured at the Board rooms in Nashville, 161 Eighth Avenue North, for the modest sum of 35 cents.

Mrs. W. M. Ginn, No. 711 Monroe street, Nashville, our late study leader, is distressed over the fact that the Societies having mission study classes fail to report them to her. We have heard that Knoxville and Chattanooga have famous mission study classes, also Nashville. Are these and other points reporting to Mrs. Ginn? What about reports on mission study from our fine country churches? Gladden Mrs. Ginn's heart by letting her know you are having or have had a class.

MRS. AVERY CARTER.

EXECUTIVE BOARD MEETING.

The Executive Board met in regular session on July 6. In her opening remarks our president spoke of the many blessings that are ours—peaceful homes the absence of war with its horrors, and the little every-day comforts which we are apt to take as a matter of course.

We had the pleasure of welcoming Mrs. Ralston, Superintendent of Ocoee Association, whom we are always glad to have with us, and Miss Olive Edens, who will do field work in Middle Tennessee, and wherever necessary, during the summer.

Miss Edens brings a hopeful note from the field. She spoke of the joy of service and told of one sister who said, "I did not know that there was so much joy in work, and so much to do." Many are finding this joy in service and asking that they may have work to do.

At this point the importance of quarterly associational meetings was emphasized.

"In Royal Service" was suggested as a good mission study book for young and weak Societies. "Brazilian Sketches" has also proved interesting and fascinating for those especially interested in the work on the foreign field.

Dr. Gillon recommends "Stewardship and Missions" for all Missionary Societies, and our women are to be urged to use this book.

In connection with personal service, Mrs. Eagan mentioned "Our Duty to the Community," a course of six studies.

Presidents of Missionary Societies will be asked to aid in this movement to enroll three hundred girls for Tennessee College by September, 1915. This is called "The One Girl Movement," and is having wide circulation.

The question was asked, "What is the greatest hindrance to the carrying out of the graded system of organization?" and the answer was, "Lack of teachers." Sunbeam leaders are especially desired.

May we all feel the responsibility of stewardship and strive to do our part.

Mrs. Edwards fitly calls the training school our own "alabaster box." The three funds, expense, scholarship and enlargement, should be kept distinct, and each should have our loving gifts.

Mrs. Carter, Mrs. Edwards and Mrs. DeVault spoke of the pleasure and inspiration that came to them from attending meetings in various parts of the State.

The suggested W. M. U. policy for central committees was read and discussed. It will appear later on this page.

Prayer was offered for those of our officers who were not with us because of illness.

REPORT OF VICE PRESIDENT FOR EAST TENNESSEE FROM NOVEMBER TO JULY.

Visited eleven towns.
 Made eight public talks.
 Visited homes in five towns.
 Conducted one divisional meeting.
 Wrote 102 cards.
 Wrote 57 letters.
 Phone messages, 20.

EXPENSED—
 In railroad fare \$12.00
 Postage 2.26
 Programs 2.50
 Telegram to Miss Buchanan.... 41
 \$17.37

RECEIVED—
 Convention Collection \$11.19
 From Tennessee Association.... 2.00
 \$13.19

OFFICE REPORT.
 Number of letters written..... 68
 Number of packages mailed.... 64
 Mimeograph sheets 750
 EXPENSE FUND ACCOUNT FOR JUNE, 1915.

—RECEIPTS.
 Central W. M. S., Nashville.... \$ 1.00
 Grace, W. M. S., Nashville..... .25
 Edgefield, W. M. S., Nashville.. 1.00
 Calendars sold..... 1.05
 \$ 3.30

DISBURSEMENTS.
 Flowers for Recording Secy'.... \$ 1.00
 Telegrams to Baltimore..... .51
 \$ 1.51

Letters written, 8.
 Letters received, 12.
 Respectfully submitted,
 MRS. J. T. ALTMAN, Treasurer.

REPORT OF WORK FROM JUNE 8 TO JULY SIXTH.

Number of miles traveled by railroad 419
 Number of miles traveled by private conveyance 41
 Number of speeches made 21
 Number of W. M. S.'s organized 3
 Number of Y. W. A.'s organized 1
 Number of G. A.'s organized.... 1
 Number of Sunbeam Bands organized 3
 Number of places visited..... 15
 Traveling expenses \$11.28

Respectfully submitted,
 OLIVE EDENS, Field Worker.

AN EXPRESSION OF APPRECIATION.

Words are symbols of ideas, and yet I find them inadequate to express my appreciation of the many, many loving kindnesses shown me by my friends during my stay in the Baptist Hospital and in those days of convalescence. I am still not strong enough to write each one separately, so I am sending this to our own W. M. U. page of the Baptist and Reflector, hoping that many will see it and accept it as a personal note of appreciation.

Truly my friends were revealed to me in a very tender light as I passed through this period of suffering.

The dear Memphis friends could not have done more. My room was rarely without flowers and loving messages of good cheer, and when I could see visit-

ors they came, and many came before the nurse would admit them.

The Paris W. M. S. gave much pleasure in the large box of sweet peas received just before I left the Hospital. While all these flowers were enjoyed, and helped to make the sick room pleasant with their beauty and fragrance, the loving thought that prompted the givers will be appreciated as long as life lingers.

The many letters, cards and messages from friends in every section of Tennessee, and out of the State, helped me to bear the hours of suffering. I want to thank them one and all. When friends marveled that I did so well, I could only answer "God has heard and is graciously answering the many prayers that have been and are being offered for me. The everlasting arms are underneath His unworthy servant." I can only try to be faithful in service in the future days in gratitude for His many mercies. Among the greatest of His blessings are friends tried and true.

I hope before many weeks to be at my post of duty. His work is not dependent on me, but I long to be among the workers. Sometimes we are forced to be among those "who serve as they only stand and wait."

Gratefully yours,
 MARGARET BUCHANAN.
 Blue Mountain, Miss., July 5.

TO THE CHAIRMAN OF MISSION STUDY AND SUPERINTENDENT OF ASSOCIATIONS.

The time for our Associational meetings is upon us! At these meetings a fine opportunity is given the Superintendent to have each important department of our W. M. U. work discussed. Many times even the president of the Society does not understand our plan of work.

I do hope that each superintendent in making out her program will give a conspicuous place to "Mission Study." We are all ambitious to reach the "Standard of Excellence." One requirement is that "each Society have at least one mission study class during the year."

I believe that it is possible for each Society in Tennessee to meet this requirement.

I have sent to each chairman of mission study, or the superintendent of the Association, many valuable tracts on this subject, and I hope that they have been helpful to them in the organization of classes.

Very soon I shall mail "mission study enrollment cards" to be used in reporting all mission study done by your Society since November, 114. Please do not destroy these cards, but fill them out and mail to me so that I can have my report ready for the November meeting at Springfield. This is a small favor to ask, and will only take a few minutes of your time, so I earnestly ask you to grant this request.

Sincerely,
 MRS. M. M. GINN,
 Chairman Mission Study.

QUARTERLY MEETING OF BEULAH ASSOCIATION.

Beulah Association caught the spirit and ambition for greater efficiency in the missionary work, and last spring decided to have a meeting of all the Societies each quarter. Their first meeting was a wonderful help and inspiration, and all who attended received a broader vision than ever before.

The second quarterly meeting was held at Union City June 30. At the request of our State President, Mrs. Carter, I went to represent the woman's work and to help in any possible way. Mrs. Bailey, of Martin, the Associational Superintendent, had carefully and completely planned her program and the ladies of Union City Society had carried out every detail for the comfort and enjoyment of the visiting representatives. While not every Society in the Association was represented, yet there was a good attendance, and all seemed eager to be of service in the Master's Kingdom. The devotionals each morning and afternoon were splendidly conducted and we knew these leaders were God's workers. Several fine, interesting and instructive papers were read, and all showed not only a thorough knowledge of their subjects but also the sincerity in their hearts. One of our own Hall-Moody young ladies told of the missionary work in that school and also her great desire

to give her time for Christ's work. The writer told of the Y. W. A. work of the State and the Christian ideals and the joy service we are holding before the young women and girls. The writer also told of the Standard of Excellence, point by point, and each woman present renewed her determination to help her Society gain all the points in this standard. There were general discussions about young people's work, leaders for our Societies, the spirit of helpfulness the Associational meeting should have and its obligation to strengthen the weaker Societies. The Training School was presented by the writer, and she is sure that every woman, young lady and girl present felt it an honor to work and pray for such a school, managed and maintained by our own Baptist women of the Southland. The musical selections were beautifully rendered, and surely God's message can be voiced in song, too. At the close of the meeting all joined hands, forming one large circle, and sang "Blest Be the Tie," but our hearts were full, and many spoke of the helpfulness received and their desire for regular quarterly meetings. Prayer was then offered, but still we lingered, talking of the good day, the inspiring talks and papers, the delicious and beautifully served dinner, and of every detail so well carried out by Mrs. Bailey and by Mrs. H. H. Drake, the Union City pastor's wife and W. M. S. President, and the interested members of her Society and church. It was good to have been here, my friends.

MRS. S. P. DEVAULT.

MINISTER'S WIFE IS CURED OF PELLAGRA.

Lamar, Miss.—W. S. Selman, a Methodist minister of this place, writes: "I have advertised your remedy as far as I have been and have received several letters asking for your address. I wish you great success in your work. I believe it (Baughn's Pellagra Treatment) is THE treatment, and I will advertise it wherever I go. Mrs. Selman is just fine. Will also state that her general health is better than it has been for years past."

This is the heartfelt word of a minister, grateful that his wife has been spared to him. There is no need to suffer from Pellagra when a cure is at hand. Don't delay a minute.

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

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

Note—In case you have any doubt as to the merit of this treatment, you are at liberty to write to the advertising manager of this paper, who did not accept this advertisement until an investigation was made that satisfied him that we had cured hundreds of cases of pellagra.

BIG DEAL ON STERLING HOSE.

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

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

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

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THE GERMAN NOTE.

The German note in reply to the second note of President Wilson, received last week, is generally regarded as very unsatisfactory.

