

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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—A three-year-old miss became interested in a peculiar noise, and asked what it was. "A cricket, dear," replied the mother. "Well," remarked the little lady, "he ought to get himself oiled."

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—The destruction of the steamer Eastland last Saturday in Chicago River, just as she was starting with a large number of happy picnickers on board, and the consequent loss of over 1,000 lives, was certainly a terrible affair. Just where the blame for the catastrophe lies remains to be determined. But certainly somebody ought to be held responsible for such appalling loss of life.

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—The United States Pharmacopoeial Convention recently decided to strike from the official list of medicines both whiskey and brandy. After January 1, 1916, no druggist can sell either of these without a saloon-keeper's license. Thus one of the arguments often advanced by the advocates of the liquor traffic, that whiskey is a medicine, has been effectually answered.

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—The Christian Observer says that "Allegheny Presbytery, of the United Presbyterian church, adopted a resolution that no church within its bounds may employ a pastor at a smaller salary than \$1,000 a year." How would it do for Baptist Associations, and still better, for Baptist churches, to adopt a rule of the kind? It would certainly be a great thing for the preachers. And we believe it would be a great thing for the churches also.

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—On last Tuesday Judge Thomas E. Matthews of the Davidson County First Circuit Court, granted a petition from a number of citizens, suspending Messrs. Hilary E. Howse, Mayor of Nashville, and Commissioners Robert Elliott and Lyle Andrews, and Treasurer Myers, from their offices, pending litigation to oust them for misconduct. Judge John Allison of the Chancery Court, appointed Clerk and Master Robert Vaughn as Receiver of the city. Our friends away from here, who have been reading about the disgraceful situation in Nashville, should understand that the recent city administration was simply the remnants of the old whiskey machine.

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—Dr. G. Campbell Morgan said some time ago: "The first thing I have to say is that there is no question at all that baptism in those (New Testament) days meant immersion. That is not quite open to discussion. It may be said that the form matters nothing, that it may be that of sprinkling water upon the person or, in the fashion of the Greek church, of pouring water upon the person, or that of immersion. If we think we are wiser than the first Christians, I do not object. I affirm, unhesitatingly, that the original word means immersion; I affirm that in order to point out that the symbol that Jesus commanded was a symbol suggesting life into death. In the whelming beneath the waters we have the symbol of death. In the emergence from the waters we have the symbol of life beyond the death, resurrection life. I say again whether the form can be changed I will not discuss. I have no quarrel with those who think it may, but I do affirm that, for myself, I prefer to abide by the primitive rite in the old and simple form. Seeing that the Lord did leave with us who bear His name only two simple rites or ceremonies—that of His table and that of baptism—I prefer to follow His command according to the earliest method, even though others may be justified in changing the form." And so it goes. Every scholar of world-wide reputation, whatever be his denomination, takes the same position as to the meaning of baptism.

—It is announced that the Chicago Presbytery has satisfied itself of the genuine character and outcome of B. Fay Mills' spiritual evolution, and has unanimously readmitted him to the ministerial body. In this connection the following story told by the Congregationalist will be of interest: Some twenty years ago, when Mr. Mills was in full career among the churches as a revivalist, he came into the study of a prominent clergyman and flung a heavy valise on the floor. He had just completed the last series of meetings for the season and was starting for his vacation. He explained to his friend that the satchel was full of books for summer reading, and ran over the titles, a list of the "advanced" works in biblical criticism, speculative philosophy, liberal theology, etc. "I know these books," said his friend. "I've read them all within the last ten years. If you try to read them all in six months' time, they'll upset you!" It proved to be true prophecy.

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THE NEED OF THE HOUR.

By Edwin Markham.

*Great is our heritage of hope, and great
The obligation of our civic fate.*

*Fling forth the triple-colored flag to dare
The bright, untraveled highways of the air.
Blow the undaunted bugles, blow, and yet
Let not the boast betray us to forget.*

*For there are high adventures for this hour—
Tours to test the sinews of our power.
For we must parry—as the years increase—
The hazards of success, the risks of peace!*

*What need we, then, to guard and keep us whole?
What do we need to prop the State? We need
The fine audacities of honest deed;
The homely old integrities of soul;
The swift temerities that take the part
Of outcast Right—the wisdom of the heart;
Brave hopes that Mammon never can detain.
Nor sully with his gainless clutch for gain.*

*We need the Cromwell fire to make us feel
The public honor or the public trust
To be a thing as sacred and august
As some white altar where the angels kneel.
We need the faith to go a path untrod,
The power to be alone and vote with God.*

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—Mr. Geo. Fred Williams, of Massachusetts, who was sometime ago appointed minister to Greece, recently made a visit into Albania, and here is what he says he found, speaking of the new King: "I found a Prince, calling himself King, with no powers, no territory and no subjects except his wife and children. I uncovered at Durazzo an epochal scandal of anarchy, incompetence, hypocrisy and murder. My first effort was to find the Albanian Government. I found none, except six warships, and they were silent. Five ostensible governments were in sight. First, the six great Powers with all the power; second, the commission with control of the civil administration and finance; third, the Dutch Gendarmerie, with control of the military; fourth, the Prince with any powers remaining; fifth, the Ministry with no powers. Each one of these governments was fighting with every other, save the first, which apparently was so discordant within itself that it had abandoned all the rest to their fate." All Europe got mad. Mr. Williams resigned.

—One man said to another, "I would give the world for such a religion as you have." "That is exactly what it cost me," replied the other. Any religion worth having costs the world: "Ye cannot serve God and Mammon." "Ye must take choice between the two. Choose you this day whom you will serve"—the Lord or Baal, God or Mammon.

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—Dr. Livingston Johnson of North Carolina, said recently: "We are receiving ten times greater returns for the amount expended on the paper than for a like sum spent in any other way. I verily believe that the denominational papers are doing more than our pulpits toward indoctrinating the people. They are doing more than any other agency in maintaining a robust denominationalism." Is this true? Then is not the denomination under obligation to support the denominational paper? Is it fair to regard the denominational paper as a denominational institution when it comes to the paper helping the denomination, but to regard it as a private institution when it comes to the denomination helping the paper?

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—The government at Washington recently sent out an estimate of what one year of trouble with Mexico would cost us in dollars. We take from it the following: "The War Department has completed estimates of the cost of the first year of Mexican intervention, in the event that President Wilson, in order to restore order south of the Rio Grande, sends an American army into that country. The estimates are for one year and are figured on the basis of an army of 500,000. The estimated cost of the intervention for the first year is said to be fully \$800,000,000." This would certainly be a tremendous cost to pay for intervention, especially when we should have nothing to gain from a financial way. At the same time it must be realized that we must put humanity before our honor above price.

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—London Tit-Bits collects a number of ludicrous specimens of inverted meaning, caused by misplaced clauses. Here are some of them: "I saw a man digging a well with a broken nose." A bill presented to a farmer ran thus: "To hanging two barn doors and myself, 4s. 6d." An advertiser wrote: "Wanted, a young man to look after a horse of the Methodist persuasion." A remarkable instance of charity: "A wealthy gentleman will adopt a little boy with a small family." In the account of a shipwreck appeared the following: "The captain swam ashore; so did the chambermaid; she was insured for a large sum and loaded with pig iron." An Irishman explained to his physician that "he stuffed him so much with drugs that he was ill a long time after he got well."

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—Every summer rich Americans, to the number of about 350,000, have been going to Europe and other Eastern countries, spending from \$100,000,000 to \$150,000,000. But the European war has served to keep them away this year. In the eleven months from July 1, 1914, to June 1, 1915, the American citizens who went abroad numbered 163,000. In the month of May, 1915, the citizens departing were 8,471. It is estimated by immigration officials that the June exodus will not exceed 7,000. It is hoped that these rich Americans who are kept at home by the war will take the opportunity of seeing America this year. In fact it would be a good thing, anyhow, for Americans to "see America first" before going to Europe. We have seen nearly all of America and most of Europe, and we may say that some of the most beautiful scenery and the most interesting places in the world are to be found in our own country. Of course, however, America lacks the historic interest of Europe.

A PLAN WITHOUT A PURPOSE.

If death be final, what is life, with all
 Its lavish promises, its thwarted aims,
 Its lost ideals, its dishonored claims,
 Its uncompleted growth? A prison wall,
 Whose heartless stones but echo back our call;
 An epitaph recording but our names;
 A puppet-stage, where joys and griefs and shames
 Furnish a demon-jester's carnival;
 A plan without a purpose or a form;
 A roofless temple; an unfinished tale.
 And men like madrepores through calm and storm
 Toll and die to build a branch of fossil frail,
 And add from all their dreams, thoughts, acts, belief,
 A few more inches to a coral-reef.

—Christopher Pearse Cranch.

SOME EXPERIENCES OF MY EARLY MINISTRY
AND THEIR LESSONS.

By Rev. T. G. Davis.

(This story is given in the hope that it may be of help to my younger brethren in the ministry and other lines of Christian work.)

In the year 1891 I entered Carson and Newman College, located in Jefferson City, Tenn. A better specimen of the country boy never entered town. Soon after this I was invited to preach in the First Baptist church of that town, by the pastor, who took suddenly ill after he had delivered his morning sermon. I had only a few hours to prepare for it. Having never been called on to preach to a congregation composed of college professors, advanced students and an audience of more than ordinary culture, I naturally trembled at such a responsibility. The nearer I came to the hour the more I dreaded the ordeal. I prayed earnestly for the Holy Spirit to help me. When I reached the church I was somewhat relieved to find that the president of the college, whom I had dreaded more than all the rest, was absent. I entered the pulpit relying wholly upon the Lord for help.

My sermon that night was brief, and, to me, it was the most satisfactory effort I had ever made. The members of the faculty present, and many of the students, as well as other members of the congregation, were kind enough to say they had been benefited by the message. One of the professors said some very complimentary things to me and to the pastor, who was too ill to be at the service. He also wrote to the pastor of the First Baptist church of Johnson City, Tenn., whose young people were furnishing a good part of the money for my expenses, and in his letter told me some complimentary things about my effort Sunday evening before. This good pastor, desiring to encourage me, wrote to me, repeating what the pastor had said, and invited me to spend the next holidays in his home and to preach in his church at one service on the Sunday. I accepted his invitation, of course, and put in every spare moment during the intervening two weeks revising and re-writing the sermon which had given me such a reputation as a pulpit orator, as I thought, among my friends in the college town only a few weeks before. My aim was to eclipse anything that had ever been done by a young preacher before, for the things said to me and written about me had produced in my mind an exaggerated estimate of my preaching ability. I felt that the world had suffered an irreparable loss by not having heard from me frequently.

The college closed for a week on Friday at noon and I was to leave a few hours later for my visit and to make myself known in a way that would put me in constant demand ever afterward. I borrowed from one of my college chums a Prince Albert coat and from another a derby hat for the occasion, in order that all who might see me would know that I was a man of the "cloth," and in order to be attired as a cultured people would expect one of my standing and ability to be.

When I arrived in Johnson City late that evening, the pastor met me and took me to his home, where I was introduced to a company of the young people of the church who had been invited to see the young preacher in whom they had been investing their money. The following day was spent about the town and I was introduced to many of the church members, who were very kind to me, and one of the deacons invited me to his studio to sit for a picture, and for the first time in my life I had my picture in clerical garb.

Sunday morning came, and the pastor suggested that he would be glad to have me preach both morning and night, but I declined to preach more than once, for reasons best known to myself. Then he

gave me choice of the hours, stating that he always had larger audiences at the evening service. I promptly replied that he probably had a special message for his people at the morning hour and that I would preach at night.

I heard the preacher preach a very helpful and practical gospel sermon that morning, but it was void of flights of oratory. I sat there congratulating the audience on the theological and rhetorical display of eloquence that was in store for them at the evening service. I was sure it would so eclipse anything they were accustomed to that I would be interviewed as soon as there was an opportunity about becoming their pastor.

About the middle of the afternoon the good pastor's wife suggested that I be left to myself for the rest of the afternoon to get ready for the service. I thought she might have known that I needed no further preparation, but did not say so.

The remainder of the afternoon I sat before the fire fancying myself before the crowded church and so thrilling my audience with my sermon as to cause them to be spell-bound and finally closing with my congregation leaning forward with open mouths, wishing I would go on.

Finally the auspicious hour came and I was in the pulpit and before me was assembled a large audience, as I had expected. The opening song was sung, the invocation was offered, and finally I arose to read the Scriptures, in my long coat, carefully buttoned from top to bottom. I announced: "We will read for our lesson the first chapter of the gospel according to the Psalmist David." The people smiled and the pastor blushed. I was provoked that so solemn an announcement should produce such merriment. In my effort to read I blundered and stammered and my embarrassment was almost unbearable before I reached the end of that short Psalm. I tried to pray, but it seemed that my prayer did not rise higher than my head. When I sat down I discovered a look of mingled sympathy and disappointment in the faces of the people. It began to dawn on me that there was something wrong. I felt the need of being able to talk to God as the pastor had done that morning as he led his congregation to a throne of grace. My only hope by this time was my sermon, and it was becoming very much tangled in my mind as I endeavored to get it together. After the usual announcements and a few remarks by the pastor I was introduced as the speaker of the evening. I arose and announced my text and attempted to recall my introductory statement, which I had so carefully prepared, but it was mixed up with the peroration for my concluding remarks. I repeated the text and tried to get the first point in my outline. In my confusion at this juncture I was not sure whether the last or the first was in order. I advanced a step toward the front of the rostrum and in a higher tone of voice repeated the text again as I felt the veins swell and the crimson come to my face. Then I discovered that my beautifully prepared sermon, like a ghost, had vanished into oblivion, and there I stood with speech confused and thoughts congested. Again I repeated my text and made a desperate effort, but the only thing I could start was perspiration. I could neither start nor stop. After floundering for twenty or twenty-five minutes, I sat down in defeat, disgusted with the ministry and with myself for ever being foolish enough to think I had been called to preach.

The congregation was dismissed, and instead of rushing forward to lavish compliments upon me, as I had fancied they would do, they went their way without a word to me one way or the other. I longed for one word of sympathy from some one, and, when the pastor's wife came to offer it, the look of disappointment she wore augmented my anguish. The pastor was detained and I went my way, in humiliation, to apply the bitter but much needed lesson. Since that experience I have never felt comfortable in a Prince Albert coat or a derby hat.

This taught me that when a young preacher soars away on the proud wing of self-exaltation, the Lord knows how to clip his pinions and let him down to the level where he belongs. "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted."

For weeks I suffered untold agony from the effects of that failure, but as I look back to that experience now I thank the Lord more and more for the lesson it brought to me. He who is to preach the gospel needs to keep constantly before him the words of truth: "Without me ye can do nothing," and "I can do all things through Christ, who strengtheneth me." The preacher who feels "Woe is me if I preach not the gospel," and then goes to his task saying to his

Lord, "I cannot go unless thou shalt go with me," will not have occasion to regret his efforts, as I did when in my own strength I attempted to show what I could do. He who attempts to show men what he can do will fall, and ought to fall.

Mulberry, Tenn.

MEETING OF THE ANTI-SALOON LEAGUE HELD
AT ATLANTIC CITY.

(By Allan Sutherland.)

"There is but one thing in America worse than the liquor traffic, and that is the public sentiment that tolerates it."—A. C. Bane.

Anti-Saloon Platform.

Removal of District of Columbia excise commissioners.

Modification of civil service laws to permit government employes to take part in local option and prohibition campaigns.

Bar intoxicating beverages from interstate commerce.

Bar newspapers and periodicals containing liquor advertisements from the mails.

Prohibition for the District of Columbia, Hawaii, Alaska, Porto Rico and the Philippines by congressional enactment.

Submission of national prohibition amendment to the people.

The sixteenth annual convention of the Anti-Saloon League of America, which was held in Atlantic City, New Jersey, July 6-9, was a gratifying success, and its far-reaching influence will greatly add to the attainment of the object for which the league is so earnestly striving, namely, nation-wide prohibition.

Delegates were present from many sections of the country, and speakers whose names are household words delivered able and eloquent addresses. These addresses were given with a conviction which profoundly impressed all who heard them that the time is rapidly approaching when the baneful influence of the liquor traffic will be unknown in our land, and all who live within our far-flung boundaries will be free from this dreadful curse. Speakers have seldom had the privilege of delivering more ennobling and optimistic sentiments to more receptive and enthusiastic audiences. Every utterance prophetic of the downfall of liquor and of the coming of universal prohibition was greeted with enthusiastic applause. Almost every man left the meetings with the feeling that national prohibition is an assured blessing, and with the determination that he would do his part in hastening the day of its coming.

"The message of the convention," said Rev. Dr. Purley A. Baekr, General Superintendent of the Anti-Saloon League, on the closing night of the convention, "is, press the battle against the liquor traffic in every town, township, county and State in the nation; against every candidate for Congress and the United States Senate who is not in favor of the submission of a joint resolution for national constitutional prohibition; and against any candidate for the Presidency who, by sympathy or conduct, past or present, is known to be friendly to the traffic.

"The submission of a constitutional amendment by Congress is a ministerial act," Dr. Baker continued, "and the member of Congress or the United States Senate who is not willing to trust the people of his State to pass upon this question is not worthy of the confidence of the people of his State.

"The time is ripe to close in upon this monstrous traffic from every quarter of the republic, and politicians and public officials who persist in casting their lot with it must not complain when compelled to share its fate at the hands of an outraged public sentiment."

The declaration that the League stood for equal suffrage and universal prohibition was received with enthusiastic applause.

