

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

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—A boy was recently asked to give a description of water, and this is what he wrote: "Water is a white liquid which turns completely black the moment you put your hands in it."

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—When some one suggested at Trezevant that every one should bring his Bible, Dr. A. T. Barrett made the wise remark that it is well to bring the Bible to Sunday school, but it is better to read it before we come.

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—"At 30 a preacher is idolized, at 40 he is criticised, at 50 he is martyred, at 60 he is Oslerized, at 70 he is canonized." His being canonized at 70 depends on whether he is dead or not. If not, he is first starved, then canonized.

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—The story is told that at the battle of the Modder river an officer observed Pat taking shelter from the enemy's fire. After the engagement, the officer, thinking to take Pat down a peg, said: "Well, Pat, how did you feel during the engagement?" "Feel," said Pat. "I felt as if every hair of my head was a band of music and they were all playing 'Home, Sweet Home.'"

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—Says the Baptist Times and Freeman: "Mrs. Eliza Waugh, of Magor, who has just died at the age of 101 years and eleven months, was, we should think, the oldest Baptist in the United Kingdom. Born on August 29, 1813, she had lived under six sovereigns. She retained her faculties to the end almost undimmed, and also a fair measure of physical energy." Does any one know of an older Baptist than Miss Waugh anywhere in the world? Some years ago we met an old lady 103 years of age. She was not, however, we think, a Baptist, and we presume she has been dead for some years. In Westminster Abbey there is the tomb of a man who died at the age of 150 years.

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—Announcement was made last week by Secretary of the Treasury Wm. McAdoo, that, in view of the action of the allies in putting cotton on the contraband list, he would, if it became necessary, deposit \$30,000,000, or more, in gold in the federal reserve banks at Atlanta, Dallas and Richmond for the purpose of enabling the reserve banks to rediscount loans on cotton secured by warehouse receipts made by national banks and State banks belonging to the federal reserve system. The gold would be deposited temporarily, at least, without interest charge. It was explained that if it appeared that the object could be accomplished with greater efficiency thereby the deposits would be made directly with national banks agreeing to lend the money on cotton at a rate not to exceed six per cent. This action will enable planters to hold their cotton for higher prices instead of being compelled to sell now for anything they can get. At the close of the war the price of cotton will probably be very high, as there will probably be a great demand for it for use in manufacture.

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—A statement from a British authoritative source on Germany's strength in men and her losses, asserts that about July 31 the Germans had 1,800,000 men on the western and 1,400,000 on the eastern front—a total of 3,200,000 men on the actual fighting line—while there also were 1,120,000 Austrians fighting the Russians. There were besides many German troops in garrisons, fortifications and on lines of communication, in addition to convalescents, invalids and others. The statement goes on to say: "The German casualties in killed, wounded and missing reported to June 30 totalled 1,072,444 men, of whom 306,123 were killed, 15,808 died of disease and 540,723 either are missing or prisoners or are so seriously wounded as to put them out of action for the remainder of the war. Since June 30 there has been heavy fighting, probably bringing the total loss up to 2,000,000 for the year. Assuming that half a million men were only slightly wounded and recovered, the effective loss is assumed to amount to 1,000,000, in addition to which probably half a million men are wounded who are absent from the front on leave in hospitals. This makes the total net loss for the year 1,500,000, of whom from 400,000 to 450,000 men were killed." What horrible butchery!

—Rev. William Williams, D.D., of the London Conference of the Methodist Church of Canada, who died recently at Los Angeles, Cal., had been a Methodist preacher for 61 years. He was twice elected president of the London Conference and was a member of many General Conferences of his church. The above statement is interesting in itself. It will also be of interest to the Baptists of the South from the fact that one of our most distinguished Baptist preachers bore the same name, Dr. William Williams, who was one of the original professors in the Southern Baptist Theological Seminary.

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CASTING ALL YOUR CARE UPON HIM.

Anna M. King.

"Casting all your care upon Him; for He careth for you."—1 Pet. 5:7.

I heard the call,
"Come unto me and cast them all,
Those burdens that are crushing you to
bear."

I came, and stood before Him with my load
of care.

I stood in wonderment, for I had thought
He would reach out and take what I had
brought.

Had He not promised? Then why did He
not?