The United States demanded that Germany acknowledge responsibility for the sinking of the Lusitania and disavow the act of her submarine commander; that Germany offer to make reparation "for injuries which are without measure;" that Germany take immediate steps to prevent the recurrence "of anything so obviously subversive to the principles of warfare;" recognition and acknowledgment by Germany of the rights of Americans to travel on merchant vessels of belligerent nationality; assurances that the lives of Americans would be safeguarded, whether on American ships or vessels of belligerent nationality; observance of the rules of international law regarding the "visit and search" of suspected merchantmen; discontinuance of Germany's submarine warfare against American vessels.

Germany replied that she has no intention of attacking neutral vessels "which have not been guilty of any hostile act;" that the responsibility for the sinking of the Lusitania rests on the British government and the Cunard company. Consequently she does not promise reparation; that she will not place in jeopardy the lives of American citizens on neutral vessels; that she does not recognize the right of Americans to travel on ships carrying an enemy flag, and the presence of Americans shall not protect vessels of a belligerent nationality; that safe passage will be given American passenger steamers when Germany is notified "a reasonable time in advance" of their movements, and the vessels are made recognizable by special markings. Germany expects also that the United States will see to it that they have no contraband on board; to provide safe accommodations for Americans who desire to travel in Europe, the United States should install in passenger service "a reasonable number" of neutral steamers under the American flag. If this cannot be done, Germany will interpose no objection if four enemy passenger vessels are placed under the American flag, for service between the United States and England, and they will not be molested, provided they observe the same conditions laid down for American passenger vessels.

Just what President Wilson will say in reply to this second note is not now known. It is said at the White House, however, after telephonic communication with the President at Cornish, N. H., that the country may expect him to act with "deliberation, as well as firmness," when he has examined all phases of the problem. The exact point at

issue is this: In sinking the Lusitania, Germany violated international law. She claims that she did so for the same reason that she violated the neutrality of Belgium, that it was a "military necessity." Her policy is simply an outgrowth of her doctrine that "might makes right." But has a nation any more than an individual, a right to make a law unto itself in case of need? If so, we might as well do away with all law and allow each nation and each individual to be a law unto themselves and give them the right to determine what should be done in any emergency.

For ourselves, though, we are perfectly willing to "leave it to Woodrow," as are the people of the United States, generally.

THE ASSOCIATIONAL SEASON.

With the meeting of the Shelby County Association this week another Associational season begins. It will continue for about four months, closing with the meeting of the State Convention November 17.

The Associational season is always an important time in Baptist life. The District Association is one of the most democratic institutions in the world. With its reports on our denominational work; its free and easy discussions; its sermons, usually of a doctrinal character, its dinner on the grounds, it is very popular. There is generally an attendance upon it ranging anywhere from 500 to 3,000. It is attended, not only by the messengers from the churches all over the Association, but in the community where it meets people attend for miles around, coming sometimes as far as fifteen and twenty miles and going back home at night. These Associations furnish a great opportunity for Baptists to propagate our denominational principles and to give information about our denominational work. It is through them largely that Baptists are reaching the people, especially in the country. These Associations will account to a great extent for the great growth of Baptists.

This is our 27th Associational season as editor of the Baptist and Reflector. For the twenty-seventh time we start on the round of Associations. We always enjoy the Associational season, because it gives us the opportunity of coming in personal touch with brethren all over the State. It is very much like pastoral visiting on a large scale. Besides, it is the harvest season for the Baptist and Reflector. A great many of our subscribers have the custom of renewing their subscriptions to the paper at the Association. We shall expect them to keep up the good, old custom this year.

While the season is pretty hard on us, necessitating almost constant travel and compelling us to jump rapidly from one end of the State to the other, we always enjoy it. Never, we believe, have we entered an Associational season with so much cheerfulness as this year. We are looking forward most pleasantly to our annual reunion with the brethren in the various Associations. It is our present calculation to attend 31 Associations. We wish we could attend all, but on account of so many meetings at the same time it becomes a physical impossibility for us to do so.

May the Lord's blessings rest upon the meetings.

TWO ILLUSTRATIONS.

The Baptist Advance recently published the following paragraph:

"In 1836 the Miami Baptist Association of Ohio divided on mission and anti-mission lines. Nineteen churches, with 752 members, excluded six churches with 441 members for having the missionary spirit. In 1888, fifty-two years later, the nineteen anti-mission churches had decreased to five (one has since died), the 742 members had decreased to 151, and not one of these churches had as many members as in 1836. But the six missionary churches had increased to sixty-five, and the 441 members had increased to 7,212."

We can match the above paragraph almost exactly. In 1886 the Concord Association met at McCrory's Creek church. It was composed of 20 churches with about 2,000 members. The mission question was acute. Eleven churches, with something over 1,100 members, left the Concord Association and organized the Stone's River, an anti-missionary Association. Nine churches, with a little less than 900 members, remained in the Concord Association. In 1885, nearly fifty years from that date, we attended the meetings of both of these Associations. At that time the Concord Association of Missionary Baptists had grown from nine churches with about 900 members, to thirty churches with over 3,000 members. Meanwhile, it had given out a number of churches to join other Associations. The Stone's River Association of Anti-Missionary Baptists had decreased from eleven churches with over 1,100 members to eight

churches with 385 members. A few years ago at the Concord Association we told these facts and asked if any one knew whether the Stone's River Association was still in existence. Some one spoke up and said that he understood it had "gone dead." It is always so.

Go and grow,
Give and live,
Deny and die.

REPORT ON DENOMINATIONAL LITERATURE.

The following is taken from the report on Denominational Literature at the meeting of the Tennessee Baptist Convention at Johnson City in 1913, by the committee, of which Rev. J. R. Hobbs was chairman.

"The usefulness of denominational literature is no longer argued. The denominational paper is a necessity without which the greater work of the Kingdom cannot be done. This need is recognized in every quarter, and every known interest has its organ.

The question that now troubles us is the circulation of the most excellent periodicals we already have. The quality of our denominational literature is par-excellent, but its adequate circulation is as yet unaccomplished.

The *Home Field* and the *Foreign Mission Journal* are great periodicals, but their readers are comparatively few.

The *Baptist and Reflector* is admittedly the equal of any denominational paper in the South, but its subscription list, compared with the total of white Baptists in our State, is woefully small.

Your Committee would beg leave to make a few suggestions looking to the increased circulation of these and other periodicals among our people:

First. The Committee suggests that the churches consider the plan of subscribing for these periodicals in sufficient number to place one of each in every Baptist home; and the expense thus incurred be made part of the budget of annual expenses.

Second. When the first suggestion is found not to be feasible that the pastors be appealed to to take a canvass in interest of these periodicals, and that the authorities of these periodicals make such an effort on the part of the pastors worth their while."

We commend the suggestions to pastors in the State.

REV. W. J. BEARDEN.

It was with deep regret that we learned of the death on July 8 of Rev. W. J. Bearden, of Jackson. We knew that he had been in failing health for some time, but, with many others of his friends, we hoped that his vigorous constitution might enable him to resist the ravages of the disease. We publish on another page a tribute to him by Brother Homer L. Higgs, a member of the Temple Baptist church, Memphis, of which Brother Bearden was formerly pastor.

We should do injustice to our feelings if we did not add a word of tribute to Brother Bearden in addition to what Brother Higgs has so well said. Brother Bearden was what might be termed a self-made man. He did not have the advantages of an extensive education in the schools. He had, however, a bright mind, had accumulated a good library, and was a hard student in his home. With a large body, a large head and a large heart, he had also a native wit, an earnestness of purpose, a geniality or disposition, and an easy manner of speaking which made him a popular speaker and a delightful companion. He frequently struck heavy blows, both in doctrinal discussions and along practical lines, but the humor with which he generally accompanied them served to soften the blows. Altogether he was one of the most useful pastors in the State. We shall miss him very greatly at meetings of Associations and elsewhere. We tender deep sympathy to his sorrowing family.

WORDS OF WELCOME.

In his address of welcome to the Northern Baptist Convention, Dr. J. Whitcomb Brower said:

"You are as welcome as the sunshine after a storm. You are as welcome as summer after a winter in Chicago. You are as welcome as the flowers in the spring. You are as welcome as the first baby in a new home. You are as welcome as a baby at a Methodist christening. You are as welcome as the whale was to Jonah when 'all at sea.' You are as welcome as a meal to a hobo. You are as welcome as a watermelon to a negro. You are as welcome as a sweetheart to an old maid. You are as welcome as a pretty girl to an old bachelor. You are as welcome as a mother-in-law's departure on a long journey. You are as welcome as a

vacation to a school kid. You are as welcome as a ball game to a fan. You are as welcome as a tip to a waiter. You are as welcome as a big salary to a preacher. You are as welcome as a successful election to a doubtful candidate. You are as welcome as prosperous times to a Democratic administration. You are as welcome as European peace would be to the world. If you can think of anything else that is more welcome than anything I have mentioned, then that is just how welcome you are."

If the delegates to the Northern Baptist Convention did not feel welcome after all this, we do not know what would make them welcome.

SHELBYVILLE.

We had a most enjoyable visit last Sunday to Shelbyville. Having supplied the church for several months, and having made frequent visits there, we have learned to know and love the people, especially those who are of the household of the Baptist faith, and it is always a pleasure to visit them.

During the pastorate of Rev. J. R. Hobbs, extending over a period of about four years, there has been a net increase in the membership of the church from 240 to 325, or about 40 per cent. Also one of the handsomest pastor's homes in the State has been erected. Dr. Hobbs is an eloquent preacher of the old-time gospel, and is a most helpful pastor. He is greatly beloved, not only by his own members, but by the people of Shelbyville generally. The Sunday school has grown until it has overflowed the Sunday school room, and is now held in the main auditorium. Large audiences also attend upon his ministry. We enjoyed preaching Sunday morning to a fine audience. That night we had the pleasure of hearing an earnest, practical, helpful sermon by Dr. Hobbs.

