

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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—“Is there anything you can do better than any one else?” “Yes,” replied the small boy. “I kin read my own writing.” There are others.

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—Joe: “What is the easiest way to drive a nail without smashing my fingers?” Josephine: “Hold the hammer in both hands.”—Ohio Sun Dial.

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—M. Burk, Minister of Finance of Russia, said recently that the records of the savings banks of Russia to the beginning of July showed \$900,000,000 deposited alone last year, which is more than the treasury lost through the prohibition of the sale of vodka.

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—The capture of Warsaw last week by the Germans and Austrians was one of the greatest victories of the war. Are the Germans going to whip the world? Russia, then Serbia, Italy, France and England—will they take them in order and crush each one separately? If so, it will be our turn next.

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—Hon. Thomas B. Reed, for many years Speaker of the House of Representatives, was noted for his wit. Here are one or two specimens: Once the house was making an effort to obtain a quorum, and, as is usually done in such cases, telegrams were sent to members who were absent. One man, who was delayed by a flood on the railway, telegraphed Reed, saying, “Washout on line. Can't come.” Reed telegraphed back, “Buy a new shirt and come on next train.” Alluding to two of his colleagues in the house, he said, “They never open their mouths without subtracting from the sum of human knowledge.”

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—For the benefit of theological students the evangelist imitated one who, after a brief ministry in a small town, calls the members of his flock together and says: “My brethren, I have been with you only a few weeks, but I notice that you are departing widely from the precepts laid down in the Christian faith. Unless you decide to accept some other standards of conduct, I very much fear that you will ultimately arrive at a certain place, the name of which is too terrible to mention.” This monologue, recited in precise, lady-like tones, the speaker mimicking the very attitude of a young curate, was one of the most striking parts of the address. Then the curate was gone; bang went Billy's fist on the pulpit, and with one of the old lunges and twists, which could only be appreciated by a baseball “fan,” Billy roared: “I would have told them they were going plumb to hell.”—Billy Sunday, reported in Sunday School Times.

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—The British government is making strenuous efforts to bring under strict regulation the liquor business of the country. In sections where munition factories and other such manufacturing enterprises are located, the board of control now orders that there be no treating and that no liquors be sold on credit. The sale of liquor is permitted only between noon and 2:30 p. m., and between 6 and 8 p. m. No orders may be given for spirits to be consumed off the premises of licensed houses on Saturdays and Sundays. For violation of any of the orders of the board of control the penalty is six months' imprisonment and a heavy fine. If these restrictions do not prove effective in dealing with the nation's most powerful enemy, more drastic measures will be adopted. This is all right so far. But the British government will find that it will be necessary to adopt these “more drastic measures” before the liquor traffic can be regulated, and that the only measure which will regulate will be the absolute prohibition of the traffic. Years ago Senator E. W. Carmack uttered these words of wisdom: “The saloon refuses to be reformed. It must therefore be destroyed.” They were the words of a prophet.

—The Central Board of Control of the English Government has issued an order with regard to the liquor traffic, the chief provisions of which are that the hours of sale are limited to 4-1-2 on week days and 4 on Sundays; no orders may be accepted for spirits to be consumed off the premises, and treating and credit are both prohibited. This is good as far as it goes. But the English Government will find that the order will not be obeyed. The liquor traffic knows no law but that of greed. Being against the law of God, it violates the law of man whenever it can. And if it cannot do so in one way it will in another. If not openly it will secretly. It is an outlaw, an anarchist. Give it an inch it will take a yard. The only remedy for it is complete prohibition, absolute and unyielding suppression. “It refused to be regulated. It must therefore be destroyed.”

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AT THE TOP OF THE ROAD.

Charles Buxton Going.

“But, Lord,” she said, “my shoulders still are strong—

I have been used to bear the load so long,

And see, the hill is passed, and smooth the road.”

“Yet,” said the stranger, “yield me now thy load.”

Gently he took it from her, and she stood

Straight-limber and lithe, in new-found maiden-

hood,

Amid long, sunlit fields; around them sprang

A tender breeze, and birds and rivers sang.

“My Lord,” she said, “the land is very fair!”

Smiling, he answered, “Was it not so there?”

“There?” In her voice a wondering question lay,

“Was I not always here then, as today?”

He turned to her with strange, deep eyes aflame.

“Knowest thou not this kingdom, or my name?”

“Nay,” she replied, “but this I understand,

That thou art Lord of Life in this dear land!”

“Yea, child,” he murmured, scarce above his

breath,

“Lord of the Land! but men have named me

Death.”

♦♦♦

—Sel.

—In a recent article in The Baptist, Rev. J. A. Scarborough says: “Non-support has forced practically every home missionary of the General Association off the field, the foreign missionaries have not been supported, the treasurer has been handicapped and forced under these conditions to work along the lines which Providence seemed to open to me in exposing and opposing Romanism. Under these conditions it has been assumed, and I learn reported, in certain quarters that I had given up the work of Landmark Baptists! The time has come, brethren, when I must say to you that non-support is forcing us from the work, and unless you take hold of the work and support it, every worker will be driven from the field and your Landmark contention and the cause you represent will perish. It is simply impossible for men to live and work without support. And it is a gross injustice to charge disloyalty on the part of the workers when they are starved off the field.” This is all very sad, of course, but it is no more than might have been expected from the impracticable plan of carrying on missionary work known as the “Gospel Mission” plan, but which is very far from it.

—At last Gen. Carranza has agreed to meet with Gen. Villa and other Mexican chiefs in a peace conference. We hope the result will be a permanent peace to our sister Republic on the South.

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—Some one tells of a young preacher, who in a dream telephoned to Demosthenes and said, “I understand that in practicing for speaking you used to put pebbles in your mouth. What would you advise me to put in mine?” “Portland cement” was the unexpected but emphatic reply of the old orator. This was what might be termed a concrete illustration.

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—The story is told of a devout near-sighted woman who stopped on the street one day and talked to an Indian dummy in front of a cigar store about his soul's salvation. When twitted about her futile evangelistic effort, she declared that “she would rather talk to a wooden man than be a wooden Christian and never talk to anybody!”

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—Dr. Maltbie Davenport Babcock says very beautifully: “Most religions are meant to be straight lines, connecting two points: God and man. But Christianity has three points: God and man and his brother, with two lines that make a right angle, looking up to God and out to our brother. What God sends down on the perpendicular line we must pass on along the horizontal. If one hand goes up to God, the other must go out to our brother.” How true!

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—A writer in the Christian Herald says: “If Adam were still living he would be about the same age as R. E. Morse.” In explanation he goes on to say: “Adam met him after he was banished from the Garden of Eden. Eve also knew him after she ate the forbidden fruit. Pharaoh must have been well acquainted with him, as he met him repeatedly. He was with Joseph's brethren a long time after they sold Joseph into Egypt. Saul, David, Solomon and all the kings of old knew him well. And in the New Testament we find men who also knew him: Judas who betrayed the Lord and afterward killed himself; Peter, who denied his Master; and so on all the way through the Bible and up to the present time. We all know him or have met him. Could we by any power annihilate R. E. Morse, how happy we should make the world!” Do you know him?

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—In The Pennsylvania Magazine, Colonel Harrison, a well-known military authority, studies the present position in the war by land, and arrives at the conclusion that the German offensive will collapse before the end of the year. He thinks that the Allies shall have forced the passage of the Dardanelles by the end of September. The capture of Constantinople will follow, and the immediate consequence will be in the reconstitution of the Balkan League and an invasion of Austria from the South and West by all the Allies. Such an invasion will compel the Central Empires to withdraw so many troops from other parts of front that they will no longer be able to hold their present line in the West, and will be forced to withdraw from France behind the Meuse and the Sambre. Commenting on this the Baptist Times and Freeman of London says: “The Dardanelles are the key to the whole military situation, a fact which is clearly recognized in Germany, where the leading journals admit that the fall of Constantinople will virtually decide the war.” Perhaps in anticipation of the fall of Constantinople the representatives of England, France, Russia and Italy held a conference last week with a representative from Greece, which probably foreshadows the fermentation of the old Balkan League and the certain and speedy fall of Constantinople and with it the end of the war.

The man who surrenders with a spirit like that, all hindrances swept away, saying in his heart, "Here, Lord, I give myself to thee, 'tis all that I can do"—that man has taken the step necessary to becoming and being a Christian. Where there is no surrender, there is no salvation. The drowning man cannot be saved if he struggles and fights his rescuer. Neither can any man or woman be a Christian who does not voluntarily surrender to Christ.

(2) Again, a Christian is one who has been born again.

When that wise lawyer came to Jesus by night to learn the way to eternal life, the Master said to him, "You must be born anew. . . . No man can enter the kingdom of God except he be born from above.

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." That is the great doctrine of regeneration.

We said before that no man could be a Christian because his parents were Christians. For Jesus told Nicodemus, "that which is born of the flesh is flesh." But if a man be born anew, be born from above, then he will enter the kingdom of God, for "that which is born of the Spirit is spirit." The wise lawyer was puzzled when Jesus told him of the new birth. The Master then exclaimed, "Art thou the teacher of Israel, and understandest not these things?"

The story is told of the eloquent young Irish preacher, Mr. Summerfield, who visited and stirred England with his message. On one occasion he met a celebrated and distinguished doctor of theology, a professor in a theological school. "Mr. Summerfield," said the learned professor, "where were you born, sir?" "I was born," he answered, "in Dublin and in Liverpool." "Ah, how can that be?" puzzled the doctor. The boy preacher paused, then replied, "Art thou a teacher in Israel, and understandest not these things?"

Many of us find it difficult to understand the mystery of the new birth. That is because we try to make it harder than it really is. A preacher met a poor boy, eleven or twelve years old, with a New Testament in his hand. He said, "Can you read?" "To be sure I can," said the boy; and he turned to the third chapter of John and read these words: "Except a man be born again, he cannot see the kingdom of God." "What does that mean?" asked the preacher. "It means," said the boy, "a great change; except a man be born again, he cannot see the kingdom of God." "And what is that kingdom?" With an expression of seriousness and devotion, the boy replied: "It is something here"—with his hand on his heart—"and something up yonder." It takes that kind of child-like faith to understand the mystery.

But, friends, this, after all, is God's part of the making of a Christian. When we make the full surrender, God, by His Spirit, brings about the New Birth. The man who has voluntarily yielded himself to Christ will be born again by the power of the Spirit at that moment. So, when we have voluntarily chosen Christ as Lord we have taken two steps toward being a real Christian; we have surrendered to God, and we have been born anew from above. And this is the startling point of the Christian life.

(3) Shall we say it requires anything else to make a Christian? If the first step was taken rightly and sincerely, I hardly think so, for that will include the other things needful. And if the first step, that of surrender, has not been taken, then indeed is the man without it not a Christian at all.

But you remember our question which we are trying to answer is, "What is an actual Christian?" And to describe the character of a man we must go a little farther than his purpose or his motives, however good they may be.

A man has recently written a book, of which the title, if I am not mistaken, is something like this: "America and the Americans, As I Saw Them." Suppose now you were writing a book describing Christians. You would have to call it, "Christians As I Saw Them." Well, what then, do you see in the man or the woman whom you know to be a Christian?

Here's what you see. You see a man or a woman who loves Jesus Christ. They love Him because He has saved them. And because He has saved them, (given them the regeneration of the Spirit when they surrendered to Him) because they love Him, they are earnestly and sincerely trying to live as Jesus would have them live. As far as human weakness permits, they are applying His teachings to their lives. As well as men and women with their weaknesses and human faults may do so, they are living the Christian life. They are fighting temptations and sins, they are trying to keep the Commandments, they love each other as brethren, they are telling men and women the story of the gospel and God's message of love to the lost.

Is that too strong? Is that all ideal? Is it theoretical? Is that more than the actual, human Christian does? What do you think about it? Remember we are defining the real Christian as he is, not as he ought to be. Do you think I have said more than the Christian actually is? Give it careful, serious thought. Brethren, there are Christians who do all those things. I can name you men and women and children in this town, in this church, who do those things. God knows, as well as we, that the flesh is weak. But the flesh is not too weak for the spirit to be willing, or the heart to be right. A Christian is one who has surrendered to God, who has been born again, and who is living as well as he can the life that Christ commanded and taught. That is the real Christian as I see him; the actual Christian as I know him.

Now, friend, make a personal application of these words. Don't think about your enemy, or your neighbor, or your brother. Cast your thought, like a brilliant searchlight into our own heart. Ponder deeply these things. "What is a Christian?" I believe I have answered the question. Does your personal life satisfy the conditions, conform to the standard? Ask yourself the most searching question of all: "Am I a Christian?"

"Am I a soldier of the cross, a follower of the Lamb? And shall I fear to own His cause, or blush to speak His name?"

"Must I be carried to the skies, on flowery beds of ease,

While others fought to win the prize, and sailed through bloody seas?"

"Are there no foes for me to face? Must I not stem the flood?"

Is this vile world a friend to grace, to help me on to God?"

"Since I must fight if I would reign, increase my courage, Lord;

"I'll bear the toil, endure the pain, supported by thy word."

SOME REFLECTIONS.

This is now the second week of my seven-weeks' intended tour of the Unity Association. So far, I have been greeted by the largest crowds which I have ever addressed in all my campaign work. If the attendance keeps up, this campaign will prove a record-breaker in this regard. The weather is hot, but the enthusiasm, as well as the temperature, is running high. Several of the brethren have attended as many as three of our meetings and promised to be at several more before the end.

Last week I ran into a revival meeting at New Union church, conducted by brethren Upton and Hammons. The indications were for a fine meeting. The arrangements for the services were new to me, but pleased me very much. There were forenoon and afternoon services, with dinner on the ground each day. After dinner about one hour was spent in personal work among the unsaved, with here and there a little prayer-meeting in the grove for those most concerned. Then came the afternoon service at the church, and then the people went home for prayer and a good night's rest. The revival spirit seemed to have taken possession of all. This impressed me as an ideal plan for a country revival in the summer time.

Here and now, and hereby I want fully, heartily and unequivocally to endorse Dr. Gillon's article on "Backward Associations," which appeared in the Baptist and Reflector two weeks ago. It was just superb; it hit the nail squarely on the head. It shows clear-headed vision, both as to present distressing conditions in Tennessee and their only sure remedy. It is the production of a far-seeing, constructive, Christian statesman who is carrying the Baptist cause in this State on his great heart. There is nothing else that needs to be said on this subject now; and not one paragraph, sentence or word should be left out of that ringing message to our people. I would commend its reading and re-reading to our Baptist brethren everywhere until its truths live and burn within them. I have been wanting just these things said for months and no one could have said them better than Dr. Gillon has said them. I hope the State Board will put the article in tract form and scatter it broadcast all over the State.

Well, here's my hand to Brother Hudgins—W. D. Hudgins of Tennessee. I have long admired and loved him, both for his own and for his work's sake. But there is another tie that binds me to him today. I, too, this day, July 27, 1915, can say that I have been in every county in Tennessee. I am now at Chewalla, McNairy county, and I can never forget this place nor this day. My thoughts go out all over the State this morning and I am happy today.

If I were not so fat and did not so hesitate to create a scene, I'd jump up and down today as I used to do when I was a boy. I don't know exactly why, but I've craved the experience I enjoy today. "This is the way I long have sought, and mourned and wept that I found it not." My grandparents lived in Tennessee; my father was born there; I was married here and my loved and lost sleep under the shade of her trees. I expect to live, labor, die and be buried within her borders. From dear old Tennessee I expect to go to heaven, and oh, how I wish I could take all my people with me! Who else has been in every county in Tennessee? Speak out. With all good will.