Governor George A. Carlson, of Colorado, said: "Take from the politics of our States and nation the insidious influences of the liquor interests, and nation-wide equal suffrage would prevail within a year's time. The mother who sees her family and home disintegrating, who, because of the saloon or wine-room, helplessly watches her boy or girl, in whom is wrapped all her hopes and ideals, on the road straight to the penitentiary or the house of ill fame, does not forget an election day. All mothers know the danger, and to the delegates of those States where the women are not yet enfranchised, I would say, give them the vote at your next election and liberate the greatest single agency for the success of national prohibition. Let others tell you that the mothers of your children will prove incapable, or become coarse, cold or neglectful in the home if given the ballot; those who for nearly a quarter of a century have actually observed

the enfranchised woman at work know that she can sense the enemy of the home more quickly and will fight him with more telling effect than the husband, and, while preserving all her natural feminine charm and sweetness, she will become more devoted to the many who has allowed her ampler and fuller power for protection of their common fireside. The State, in safeguarding and preserving the health and morals of the young, is doing a mother's work. We need the blending of the mother heart and the masculine judgment and will, to sustain and guard our homes. It is my hope that the delegates here assembled will go back to their homes filled with added zeal and increased energy for the grandest cause that ever enlisted human support, and that the fight be carried on without quarter until all of these United States are made dry."

Dr. Homer W. Tope said: "We have it on the authority of the Liquor Dealers' Association that if the churches were fully aroused and actively engaged in this warfare, as she is able with all her membership to wage it, she could hang up on every saloon door in this country, in the next five years, the sign, "To let," and on every bar in the United States in the same period, "For sale, as junk, for lack of further use."

In his able address, Dr. A. C. Bane said: "Alcoholic liquor is recognized by all nations as the greatest curse in civilization. No good word can be said for it; it is degenerating, debasing, debauching and destroying the race. The liquor traffic creates drunkards, criminals, paupers, profligates, the insane, mental imbeciles and orphan children; it destroys the character, happiness, efficiency, health and life; it debauches individuals, business, legislatures, executives and courts. There is but one thing in America worse than the liquor traffic, and that is the public sentiment that tolerates it."

TO THE DEAR BAPTIST WOMEN OF MIDDLE TENNESSEE.

At the April meeting of the State Executive Board of the W. M. U. of Tennessee, the following recommendation was sent from Nashville Association to the Board: That a campaign be inaugurated for students for the Baptist schools in Tennessee; that a letter be sent to each Associational Superintendent in the State, asking her to co-operate in this movement and to interest her Association in securing students for our denominational schools—to send the names of parents or guardians of all possible students to our Corresponding Secretary, Miss Buchanan, she to send names to the President of our Educational Board; he will see that the school preferred receives the names, the parties interviewed and students secured.

Now, in Nashville Association we are going to put forth every effort to secure students for Tennessee College, and I ask you, dear women of Middle Tennessee, to join with us in this movement to secure 100 students for Tennessee College for next year. We should be loyal to our own friends. Tennessee College is ours, and it is worthy of our support. Do you know that this is the only girls' school in the State that gives a recognized A. B. degree? The work is two years in advance of that given in any other girls' school in the State. Many people do not know this. There are many who do not know about Tennessee College—what it is, where it is, or to whom it belongs. The Baptists of Middle Tennessee do not appreciate what they have in Tennessee College as they should, or they would give their support to this institution more freely; they would send their daughters here to be educated, instead of sending them East, North—anywhere. So many girls, wishing a college education, leave the State to get it or enter a co-educational school—they think they have to do it.

The spirit of Tennessee College is beautiful; one of its charms is that the students are as interested in its welfare as the faculty. The possibilities are many and great for the future of this college; the location is ideal. There is a splendid campus—so much room for additional buildings, which are badly needed for dormitories, homes for the professors, etc. The building is spacious, but it needs furnishings and equipment. There is one important point which I wish to emphasize: there are many girls here helped each year who would not otherwise be in school—they could not for lack of money. A wonderful work has been done in this way, and a much greater one could be done if the funds were available to build a dormitory for those girls; it would help the College to be self-sustaining and enable many more girls to be in school. It would make Tennessee College an institution of which Baptists of the whole South land would be proud. Friends, will you not give your prayers and influence during vacation time to our College in Murfreesboro? If you have a daughter ready for College, will you not send her to Tennessee College? If you have a friend who has a daughter expecting to enter college in the fall, tell her about Tennessee Col-

lege, its benefits, its qualifications, advantages. If you do not know of these as you should, so that you can talk intelligently on the subject, send to Mr. Henry Burnett and he will gladly send you the desired information. In closing, let us beg of you to be loyal to your own. Yours in His name, a Friend ever to Tennessee College,

MRS. L. A. M'MURRY.

BIBLE TRAVELOGS.

It has been my privilege to spend several weeks in Tennessee, giving Bible Travelogs, and speaking from eight to ten times each week. I began my work with the First Baptist church in Jackson, and had a great week there. The papers reported 1,500 persons present on Sunday, and splendid congregations every night during the week. The object of these travelogs is to teach the Bible, to make Bible places and characters real, and the great crowds that are often present are sufficient testimony that the people are interested. To know Palestine better is to know the Bible better. The splendid audiences in Jackson encouraged me to believe that my stay in Tennessee would not be in vain, and I have not been disappointed. Brownsville, Ripley, Covington, Paris and Dyersburg are some of the places that gave a warm welcome, and large and appreciative audiences. This kind of work is not easy, and it means some personal sacrifice, but to one who wishes his life to count as much as possible for the coming of the kingdom, it is a real joy to be able to speak every night on these Bible themes, and to hear so many expressions of appreciation of genuine interest and of lasting benefit received. I shall never forget the words of a plain man at the close of one of my lectures. Coming forward he grasped my hand and said: "I sho' did like what you said. I heered things I never heered before. I could stay here two days and listen if I didn't get hongry." Many have told me at the close of a series of lectures that the Bible has become a new book, and Palestine means far more than it ever did before. In some cases churches have not been willing to have pictures shown in the house of God. This is a prejudice that will gradually disappear as the work is rightly understood and properly and skilfully done. Why not use new things to explain old truths? I am so fully persuaded of the value of this line of work that I am giving most of my time to it, and results have been such as to make me feel that I am not making a mistake. Dr. Folk knows whereof I speak, because, along with his many other duties, he is doing the same kind of work, and a busy man is always ready for more work.

I am writing from Elizabethton, where I give my last lecture tonight. After filling a couple of appointments in Virginia, I return to my home in Baltimore, where I am to supply the pulpit of the Eutaw Place Baptist church for seven Sundays, while Dr. John Henry Strong, the pastor, is away on his vacation.

JOHN H. EAGER.

Elizabethton, Tenn., July 16, 1915.

ABRAHAM AS SEEN IN THE LIGHT OF TODAY.

Briefly we wish to see how Abraham compares with today. We have a standard of Christian living, Abraham had one also, now we wish to see how they compare.

Let it be remembered he lived before preachers, churches, reformers, apostles, Christ, prophets, kings, priests, Moses, the law and the tabernacle. He lived at a time when there was little, of what we have, to guide him. He seemed to live in a time when he must make his way alone with God.

We have not time to sketch his life. We can only touch it at points.

I.

We note that he was obedient to the call of God. Obedience has always been necessary. God has ever required it of all. Abraham believed God was directing him and he was willing to trust God. He was willing to forsake his native land and his idols and go out not knowing where he was going. In obedience you will agree with me that Abraham compares well with today.

II.

As to self interest, Darwin says, "The first law of nature is self-preservation." Now notice Abraham. His herdmen and the herdmen of Lot got to quarrelling. Notice Abraham, the one to whom the land had been promised, as he says, "Is not the whole land before thee." Lot gets first choice, and chooses that which to human eyes was the best and Abraham takes what is left. I believe that you will agree with me that Abraham compares

very well with the standard of today. How many do you know who would have done that?

III.

As to altruism. Did Abraham have that spirit? Altruism is when you live for the good of others. Let us see, in the war of the four kings against the 5 kings, the kings of the east are victorious. Goods are taken. Lot is captured. One come running and tells Abraham. He might have stayed at home. But notice what he does. He gets a company of men together and starts after the kings of the east. He meets them and is victorious. When he comes back he refuses pay. And not only this, but knowing that God had given him the victory and willing to honor him, in his age and time, he out of the greatness of his heart gives a tenth of his goods. Notice him, too, as he pleads for Sodom and Gomorrah. I believe that you will say Abraham compares well, if he does not surpass this age. People would want pay today for such work.

IV.

His devotion to God. When a man will give up his child for his religious belief, I believe that you will say that he is devoted. The call comes for Abraham to go and offer his only son, Isaac, as a sacrifice. What does he do? He goes. He builds an altar. He places his son upon it and is in the act of obeying God, when he is stopped. He was going to obey even to the death of his son. It seems to me that Abraham surpasses many of us today in that act.

We look back to the time of Abraham and think that it was a dark time. But it seems to me that this old saint of God marched far ahead of many today, though we have much to lead us into the right way. You will say with me that he compares very, very well with the present time. He was a Christian. His faith will stand the test. He was not perfect. He had his faults. This only proves that he was human. He rose above these and lived a life that we might all wish with good grace desire to live.

D. T. FOUST.

Pulaski, Tenn.

CAMPBELLITES.

It has been the privilege of this writer to mix and mingle with Campbellites very much in times past. He has some good friends among them, and they almost always treat him with the utmost courtesy and respect, though he may lay the sword of the Spirit close and hard against their peculiar teachings. He has had occasion to learn something of the two wings of Campbellism—the Standpatters and the Progressives.

1. The Standpatters are largely anti-missionary. The Progressives are intensely missionary. In fact, they give more for missions according to their number than any other denomination.

2. The former will not allow an organ in their church. The latter encourage the use of the organ.

3. The former believe that baptism must be performed by one of their own men in order to the forgiveness of sins, or it will not accomplish the result. Hence, they will not take baptism performed by other denominations. The latter make a good deal of allowance for ignorance on the part of candidate and administrator, and will accept the baptism of other denominations.

4. While the Standpatters are very strenuous in discarding the work of the "sects," in many cases advising their members not to go to hear other denominations preach, yet the Progressives will hold meetings with other denominations and use all sorts of efforts to bring about a union with them. In fact, one of their leading men said last year that even the act or mode of baptism ought not to be a barrier in the way of Christian union.

5. The Standpatters are challenging everything in sight for a debate, and have debaters galore, and more coming on. But the Progressives do not go much on debates. In fact, I know only one Progressive who is a debater, and that is Elder J. B. Briney of Louisville, Ky., and he has one foot in the grave and the other on the brink.

There may be other marks of difference, but these are the ones most apparent.

But this one thing I do know: They are the people we have to meet in Middle Tennessee, and Missionary Baptists are the only people who can successfully meet them.

B. F. STAMPS.

Dover, Tenn.

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

"AN ENCOURAGING REPORT."

By Ben Cox.

No report presented to the recent session of the Shelby County Association received a more enthusiastic reception than that of the Baptist Memorial Hospital. The Executive Committee, composed of A. E. Jennings, J. N. Brown, Jack Gates, Will Dockery and Dr. Casa Collier, have built wisely and well upon the good foundation laid by the talented and consecrated Thomas S. Potts.

This committee took charge the first of this year, and since that time have taken care of a large number of charity patients. The financial record made by these brethren is almost phenomenal. For instance, they have taken care of \$7,000 current expenses, \$7,500 paid on bond, \$1,000 Hospital Supply Company, \$3,000 for a new laundry, \$1,000 for new boiler, operating room and other permanent improvements. All this \$19,500 has been taken care of out of the operating department, with the exception of \$1,500 which was subscribed.

This means, in brief, that the management has been able to provide for the running expenses, maintain a very extensive charity department, and at the same time reduce our indebtedness at the rate of \$3,000 a month. The prospect is now that we shall on January 1, 1916, owe \$35,000 to \$40,000 less than we owed on January 1, 1915.

This resolution was adopted at the Shelby County Association:

Resolution.

"Because of the very urgent need of additional room in the Baptist Memorial Hospital at once, to take care of the increasing demand for hospital service, and to reduce the cost of maintenance, be it

"Resolved That the Shelby County Association endorse the project of the Hospital Advisory Board of raising \$100,000 toward building and equipping a new wing addition to the present building, and that the churches of Shelby County Association pledge themselves to raise fifty thousand of the one hundred thousand dollars, and that the churches of Tennessee, Arkansas and Mississippi be asked to raise the other fifty thousand dollars needed."

It is of tremendous importance that this new wing be erected at the earliest possible moment.

The overhead expenses, such as office help, laundry force, housekeeper, day and night engineer, etc., will cost no more for 500 patients than for 100. With the addition of this new wing, we can have a training school for 100 nurses, thus making this department a revenue producer instead of an expense.

It is greatly to be desired that our hospital management shall have a cordial place in the prayers of all who believe this is God's work.

The Shelby County Committee, in their report, urge that Baptists of 3 States shall spread the news that we have a fire-proof hospital with A1 equipment, where first-class accommodations can be obtained at very reasonable rates.

We suggest that prospective patrons come first to the hospital and, after making arrangements there, phone their doctors. This will be better for them and for the hospital.

I feel sure that Shelby County Association can be counted upon to bring up her full share both as to prayer and practical support.

Memphis, Tenn.

ABOUT THE BOARD OF MINISTERIAL EDUCATION UNION UNIVERSITY, JACKSON, TENN.

A suggestion has been made that a statement of the operation of the Board of Ministerial Education for Union University should be made for the benefit of those interested in the work, and I herewith hand you a statement of the operations of the Board for the past school year just closed.

The Board of Ministerial Education is named by the State Baptist Convention. This Board is designated to receive and disburse all funds designed for the aid of the young ministers while in school, for the payment of their board. Since no tuition is charged them, there remains only a small amount of other fees, which they must provide for. The aid given is never intended to be more than is absolutely necessary and never more than \$100 in any one year. In return for this help, the student is expected to do a reasonable amount of work in and around the school. This regulation was made to insure the Board helping only the worthy and industrious students and to insure the self-respect of the students receiving aid. Since no tuition fees are charged, it is only right that any portion of the work a student can do without interference with his studies, should be done and thus save the school an outlay of cash from some other source.

Single men are presumed to board in Adams Hall, as it has been found by experience that no line of demarcation exists when ministerial students mingle with non-ministerial students in the dining hall, as it does when they are separated. Any contributions of food are gratefully received and credited at current market prices. Married men usually live out in town, but receive no more help than single ones, as it is not supposed to be a necessary qualification for ministerial students to be married, and in case one comes already married, or marries while a student, he is presumed to have made arrangements for caring for this additional burden without relying on the denomination to provide for his family.

A number of pledges made for the past year have not been met, and some of the students left Jackson owing merchants, because the pledges made have not been met. This ought not to be. Unless the money comes in the students cannot be maintained, as the Board has resolved not to go in debt as it once did.

We earnestly beseech you to help us to care for these worthy students and help them prepare themselves for the great work of preaching the Gospel.

A. V. PATTON, Treasurer.

Receipts.

Balance from last year	\$ 146.32
From J. W. Gillon, Treasurer	524.67
All other sources	336.10

Total\$1,007.09

Disbursements.

Postage, printing, etc.	\$ 12.12
Fourteen students aided	991.11
Balance in bank	3.86

Total\$1,007.09

Any detailed information as to receipts or students aided will be gladly given.

"A FINAL WORD WITH DOUBLE APOLOGIES."

Under the above harmless looking title Dr. J. J. Taylor takes occasion to vent his volatile vaporings in the Baptist and Reflector of July 22. He says his "apology" is "for courteously following our brother's inane trivialities." This is a sample of what he calls "courtesy." And his rapid tirade of the 22nd is what constitutes an "honorable amendment."

An Attempted Deception.

The brother has made an attempt to deceive the readers into believing that this writer was leading in this discussion by saying he is "following our brother."

Every one who has followed this controversy knows well that the brother from Georgia started this whole thing and that it was unwarranted and unbrotherly. This writer has only replied each time to his "inane trivialities."

If this controversy has been, as he says, on "inane trivialities"—empty, void, frivolous, silly, senseless trifles—it is only because the brother who led set it in that mould.

The Apology Accepted.

The "apology" is accepted as the best that could be expected. If any one should suspect that this acceptance is not in the most fraternal spirit, it should be remembered that the writer agreed in advance to "accept the apology in the spirit in which it was given," so the spirit of the "apology" determined the spirit of the acceptance. If there is any dependence to be put in the brother's statement—"A Final Word"—this is the last word of the writer on the "inane trivialities" which have been thrust upon him. With all serenity and good will, I am,

Fraternally,

WM. D. NOWLIN.

Knoxville, Tenn.

THE SWEETWATER ASSOCIATION.

The Sweetwater Association will convene in its 85th session with the First Baptist church of Etowah, Aug. 25-27, 1915. We are hoping to have a large attendance and a good meeting. Will not all the churches of the Association try to be represented by letter and delegates? Be sure to have your representatives and letters present, if possible, for the opening meeting, which will be called to order at 10 a. m. August 25. We are expecting a full attendance of our denominational representatives from the State at large. Do not disappoint us by staying away.

Etowah is located on the L. & N. railway, 60 miles south of Knoxville. Any one coming by way of Knoxville can get a train at 6 a. m. or at 7 a. m., either of which gets here in time for the opening meeting. Those coming via the Southern Railway will transfer at Athens to the L. & N. railway, or take passage on automobile to Etowah. The fare is about the same by rail or by automobile. Those coming by private conveyance will

find ample provision for their stock as well as for themselves.