Shelbyville is the county seat of Bedford County, which ranks as one of the richest counties in the State. It has a population of about 4,000. They are a well-to-do, cultured, hospitable people. It was a great pleasure to be again in the hospitable homes of Pastor Hobbs and Dr. J. P. McDonald.

MEN AND MACHINERY.

The story is told that Mr. N. J. Wagstaff, the head of the Ford Automobile Company's sociological department, came to New York bringing five of the company's nineteen thousand men to be treated for the alcohol or drug habit. His department keeps a card record of all the employes, and exercises a strict watch over their habits, trying to better the condition of those who need help in this respect. According to Mr. Wagstaff, "Mr. Ford looks upon each man as tremendously more important than a machine. When, however, a machine goes wrong, we have a mechanic who looks it over and fixes it. Now, a man is much more important to Mr. Ford. He wants to see that each man has every possible opportunity of bettering himself."

If Mr. Ford "looks upon each man as tremendously more important than a machine," ought not the State to look at him in the same way? Ought not the State to protect its citizens from injury just as much as it protects machinery? That is, ought not human life and human efficiency to be just as sacred to the State as property rights? Should the State, which will punish a thief for stealing property, turn around and not only not punish a thief for stealing the money and the character and the efficiency, and ultimately the life, of its citizens, but license him to do it?

QUESTION BOX.

Is it scriptural, of Baptist, for a deacon of a local Baptist church to resign his office as deacon, of his own free will and choice, without reference to any special case? What do Baptists believe and teach on this question?

INQUIRER.

Why, certainly, he can resign if he wishes. Many Baptist churches do not elect a deacon for life, but for a term of years.

RECENT EVENTS.

Rev. O. A. Utley, of the Rowan church, Memphis, was in Nashville last week on business. Brother Utley is a strong gospel preacher. He is doing a splendid work at Rowan.

Rev. T. J. Eastes was in Nashville last week visiting two of his daughters, both of whom are now at a hospital in this city. Brother Eastes is at present supplying the pulpit of the Baptist church at Lebanon. He is one of the ablest preachers, as well as one of the noblest Christian men, to be found anywhere.

The Baptist Standard announces that Dr. Forrest Smith, pastor of the First Baptist church, Sherman, Texas, has been called to the pastorate of the First Baptist church, Ft. Worth, Texas. His answer has not yet been given. Dr. Smith has been at Sherman some 12 or 14 years and has done a noble work there. He is a Tennessean.

Rev. J. W. Storer, of Paul's Valley, Oklahoma, has accepted a call to the pastorate of the church at Ripley, Tenn. Brother Storer held his first service at Ripley on the first Sunday in July. One of his members writes us: "We are delighted with him and his wife, who is a talented singer." We extend a cordial welcome to Bro. Storer to Tennessee. He will find a noble and generous people at Ripley with whom to labor.

Rev. G. Garland Riggan has resigned the pastorate of the First Baptist church, Rolla, Mo., to accept a call to the First Baptist church, Lexington, Mo. During the eighteen months of his pastorate at Rolla there were 166 additions to the church, 188 by baptism. Brother Riggan is the only son of our old friend and schoolmate, Dr. George W. Riggan, professor in the Southern Baptist Theological Seminary, and who was a man of unusual brilliancy of intellect.

A war contractor says: "Another of my notes shows the initial cost of equipping just one private soldier in all these struggling millions: Gun, \$25; 1,000 cartridges, \$35; uniform, \$8; underwear, \$3; harness (belt, knapsack, etc.), \$9; shoes, \$3; blanket, \$3; extras, \$5 to \$9. Total, \$91 to \$95. The average life of a uniform is two weeks; a rifle, six months. It requires two and a half rifles to a man at the start. The remarkable feature of this war is the rapid waste of equipment of every kind."

Here are some of the advertising mottoes used by the Piedmont church, Worcester, Mass., as reported in the Congregationalist: "The church is not a refrigerator for preserving perishable piety. It is a dynamo for changing human wills." "The object of the church is not to tell how to dodge difficulties, but to furnish strength and courage to meet and master them." "The business of the church is not to furnish hammocks for the lazy, it is rather to offer well-fitting yokes for drawing life's loads." "The man who does not attend any church virtually votes to do away with all churches."

Ralph Connor was in London this week end on his way to join, as chaplain, the Canadian contingent who are at the front. There are at least one hundred members of his own church serving in the division to which he will be attached.—Baptist Times and Freeman. Ralph Connor is the author of some of the most popular books now before the public, including: "Black Rock," "Corporal Cameron," "The Sky Pilot," "The Patrol of the Sun Dance Trail" As chaplain perhaps he will not be exposed to any practical danger in the war. It would certainly be a tremendous pity if such a man should be killed.

Pastor H. M. Crain of Milan baptized two fine young men after the evening service of the fourth of July. On the last Sunday of June he received three by letter. Recently after he had preached on "Enoch and His Companion," he had the joy of having four young people of his church, two young ladies and two young men, agree to go into the Lord's work, wherever and whenever He wanted them. The effects of the scene on the large congregation present can better be imagined than described. Pastor Crain is in a position to assist in a few evangelistic meetings this summer and fall.

The Baptist Courier announces the loss of \$7,500 in two years from subscribers who order their paper discontinued without paying the balance due on subscription. The Christian Index says it has lost more than that. What kind of Baptists do they have in South Carolina and Georgia?—Baptist and Reflector The same kind you have in Tennessee, except more of them. If you do not believe it, look at your books and see.—Christian Index. On examination of our books we find that you are right about it, at least to some extent. We are glad, however, that there are not as many of them as in Georgia and South Carolina.—Baptist and Reflector. If your papers were published up this way you would see that Baptists are like the country through. Some have talked about "a closer union of Baptists North and South." Many Baptists North and South are in perfect agreement as to the way they treat their denominational papers.—Watchman-Examiner, New York.

Rev. J. H. Edwards, of South Carolina, died on July 6 at Morehead City, N. C.

Dr. Thos. S. Potts leaves for Texas to hold a meeting with the old church where he was converted and preached his first sermon. He will be at Amona, Texas, for the rest of July.

The men of the First Baptist Church, Chattanooga, presented their pastor, Rev. W. F. Powell, with a purse to meet expenses of a trip to Atlantic City last week to attend the Biennial Convention of the Anti-Saloon League. Four members of the First church attended the great Convention.

The Clarendon Street church, Boston, made famous by the long and able ministry of Dr. A. J. Gordon, has called to its pastorate Rev. P. W. Philpott of Hamilton, Ontario. It is expected that Mr. Philpott will accept the call and begin his work in the early autumn.

On invitation of the Athens W. M. S., the W. M. U. of Sweetwater Association will hold a Missionary Institute in Athens Thursday, July 22. Each Society is asked to send delegates. The pastors of the Association are invited. Dr. W. D. Nowlin, of Deaderick Avenue, will preach the sermon.

Brother Jackson Hunter died on June 4 at the home of his daughter, Mrs. J. M. Wallace, near Knoxville. He was something over 95 years of age. He had been a subscriber to the Baptist Beacon, the Baptist Reflector and the Baptist and Reflector for about 40 years, and was one of our most appreciative and most appreciated readers. He was probably our oldest subscriber in age, though not in period of subscription.

The Religious Herald closes an editorial on the resolutions of Dr. S. M. Brown as follows: "Of course, if the denominational papers were to offer the space without money and without price, the Mission Boards would probably find some way of filling it, but it is a remarkable fact that, though our Mission Boards spend money freely, not too freely, with the printers, the mailers, the clerks, etc., the moment any suggestion is made of paying a denominational weekly for anything it does, they become panic-stricken." Is that true? Ought it to be so?

The Christian Index has an article covering two and one-half pages about the church at Cordele, Ga. The church recently erected a \$27,000 house of worship. Before the contract for its erection was given out, the full amount was placed in the bank, drawing 5 per cent. interest. The whole work of the church was put on a cash basis, including missions and benevolence. In order to carry out its plans for an enlarged denominational work it recognized that it would be necessary to have the co-operation of the Christian Index. So a committee of 24, consisting of 12 deacons and others selected by the deacons, went to work and succeeded in putting the paper in every home in the church, the subscription price having been paid in advance. The church doubled its contributions for State Missions and will double its contributions for all benevolent objects. Rev. J. H. Coin, who was formerly a student at Union University, is pastor of the church.

We announced recently that Dr. G. Campbell Morgan had resigned the pastorate of Westminster Chapel, London, on account of continued ill health. In accordance, however, with the strong wishes of his church and congregation, he has decided to withdraw his resignation and remain with Westminster Chapel. The Baptist Times and Freeman says:

"Dr. Campbell Morgan's decision to remain at Westminster Chapel is in accordance with the strong wishes of his church and congregation. No one desires him to leave. At the time of writing I learn that he is to explain to the church certain arrangements he is working for the future. As at present advised, I understand that he will be away from Westminster during the six months from October to April. In July the Mundesley Conference will be held at Westminster instead of on the East Coast, owing to the war. It is but natural that, after his breakdown, Dr. Morgan should be careful concerning the extent of the burdens he can conveniently carry, but his friends regret that he takes engagements away in the country that must impose strain upon him, especially when in a minimum of days he compasses a maximum of preaching and speaking. One fact is evident, that when he is preaching at Westminster the people are present to hear him, but this is not always the case when there are substitutes in the pulpit."

THE HOME PAGE.

A SHORT STORY AND ITEMS OF INTEREST
FOR THE HOME.

IF I COULD KNOW.

If I could know the agony and pain
In which my brother wrought, yet
gave no sign,
His bungling work would take on grace-
ful shape
And glory would illumine every line.
If I could know the heartaches bravely
hid
Beneath the smile of courage, day by
day,
I'd not withhold the kindly deed and
thought
To cheer my lonely friend upon his
way.
If I could know the struggle to do right
Of that poor fallen one so sore beset,
Not "Shame!" but "Bravo!" would I
cry to him;
"Thou fightest foes whom I have
never met."
If I could know the longing pressing
close
Beneath derision's sneer at holy
things,
A friendly hand I'd stretch across the
gulf,
And know the thrill which world-
wide kinship brings.
And I can know. Come, Son of Man, di-
vine,
Flood all my soul with sympathy be-
nign,
Until my very life is love-impearled
And pulses with the heart-throbs of the
world. A. J. HOLT.
Kissimmee, Fla.