He read my thought and said, "Have you
forgot

I bade you cast them on Me?" Then I
knew

I must reach out; and so I closer drew
And laid them in His loving arms, and
looked for peace,

For rest, from sense of weariness a glad
release.

Heartsick I questioned why.

He questioned in reply,

"What is it at your feet I saw you lay,
When with your load of care you came this
way?"

"O Lord," I said, "I was ashamed to bring
This other, lest it seem too small a thing;
And yet the weight of it to me
Is agony."

"Did I not say bring all?

You did not hear aright the call."

I stooped and raised it, placed it on His
breast

And knew at last the blessedness of rest.

—Sunday School Times.

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—Men and Missions presents an instructive contrast between the greatest carnival of bloodshed ever seen in history and the world campaign of the Christian church in foreign lands, or between "The European War" and "The World-War." (1) 20 million soldiers in physical peril; 50 times 20 millions of people in spiritual bondage and death. (2) 1 million men killed in first six months; 2 million people die every month in heathen lands. (3) Cost to kill a man about \$3,500; cost to give the gospel to the world about \$2 per person. (4) Cost of European war, over \$40,000,000 daily; expended in World-War about \$35,000,000 annually. (5) Fighting strength of armies, over 20 millions; total missionary force, 12,000 men and 12,000 women. (6) Develops hatred; promotes friendliness. (7) Is destructive; is constructive. (8) Settles nothing finally; establishes Christ's enduring Kingdom and ultimately eliminates all war. Isaiah 2:2-4.

—According to a statement recently prepared by Mr. Fred O. Blue, State Commissioner of Prohibition for West Virginia, it is shown that there has been a fifty per cent decrease in drunkenness since State-wide prohibition went into effect.

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—At the Fifth Sunday meeting of the Central Association, Dr. G. M. Savage made a suggestion which he said was intended for Associations as well as fifth Sunday meetings—that a favorable time be given for the discussion of Religious Literature, both on account of the importance of the subject, and also to give the editors an opportunity to gather up the fruits of the discussion. We hope the suggestion will be followed.

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—"Two Men and Russellism." This is the title of a booklet by Dr. I. M. Holdeman of New York. A pastor found one of his members about to go off into Russellism. They had a full discussion of the doctrines of Russellism, which resulted in opening the eyes of the member and his utter repudiation of that deadly heresy. This is a fine book for a pastor to put in the hands of any one who is at all affected by Russellism. The price is only 10 cents. It is published by C. C. Cook. We shall be glad to furnish it to any one desiring it at 10 cents a copy.

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—Said Charles Kingsley: "The very worst calamity, I should say, which could befall any human being would be this—to have his own way from his cradle to his grave; to have everything he liked for the asking, or even for the buying; never forced to say: 'I should like that, but I can't afford it; I should like this, but I must not do it.' Never to deny himself, never to exert himself, never to work, and never to want. That man's soul would be in as great danger as if he were committing great crimes."

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—In a public statement Mr. W. J. Bryan says that wherever prohibition "is made an issue by legitimate authority my sympathies are wholly on the side of those who advocate prohibition, and wholly against the liquor interests." He expresses the hope, however, that "national prohibition will not be an issue in the campaign of 1916. He believes that "for the present, at least until after 1916, it is better to make the prohibition fight in the States that are ready for it rather than in the nation." He adds, though: "Wherever it is an issue in the States, I hope to see the democratic party take the prohibition side. It is not only the moral side, but the economic side as well, and no party can hope to gain any permanent advantage by allying itself with the distillers, the brewers and the saloon-keepers who, for pecuniary reasons, seek to perpetuate an evil which surpasses any other evil in our land."

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—In the city of Pittsburg, Pa., there has been organized a committee of one hundred citizens, fifty Protestants and fifty Roman Catholics, who have united in an appeal to the citizens generally for an abatement of religious controversy and the cultivation of tolerance and good will. The appeal urges the following points: (1) To deplore and to discourage the printing, circulation, and reading of all publications containing any misrepresentation or vilification of another's religion; (2) to deplore all secret and public meetings or utterances the primary purpose of which is to foment religious antagonism; (3) to condemn as un-American and unjust the application of any religious test to a candidate for public office and any business or social boycott on account of religious belief; (4) to urge upon all ministers and priests the importance of giving public and emphatic utterance to the need of religious tolerance and the cultivation of good will among our people." This movement is evidently in the interest of Catholics. They started the fight. But they have become alarmed at the vigorous way Protestants have taken it up and carried it on. But the trouble about the movement is, that while Protestants might feel bound by an agreement of the kind, Catholics would vote secretly for Catholics every time. Catholics have everything to gain and nothing to lose by the arrangement, while Protestants have everything to lose and nothing to gain.