We are expecting you, brethren; do not disappoint us.

E. A. COX, Moderator.

Etowah, Tenn.

PASTORS AND TENNESSEE COLLEGE.

I want to commend to the favorable consideration of Tennessee pastors the campaign for pupils at Tennessee College. Prof. Hardy has been working in East Tennessee with great success. He is enthusiastic, wise, diligent. He is insistent, too, but no more so than the work of the College demands. We all know George and Henry Burnett and their splendid work, many sacrifices, courage, faith and consecration. They, with their splendid, consecrated faculty, are worthy of our co-operation. As pastors, we are in position to greatly help them to reach 300 girls for Tennessee College. When we do it, we have helped three—a worthy girl, a worthy college, and your own church and community, for Tennessee College sends its pupils back home with endowments of heart, mind and soul to be used in church community and home. May I not urge that each pastor help in this worthy cause and welcome Tennessee College's representatives?

J. W. O'HARA.

Newport, Tenn.

THE MOVEMENT MOVES.

The Baptist men of Chattanooga have decided that they will assume one thousand dollars, or forty shares, of Tennessee's portion of the debt. Most of this is already covered by pledges. This is just one-seventh of the amount Tennessee is expected to pay. The pastor of one country church writes that his men wish a part in this debt-paying enterprise. The men of almost any country church can get together and make provision for one share of this stock—\$25.00. Write for the leaflet outlining the movement and for the special envelopes through which these extra offerings may be made.

J. T. HENDERSON.

Station A, Chattanooga, Tenn.

SMYRNA REVIVAL.

We have just closed a two weeks' meeting at Smyrna. Rev. S. P. DeVault did the preaching, and did it well. There were 28 additions, ten of them by letter.

Our church at Smyrna is soon to be one of the strongest in Concord Association. Love to the brethren.

M. E. WARD.

Nashville, Tenn.

Buffalo and Paruna churches for the past six months averaged \$311.45 per month for all purposes, \$64.45 of this each month to mission causes. These two churches are coming to the front in offerings to the Lord's cause. We have less than a hundred members altogether, but in the list we have some real Kingdom men and women. The climate of the great Northwest is excellent.

EDGAR T. THORN.

Buffalo, Oklahoma.

Brother N. R. Jones, 1064 Cooper avenue, Memphis, is the efficient clerk of Shelby County Association. This Association adjourned on July 15. On the morning of July 23 I found a package of the minutes on my desk at the church. Promptness in getting out minutes adds much to the value, in my judgment, and I wish to give this public commendation of our Association Clerk.

BEN COX.

Memphis, Tenn.

I see you are trying to climb July hill now. Though my time is not yet out, I'll renew my subscription and give you a push or a pull, whichever it may be. I appreciate the Baptist and Reflector, not only for my own but for the work's sake. Were it not for the paper, our work in Tennessee would be set back a hundred fold.

JOHN M. ANDERSON.

Morristown, Tenn.

Good services at Hopewell Sunday. Church yard beautiful, and new lights within. Bro. Day, of Texas, will be with us in our annual meeting, beginning the fourth Sunday in August. Miss Florence, the blind girl, of Nashville, will also be with us.

J. T. OAKLEY.

Hartsville, Tenn.

The Little Hatchie Association will meet next year at Moscow, Tenn., Friday, at 10 a. m., before the fourth Sunday in July.

JAS. H. OAKLEY.

Whiteville, Tenn.

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.

Third—Pastor S. P. DeVault reported 235 in S. S. 43 in Jr. B. Y. P. U. Sr. B. Y. P. U. well attended. Splendid congregations. Two baptized. Pastor has been in a great meeting with Rev. M. E. Ward.

Belmont—Pastor Roy Chandler preached on "Love, Wisdom and Faith in Service," and "The Sun of Righteousness." Great day. Church voted to move the church to a location on Belmont boulevard, one of the prettiest streets in the city.

Edgefield—Pastor Lunsford preached at the morning hour to a large congregation on "The Ruler and the Carpenter."

First—Preaching by Rev. A. I. Foster at the morning hour, and by Pastor Allen Fort at night. Good congregations. Pastor preached at Monteagle Assembly at 11 a. m.

Calvary—Pastor A. I. Foster preached at night on "Salvation is of the Lord." 101 in S. S.

Lockeland—Pastor J. E. Skinner preached on "The Reasonableness of Christian Service," and "Confidence in God." Fine hot-weather crowds.

Centennial—R. T. Skinner preached on "Where is the Lord God of Elijah?" and "The Second Coming of Christ." Glorious day.

Eastland—Rev. A. R. McGehee preached on "The Reward of Trust," and "The Rich Young Ruler." 107 in S. S. Good services.

Central—Pastor John R. Gunn preached on "The Glory of Simple Things." Union service at night.

White House—Pastor, Chas. G. Hurst. Preaching at both hours by Rev. L. A. Hurst of Crossville. A great day. Closed a fine meeting. 17 baptized in the afternoon.

North Edgefield—Pastor J. A. Carmack preached on "The Fruit of the Spirit," and "Climbing Over Difficulties Into Hell." Splendid day.

Franklin—Rev. W. G. Inman "Contrast of God's and Men's Work."

Park Ave.—Pastor I. N. Strother preached on "Christian Education." Rev. G. B. Harris preached at night on "The Christian's Master." 141 in S. S. One by letter.

Seventh—Pastor C. L. Skinner preached on "The Trust that Never Fails," and "The Remedy for Sin." One baptized. Good S. S.

Grand View—Bro. S. N. Fitzpatrick preached on "One Body," and "The Price of Sin." Bro. Savell in meeting of good effect.

Judson Memorial—Pastor C. H. Cosby preached on "The Gospel of Service," and "Man's Perplexities." Three under watchcare.

Immanuel—Pastor Rufus W. Weaver preached on "The Duty of Rendering One's Self Useless." Four received since last report. 502 received since the beginning of Dr. Weaver's pastorate.

South Side—Rev. C. A. McIlroy preached on "The Symbolism of the Cross," and "Zaccheus, His Conversion and the Evidences." 76 in S. S. Small congregation at night.

KNOXVILLE.

Beaumont Ave.—Pastor D. W. Lindsay preached on "Every-day Religion—Enoch Walked with God," and "He Came to Jesus." One by letter. Good day. 185 in S. S.

Benton—Rev. Rymer, pastor. Bro. J. Pike Powers preached, lecturing on "Palestine" in the morning, and preaching on "Christian Development" at night. Great day. Hundreds present with marked attention.

Immanuel—Pastor W. C. Patton preached on "Be Not Deceived," and "Young Man, Arise." 167 in S. S. Great day.

Mountain View—S. G. Wells, pastor. Rev. John A. Jenkins preached on "The Christian's New Life." Pastor preached at night on "Wearing a Shield, yet Carrying a Thorn." 234 in S. S.

Deaderick Ave.—Pastor Wm. D. Nowlin preached on "A Restoration of the Joys of Salvation," and "The State and Place of the Dead Between the Death and Resurrection of the Body." 636 in S. S. S. S. attendance for month, 644.

Oakwood—Rev. A. F. Mahan preached on "Christ's Second Advent," and "The Holy Spirit." 181 in S. S. This good church is seeking a shepherd.

Gillespie Ave.—Pastor J. A. Lockhart preached on "Sanctification," and "Solomon's Prayer." 159 in S. S.

Grove City—Pastor G. T. King preached on "Playing the Man," and "Building Temples in the Heart." Lonsdale—Pastor J. C. Shipe preached on "Christ's Prayer for His Disciples," and "Hindrances to Baptism." 254 in S. S. Four baptized.

Fountain City—Pastor Tyree C. Whitehurst preached on "Light in Darkness," and "The All-Attractive Cross." 106 in S. S.

South Knoxville—Pastor M. E. Miller preached on "The Origin of Christ's Death," and I Kings 17:21. 218 in S. S. One by letter.

Bell Ave.—Pastor Wm. J. Mahoney preached on "The Life of a Christian," and "A Preacher's Farewell." Pastor moves to Jefferson City Thursday.

Lincoln Park—Pastor A. R. Pedigo preached on "Immortality," and "Our Daily Bread." 144 in S. S. Two by letter.

Burlington—Pastor Geo. W. Edens preached on "The Leadership of Jesus," and "The Supreme Question." 139 in S. S.

Third Creek—Pastor Chas. P. Jones preached on "Why I Am a Christian," and "A More Convenient Season." 169 in S. S. Good B. Y. P. U.

Island Home—Pastor J. L. Dance preached on "The Doctrine of Divine Help," and at night on "Revelation," the second in a series of sermons. One by letter. 368 in S. S.

CHATTANOOGA.

Chamberlain Ave.—Pastor J. E. Merrell preached on "The Teacher," and "How We Are Saved." One addition. Good S. S.

Rossville—J. Bernard Tallant, pastor. Bro. J. T. Henderson preached in the morning on "The Layman Four-Square." Prof. W. S. Woodward spoke at night on "Baptists and their Connection with Education." Very helpful services. 228 in S. S.

North Chattanooga—Pastor preached on "One Thing Thou Lackest," and "Lazarus, Come Forth." 75 in S. S. Good B. Y. P. U. One by letter. One by profession. Three for prayer.

Alton Park—Brother Chunn preached in the morning on Heb. 13:12, 13. Pastor Duncan preached at night on "The Sad Separation." 120 in S. S.

Central—Pastor Grace preached on "Armed, but Unwilling Soldiers," and "Green Pastures and Still Waters." Very good day.

Chickamauga—Pastor Baldwin preached on "Three Divine Provisions," and "God's Abundant Things." Fine day. Much interest.

East Lake—Pastor Fuller preached on "Let This Mind be in You as it is in Christ," and "He was a Sinner." Six additions since last report. Work moving along fine.

Oak Grove—Rev. Sherrill preached at both services. 165 in S. S. Good B. Y. P. U. Three baptized. Very good day.

Highland Park—Pastor preached on "The Foolish and Wise," and "Caught by the Enemy." One addition. 254 in S. S. Good B. Y. P. U.

East Chattanooga—Pastor J. N. Bull preached on "A Good Soldier for Christ," and "Pilgrim's Progress." 146 in S. S.

MEMPHIS.

Bellevue—Pastor R. M. Inlow preached to fine congregations. Two by letter and one for baptism. Twenty surrendered to Christ at the Sunday school hour. 275 in S. S. Deep, spiritual interest throughout the day.

Boulevard—Pastor Jasper R. Burk preached in the morning, and Rev. J. F. Black at night. 116 in S. S. One profession. One approved for baptism.

Central—Pastor preached. Two by letter. One for baptism. 183 in S. S.

Calvary—Rev. W. L. Norris preached on "Thou Shalt be to Him Visited of God," and "God's Call to Special Service." 104 in S. S. Good day.

First—Pastor Boone preached to fine congregations on "Principle versus Promotion," and "What Would Make Memphis a Good City." 340 in S. S.

First, Covington—Pastor, H. N. Quisenberry. South Covington church has been merged into the First church. Pastor baptized four Sunday night. It is rumored that a Northern church is after the First church pastor.

LaBelle—Rev. D. A. Ellis preached at both services. 225 in S. S. One by letter.

McLemore Ave.—Pastor A. M. Nicholson preached to fine congregations. One for baptism. 100 in S. S.

North Evergreen—Bro. C. L. Koonce preached at night on "Prayer." Good congregation. Rev. Dave Crawford preached in the morning.

Seventh Street—Pastor J. T. Early preached in the morning on "Home." Bro. Jasper R. Burk preached at night. 211 in S. S.

Union Ave.—Pastor W. R. Farrow preached at both hours. 180 in S. S. One by letter. Pastor at Galloway this week in a meeting with Bro. McAlliley.

JACKSON.

First—Pastor Luther Little preached on "The Imperishable Self," and at night gave a stereopticon lecture on "Memories of Galilee." 387 in S. S. Four additions since last report.

Second—Pastor J. W. Dickens preached on "The Soul-Winning Church," and "Jesus Saves." 207 in S. S.

West Jackson—Rev. Fred Cooper preached on "The Friendship of Jesus," and "Things that Accompany Salvation." Good S. S.

Royal Street—Pastor W. M. Couch preached at both hours. Services at the convict camp were conducted by Rev. R. E. Guy.

Sharon—Pastor J. F. Williams preached on "A Good Soldier," and "Man's Weakness." 106 in S. S. Church in sorrow over death of Aunt Sarah Bishop and Brother Morton Hill.

Birchwood—Pastor, R. D. Cecil. Rev. E. H. Yankee has been preaching during the week, and preached three times Sunday. Five additions. Meeting continues. 150 in S. S.

Jacksboro—Pastor D. A. Webb preached on "The World in War," and "How Long Have We to Live?" 160 in S. S.

Dayton—Pastor, R. D. Cecil. Dr. J. M. Burnett preached morning and evening. Usual S. S.

Dr. Folk was recently in our midst and delighted a large gathering with his famous lecture on "The Land of the Lord." I have heard a number of lectures on Palestine, but this one surpasses any it has ever been my privilege to hear. It is rich in eloquence, sublime in beauty, and replete with interesting views, showing the places made sacred by the Prince of Peace. As the pictures were flashed upon the canvass and so beautifully described, it seemed like we were following in the footsteps of our blessed Lord in the real land. The pictures are so realistic! Many were made by Dr. Folk during his tour of the Holy Land. "The Land of the Lord and the Lord of the Land" seem nearer and dearer to us since seeing and hearing this lecture.

An increase in the interest of the people in the Sunday school and Bible study are the direct results of Dr. Folk's visit. I wish every rural as well as city Baptist church in our State would have Dr. Folk visit them and deliver this lecture. It is a source of helpfulness and inspiration.

W. L. SPROUSE.

Station Camp, Tenn.

We have just closed a gracious meeting at the Second Church of Columbia, in which the preaching was very effectively done by Rev. L. T. Hastings, of Ft. Worth.

The preaching was intensely Scriptural, clear and pungent. The personal work was a good feature of the meeting. Mrs. Hastings and her father, J. P. Brownlow, did fine soul-winning work. The co-operation was satisfactory. The First church extended a helping hand. There were more than fifty professions, and 40 additions to the church. Part of the 44 persons were baptized in the First church baptistry and the rest in Bigby creek, near town, at which place a very large crowd was present. To God be all the glory!

W. RUFUS BECKETT, Missionary Pastor.

Mt. Pleasant, Tenn.

Just a word. I have just closed a meeting with Pastor Hollis at Iron City. Had eight additions and fine services. The singing, conducted by Prof. Joe Allen, was superb. I go today with Bro. Lynn in a ten days' meeting at Rock Spring. Then, on the first Sunday, with Bro. Hollis in another meeting, and the third Sunday in August with Henry Oakley at Harmony. Our work here is, in the words of a leading member, a "miracle." If so, God wrought it. We are really "flying" as a church. Our watchword is, "Go Forward!" Our leader is Jesus. Our goal is our city. Our reward will be heaven.

Lawrenceburg, Tenn.

SIGEL B. OGLE.

MISSION DIRECTORY.

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

Orphans' Home—Wm. Gupton, President, Nashville, Tenn.; Rev. W. J. Stewart, 2141 Blakemore Ave., Nashville, Tenn., Secretary and Treasurer, to whom all communications and funds should be directed. Send all supplies, freight prepaid, to the Tennessee Baptist Orphans' Home, Calender Station, via L. & N. R. R. Express packages should be sent to Nashville, in care of Rev. W. J. Stewart.

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

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

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

Sunday School Board—J. M. Frost, D.D., Corresponding Secretary, Nashville, Tenn.; A. U. Boone, D.D., Memphis, Tenn., State Member for Tennessee.

Home Mission Board—Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. E. L. Atwood, Brownsville, Tenn., State Member for Tennessee.

Foreign Mission Board—Rev. J. F. Love, D.D., Corresponding Secretary, Richmond, Va.; Rev. W. F. Powell, D. D., Nashville, Tenn., State Member for Tennessee.

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

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

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

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

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

A plan is now on foot to have a State B. Y. P. U. Convention. What do you think of the plan? Please write me at once and tell me what you desire in this matter.

The Associational Organizations are going now one right after another. If your Association is not organized please write for information concerning this work. Splendid work has been done by many already. Several meet this month.

The East Tennessee Assembly is growing rapidly. It looks like we are to have a fine week up there in August. If you have not already planned to go do at once and spend a pleasant and profitable week with us.

The campaigns in Salem and New Salem Associations were very successful. Salem held their annual meeting at Indian Creek church on Friday and Saturday. There was no school at this camp when we went, but now they have one of about 50 members.

New Salem Convention will be held at Watertown church September 1 and 2. Dr. P. E. Burroughs will be with us there for four lectures. A splendid program has been arranged and a great meeting is expected.

The Organized Class Magazine is a beautiful one and gives a most helpful study of the regular lessons. If you are interested let us know and we will send you a sample copy.

The First Baptist B. Y. P. U. of Chattanooga adopted the Standard of Excellence as their guide, the first of July. They have two organized Unions and a Junior Union in the course of organization. We all feel sure that these Unions will be in the A-1 class very soon. Mr. Frank Shelton is the President of No. 1, and Mr. Dewey Haggard is president of No. 2.

When a city Union can go into a sister State and get B. Y. P. U.'s to join them they are doing good work. The Rossville, Georgia, P. Y. P. U., with sixty-five active members, will join the B. Y. P. U. of Chattanooga and suburbs on Monday, July 12. We are very glad to have this Union from Mr. Leavell's own State, but we cannot kidnap them, as we cannot report any of their work in with the work done by the Tennessee Unions.