HIS MAJESTY'S SHIP—PATHFINDER.

(By Clara A. Alexander.)

When the Phillips family moved
next door, and were asked by Mrs.
Phillips to go with her to church, they
politely refused. They never went to
church. Then might little Janie and
Roscoe go with her to Sabbath school?
No, Mr. and Mrs. Phillips did not care
to have Janie and Roscoe attend Sun-
day school. Mrs. Miller was grieved,
but there seemed nothing else she
could do, and so a whole year rolled
by.

Then the Phillips twins, the young-
est of the family, developed diphtheria.
"You must let Janie and Roscoe stay
with me," said Mrs. Miller, for your
hands will be full nursing the twins.
I have brought my own children
through it years ago, so I believe I'm
immune. Let them come. We will
be delighted to have children in the
house again."

"You surely are a kind neighbor,
Mrs. Miller," cried the distressed
mother, "and we will accept with grati-
tude. Their Aunt Annie will come
for them as soon as there is no danger
of their having become infected, but I
do not want to send them away until
I know."

So it came to pass that Janie and
Roscoe moved across the yard, where
they could smile and wave at mother
every day, and where they could slip
over and set on the back porch the
good things Mrs. Miller cooked, for
there was no trained nurse in the lit-
tle town and mother had everything
to do.

The first night in their new home,
when Mr. Miller brought out the Bible,
read it, and all knelt in prayer, little
Janie slipped from her own chair and
knelt with Mrs. Miller. "He's talking
to some one," she whispered. "Who
is it?" "To God," whispered Mrs. Mil-
ler. "To God up in heaven?" again
whispered Janie, and Mrs. Miller
merely nodded her head, and then
closed her eyes, to show that one must
not talk. Janie closed her eyes, too,
but she listened when Mr. Miller asked
God, if it were His will, to restore the
sick twins to health, and to keep Janie
and Roscoe safe from disease, and to
bless their father and mother.

Just as they rose from their knees
the door-bell rang, and Mrs. Miller had
no chance that night to explain to

Janie why Mr. Miller had "talked to
God," for, when the callers left, both
little visitors were found asleep on
the wide sofa, and were put to bed
without fully awaking.

The next day Mrs. Miller had a letter
from a cousin who lived in England,
and who enclosed a clipping from a
London newspaper. She read it aloud
in the evening, when Mr. Miller had
returned from his work. It was a sto-
ry of a clergyman, and a boy in his
parish who was so thoroughly bad
that he was the despair of all his teach-
ers, both week-day and Sabbath school.
At the latter place he behaved so out-
rageously that frequently the superin-
tendent thought he must send him
home.

Finally he ran away and enlisted in
the British navy. One day the clergy-
man was holding an outdoor service. It
was just before the breaking out of
the war. His text was "He careth for
you," and as he gave it out some one
behind him softly began whistling.
He tried to ignore the sound, though
it continued to grow louder. At last,
when he repeated the text, a voice
broke out, "I don't care what becom-
es of me." The speaker was obliged then
to turn around, and he saw the bad
boy, now grown to manhood, and wear-
ing his sailor's uniform.

Evidently pleased that he was in-
terrupting the services, the sailor be-
gan singing, "I don't care what becom-
es of me," "I don't care what becom-
es of me," over and over, and at
last dancing to the words. It was not
worth while to try and carry on a
meeting any further, so the minister
dismissed the audience, and, turning,
grasped the man by the arm and tried
to talk to him.

But the reckless man only sang the
more "I don't care what becomes of
me," and the clergyman could not
make any impression. So he took a
little note book from his pocket and
wrote in clear and distinct letters:

"If I die tonight I shall go to h—,"
and this he handed to the sailor. "If
you really do not care what becomes
of your soul," he said, "I want you,
before you go to bed, to fill out the
last word and sign it with your name.
But remember, there are two words,
and you can choose whether you will
write heaven or hell."

As he left the man, the minister
prayed earnestly that God would reach
this careless soul. The very next day
the answer to his prayer came, for in
the early morning, before breakfast,
the sailor was at the door, asking the
minister to pray for him. "I could
not sleep last night," he said. "I do
care what becomes of me, and if I die
tonight I know where I should go."

He came in and talked with the min-
ister, but he had been so wicked that
he did not believe Jesus Christ could
save him. "But Jesus Christ came on
purpose to seek and save the lost,"
said the clergyman, but he had to talk
and pray with him for some time be-
fore it was clear to him. "But if I die
tonight I will go to hell," said the
sailor. "But Jesus Christ came to
save men from hell," replied the min-
ister. "Jesus knew what a terrible
place that is, and he wants us all to
escape it. We can only escape it
through Him."

Then he happened to notice the
man's cap. On it, in bright gold let-
ters, was the name of his ship, "H. M.
S. Pathfinder." He pointed to the
name.

"Jesus our Lord is our Pathfinder,"
said the clergyman. "I am the way,
the truth and the life. No man com-
eth unto the Father but by me." That
is what He himself said. Then listen
to this: 'An highway shall be there,
and a way, and it shall be called the
Way of Holiness; the unclean shall
not pass over it, but it shall be for
those: the way-faring men, though
fools, shall not err therein.' That is
the path which the Lord Jesus died to
open for sea-faring as well as way-
faring sinners," said the clergyman.

After a time his face began to light-
en a little, and then some more: "I
begin to understand," he said, and af-
ter a prayer he went away. Two days
later he came and asked to be allowed
to make a public confession of his
faith, before he sailed on the next Mon-
day. And this he did, leaving early
the following morning to join his ves-
sel.

There was just one month before the
breaking out of the war, yet in that
time this now Christian man talked to
his companions trying to lead them to

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Christ where he had once tried to lead
them into wickedness. He had so
thoroughly changed in his entire hab-
its that the men listened to him as he
earnestly set the way of life before
them. Some of his messmates pub-
licly announced to the others their in-
tention to henceforth live for Christ,
who was their only Saviour.

Then the war broke out, and the
Pathfinder was sent to patrol the coast.
She did not sail very long. On Sep-
tember 5, while engaged in doing this
work, she was struck by a submarine
torpedo, and in an instant's flash had
been blown up. She sank, carrying
250 men down to a watery grave. A
few were rescued, but the young sailor
was not among them. He had died
for his country, but he had made cer-
tain, while he had an opportunity,
where he would spend eternity—with
the Saviour whom he loved.

Mr. and Mrs. Miller sat in silence
after she had finished the story. They
had forgotten the two strange children.
But a little voice spoke:

"Mrs. Miller," said Janie, "can little
boys and girls love Jesus?"

"Why, certainly they can, my dear,"
said Mrs. Miller. "Jesus wants the
boys and girls to love Him, just as
much as he wants the men and women.
And if the boys and girls begin to love
Him while they are young, they have
more years to work for Him than if
they wait until they grow old."

"Grandmother said once she wished
I was His little child," continued Janie.
"I would like to be. How can I be
Jesus' little child, Mrs. Miller?"

"It is time to go to bed, dear," said
Mrs. Miller. "When we go upstairs,
where no callers will interrupt us,"
you may kneel down and tell Jesus
that you want to be His child, and ask
Him to help you to be the kind of one
He likes best. Then, because you have
asked Him, He will help you. He
never fails to help. When tomorrow
morning comes, ask Him to help you
to be His child all day. In the evening
ask Him to forgive you if you have
done anything He would not like, and
try to do still better the next day. You
only need to take one day at a time,
Janie dear, and Jesus will help you
always, if you only ask Him."

"I am going to be Jesus' little child,
then, Mrs. Miller. Won't you be, too,
Roscoe?"

"Yes," said Roscoe, "I will, too."

Dr. W. A. Shands, Former Mayor of
Clinton, S. C., Writes How Sur-
prised He was to Find Patients
Afflicted with Cancer, So
Happy at the Kellam
Hospital.

Richmond, Va., June 3, 1915.

To F. C. Kellam and Staff of the Kel-
lam Hospital, Richmond, Va.:

Gentlemen:—Upon my arrival at
the Kellam Hospital, the 7th of May, I
wrote a letter to my city paper in Clin-
ton, S. C., to let my friends know
where I was and why I was in Rich-
mond.

In that letter I told them of the Kel-
lam Hospital, of its large brick build-
ing with every convenience for com-
fort, with the best furniture, and
cleanliness their main feature, meals
bountiful and the kind the patients
need, the nurses always ready to serve,
porters at their posts night and day.
Since that time I have been confined
most of the time in the hospital, not
being able to walk but very little.

"When I came to Richmond, over a
month ago, I expected to see but little
of the Reunion. We receive the daily
papers at the hospital, and, being an
old Confederate soldier, having spent
four years in the dear Old Virginia,
my feelings every morning were to
read something about the Reunion,
the great preparations being made to
care for the Old Soldier. I was made
to feel proud of the welcome being ex-
tended by the city of Richmond.

"On last Monday, the day before Re-
union day, I noticed new faces in the
hospital, and they were being received
with so much joy (I might say love),
and they come and receive such atten-
tion and courtesy that I was led to ask
what all this meant, had the Kellams
opened a hotel, or was there a reunion
at the hospital. I had become some-
what jealous that strangers were being
given more attention than the patients,
so I went out on inspection to learn
something. Well, what did I find but
they were his old patients who had
been cured of cancer and had come to
see all the Kellams at the hospital. I
must say that no reunion of the old
soldiers could be more joyous or could
be received with more kind feelings
and gladness than that shown their
old patients by the Kellams—and
where did they come from?—I might
say the four corners of the earth. I
see them from Virginia and nearly all
the Southern States. There is one
feature at the Kellams that is so no-
ticeable to me that if I would fail to
mention, would do the patients great
injustice, and that is the social feature
among the patients. It would seem
that there was a common sympathy for
each other that have cancer. All try
to be cheerful and try to help others
to be the same. It is interesting to see
sometimes the grouping of the States
of the patients, and hear the jolly laugh
from some, that to look at them you
would not expect to hear the jolly
laugh. Cheerfulness seems to prevail
at all times after the patient arrives
here and have time to see the many
happy patients on the road to recovery.