CHRIST IS ALL

C. H. Spurgeon

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."—Colossians 4:11.

Paul is writing concerning the new creation, and he says that, in it, "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all." The new creation is a very different thing from the old one. Blessed are all they who have both seen the kingdom of heaven and entered into it. In the first creation, we are born of the flesh, and that which is born of the flesh is, even at the best, nothing but flesh, and can never be anything better; but, in the new creation we are born of the Spirit, and so we become spiritual, and understand spiritual things. The new life, in Christ Jesus, is an eternal life, and it links all those who possess it with the eternal realities at the right hand of God above.

The all-important thing is for each of us to put to himself or herself the question, "Do I know what it is to have been renewed in knowledge after the image of him who creates anew? Do I know what it is to have been born twice, to have been born from above, by the effectual working of God the Holy Spirit? Do I understand what it is to have spiritually entered a new world wherein dwelleth righteousness?"

I. First, what is obliterated in the new creation: "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free."

That is to say, first, in the kingdom of Christ, there is an obliteration of all national distinctions. I suppose there will always be national distinctions, in the world, until Christ comes, even if they should all be terminated then. The mischief was wrought when men tried to build the city and tower, in the plain of Shinar, and so brought Babel, or confusion, into the world. The one family became transformed into many—a necessary evil to prevent a still greater one. The unity at Babel would have been far worse than the confusion has ever been, just as the spiritual union of Babylon, that is, Rome, the Papal system, has been infinitely more mischievous to the Church and to the world, than the division of Christians into various sects and parties could ever have been. Babel has not been an altogether unmitigated evil; it has, no doubt, wrought a certain amount of good, and prevented colossal streams of evil from reaching a still more awful culmination. In the Church of Christ, where ever there is real union of heart among believers, nationality is no hindrance to true Christian fellowship. Certainly, brethren, in any part of the true Church of Christ, all national distinctions are swept away, and we "are no more strangers and foreigners, but fellow-citizens of the saints, and of the household of God."

Under the Christian dispensation, the distinction or division of nationality has gone from us in this sense. We sing the prowess of the King of all saints, the mighty Son of David, who is worthy of our loftiest minstrelsy. King Arthur and the knights of the round table, we are quite willing to forget when we think of "another King, one Jesus," and of another table, where they who sit are not merely good knights of Jesus Christ, but are made kings and priests unto Him who sits at the head of the festal board. Barbarian. Scythian Greek. Jew—these distinctions are all gone so far as we are concerned, for we are all one in Christ Jesus. We boast not of our national or natural descent, or of the heroes whose blood may be in our veins; it is enough for us that Christ has lived, and Christ has died, and Christ has "spoiled principalities and powers," and trampled down sin, death, and hell, even as He fell amid the agonies of Calvary.

As Christians, our true history begins—nay, I must correct myself, for it had no beginning except in that dateless eternity when the Divine Trinity in Unity conceived the wondrous plan of predestinating grace, electing love, the substitutionary sacrifice of the Son of God for the sins of His chosen people, the full and free justification of all who

believe and the eternal glory of the whole redeemed family of God. This is our past, present, and future history; we who are Christians, take down the Volume of the Book wherein these things are written, and we make our boast in the Lord and thus the boasting is not sinful.

The customs of Christians are learned from the example of Christ and the laws of believers are the precepts laid down by Him. When we are dealing with matters relating to the Church of Christ, we have no English customs or French customs, or American customs, or German customs; or, if we have we should let them go, and have only Christian customs henceforth. Did our Lord Jesus Christ command anything? Then, let it be done. Did He forbid anything? Then, away with it. Would He smile upon a certain action? Then, perform it at once. Would He frown upon it? Then do it not. Blessed is the believer who has realized that the laws and customs for the people of God to observe are plainly written out in the life of Christ, and that He has become to us, now, "all, and in all."