JOHN M. ANDERSON.

MORE ABOUT THE CORNERSTONE.

At the request of Bro. J. H. Oakley, and the forthcoming of Bro. Whitten's second article, I feel that I am justifiable in writing a second time on the Cornerstone.

In Bro. Whitten's last writing he reveals his objection to Masons performing the ceremonies of laying the cornerstones of church buildings. He claims that since the church is divine, and separate from all human institutions, it sullies her glory and power to affiliate with an alien institution, and so on. In this we agree, and I insist that this difference should be kept as distinct as heaven is from earth. I don't conceive of any mutual relations existing between the church and Masons. I agree that they are not even "kindred organizations." I will quote my brother's last and strongest words:

"But until our Masonic friends lay claim to divine origin and divine commission as an organization and establish same by the teachings of the Word of God, the writer shall ever feel that the church that calls upon Masons for the labors specified in this question, is both condescending and transcending her own sacred rights and privileges, while fraternizing, if not equalizing, an alien organization."

Now, I feel that it is my province as a Mason to maintain that it is not "condescending" nor "fraternizing," nor an "equalizing" upon the part of the church to invite Masons to do this work. It is purely architectural, and why not let Masons lay the cornerstone just as the architect (perhaps a mere moral man) erects the building? In other words, I see no essential amalgamation, nor fraternizing, in the affair, and hence no condescension nor humiliation on the part of the church.

Then let Masons, with all solemnity, at the sacred request of the church, do the work and enjoy the honor—to whom it is due. They were the prime instigators of the practice, and laid cornerstones long ere there were any church buildings. Besides, the Masonic code is such a beautiful embodiment of practical Christianity I do insist that its devotees have their wanted and deserved priority.

But suppose we discard Masonic service, what will be the result? What should then be done? Shall the church organize a society and stamp it with her own divinity? Should she adopt and use her own ceremonies, or abandon the business altogether? But I must close for the present. I am so kindly inclined to remove Bro. W.'s "misgivings" on this question, that I hope he will write again if necessary.

W. T. USSERY.

Columbia, Tenn.

TO THE MEMBERS OF CENTRAL ASSOCIATION.

Central Association will meet with Mt. Pisgah church, near Idlewild, in Gibson county, on Tuesday, September 14, 1915, at 10 o'clock a. m.

On front cover of printed minutes says Sept. 9, 1915, which is incorrect, as resolution on page 25 of 1914 minutes will show. E. S. BYARS, Moderator.

Dyer, Tenn.

Mr. Ernest H. Holt, who for the last four years has been in the freight department of the N. C. & St. L. railway, has accepted the call of the Tabernacle Baptist church as Secretary.

Mr. Holt's experience in such work was gained as President of the Highland Park Baptist Young People's Union, and as Field Secretary of the Baptist Young People's Union of Chattanooga and suburbs.

He starts in his new work the first of August, and expects to have an A-1 B. Y. P. U. by the first of October.

The Tabernacle is gaining the reputation of being one of the most progressive churches in the city. And this new phase of the church work will be watched with a good deal of interest by the Baptist churches of the city especially.

Chattanooga, Tenn.

BAPTIST TABERNACLE, CHATTANOOGA.

As I have not had a talk with the Baptists of Tennessee through the Baptist and Reflector since coming among them, I thought I would drop you a few lines.

I have been in your State fourteen months and the good people I have been thrown with, by their extreme kindness, have endeared themselves to me very greatly.

My predecessor, Dr. Allen Fort, is the most universally loved man I have ever followed, and it has kept me humping to make anything like a showing. I thank God, however, he has been with us and the work has been blessed of him.

Including last Sunday's service we have received 205 members since my pastorate began here. Then, as you know, we have had a house cleaning and excluded a large number.

Our meeting closed on the 18th of last month. The first two weeks Dr. King and Mr. Wolfslagel, of the Home Board, led the campaign and we had fourteen additions. Dr. King is a strong preacher, and Mr. Wolfslagel is a gifted leader in song, and they were a great blessing to our people.

After this meeting closed, I secured Mr. James A. Brown, of Dallas, Texas, to lead the singing and did my own preaching for three weeks. During this time thirty-eight united with the church, making a total of fifty-two during the meetings.

Our church extended a call to Mr. Ernest Holt last Wednesday night a week ago to become the pastor's assistant, and he entered upon his duties last Sunday. Mr. Holt is a consecrated young man and will be a great addition to the work. We already have one of the best church missionaries I ever saw, and with these two helpers I am looking for better and larger things to loom up on this field.

Our second Bible Conference begins Sunday, October 3, and we are expecting some of the strongest preachers in the South to be with us, among them being the last two pastors, Dr. Calvin B. Waller and Dr. Allen Fort.

With much love to the brethren and best wishes to their great organ, the Baptist and Reflector.

J. B. PHILLIPS.

Chattanooga, Tenn.

TENNESSEE COLLEGE NOTES.

Miss Mary Belle Judson, head of the Voice Department of Tennessee College, who has been directing the Baptist Choir during the past two months, left July 26, for Chicago, where she will visit her mother and study during August.

Mrs. George McClain, the Housekeeper, with her sons, George and Will Kelly, left Monday for Asheville, N. C., where she will join her husband and spend the month of August in Asheville and the surrounding mountains of Western North Carolina.

Mrs. Alden Hale, Secretary to the President, returned Saturday from the Exposition at San Francisco. She reports a splendid trip and is charmed with the Golden West.

Miss Sadie Tiller, who for the past three years has been Junior Leader of the B. Y. P. U. in Georgia, has arrived at Tennessee College as the private Secretary of Mr. Hardy, the newly elected Field Secretary of the college. Miss Tiller will be leader of the Student Religious Activities here for the coming year. This week she is visiting some of the W. M. U.'s, and Associations in East Tennessee in the interest of Tennessee College.

Miss Mary J. Walton, of Atlanta, Ga., who for some years has been Secretary to the President of Bessie Tift College, came to Tennessee College July 15, as Secretary to the Registrar.

Mrs. Margaret F. Gardner, the Matron of Tennessee College, and her daughter, Miss Gene, have returned, after spending several weeks in Nashville, Tenn., Louisville, Ky., and other places in Kentucky.

Mrs. J. H. Burnett, Sr., of Allensville, Ky., is visiting her two sons, President George J. Burnett and Mr. J. Henry Burnett.

The campaign for students is progressing nicely and prospects are good for the best and largest student body in the history of the college.

TWO GOOD MEETINGS.

Our meeting at Harris Grove began on the fourth Sunday in July and continued for one week. Brother Burk came in on Monday afternoon and remained until the next Saturday. He did some good preaching, and there were a number of conversions. There were seven additions, two by letter and five by baptism, and the church was very much revived.

We have just closed our meeting at Maple Springs, in which the Spirit was felt, and seemed to be present from the beginning. Dr. I. N. Penick, of Martin,

came to us on Monday and did the preaching for us, and to say that it was well done is putting it mildly. The gospel was preached in mighty power, the Holy Spirit accompanied the Word spoken, and men and women were made to quake and tremble. The Christians worked and prayed with and for the unsaved, and God verified His promise to hear us. Old men, some of them past the three score mile post, like the philippian jailor, were made to ask, "What must I do to be saved?" There were fourteen conversions and fourteen additions to the church, two by letter and twelve by baptism. The other two converts will join at our next appointment, and two others told us they intend to join by letter at our next appointment, which will swell the additions to eighteen. Dr. Penick very greatly endeared himself to the people by his sound preaching and fearless denunciation of sin, and at any time that he can return he will find a hearty welcome from both pastor and people. We pray that the good Lord may give him health and a long life that he may be a blessing to the people in preaching the old, old Bible truths.

I go now to Mt. Olivet to assist Brother Yarbrough in his meeting there. Pray that the Lord may bless our labors there on that hard field.

The week following the fourth Sunday, Dr. Dickens, of Jackson, will be with me at Middleburg, and we ask that all of you remember us at a throne of grace, and especially Dr. Dickens, that he may preach the Word in mighty power.

For past blessings we felt like saying, "Bless the Lord, oh my soul, and all that is within me, bless His holy name."

GEORGE S. PRICE.

Whiteville, Tenn.

SOUTH PARK BAPTIST CHURCH.

Sunday, August 1, was the crowning day of the pastorate of C. O. Johnson, who has been the pastor of the South Park Baptist church, of Los Angeles, the past four years. It was a signal day for the kingdom of our Lord, since it marked the close of one of the greatest series of meetings we have ever had.

It has been the good fortune of this church to have Dr. W. W. Hamilton, of Lynchburg, Va., for a two-weeks' series of meetings. Beyond question these have been the greatest meetings we have yet had. The power and the sweet spirit manifested throughout was very gratifying. Dr. Hamilton is an evangelist second to none in our land—sane, sincere, faithful and true. A great uplift came to the church through his blessed ministry.

On Sunday morning, Dr. Hamilton preached a powerful sermon upon the subject, "What One Gives Up to Be Lost."

At three o'clock in the afternoon, he gave a Bible reading to a large audience. Subject, "Some Rules for Christian Living." At the close of the Bible reading, Pastor Johnson baptized twenty-one converts, after which he extended the hand of fellowship to thirty-two new members.

The evening service was the closing of the pastorate of Brother Johnson. Early in the evening the house was crowded. It was estimated that 700 people attended this service. The pastor preached upon the subject, "Supreme Purpose of Living." To an earnest appeal at the close of the service twenty-one responded—all for baptism except two. Thus ended the best day since the church began; thus ended a most pleasant and profitable pastorate.

Brother Johnson leaves August 9 for his home in Coal Creek, Tennessee, where he will remain until the opening of school this fall. He will enter the Seminary at Louisville, Ky.

C. O. JOHNSON.

WHO IS RIGHT?

In last week's paper, Brother G. A. Ogle comments on an article written by Brother L. A. Huff, on "The Full and Empty Pew." In his reasons assigned he finds that the means used in one place fills, while in another it empties the pew. Is it not true that the difficulty is found in the wholesale trend to worldliness, as is encouraged by so many of our churches? "Go into the church to find the world and into the world to find the church." Is it not the beginning of the "falling away" preaching the coming of our Lord? 2 Thess. 2:3.

For some months I have been studying the subject of the "Millennium," and in the light of accepted interpretation I find only darkness. Will some one give the Scripture for the great ingathering of sinners while Christ reigns with His bride the thousand years? If the gospel is to be victorious during that period, who is to proclaim it? For it seems that the Lord has His own with Him while the devil is in

the pit. Then, too, where does the enemy find the innumerable throng who comes up with him against the beloved city? The wicked dead not having been raised and do not come forth until after fire comes down from heaven and destroys them who attack the Lord's host. After this, these, together with the other wicked dead, are raised and come to the great white throne judgment for condemnation, for it is evident that this is the final judgment for the lost, and no righteous ones appear on the scene. Light, more light!

T. T. THOMPSON.

West Helena, Ark.

A HAPPY VISIT TO TENNESSEE.

It was my good fortune to spend the last twelve days of July with Dr. I. N. Penick and his delightful people in a revival meeting with the First Baptist church, Martin, Tenn. We had large crowds throughout and the interest grew to the last. The church was greatly revived, and there were forty-five additions made to the membership, thirty-three of them by baptism. Perhaps forty or more professed conversion. Brother Penick and his noble people gave me the most beautiful co-operation from start to finish, and endeared themselves to me in many ways. Dr. Penick is one of the finest spirits I ever knew and I hope to enjoy his fellowship more and more through the years.

I found Martin to be one of the cleanest and most delightful little cities in the land. Hall-Moody Institute greatly impressed me also, and I can now easily account for the great work that has been accomplished in Martin in recent years. Prof. Woolbridge, the new President of Hall-Moody Institute, seems to be a worthy successor to Dr. Watters. He and J. H. Anderson, as well as Dr. Penick and his other devoted people, showed me many kindnesses, for which I am deeply grateful.

My brief visit to dear old Tennessee was a most happy one. All goes well in my pastorate here. To all my dear friends in Tennessee I wish to say, "The latch-string hangs on the outside."

R. L. MOTLEY.

West Point, Miss.

Our annual revival meeting began at Whiteville the second Sunday in July and continued ten days. The Mt. Moriah meeting began the first Sunday in August and continued one week. There were eight additions by baptism and two by letter at Whiteville, and six additions by baptism and one by letter at Mt. Moriah. Dr. J. Wesley Dickens, of the Second Baptist church, Jackson, Tennessee, did the preaching. Brother Dickens is a forceful speaker, a sound gospel preacher and a man of God. He preaches the pure Scripture and impresses the saved with a great responsibility. He warns the unsaved to flee from the eternal punishment and give their lives to God's service. We never had a better co-worker with us in a revival. May the Lord greatly bless him. We thank our Heavenly Father, above all others, for the meetings.

JAMES H. OAKLEY.

Whiteville, Tenn.

Unity Baptist Association will meet with Clover Creek church, Medon, Tenn., Friday, September 3, 1915. Twelve miles south of Jackson, Tenn. About fifteen churches have not been represented, some for several years. We hope every church will be represented by letter or delegates, so that complete enrollment of every church can be had in the minutes.

JAMES R. SWEETON, Clerk.

Bolivar, Tenn.

Just in the midst of a glorious revival at Quinlan, Texas, singing with Evangelist Watkins, of this State. Church wonderfully revived and several saved to date.

H. EVAN MCKINLEY.

Quinlan, Texas, July 26, 1915.

"Economy has its pains as well as its pleasures," says a Washington preacher who is quoted in the Philadelphia Record, "if the experience of an old negro of my acquaintance counts for anything."

"One spring Moses was going round town with a face of dissatisfaction. When I questioned him, he poured forth his troubles in these words:

"Marse Tom, he come to me last fall, and he say, 'Mose, dey's gwine to be a hard winter so you be keeful and save your wages fast and tight.'

"'And I believe Marse Tom, yassuh. I believe him, and I save and save, and when de winter come I ain't got no hardship, and dere I was wid all dat monney just thrown on my hands!'"

PASTORS' CONFERENCE.

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

NASHVILLE.

Lockeland—In the absence of the pastor, Rev. W. C. Skinner preached at both hours.

Park Ave.—Pastor Strother preached in the morning. Union service at night. Pastor goes for a meeting at Eagleville.

Calvary—Pastor A. I. Foster preached on "Testimony." Song service at night. 42 in B. Y. P. U. Good S. S.

Seventh—Pastor C. L. Skinner preached on the "The Owner's Brand," and "The Glory of the Cross." Preached at the Orphanage. Eleven conversions. One by letter. Good day.

Belmont—Pastor preached on "Lessons from the Sin of Uzza," and "Manifestations of God's Special Love for His Chosen People." Good day. Pastor absent last Sunday. Bro. D. D. Dickson supplied the pulpit to the delight of our people.

Adairville, Ky.—Pastor Wright preached three times. Good day.

Immanuel—Pastor Rufus W. Weaver preached on "The Problem of the City of Nashville." One by letter. Union service at night.

Donelson—Bro. R. J. Williams reported a fine tent meeting in progress with five additions and a number of conversions.

Grace—Pastor W. Rufus Beckett preached on "Prayer," and "Christ's Second Coming." Two by letter. One under watchcare, and one for baptism. 180 in S. S. Good day.