Sincerely,
"W. A. Shands, M. D.,
Clinton, S. C."

The above voluntary expression from
a physician of prominence in South
Carolina tells its own story. There
could be no happy reunions of cured
cancer patients if the disease could not
be permanently cured. Neither would
patients under treatment be jolly or
happy unless the rapid recovery of
other patients with whom they come in
contact gave them assurance of their
own bright prospect of restored health.

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"Harmonic Praises" is the latest
song book out for church, Sunday
school, singing classes and song con-
ventions. It has 128 pages, with 134
songs, from the pen of the best authors
and writers. It contains enough of
the old and new songs to please all
music lovers. Try the book in your
service for thirty days, and if you are
not satisfied return them and we will
cheerfully refund your money.

One sample copy for 15c, prepaid;
\$3.00 per dozen; \$22.00 per hundred
copies. Special rates to teachers and
dealers.

Address all orders to
THE HARMONIC PUB. CO., MOR-
RISTOWN, TENN.

The Young South

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

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

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

AMERICA THE BEAUTIFUL.

Beautiful for spacious skies,
For amber waves of grain,
For purple mountain maesties
Above the fruited plain!

America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From seat to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!

America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam,
Undimmed by human tears!
America! America!

God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!

"Petersburg, Tenn. Dear Miss Annie White—Here I come again after a long, long absence. Please give 50 cents of my offering to our work in Japan, and the remainder to our little orphans.—'Baby' Grace Dryden."

Bless our dear little Young South "Baby." She is never long away and is always ready to help in this work.

Mrs. Anna H. Smith of Bedford, Va., sends \$3 for subscription to the Baptist and Reflector, the Foreign Mission Journal, and the Home Field. We give the 50 cents to the orphans. Mrs. Smith, as the most needy place now. Thank you so much.

"Henderson, Tenn.—Dear Miss Annie White: I am sending you postoffice order for three dollars and fifty cents. Two dollars and fifty cents is for the orphans. Please hand the other dollar to your father to go on my subscription for the Baptist and Reflector. This is the first time I have sent any money to you for the orphans since you have had charge of the Young South work, but I have sent it direct to Bro. Stewart in the past. May the dear Lord bless you in His work.—Mrs. J. P. Hollingsworth."

We appreciate the contribution so much, Mrs. Hollingsworth, and the Home shall have it right away.

"The Athens Mission Band sends the enclosed \$5 for the little orphans. We hope to have a service this month with a collection for them. We can, and we will. It will be our annual.—Ruth Coker, Treasurer."

That is fine, Ruth. Now let every Band in the State say, with our faithful Athens Band, "We can and we will," then go to work in earnest and results will surely follow. Mrs. Ollie Lasater, Athens, sends 25 cents for subscription to Royal Service.

"Brownsville, Tenn. Dear Miss Annie White: Enclosed you will find check for \$7.50 for the Orphans' Home, from Woodland Sunbeam Band. We are sending in our subscription earlier this time, but Mr. H. P. Clark gave us the privilege of selling lemonade, ice cream and cake in his store—Saturday afternoon, and, though this is not as much as we usually send you, we thought you needed this, and so would not wait until we could make more. May God bless you all.—Lucile Rice."

That was an enterprising way to make money for the orphans, and we thank you so much for the check and for your promptness in sending it. The Woodlawn Sunbeams are certainly good to the orphans these days. I had the pleasure

of sending Mr. Stewart another check of \$4175 last week. The Young South members are responding nobly to that distress call for the Home.

RECEIPTS.

Previously acknowledged.....	\$105.17
Baby Grace Dryden, orphan.....	.50
Baby Grace Dryden, Japan.....	.50
Mrs. Anna H. Smith, subscription	2.50
Mrs. Anna H. Smith, orphans.....	.50
Mrs. J. P. Hollingsworth, orphans	2.50
Mrs. J. P. Hollingsworth, Baptist and Reflector.....	1.00
Athens Mission Band, orphans...	5.00
Woodland Sunbeam Band, orphans	7.50
Mrs. Ollie Lasater, subscription to Royal Service.....	.25
Total.....	\$125.42

HOW BOB WAS WON.

Mrs. F. W. Withoft.

(Part Two, Concluded.)

"All right, sir! All right!" And the boys raced away. Only Bob walked, soberly proud, by Paige Mitchell's side, his mind bewildered still, save one subject. It was perfectly clear to him that he was a Royal Ambassador for keeps—at least, as long as this splendid fellow cared about it; he liked what they did, too; it was all fine!

They had reached the corner, and here his hero slapped Bob on the shoulder in cherry dismissal, and with a "So long, kid! See you later!" turned in at Judge Wrayburn's gate.

Miss Margery was sitting on the steps in a pink dress, and Bob took to his heels as she rose to greet her visitor.

The boy had an instinctive feeling that he might glimpse an unbecoming humility in one whose pedestal was so lofty. Mr. Paige was a very polite person.

"Well, Margery," said that young man abruptly, releasing her cool fingers, "I'm afraid college is all off for this year. I'm in the dumps—what is good for them?"

"Work—and boys, I should say," responded Margery, smiling. "There is plenty for you to do here. I should say you were needed—"

"Well, I enjoy the kids," he admitted, "but somebody else could do that—"

"I don't know who it would be. It seems to me you are the one man at present. And they follow you blindly!" "Baseball—athletics!" remarked Mitchell, laconically.

"Well, if you can draw them that way, and teach them, too—! When is your next affair?"

"An invitation tomorrow night. Don't you want to help me plan it?"

"Indeed I do! That will be fine! I'll furnish the refreshments; and you bring the boys around here to get them when you are through."

"You're a trump, Margery," cried Paige, enthusiastically. "But it is too much for you—you know how boys eat!"

"Well, some of the Y. W. A. will help me, then. I think it will be a good plan for us to have a committee to make suggestions and help out generally, don't you?"

"I should say so! Margery, perhaps this is just the reason why college is to be out of the question this fall! There may be some young Moffatt in this very gang!" And he grew thoughtful.

"God moves in a mysterious way," quoted Margery, softly. "I am interested in the boys, too, but I couldn't—no woman could—do for them what you are doing! Don't you see, Paige—going to college this year would mean your development, but staying at home may mean the making of a dozen Christian men! Oh, Paige, just think what a change!"

"I'll try to make the most of it, sure! We got in a new boy today, rather a tough little nut, I should say; but he'll stick, I think. I could see it was all new to him. You might get hold of his sister, Margery; they are living next door to us—"

"Oh, how busy we can be all the time," cried the girl, earnestly. And as they parted each felt strengthened and ready to do that Will which was daily being revealed; to Bob Parker, however, the day meant more—much more than any of them realized, for his life henceforward ran in other channels, and the germ of Christian manhood began to grow. Oh, for more earnest young Christian men and women, to be about their Father's business!

SUNBEAMS AT WORK.

Last month we studied about the organization of Sunbeam Bands, this month we are to learn about some of the schools the Sunbeams help with their gifts. We want to know about the

mountain children and those of Florida, Texas and Cuba, where our schools are located.

It will be delightful to visit these places and get a glimpse of the children in their homes or at school. You know in our rally cry we say that we will "climb the mountain steep to carry the light that makes the world bright." When the Lord created this beautiful world He made the mountains as well as the valleys, and the people who live in them are dear to Him. The great high trees waving their beautiful green branches seem to be bowing in love and worship to their Creator. The lovely flowers and the sweet bird songs all seem to say: "O worship the King all glorious above, and gratefully sing of His wonderful love!" But don't you know only those looking and listening for the sound of praise find it? If God is not in the heart of the people they cannot recognize Him in the lovely things about them. Shut up in these mountains are people who are waiting to hear the good news of salvation. Here are thousands of children who would be eager to learn if they only had the chance. Let us visit one family before we go to the school. As we go up the mountain road we meet Rachel and her little sister and brother and go with them to their home. It is a small cabin built of logs and is not even plastered. Underneath it the chickens roost at night. This mountain family live a long way from a church or a school and they make great sacrifices that Rachel may attend the school when it is in session. As she is ready to start we will go with her, on a long ride of miles and miles. What a joy that school is to those who long to know about the world they live in and the wonderful things it contains. They are studying about the Father in heaven and His Word. They learn to make pretty dresses and cook good healthy food as it should be cooked. They will also learn to help other girls less happy than they. What bright faces they have and how eagerly they listen to their teachers! We find there are about 3,334,000 people living in the mountain districts and only 34 schools. We pity those people who are so anxious to learn and do not have schools and churches and Sunday schools and Sunbeam Bands, and it makes us feel that we want to do more for them.

Let us leave the mountains now and go to the city of Tampa, Fla., the land of sunshine and flowers, with beauty everywhere. We will visit the kindergarten for Italian children and see little dark-skinned children with black hair and beautiful brown eyes. How interesting they are! The teacher tells us some of them are six years old, and these stay after the others are dismissed and have a half-hour lesson in the English language. They are taught through an interpreter. These children love all nature, and especially the flowers. One of the teachers tells about a magnolia bud that she had in a vase that opened right before their eyes, and one cried out in wonder and delight "Lookie, it ope!"

There are two other schools in Tampa for Italian children and one for Cuban children. These are doing from first to fourth-grade work. Special religious services are held each Sunday, and some of these children are coming to Jesus to be His little lambs.

Dear Miss Van Ness: We organized an R. A. at the Bearden Baptist church Sunday, June 20th. Edward Lee was elected president and Frank Jones secretary. Miss Kate Edington is our leader. If you have any literature that will help us become an A1 R. A. band, we would appreciate it. Address Miss Kate Edington, Knoxville, Tenn., R. R. 2.