The B. Y. P. U. of the First Baptist church of North Chattanooga, Tenn., was organized on Wednesday night, July 7, 1915, with a membership of 22. The following were elected officers: Mr. George J. Thompson, President, 440 Woodlawn Ave., North Chattanooga, Tenn.; Miss Gladys Smith, Vice-President, 17 Harper St., North Chattanooga, Tenn.; Miss Virginia Fair, Secretary, 217 Hamilton Ave., North Chattanooga, Tenn. I repeat the place because they were incorporated under this name about a week ago and they like to be called by it. It is entirely separate from Chattanooga, Tenn. The prospects are very bright for an A-1 B. Y. P. U. here.

I have just returned with other delegates of my Young Peoples' Society from the Baptist Young Peoples' Convention of America, which met in Oakland, California, July 7-11. We had a great Convention and were sorry that it was not possible for more of the young people from the Southern States to be here. We hope more of them can attend the next annual meeting, which will be held in Chicago. The Red Letter day came when thousands of anxious people waited in the new million dollar municipal auditorium to hear the strictly religious address given by William Jennings Bryan, on the "First Commandment." After the Convention the delegates visited the Panama-Pacific International Exposition in San Francisco.

Each week I enjoy reading in the Baptist and Reflector about the brethren and churches in the South; and having some acquaintance with most of the Baptist papers of the South, I am of the opinion that none of them surpass, if even equal, the Baptist and Reflector.

The Baptist churches in the South, and especially in Tennessee, who know me may like a word as to my whereabouts and work. Some of them will remember that I first came to California in answer to the call of a Los Angeles church, where the Lord greatly blessed my efforts. The membership increased over one hundred per cent, and during my last year there the church gave more per capita than any other Baptist church in Los Angeles. I resigned that pastorate and accepted a call to a larger work with the Immanuel Baptist church of Alhambra, Cal. Here the work is being greatly blessed. The Sunday School outgrew the church building capacity and a tent was erected for the primary department; this has become insufficient and we are considering the erection of a larger tent for other Sunday School classes until we can make satisfactory provision for this growth by erecting a thoroughly modern and commodious church plant. The Young Peoples' Society has quadrupled in membership and in activity proportionately. The membership of the church is constantly increasing and a more efficient organization is being accomplished by virtue of the willingness of a consecrated people to do the work of the kingdom in the most worthy manner.

My prayers and best wishes are for the Baptist of the Southland and for their efficient organ, the Baptist and Reflector.

JOHN NEWTON GARST,
Alhambra, Cal.

HIS PLAN.

By S. D. Gordon.

Somebody has supposed the scene that he thinks may have taken place after Jesus went back to Heaven. The Master is walking with Gabriel, talking intently, earnestly. Gabriel is saying:

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ROME, GA.



"Master, You died for the whole world down there, did You not?"

"Yes, I tasted death for every man."

"You must have suffered much," with an earnest look into that great face.

"Yes," again comes the answer in a voice very quiet, but strangely full of deepest feeling.

"And do they all know about it?"

"Oh, no; only a few in Palestine know about it so far."

"Well, Master, what is Your plan? What have You done about telling the world that You have died for them? What is Your plan?"

Well," the Master is supposed to answer, "I asked Peter and James and John and Andrew and some more of them down there just to make it the business of their lives to tell others, and the others others and yet others and still others, until the last man in the farthest circle has heard the story and had the offer of my salvation. My very last words to them were 'the uttermost part of the earth.'"

And Gabriel knows us folks down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan: "Yes—but—suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so busy about things—some of them proper enough; some of them may not be so proper—that they do not tell others, what then?" And his eyes are big with the intensesness of his thought, for he is thinking of the suffering, and he is thinking, too, of the difference to the man who hasn't been told. "What then?"

And back comes that quiet, wondrous voice of Jesus: "Gabriel, I have not made any other plan. I am counting on them."

"CHURCH EFFICIENCY."

The great cry of the world today is "Efficiency."

The navies are enlarging their fleets, and building larger and better equipped ships each year. Think of the many thousands which have been appropriated for the construction of the great ship "California," which is to be built and which will be operated wholly by electricity. This ship will be the largest, and will be able to do more efficient work than any other in the United States.

All the great industries and manufacturing plants are spending their millions, annually, simply to bring about greater efficiency.

Most of the large colleges and universi-

ties are endeavoring to produce more efficient plans whereby they may turn out more efficient students.

The cry of the great nations in the Eastern conflict is efficiency in guns, men and ships. To bring about efficiency in the men, Russia, England and Germany have issued decrees prohibiting the sale and use of intoxicants among the soldiers.

It is time for the churches to wake up and not allow the commercial world to be more interested in the things that perish than they are in the things eternal.

The curse of any nation, community, church, school and individual is inefficiency. When an employer is approached by a man seeking employment, the first question he asks is: "Have you any experience?" or "What can you do?" If the man does efficient work, after trial, he has a permanent position, and if not, he is dismissed right away.

The church that is doing the greatest work for the Master is the efficient church. The efficient church is the one which is equipped with the proper material to do service. Let us consider a few necessary things: First, a people having a purpose and motive, with God back of them. Second, have a pastor with God in all his plans. Third, have a praying and active membership. Fourth, a well equipped and conducted Bible school.

The most important of these requirements is a pastor, because he is the leader, or shepherd of his flock, and what he says and does are acted out by those under his charge. The pastor and congregation need each other. The congregation, or flock, should seek to make the pastor succeed in conveying Good's word to a lost world, and lifting men to higher planes of Christian usefulness.

To make the pastor succeed, the church must be generous enough to let the pastor take trips and vacations, that he may fill his reservoir. A pastor is like a great fountain in a desert land; if he does not get some outside and new supplies of information; he cannot succeed in accomplishing the best results.

The one curse of some peoples is their selfishness in not wanting their pastor to leave for one week a year, even to get the great ideals and thoughts of other men. The most wide-awake and useful church sees the advantage of letting the pastor obtain outside inspiration.

Mr. Thomas Edison told a reporter some days ago that he could make a compound that would be more destructive in war than the German gases. When asked "Then, why don't you make it and sell it to the warring nations? It would make you immensely rich," he said: "It would, no doubt, but I shall not make it; and I shall not tell anyone else how. I am ready to do what I can to help people to live, but I will not do anything to help to kill them."—Baptist Courier.

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prayer of thanksgiving for His abiding help.

MRS. SARA E. MAINS,
President W. M. S.

SHALL WE GO FORWARD?

In the House of Representatives, Washington, D. C., over the main entrance, and facing the Speaker's desk, is a beautiful clock. The genius of History, recording the events of time, is mounted on a swift-flying chariot, the wheel of which contains the dial. She stands with open book and ready pen, that nothing which occurs may be lost in her rapid flight onward.

Year after year, in that oftentimes tumultuous gathering, has she chronicled the wit, the eloquence, the sarcasm, of a nation's patriots and politicians. She has seen our great men play their parts in the drama of life and pass off the stage of action, and has heard eulogies on departed greatness and renown.

The annual adjournment of that great body is always declared to be at high noon. Crowded galleries await with interest the approaching moment. Business presses and is unfinished. Down the aisle moves a sergeant-at-arms, and with a long staff deftly opens the door of the great clock and turns its hands backward. This is sometimes repeated again and again, to the amusement of the spectators, while the genius of History, too, seems to smile at the delusion and to proclaim the truth, "No power can stay time's relentless flight."

There is a mightier measurer of time than the ingenuity of man can ever create, or his inventive genius comprehend. Earth, the great amphitheatre, heaven's arches the galleries, crowded with spectators, the Recording Angel the chronicler, the Master sits as Judge. No sergeant-at-arms can manipulate the machinery, wound by Omnipotent hands, to strike off the centuries and usher in at God's own high noon, the dawn of eternity.

Our Southern Baptist hosts have paused to hear a century chimed forth from this invisible Measurer of Time. The "Judson Centennial" is striking, and we are striving to memorialize the great event, so that there may be something worthy of being recorded ere another leaf is turned and opportunity lost forever.

Baptist women of Tennessee, shall we go to Springfield in November with our apportionment not pledged? Plans for raising it have been made so plain. Every Baptist woman in our State must know about it. What are we going to do? Shall we let God's angel close the leaf with "failure" written across it, or shall we hurriedly and "gladly arise and give?"

And our own girls' school, Tennessee College—and our Scholarship Fund? We agreed at Clarksville to use every means possible to meet this special obligation this year. Time is flying, and the genius of History has, up to this time, recorded only \$2,650.22, and a balance of \$2,349.78 should be raised by November. Think of that bright Orphans' Home girl, Ina Smith, of whom we are all so proud. Think of the possibilities wrapped up in her young life, and what the completion of our Scholarship Fund would mean for her and for other girls who, in turn, shall succeed her, when this fund is established!

An appeal to Societies all over the State comes from our President, Miss Carter, for renewed interest and zeal on the part of our women in this our splendid girls' school. Let's cheer her heart by doing our very best.

And a third interest that is pressing for attention is our great Training School at Louisville. We all love it, and realize what a power for good it is, and the urgent need for enlargement is so apparent that it should appeal to every Baptist woman in our Southland. Our President, Miss Carter, is watching and praying and planning that Tennessee may not be found lacking when reports are made at Springfield.

These three interests seem to be of prominent importance just now, and those of us especially interested in Middle Tennessee should stress actively along these lines in our Associations, our Societies, and meetings of all kinds.

There are dear Baptist women, not members of our W. M. U., who cannot attend our meetings, but who will aid us if only approached by some active worker. Individual gifts of this kind will "count in the news of the battle" if our workers will be on the alert and prayerful.

Dear Baptist sisters, in city, town or country, if your eyes should rest upon

these lines, the appeal is to you to help carry forward the Master's work. You may have home cares and responsibilities that keep you from engaging actively in the work, but we need your prayers and whatever of financial aid you may be able to lend. Send something, however small, to help in at least one of these pressing interests. God will bless you for it. In old Walnut Street church, Louisville, several years ago, in a prayer meeting, my husband and I were so impressed with a talk made by Dr. Broadus that we took one expression he used as our motto: "Do good on a large scale if you can; do good on a small scale if you must—but do good;" and, while we could never rise to a large scale, we tried to do small things, praying that the Master who blessed the widow's mite would use our every effort for His glory and the advancement of His kingdom. Will you, too, take the admonition of our great Dr. Broadus as your motto? If so, we will see astonishing amounts accomplished for the interests we are stressing. Shall we clasp hands and go forward?

Yours in the work,
MRS. ALEX. F. BURNLEY.

YOUR BOY'S ASSOCIATES

Who are your boy's associates? From whom does he get his ideas of life, his views of the man's estate, his knowledge of the many things which he does not learn at home? The character of a boy's associates is a most powerful factor for good or evil, in the shaping of his life.

Mr. Robert K. Morgan, of Fayetteville, Tenn., has given this question profound study during the 25 years in which he has built up the Morgan School, a training school for boys, of which he is principal. Mr. Morgan has devoted a long career to the training of boys. He knows boy nature. The close, personal associations which he has fostered between his boy students and himself, and his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents and his special needs, are some of the features which have given his school its high standing.

Mr. Morgan is a man of inspiring, wholesome personality and deep Christian character. He has built his school to give the boy thorough mental, physical and spiritual preparation for an honorable, manly life. He is a proper man to train your boy.

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

ONE HUNDRED DOLLARS FOR ONE CENT.

It will cost you a one-cent postal card to write for your copy of the handsomely illustrated catalogue of the Baptist and Reflector Piano Club, which will explain to your thorough satisfaction how the Club of One Hundred Piano Players saves each member One Hundred Dollars or more on the price of high-grade Pianos and Player Pianos. You cannot afford to buy a Piano until you have investigated the Club, for you cannot afford to throw away the money-saving opportunity it affords you.

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IS HE CRAZY?

The owner of a fine plantation in Mississippi, where the fine figs grow, is giving away a few five-acre fruit tracts. The only condition is that figs be planted. The owner wants enough figs raised to supply a co-operative canning factory. You can secure 5 acres and an interest in the canning factory by writing the Eubank Farms Company, 566 Keystone, Pittsburg, Pa. They will plant and care for your trees for \$6 per month. Your profit should be \$1,000 per year. Some think this man is crazy for giving away such valuable land, but there may be method in his madness.

If our justice were only more even, our generosity would be a good deal less strained.

Defeat is only for those who accept it.

The East Tennessee Baptist Assembly will be held at Jefferson City, August 1-6, 1915. A most interesting program has been prepared. In connection with this Assembly, there will be a W. M. U. Conference every afternoon at 3 p. m., with Mrs. T. E. Moody in charge. The women are urged to attend this Conference, and will find it very helpful.

TO THE WOMEN OF NASHVILLE ASSOCIATION.

While there are some hindrances to the work in Nashville Association, conditions are very encouraging. Our missionary Societies, with a few exceptions, report regularity, and we hold regular quarterly meetings, which are well attended. These meetings are very beneficial, both in a spiritual and inspirational way, causing the women to become better acquainted with each other, with the State work and the work of the W. M. U. in general. We feel the need of leaders. Why is it so hard to get a leader for the "Sunbeams" or for the "R. A.'s"? There is no work more charming or of more interest, that pays better, than the work with little children. We should feel honored indeed to be chosen as a leader or a teacher of little children. We should not only feel it a great pleasure but a duty. The little ones are gifts of God. Jesus said: "Suffer little children to come unto me, for of such is the kingdom of heaven." He sends the little child to lead older ones into His way and keeping, many times. The future stronghold of the churches lies with the childhood of the present. Unless we give our children missionary training today, how can we hope to have them for future teachers and leaders in missionary enterprises? I would urge our women to subscribe for one missionary magazine, "Home Field," "Foreign Mission Journal," "Royal Service," "Baptist and Reflector," and read them, study and think as you do so. If you have not read "In Royal Service," do so at once, for you have missed a great deal of valuable information and much pleasure. I would, also, suggest that you read "Stewardship and Missions." If our women would read and study missions more it would not be such a task to secure leaders for our mission study classes, presidents for our Women's Missionary Societies, Y. W. A.'s, G. A.'s, R. A.'s and Sunbeam leaders. Do not forget your reports this quarter. Be sure to send them to our Treasurer, Mrs. Altman, also one to your Superintendent. You may think you have nothing of importance to report; perhaps you are not holding missionary meetings during the summer months. Report anyway and let Mrs. Altman know that you are alive—that is, something worth while. Do not neglect to speak a good word for Tennessee College while on your vacation. If you learn of a possible student, let your Superintendent have her name and address. We are so anxious to see our Baptist college for young women self-sustaining. It needs and deserves our hearty support and patronage. Remember your duty also to the W. M. U. Training School at Louisville. We will have a splendid young woman in the training school next year from Nashville Association, Miss Hazel Anderson, of the Central Baptist church. She has been a successful teacher in our city public schools for several years, but, feeling the call of the Master, she wishes to fit herself for service in the foreign field, and will enter the Training School, paying her own expenses. Like many other useful men and women who have gone out into the world to make it better from the

old "Central," she received her spiritual training and missionary zeal and enthusiasm from our dearly beloved Dr. G. A. Lofton. We will have another dear young woman in the Training School also, Miss Stephenson, from West Tennessee, who goes on our memorial scholarship. So remember our offering for this object. Please let me call your attention to the Tri-State Hospital at Memphis. It is ours and is a great blessing to many. Let us help to make it a mighty institution.

I wish every one a very pleasant summer, and hope we will begin our fall work with renewed energy and strength when the campaign for "Our State a Mission Field" will be on. We must take Tennessee for Christ and save her many splendid men and women for service in His name. "Be strong in the Lord and the strength of his might," and all will be well.
MRS. L. A. McMURRY,
Superintendent of Nashville Association,
Nashville, Tenn., 207 29th Ave.

DOLLAR DAY AT BULL'S GAP.

Please allow me space in your W. M. U. column to give an account of the most unique affairs of our Missionary Society at Bull's Gap. It was the day set apart to observe Dollar Day for the Orphanage, and each member was to earn her dollar and relate in a little poem how she earned it. We met at the home of Mrs. W. H. Addington, formed a circle around the parlor, and placed the collection plate in the center. Our Secretary called the name of each member, and as the name of each was called she arose, read her rhyme telling how she had earned her money, after which she placed her hard but pleasantly earned dollar in the collection plate. Each member had well written rhymes, written in a most interesting and amusing way; still there was a note of pathos as some told how they had worked and sacrificed to secure their dollar. One member told us that she did not earn her dollar.

"But the best man in all the land
Placed that dollar in her hand."
Another said she did not have time to make a rhyme, so she would just pay a fine, and placed her dollar in the plate and 25c as a fine. We had a most pleasant time, and our hearts were made glad, as our Secretary had some \$18 or \$20 to send to the dear little orphans.

Special mention is due our dear hostess, Mrs. W. H. Addington, who entertained us so royally and who served us with such delicious refreshments. All felt that it was a very pleasant and profitable meeting.

MRS. J. B. CARTER,
Bull's Gap, Tenn.

EASTANALLEE ASSOCIATION.

Following is a report of Eastanallee Association, dating from Sept. 20, 1914, to June 22, 1915:

There are 30 churches in the Association, 10 organized Missionary Societies, five B. Y. P. U.'s. During the past year two new Societies have been organized.

Reported amount contributed by women for missions, \$240; for church work, \$75; total, \$315.