Grand View—J. F. Savell, pastor. Good summer S. S., 112 present. Pastor preached to a good congregation in the morning on "My Relations to God and My Obligations to Him." The pastor left in the afternoon to begin a protracted meeting in Rutherford County with Rev. R. L. Bell. Rev. Jerry Brannon preached at night on "Civic Righteousness."

Big Springs—Bro. S. N. Fitzpatrick in good meeting with Bro. Gilliam Hughes. Observed the Lord's Supper. Baptism in afternoon.

KNOXVILLE.

Smithwood—Pastor J. E. Wickham preached on "Demoniae of Gadara," and "Achan's Sin." 118 in S. S. Good services.

Gillespie—Rev. J. Pike Powers preached on "Consecration," and "Make the Most of Life." Pastor Lockhart sick. New auditorium opened last Sunday. Fine congregations.

Lincoln Park—Rev. W. H. Rutherford preached on "Christ Magnified," and "Life's Unending Record."

Beaumont Ave.—Pastor D. W. Lindsay preached on "How to Get That Which Is Our Own," and "Four Kinds of Hearers." 160 in S. S. Two approved for baptism. One under watchcare.

Fountain City—Pastor Tyree C. Whitehurst preached on "The Living God," and "Plenty of Money and a Good Time." 99 in S. S. Pastor granted a vacation.

South Knoxville—Pastor M. E. Miller preached on "Love to the Person of Christ," and "Lot." 215 in S. S.

Euclid Ave.—Pastor W. E. Conner preached on "Faith in God," and "Industry Commended." 147 in S. S. Three by letter. One for baptism.

Mountain View—Pastor S. G. Wells preached on "Destruction by Pride," and "The Divided Kingdom." 202 in S. S. Two baptized.

Island Home—Pastor J. L. Dance preached on "Emphasizing the Wrong Point," and at night the third of a series of sermons on "Revelation." 360 in S. S.

Third Creek—Pastor Chas. P. Jones preached on "The Blessing of Assurance," and "Lot's Wife." 168 in S. S. Two by letter. Splendid B. Y. P. U.

Grove City—Pastor G. T. King preached on "Stewardship," and "Victory." One baptized.

Lonsdale—Pastor J. C. Shipe preached on "The Christian Graces," and "The River of Salvation." 256 in S. S. Three by letter.

Calvary—Pastor W. N. Rose preached on "What the Lord Is to Us," and "Dry Bones." 70 in S. S. Meeting begins this week.

Bell Ave.—Rev. R. E. Corum preached on "Alone on the Isle," and "The Simple Way." 502 in S. S.

Burlington—Pastor Geo. W. Edens preached on "Going Forward," and "Personal Liberty." 161 in S. S. Good day.

MEMPHIS.

Central—Pastor Ben Cox preached to good congregations. 196 in S. S. Two for baptism and one by letter. Pastor at Marked Tree, Ark., this week in revival meeting.

Woodland Park—Pastor McClure preached on "A Soul Winning Church," and "Sin and Its Remedy." One profession. Two additions by experience; one by letter since last report. Good S. S. and B. Y. P. U.

LaBelle Place—Pastor preached to good congregations. 231 in S. S. Five by letter.

First—Pastor Boone preached to very good congregations. 301 in S. S.

Bellevue—Pastor preached at both hours. One by letter. 239 in S. S.

Greenland Heights—Pastor C. S. Koonce has been preaching in the homes this week and reports three conversions. 32 in S. S. in the afternoon. Pastor preached at the North Evergreen church in the evening.

Seventh Street—Pastor J. T. Early assisted in meeting at Collierville. Pulpit occupied in the morning by Rev. W. H. Bruton, and at night by Rev. Charles Harper. Good congregations. 233 in S. S.

Binghamton—Pastor Roswell Davis preached on "One Thing Lacking," and "Trusting in God." Fine crowds. 70 in S. S.

Calvary—Pastor Norris preached on "Passers By on the Other Side." Song service at night. 112 in S. S. Good crowds.

Rowan—Pastor O. A. Utley preached on "Asking, Believing, Praying, Receiving," and "Where Are the Nine?" One baptized at night. Had a great revival with Rev. Brown's church at Chesterfield. Resulted in five professions of faith and six baptized.

CHATTANOOGA.

North Chattanooga—Pastor Buckley preached on "Jude's Doxology," and "Weighed and Found Wanting." Good S. S. and B. Y. P. U. One baptized. One approved for baptism.

Highland Park—Pastor Keese preached on "Our True Citizenship," and "Laboring in the Lord." Good congregations. Five additions. 263 in S. S.

Alton Park—Pastor Duncan preached on "Steps Downward," and "Steps Upward." Four by letter. 127 in S. S.

Tabernacle—Pastor J. B. Phillips preached on "Christian Fellowship," and "Prophecy Concerning Christ's First Coming Literally Fulfilled." This was the first of a series of sermons on Christ's Second Coming, and was preached as the foundation for the series with the thought if the prophecies concerning His first coming were fulfilled those concerning His second coming will be fulfilled also. 285 in S. S.

Central—Pastor Grace reported a very good day. Sermon topics. "The Worth of a Man," and "In the Valley of Shadows." 113 in S. S.

East Chattanooga—Pastor J. N. Bull preached on "Getting in the Way of God," and "Peter's Confession of Love." 171 in S. S. Several requests for prayer.

East Lake—Pastor J. H. Fuller preached on "Talent Hiding," and "The Light of Gospel." Splendid day.

JACKSON.

First—Pastor Luther Little preached on "Christianity and Courage," and "A Walk in the Gloaming." 378 in S. S. Two additions.

Second—Pastor J. W. Dickens reports two good services. 177 in S. S.

West Jackson—Rev. Z. P. Freeman preached in the morning, and Rev. Fred Cooper in the evening. Good crowds.

Royal Street—Preaching in the evening by Rev. Newt Varnell. 35 in S. S.

Whiteville—Pastor Jas. H. Oakley preached at Harmony at 11 a. m. to a large congregation. One public profession and one addition for baptism. Conducted the funeral of Mr. John Hizer in Whiteville Saturday. In a tent meeting with Brother Fleetwood Ball near Lexington, Tenn. Revival begins at Harmony next Sunday with Rev. S. B. Ogle of Lawrenceburg doing the preaching.

Rossville—Pastor J. Bernard Tallant preached on "The Necessity of Bringing the Body Under Subjection," and "What Shall I Do then with Jesus?" 231 in S. S. Splendid B. Y. P. U. Three united with the church. Five baptized.

Jacksboro—Pastor D. A. Webb preached on "How to Help Others," and "The Past Things of Our Lives." 132 in S. S.

Harriman—Pastor M. C. Atchley preached on "Our Father's Care," and "A Stolen Garment." 234 in S. S.

Dayton—Pastor R. D. Cecil preached in the morning. 72 in S. S.

Our Sunday School reached its highest mark on yesterday. We had one hundred and nineteen present. The pastor preached at both hours. Morning subject, "The Good Works of the Gospel." Evening subject, "Whose Business is It?" One came under watch-care of the church.

The Big Emory Association will meet with our church this year. We are beginning to arrange for it. We want all of our denominational men and women to come. We are looking for all. We will do our very best to make you feel good and enjoy yourself while you are here. Our church is only a little more than two years old, but is doing real well, considering the many difficulties. We have one of the best Sunday School Superintendents to be found anywhere, and he has some of the best teachers to be found anywhere.

The pastor is pleased to note that Baptist doctrines are getting a deeper hold on the folks. They feel that to be a Baptist means something. And we are beginning to see that this is a Baptist day of opportunity. Come to our Association and help us to see more of it.

L. A. HURST, Missionary Pastor.

Crossville, Tenn.

Just closed a great meeting at old Providence church, Crockett Mills, Tenn. It lasted nine days. There were 22 conversions, 19 additions, 16 by baptism, 3 by letter; two came from the Hardshell and two from the M. E. church.

Pastor W. B. Perry has a great hold on his people and is doing a great work. They have one of the best Sunday Schools of any country church it has been my pleasure to visit.

We will be this week in a meeting near Ripley. Rev. Roswell Davis, of Memphis, will do the preaching and I will conduct the personal work. If any church or mission point needs help I have some time yet and would be glad to make engagements. Write me at Halls, Tenn.

J. Y. MITCHELL.

Halls, Tenn.

The Chilhowee Association will convene in its 31st session with the First Chilhowee Baptist church in Sevier County, near Pitner, on the K. S. & E. R. R., August 18-20, 1915. The brethren of this church are planning and looking for a large attendance. We are expecting a full attendance of our State brethren.

The K. S. & E. R. R. has two daily trains out of Knoxville, one leaving at 6:00 a. m., and the other at (or about) 2:00 p. m.

The church is located about one mile from Pitner station. The writer has been reliably informed that the trains will be met with conveyances.

We are expecting you, Brother Editor.

E. A. WALKER, Moderator.

Maryville, Tenn.

The revival at the church at Bledsoe continues with unabated interest. There have been twenty additions to the church. The meeting will continue through the week and a great ingathering is expected. The church is much revived. Brother A. D. Roberson, the pastor, preached for me in Gallatin at the morning service. Open-air union service at night.

At Bledsoe the crowds have been greater than the capacity of the house every night since Monday. The interest is increasing steadily and we hope for a continuance of power from Christ.

WILSON WOODCOCK.

Bethpage, Tenn.

I began a meeting here July 27, and up to now we are having a great meeting. The whole city is stirred. Baptizing every day. I go from here to Sadie, Tenn., to hold a meeting. I am open for meetings; if you need me address me at Johnson City. R. F. SWIFT.

Damascus, Va.

Fine day Sunday. Preached three times to fine audiences. Meeting is now on at Hartsville, and Bro. Joe M. Allen is my singer. We are having a home meeting by church and pastor. Fine rains and a great crop.

JOHN T. OAKLEY.

Hartsville, Tenn.

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, Callender 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. Woodridge, Martin, Tenn.

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WHAT IS SALVATION?

By John Y. Ewart, D.D.

This is a profoundly important and vital question. Upon an answer to it hinges the spirit in which we enter upon all evangelistic effort. For if we can be saved through education, culture, sanitation, good environment, then we do not need the doctrine of Christ's atoning sacrifice. The gospel of Christ's saving grace, as set forth in the New Testament, is emasculated. The preaching of the cross becomes foolishness. If by improving man's material surroundings through clean streets, baths, gymnasiums, libraries, etc., we can save him from sin and its awful penalty, then why preach the gospel of the cross at all? Why insist upon the new birth? Why make so much of the ministry of the Holy Spirit?

Would heaven have bowed itself, would God's Son have sacrificed Himself, would thousands of years of history have been illuminated by a Light such as never was on land or sea if man could save himself by good morals, decent living and effort at self-amelioration, physical, mental and moral? The proposition is absurd.

The Bible makes salvation a rescue from actual danger, a deliverance from a powerful enemy, an escape from an unspeakably awful fate. And through faith in Christ's shed blood alone can that rescue be accomplished, that deliverance effected, that enemy overcome, that awful fate avoided.

No wonder Mr. Sunday, the well-known "Billy" Sunday, who recently conducted a campaign in our city—gave utterance to this telling illustration, and followed it with such earnest words as I here

transcribe from a recent sermon delivered in the big Tabernacle in the presence of seven thousand people. Mr. Sunday believes that "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." But here are Mr. Sunday's words:

"Say, papa, can I go with you?" asked a little boy of his father. "Yes, son; come on," said the father, as he threw the ax over his shoulder and, accompanied by the friend, went to the woods and felled a tree. The little fellow said: "Say, papa, can I go and play in the water at the lagoon?" "Yes, but be careful and don't get into deep water; keep close to the bank." The little fellow was playing, digging wells, picking up stones and shells and talking to himself, when, pretty soon, the father heard him cry "Hurry, papa, hurry."

"The father leaped to his feet, grabbed the ax, and ran to the lagoon and saw the boy floundering in deep water, his hands outstretched, a look of horror on his face, as he cried, 'Hurry, papa, hurry, the alligator has got me.' The hideous, amphibious monster had been hibernating and had come out, lean, lank, hungry, voracious, and seized the boy. The father leaped into the lagoon and was just about to sink the ax through the head of the monster when he turned and swished the water with his huge tail like the screw of an ocean steamer, and the little fellow cried out, 'Hurry, papa, hurry, hurry, hur—' The water choked him. The blood-flecked foam told the story. The father went and got men and they plunged in and felt around, and all they ever carried home to his mother was just two handfuls of crushed bones.

"When I read that, for days I could not sleep, for nights I could not sleep. I said, 'O God, what if that had been my boy?'"

"There are influences in Colorado Springs worse than an alligator, and they are ripping and tearing to shreds your virtue, your morality. Young men are held by intemperance, others by vice, drunkards crying to the church, 'Hurry, faster,' and the church members sit on the bank, playing cards; sit there drinking beer and reading novels. 'Hurry.' They are splitting hairs over fool things, criticizing me or somebody else, instead of trying to keep sinners out of hell, and they are crying to the church, 'Faster! Faster! Faster! Lord, is it I?'"

"How many will say, God, I want to be nearer to you than I have ever been before; I want to renew my vows; I want to get under the cross? How many will say it? Who'll yield your heart to Christ? Who'll take your stand for the Lord? Who'll come out clean-cut for God!"

The kind of preaching people are hungry for today is that which exalts Jesus Christ's power to save men from sin and death.

Colorado Springs, Col.

HOW THE PASTOR CAN HELP THE COLLEGE.

The pastors of Tennessee, I am sure, know their work and how to do it better than I do. It is therefore with no feeling of being able to bring to them a knowledge of their duties and responsibilities that I address to them this letter; it is rather with the sincere desire to see a closer co-operation between the college and the churches to the end that the college may become of greater and more practical service to the churches.

First of all, let the Baptists of Tennessee realize that in Carson-Newman we have a *standard college* doing standard work. Those who desire for their sons and daughters *substantial educational* results may obtain them in Carson-Newman. Provision is made here for those who need to economize; provision is made for those desiring a practical training for business efficiency; provision is also made for those who desire the finest cultural training in music, art, and literature. For all the three fundamental ends of education are kept in view, character, efficiency, culture. Country, town and city pastors may conscientiously and enthusiastically advise any young man or woman to come to Carson-Newman.

My second suggestion and request is that the pastors send me from time to time the names and addresses of such young people as ought, and might be induced, to come to Carson-Newman, for college, college preparatory, business, home economics, expression, art, and music. A postal card will bring me the needed information. The pas-

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H. S. Robinson, Pres.,

tor will have done the college a service if these young people come here, he will have done the young people themselves and his church and community a greater service.

In the third place, why should the pastor not cultivate an educational sentiment among his people? Why should he not strive to develop a loyalty to our educational institutions as well as to our Mission Boards? Is not one just as much a part of the denominational life as the other? Who shall say that one is more essential or more important than the other? They are the instruments of the kingdom, and he who is loyal to the denomination, he who is devoted to the interests of the kingdom, will be loyal to, will be sincerely interested in, and devoted to, all instruments consecrated to the extension of righteousness on earth. Just now, if some of our wisest men and most far-seeing are not entirely mistaken, nothing is so important for the life of the denomination as a great educational awakening that shall result in the firm establishment of our Baptist colleges.