Christ also takes from us all inclination or power to boast of our national prestige. To me, it is prestige enough to be a Christian;—to bear the cross Christ gave me to carry, and to follow in the footsteps of the great Cross-bearer. What is the power in which some boast, of sending soldiers and cannon to a distant shore, compared with the Almighty power wherewith Christ guards the weakest of us who dares to trust Him? What reason is there for a man to be lifted up with conceit just because he happens to have been born in this or that high-favoured country? What is such a privilege compared with the glories which appertain to the man who is born again from above, who is heir of heaven, a child of God through faith in Jesus Christ, and who can truthfully say, "All things are mine, and I am Christ's and Christ is God's?"

What is the wondrous internationalism that levels all these various nationalities in the Church of Christ, and makes us all one in him? Spiritually, we have all been born in one country; the New Jerusalem is the mother of us all. It is not my boast that I am a citizen of this or that earthly city or town here; it is my joy that I am one of the citizens of "a city which hath foundations, whose Builder and Maker is God." Christ has fired all of us, who are His people, with a common enthusiasm. He has revealed Himself to each one of us as He doth not unto the world; and in the happy remembrance that we belong to Him, we forget that we are called by this or that national name, and only remember that He is our Lord, and that we are to follow where He leads the way.

The next thing to be observed, in our text, is that ceremonial distinctions are obliterated. When Paul says that "there is neither circumcision nor uncircumcision," he recalls the fact that under the law, there were some who were peculiarly the children of promise, to whom were committed the oracles of God; but there is no such thing as that now. Then there were others, who stood outside the pale of the law,—the sinners of the Gentiles, who were left in darkness until their time for receiving the light should come; but Christ has fused these two into one; and now, in his Church, "there is neither Greek nor Jew." The all-important consideration is,—Are we Christians? Do we really believe in Jesus Christ, to the salvation of our souls? The apostle truly says, "Christ is all." For He has done away with all the distinctions that formerly existed between Jew and Gentile. He has levelled down and He has levelled up. First, He has levelled down the Jews and made them stand in the same class as the Gentiles, shutting them up under the custody of the very law in which they gloried, and making them see that they can never come out of that bondage except by using the key of Faith in Christ. So our Lord Jesus has stopped the mouths of both Jews and Gentiles and made them stand equally guilty before God; for, on the other hand, He has levelled up the outcast and despised Gentiles, and has admitted us to all the privileges of His ancient covenant making us to be the heirs of Abraham, in a spiritual sense, "though Abraham is ignorant of us, and Israel acknowledge us not." He has given to us all the blessings which belong to Abraham's seed, because we, too, possess like precious faith as the father of the faithful himself had. So "now in Christ Jesus we who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His

flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man so making peace." Oh, what a blessing it is that all national and ceremonial distinctions are gone forever, and that "Christ is all" to all who believe in Him!

Yet, how very, very minute are the distinctions between the various members of that body! You, my brother, are rich as the world reckons riches. Well, do not boast of your wealth, for riches are very apt to take to themselves wings, and fly away. Probably, more of you are poor so far as worldly wealth is concerned. Well, then, do not murmur, for "all things are yours" if you are Christ's; and, soon, you will be where you will know nothing of poverty again for ever and ever. True Christianity practically wipes out all these distinctions by saying, "This man as one of Christ's stewards, has more of his Lord's money entrusted to him than others have, so he is bound to do more with it than they do with their portion; he must give away more than they do." This other man has far less than his rich brother but Christ says that he is responsible for the right use of what he hath, and not for what he hath not. As the poor widow's two mites drop into the treasury of the Lord, He receives her gift with as sweet a smile as that which He accorded to the lavish gifts of David and Solomon. In His Church, Christ teaches us that if we have more than others, we simply hold it in trust for those who have less than we have; and I believe that some of the Lord's children are poor in order that there may be an opportunity for their fellow-Christians to minister to them out of their abundance. We could not prove our devotion to Christ, in practical service such as He loves if there were not needy ones whom we could succor and support. Our Lord has told us how He will say, in the great day of account, "I was hungered, and ye gave Me meat;" but that could not be the case if there was not one of the least of His brethren, who was hungry, and whom we could feed for His sake. "I was thirsty, and ye gave Me drink." But He could not say that if none of His poor brethren were thirsty. "I was sick and ye visited Me." So there must be sick saints to be visited, and cases of distress, of various kinds, to be relieved; otherwise, there could not be the opportunity of practically proving our love to our Lord. In the Church of Christ, it ought always to be so, brethren; we should love each other with a pure heart fervently; we should bear each others' burdens and so fulfill the law of Christ; and we should care for one another, and seek, as far as we can to supply one another's needs. The rich brother must not exalt himself above the poor one, nor must the poor Christian envy his richer brethren and sisters in Christ; for, in him, all these distinctions are obliterated and we sit down, at his table, as members of the one family of which he is the glorious and ever-living Head: and we dwell together in unity, praising him that national, ceremonial, and social distinctions have, for us, all passed away, and that "Christ is all, and in all."