Among the women of our Association there are some very efficient workers, wide awake to the mission cause, and who are putting forth every effort to enlist indifferent members and awaken dormant churches; and we are encouraged by their zeal and co-operation, for each year we are gaining ground little by little, and we are looking forward, hoping and trusting for a deeper and broader interest. Our daily prayer should be a

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THE OLD BIG HATCHIE.

Yes, old Big Hatchie. This was its 87th session. It met at Mount Lebanon church in Tipton County, about six miles from Covington, on July 20. It was called to order at 10 o'clock by Rev. E. L. Atwood, moderator of last year. Devotional services were conducted by Rev. W. J. Stewart.

Brother Atwood, wishing to retire from the moderatorship, Brother W. V. Bringle was elected as moderator. Brother B. S. Jamieson was re-elected clerk, and Brother T. L. Powell treasurer.

Brother W. V. Bringle read the report of the Executive Committee.

In the absence of Rev. L. T. Royer, who was to have preached the introductory sermon, Dr. J. W. Gillon spoke on State Missions.

The various subjects had interesting discussions. Special mention may be made of speeches on the Orphans' Home by Superintendent W. J. Stewart, Foreign Missions by Brethren H. N. Quisenberry and R. W. Hooker, Christian Education by Dr. J. W. Gillon, Memorial Hospital by Drs. R. W. Hooker, J. W. Gillon and H. N. Quisenberry; Temperance by Bro. J. E. Miles, State Missions by Rev. T. Riley Davis, Ministerial Relief by Judge J. H. Estes, Home Missions by Rev. E. L. Atwood, W. R. Farrow, H. N. Quisenberry, T. Riley Davis, B. Centi; Woman's Work by Rev. J. W. Storer and Mrs. Avery Carter; on Publications by T. L. Powell; on Sunday Schools by Rev. E. L. Atwood and J. W. Darby.

There are several new pastors in the Association: Brethren H. N. Quisenberry, of Covington; J. W. Storer, of Ripley; T. Riley Davis, of the Liberty and Oak Grove churches.

There are 29 churches, with 3,636 members, in the Association. They gave last year for all purposes, \$19,815.33, an average of \$5.44 per capita.

The next meeting of the Association will be held at Ripley, Rev. H. N. Quisenberry to preach the sermon.

Among the visitors were Brethren W. R. Farrow, J. W. Gillon, R. W. Hooker, W. J. Stewart, Mrs. W. R. Farrow, Mrs. Avery Carter, who represented Miss Buchanan, who has not sufficiently recovered to attend Associations.

Brother W. V. Bringle makes an excellent moderator. He is courteous, firm and pushes the business.

One of the best speeches before the Association was by Brother T. L. Powell on Publications. It abounded in wit, homely wisdom and striking illustrations, and was much enjoyed by the audience.

The speech of Bro. Centi of Brownsville was also

much enjoyed. Brother Centi is an Italian who came to Brownsville some years ago and was converted from Catholicism and joined the Baptist church, and is one of the most consecrated members of that church. He told his experience in somewhat broken English, which made it all the more interesting.

Under the leadership of Mrs. Avery Carter, President of the Woman's Missionary Union of the State, and of Mrs. T. L. Martin, Vice-President for the Big Hatchie Association, the women held a largely attended and very helpful meeting under the trees on Wednesday afternoon.

The Executive Committee was located in Ripley, with Pastor J. W. Storer as chairman.

This was a good session of the Association, one of the best for some years.

The Mt. Lebanon church has a membership of 109. Rev. J. E. Miles is the live and beloved pastor. The hospitality was gracious. We enjoyed being in the home of Brother Bohears.

THE LITTLE HATCHIE.

From the mother to the daughter is natural—from the Big Hatchie to the Little Hatchie. The Big Hatchie is 87 years old, the Little Hatchie is only 12. It met at Mercer on July 23. Rev. R. E. Guy conducted the opening services. The old officers were re-elected—Rev. J. H. Oakley, moderator; B. P. Gates, clerk; W. I. Gates, treasurer. Bro. J. R. Windes delivered a very thoughtful and cordial address of welcome, to which Dr. H. C. Irby made a suitable response.

Brother R. J. Rhodes presented the Association a gavel made by himself from wood which grew near old Mt. Moriah church, the mother church of the Association. The wood was grown where his father settled in 1835. Brother Rhodes himself never tasted whiskey, tobacco or coffee. He has always lived a consistent, consecrated, Christian life. He stated in his presentation address that he had willed a piece of property to the Association, to be used for the education both of a young minister and of a young lady teacher to the extent of \$10,000. This was a generous gift on the part of Bro. Rhodes. Bro. Rhodes also stated that his father subscribed for the Baptist in 1835, and it has been coming to his home ever since. He stated that he could not do without it.

The introductory sermon was preached by Rev. Geo. S. Price on the texts, "Knowing that I am set for the defense of the gospel," "Contend earnestly for the faith once delivered to the saints."

The various reports had good discussion. The first report was on the Memorial Hospital. It was read by Rev. Geo. S. Price, and discussed by Dr. J. W. Gillon. Brother A. L. Bates read the report on Publications, and the editor had a few words to say on it. The report on Ministerial Relief was read by Bro. J. W. Hundley, and it was discussed by Brethren J. W. Dickens, T. E. Glass and J. W. Gillon.

At night a large audience gathered to hear the discussion on Foreign Missions. Brother T. E. Mercer read the report. Dr. R. W. Hooker delivered a fine address on it. It was practical, informing, and deeply spiritual. It was greatly enjoyed and did much good.

Saturday was another very interesting day. Rev. Burrus Matthews conducted devotional services; Bro. T. E. Mercer read the report on Colportage; Drs. J. W. Gillon and I. N. Penick spoke briefly on it.

The report on Christian Education was read by Dr. A. T. Barrett. Fine addresses were delivered by Drs. Luther Little and G. M. Savage. The Association pledged \$112.50 for Ministerial Education in Union University.

Dr. J. M. Curry read a fine report on State Missions, followed by a strong address by Dr. J. W. Gillon. After dinner the first subject discussed was Temperance, with a thoughtful speech by Dr. I. N. Penick. Brother W. J. Stewart spoke briefly on the Orphans' Home, having to leave to catch a train. The report on the subject was read by Rev. George S. Price, and was discussed by Dr. J. W. Gillon.

Brother C. H. Halley read the report on Obituaries. It called special attention to the death of Bro. E. H. Poore. Remarks about Brother Poore were made by E. E. Folk, Dr. G. M. Savage and J. H. Oakley.

At night the subject of Woman's Work was taken up. Brother W. R. Robinson read the report, and it was discussed by Miss Hess, who has been a student

in the Training School at Louisville.

The report on Home Missions was read by Brother M. W. Prewitt, and discussed by Rev. Geo. S. Price, Dr. J. W. Gillon and Dr. H. C. Irby.

Sunday was the closing day. After reports on Nominations by Rev. Burrus Matthews, Sunday Schools by Prof. J. R. Windes, Resolutions by W. I. Dew, the meeting was closed with a sermon by Dr. J. W. Gillon on John 3:5.

The visitors were rather numerous—Brethren A. T. Barrett, J. W. Dickens, E. E. Folk, J. W. Gillon, T. E. Glass, R. E. Guy, R. W. Hooker, H. C. Irby, Luther Little, Burrus Matthews, C. C. Morris, I. N. Penick, G. D. Siler, W. J. Stewart, W. D. Wilcox.

In attendance on the Association was Brother L. S. Halley. He is the father of Brethren C. H. Halley of Whiteville, O. L. Halley of Texas, J. E. Halley of Mississippi, and of Mrs. Cassie Doyle of Memphis, and Mrs. L. R. Phillips of Jackson. He is now 92 years of age, and except a deafness he is sound and vigorous, both in body and mind. He bids fair to live to reach at least his hundredth year.

An interesting feature of the Association was a number of beautiful songs rendered by the Mercer quartette.

This was one of the best sessions of any Associations we have ever attended—in harmony, in spirituality, in sustained interest, in eloquent, high-class addresses, and in hospitality.

Dr. G. M. Savage has been pastor at Mercer for the past seven years. He is greatly beloved, not only by the members of his own congregation, but by the people of the community generally.

The hospitality was most gracious. We had a delightful home with Brother J. W. Hundley.

The next meeting of the Association will be held at Moscow.

THE THIRD GERMAN NOTE.

The third note of President Wilson to Germany is probably the strongest of the three notes he has sent to that country, as a result of the Lusitania and other cases. It is kind, courteous, friendly in tone, but firm and unyielding. Planting himself upon law and principle and humanity, he insists that the acts of Germany in her submarine warfare must accord with these. Among other things he says:

"Illegal and inhuman acts, however justifiable they may be thought to be against an enemy who is believed to have acted in contravention of law and humanity, are manifestly indefensible when they deprive neutrals of their acknowledged rights, particularly when they violate the right to life itself. If a belligerent cannot retaliate against an enemy without injuring the lives of neutrals, as well as their property, humanity, as well as justice and a due regard for the dignity of neutral powers, should dictate that the practice be discontinued. If persisted in it would in such circumstances constitute an unpardonable offense against the sovereignty of the neutral nation affected."

And again:

"The rights of neutrals in time of war are based upon principle, not upon expediency, and the principles are immutable. It is the duty and obligation of belligerents to find a way to adapt the new circumstances to them."

The note closes as follows:

"In the meantime, the very value which this government sets upon the long and unbroken friendship between the people and government of the United States and the people and government of the German nation impels it to press very solemnly upon the imperial German government the necessity for a scrupulous observance of neutral rights in this critical matter. Friendship itself prompts it to say to the imperial German government that repetition by the commanders of German naval vessels of acts in contravention of those rights must be regarded by the government of the United States, when they affect American citizens, as deliberately unfriendly."

This is putting the matter pretty strongly. But, not only has President Wilson planted himself on law and principle and humanity, as we said, but he is backed by the almost universal sentiment of the people of this country, as reflected in the papers, secular and religious, daily, weekly and monthly.

We hope and look for a peaceful outcome to the differences between the two countries. Neither country wants war with the other. Germany has enough enemies now without adding another to the large list. We have no desire to get mixed up in the European maelstrom. As a matter of fact, ever since the sinking of the Lusitania, the German submarines have been very careful to avoid a repetition of that dis-

aster, and have been carrying out in practice the very principles for which President Wilson has been contending. Let them keep up this practice and all will be well.

THE ORYSA NEIGHBORHOOD.

Between the Big Hatchie and Little Hatchie Associations we had the great pleasure of spending a day in the Orysa neighborhood, where we were born and in which many happy boyhood days were spent. It is true that the neighborhood was about 20 miles away from Mt. Lebanon church, where the Big Hatchie Association met. But what is a little matter of 20 miles in these days of automobiles? Conveyed by our old friend and schoolmate, Dr. G. A. Anthony, in his faithful Ford, the distance was soon covered and long before supper we reached the home of our uncle and aunt, Mr. and Mrs. C. S. O. Rice, where we spent a most enjoyable night. Mr. and Mrs. Rice will celebrate the 50th anniversary of their marriage on September 7. Educated for the law, but prevented from practicing his profession by the war, in which he spent four years, coming out without a wound, Mr. Rice was married soon after the war, settled on a farm, and has been there ever since, spending the last 47 years in the same house. We do not know anywhere a couple happier, more congenial, more loyng, more beloved by children and neighbors and friends. Though quiet and unobtrusive, their lives have been lives of the greatest usefulness and their influence for good has been deep and wide. May their valuable lives be spared many other years.

The next day we took dinner at Estes Hall, our birthplace—except that a new house has replaced the old one burned a few years ago—the residence of our grandfather and for a number of years past of our uncle and aunt, Judge and Mrs. J. H. Estes. Judge Estes was for a long time chairman of the County Court of Haywood County, and for eight years was moderator of Big Hatchie Association. He is a prominent member of the Elm Baptist church at Durhamville, and superintendent of its Sunday school. He is known as "The Jolly Squire." Mrs. Estes is a most worthy and faithful helpmeet to her husband.

It was a pleasure also to make visits—all too brief—in the homes of our cousins, Mrs. Belle and Lily Estes.

Oh, what floods of memories came trooping back to us as we trod once more our native heath, and moved amid the scenes of our childhood. But we must not begin speaking of these. If we did we should not know where to stop. We could write a volume on them. And it would be an interesting volume, too, so many and so interesting have been the occurrences in the old neighborhood. Maybe we will write it some day. But not now.

A SHORT STORY SERIAL.

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 that 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 up 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 South Carolina and Georgia.—Baptist and Reflector. If your papers were published up this way, you would see that Baptists are alike 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. Common experiences beget common sympathies. "We share our mutual woes."—Word and Way.

But the trouble is we cannot "our mutual burdens bear," and no one seems willing to bear them for us. It is true that "often for each other flows the sympathizing tear," but that doesn't do any good. The printers will not take sympathizing tears in return for their labor. They demand the hard cash. "Hinc illae lachrymae"—which, being interpreted, means that is why the tears of editors flow.

HARMONY CHURCH.

We had quite a delightful experience last Sunday. By request of Pastor J. H. Oakley, we supplied the pulpit of old Harmony church for him.

This was the church where we began our ministry. We preached for it several months between our

college and seminary courses, and before we were ordained. We held a meeting with the church which resulted in a large number of conversions and additions to the church. We have been back several times since, but had not been back since the Big Hatchie Association met there about eleven years ago. Many of the members of the church of former days are gone. But others have come to take their places. Situated in a fine farming country on a beautiful wooded hill, the church has always been a strong and influential one, and was perhaps never more so than now. It has a new and handsome house of worship. Pastor Oakley preaches there twice a month. He is held in high esteem by every one, and is doing a fine work there. We regretted that we could not accept invitations from Brother T. L. Powell and others to take dinner with them, but we had to hurry back to Whiteville to catch the train. We are indebted to our long-time friend, Bro. L. C. House, formerly a member of the Harmony church, now of Whiteville, for his kindness in conveying us to and from the church—a kindness all the more to be appreciated because he was compelled to miss his dinner.

RECENT EVENTS.

Dr. R. G. Bowers, pastor of the First Baptist church, Little Rock, has accepted a call to the pastorate of the First Baptist church, Paducah, Ky. A strong man goes to a strong church.

We thank Mr. and Mrs. Arthur F. Kerley for an invitation to be present at the marriage of their daughter, Miss Emmie May, to Mr. J. Wesley Vesey, on July 22, at Arcadia, Fla. Mr. Vesey is the son of Rev. J. W. Vesey of Arcadia, formerly of Tennessee. Congratulations and best wishes.

Rev. W. R. Beckett, of Mt. Pleasant, has accepted a unanimous call extended to him last Sunday, to the pastorate of the Grace Baptist church, Nashville. Bro. Beckett is an eloquent preacher, a wise pastor and a fine man in every way. We congratulate Grace church upon securing his services. At the same time he is to be congratulated upon coming to so inviting a field.

We publish on another page an article by Rev. T. G. Davis, which will, we are sure, be read with both interest and amusement by the readers of the Baptist and Reflector. In justice to himself, however, Brother Davis should have added to the article that he was afterwards called to the pastorate of the church in Johnson City, and that he did faithful and efficient work there and was held in high esteem both as a man and as a preacher, as he is everywhere he labors.

The best paid ministers of religion in this country are the Jewish Rabbis. The highest salary is reported to be \$18,000, the next \$15,000. There are a number of rabbis who are paid \$10,000 a year or more, and a salary of \$5,000 is common. The leading Jewish rabbis in Cincinnati are said to receive from \$7,000 to \$10,000 a year. We suppose the reason the Jewish rabbis get such large salaries is because their congregations practice tithing. Suppose all Baptists should practice tithing—well, then Baptist preachers would at least receive enough to keep them above want.

As a result of the meeting at Smyrna, in which Pastor M. E. Ward was assisted by Rev. S. P. DeVault, pastor of the Third Baptist church, this city, 18 were received by baptism and 10 by letter, making 28 to date. It is expected that seven others will come later by letter and several others by profession. The congregations filled the house and extra chairs were secured from Nashville to seat the people. The church had forty members at the beginning of the meeting, having been organized only a year or two ago. We feel sure that the membership will be doubled as a result of the meeting.

On Sunday night, July 17, at the First Baptist church of Greenville, S. C., Gordon and McNeil Poteat, sons of Dr. and Mrs. E. M. Poteat, were ordained to the full work of the ministry. Dr. E. M. Poteat preached the ordination sermon, and the pastor, Dr. G. W. Quick, made an address to the candidates. Says the Baptist Courier: "These young men have given themselves to the Foreign Mission work, and it was a beautiful sight to see them kneeling side by side in the dedication of their all to the high service. Gordon is to sail for China on August 25 and McNeil has yet another year in the Seminary."

Rev. Nelson Crull is open for dates to conduct revivals or do supply work. Mr. Crull has been preaching around Jackson and has been quite successful in all of his work. He can be reached at Union University, Jackson, Tenn.

In accordance with the recent action of the national pharmacopoeia committee, composed of 51 of the leading physicians of the United States, Dr. Harvey W. Wiley, President of the United States Pharmacopoeia Convention, has announced that from and after January 1, 1916, whisky and brandy will not be listed in the United States Pharmacopoeia as medicines. The "Pharmacopoeia" is recognized as official for druggists, and they cannot, therefore, from January 1, sell whisky or brandy without a retail license. Goodbye, John Barleycorn.