Another suggestion and a very practical and important one, is that the Christian college, to live, must be richly endowed. No college today can live and do first-class work on income from tuitions alone. Modern education has become a very costly business. The Christian college must keep up with the best educational methods. The Baptist college must not in any respect be inferior to other institutions. Carson-Newman College must be as well equipped for the work it undertakes to do as the State University. The State cares for its schools by taxations; the Christian college relies on the beneficent gifts of Christian men and women. In almost every community there are those who could, and gladly would, make these gifts, large and small, to the college if they knew the need and the great importance of it. In many communities there are those who would gladly make their wills in the interest of the college. Some are doing this; many more would if they had that suggestion from the beloved pastor.

In these and many other ways, I am sure, hundreds of Tennessee Baptists do and will co-operate with us in making and keeping Carson-Newman equal to the best among colleges.
J. M. BURNETT.

THE FIRST BIBLE SCHOOLS.

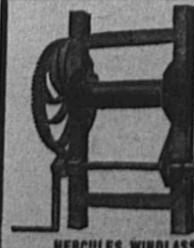
If asked, "Who started the first Sunday school?" we would quickly answer Robert Raikes. True, he began a Sunday school in 1870, but taught "spelling, reading and arithmetic," but the Bible was not used. A Baptist deacon, William Fox, at Clapton, England, in 1783 opened a week-day school in which the Bible was studied by those who could read. Hearing of Raikes, he journeyed to Gloucester, and then determined to hold his school on Sunday. Before a public meeting in May, 1785, he told of his purpose, and on advice given then called a conference for August 16 of all interested in the proposal. On September 7, 1785, he organized "The Society for the Support and Encouragement of Sunday Schools," in all probability the first society ever organized for such a purpose. We go farther back for the first Bible school. Rev. Morgan John Rhys, from which family a

noted pastor of the First church in Williamsburgh, Brough of Brooklyn, and the honored president of the University of Rochester sprang, began a Bible school at Clifwnwr, near Swansea, Wales, in 1648, or 132 years before Raikes opened his school. A former scholar under Rhys, Rev. Morgan Jones, a graduate of Oxford, driven out by the Act of Uniformity, came to America, settled at Elmhurst, Long Island, then called Newton, and began a Bible school in 1682, or ninety-eight years before Raikes. Out of this school arose the First Presbyterian church. The late Dr. Trumbull, in his careful survey for the Yale lectures, and others who have naturally followed him, seem never to have learned these facts, but we as Baptists may be profoundly grateful to God that he led some of our fellowship into the founding of so blessed a service for the world. We would not boast, but may well remember that the justly famous Baraca and Philathea classes were started by Baptists, and that the first seminary to endow a chair of Sunday school pedagogy was our own Louisville.

ATTENTION, BOYS!

Would you not like to read a good book? We are sure you would. How can you get one? Very easily. Here is a list of books, either or all of which you may get. Now, send us one new subscriber to the Baptist and Reflector at \$2.00 and we will send you either of these books you select. Or, if you will send us two new subscribers at \$2.00 each, we will send you any three of the books. Or, if you will send us six new subscribers at \$2.00 each, we will send you all fifteen of the books. This will make a fine nucleus for a library for you. The following is the list of books:

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 - Washington's Young Aides.
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EXECUTIVE BOARD MEETING.

The monthly meeting of the Executive Board was held on August 3. This is the duller season of the year, with many members absent; but those present were repaid for the efforts that they made to attend.

The opening scripture lesson was read by our President, Mrs. Carter. Prayers were offered by Mrs. McMurry and Mrs. Strother.

A letter was read from Miss Ina Smith, beautifully expressing her appreciation for all that the W. M. U. had made possible for her, through the W. M. U. Scholarship Fund.

We learned that Mrs. DeVault is testifying in behalf of the Y. W. A. work, during her vacation.

Mrs. Carter gave an interesting account of a recent meeting at Covington. This Association (Big Hatchie) will hold quarterly meetings henceforth.

Again the importance of new organizations and quarterly meetings was stressed. Superintendents report that lack of interest and lack of information are the greatest obstacles to be overcome. Our women are urged to read and study our State Catechism.

Miss Buchanan, whom we were glad to have with us again, spoke words of commendation for our Baptist hospital. Memphis Baptists are standing behind this enterprise.

The State Mission Program was discussed. It will be ready for distribution early in September.

Miss Buchanan is preparing a leaflet on financial conditions, and how to meet them, which will be published on our page, and afterwards distributed in leaflet form.

Mrs. Carmack's resignation as office assistant was accepted, and words of appreciation were spoken for her work and that of Mrs. Fetzer, who has been very helpful, while members of the office staff were absent.

OFFICE WORK—JULY.

Letters received	21
Cards received	4
Letters written	113
Mimeograph letters	92
News articles	2
Packages mailed	647
New Societies	10
(W. M. S., 4; Y. W. A., 1; G. A., 1; S. B. B., 4. Expenses, \$5.00.)	

EXPENSE FUND ACCOUNT, July, 1915.

Grace, W. M. S.	\$.25
Eastland, W. M. S.	.25
Park Ave., W. M. S.	1.00
Paris, W. M. S.	1.00
LaBelle, W. M. S.	.25
Hannah's Gap, W. M. S.	.25
Germantown, W. M. S.	.25
Little West Fork, W. M. S.	.50
Green Hill, W. M. S.	.50
Elim, W. M. S.	.50
Lonsdale, Y. W. A.	.25
Smithwood, W. M. S.	.50
Friendship, W. M. S.	.75
Fountain City, W. M. S. 1.	.20
Henning, W. M. S.	.50
Bolivar, W. M. S.	1.00
High Hill, W. M. S.	.50
Portland, W. M. S.	.50
Lewisburg, W. M. S.	.25
South Knoxville, W. M. S.	1.00
Jefferson City, W. M. S.	.50
South Knoxville, Y. W. A.	1.00
Broadway, Knoxville, Y. W. A.	.50
Oliver Springs, W. M. S.	.50
Total	\$12.70
Letters received	28
Letters written	21

Blanks received119

Respectfully submitted,
 MRS. J. T. ALTMAN,
 Treasurer.

A CLUB OFFER.

Literature committees in our Societies are given this offer by the Baptist and Reflector: The State paper being \$2.00 a year; Royal Service, 25 cents, and Foreign Journal and Home Field each, 35 cents. All together, \$2.95.

If all the four are taken by the same individual, they will be sent for \$2.50. The subscribers name being sent to W. M. U. Headquarters, or to the Baptist and Reflector office, enclosing \$2.50, all four periodicals will be sent.

THE W. M. U. YEAR BOOK.

In the changing of office help and in the absence of your Corresponding Secretary, some mistakes were made in our mailing list. If any President or leader of junior work who did not receive her Year Book in July, will write me a card, one copy will be mailed her immediately. When writing the article last week calling attention to the new Year Book, I did not know of this mistake. Let me urge again all workers who read this article to study carefully the Year Book. Also have a drill on our own State W. M. U. Catechism, until you at least learn who are your State officers, and where to send for free literature. 10,000 of the catechisms have been scattered over Tennessee, and yet some of our women do not know these things. Dear officers, please educate your members.

MARGARET BUCHANAN.

HOW THEY DO IT IN BEANVILLE, TENNESSEE.

A gloomy room in the basement of the Beanville Baptist church. The stove needs a coat of polish, or several coats rather, while cobwebs blackened with heavy accumulations of dust, sway softly to and fro, urged on by the draught that comes through the hole in the door where a knob once proudly disported itself.

The chairs also dust laden, are placed around the room in untidy fashion, a pile of well-worn song books being heaped on one. A neglected Bible lies on the rickety table, trying evidently not to commit suicide by falling off on the floor.

This is Monday afternoon, the day of the regular monthly meeting of the Woman's Missionary Society of the Beanville Baptist church. The day before, just after the sermon, the pastor had announced that "the women will hold their meeting tomorrow afternoon at four o'clock. Let's all stand and sing that grand old hymn, 'Hark from the tombs a doleful sound.'"

It is now 4:15 o'clock by the time-piece on the shelf, and so far only a few spiders and flies have accepted the urgent (?) invitation. However, the door soon opens, and two ladies enter.

"We are here early, aren't we?" asked one.

"Well, not exactly," replied the other, "but I like to get here rather early and rest up. Isn't it hot?" fanning furiously.

"Are you sure this is the day the Society is to meet?"

"Oh, yes, I know it is. No, I mean I think it is. Sometimes the president, Mrs. Smith, can't come, and she puts it off until the following week; but I phoned her today and she said she would surely be here if company doesn't come in."

Enter another lady, then two more. They engage in an animated discussion of the latest thing in dresses, babies and servants. Meantime the clock ticks on.

A rustle is heard outside and Mrs. Smith, clothed in presidential dignity, and waving a palm leaf fan, appears.

"Good afternoon, ladies, so glad to see so many here. I feel sure we are going to have a fine meeting." She looks by accident at the clock, but what its expressive face reveals, leaves her unruffled.

"I could have been here a little sooner," she babbled on, but Mrs. Jones got to talking with me over the 'phone, and you know how hard it is to get away from her. Her baby is teething; and I was telling her what I always did for mine."

Two more belated sisters arrive, then another. Said one, looking at the clock, "Why, its 4:25 now, hadn't we better begin?"

"I guess so," says Sister Smith, though I'd like to wait awhile longer for Mrs. Hix. She loves for us to wait for her, for she likes to hear the entire program. I never like to hurry the Lord's work, anyway."

Mrs. Hix comes in, cool and serene. Mrs. Hix, be it known, is the secretary, and has actually remembered to bring her book with her.

"Well now," beams Sister Smith, "as we are all here, suppose we begin." The song books are distributed and they sing, at least some of them sing, "Onward, Christian Soldiers," not at all as if they were "marching on to war."

Mrs. Smith dives into the depths of a voluminous hand-bag, and fumbles in what bids fair to be a futile effort to find her spectacles. She emerges triumphantly, only to find that she has brought the wrong pair. After borrowing around among the ladies present, she decides that Sister White's will do, and calls on Mrs. Lee to "read us a chapter in the Bible—just a short one will do."

Mrs. Lee looks rebellious for a brief instant, but buckles to, and finding a short psalm, reads it, refraining carefully from commenting on any of the beauties of the passage. A short prayer follows and the minutes are called for, read and adopted without comment.

Meanwhile the clock ticks on.

The subject for the afternoon is "The World Vision," and this vast theme is summarily disposed of with a few brief readings from the program as given in "Royal Service," and apologies by the President for not knowing anything about the subject, owing to the fact that she hadn't "had the time" to study it.

Of course no one quite believes her, but the paltry excuse goes unchallenged, and Sister Smith's conscience, after a few feeble digs, slumbers on.

Another prayer follows in which the leader thanks God for "the great work being done by this feeble band of women."

There is so little "old business" to transact or look after, that we enter upon "new business" with a sort of vague hope that may be something will now happen.

The matter of disbanding for the remaining summer months of July and August is brought up, and it is unanimously agreed to do so. (Query—When does his Satanic majesty take his vacation?)

Meantime I had crept in and in my usual modest little way, had taken a back seat. I asked to be allowed the privilege of putting a few questions to the Society, and the request being granted readily, I asked the following questions, and received the following answers:

"How many had studied the Standard of Excellence?"

None, except the President (who had "read it over once.")

"How many take our magazine, 'Royal Service?'"

Two.
 "Foreign Mission Journal?"

None.
 "Home Mission Fields?"

None.
 "Baptist and Reflector?"

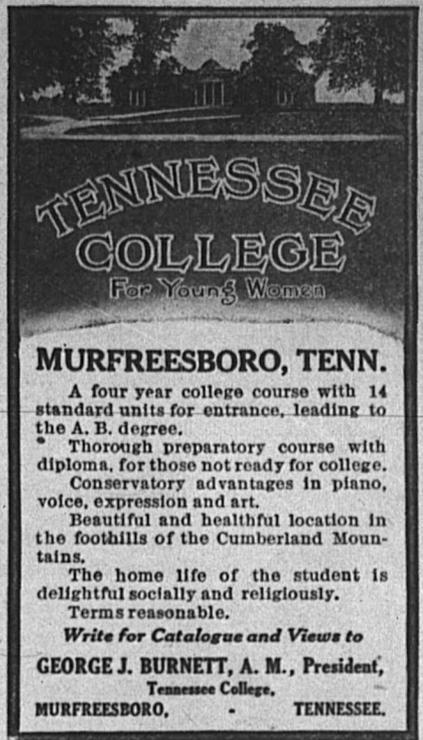
Two.
 But to the latter they said they had never read the W. M. U. page.

Here I fainted dead away, but rallied in a few minutes, and with their permission, renewed the attack:

"How many of you attend the quarterly meetings of your Association?"

None—didn't know what I meant, never heard of 'em.

"To what objects have you been contributing?" I ventured.



The Orphanage, sometimes Home and State Missions. Last year for all purposes they gave \$30. Had a membership of 25, though they didn't all come.

"Does your treasurer send in quarterly reports?" I asked, treading on thin ice.

"No, sometimes an annual report is sent in, but not every year. Some say they don't see any use in reporting through the W. M. U.—we let our money go through our church treasurer, and the church gets the credit."

Just then I seemed to see the disembodied spirits of Mrs. Altman and Miss Buchanan flying around the entire globe, uttering plaintive cries. At first I could not understand what they said, but it came to me that they were grieving over the W. M. S. of Tennessee, who failed to realize the great importance of reporting quarterly to headquarters.

The terrific arraignment of lukewarmness as found in Rev. 3:16 came to mind and with sorrow in my heart over the indifference and inefficiency of the members of the B. B. W. M. S., I slowly and with bowed head, wended my steps to the station. For I didn't live in Beanville—do you?

The little clock has probably run down.
 MRS. AVERY CARTER.

MEETING OF W. M. U. OF BIG HATCHIE ASSOCIATION, 1915.

The W. M. U. of Big Hatchie Association held its annual meeting with Mt. Lebanon church, five miles out from Covington on Wednesday, July 21.

While the men discussed topics concerning their work in a crowded church, provision was made for the woman's meeting out under the shade of the stately oaks.

Mrs. T. L. Martin, our gracious and efficient Superintendent, presided. The devotional opening was led by Mrs. H. N. Quisenberry, who chose for her theme, "Faith." Mrs. Avery Carter, our beloved State President, honored us with her presence and gave a talk on, "Efficiency in the W. M. U. Work." She also urged that the Societies of the Association pay more attention to the adopted "Standard of Excellence" and strive to live up to it.

Mrs. Farrow, Vice-President of West Tennessee, was also with us and gave a most interesting talk on the Training School at Louisville.

It was urged that quarterly meetings be held during the year throughout the Association, and Stanton extended an invitation for the first, to be held some time in October.

This most interesting session closed with an address by the Rev. H. N. Quisenberry, on the "How and Why of Mission Study."

MRS. J. A. DUPREE,
 Secretary.

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

BAPTIST AND REFLECTOR

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"THE COLLAPSE OF EVOLUTION."

This is the title of an address delivered by Prof. L. T. Townsend, D.D., under the auspices of the American Bible League in Boston, December, 1904. It is published by the American Bible League of New York, which, recognizing its importance at the present time, has just gotten out a new edition.

Prof. Townsend brings the following broad indictment against evolution: "Our topic, the collapse of evolution, implies, therefore, that at the present stage of scientific inquiry, the attractive and stately edifice, built by either the naturalist or supernaturalist, is found to be a poorly constructed affair, supported by not one single well established fact in the whole domain of science, philosophy or religion."

He adds: "Now it must be confessed that this sweeping indictment, unless established beyond reasonable question and by facts that cannot be controverted, would properly be condemned as a piece of ignorant, impertinent and insolent dogmatism."