I will try briefly to show you "what takes its place in the new creation." "Christ is all, and in all."

First, Christ is all our culture. Has Christianity wiped out that grand name "Greek?" Yes, in the old meaning of it; and in some senses, it is a great pity that it is gone, for the Greek was a cultured man, the Greek's every movement was elegance itself, the Greek was the standard of classic beauty and eloquence; but Christianity has wiped all that out, and written in its place, "Christ is all." And, brethren, the culture, the gracefulness, the beauty, the comeliness, the eloquence—in the sight of the best Judge of all those things, namely, God, the ever-blessed— which Christ gives to the true Christian, is better than all that Greek art or civilization ever produced, so we may cheerfully let it all go, and say, "Christ is all."

Next, Christ is our revelation. There was the Jew—a fine fellow, and there is still much to admire in him. The Semitic race seems to have been specially constituted to God for devout worship; and the Jew, the descendant of believing Abraham, is still a firm believer in one part of God's Word; he is spiritually, a staunch Conservative in that matter, the very backbone of the world's belief. Alas, that his faith is so incomplete, and that there is mingled with it so much tradition received from his fathers! Will you wipe out that name "Jew?" Yes, because we, who believe in Jesus, glory in him even as the Jew gloried in having received the oracles of God. Christ is "the Word of God" incarnate and all the divine revelation is centered in him: and we hold fast the eternal veri-

ties which have been committed unto us, because of the power of Christ that rests upon us.

Then, next, "Christ is all our ritual. There is no "circumcision" now. That was the special mark of those who were separated from all the rest of mankind; they bore in their body undoubted indications that they were set apart to be the Lord's peculiar possession. Someone asks, "Will you do away with that distinguishing rite?" Yes, we will, for in Christ every true Christian is set apart unto God, marked as Jesus Christ's special separated one by the circumcision made without hands.

Further, "Christ is all our simplicity." Here is a man, who says that "circumcision" is his distinguishing mark, and adds "I am not separated or set apart from others, as the so-called 'priest' is; I am a man among my fellow-men. Wherever I go, I can mingle with others, and feel that they are my brethren. I belong to the 'uncircumcised.'" Will you rule that out? Yes, we will, because we have in Christ, all that uncircumcision means: for he who becomes a real Christian is the truest of all men; he is the most free from that spirit which says, "Stand by thyself, come not near to me; for I am holier than thou." He is the true philanthropist, the real lover of men ever as Christ was. He was no separatist, in the sense in which some used that word. He went to a wedding feast; he ate bread in the house of a publican; and a woman of the city, who was a sinner, was permitted to wash his feet with her tears. He mingled with the rest of mankind, and "the common people heard him gladly;" and he would have us to be as he was, the true Man among men, the great Lover of our race.

Once more, Christ is all our natural traditions, and our unconquerableness and liberty. Here is "the rude barbarian," as the poet calls him; he says, "I shall never give up the free, manly life that I have lived so long. By my unshorn beard," for that is the meaning of the term Barbarian. "I swear it shall be so." "By the wild steppes and wide plains over which I roam unconquerable," says the Scythian, "I will never bend to the conventionalities of civilization, and be the slave of your modern luxuries." Well, it is almost a pity to have done with Barbarians and Scythians in this sense, for there is a good deal about them to be commended; but we must wipe them all out. If they come into the Church of Christ, he must be "all, and in all;" because everything that is manly, everything that is natural, everything that is free, everything that is bold, everything that is unconquerable will be put into them if "Christ is all" to them. They will get all the excellences that are in that freedom, without the faults appertaining to it.