Respectfully,
MRS. HALE.

How many others are ready to report good news of this kind?

WHY MEN DRINK.

Scientists who have studied the problem of drink tell us that there are two underlying and unavoidable causes that are responsible for a large proportion of the causes of habitual intemperance. These are: (1) mental fatigue or worry; (2) physical fatigue, or muscular exhaustion. When either the mind or the body becomes fatigued the system calls for help in the form of refreshment or stimulation. The scientists also tell us that the higher the degree of intellectual development we attain the greater is our demand for either refreshment or stimulation.

In his search for relief from fatigue man has sought out and pressed into service almost every vegetable and animal

product that nature has endowed with refreshing or stimulating qualities. As fatigue is universal and inevitable the problem of its relief is one that should engage our most careful and intelligent study. To ignore it is to court disaster, for physiologists tell us that worry kills; that physical and mental fatigue lower our vital resistance and predispose to disease.

Nature has provided two essentially different groups of substances to overcome the injurious effects of toil. They are the alcoholic beverages, including wines, beers and liquors, and the non-alcoholic beverages, including coffee, tea, cocoa and Coca-Cola, and the animal products—beef tea and meat extracts. Almost every mature person, especially all those who are forced to perform arduous labor of mind or body, finds in one or the other of these beverages the relief his system requires.

Which is the most wholesome and efficient?

Scientists tell us that the alcoholic beverages relieve fatigue by stimulation and are to be classed as artificial stimulants; whereas the non-alcoholic beverages refresh the nerves and muscles by a process analogous to lubrication. In the case of beef tea and meat extracts the refreshing principle is xanthin (pronounced zan-thin), a substance found in the flesh and blood of all animals, including man, but especially abundant in the tissues of the young. Many scientists regard xanthin as the natural stimulant and as the explanation of the remarkable freshness, alertness and activity of children and young animals. As we grow older the quantity of xanthin in our bodies gradually diminishes and we become less alert and active.

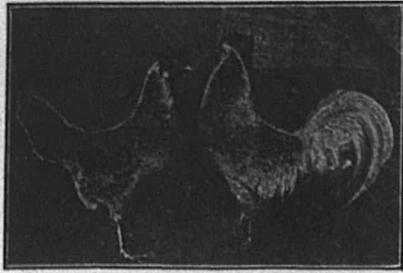
In the case of coffee, tea, cocoa and Coca-Cola, the refreshing principle is a substance called caffeine, which is a vegetable xanthin. As xanthin is a normal ingredient of the human body, and as caffeine when digested becomes a xanthin, some scientists class coffee, tea, cocoa and Coca-Cola and the meat extracts as natural stimulants as opposed to the alcoholic or artificial stimulants. Others maintain that caffeine and xanthin have no true stimulating qualities and should therefore not be classed as stimulants for they relieve fatigue by refreshment, a process analogous to lubrication. Among the latter scientists are Dr. Schmiedeberg, the world's leading authority on such matters, and Dr. Hollingsworth, of Columbia University, a leading American scientist. In describing the effect of coffee, tea and Coca-Cola, Dr. Schmiedeberg says, "Caffeine is hence a means of refreshing bodily and mental activity, so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exhaustion of the will, a state which, as is well known, is painful or disagreeable."

Coca-Cola is the same as tea and coffee, except that it is carbonated, is flavored with ripe fruit extracts and contains no tannic acid or caffool. The carbonation and the fruit flavors combine with the caffeine to give a most delicious and refreshing beverage that quenches the thirst and relieves fatigue more perfectly than tea and coffee, in spite of the fact that Coca-Cola contains only about one-half the quantity of caffeine. In their desire to give the public a thorough understanding of their product, The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities explaining the composition and refreshing qualities of the drink. Write for a copy. Read it carefully and understand how and why Coca-Cola is the nearest approach to a perfect solution of the world's great problem of fatigue. A copy of this booklet may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs and Co., Clinton, S. C.

OUR "JITNEY OFFER—THIS AND FIVE CENTS.

Don't Miss This. Cut out this slip, enclose with 5 cents to Foley & Co., 2843 Sheffield avenue, Dept. R., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for coughs, colds and croup; Foley Kidney Pills, for pain in sides and back, rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets; a wholesome and thoroughly cleansing cathartic, especially comforting to stout people.

The darker the day the clearer the call for you to shine.



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ON OUR
FINE BREEDING STOCK**

To make room for young laying stock we offer unusually attractive summer clearance sale prices on hens and cocks, all select birds of best age for breeding. Let us send you a nice single-comb white leghorn cock and three hens for \$5.00, or a pen of eight hens and cock for \$10.00 f. o. b. Atlanta.

Our "White Oak" Strain has been bred up to maximum vigor and egg production—260 to 275 eggs a year not uncommon for this strain. Introduce this blood into your yard now and greatly increase your poultry profits for next season.

Special summer price on eggs for hatching, only \$1.00 per setting, post paid. Write us for anything you need. Your money's worth or your money back.

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PRESIDENT F. W. BOATWRIGHT,
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CARSON-NEWMAN COLLEGE.

An announcement of considerable interest is to the effect that Miss Edith Davis Potter has accepted the position of Director of Music in Carson-Newman College. Miss Carson is said to be remarkably well-fitted by ability, training and experience for this responsible position.

Miss Potter's training for her work in Piano and Voice and theoretical work and in methods of teaching was under some of the greatest American teachers.

After graduating from college and completing her studies in Susquehanna University she continued her studies in Piano for two years under Frederick Maxon, studying the Virgil system of technique, and two years under Adele Sutor, Teachers' Coach, of the Leefson-Hill Conservatory, using the Breithaupt system. Her teachers in voice were Dr. W. O. Perkins, of Boston, and Howard Grey, of Philadelphia, and F. Edmund Edmunds, a pupil of William Shakespeare and Francis Leoni.

About four years were spent under these famous instructors. Miss Potter then continued her studies for another year under Herbert Wilbur Greene, of Carnegie Hall, New York, and continues to spend vacations with Mr. Greene at his summer school of singing at Brookfield, Conn, thus keeping in touch with the best and latest things in the musical world.

Miss Potter's first position as director of a department of music was in the First State Normal School of Pennsylvania, where she met with the most flattering success, the department more than doubling during the four years in which she had charge of it.

For the past two years she had held this position in Columbia College, Fla. As to her success in Columbia, it is out of place, I am sure, to quote a personal and confidential letter of President Montague. He says: "As a teacher of music, a faculty worker, as one profoundly interested in her work, active, industrious and tactful, I have never known her superior, seldom her equal. Miss Potter is one of the most gifted women I have ever met, one of the ablest music teachers in the South."

Miss Potter has a rich mezzo-soprano-contralto voice. She is experienced in both church and concert work. Dr. Perkins says of her: "She was one of my most thorough pupils. Her voice is contralto of unusual quality. I must say of her that she is a musician of note from a musical community."

Of one of her recitals the "Florida Index" says: "The recital given by Miss Potter was a decided success from start to finish. It has been a long time since Lake City has heard such exquisite singing. All were delighted with the piano numbers. Miss Potter is an artist."

The Jacksonville Times-Union says: "Miss Potter's recital was the most delightful entertainment of the season. Miss Potter plays with brilliancy and expression and is the possessor of a voice of wonderful beauty. She sings with the charm of an artist, which, added to personal magnetism, makes her work past criticism."

As to Miss Potter's executive ability and personality, one who knows her well says: "This is Miss Potter's strongest point—organizing ability. She has a great deal of executive talent, leadership, and power to arouse enthusiasm. She is attractive in appearance, manners and habits. She is thorough, energetic, tactful and inspiring."
J. M. BURNETT.

Jefferson City, Tenn.

PROGRAM BIG HATCHIE ASSOCIATION.

Eighty-seventh annual session, to be held with Mount Lebanon Baptist Church, Tipton County, Tennessee, July 20-21, 1915.

TUESDAY.

- Morning—
- 10:00—Devotional, Rev. T. Riley Davis.
- Organization and Enrollment.
- 10:20—Report of Executive Board, W. V. Bringle.
- 11:15—Introductory Sermon, Rev. L. T. Royer.
- Recess.
- Afternoon—
- 1:30—Devotional, Rev. L. P. Fleming.
- 1:45—Orphanage, W. A. Owen.
- 2:15—Foreign Missions, Rev. T. V. Miller.
- 3:15—Christian Education—Rev. H. N. Quisenberry.

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That's the money you should get this year. I mean it. I want County Sales Managers quick, men or women who believe in the square deal, who will go into partnership with me. No experience needed. My folding Bath Tub has taken the country by storm. Solves the bathing problem. No plumbing, no water works required. Full length bath in any room. Folds in small roll, handy as an umbrella. I tell you it's great! GREAT! Rivals \$10 bath room. Now listen! I want YOU to handle your county. I'll furnish demonstrating tub on liberal plan. I'm positive—absolutely certain—you can get bigger money in a week with me than you ever made in a month before. I KNOW IT!

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That's what you should get—every month. Needed in every home, badly wanted, eagerly bought. Modern bathing facilities for all the people. Take the orders right and left. Quick sales, immense profits. Look at these men—

Smith, Ohio, got 13 orders first week; Meyers, Wis., \$250 profit first month; Newton, California, \$60 in three days. You should do as well. 3 SALES A DAY MEANS \$300 A MONTH. The work is very easy, pleasant, permanent, fascinating. It means a business of your own.

Little capital needed. I grant credit—help you out—back you up—Don't doubt—Don't hesitate—Don't hold back—You cannot lose. My other men are building houses, bank accounts, so can you. Act then quick, SEND NO MONEY. Just name on penny post card for free tub offer. Hurst!