It is possible for us in a brief notice to follow all the arguments of Prof. Townsend. We may only say that if ever a man proved his point, Prof. Townsend has done so, in our judgment. In fact, he does not leave evolution, whether it be termed natural or supernatural, one single leg on which to stand. What Prof. Huxley termed the "provokingly unreasonable facts" which Prof. Townsend adduces in support of his contention completely demolish the house of cards which evolutionists have erected. No wonder that a noted evolutionist is reported to have said on seeing a newly discovered specimen that controverted one of his hypotheses, "If no one were looking I should be glad to throw that fossil out of the window."

No wonder that another noted evolutionist in a lecture before the Twentieth Century Club said that "the Darwinian type of evolution has been abandoned by all scientific men." In fact, Prof. Townsend says that "the most thorough scholars, the world's ablest philosophers and scientists, with few exceptions, are not supporters, but assailants of evolution." And also that "such men as Louis Agassiz, Joseph Henry, John William Dawson and Arnold Guyot pronounced evolution false and unscientific. Dr. Ethridge, of the British Museum, one of England's most famous experts in fossilology, has passed the following criticism upon evolution: 'In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views.'"

The following are expressions of other eminent men of science with regard to evolution as reported by

Prof. Townsend: Prof. Lionel S. Beale, Physiologist, and Professor of Anatomy and Pathology in Kings College, London, "The idea of any relation having been established between the non-living and living, by a gradual advance from lifeless matter to the lowest forms of life and so onwards to the higher and more complex, has not the slightest evidence from the facts of any section of living nature of which anything is known. There is no evidence that man has descended from, or is, or was, in any way specially related to, any other organism in nature through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."

The late Professor Virchow, of Berlin, the highest German authority in physiology, and "the foremost chemist on the globe" at one time a pronounced advocate of Darwin's and Haeckel's views, subsequently, in his famous lecture on "Freedom of Science," while speaking of evolution, made this statement: "It is all nonsense. It cannot be proved by science that man descends from the ape or from any other animal. Since the announcement of the theory, all real scientific knowledge has proceeded in the opposite direction." Subsequently, at a convention of anthropologists in Vienna, Virchow confirmed what he previously had said, in these words: "The attempt to find the transition from animal to man has ended in total failure. It has been proved beyond doubt that during the past five thousand years there has been no noticeable change in mankind." Virchow, in speaking of certain clubs or circles of evolutionists, called them "bubble companies."

Professor Fleischmann, of Erlangen, "The Darwinian theory of descent has in the realms of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination."

Professor Ernst Haeckel, of Jena, Germany's greatest biologist, says, "Most modern investigators of science have come to the conclusion that the doctrine of evolution, and particularly Darwinism is an error and cannot be maintained."

Professor Milhelm Max Wundt, of Lelpsic, who stands at the head of German psychologists, who wrote books in his earlier days in support of evolution, in a late publication characterizes those early writings as "the great crime of his youth that will take him all the rest of his life to expiate;" "and so," adds Haeckel, "he is now writing the other thing."

Every leading naturalist is echoing the words of one of the most accomplished naturalists in Great Britain, St. George Vivart: "I cannot call it (Darwin's theory) anything but a *puerile hypothesis*."

In view of these things Prof. Townsend says: "And the discredit, almost disrespect, now heaped upon Mr. Darwin's scheme awakens one's orthodox pity, especially when recalling the imperial sway his hypothesis held for years over a world of scholars."

We publish in full the conclusion of Prof. Townsend's book, as follows: "As a result of these investigations there are before us the following facts: The failure of evolutionists to establish the claim that original life-germs came into existence by natural processes; their inability to show that, in the world of living things, there exists a law of development and improvement; the complete breakdown of their claim that, by natural process, lower species of plants and animals may be transmuted into higher; the fact that in all early and late excavations and researches not one connecting link between any of the millions of different species has been found; the fact that mental science and all the physical sciences have not yet discovered a particle of evidence showing, or even suggesting, that any animal ever has reached or even can reach a point where, slowly or suddenly, it can come into possession of a human soul, a human mind, or a human body; the fact that biologists, geologists and archaeologists have overwhelmingly silenced the assertion that the human race began low down and through countless ages has worked itself up to its present civilized state; the downfall of the scarecrow and utterly false though continually repeated assertion that scholarly men, men of science and the world's great philosophers are all evolutionists; the recent abandonment of evolution by those who once held the theory and who at the present moment are making vigorous assaults upon it; the absolute incompetence of evolutionists and of 'advanced theologians' to formulate any system of ethics or religion that at all approaches those made known by ancient Jewish prophets and New Testament evangelists—in view, therefore, of this majestic array of facts, need there be a moment's hesitation in saying that the hypothesis of evolution, together with all other speculations so far as they are attached to it, new theology, higher and destructive criticism in-

cluded, has collapsed beyond any hope of restoration?"

The entire book covers only sixty pages, or sixty-three with notes. If anyone is troubled with evolution or evolutionists, it would be well for him to get a copy of the book and read the proofs on which Prof. Townsend bases the above conclusion. Published in paper cover the book is sold for twenty-five cents.

THE WALL STREET JOURNAL ON A RELIGIOUS REVIVAL.

The Wall Street Journal, a paper supposed to be devoted to the consideration of financial matters, recently had a surprising editorial devoted to religious considerations. It called attention to the tremendous religious revival that is developing in France side by side with the woes and sufferings of the war. It asserts that there is every indication that a revival is manifesting itself, or is soon to manifest itself, among other nations, including America, and that, if the movement continues to progress, "we may say that, in spite of ourselves, through the goodness of God, war is not all loss."

The Journal says that any man will prefer to do business with one who sincerely believes in God and in responsibility in a future life for errors committed during his little time on earth than with one who believes in nothing. In other words, the insurance risk is less when we deal with people who believe in God than when we deal with those who do not believe in God.

Reference is made in the Journal to the popular interest in the preaching of evangelists just now in the United States, and it says with great truth that the only lasting reform "starts in the individual heart," and then adds: "Here, then, is the better remedy, and a better promise for future business, managed under the best standards of honor and humanity, than anything that Congress can enact or the Department of Justice can enforce. Here is a movement which renders investigating committees unnecessary, which brings employer and employed together on the common platform of the love and fear of God. This is the promise of the future, and it is something which Providence in its infinite mercy grants us, to assuage the wickedness and misery of war."

Commenting on these words of the Journal a large daily newspaper asks, "Are these vain words or do they correctly foreshadow a movement of the greatest significance?" The paper that makes the inquiry expresses the conviction that they do foreshadow a most significant movement, and adds: "We have been passing in this country through one of the most unusual periods of the nation's history. Business abuses of the most serious and demoralizing kind called forth a storm of protest, which vented itself in regulatory regulation, in the work of investigating committees, in impeachments and prosecutions, in scores of experiments to correct real wrongs. This movement is spending its force, but it will leave its marks behind."

"Contemporaneous with this effort to right obvious wrongs by government has been a widespread effort for what is popularly known as 'social reform.' This movement was thought by some superficial observers to mark the decline of the influence of religion. In one way at least it did temporarily interfere with the progress of religious teaching. A large proportion of the young men, who a generation ago went into the church, turned their attention to purely social objects. They became residents at settlement houses, or agents for charity organizations, or investigators of tenement house and child labor conditions. Eacked by a wave of philanthropy, sometimes sentimental, but always well-intended, these workers, unknown a generation ago, absorbed much of the public interest that was once given to religion."

"The movement for social reform will not come to an end any more than will the popular determination never again to submit to the corporate and political abuses of two decades ago, but it is now becoming clear that no permanent reform can come that does not, to use the words of the Wall Street Journal, 'start in the individual heart.' No representative of big business will ever change, although he may modify his ways, unless, in his individual heart, he changes his attitude and desires. No system of philanthropy, no system of pensions, no laws to control the manners and habits of a people, will take the place of religious thought."

"The various forces of reform, once so far apart, are now converging. In the midst of war, Europe sees plainly the signs of a religious revival. The same thing is coming here. Five years hence we will hear as little about 'the waning influence of religion' as we will about decadent France."

These expressions are certainly very significant, coming from two secular papers which are not supposed to be concerned with religious matters. They have learned, however, that religion is a part of a man's every day life as well as of his Sunday life, and that true religion makes a man a better citizen and a better man.

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IN THE WATAUGA ASSOCIATION.

Last week we had the pleasure of lecturing on "The Land of the Lord" in several places in Johnson County. On Thursday night at

Mountain City.

As we had occasion to say on a recent visit, Mountain City is about 2,500 feet above sea level. It has a population of about 1,000. Rev. R. E. Grimsley is the popular pastor of the Baptist church, preaching there twice a month, at Bethel and Baymead one Sunday each, and at Neva one Sunday afternoon. He is kept busy. Friday night we lectured at

Bethel.

This is a strong country church, with a membership of 300 or more. The large house was full. We enjoyed taking meals with Brethren Wm. Lowe and James A. Lowe. It was a pleasure also to spend the night in the home of Brother John M. Stout. We are under special obligations to him for many kindnesses. On Saturday night we lectured at

Butler.

This is a prosperous town of 800 or 1,000 population, located in a beautiful valley. The Baptist church has a membership of 150. Since the resignation of Brother W. H. Hicks as pastor several months ago, Rev. John W. Jamison of Elizabethton has been supplying the church. At Butler the

Butler Academy,

the school under the auspices of the Watauga Association, Brother Romulus Skaggs is the efficient principal. He has recently added to his efficiency by taking to himself a wife. This school is well patronized and is in a prosperous condition. We are under special obligations to Brother W. J. Pierce for courtesies. We enjoyed very much being in his beautiful country home near Butler. Sunday and Monday we spent at

Elizabethton

in the interest of the Baptist and Reflector. This is the county seat of Carter County, with a population of 3,000. The Baptist church has a membership of 360. Of these more than 100 have come in since Rev. E. K. Cox took charge of the church as pastor less than a year ago. He began his pastorate by holding a meeting, he, himself, doing the preaching, which was said to be one of the greatest meetings ever held in the town. He is to begin another meeting on the second Sunday in September, in which he is to have the valuable assistance of Brother J. L. Dance of Knoxville. Brother Cox is a strong preacher, a wise pastor who puts emphasis on the "teaching them" part of the Commission. He is a stayer and a builder, as evidenced by his work at Sweetwater, and Howell Memorial, Nashville, and now at Elizabethton.

It was quite a pleasure while at Elizabethton to be in the hospitable home of Brother Jesse Moore.

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"THE SHADOW OF THE FLAG."

It may not be generally known that the author of "The High Tide at Gettysburg," Mr. Will Henry Thompson, is a Southern man, a Georgian. He is still living at Portland, Oregon, and recently delivered an address at a meeting of the Sons of the American Revolution, his theme being, "The Shadow of the Flag."

He told how in the tramp homeward from Appomattox, he and a few of his boy comrades "sat down in the dust and ashes of Sherman's awful path and divided a small square of bunting which one of them had torn from his regimental flag and hidden in his bosom, had borne it away from the last despairing battle."

He also told how, in the fight at the "Bloody Angle," the federal flag was planted on the flimsy log breastworks he and his comrades were defending:

"Its folds were riddled and its staff was splintered, but it placidly waved above friend and foe alike, whose bayonets were tangled together above the works. And once the shadow of the foeman's flag fell upon the young Georgian's face, and as he looked up his heart gave a startled leap as he saw that Georgia's star was on the old banner yet."

And as he saw the flag he saw "Ticonderoga and Yorktown, Monterey and Chapultepec, fluttering in its folds as the radiant thing stood in the shrivelling mouth of hell and waved and waved."

Speaking of the present European conflict, Mr. Thompson said:

"My country, better than yours! My destiny greater than yours! A place in the sun for me, but not for you. These are the cries that the rifles are speaking, and the cannon have thundered them until their lungs are hoarse. . . . Some day this fever of nationalism must cool. No imaginary line can make one man better than another. The shadow of no flag should be a sanctuary for one and a menace to another. Yet because of this mad spirit of nationality the earth is drinking blood with a hot thirst." This is as true and pointed as it is eloquent.

Of this the New York Times says:

"A poet's explanation, but poets are often seers, and this one sees beyond the murder of Serajevo and the confusing political ratiocinations about the causes of the war. He turns to our flag, with the comrade stars assembled upon it, bound in a mighty bond of indissoluble brotherhood, and no star differs from another in glory."

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A SIGNIFICANT PICTURE.

At King Albert's wish, Mr. J. H. Whitehouse, M. P., private secretary to Mr. Lloyd George, paid a visit to Belgium some time ago to see for himself the effects of the German conquest. In a lecture he described the scenes which had left an indelible impression on his memory.

In describing the ruin of Tesmonde, "a happy, thriving, peace-loving town of 16,000 inhabitants, which was reduced in a few hours to a huge smoking ruin," he says: "Not a house, church, shop, factory, was left standing, for separate bombs had been carefully placed in each building, which in exploding had shattered them. All that was left was tottering walls, and smoldering, sinking heaps of debris. The beautiful fourteenth century Gothic church had been deliberately blown up from inside; among its ruins wandered an old, half-blind, demented woman, still tended by the devotion of her daughter. Over the door the figure of the Holy Child, the Prince of Peace, had escaped the devastation and maintained its honored place amid a scene of devastation unparalleled in history."

And is not this picture prophetic? Does it not indicate that "amid a scene of devastation unparalleled in history," in the whole of Europe, the figure of the Prince of Peace shall escape the general devastation and maintain an honorable place in the world?

We believe that out of all this terrible war there will emerge at last, not the Emperor of Germany nor the Emperor of Russia, nor the Emperor of Great Britain, nor the President of France, nor the King of Italy, as the great man of Europe, but the Lord Jesus Christ, the King of Kings and Lord of Lords, and Emperor of Emperors, and President of Presidents, as the Great Man of Europe and the Great Man of the World.

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RECENT EVENTS.

Northport church, Alabama, has enjoyed a fine meeting held by Evangelist Reese and Singer Scholfield. There were 30 accessions.

We meant to say last week that the meeting at Una was the thirty-first session of the Concord Association we have attended, and it was one of the best we have ever attended, if not the best.

The Baptist World announces the accession to Louisville Baptist pastors of Brethren Arthur Fox, of the Parkland church, and Hill, of West Broadway, and Charles H. Turner, of Portland Ave. Brother Fox is an ex-Tennessean, a graduate of Carson and Newman College.

The Biblical Recorder says. "Over an English mantel-piece, in an ancient manor, may be found this striking delineation: 'The true gentleman is God's servant, the world's master, and his own man. Virtue is his business; study, his recreation; contentment, his rest; and happiness, his reward. God is his father; Jesus Christ, his Saviour; the saints, his brethren; and all that need him, his friends. Devotion is his chaplain; chastity, his chamberlain; sobriety, his butler; temperance, his cook; hospitality, his housekeeper; providence, his steward; charity, his treasurer; piety, his mistress of the house; and discretion his porter to lead in or out as most fit. Thus is his whole family made up of virtues and he is master of the house.'"

Pastor-Evangelist R. D. Cecil is with Pastor L. H. Sylar in a meeting this week at Providence church, near Ooltewah.

The Baptist World announces that Dr. W. D. Powell has gone to Battle Creek for special treatment. We earnestly hope that he may be fully restored to health.

Evangelist T. O. Reese of the Home Board, and Singer Scholfield, are now in a meeting with Pastor Jeff Davis at Winters, Tex. The meetings are held in a large tabernacle.