Further, "Christ is all" as our Master, if we be "bond." I think I see, in the great addressed one who said, "But I am a bond slave; a man bought me at the auction mark, and here, on my back, are the marks of the slave-holder's lash." And I think I hear him add: "I wish that disgrace could be wiped out." But Paul says, "Brother, it is wiped out; you are no bond slave, really, for Christ has made you free." Then the great apostle of the Gentiles comes, and sits down by his side, and says to him, "The Church of Christ has absorbed you, brother, by making us all like you; for we are all servants of one Master; and look," says Paul, as he bares his own back, and shows the scars from his repeated scourgings "from henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." "And so," says he, laying his hand on the poor Christian slave, "I, Paul, the slave of Jesus Christ, share your servitude, and with me you are Christ's free man."

Lastly, Christ is our liberty itself if we be "free." Here comes the free man, who was born free. Shall that clause stand, neither bond nor free? Oh, yes, let it stand; but not so stand that we glory in our national freedom, for Christ has given us a higher freedom. I may slightly alter the familiar couplet and say:

"He is the free man whom the Lord makes free,
And all are slaves beside."

Oh, what multitudes of people are slaves;—miserable slaves to the opinions of their neighbors—slaves to "respectability!" Some of you dare not do a thing that you know to be right, because somebody might make a remark about it. What are you but slaves? Ay, and there are slaves in the pulpit every Sunday, who dare not speak the truth for fear somebody should be offended; and there are also slaves in the pews, and slaves in the shops, and slaves all around. What a wretched life a slave lives! Yet, till you become a Christian, and know what it is to wear Christ's bonds about your willing wrists you will always feel the galling fetters of society, and the bonds of custom, fashion, or this or that. But Jesus makes us free with a higher freedom, so we wipe out the mere terrestrial freedom, which is too

IT MATTERS MUCH.

*It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the world's cold scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold mine honor firm in clutch,
It matters much; it matters much.*

*It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth time called away
Or whether in age I linger here;
But whether I do the best I can
To lighten loads with a gentle touch,
Or help to bless my fellow man,
It matters much; it matters much.*

*It matters little where be my grave,
Whether it be on land or sea,
By purling brook or stormy wave,
It matters little or naught to me;
But whether the Angel Death comes down
And mark my brow with a loving touch,
As one who wears a victor's crown,
It matters much; it matters much.*

—Anon.

often only a sham and we write, "Christ is all."

So, to conclude, remember that, if you have Christ as your Saviour, you do not need anybody else to save you. I see an old gentleman, over there in Rome, with a triple crown on his head. We do not want him, for "Christ is all." He says that he is the vicegerent of God; that is not true; but if it were, it would not matter, for "Christ is all," so we can do without the Pope. Then I see another gentleman with an all-round dog collar of the Roman kennel type; and he tells me that, if I will confess my sins to him as the priest of the parish, he can give me absolution; but, seeing that "Christ is all," we can do without that gentleman as well as the other one; for anything that is over and above "all" must be a superfluity, if nothing worse. So it is with everything that is beside or beyond Christ; faith can get to Christ without Pope or priest. Everything that is outside Christ is a lie, for "Christ is all." All that is true must be inside him, so we can do without all others in the matter of our soul's salvation.

But supposing that we have not received Christ as our Saviour, then how unspeakably poor we are! If we have not grasped Christ by faith, we have not laid hold of anything, for "Christ is all;" and if we have not him who is all, we have nothing at all. "Oh!" says one, "I am a regular chapel-goer." Yes, so far, so good; but if you have not Christ you have nothing, for "Christ is all." "But I have been baptized," says another. Ah! but if you have not savingly trusted in Christ, your baptism is only another sin added to all your others. "But I go to communion," says another. So much the worse for you if you have not trusted in Christ as your Saviour. I wish I could put this thought into the heart of everyone here who is without Christ—nay, I pray the Holy Spirit to impress this thought upon your heart—If you are without Christ, you are without everything that is worth having, for "Christ is all."

But, Christians, I would like to make your hearts dance by reminding you that if you have Christ as your Saviour, you are rich to all the intents of bliss, for you have "all" that your heart can wish to have. Nobody else can say as much as that; the richest man in the world has only got something, though the something may be very great. Alexander conquered one world; but you, believer, in getting Christ as yours have this world and also that which is to come, life and death, time and eternity. Oh, revel in the thought that, as Christ is yours you are rich to an infinity of riches, for "Christ is all."