The Watchman-Examiner tells of a man in that State that is worth millions who has not yet heard of the great Northern Baptist Convention and who knows little or nothing about what Baptists are doing. The editor asks some one to donate a subscription of the paper to "that very poor man." Yes, poor indeed. He is fat in pocket, but lean in spirit. He has fed his body, but starved his soul. He has developed the material side of his life, but left the spiritual side to wither and shrivel. He has forgotten that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He has lived the lower, not the higher life. He has lived only in himself and for himself, instead of living for God, and, in living for God, living for others around him. Let us hope that as he reads the Watchman-Examiner his thoughts may be expanded, his horizon widened and his life lifted to a higher plane.

In a recent issue of the Baptist Chronicle, Mr. Claybrook Nottingham says a Baptist school must possess the three following characteristics: "First, it must be owned by Baptists. It is not sufficient that it shall be owned by individual Baptists acting as a business corporation, or otherwise, it must be owned by Baptist churches acting, through some sort of an organization, as Baptist churches. Second, it must be operated by Baptists. Again it is not enough that it shall be operated by individual Baptists, it must be operated by Baptists who are the appointed representatives of churches acting for them in an official capacity. Third, it must be supported by Baptists. Here again, as in the case of the two former conditions, I do not refer to support by individuals who happen to be Baptists, but to a support by Baptist churches acting officially as Baptist churches, through some sort of an organization or method of co-operation."

The Chattanooga News states that on last Saturday night the people of the Baptist Tabernacle church and congregation gave a great demonstration of the fact that they are "doing things" in South Chattanooga, by a great street parade, most of the people riding in automobiles, limousines and trucks, furnished by the people of the church and their friends, others marching four abreast. The procession was about three blocks long. At Main and Market a street meeting was held. The pastor, Dr. J. B. Phillips, preached a very effective sermon on "The Wages of Sin is Death," taking his text from Romans vi.23, "The wages of sin is death, but the gift of God is eternal life." About 1,500 people gathered around the preacher and gave close attention. Following the sermon a plea was made for those who wished to be prayed for to give Dr. Phillips their hand. About three dozen people came forward. Personal workers from the church moved among the people, distributing tracts on religious subjects.

Even the absorbing interest in the war should not be allowed to prevent the giving of full publicity to the recent decision of the Supreme Court in the Caminetti case, which was that of a rich young man who took a young girl from one State into another for "immoral purposes," which is specifically declared in the law of Congress to be "White Slavery." Because he did not sell or rent the girl for commercial profit, it has been persistently contended that it was not really "White Slavery," and there is positive information from agents of the Department of Justice that it is only where vice is commercialized that strong efforts have been made to secure punishment. The United States Supreme Court, by reaffirming the conviction of the unworthy son of a high government official, which was partly due to public protest against seeming favoritism and to President Wilson's urgency in favor of swift and impartial trial now clears the way for the punishment of every one who takes a woman across any State for immoral purposes. All such cases should be reported, or suspicious clues, to the Department of Justice, Washington, D. C.

THE HOME PAGE.

A SHORT STORY AND ITEMS OF INTEREST FOR THE HOME.

RESCUED.

(By Mrs. Lizzie Jones Boykins.)
The way was dark and the night was cold,
Every star had gone out of the sky;
The sheep was lost in a desert wild,
And lay down on the ground to die.
He'd wandered far from his shepherd's care,
In the pride of his strength and might;
So now he's lost, and 'round him gathers
The blackness and shadows of night.
But hark! there's a sound comes floating back;
But is it the weird hoot of the owl,
Or is the bark of some ravenous beast
As he breaks on the night with a howl?
Ah, no, wandering sheep, do not have fear,
For no hoot and no howl can that be,
But the faint, far notes of the shepherd's voice
Borne aloft on the night winds to thee.
So this poor crippled sheep struggled up,
Though shivering and trembling with cold.
The Shepherd came on, gathered him up
And bore him back safe to the fold.
Nashville, Tenn.

THE PRIZE WINNER.

For two reasons, Lewis Gaites had been nicknamed the "prize winner." One reason was, he really was a prize winner; he won first prize in the primary grade, when he was eight years old, and up to his twelfth year had been a prize pupil. The other reason was that when some visitors had asked him what sort of boy he was—this was when he had just received his first prize—he had said, "A prize winner." The name clung to him.
"Going to be a prize winner this year?" his Uncle George asked, one day.
"I hope so, Uncle George," answered Lewis, modestly. "I always have been."
"Well, don't be too sure," his uncle warned him. "I dare say that the hare had won all the races till the tortoise first beat him."
Uncle George had noticed that Lewis played before he worked, and that if time ran short it was not play but always lessons that suffered.
As for Lewis, he could not imagine any commencement at which he did not leave his seat when his name was called, walk up to the platform, stand still while the minister spoke, take the book handed to him, make his bow, and return to his place while the boys and visitors slapped their hands.
This year he had begun to play ball. To play ball well, you have to practice a great deal. It is a good plan to get up early, practice, and try again at recess, after school you should find some one to return your ball and you should do the same thing after supper. In that way Lewis managed to be a good player, but it was hard on his lessons.
"Lewis," said Uncle George, "if there's a prize for ball, I think that you may get it, but I wonder if you'll get one for good lessons!"
One day Lewis came home rather early. He did not stop to play ball. In fact, he did not touch the ball that day. At supper his mother asked him the reason.
"They've made a new rule," explained Lewis. "They won't give nearly so many prizes as they've been giving. Just three in each class. They gave seven last year."
"What are they for?" inquired father.
"General proficiency, math—" Lewis remembered, that father did not like contractions, and added hastily "ematics, and English."
"Which prize have you decided to take?" asked Uncle George.
"I couldn't get the math—ematics," replied Lewis. "Nor the gen. prof.—general proficiency," he stammered again. "So I'll try for the English, and write my theme every week. So many of the boys forget, and they fail," he said.
For two days he worked hard. Then he took a holiday. It was not a whole holiday, for he did not stay home from school, but he did not let the lessons worry him.
"I met the teacher today," said Uncle George at supper. "He says John Walker hasn't missed a theme, and yet I see he can throw a ball."
Lewis said nothing, but he stayed home

that evening and wrote his theme. He had always won higher marks than John. "I'm not afraid of John Walker," he said, the next night. "The teacher added up our marks this morning, and he said I have the same number. We are at the head of the class."
That pleased him so much that he gave himself another holiday, and he wrote no theme.
"How are the marks this week?" asked Uncle George seven days later.
"John ten ahead, but I'll catch up with him pretty soon," Lewis answered. A few days later he said:
"I have caught up with John. I had fifty on mine and he has only forty."
On the strength of that victory, Lewis neglected his theme that week.

So it went on until two weeks before the final examination—at which he felt sure that he would come out ahead—he discovered that John was twenty points ahead of him. Even then he had so much faith in himself that he did not dream of defeat. He wrote his theme, but, to his surprise, he made only thirty-five points and John had fifty.
Twice the ball coaxed him to spend the whole evening tossing it—for a ball can coax, merely by being in sight, but the boys were tied when they went in for the examination. And at every examination so far Lewis had won!
He came home a little troubled.
"Questions hard?" asked Uncle George.
"Three of them were," replied Lewis, "because they were on those theme topics that I missed."
When the marks were read on the last day, Lewis had 457 and John Walker 467. Lewis had no prize that year.

"Never mind, since it's done and can't be helped," said Uncle George. "Next year you won't be the clever hare; you'll be the plodding tortoise. You'll be a prize winner again—I feel sure of it."
"I shall not play ball so often," agreed Lewis.—Frances Harmér, in Youth's Companion.

THE STORY OF A CONVERSION.
In the Sunday School Times, is a story told by a newspaper man in Wichita, Kansas, of his conversion during the Billy Sunday meeting in that place: "The Beacon, my paper, gave Billy Sunday a page a day. I did it because I thought it would increase my circulation. And it did. I think the increase was 2,800: The first and second weeks were spent telling the church members what the matter with them was. I did enjoy that. It was just the way I had sized them up myself. The third week he began to tell me what was the matter with me. I didn't like this quite so well. I began to feel really uncomfortable. This feeling was increased when I learned that I was on the prayer list of a lot of my friends. I went home and tried to raise a row with Mrs. Allen about it. I told her to tell 'em to let me alone. I told her she knew I had a peculiar disposition. Besides, I'm a prominent citizen of this town, and they're not counting on prominent citizens to show up at the mourners' bench." People began to call me up on the telephone and tell me why they wished I was a Christian. Several times I walked around the other side of the block to avoid meeting these anxious friends of mine. One of them said he was praying for a 'pentecostal baptism of fire' to fall upon me, and he said that I should pray, 'O God, take my life, and give me new service, and gratitude.' One of the leading men of the city, a banker, a church member, who had got stirred up, said to me: 'Why don't you go up to the front, Allen?' I replied, 'Why don't you go? I know you belong to the church, but though you are my next door neighbor, and I see lots of you, I can't detect any difference between you and me. You play golf with me on Sunday and live just as worldly a life as I do.' He was converted the same night I was. I tried the 'prominent citizen' argument with my wife once more, but she said: 'No, you are not looked upon by your praying friends as a prominent citizen, but as an extraordinary sinner.' That startled me. I couldn't stand the pressure any longer—my wife's courage, the people's prayers, my friends' appeals, Sunday's preaching. I surrendered and went up to the mourners' bench, and asked that God pardon and receive an extraordinary

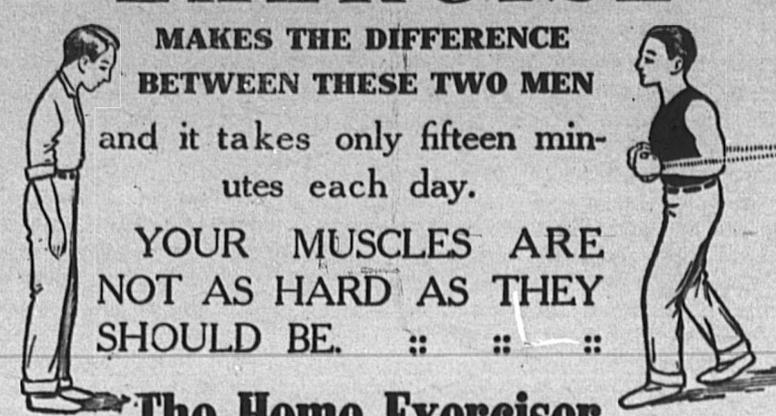
sinner. Then heaven came down into the Beacon office. Delegations of the men used to come to my office to demand wage adjustments and working hours to be fixed, etc., and I would lean back in my chair and say with an air of resignation: 'Well, what have you fellows fixed up for me, now? We don't have to have labor question conferences now. We are all brothers in Christ. My foreman, my linotypers, and ad-setters, my pressmen, my mailing force—the fire fell on them, too. How the religion of Jesus Christ does settle problems! We don't have any more problems in the Beacon office. I call my foremen by their first names and they call me by mine, and we belong to the same personal work bands, some of us.'

A RED LETTER DAY IN PO-CHOW
Mrs. Wade D. Bostick writes: "April 11th was red letter day with us and our work at Po-Chow. On that day our nice, roomy church, made possible by the gifts of our brethren of Raleigh Tabernacle church, was dedicated. I dare venture to say that no other Centennial gift of like amount will find a greater need. We have been worshipping for ten years in a small house in our yard which was long ago outgrown. Our new house will comfortably seat 500, and by adding seats another 200 can be seated. We thought we were building to meet our needs for several years. However, we were much gratified to have the house filled and an overflow several times during our first series of meetings in it.
"One night during the meeting the devil put into some one's head to whisper through the audience

that the doors would soon be closed and no one would be let out. At the same time others began to jump up and make a dash for the door, saying that it was raining. Such a stampede we did have for a few moments. The preacher, a native evangelist of great repute in these parts, finding himself unequal to the occasion, politely invited them to come the next day and sat down. Brother G. P. Bostick arose at once and called for 'Jesus Loves Me.' It was wonderful how, under the inspiration of that song, by the time the last verse was sung the crowd was quietly seated and remained for the rest of the service.
"On the day of the dedication we began the day with an early baptismal service, when twenty-two followed the Lord in baptism. We have had services every night for most of the time since the dedication with large and attentive congregations. Especially during the last week have we had large audiences of women. The city has been full with visiting women from every direction, having come in to burn incense at the temple of the 'God of Hades,' hoping thereby to win his favor and thus have their sufferings alleviated when they reach his regions. Our big church attracted their attention, so many of them attended the services, and some of them, upon hearing, professed to accept the true God and salvation through His Son, and said they would never worship false Gods again. Our outlook is most encouraging and we desire the prayers of Christian people that we may have the strength to make the most of these wonderful opportunities."

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

EXERCISE
MAKES THE DIFFERENCE
BETWEEN THESE TWO MEN
and it takes only fifteen minutes each day.
YOUR MUSCLES ARE NOT AS HARD AS THEY SHOULD BE.



The Home Exerciser
will do away with that sluggish state of inactivity, harden your muscles and place your body in a state of excellent health. Exercise is as necessary to the body as food. The Home Exerciser—a little machine of highly tempered, nickel-plated steel will last you a lifetime and will give you a strong body, a perpetual state of health and hard muscles. For men, women, girls and boys.
Send \$2.00 for the entire machine with all attachments and complete instructions.
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\$3000 FOR YOU
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! I furnish 4-50 bath room. Now 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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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 these quick, EASY TO HANDLE. Just name on penny post card for free tub offer. Hurstle!
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Canadian Branch—Walkerville, Ont.



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 Retorsum" (no steps backward).

CIRCUMSPECTION.

(By Ray E. Stow.)

Keep the door of my lips,
Gracious Father above;
May my words be as true
As thine infinite love.

Keep the door of my lips
In the morning of life,
When there's impulse to speak
Words that lead me to strife.

Keep the door of my lips,
That I may not offend
My brother by words
That I never can mend.

Keep the door of my lips
When the knowledge I own
May injure the life
Of another, if known.

Keep the door of my lips,
Yet may I withhold
No word that would lift
My brother, if told.

Keep the door of my lips
And possess thou my heart,
May my motives and thoughts
Be as pure as thou art.

—Journal and Messenger.

A friend who signs herself "No Name" sends one dollar for the orphans. She says it is the widow's mite. May He who long ago took notice of the widow's mite bless this and the giver.

"Bethpage, Tenn.—Dear Miss Annie White: Enclosed find check for \$5.10; \$2 to renew my subscription to the Baptist and Reflector, \$3.10 to the Orphans' Home.—Mrs. F. D. Johnson."

Thank you so much, Mrs. Johnson. Your figures have been moved up a year on the mailing list and the \$3.10 will be a great help at the Orphanage. Write to us again.

Another friend who signs herself "A Friend to the Orphans" sends us \$4—\$2 for the orphans and \$2 to be divided between Foreign, Home and State Missions. She says she is "glad the children have the Home, and hopes they will never suffer for anything to eat or wear." We are all glad to have the Home, and we must NOT let them suffer for necessary things.

"Chaska, Tenn.—Dear Miss Annie White: Enclosed you will find \$6 for the Orphans' Home. We are three little girls. We live in the mountains of East Tennessee, in a little mining town known as Chaska. We have a nice church here, known as the Chaska Baptist church. Rev. J. E. Durham is our pastor. We have a good Sunday school. Mr. Robt. Mitchell is superintendent of our Sunday school, and we all like him. We love our teachers and our Sunday school, and we often think of the little orphans who have no papas and mammas, and we are sorry for them. May the good Father up in heaven bless them and help them to be good little boys and girls. We would like to join the Young South. We will try to write again next month.—Three little friends, Laura Walls, Chloe Porter, Pauline Miller."

The Young South extends a hearty welcome to the "mountain" girls. We are more than glad to have them join our band and work regularly with us. We liked to hear about their town and Sunday school. Next time let them tell us how they made the money.

"Hannah's Gap, Tenn.—Miss Annie White: Enclosed you will find an order for \$15.33 for our dear little orphans. Our dear little primary class carried out the program sent us by Bro. Stewart some

time ago. Of course we had to make some additions, as there are about 33 in the class, but each little one did their best, and we want to thank Him who doeth all things well for childhood's hour.—Hannah's Gap Sunday School."

The Sunday school at Hannah's Gap has helped so many times before, and now comes with this splendid contribution. The members of the primary class and its teacher deserve great credit for doing so well.

RECEIPTS.

Previously acknowledged	\$150.25
"No Name," for Orphans	1.00
Mrs. L. D. Johnson, sub to Baptist and Reflector	2.00
Mrs. L. D. Johnson, Orphans	3.10
A Friend to the Orphans, orphans	2.00
A Friend to the Orphans, missions	2.00
Laura Walls, Chloe Porter and Pauline Miller, Orphans	6.00
Primary Class, Hannah's Gap Sunday School, Orphans	15.33
Total	\$181.93

TWO GOLDEN DAYS.

(Robert J. Burdette.)

There are two days of the week upon which and about which I never worry. Two care-free days, kept sacredly free from care and apprehension. One of these days is yesterday, with all its cares and frets, with all its pains and aches, all its faults and blunders, has passed forever beyond my recall. I can not undo an act that I wrought; I cannot unsay a word that I said on yesterday. All that it holds of my life, of the wrongs, regret and sorrow, is in the hands of the Mighty Love that can bring honey out of the rock, and sweet waters out of the bitterest desert—the love that can make the wrong things right, that can turn weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of the night.

Save for the beautiful memories, sweet and tender, that linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.

And the other day I do not worry about is tomorrow with all its possibilities, adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister, yesterday. It is a day of God's. Its sun will rise in roseate splendor, or behind a mask of weeping clouds. But it will rise. Until then, then, the same love and patience that hold yesterday and hold tomorrow, will shine with tender promise into the heart of today. I have no possession in that unborn day of grace. All else is in the safe keeping of the Infinite Love that holds for me the treasure of yesterday. The love that is higher than the stars, wider than the skies, deeper than the sea. Tomorrow—it is God's day. It will be mine.