Miss Eleanor Sampey and Mr. Kinnie J. Floyd were married by Rev. John R. Sampey, father of the bride, at the family residence in Louisville, Friday morning, July 30th.

The ten-days' meeting, held by the First church, Dothan, Ala., in which the pastor, E. H. Jennings, was assisted by Rev. John A. Wray, of First church, Miami, Fla., was one of great proportion. The interest was deep and far reaching. There were sixty-seven additions to the church. J. W. Jelks, of Macon, Ga., had charge of the music.

Dr. J. G. Walker died on July 16, at the age of 75. For the past 43 years he had been pastor of the Mantua church, Philadelphia. For many years he had been the editor of the American Baptist Year Book. The Watchman-Examiner says: "Dr. Walker will be remembered as an earnest preacher, a faithful pastor, an affectionate friend, a genial brother, and a delightful companion."

After an investigation that has been fairly nationwide, two writers in "The Outlook" state that "it was the rarest experience to find a rural church with members between the ages of 14 and 25." This "impression of a high religious mortality during adolescence is borne out by the reports of practically all the denominations." They quote from the surveys of the Presbyterian Department of Church and Country Life, showing that out of 91 church in Indiana, 25 had not a single young man under 21 years of age in their membership. In Tennessee they found five-sevenths of the town children in the Sunday School, but in the country less than one-fourth of them.

Mr. Lloyd George, Chancellor of munitions for England, adopted the slogan "no drink for working men." Gov. Capper, of Kansas, has issued the order, "no work for drinking men." He has instructed the Civil Service Commission that all new applicants for positions under the State must be total abstainers, and those now holding places on the pay roll of Kansas, some three thousand men and women in all, must observe the same regulation. The use of liquor will be sufficient cause for dismissal. If, however, the slogan of Mr. George, "No liquor for working men," is adopted, there will be no need for the order "No work for drinking men." And would not that be better? Isn't an ounce of prevention worth a pound of cure?

"Your sword first." It was the speech of Nelson to an officer of the enemy who had been taken prisoner, and who waited to shake hands with the great admiral. "Your sword first!" Surrender before communion! Homage before familiarity; the relinquishing of the last symbol of hostility before there can be free courtesies of friendship. And that, too, is the law of the spirit of life in Christ Jesus. The condition of a full communion with the Lord is absolute surrender. So long as we retain a sword the fellowship is broken. We may seek the gifts of grace, and the consolations of the promises, and the encompassing care of providence, but if we hold our sword the search is in vain. "Your sword first!"—The Christian Herald.

A saloonkeeper in Nebraska sold liquor to a man whom he knew to be an habitual drunkard. The drunkard's wife sued the saloonkeeper for five thousand dollars' damages, as she could do under the Nebraska law. The local court awarded the wife the full amount of damages, and the saloonkeeper carried the case to the United States Supreme Court at Washington. The highest legal tribunal in the country sustained the Nebraska court, and the saloonkeeper must pay. This decision of the United States Supreme Court makes it the highest law of the land that a saloonkeeper is responsible for damages done to a man to whom he sells liquor.

It opens the way for the passage of a similar law to that in Nebraska by all of the States. We hope that Tennessee will at the next session of the Legislature enact a similar law, to apply not only to legal saloons—there are no legal saloons in Tennessee—but to any one who sells liquor to any person.

THE HOME PAGE.

A SHORT STORY AND ITEMS OF INTEREST FOR THE HOME.

SECRET PRAYER.

Mrs. Merrill E. Gates.

One flowers blooms only for God's eye—
Our secret prayer!
We seek the Father in sweet solitude,
And find him there.

"Not to be seen of men!" But One Falls not to see!
In secret prayer He gives us gifts for men—
Rich gifts and free.

Our intercession, strong, sustained,
Is faith's full flower!
The Father breathes on those from whom we pray
His Spirit's power!

—Selected.

"TRY, TRY AGAIN."

"Here's a chance to earn some money, Karl."
"Where, father? What is it? I'll do anything."

"Listen: 'A reward of two dollars is offered for the return of a parrot that escaped from its cage this morning at 98 South Broad Street.' Didn't I hear you say that somebody saw a parrot about here today?"

"Yes, sir; tell monther I'll be back soon," and Karl went off on a run down the street to Leon's home.

"Where was that parrot you saw this morning?" he asked, excitedly, when he met Leon.

"Over on Cottage Street, right at the corner, in a big apple tree. Some boys were throwing apples at it."

"Pshaw! that was too bad. Do you know that there's a reward of two dollars offered to the fellow who takes it home?"

"Do you mean it, Karl? Come on, that's worth trying for."

The boys were soon on the Cottage Street corner, and a little girl was just going in at the gate.

"Did you see a parrot up in your tree this morning?" asked Karl.

"Yes, there were some boys teasing it, and mother sent them away."

"Where did it go?"

"Down in the Collins lot. It spoiled a lot of our Seckel pears."

"That's too bad," said Leon. "We will make sure that it doesn't trouble you again."

They ran down to the orchard and after a long search, the bird was found on a high branch in an apple tree.

"How can we get it?" asked Leon.

"Have to climb, of course."

"Well, what then?"

"Can't tell till I get there."

Karl climbed the tree, talking pleasantly to the bird, "Pretty Polly, nice Polly." There was no response from Polly till he reached out toward her, when she said, "Good-bye," and, swinging down to a lower limb, she took a short flight to the nearest tree. This was repeated several times. Leon taking his turn in climbing, and succeeding one in reaching Polly, who gave him a sharp nip with her beak, and flew off with a taunting, "He, he, he!"

It was growing dark. "We must wait till morning," Karl said; "It's too bad."

"We never can catch it; it bites like everything," said Leon.

"I'm not going to give it up, yet."

"All right, let me know when you get it," and the boys went to their homes.

Next morning at six o'clock Karl went to the orchard and soon found Polly, who was more socially inclined, croaking an answer to his attempts at conversation.

"How are you, Polly?"

"Pretty well, thanks. Polly's hungry."

Karl had brought crackers and loaf sugar in his pockets; he was able to get near enough to offer a cracker, which she took graciously, but ate with her sharp eyes on the boy. Then a piece of sugar was held out. This, too, was accepted, but dropped, and a hasty flight made. Karl became angry, as this was several times repeated.

"I will get you," he exclaimed through his shut teeth, and his perseverance was rewarded, for at last Polly not only took the sugar, but began eating it, and Karl threw a bag over the bird and it was captured. It was not a long run down Broad Street.

Karl rang the bell at 98, and a lady came to the door.

"Good morning," she said, "have you brought my Polly?"

Hello, mother! Let me out," called the bird, in muffled tones. Glad, indeed, was she to see her truant pet, who emerged with a badly ruffled plumage.

Karl ran home with a crisp two-dollar bill, Polly screaming, "Come again, ha, ha!"

He stopped a minute at Leon's home. "I wish I hadn't given up so soon," said his companion.—Morning Star.

LITTLE FABLES TOLD BY LESSING.

Lessing wrote many fables in the style familiar to us from the fables of Aesop, and he was very proud of his little stories. We give a few here, with the lesson they teach:

The Ass With a Sore Foot.

A lame ass, walking along a country road, met a hungry wolf, to whom he said: "Pity me, friend; I have run a thorn into my foot, and am in great pain."

"Dear me!" replied the wolf, "you quite distress me, and I feel that it is only right to put you out of your misery."

Thereupon, he leaped upon the ass and tore him to pieces.

"It is useless to ask pity of the pitiless."

Why the Wolf Was Brave.

"My father," said a wolf to a fox, "was a real hero. He defeated over two hundred enemies; and this makes it all the more strange that he should be at last defeated by a single one."

"You forget," said the fox, "that the two hundred enemies whom he defeated were only sheep and asses; and the first time he attempted to seize a bull he was killed."

"It is always quite easy for the strong to crush the weak."

The Fox and His Skin.

"I only wish I had your strength and swiftness," said a fox to a tiger.

"And have I nothing else that you would like?" asked the tiger.

"Would not my fine skin please you? It is as varied as your mind, and you would then be alike inside and out."

"No, thank you," said the fox. "For that reason I should have to decline it; for, as far from being anxious to appear as I really am, I only wish I could change my fur for feathers, and thus disguise my true character completely."

"Rogues always wish to appear honest."

The Wolf Who Repented.

A wolf who was dying expressed sorrow for his evil life, but added:

"While it is true; I have sometimes been cruel, I have not been so bad as others. I remember once seeing a lamb that had strayed from the flock, but I did not devour it; and at another time I listened to the angry abuse of a number of sheep without punishing them."

"I can bear witness that all this is true," said a fox, for I remember distinctly the time. It was when you had that bone stuck in your throat for a week, so that you were too ill even to eat."

"Many thieves are honest when they are unable to steal."

The Goose That Was Only a Goose.

A goose, proud of her white feathers, pretended that she was a swan. She left her own relations and swam alone around the pond, trying to bend and stretch her neck like a swan's.

But it was all of no use, her neck was too short and stiff, and after all her trouble nobody thought she was a swan, and she only succeeded in appearing a more silly and ridiculous goose.

"It is quite useless trying to deceive people by appearing what we are not."

The Shepherd and the Nightingale.

"Sing once again," said the shepherd to a nightingale one summer night when the bird had ceased its song.

"Alas!" said the nightingale, "the frogs croak so loudly that I feel no inclination to sing. Do you not hear their horrid noise?"

"Yes," said the shepherd, "I hear them, but only because you are silent."

"We can often hid another's rudeness by showing kindness."—Children's Magazine.

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RESTING PLACES.

each pole."

"Lots of telegraph poles are growing up," said Willie. "They are just as far apart from each other, and every time I go from our house to yours, grandpa, I stop and rest at

"There are lots of Sundays in my life," said grandpa, "and they are the same distance apart, and they are on my way to my Father's house. Every time I come to one I stop and rest, too."

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).

THE LITTLE BOY IN THE HARVEST FIELD.

Out in the fields in the midsummer heat,
The reapers were busy binding the wheat,
And the farmer looked with an anxious eye
At the "thunder caps" in the western sky;
"All hands must work now with a will,"
said he;
"There's a storm a brewin' up there, I see."

Then the bright-faced boy at his father's side
To help bind the sheaves most patiently tried;
But he could not manage the work at all,
For those willing hands were too weak and small.
"I can't do this," said the brave little man,
"So I'll give it up and do what I can."

The men are thirsty and far from the spring;
"It will give them a lift," thought he, "to bring
A pail of that clear, cool water that flows
Down the mountain side where the sweet fern grows."
And soon he was dipping his little cup
In the mossy place where it bubbled up.
And the joy of doing something he could
Shone on his face as he came through the wood.
"God bless the boy!" every man cried out,
As he passed the pure cold water about.
"T" was sustaining power—they have bound the grain
Just in time to save it from pouring rain.

Then the father said that night with a smile,
While the mother listened with pride the while,
"My boy, you helped harvest the field of wheat,
Bringing water when we were parched with heat;
Remember through life, my dear little man,
God only bids us do what we can."
—Selected.

Stanton, Tenn.—Dear Miss Annie White: You will find enclosed in this letter a check for \$1.50. Please send it to the Orphans' Home, from the Sunbeam Band of Stanton Baptist Church.—Mary McMahan, Secretary.

We are glad to hear from this Band at Stanton, and thank them for their help to the orphans.

Brownsville, Tenn.—Dear Miss Annie White: Enclosed please find check for \$10.75 for the Orphans' Home from the Woodland Sunbeam Band. The Ladies' Aid Society had an entertainment for the benefit of the Orphanage, and allowed us the privilege of selling sandwiches and ice tea. Hoping this may help some; and may the Lord bless you in His work.—Lucille Rice.

This is the third check we have had from this wide-awake Band of the Woodland church, and all good ones, too, since the first of July. I doubt if any other Sunbeam Band in the State has done better. Notice HOW they make the money and what good times they have doing it. In the name of the orphans we thank every member of this Band for their splendid help.

LETTERS FROM OUR WORKERS.

Paris, Tenn.—My Dear Mrs. Van Ness: We are getting along only reasonably well with the Sunbeam work these hot months. We are holding one

meeting each month in the yards of our homes, and it is working nicely. Tuesday we will go for a picnic from 4 p. m. to 7:30 p. m. We took our quarterly offering last Sunday, which amounted to \$5.50. We are sending it through the Young South to the Orphans' Home. Sincerely, Mrs. Mel T. Morris.

Front-yard meetings and a picnic supper in the woods! I hope other Sunbeam leaders will adopt this attractive plan of Mrs. Morris.

2158 Union Ave., Memphis, Tenn.—July 23, 1915.—Dear Mrs. Van Ness: Some time ago we reported the organization of our Sunbeam Band to you. You sent us Treasure Temples and envelopes for our offering. Since then you have heard nothing from us. We have been meeting regularly and made our contributions each month, the totals of which are as follows: \$5 for Home Board work, \$2.32 for Foreign Missions. We have a remainder of \$3.33 in our treasury which is to go to the Orphans' Home. Being a new Band and not very strong, the Woman's Missionary Society asked us to raise \$15 for all purposes this year. We think we will more than reach our apportionment, and next year we expect to undertake much more.—Beatrice Farrow, Secretary of Union Ave. Baptist Church Sunbeam Band.

P. S.—You may give this to the Young South page if you will.

If all new societies would be as much alive as this one in Memphis, the contagion of their energy would spread.

White Pine, Tenn., July 19, 1915.—Mrs. I. J. Van Ness, Nashville, Tenn.: We are going to organize a Sunbeam Band in our church at White Pine next Sunday afternoon, and if you still have the Sunbeam Manual, 'How to Shine,' will you please send it to me as early as convenient; also any other literature that will be of help to us. We will appreciate this kindness very much. Pray for our success. Sincerely, Mrs. R. A. Hale.

Receipts.

Previously acknowledged	\$181 68
Sunbeam Band, Stanton church	1 50
Sunbeam Band, Woodland church	10 75
Total	\$193 93

ANSWERS TO EXAMINATION QUESTIONS.

The Tennessean and American, of this city, published a number of answers given at the recent examination of teachers, held over the State. Among them are the following:

Geography.

- "New York is situated at the mouth of the Amazon river."
- "Gibraltar is a date line in Greenland."
- "Annapolis is in Indianapolis."
- "Annapolis is the capital of India."
- "The amount of rainfall required for general agriculture is sixteen feet."
- "The most general direction of the Alps is straight up."
- "Reading and spelling throws a distress on geography."
- "Pittsburg is located in an iron foundry."
- "Asheville is well noted on account of being a submarine fort."
- "Gibraltar is a ledge of rocks, and are generally used by insurance companies and others, denoting their strength safely."

Reading.

- "The best method of reading, I consider, first, is for the pupil to stand erect with his chest thrown out, breathing freely. Next is to observe mark of punctuation and oral resting on one of the legs."
- "Phonics is putting expression to your reading ('pho,' to tell, 'nies,' voice.)"
- "Phonics is a big, exciting story that is not true."
- "Phonics is a teaching of birds, and we gain a love of nature by studying phonics."
- "Phonics is the unit of thinking."
- "Phonics is a verse that the last words end in the same tone, as, 'O dear me, Dot is not a black spot you have got? Tell me, Dot!'"
- "Reading is the study of nature in different forms."
- "Phonics is one of our senses that should be developed."
- "It is threw the phone of the throat that we realize phonics."

Reading Circle.

- "Play is needed to develop the child's curriculum."
- "The first thing I hope to do in my school this year is to teach the children to love teacher. Then I hope to teach

them the minor subjects, such as arithmetic, history and etc."