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- 4:00—Hospital, Jesse Miles.
 - Night—
 - 8:00—Temperance, Rev. J. E. Miles.
 - 8:15—State Missions, Rev. T. Riley Davis.
- WEDNESDAY.**
- Morning—
 - 9:00—Devotional, Rev. W. M. Deloach.
 - 9:15—Ministerial Relief, J. H. Estes.
 - 9:30—Home Missions, Rev. E. L. Atwood.
 - 10:30—Woman's Work, Rev. J. W. Storer.
 - 11:00—Publications, T. L. Powell.
 - 11:30—Digest of Letters, B. S. Jamison.
 - Recess.
 - Afternoon—
 - 1:30—Devotional, Rev. J. L. McAliley.
 - 1:45—Obituaries, R. G. Herring.
 - 2:00—Sunday Schools, Prof. Robert Klutts.
 - 3:00—Resolutions, E. G. Fortner.
 - Closing Exercises.

ROCKWOOD, TENN.

The First Baptist church at Rockwood has been enjoying the ministrations of Rev. W. M. Griffith as pastor since January 1, 1914. A whole-souled worker in every way, he has done much to build up the church spiritually and materially. An addition has been added to the front of the building, the width of the church, and 24 feet deep, with gallery. The pastor put in 73 days of hard labor, entirely gratuitous except \$28.69. Several other members also gave many days of work, and paid for workmen several days. This makes room for the meetings of the B. Y. P. U., which is flourishing, and for classes of the Sunday school, which is increasing in numbers.

A few days of continued meetings have been held at different times, and thirty members have been received. A Ladies' Aid Society has been constant in its work for years, and has put a fine iron fence in front, made front steps at each door, paid for electric motor,

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carpeted the rostrum, choir and aisles, purchased a piano, painted inside and papered, painted the windows, and helped in all church expenses. The pastor's salary is paid, and money in the treasury.

MRS. BLAKE,
MRS. CUTLER,
S. A. S. Committee.
July 5, 1915.

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- Leave 9:30 p.m., Nashville for New York.
- Leave 5:15 a.m., Chattanooga for Washington and New York.

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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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A man to whom you may trust your boy with absolute confidence is Mr. Robert K. Morgan, principal of the Moorgan School, Fayetteville, Tenn.

During the past twenty-five years Mr. Morgan has built up this training school for boys, around his own experience and his study of boy nature and of the problems of giving the boy the mental preparation, physical well-being and spiritual strength for an honorable, manly, successful life. He has chosen his faculty, equipped his school, and ordered its conduct, with this one purpose in view.

Mr. Morgan is a graduate of the Webb School, Bell Buckle, Tenn., and the Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close personal relations with his boy students, his attention to their work, their talents, their special needs, have given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a \$15,000 building as an addition to his school.

A request to Mr. L. I. Mills, Secretary, Morgan School, Tenn., will bring a catalogue and full information of this school.

STOP CHEATING YOUR FAMILY.

You doubtless fully realize your duty to your family in making your home-life attractive, entertaining, cultured and refined; and you have promised yourself that *some day* you will fill that vacant spot in the parlor with a splendid Piano or Player Piano of the sweetest tone and highest quality, or that you will replace the old rattle-trap with a superb new instrument. But, the days, the months and possibly the years have silently crept by and still there is no good music in your home. In the meantime home is not what it might be, for a home without a high-grade Piano or Player-Piano is seriously and hopelessly handicapped.

You have only one life to live here; why let procrastination steal your family's best opportunity for social, mental and spiritual advancement? The Baptist and Reflector Piano Club will solve the financial problem for you *now*. It was organized to overcome the *very difficulties which confront you*. By clubbing your order with those of ninety-nine other subscribers you save 40 per cent. of the price and yet are responsible for only your own order. Convenient terms of payment are provided. You try the instrument in your own home and must be thoroughly satisfied before finally accepting it.

Write for your copy of the Club's catalogue and full particulars today. Address Associated Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.

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One can always take courage by throwing one's self into some work.

REPORT OF SUNDAY SCHOOL DAY.

Following is a report of the Sunday School Day of Linwood Baptist church, which was participated in by the Methodist Sunday school from Zion Methodist church, held on Saturday afternoon, June 19, 1911.

The program sent out by the Board for the benefit of the orphan children was observed. The services were song and a prayer by Rev. G. M. Ensor, after which the superintendent, A. A. McNabb, made a short talk stating the object of the meeting, trusting that every one might find it in his heart to give something, be it much or little, to such a worthy cause, after which the program was taken up and carried out. The recitations and songs were very impressive as well as entertaining to the audience. A deep and, I trust, a lasting impression was made on both the school and the people in behalf of the orphan children. This was followed by short and helpful talks by Rev. S. M. Ensor, T. M. Turner, Bro. Wm. Jacobs and Miss Olive Eden, representing the W. M. U., and the writer. Contribution, \$12.65, making \$27 from Linwood to the Orphans' Home this year up to this time.

Linwood church gives the collections of one Sunday in each month to the Orphans' Home.

After the exercises closed, the school and audience gathered in the church yard and were treated to ice cream and cake until they said "It is enough." Thus closed a very enjoyable service.

J. F. M'NABB, Pastor.

THE FOOTBALL OF EMPIRES.

What is the "football" of the great empires today? In this great world-war, what is it that the great powers are struggling to put across the goal line? Belgium and Poland have been thought of as fields on which the fierce game is being fought out. But there is another battle field in the present war that for thousands of years has been the world's most important battleground. An article to be published in the Sunday School Times of July 17 will tell how and why the greatest empires the world has ever seen have struggled on this field for the possession of "the football of empires." A three-weeks free trial of the paper will be sent to you, and a few of your friends, upon receipt of a post card request addressed to The Sunday School Times Co., Philadelphia, Pa.

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HOW WE DUMP VALUABLE SOIL INTO THE SEA.

In the current issue of Farm and Fireside, the national farm paper published at Springfield, Ohio, a contributor writing under the title, "Dumping Soil into the Sea," tells how middle-west farms lose eleven tons of earth a second. Following is an extract from what this writer reports:

"Eleven tons of soil is carried into the Gulf of Mexico every second by the Mississippi River from its immense drainage district. This material amounts to 346,000,000 tons every year, and is equal to the surface soil 6 2-3 inches deep, of 346,000 acres."

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

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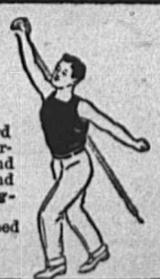
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ye gave me drink." And now I kindly ask the readers of our worthy paper to consider my case, and if they feel like helping a poor preacher it will be appreciated. I want to go out in the Lord's moral vineyard to preach and hold some meetings and I will not be able to do so unless I can have some assistance.

J. T. WILLIAMS.

No. 614 Broadway, Nashville, Tenn.

MINNIS—Death has again visited our ranks and taken our beloved sister and friend, Mrs. Maggie Minnis, wife of J. P. Minnis. She was forty-seven years old at her death. She was a true, consecrated Christian, ever ready to speak a kind word to the down-trodden.

She had been a sufferer for years, but bore her affliction with patience, always having a cheerful word for every one. To know her was to love her. But she has gone to meet her dear companion, who preceded her only a few months. She leaves three sons, three step-sons, three sisters, and four brothers, and a host of relations and friends to mourn her loss. But our loss is heaven's gain. Therefore, we submit to His holy and righteous will, because we know He doeth all things well. God does not make any mistakes. So we can think of the comforting words of John, when he said, "Let not your hearts be troubled, ye believe in God, believe also in me." (John 14:1.)

We will miss her, but it was God's will to take her to dwell with Him. We would say to the bereaved ones, "Weep not, for she is not dead, only fallen asleep in Jesus. She is now in heaven waiting and watching for you, only strive to be ready to meet her when the summons shall call you, where parting will be no more, but all will be peace and joy without eternity." Her death has cast a gloom over our church and society, so therefore, be it

Resolved first, That we tender to the family our heartfelt sympathy in this sad hour; second, that a copy of these resolutions be furnished to the family, and a copy be sent to the Baptist and Reflector for publication. Also that a copy be spread on our church record.

Done by order of the Ladies' Aid Society, Chamberlain Avenue Baptist church, on this 11th day of March, 1915.

MRS. J. E. MERRELL.

MOORE—Ellen Florence Moore, daughter of Rev. J. H. and Della E. Moore, was born Oct. 11, 1872; professed faith in Christ at about 13 years of age and joined the Cherokee Baptist Church. She was married to H. C. Hoss, Aug. 9, 1903. To this union were born five children, three boys and two girls. She departed this life Jan. 10, 1915, in the Rutherfordton Hospital, Rutherfordton,

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N. C. Her going was very peaceful. Her life, which had been upright and pure, won for her the esteem and friendship of all who knew her. She finished her education at Carson and Newman College.

Mrs. Hoss grew up under strict religious influences and was therefore prepared for great usefulness in this world; but we must die, is the decree of Him who gave us life. She died as she had lived, an humble Christian, a devoted wife, an affectionate mother and a true friend. She lived not alone for herself, but to make others happy. Her going was a sad bereavement to her husband, her aged father and mother, her two sisters and four brothers, and her numerous friends, but the saddest of all was her leaving five little motherless children. But has not God promised to be a Father to the fatherless; will he not soften that Fatherly care and make it motherly love?

The Cherokee Church feel that in the death of Sister Hoss they have lost a faithful member, an untiring worker for the Lord. But we bow in humble submission to His will, and pray that this dispensation of His providence may prove a blessing to our church and her family and loving friends. Let us think of Jesus when he said, "Let not your hearts be troubled; ye believed in God, believe also in me. I go to prepare a place for you." May we all feel that Sister Hoss has gone to that home above, that place prepared for her. So we would say to her friends, mourn not as those who have no hope, for she whose departure we now deplore is enjoying the bliss of the just made perfect.

Oh, how sweet it will be in that beautiful land,

So free from all sorrow and pain; With songs on our lips and with harps in our hands,

To meet one another again.

D. A. MARKWOOD,
JOHN EDENS,
EARLE L. HUNTER,
Committee.

LAMB—Lizzie Lamb was born November 5, 1843, and died of consumption January 29, 1914. She was a member of the Baptist church for more than 33 years. She always attended church when it was possible for her to go. Her family were pioneer settlers in Sequatchie Valley. She is survived by one brother and one sister and a half-sister. Funeral services were conducted by Rev. W. N. Rose, of Dunlap, Tenn. Her brother,
A. B. LAMB.