There is left for myself, then, but one day of the week—today. Any man can fight the battles of today. Any woman can carry the burdens of just one day. Any man can resist the temptations of today. O friends, it is only when to the burdens and cares of today carefully measured out to us by the infinite Wisdom and Might that gives with them the promise, "As thy day, so shall thy strength be," we willfully add the burdens of those two awful eternities—yesterday and tomorrow—such burdens as only the mighty God can sustain—that we break down. It isn't the experience of today that drives man mad. It is the remorse for something that happened yesterday, the dread of what tomorrow may disclose.

These are God's days. Leave them with Him.

Therefore, I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather, that is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and All-loving takes care of yesterday and tomorrow.

LETTERS THEN AND NOW.

The postman brought Alice a letter from her cousin, who lived so far away that she had visited Alice but once.

"How did people get letters before there were railroads?" Alice asked,

when she had read every word over twice.

"Sometimes they were carried by men on foot or on horseback," said mother. "In an old, old country far across the ocean, men were always waiting at certain places to carry messages for the king. The first carrier would ride his horse to the second 'post,' as it was called. Then he would give the message to the man waiting there, who would dash away to the next post. That is the way we get the name 'post office.'"

"Didn't they carry letters for anyone but the king?" Alice asked.

"Only for the king and for the people who helped him to rule," said mother. "If you and I had lived then and had wanted to send word to any of our friends, we should have had to hunt some one to carry the letter."

"I am glad I am living now," said Alice. "Were there other ways of sending mail?"

"Sometimes a note was tied under the wing of a carrier pigeon," mother told her. "The bird would fly home with it very quickly. Many letters have been carried by men mounted on camels. In the far North mail is yet taken down to the boats or railroad on a sledge drawn by strong dogs. In our country letters were once carried by stage coach. At first they were taken only once a month."

NOT WORK, BUT WORRY THAT KILLS.

Work is the natural, or, as physicians say, the physiological means for the development of our nerves and muscles. It is absolutely essential to their health and growth, but when work is carried to an extreme and the nerves and muscles become exhausted, then worry sets in, and it is the worry that kills.

Physicians tell us that the human body is like a delicate machine. If the oil on the bearings is exhausted, friction develops, which if not promptly relieved, will soon wear out the working parts and wreck the machine. So when you find that your physical or mental work is becoming burdensome; when you are worrying more than you are working, it is a good sign that your nerves and muscles need a little more lubricant.

According to Dr. Hollingworth of Columbia University, the caffeine contained in coffee, tea and Coca-Cola acts in the nature of a lubricant in relation to the nerves and muscles, enabling them to respond more easily to the will. A similar view is expressed by Dr. Schmiedeberg, who is generally regarded as the world's leading authority on such matters. Speaking with special reference to the refreshing qualities of Coca-Cola, Dr. Schmiedeberg says, "Caffein 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 exertion of the will, a state which, as is well known, is painful or disagreeable."

Discussing the wholesomeness of the caffeine beverages, coffee, tea and Coca-Cola, Dr. Schmiedeberg says, "This character of caffeine action makes plain that these food materials do not injure the organism by their caffeine content and especially do not, by continued use, cause any form of illness."

Coca-Cola is a modified and improved form of coffee and tea. It resembles them in that it owes its refreshing qualities to the presence of caffeine which it contains in approximately one-half the quantity that is contained in tea and coffee. It differs from these beverages in that it is carbonated, is flavored by a combination of ripe fruit extracts and is free from tannic acid. In the latter particular it is distinctly superior to the other caffeine beverages, especially when they are improperly prepared, for the acrid taste and objectionable effects that are sometimes noted by those who use tea and coffee are due to tannic acid.

Desiring that the public shall know and understand the composition and quality of their product, the Coca-Cola Company has published a booklet containing the expert opinions of the world's leading authorities. 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 may be had free by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.

"What a long time to wait!" sighed Alice. "I shall answer Emily's letter right away."

"In those days," mother went on, "there were no pretty envelopes. The sheet of paper was folded with the writing inside and sealed with wax. There were no stamps, either. The one to whom the letter was sent had to pay for it before the postman would let him have it to read."

"I'm glad that Emily won't have to pay to get my letter," said Alice, as she opened her box of pretty paper, a birthday present. "Will you help me to spell the hard words, mother?"—Martin Gardner Owen, in Baptist Standard.

YOU ARE INVITED.

Yes, cordially invited to write for your copy of the handsomely illustrated catalogue of the Baptist and Reflector Piano Club. It will explain to your thorough satisfaction how the Club of One Hundred Buyers has secured the maximum Factory discount (forty per cent.) on high-grade Pianos and Player-Pianos. All you have to do is to place your own order through the Club at a saving of two-fifths the price, and on easy terms if desired. The instrument is shipped at once, freight prepaid, subject to your approval after one month's free trial in your home. You will be delighted, but in order to make you feel perfectly safe the Club offers to pay the return freight if you are not pleased with the Piano. Write for your copy of the catalogue today. Address the Baptist and Reflector Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.

BETHEL COLLEGE FOR WOMEN, CHARTERED 1855.

Offers a limited number of girls splendid advantages at a very moderate cost. Delightfully situated. Seven acres of wooded campus. Distinctly Christian and homelike in atmosphere. Opportunity to hear notable musical attractions. Autumn trip to Mammoth Cave. Easily accessible. Seventy miles north of Nashville. Preparatory and College work, leading to B. S. and A. B. degrees, with Junior College Arts Diploma. Music, Art, Expression and Domestic Science. All kinds of Athletics.

For full information, catalogue, and beautiful view book, address President W. S. Peterson, Box G, Hopkinsville, Ky.

Christian publicity has been "in the air" for the past few years. Now the first comprehensive effort has been set afoot to bring it to earth in practical ministry to the churches. The International Training School for Sunday School Leaders, held at Conference Point on Lake Geneva, Mis., July 2-11, has led the way of making publicity a vital part of the curriculum. Dr. Wm. T. Ellis, of Philadelphia, was the instructor. The General Secretaries' and Adult Class sections of the school formulated and recommended a plan to make the adult Bible class in each Sunday School a publicity committee of the church, and the organized classes in each community, a community publicity committee. The men of the Bible classes, who are naturally the men of the church, will, of course, work under the pastor and church officials.

The plan provides also that the Bible class men shall keep the religious press fully informed on general religious news, and that they shall also stimulate interest in the church paper throughout the congregation. Daily newspapers, placards, illuminated signs, and whatever methods of publicity may seem appropriate will be cared for by the men with whom, of course, the other organizations of the church will co-operate.

A NEW SONG BOOK.

"Harmonic Praises" is the latest song book out for church, Sunday school, singing classes and song conventions. 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., MORRISTOWN, TENN.

A Nervous Woman Finds Relief From Suffering.

Women who suffer from extreme nervousness, often endure much suffering before finding any relief. Mrs. Joseph Snyder, of Tiffin, O., had such an experience, regarding which she says:



"Six months I was bedfast with nervous prostration. I had sinking spells, a cold, clammy feeling,—could not stand the slightest noise. At times I would almost fly to pieces; stomach very weak. My husband insisted on my taking Dr. Miles' Nervine, and I began to improve before I had finished the first bottle until I was entirely cured."

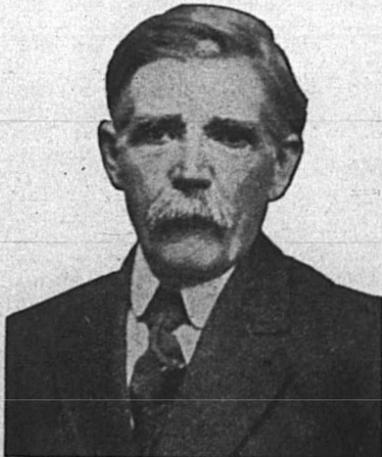
MRS. JOSEPH SNYDER,
262 Hudson St., Tiffin, Ohio.

Many remedies are recommended for diseases of the nervous system that fail to produce results because they do not reach the seat of the trouble. Dr. Miles' Nervine has proven its value in such cases so many times that it is unnecessary to make claims for it. You can prove its merits for yourself by getting a bottle of your druggist, who will return the price if you receive no benefit.

MILES MEDICAL CO., Elkhart, Ind.

Cured His Rupture

Confederate Veteran Used the Brooks Appliance and Cured Himself at Home.



Taken From a Photograph of Mr. Henry D. Banks—R. F. D., No. 11—Commerce, Ga.

Mr. Banks writes—"I am sound and so well that I can plow or do any kind of heavy work. I can truly say your Appliance has effected a permanent cure. I was in a terrible condition and had given up hope of ever being any better. If it hadn't been for your Appliance, I would never have got well. I am 70 years old and served three years in Eckle's Artillery of Oglethorpe Co. I hope God will reward you for the good you are doing to suffering humanity."

Brooks' Appliance, the modern scientific invention, the wonderful discovery that makes life worth living, for ruptured people, will be sent on trial. No springs or hard pads. Has automatic air cushions. Blads and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Full information and book on rupture, mailed free. Write today. C. E. Brooks, 2023B State Street, Marshall, Mich., U. S. A.

PROGRAM.

East Tennessee Baptist Assembly, Jefferson City, August 1-6, 1915.

FOREWORD.

The Summer Assembly has come to the Kingdom forces at a time when the most good may be done. Every State in the South is holding from one to many Summer Assemblies for the education and training of their Baptist young people. There has been held for several years the Tennessee Encampment which met at Estill Springs, in the middle section of the State, and it has done a far-reaching work, but its influence has never been felt in East Tennessee. Several years ago an Assembly was organized and held a few meetings at Jefferson City, but for lack of financial support, it was abandoned. The demand has come anew for this work, and without an organization to back it, the State Department has taken it in hand and a splendid program has been arranged for and the finances looked after. There will be no collection at this meeting. The churches have furnished the money beforehand to defray all expenses. We have tried to make this meeting cost as little as possible and at the same time give a high-class program.

PLACE OF MEETING.

The meeting will be held in the Carson-Newman School Buildings and the guests entertained in the dormitories. No cost for the use of the buildings and grounds. This is an ideal place for such a Summer School as this will be and will also furnish ample grounds for games and other kinds of recreation. Jefferson City is on the main line of the Southern Railway, thirty miles from Knoxville. It is easily accessible, high altitude, good water, fine climate, hospitable people, plenty of room, good shade and large roomy buildings. An ideal place for a Summer School and outing combined.

EXPENSE.

The only cost there will be attached to this meeting will be room and board at the low rate of \$1 per day. Each person will be expected to bring his or her own sheets and pillowcases, as there are none in the buildings. It will be no trouble to put a couple of sheets and a few towels in your trunk or grip when you leave home. Bring your toilet articles also. The expenses of the program have been met by the schools over East Tennessee, each giving in advance a small amount to bear the actual expense of this program. All this will be paid in before the Assembly meets, so there will be no collections when you come.

SUGGESTIONS.

It will be a fine investment if the churches over East Tennessee will send their teachers and officers of the Sunday Schools and the officers of the B. Y. P. U. to this meeting, even though they have to bear their expenses. It will mean so much to the churches that they serve after getting this training. Will not some one in each church act as a committee to boost this meeting and urge their people to come?

We appeal to the pastors to help us in advertising this meeting, for it means much to the church you serve to have your young people and Sunday School teachers at this meeting. If two come together they may bring just enough linen for the one bed. Don't forget your towels and soap, etc.

STUDY CLASSES.

This program is made up of several lines of work, each emphasizing some definite phase of our church work.

MISSION STUDY CLASSES.

Text-book: "The Why and How of Foreign Missions." Leader, Frank Moody Percer, Educational Department, Foreign Mission Board, Richmond, Virginia.

Subjects to be discussed:
The Foreign Missionary Motive.
The Missionary Enterprise and Its Critics.

The Home Church and the Enterprise.
The Native Church.

The Spirit of the Missionary.
(Text-books can be secured at the place of meeting. Price 40 cents.)

B. Y. P. U. MANUAL.

Textbook: The New B. Y. P. U. Manual. Leader, L. P. Leavell, Field Secretary, Baptist Sunday School Board.

Subjects to be discussed:
The B. Y. P. U. Defined.
The Officers.
The Group Plan of Organization.
The Committees.
The Weekly Meeting.

The Textbook will be on the ground and can be secured there. Price 50 cents.

CONVENTION ADULT ORGANIZED CLASSES.
Textbook: The Convention Adult Organized Classes, by J. T. Watts. Leader, W. D. Hudgins, Department Sunday Schools, State Mission Board, Tennessee.

Subjects to be discussed:
The Advantages and Perils of Class Organization.
The Class Activities.
The Equipment and Grading.
The Guiding Principles for the Teacher.

The Guiding Principles for the Class. The Textbook can be had on the ground, price 25 cents.

Note—Every person interested in any of the above lines of work should attend one of these classes. It would be well for the officers of the B. Y. P. U. to take the study course under Mr. Leavell, the author of the book. Those interested in Missions should avail themselves of this opportunity to take Mr. Percer's work in Missions. If any present demand a class in the Normal Manual we will arrange to have such a class after we get on the grounds and a teacher will be furnished.

PASTORS' CONFERENCE.

This conference will be in charge of Dr. J. W. Gillon, Corresponding Secretary State Mission Board, Tennessee State Baptist Convention. Some of the leading pastors of East Tennessee will speak on this program.

Subjects to be discussed:
Monday, August 2—"Kind of Sermon for Revivals." Leader, W. D. Nowlin, D.D., followed by general discussion.

Tuesday, August 3—"How to Follow Up a Revival." Leader, S. P. White, followed by general discussion.

Wednesday, August 4—"Pastoral Visiting." Leader, J. H. Sharp, followed by general discussion.

Thursday, August 5—"How to Take the Collection." Leader, W. E. Miller, followed by general discussion.

Friday, August 6—"Stewardship." Leader, J. L. Dance, followed by general discussion.

This conference will be held each morning from 8:30 to 9:30 in one of the large rooms in the main school building. The pastors are urged to be present and take part in these conferences.

WOMAN'S MISSIONARY UNION CONFERENCE.

This will take place each afternoon at 3 p. m. The subjects to be discussed have not been furnished on account of the serious illness of Miss Buchanan, who is at this time in the hospital. She hopes to be well by the time of meeting and will have the work in hand, furnishing a splendid leader for each day. The women are urged to attend these conferences and will find it greatly helpful and interesting.

THE QUIET HOUR.

These are to be the principal devotional hours of the entire week. These services will be led by some of our splendid young laymen from the B. Y. P. U. of the State. They will be intensely spiritual and helpful to all. No one should miss them. The main program gives this work in full.

WORKING SCHEDULES.

SUNDAY AUGUST 1.

Morning, 9:45—Regular Sunday School at church.

11:00—Lecture, "Christ's Modern Campaign," Dr. W. O. Carver.

Afternoon, 3:00—Laymen's Conference, "Agencies of Information," J. T. Henderson.

Evening, 7:45—Song and praise service.

8:00—Address, "Some Bi-Products of the Gospel," J. T. Henderson.

MONDAY, AUGUST 2.

Morning, 8:30—Study Classes and Pastors' Conference.

9:30—Song and Praise.

10:45—Lecture, "India's New Day," Dr. W. O. Carver.

10:45—Rest.

10:50—Address, "B. Y. P. U. Work," Prof. L. P. Leavell.

11:30—Noonday address, "Stewardship of Money," or "Financing the Kingdom," Prof. J. T. Henderson.

Afternoon, 3:00—W. M. U. Conference, led by Miss Marguerite Buchanan.

5:30—Quiet Hour on the Campus, "Jesus and the Inquiring Pupil," J. Elmer Lamden, Knoxville.

Evening, 7:45—Song and Praise.

8:15—Lecture, "The Coming Man," H. C. Risner, D.D., Knoxville, Tenn.

TUESDAY, AUGUST 3.

Morning, 8:30—Study Classes and Pastors' Conference.

9:30—Song and Praise.

9:45—Lecture, "China's Crisis," Dr. W. O. Carver.

10:45—Rest.

10:50—Address, "The Teacher," Dr. J. L. Dance.

11:30—Noonday address, "Stewardship of Service," or "The Usual Christian," Rev. J. K. Haynes.

Afternoon, 3:00—W. M. U. Conference, Miss Buchanan.

5:30—Quiet Hour on the Campus, "Jesus and the Cultured Pupil," Mr. Francis L. Albert, Chattanooga.

Evening, 7:45—Song and Praise.

8:15—Lecture, "Wit and Wonder," Dr. Spencer Tunnell.

WEDNESDAY, AUGUST 4.

Morning, 8:30—Study Classes and Pastors' Conference.

9:30—Song and Praise.

9:45—Lecture, "Sixty Years of Miracle in Japan," Dr. W. O. Carver.

10:45—Rest.

10:50—B. Y. P. U. Institute. Lecture, "B. Y. P. U. Work," Mr. Leavell.

11:30—Noonday address, "Stewardship of Others," or "The World's Call to the South," Rev. E. K. Cox.

Afternoon, 3:00—W. M. U. Conference, Miss Buchanan.

5:30—Quiet Hour on the Campus, "Jesus and the Multitude," Mr. E. H. Holt, Chattanooga.

Evening, 7:45—Song and Praise.

Lecture, "Bright Side of Life," Dr. W. D. Nowlin.

THURSDAY, AUGUST 5.