"I hope to have in my school this year waste basketetts, and if necessary a cupid, also have combs, glass watter and plentie of sope."

"Manual training prepares one to take the classical course."

"Manual training is doing the work with the hands, while industrial education is doing the work more or less with the brain. One cannot possibly do both at the same time."

"I shall try to improve and educate the community by mixing myself with the common people as much as I can endeavor."

"I hope to try and make this year's school the best I have ever made on religious, physical and mentally and have some pure athletics and improvement along the line of education and for the good of my people and my country and the advancements of God's kingdom."

"One of my greatest desires is to get something good to eat and a good soft place to sleep."

"Climbing trees is a fine exercise. It is a good way for a boy to get the idea of getting above many things."

"Interschol athletics may be had when out door athletics are impossible."

"The play ground should be smooth ground with good ventilation to it."

"I mean to learn them all I know and to sit a good example before my scholars."

Grammar.

"Corpse is a noun in the passive case, because at all times it denotes passion."

"A copulative verb is one which couples. A copulative verb is one which couples to its body."

"The first part about a business letter is its subject and predicate."

"The parts of a business letter are: 1 date, 2 interduction, 3 body, 4 signature, 5 postskript and place for a few other sentences."

"A simple interrogative sentence: 'Haint this hurtful?'"

"Drum is in the nomulative case because it is a musical instrument."

"Two is a numerous adjective."

Literature.

"MacBeth was a romance of noble people. Lady MacBeth was common or undertone. This great sadness arose, and all interested finally died."

"We cultivate literature by a little oat meal."

Physiology.

"The kidneys are kindly long and narrow; not very long, though."

"Assimilation is the act of studying."

"Insalivation means very sick."

"Secretion is plenty of air."

"The bones of the arm are held together by a kind of glue."

"The parts of the nervous system are diaphragme and abdomen."

"The arena is the lower part of the eye."

"Another part of the eye is called the cornelia, from which the girls of that name is derived."

"The gymnastic juice is found in the stomache."

"We should disinfect the room with hydraulic acid."

"The kidneys are twelve inches long and eight inches wide."

"Food is digested by the acrobatic juice."

"You should not inherit any one's breath."

"Do not spit on the floor nowhere but in the fire."

"The bone in the arm is the radius ulser unious unerous."

History.
"Taft was vice-president, and when Roosevelt died Taft was made president."
"Pilgrims means people that run about."

"In Sixteen 20 the pilgrims crossed the ocean, being known as pilgrims progress."

"The Mexican war was caused by turning over the spirit."

"The reason Taft was not elected in 1912 was that the Republican party separated him."

"The chief events between 1765 and 1775 leading to the American revolution was the alien and sedition laws and the CeSeding of the states from the Union of America."

"The sinking of the battleship main was the cause of the Mexican war."

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- Are you going in for athletics?—Bruises. Take me with you.
- Are you learning how to cook?—Burns. Take me with you.
- Are you often afflicted with headaches?—Take me with you.
- Are you readily subject to colds?—Take me with you.

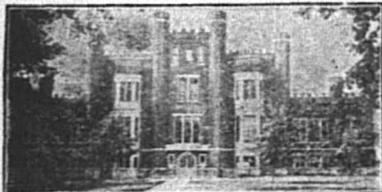
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AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. R. L. Motley, D.D., of West Point, Miss., writes: "The revival at Martin, Tenn., closed with 45 additions, 33 by profession of faith and baptism. I assisted the pastor, Dr. I. N. Penick, whom I found to be one of the most helpful and sympathetic pastors I ever worked with. He and his family and church people are a most delightful folk."

Rev. Martin Ball, of Clarksdale, Miss., writes: "I had the greatest meeting last week I was ever in. It was at Mt. Pisgah church, Carroll County, W. W. Muirhead, pastor. He baptized 31 Friday evening, all heads of families except two young ladies. One wealthy man, whose life had been spent in opposition to the Christian religion. He had not been inside of a church in more than twenty years."

Dr. J. M. Anderson writes from Cave Springs, Tenn.: "Hot weather, greetings to you. I've been standing at about 100 in the shade for sometime, but my temperature is down a little today, thank the Lord. I'm in the longest campaign yet, or ever, in Unity Association. But the good Lord is giving me strength from day to day. Big crowds, fine dinners and lots of enthusiasm. I believe good is being done."

Dr. Ben Cox, of Memphis, writes: "The Baraca Class of Central church has recently presented a piano to the Beginners' Department of the school, bearing this inscription, 'Presented to Beginners by Baracas.' The noon-day prayer-meeting continues with unusual interest. Last summer the attendance dropped as low as six; this summer it has not been much lower than 60. Nine hundred and ninety-nine meals were given to the unemployed during July. This work is supported entirely by voluntary offerings. No collections have been taken and no solicitations made."

Rev. G. B. Daws, of Memphis, writes: "Results of meeting at Union Academy are as follows: Professions, 23; baptized, 13. Other additions assured at regular September meeting. Church unanimously invites you to assist in meeting next year. God be praised for your aid and the glorious results following the efforts of His people."

Rev. W. F. Boren, of Darden, Tenn., writes: "Closed my meeting last week at Judson. Had 19 conversions; baptized 9 Sunday afternoon; will baptize again the third Sunday in August. In a great meeting at old Union this week. Had one of the sweetest revivals today that we have had at Union in a long time. Brother O. A. Utley, of Memphis, seems to be at his best. I am encouraged. Pray for us."

Rev. J. A. Bell, of Trenton, Tenn., writes: "We have just enjoyed the best meeting since I became pastor of this church at Brazil, ten years ago. Dr. M. E. Dodd was God's man for this place at this time. Two joined by letter and 22 for baptism, and the people were greatly revived. Sunday morning my younger son, Hunter, told me that for some time he had felt called to preach, and at the noon service the church gave him license to preach. I'm the happiest man in Tennessee."

Rev. N. M. Stigler, of Bradford, Tenn., writes: "I have just closed an excellent meeting with my old home church at Tumbling Creek, Weakley County. Large crowds were in attendance at each service. It was the first time I had ever preached there and the first visit of any length in eight years. There were four additions, the people were greatly revived and determined to do greater things for the Master."

Rev. Frank C. Flowers, of New Orleans, La., writes: "I assisted Rev. W. A. Murray in a meeting at Bogue Chitto church. Results, 36 additions, 29 by baptism, 7 by letter. Time all taken up that I can spare, so this is not an 'ad.'"

Dr. Allen Fort, of Nashville, writes: "Our work at the First church is moving along nicely. Despite the summer weather, our congregations and prayer-meetings have held up unusually well. This year, I took my vacation by holding meetings, having held five since

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the first of the year, two in Georgia, two in Tennessee, and one in South Carolina."

Rev. C. E. Azbill, of Lexington, Tenn., says: "I had the hardest pull of my ministerial life at Mt. Zion church last week. Did my own work unaided. But the Lord gave the victory. There were 16 conversions and 9 additions by baptism."

Rev. J. H. Oakley, of Whiteville, Tenn., is rendering splendid assistance in a tent meeting with Rock Hill church, near Warren's Bluff, Tenn., this week. His preaching is of a very high order.

Edward T. Hall, aged 70, died at his home near Lexington, Tenn., Friday of last week after a prolonged illness of several months. Although never having attached himself to a church, he was a Christian and a kind neighbor and friend. A wife and three heart-broken children survive him. The writer officiated at the funeral service at Antioch church Sunday afternoon.

Dr. Ben Cox, of Memphis, Tenn., is this week assisting Rev. R. C. Medaris, of Jonesboro, Ark., in a revival at Marked Tree, Ark., and a gracious ingathering is confidently expected.

Rev. J. H. Coin, of the First church, Cordele, Ga., has been granted a vacation of a month, which he is spending in Montegale, Tenn. We are always glad to have such Coin in Tennessee.

It is announced that Evangelist Billy Sunday is to hold meetings in Dallas, Texas, of seven weeks during the fall of 1916.

Rev. D. C. Gray, of Whitlock, Tenn., preached with great acceptability Sunday for the saints at Rock Hill church. He is a worthy minister of the cross.

Rev. G. B. Daws, of Memphis, Tenn., is this week aiding in a revival at Bethel church, near Humboldt, Tenn. This is the scene of his earnest labors in former years.

Rev. E. B. Moore, formerly President of Goodnight College, has accepted the care of the First church, Henrietta, Texas, succeeding Rev. J. W. Jent.

The First church, Marshall, Texas, loses its pastor, Dr. R. L. Baker, who has resigned to accept a call to the First church, New Orleans, La.

Singer J. Fred Scholfield, of Fort Worth, Texas, has resigned his position with the First church of that city to devote his time to general evangelistic work. He is one of the best in the business.

Rev. A. U. Nunnery, of Parsons, Tenn., who for about two years has been the efficient missionary of Beech River Association, has tendered his resignation to the Executive Board, effective October 1. It has not been accepted and every possible inducement will be offered to retain his services. He has done a great work, but has enticing calls to other fields.

Rev. Forrest Smith, of Sherman, Texas, lately assisted Rev. J. Marion Jones in a revival at Roff, Okla., resulting in 41 additions.

We must yield the palm to the Baptist Courier, Greenville, S. C., for a special educational number. The last issue of the paper was of that type and it would be difficult to find a more attractive one. Dr. Z. T. Cody has done his work well.

Dr. J. G. Bow, of Calvary church, Louisville, Ky., has resigned that pastorate, effective September 1, to accept the position of Financial Secretary of the Kentucky Baptist Children's Home.

CANCER CURED AT THE KELLAM HOSPITAL.

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RUSLING ON LINCOLN.

On February 10, in the city of
Philadelphia, General James F.
Rusling, at eighty-one years of age,
delivered an address on "Abraham
Lincoln and His Religious Faith." Many
accounts of what Lincoln said
about prayer in relation to Gettys-
burg and Vicksburg have appeared
in books and periodicals. Here is
General Rusling's intimate narrative
of this episode:

General Sickles of New York,
who commanded the Third Corps,
had arrived in Washington that
morning, with his right leg shot off
at Gettysburg, and being on his staff
(his Corps Quartermaster), I nat-
urally called to see him at his pri-
vate quarters on F Street, nearly
opposite the Ebbitt House. While
there his Excellency the President
was announced by the orderly at the
door, and immediately afterward Mr.
Lincoln was ushered into the room.
They shook hands gravely but cor-
dially (for they were good friends),
and then Mr. Lincoln asked him how
he had been wounded, how he was
getting on, how the army was doing,
how it was getting on, what General
Meade was going to do with his great
victory, and so on, and then pres-
ently Sickles roused up (he was
lying on an army stretcher, with a
cigar between his fingers, puffing it
leisurely, with his servant wetting his
fevered stump now and then with

THE FIRE OF YOUTH.

What is it that gives to young peo-
ple and to all young animals their char-
acteristic vivacity, energy and enthu-
siasm? Is there some chemical sub-
stance—an elixir of life, so to speak,
which our bodies gradually lose as we
grow older, and the absence of which
leaves us sedate, conservative and even
morose? These questions seem to be
nearing solution for the scientists have
already discovered an essential and
significant difference in the chemical
make up of the human body in youth
and in old age. They find a much
larger percentage of xanthin (pro-
nounced zan-thin) in the bodies of the
young, and the quantity diminishes
steadily with the advancement of age.

In this connection it is interesting to
note that xanthin belongs to the same
family or chemical group as caffeine.
Both are known to chemists as di-
oxypurins. Xanthin is found in the
bodies of animals, including man, while
caffeine is found only in plants such as
coffee, tea, cocoa, mate and in Coca-
Cola. To make this family relation-
ship closer and more interesting, the
scientists now tell us that caffeine, after
being digested, is converted into a sub-
stance called para-xanthin, which is a
twin brother to xanthin. But more
interesting still is the similarity be-
tween the twins, xanthin and caffeine
in their effects upon the human body.
If xanthin is in reality the substance
which gives to youth its vivacity and
alertness, then caffeine, its twin brother,
may be regarded as a vegetable substi-
tute for xanthin and we thus have a
logical explanation of why the caffeine-
containing beverages refresh and in-
vigorate the body. In old age when
the fire of youth is burning low and
the supply of xanthin is diminished,
the caffeine beverages such as coffee,
tea and Coca-Cola find their greatest
usefulness as a means of refreshing
nerves and muscles and renewing the
vitality as well as the sensation of
youth. Coca-Cola, therefore, belongs
to the same class of food products as
tea and coffee. Though they differ in
flavor, they are identical in effect for
caffeine is their common and only ac-
tive principle. It is the caffeine that
relieves fatigue and refreshes mind
and body, not by artificial stimula-
tion, but by a natural process analo-
gous to that of xanthin, the natural
physiological stimulant. When caf-
feine enters the body it becomes a xan-
thin and caffeine beverages therefore
have their counterpart in the normal
human body.

Desiring that the general public shall
thoroughly understand the composition
and character of their product, The
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booklet containing the scientific opin-
ions of the world's leading authorities
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If you would like to understand how
and why Coca-Cola is the nearest ap-
proach to a perfect solution of the
world's great problem of fatigue write
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the Advertising Managers of this pa-
per, Messrs. Jacobs & Company, Clin-
ton, S. C.

water), and eagerly inquired:

"Well, Mr. President, what did
you think about Gettysburg?"

"Oh," he replied, "I did not think
much about it. It did not trouble
me."

"Why, how was that, Mr. Presi-
dent? We were told up there that
people down here were a good deal
worried about Gettysburg."

"Yes, some of us were rattled a
little. Seward was. Stanton was.
Welles was. And they went so far
as to order a gunboat up here from
Fortress Monroe, and to put some of
the Government archives aboard, and
wanted me to go on board too. But
I told them no, I wasn't going on
board of any gunboat, and that I
had no fears of Gettysburg!"

"Why, how was that, Mr. Presi-
dent! It seems very extraordinary."

"Well, I will tell you," he said
after a pause, sobering up his long
countenance and folding his tel-
escopic arms a little, and crossing his
prodigious legs: "I don't want you
or Rusling here to say anything
about this now. It might get out,
you know, and get into the news-
papers, and then politicians would
all be laughing at me—especially
those on the other side. But the fact
of the business is, that in the very
pinch of your great campaign up
there, when everything seemed to be
going wrong—when Baltimore was
threatened, Philadelphia menaced
and Washington in great danger—
when I had done everything I could
to support General Meade, raking
and scraping together all the soldiers
I could find, and there was nothing
else I could do—almost despairing of
things—I went into my room one
morning and locked the door, and
got down upon my knees, and prayed
Almighty God for victory at Gettys-
burg. I told Him our war was His
war—that our cause was His cause
—but that we could not stand an-
other Fredericksburg or Chancellors-
ville. And I then and there made a
solemn vow to Him, that if He would
stand by you boys at Gettysburg, I
would stand by Him. And I don't
know how it was—I can't explain it
—it is not for me to say—I am not
much of a 'meeting man'—but as I
wrestled with my Maker in prayer
(wrestled hard, too, like Jacob of
old), after a while a sweet comfort
crept into my soul, that God Al-
mighty had taken the whole busi-
ness there into His own hands and
that things would come out all right
at Gettysburg!" And then he added,
"And He did stand by you boys, and
now I will stand by Him!"