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POWELL—On the 31st of March, 1915, the Master said, "I have need of thee," and the spirit of B. A. Powell, Sr., went out of earthly darkness into the light of heaven. He had long passed three score and ten years, and for a long time was an invalid, but never had his intellect become the least dulled by age. He was ever cheerful and loved a joke as long as he lived. He was a quiet, Christian gentleman. He joined Harmony Baptist church in 1886.

His life was blessed with eight children, two boys and six girls, who nursed him during his ill health as tenderly as a mother would lull her babe to rest. His wife went home about five years ago.

Trust all to a loving Father, dear children, for He doeth all things well. Live so that the circle will be unbroken in heaven, where God shall wipe away all tears from our eyes, and there shall be no more death, or sorrow, or pain or weeping, and we will not need the light of the sun, for the glory of God will lighten it.

A LOVING NIECE.

NELSON—

Go, happy pilgrim, to thy home
On yonder blissful shore.
We miss thee here, but soon will come
Where thou hast gone before.

As darkness gave way to dawn, on April 13, 1915, the death angel entered the home of Dr. and Mrs. J. R. Nelson and claimed their youngest child, Priestley Powell, aged 18 years. At the tender age of 9 he became a Christian. Wasn't that a sweet life—nine years of childish innocence and nine a child of God? I can pay him no greater eulogy than to repeat what was said by his boy companions: "Priestley was a god boy;" "I never heard him use a bad word." He was of a happy, cheerful disposition, making sunshine in the hearts that loved him so fondly.

Tenderly we laid his body in Old Harmony churchyard, beneath a bank of flowers.

To the broken-hearted father, mother, brothers and sister I would whisper, "There will be no night in heaven;" "we shall know each other there."

ONE WHO LOVED HIM.

SELLERS—Whereas, Almighty God, in His infinite wisdom and goodness, has deemed it best to call to the great beyond our faithful and esteemed student, Marion Sellers, and we bow in humble submission to the voice of Him who at all times doeth things well and for the best.

And, whereas, we realizing in the death and taking away of Marion we School student; therefore in manifestation of sorrow and sympathy, be it and sympathy, be it.

Resolved, That we, the members of Cog Hill Sunday School, extend to the sorrowing members of the family our sincere and heartfelt sympathy in this their sad hour of bereavement, and be it further

Resolved, That a copy of these resolutions be forwarded to the bereaved family, a copy spread upon the minutes of the Sunday School, a copy sent to the Baptist and Reflector and Etowah Enterprise for publication.

MRS. EUGENE BROWN,
AMOS CARSON,
B. C. BROCKETT,
Committee.



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You Look Prematurely Old

AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. E. Z. Newsom, of Winnsboro, Texas, writes: "I will go from here to Rondo, Ark., to assist my brother in a meeting in his church. From Rondo I will go to Flatwoods Church, Tenn., to assist Rev. J. G. Cooper, of Hollow Rock, on Wednesday before the fifty Sunday in August. If you remember, this is the church into which I was baptized and ordained by. So you see I am going back to my first love."

Rev. J. A. Bell, of Trenton, Tenn., writes: "We are to begin our meeting at Brazil the fourth Sunday in July, with Dr. M. E. Dodd to do the preaching, and on the fourth Sunday we are to have a home-coming day for the church. Dr. Dodd was baptized into the fellowship of this church and given license to preach. I am to have Rev. H. H. Drake, of Union City, with me at Spring Hill, beginning the third Sunday in July, also at Moscow, beginning the fifth Sunday in August. Rev. O. W. Taylor is to help us at Hickory Grove, beginning the second Sunday in August."

Rev. G. B. Dawes, of Memphis, writes: "My meeting at Northern's Chapel, near Rutherford, Tenn., will be commenced the fourth Sabbath in July. Rev. A. M. Nunnery, of Parsons, Tenn., will do the preaching, which means that my people at that church will hear for a week some solid gospel sermons."

"A Good Church Member" is the subject of one of the first sermons of Rev. S. E. Tull as pastor of the First church, Temple, Texas. It has been printed as a tract and makes mighty fine reading. Brother Tull is doing his own preaching in a revival with his church.

Rev. J. H. Oakley, of Whiteville, Tenn., writes: "Rev. J. W. Dickens, of Jackson, began our meeting in Whiteville Sunday night. He will also assist us at Mt. Moriah, beginning the first Sunday in August. Rev. S. B. Ogle, of Lawrenceburg, will assist me at Harmony church, beginning the third Sunday in August."

Rev. T. M. Boyd, of Westport, Tenn., will be assisted in a revival in his Wildersville church, beginning the fourth Sunday in July, by Rev. J. G. Cooper, of Hollow Rock, Tenn. A gracious ingathering is expected.

Rev. I. M. Mercer, of the First church, Rocky Mount, N. C., has accepted the care of the church at Thomasville, N. C., where the Baptist Orphanage is located.

Rev. Forrest Smith, of the First church, Sherman, Texas, has been called to the care of the Broadway church, Fort Worth, Texas. We have seen no assurance of his accepting.

The death of Rev. W. J. Bearden, of West Jackson church, Jackson, Tenn., after a pastorate there of eighteen months, has thrown the church in gloom. His health has gradually declined for several months. He was pastor of Rowan, McLeMores Avenue and Temple churches in Memphis during a career of thirteen years in that city. Prior to that he was a pastor in Arkansas. He was a faithful minister of Christ Jesus.

The last issue of the Word and Way was an educational number, and it was a model of mechanical make-up and the contents were first-class. God only knows the far-reaching good influence of the denominational paper.

Rev. F. W. Whittenbraker, of Nebraska City, Neb., formerly a vigorous pastor in Tennessee, has accepted the care of the Second Avenue church, Topeka, Kansas, and began work January 16.

Rev. C. S. Thomas, of Martin, Tenn., is in a meeting this week with his church at Puryear, Tenn., and the writer is helping to the best of his ability. The meeting has begun auspiciously.

Rev. Carl Gooch, of Martin, Tenn., preached Sunday night with great acceptability to the Rock Hill church near Warren's Bluff, Tenn. He will be assisted in a revival at Mt. Ararat church near Darden, beginning the first Sunday in August, by Rev. C. S. Thomas, of Martin.

Rev. W. J. Couch and wife, of Aurora,

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

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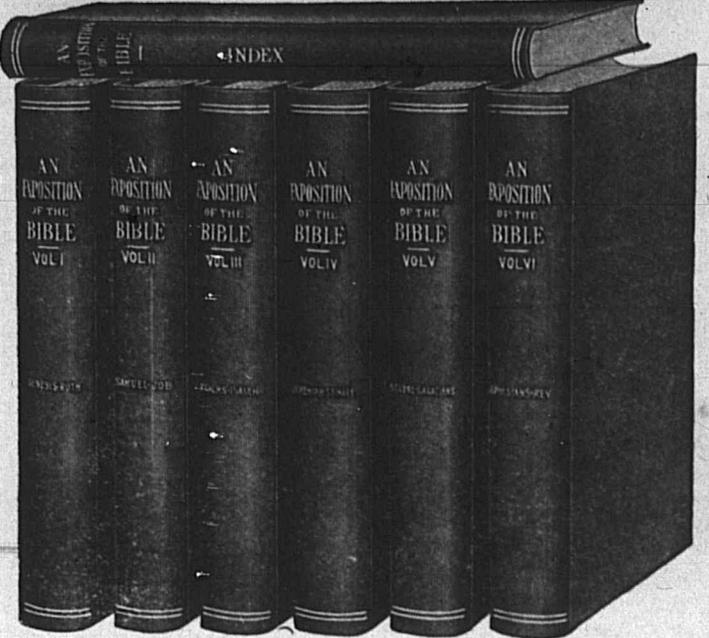
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Mo., are to celebrate their golden wedding July 24. Bro. Couch is honored for his work's sake in Tennessee. May he live long and do much more for the Master.

Rev. G. Garland Riggan, of Rolla, Mo., has accepted the care of the First church, Lexington, Mo., and takes charge Sept. 1. Rev. A. E. Rogers, of Lexington College, will supply the pulpit until the coming of Bro. Riggan.

Rev. R. A. Kimbrough writes from Merkel, Texas: "I am at the close of a good meeting here. Will run two more days. Twenty-six additions to date. Two weeks' meeting, with L. B. Owen, pastor. Old-time conviction and cries for mercy. Am to help O. J. Peterson, Mt. Lebanon, La., for a week, beginning tomorrow. Will get there Tuesday. On July 18 I begin with T. A. J. Beasley, Ecru, Miss., July 28 with him at Sherman, Miss. Am engaged to September 1. Will hold meetings till I locate."

Mr. Clarence S. Leavell, wife and their babe, Jane Corra, of Louisville, Ky., are

visiting the grandparents, Dr. Ben. Cox, and family, of Memphis, Tenn. Brother Leavell is the efficient assistant to Dr. H. L. Winburn, of Walnut Street church, Louisville, Ky.

The First church, Paducah, Ky., has called Dr. R. G. Bowers, of the First church, Little Rock, Ark., but his acceptance has not been definitely assured yet.

Dr. Claude W. Duke, of the First church, Tampa, Fla., is to supply the First church, Lynchburg, Va., during a part of July and August. The pastor, Dr. W. W. Hamilton, is on an extended tour of the West.

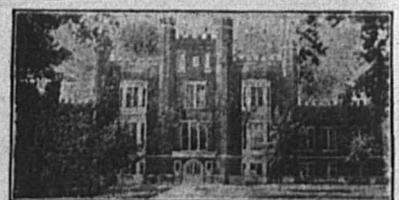
Rev. E. L. Edens, a recent graduate of the Seminary at Louisville, Ky., has been called to the care of Salem church, Pembroke, Ky., for full time, and accepted.

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