Now, if Christ really is yours, and as Christ is all, then love him, and honor him and praise him. Mother, what were you doing this afternoon? Pressing that dear child of yours to your bosom, and saying, "She is my all?" Take back those words, for they are not true. If you love Christ, he is your all and you cannot have another "all." Some one else has one who is very near and very dear. If you are that someone else, and you have said in your heart, "He is my all," or, "She is my all," you have done wrong, for nothing and no one but Christ must be your "all." You will be an idolater and you will grieve the Holy Spirit, if anything, or anyone, except Christ, becomes your "all." You, who have lately lost your loved ones and you, who have been brought low by recent losses in business, are you fretting over your losses? If so, remember that you have not lost your

"all." You still have Christ and he is "all." Then, what have you lost? Yes, I know that you have something to grieve over; but, after all, your "light affliction, which is but for a moment, worketh for you a far more exceeding and eternal weight of glory;" therefore, comfort yourself with this thought—"I have not really lost anything for I still have all." When you have all things, and Christ is all; and when you have lost all things, then you find all things in Christ. I do not know, but I think that the latter is the best of the two.

Now, if Christ be all, beloved brethren and sisters, let us spend our strength, and be ready to lay down the last particle of it that we have, and to die for him; and then let us, whenever we need anything, go to him for it, for "Christ is all." Let us draw upon this bank, for its resources are infinite; we shall never exhaust them.

Lastly, and chiefly, let us send our hearts right on to where he is. Where our treasure is, there should our hearts be also. Come, my heart, up and away! What hast thou here that can fill thee? What hast thou here that can satisfy thee? Plume thy wings, and be up and away, for there is thy resting-place; there is the tree of life which never can be felled. Up and away and build there forever! The Lord help each one of you to do so, for Jesus' sake! Amen.

CLERICAL HAND-SHAKING.

W. T. Ussery, D.D.

I mean that wholesale grabbing and gripping that occurs as the audience makes its exit at the church door. The pastor, light as a balloon or otherwise, makes his sudden appearance in the entrance, and stemming the heaving, hungry, home-bound escarpades (?) he inflicts a second blessing (?) upon each one separately, as though he had not before seen them. (Of course, all reciprocal and responsive).

Now I am not ignoring, criticizing, nor condemning the practice of hand-shaking, if reciprocal, impulsive, and truly appropriate.

But think of the above described case. Like chasing a running child to imprint a kiss, the pastor meets them with radiant smiles and honeyed words, and many benedictions are expressed; but they all understand it, and conceive that he (the pastor) has "an axe to grind."

Now, brethren, in all candor, this doesn't seem to me to be normal, but nominal. Not in heart, but mechanical and external. Some may construe it as grossly hypocritical and ostentatious. It is at least a forced ceremony and without a guarantee of good will. (Forbid that I should be censorious).

I read this inscription on a card of invitation by a pastor: "A cordial welcome, with a handshake and a smile, awaits you." I don't admire manufactured smiles, nor forced affection, and it seems to me that a pastor who resorts to this clerical stratagem (?) to obtain or hold a congregation is on "sinking sand."

Now I would say, let the pastor deliver his sermon, approach as many as convenient with pleasantry and smiles, but let the more remote and indifferent meet him "halfway," and express their appreciations, and so on, personally. I would rather have one advance of this kind than a dozen forced affairs.

Don't bait the people with a basket of smiles, but allure them with a sincere affection and a loving mannerism—that they may love you "for your works sake."

I oppose this only in the light of a perfunctory performance. God approves of that which is real, and genuine, and sincere; but loathes hypocrisy and dissembling. But I must close, lest I incur upon myself the universal anathemas of my brother ministers.

A little girl in Connecticut, age two and a half years, was allowed to go to church Christmas Sunday on condition she would not talk out loud, but could join in the singing. The first hymn happened to be "Joy to the World," sung to old Antioch. She recognized the tune and felt her opportunity had come. But the only words she associated with that tune were not the words of Isaac Watts. This made no difference, and the congregation were convulsed to hear a high, childish voice ringing clear above the voices around her: "There was a man in our town and he was wondrous wise. He jumped into a bramble bush and scratched out both his eyes." Especially effective was the repeat of the last line when, instead of hearing "And heaven, and heaven, and nature sing," they heard "And scratched, and scratched out both his eyes."

OUR PASTOR RESIGNS.