There was a silence for a minute
or two, which nobody seemed in-
clined to break. Mr. Lincoln evi-
dently was communing with the In-
finite One again. In all this conver-
sation he did not speak flippantly,
but with a dignity and solemnity
worthy of the chief executive of this
great Republic, and his face now
shone as the face of Moses might
have shown when he came down
from Mount Sinai. And then pres-
ently Sickles turned over on his
stretcher, still whiffing his cigar, and
again inquired:

"Well, Mr. President, what news
have you from Gettysburg?"

"Oh, I don't know," Mr. Lincoln
gravely answered. "Grant is in com-
mand down there, and keeps 'peg-
ging away' at the Confederates, and
I rather think before he gets through
he will 'make a spoon or spoil a
horn,' as we say out West. Some of
our folks want me to remove him,
but I kind of like Grant—U. S.
Grant, United States Grant, Uncle
Sam Grant, Unconditional Surrender
Grant" (and he chuckled over
Grant's name and initials). "He
doesn't bother me all the time about
're-enforcements,' but takes what
troops we can send him and does
the best he can with what he has got.
And if he only does this Vicks-
burg job—and I don't care how he
does it, if he only 'does it right'—
why then Grant is my man and I am
his man the rest of this war. Be-
sides," he added, "I don't want you
to say anything about this either,
but I have been praying over Vicks-
burg too—have told our Heavenly
Father how much we need it—how
it would bisect the Confederacy, and
let the Mississippi flow unvexed to
the sea, as it ought to—and it is kind
of borne in upon me that somehow

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RISTOWN, TENN.

or other we are going to win at
Vicksburg, too." This was on Sun-
day, July 5, 1863. He did not then
know that Vicksburg had already
fallen the day before—on that mem-
orable 4th of July, 1863—and that
a gunboat was already on its way up
the Mississippi to Cairo, with the
glorious news that was soon to thrill
the nation and the civilized world
through and through.

All this General Rusling set down
in a letter to his father the very day
he heard it, and thus his narrative is
not dependent upon memory.

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tion." The theory is "A square deal to
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\$1,000 per year. Some think this man
is crazy for giving away such valuable
land, but there may be method in his
madness.

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MARTIN-DEAN DEBATE.

An eight-days' debate was pulled off at Hampton, Ky., July 20-27, between Terry Martin, Baptist, and J. S. Dean, "Christian-only." Elder Dean is of the progressive, digressive, aggressive followers of Alex Campbell. He is State evangelist for his sect in Western Kentucky, and is editor-in-chief of the Kentucky Evangelist, published at Murray, Ky., the only paper published by his people south of the Ohio River.

Elder Martin is pastor at Hampton. He was at one time pastor at Dickson, Tenn., where he married his "better two-thirds." Brother Martin is well known in West Tennessee and Middle Tennessee. His many friends in Tennessee will be glad to know that he did his work so well that Elder Dean is not at all likely to meet him again.

This is the third debate I have heard between a Baptist and a Digressive "Christian-oulian." The first was at Oakwoods, Texas, the second was at Carlisle, Tenn., between John T. Oakley and J. S. Briney.

It is not an easy matter to get them into a debate. I don't see how Martin ever got Dean into this debate. I am satisfied he will never get him into another.

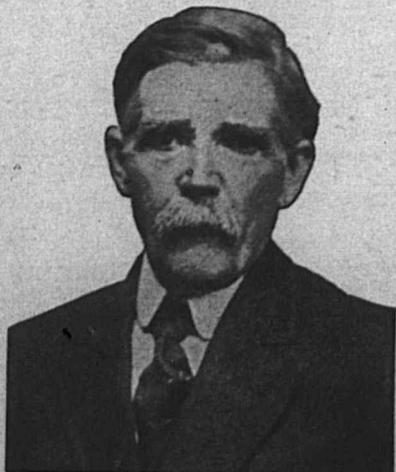
You know the old anti-organ brigade is always ready for a "spite." But this contingent is not noted for challenging Baptists, only in a vague, indefinite sort of way. They don't often debate, and when they do they nearly always wish that they hadn't. One reason is that, as they do very little debating they don't keep up with the procession, consequently they take positions that have been exploded long ago and have been given up by their anti-organ brethren.

By the way, I am reminded that some of our city Baptist preachers are "agin" debates. One city-preacher was rusticated in the country. He did not come near the debate till Saturday, when he came right by the debate and attended a barbecue at Hampton, given by the whiskey Democrats in honor of A. O. Stanley, the candidate of the liquor interests, who spoke that day. The Baptists, Methodists, Christian-oulians, and other good citizens held a prohibition rally that night in the interest of Hon. Harry V. McHesney. Hampton is in his home county, and the home county of the city preacher. But said city preacher was not there.

This reminds me of what I heard a

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."

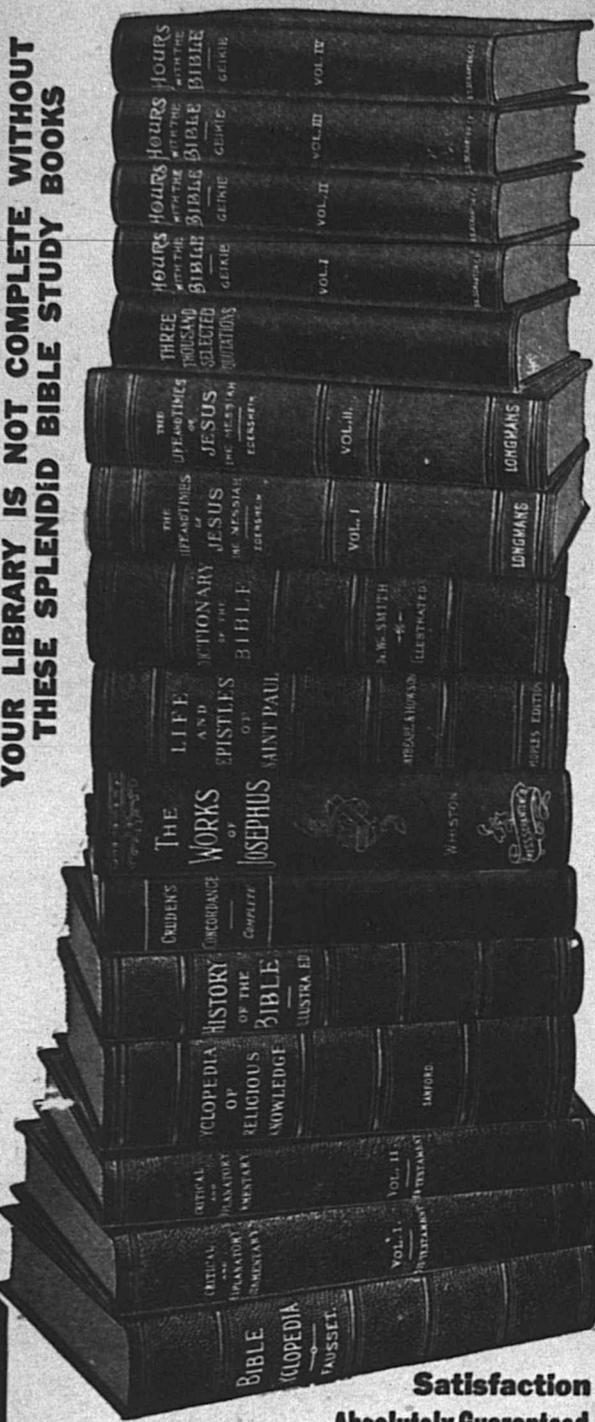
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brother say about the discussion between two city preachers in the Baptist and Reflector about the size of a certain Sunday School: "I dare say you could not get either of these D.D.'s to debate with a Campbellite where vital doctrines are involved, yet they have said harder things about each other in a frivolous discussion about the size of a Sunday School than I ever heard in an oral debate between a Baptist and a Campbellite where vital issues are involved." Verily, the legs of the lame are not always, exactly, sometimes of the same length.

This reminds me of what happened in the long ago. I was attending the Moody-Harding debate in the Central Baptist church in Nashville. A leading Baptist politician of the State said he did not believe in religious debates. He would go all over the country from Dan to Beer-Sheba and discuss all sorts of questions (except religious questions) with all sorts of folks. At length he attended the debate one night. It was about the warmest part of the discussion. When the discussion closed that night I could hear our political Brother's voice above all the rest. He was as hot as a "bled

owl!"
Moral: Politicians and city preachers should keep cool when they attend a religious discussion, whether oral or written!

B. F. STAMPS.
Clinton, Ky.

GRACIOUS MEETING.

Will you allow me space in your paper to speak a word of our meeting in the First Baptist church, Roanoke, Texas which was led by Rev. J. B. Phillips, pastor of the Baptist Tabernacle, Chattanooga, Tenn.

Brother Phillips came to us July 20, and began to preach the gospel. He preaches a strong sermon and with power. The first sermon here he gripped the people. The congregation began to grow every service; there were more people than the one preceding it.

I have never seen the people rally to preaching as the people did to Bro. Phillip, at the same time Brother Phillips was telling the people of sin and the result. Brother Phillips is a gospel preacher; he does not give his ideas on any subject, but always gives a Scriptural proof text for every point he advances.

If you want a meeting which you and your people will be proud of, give J. B. Phillips a trial and you will be satisfied.

The first Baptist church is on higher grounds and expecting to do more than ever before. The church has been given a vision by the coming of Brother Phillips. The town has been blessed. I feel that every home in the town has received a great blessing.

There were thirty-five conversions, twenty-three joined the Baptist church, and the pastor has the promise of several others which are to join in a short time.

The last night of the meeting the people voted to ask Brother Phillips to come back next year to hold our revival. They promised if he would come they would build a tabernacle to hold the people. There is no an auditorium in town large enough to hold the people which came to hear Brother Phillips preach.

J. M. SKELTON,
Pastor of First Baptist church,
Roanoke, Texas.

The saddest slavery is that of being ruled by our pleasures.

Woman Finally Recovers From Nervous Breakdown

Impoverished nerves destroy many people before their time. Often before a sufferer realizes what the trouble is, he is on the verge of a complete nervous breakdown. It is of the utmost importance to keep your nervous system in good condition, as the nerves are the source of all bodily power. Mrs. Rosa Bonner, 825 N. 18th St., Birmingham, Ala., says:

"I have been suffering with nervous prostration for nine or ten years. Have tried many of the best doctors in Birmingham, but they all failed to reach my case. I would feel as if I was smothering; finally I went into convulsions. My little girl saw

Dr. Miles' Nervine

advertised in the papers and I at once began to take it. I continued to take it for some time and now I am well."

If you are troubled with loss of appetite, poor digestion, weakness, inability to sleep; if you are in a general run down condition and unable to bear your part of the daily grind of life, you need something to strengthen your nerves. You may not realize what is the matter with you, but that is no reason why you should delay treatment.

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has proven its value in nervous disorders for thirty years, and merits a trial, no matter how many other remedies have failed to help you.

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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 RHEUMATISM CONQUEROR. I am willing to take the chance and surely the test will tell.

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

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

CHINESE OFFICIALS FRIENDLY.

Missionary J. R. Saunders, of the Foreign Mission Board of the Southern Baptist Convention, writes from the Hak-Ka field: "There has been some opposition to the Government in South China. Our Christians are often too anxious to put away the old for the new in every line of life. This does not always please the powers that be, yet in my personal touch with the officials (and I have had unusually good opportunity to know them this year), I find them to be a splendid set of men with high ambitions for their country. They are not as progressive as we would like, yet they are a great improvement over the officials of a few years ago. They are very friendly to Christianity. The only thing that I fear in the Hak-Ka field is that the officials will try to obtain the blessings of our civilization without accepting our God. The forms of civilization without righteousness and true holiness will bring a worse state than before. The real danger of the hour is the masses leaving the old faiths, accepting a mere form of Christianity, but having no renewed hearts with life from above. We are entering into the most critical period possible. The opportunity to sow the seed of the Kingdom was never so good. All classes are ready to hear the message, but many of them are looking at the material blessing of Christianity, and are not willing to count the cost to adjust their lives to the demands of the Savior. We need to press the work with all possible haste while the masses are ready to hear, correct wrong impressions and lay before them the simple but heart-searching truths of our Master that those who are seeking after our God may find Him and have their lives made new in Jesus Christ.

"In my recent four weeks' tour of the Hak-Ka field I came in touch with the officials in all of the main centers of our work. We traveled together, they came to see us, some of them remained to hear the preaching of the Word, and all were openly friendly to our work and expressed the desire that many would believe. The chief official in our home city, King-Tak, came to see us the other day, looked into our school work, visited the church, went away saying that he wanted to put his children in our schools and let them receive the teaching of our Savior. He said if the masses accepted Christianity it would be so much better for their country.

THE RETIRED MINISTER FROM THE LIVING CHURCH.

Though having relation primarily to the movement for raising a fund for the support of retired Methodist ministers this useful volume comprises the whole range of Christian endeavor for retired clergy, and, to some extent, studies the pension system of secular bodies. Edited by a retired Methodist minister, the different chapters are in many cases written by other students of the subject, that relating to the movements within the Episcopal church being from the pen of the Rev. A. J. P. McClure, Secretary of the General Clergy Relief Fund. The subject is particularly engrossing in our own communion at the present time, and there is very much in this volume that can be studied with profit by those who are interested in the subject, which ought to include the whole church, clerical and lay.

THE RIGHT KIND OF BOY.

A boy, who had thoughtlessly hurt the feelings of a friend, called in the evening and said: "Is Theodore in? I want to see him." The two had a few minutes' earnest talk, after which Theodore came back to the living room with a very bright face. "Kenneth is a good fellow," he said, as his mother looked up inquiringly.

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I am a woman.
I know a woman's trials.
I know her need of sympathy and help.

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week.

If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

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

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"He was rather horrid to me today when I made an error on third base, and he came around tonight to apologize. He said that he was sorry that he had been rude, and he thought he had been unfair. There are not many fellows who take the trouble to ask your pardon."

"Kenneth is a manly boy," said Theodore's father.
"Yes, and a generous one," the mother added. "We are glad to have you cultivate the friendship of a boy such as Kenneth. You will not go far astray when in his company."—The Comrade.

You Look Prematurely Old

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

Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time
Necessary for a Visit to the Spring



THE CRISIS

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

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

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

Read my answer in the coupon at the bottom of this page.

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

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

INDIGESTION

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

A. L. R. AVANT, M. D.

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

C. V. TRUITT,
President Unity Cotton Mills.

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

H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

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

W. D. GRIGGSBY, M. D.

Baltimore, Md., April 20, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to cure it. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Fredericksburg, Va.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.
I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.
For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

Buena Vista, Va., Oct. 2, 1914.
It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ochoopee, Ga., Aug. 21, 1914.
I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Spring Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS.

Carlisle, S. C.
It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. MCA. PITTMAN.

RENAL AND CYSTIC

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

J. P. D.

Virginia, Va., March 28, 1914.
Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F.

Wesley, Ga., May 12, 1914.
I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.

S. B. D.

High Point, N. C., Oct. 6, 1914.
My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

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

W. J. STRAWN.

Williamston, N. C., Oct. 3, 1914.
My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

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

J. P. DRAFFIN.

URIC ACID & DIABETES

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

W. F. MATHENY, M. D.

Lexington, Va.
I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE.

Roxboro, N. C.
I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.

JOHN R. PATTIGREW.

Derma, Miss., May 8, 1914.
Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

Mrs. J. J.

Sanford, N. C., April 15, 1914.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

Mrs. J. D. H.

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

MRS. J. D. H.

Derma, Miss.
Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,

Box 20T Shelton, S. C.

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

Name P. O.

Express Office
Please write distinctly.