Morning, 8:30—Study Classes and Pastors' Conference.

9:30—Song and Praise.

9:45—Lecture, "The Uncovering of Africa," Dr. W. O. Carver.

10:45—Rest.

10:50—Sunday School Institute. Address, "The Home and the Sunday School," Rev. J. W. O'Hara.

11:30—Noonday address, R. W. Weaver, D.D., Nashville, Tenn.

Afternoon, 3:00—W. M. U. Conference, Miss Buchanan.

5:30—Quiet Hour on the Campus, "Jesus and the Good Shepherd," L. T. Cates, Harriman.

Evening, 7:45—Song and Praise.

8:15—Lecture, R. W. Weaver, D.D., Nashville, Tenn.

FRIDAY, AUGUST 6.

Morning, 8:30—Study Classes and Pastors' Conference.

9:30—Song and Praise.

9:45—Lecture, "Attending to the Neglected Continent," Dr. W. O. Carver.

10:45—Rest.

10:50—B. Y. P. U. Institute. Address, "B. Y. P. U. Work," Prof. Leavell.

11:30—Noonday address, R. W. Weaver, D.D., Nashville, Tenn.

Afternoon, 3:00—W. M. U. Conference, Miss Buchanan.

5:30—Quiet Hour on the Campus, "On the Mountains With Jesus," Mr. James May.

Evening, 7:45—Song and Praise.

8:15—Lecture, R. W. Weaver, D.D., Nashville, Tenn.

Repentance is always lame without restitution and reformation.

No man ever spoke truth without hearing it echo in heaven.

You Look Prematurely Old

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

RHEUMATISM CONQUERED

I say that I can conquer rheumatism with a simple home treatment, without electrical treatment, stringent diet, weakening baths, or in fact any other of the usual treatments recommended for the cure of rheumatism.
Don't shut your eyes and say "impossible," but put me to the test.



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

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

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

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



**LOW SUMMER PRICES
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—200 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.

WHITE OAK POULTRY FARM
ROUTE 4-A, ATLANTA, GA.

FREE

Bourbon Poultry Cure
Enough to cure two hundred chicks of gapes. Also valuable poultry book. Both sent Free upon receipt of 10 cents to help pay for postage and packing. Write today for free medicine and book. **BOURBON REMEDY CO.**, Box 4, Lexington, Ky.

**IF THE BABY IS CUTTING TEETH
USE**

Mrs. Winslow's Soothing Syrup
A SPLENDID REGULATOR
PURELY VEGETABLE—NOT NARCOTIC

A RE-TRANSLATION OF ZECH. 5.3.

The prophet sees a flying roll, the length thereof is twenty cubits and the breadth thereof ten cubits.

The Lord explains this for him. The translators say that he said, "This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on that side of according to it."

Notice that the language written on the roll is not given; but I am certain when rightly interpreted it is the Great Commission. But you say it does not read like the Great Commission. No, it does not; for its meaning was covered up by the jumble of irrelevant words which the translators put together.

You ask me, Can you reasonably explain why the translators so far missed the true spirit and meaning of the Divine purpose? I think I can. This translation was made before the rediscovery of the Commission. The modern world did not awake to the world call till little more than one hundred years ago. Men must have the spirit of Christ to understand Christ. A cold-hearted man, indifferent to the distressing need of the gospel of Christ on the part of all the families of earth, does not see things as Christ sees them, does not understand Christ. His plainest, urgent words are misunderstood. One who does not love to the point of death does not understand Christ. In his words of greatest tenderness they see only threats; they will take the secondary meaning of words, if that favors a threat, rather than the primary meaning of the same words, when that expresses tenderness for the poor sinner. God's threats are love's calls to repentance and forgiveness. "Yet forty days and Nineveh shall be destroyed," was a message of love to those foreigners, which accomplished its merciful purpose.

The Lord said to the prophet, "What are you looking at?" The prophet answered, "I am looking at a flying roll. Its length is twenty cubits and its

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

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

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

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

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

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

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

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breadth is ten cubits."

The Lord said to the prophet, "This is the oath (covenant) that goeth forth on the face of all the earth; that every one who steals, of this, according to it (the oath) innocent; and every one who swears, of this, according to it innocent."

But in the English order and supplying a consistent form of the copula, it reads: "This is the covenant confirmed with an oath that is going over the whole earth; that every one who steals is innocent of this according to it; and every one who swears is innocent of this according to it, (this covenant.)"

Note the facts that this roll which contained the covenant of grace was flying, it was open, it was large enough to hold in large letters the terms of salvation, and the assurance thereof.

Man is in moral relation to man and to God. The terms of this covenant teach that God's grace is sufficient for every transgressor. Stealing relates to trespasses on the rights of men, and swearing to man's relation to God. Do not understand that one can sin against his fellowman and not in the same trespass sin against God. All sin is against God. Stealing represents the manward side of sin, and swearing the Godward side of sin.

In carrying this message of grace to all parts of the earth, the Lord made Matthew say, *Go*; and He made Zechariah say *Fly*.

We are not half way speeding the message as we should.

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"My dear man, how do you manage to train your dog in that way? I can't teach mine a single trick."

The man looked up with a simple, rustic stare and replied:

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THE ORPHANS' HOME.

(This was recited by Miss Mabel Scott at the Orphans' Home day at Friendship, on the first Sunday in July, and a collection of \$44 was taken. It was composed by Mrs. P. F. Burnley, Hartsville, Tenn.)

We come, this beautiful Sabbath morn,
Our hearts and minds all bright and merry,
To bring an offering for our Home,
The Baptist Home, of Nashville, Tenn.

They are ours to cherish, ours to feed,
Ours to clothe, shelter and feed.
They have no parents to brighten their lives
And help them in times of need.

Let's open our hearts, our arms and our purses,
To share with them the blessings we have,
And let's make them feel they are not being neglected,
But we gladly give of the surplus we have.

Let's gladly surprise our good Brother Stewart,
Who gives his time to the children dear.
He must have grown tired of his constant begging
To maintain the orphans from year to year.

Let's fill his heart with joy and gladness
By a liberal donation we can send
He will then get a rest from the sorrow and sadness
Of continually begging till his life shall end.

BAPTIST SUCCESSION.

Dr. T. G. Davis resigns the pastorate of a city church in Dallas, Texas, to accept a country church in Tennessee. Mulberry church, in Tennessee, to which Brother Davis goes, is one of the oldest in that State. It was founded in the long ago by members from the Welsh Neck Baptist church, in South Carolina. This church in its turn came over to America in a body. Welsh Baptists are the oldest Baptists in the world, having a history reaching back to near the apostolic period. Members from the Mulberry church emigrated to Texas at an early day and entered into the constitution of Old North church, which is the oldest Baptist church in Texas. That is not far from church succession.

Lest some one might be skeptical concerning this statement about the Mulberry church, I give my source of information. On July 21, 1901, I delivered the dedicatory sermon for the Mulberry Baptist church, Tennessee. There I came into possession of the fact that this church was constituted from members from Welsh Neck Baptist church, South Carolina. In 1874 I preached for the Welsh Neck Baptist church, South Carolina, and was informed by them that this church was formed by members from a Baptist church in Wales, in fact that this Baptist church came over from Wales in an unbroken body, and held services on ship board. In 1911 I was engaged while in Nacogdoches to write the history of Old North church, which I did. I examined the old minutes of the first church ever constituted in Texas. It was constituted by Isaac Reed in 1838. I knew Isaac Reed in person. From Isaac Reed, and the minutes of the church I found that a majority of the members that went into the constitution of this church came with letters from Mulberry, Tenn. I constituted the Baptist church at Nacogdoches, Texas, 32 years ago, from members that came from Mulberry, and told about the members that came from old North church. Matt. Whittaker, to me well known, told me in person that he came from Mulberry, and told about the members that came with him. Old North church is yet in existence. I visited that old church on my visit to the Southern Baptist Convention at Houston. Baptists have a history, and it should be preserved.—A. J. Holt, in Florida Baptist Witness.

"Now, Johnny," said the teacher, after she had explained the meaning of the word, "I wish you would write a sentence containing defeat."

After a struggle which lasted about twenty minutes, Johnny announced that he was ready to be heard.

"Please read your composition," the teacher said.

"When you git shoes dat's too tite," Johnny read, "it's hard on de feet."

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**THE OPENING OF THE NEW
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For the dozen years we have been
at work in this vast center we have
had only a very small, mud-walled,
thatched-roof building on our living
place, and this to seat only about 100
people. Last year the Tabernacle
Church in Raleigh, N. C., to which
one of our workers in our station be-
longs, promised to raise by January
1st \$2,500 for a suitable meeting
house, and sent \$1,000 on it last sum-
mer, but owing to the war they have
not been able yet to send the bal-
ance; but we were enabled to borrow
for the present the building fund of
another mission that was not ready
to use it, and so we have completed
the house and entered it on the 11th
of April. This is probably among
the very first results of the Centen-
nial Fund to be actually in use.

At our opening we had six foreign
and some fifty or seventy-five Chi-
nese visitors, our chief help being
given by two doctors, one American
and one Canadian, and one Chinese
pastor. None of our immediate as-
sociates were able to join with us,
owing to our pressure of work in
their own stations. The house is
capable of seating between 400 and
500, and though it rained much of
the time and the streets were fear-
fully muddy, the house was filled at
most services with people, who con-
sidering everything, listened well,
and much good seed was sown which
we hope coming years may develop
to the glory of God. On Sunday
morning, while it was raining hard,
twenty persons were buried with
Christ in baptism.

It is now nearly one month since
the house was opened, and I think it
is safe to say that far more people
have heard the gospel during this
month in this house than would
have heard it for twelve months in
our small house that is not on a
main street. We now hear of the
meeting house everywhere we go,
and while we are exceedingly thank-
ful for this house and the greater op-
portunity it affords, we earnestly de-
sire to use it only to His glory who
has given it to us.

While our doctor friends were
present we had a special conference
with the gentry and official class to
discuss matters looking toward the
native population here contributing
funds for the erection of a hospital
plant to be run by our mission as a
Christian hospital. They talked most
favorably of the proposition—in fact
they say it will almost certainly be
provided for, but they suggested the
wisdom of waiting till after the
wheat harvest to begin active work
for subscriptions, to which we heart-
ily agreed. We beg that many will
remember this object in special
prayer when you read these lines,
for soon after that we shall begin to
press for these subscriptions. We
are profoundly hopeful that a doc-
tor will join us this coming autumn.

G. P. BOSTICK,
Po-Chow, Anhwei, China.

DAWS.

Miss Nannie Hunter Daws was born
June 16, 1857; died July 17, 1915, after
an illness of five weeks.

Through her intense suffering she did
not complain, though she knew the end
was nigh. She was converted in the
year 1884, at the Ararat Baptist church,
of Madison county, of which she was a
member for five years. She then moved
her membership to the Poplar Corner
Baptist church, where she was a faithful
member until the day of her death.

The funeral services were held at Beth-
el Baptist church, and the remains were
buried in the Bethel churchyard.

She leaves one brother, Rev. J. B.
Daws, of Memphis, and relatives at the
Poplar Corner, where she lived for the
last five years. The funeral services
were conducted by the writer.

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You Look Prematurely Old

AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. L. D. Summers, of Blytheville, Ark., writes: "I am now with Bro. J. A. Mills at New Prospect, near Greenfield, Tenn., in a meeting for a few days. Will go to Hazel, Ky., to help J. G. Cooper in a meeting the first Sunday in August. We are still receiving new members at the First church, Blytheville. Bro. T. R. Shepard will begin his meeting at the Lilly Baptist church next Sunday."

Rev. John R. Clark, of Creal Springs, Ill., is assisting Rev. C. M. Simmons, of Martin, Tenn., in a meeting at Buena Vista, Tenn., this week, and gracious results are confidently expected.

Dr. and Mrs. R. P. Trotter, of Grenada, Miss., announce the engagement and early marriage of their daughter, Ruth Harvey, to the Rev. William Cooke Boone, of Hernando, Miss., the wedding to take place on Wednesday, September 1, at the First Baptist church, Grenada, Miss. The groom is the gifted son of Dr. A. U. Boone, of the First church, Memphis.

Rev. E. E. Tull, of the First church, Temple, Texas, has just closed a meeting with his church, in which he did all the preaching himself. There were 29 additions to the church, 19 being baptized the last night of the meeting.

Dr. R. G. Bowers, of the First church, Little Rock, Ark., accepts the care of the First Church, Paducah, Ky., and will move to that field about August 15. He will be a tower of strength to the cause in the Kentucky Purchase.

"The Christian Comrades' Bible Class" is the name of a new class of young men organized in the Sunday school of the First church, Temple, Texas, by Rev. S. E. Tull, who will be the teacher of the class. There were 32 charter members of the class. They expect to make it 100 in six weeks.

In a recent revival at Denison, Texas, in which the pastor, Rev. George W. Sherman, was assisted by Evangelist John W. Ham, of Atlanta, Ga., there were 85 additions to the church.

Dr. H. L. Morehouse has discovered a new kind of Baptist, which he calls a "submarine Baptist." He says, "They are those with their periscope on the lookout to avoid church obligations and a collection box."

Rev. J. W. McAtee, who recently resigned the care of the Independence Avenue church, Kansas City, Mo., is supplying the First church, Springfield, Mo., during the vacation of Dr. W. O. Anderson. Dr. Anderson preached on a recent Sunday for Independence Avenue, Kansas City.

Evangelist H. A. Hunt, of St. Louis, Mo., lately held a meeting with Lebanon church, near Stella, Mo., resulting in 61 additions to the church. Bro. Hunt has some valuable real estate holdings in that section of the State.

Rev. Alvin Swindell, of Frost, Texas, was lately called to the care of Brook Avenue church, Waco, Texas, but has decided to remain at his post, where there is much work to do.

Rev. C. H. Turner has accepted the care of Portland Avenue church, Louisville, Ky., and begins work August 1. He is doing post-graduate work in the Seminary at Louisville.

Revs. Powhatan, W. James, of Selma, Ala., and John F. Purser, of Atlanta, Ga., are to supply the pulpit of Broadway church, Louisville, Ky., during the vacation of Dr. W. W. Landrum.

The church at Biltmore, N. C., has called Dr. Millard A. Jenkins, of Ridgecrest, N. C., and he has accepted. He is a most gifted preacher.

One of the oldest Baptist papers is The Christian Index, of Atlanta, which came into existence in 1821 as the Columbian Star, at Washington, D. C. Later it was published in Philadelphia under its present name, and in 1833 it was moved from Philadelphia to Washington, Ga. With the passing of the years its strength has not been abated.

Dr. W. M. Harris, of the First church, Thomasville, Ga., lately held a meeting with his church, doing his own preaching. There were 127 additions to the church.

Rev. W. S. Adams has resigned the care of the church at Calhoun, Ga., on account of bad health. While in the hospital recently he was advised to give up pastoral work.

Evangelist E. V. Lamb, of St. Louis, Mo., and Singer M. J. Babbitt, recently held a revival at the First church, Hermin, Ill., resulting in 50 additions, 37 by

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baptism. It was one of the greatest meetings in the history of the church.

On a recent Sunday night, Gordon and McNeil Poteat, sons of Dr. and Mrs. E. M. Poteat, were ordained to the full work of the ministry by the First church at Greenville, S. C., their father preaching the sermon. Both are to be foreign missionaries, Gordon sailing for China August 25.

Beginning August 1, Rev. A. G. Alderman closes his work as pastor of Portland church, Louisville, Ky., to accept a call to the care of the First church, Belton, S. C. That church, in anticipation of his coming, is erecting a handsome parsonage at a cost of \$4,000.

The revival at Martin, Tenn., in which Rev. R. L. Mottey, of West Point, Miss., is assisting Dr. I. N. Penick, is accomplishing much good. Bro. Penick was out of the services a day or so to attend the Little Hatchie Association.

Rev. Thomas C. Jowers, of Lexington, Tenn., inaugurated a revival Sunday at his Oak Grove church near that place, with a bright outlook for a gracious meeting.

Rev. John R. Page, of Bargerton, Tenn., is to be assisted in a meeting

with Mount Gilead church by Rev. A. U. Nunnery, of Parsons, Tenn., beginning the third Sunday in August.

DO WE BELONG TO THE CHURCH?

This is a question often asked and as often answered, but how about the answer? If we belong to something or some one then we are not our own, because we have surrendered ourselves to that something or some one. Since we can occupy but one of two stations here in this life, we must occupy one or the other of these stations. Then the question is, are we servants of sin, or are we servants of God? If we are servants of God, we belong to Him and we serve Him and we belong to the church, and we are willing to do what the church enjoins upon us to do, for our plain duty is laid down in His word.

Then how earnestly we should love the church. Certainly as earnestly as Ruth loved Naomi. Ruth loved Naomi because of the words of eternal truth which she possessed and was willing to go anywhere she went, for where else could she go since she (Ruth) saw that Naomi had the truth. Like

Peter, when Christ asked if they too would go back, Peter said, where can we go seeing that thou hast the words of eternal life. Then if we belong to the church we should cling to it as Ruth to Naomi, for the church has the words of eternal life, for Christ gave them to the church. Peter saw that there was no other source of eternal life except through Jesus Christ, and he must remain with Him and be His servant. Therefore if we are saved we "belong to the church," and we are not our own, but His who bought us with His own blood and redeemed us from our sins, and we should count it all joy to have the privilege of belonging to the church and have Jesus Christ as our Lord and Master, who doeth all things well.

EDWARD S. BALTHROP.

Noah was six hundred years old before he learned to build the ark. Don't lose your grip.

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