On last Sunday morning, August 22, after a most eloquent sermon by the pastor, Rev. E. H. Yankee, the South Side Baptist church was overshadowed by the greatest gloom and deepest sorrow that could have come to it, when its pastor offered his resignation, to take effect the following Sunday morning. The grief was so great that men, women and children were sent to their homes with tear-stained faces and burdened hearts, too pitiful to be seen.

Three times the Lord has sent into this field a strong and able man to carry on the work started here, and three times we have been left like a ship on the deep, blue sea, without a pilot. How pitiful is our condition now!

Never has a servant of God undertaken a field with more enthusiasm, zeal and untiring effort to strengthen the weak ones, to save the lost ones, to bind up the broken-hearted and to lift up in every way his entire membership to the highest plane of Christian living, than has Brother Yankee.

This one year under his most beautiful leadership and guidance, we felt that we haven't words to express the great good he has done in every department of his work. Oh, when we would come to the difficult problems and dark places (and you know there are many on a new field), we would always find him there first, weighing carefully and thoughtfully the most minute part of it all. Afterwards he was there, always so ready to give to us the advice we needed, and thus lead us out, helping us to plant our feet once again on higher ground, so that we could better serve our Master.

We realize from the depths of our hearts what it means to lose a leader like this. As he leaves us, we can truly say that he has left no stone unturned that was not sounded to its depths. We feel that our great loss will be to those who are fortunate enough to have him as their pastor, their great gain. May you receive him with outstretched arms and loving hearts, realizing that you are getting a man sent from God, filled with His Spirit and equipped in the highest sense for every duty that may rest upon him.

And now, Brother Yankee, since your plans are not complete, and as you go out into the evangelistic work, may the Lord bless you; may the Lord lead you; may the Lord be merciful unto you. A MEMBER.

THE SEMINARY CORRESPONDENCE COURSE.

I am writing this appeal to brethren who are planning to take the Seminary correspondence course to urge them to send in their formal application not later than September 15. Prof. McGlothlin, who is in charge of this department, expects to issue enrollment blanks and lessons in a short time, and it is important that applications be in hand not later than the above date. Many brethren have expressed interest in this course, and it is probable that a considerable number will apply for admission to it. There is no reason why any brother who cannot take a regular course might not profit by the correspondence course. It would be a fine thing if every minister who is unable to take the Seminary course would avail himself of this opportunity.

I wish to add to the above that of course it is of the greatest importance that brethren take the regular Seminary course if possible. The next session begins September 29. The dining room in New York Hall will be open for supper on the evening of September 28. The regular opening exercises will be held in Norton Hall at 10 a. m. on the morning of September 29. Students are expected to report at that service, and those entering for the first time are required to present credentials in the shape of ordination or license certificate, or at least a formal letter from their church, indorsing them as ministerial students.

There is bright prospects for an excellent attendance. Many brethren are hesitating as to whether or not they will attend the Seminary. I urge them earnestly to decide the matter at once. It is not wise to put this matter off, expecting to come at some later time. If we can assist in any way, by arranging for financial assistance or otherwise, we are always glad to do so. Any brother desiring financial help should write to Mr. B. Pressley Smith, Norton Hall, Louisville, Ky., at once. E. Y. MULLINS,

Louisville, Ky.

President.

A GREAT MEETING AT BRADFORD.

We have just closed one of the greatest meetings in the history of Bradford, Tenn. There were 52 additions, 42 of them by baptism, most of them were grown people and many of them heads of families. The revival was of great power, deeply stirring the entire

community. There was no unusual excitement, but a deep current of power, earnestness and determination on the part of the Christian people. They organized themselves for two systematic campaigns: soul-saving and church membership, and they carried both out beautifully and thoroughly. The church was left in fine working order and has already begun several forward movements.

The meeting was preceded by a very sad funeral, that of Brother James Ballew, one of our most beloved and valued members. His untimely death produced a profound impression, and this, together with the appeals he made from his death bed, no doubt made many of his young associates think seriously, and thus prepared them for the messages of the meeting.

In the midst of the meeting, at the morning service Saturday, we had the sad duty of preaching the funeral of Brother Aubrey Nevel, son of Brother Cabe Nevel, one of our leading members. There was also one other funeral in town during the meeting, thus emphasizing the necessity of preparation for death.

At the close of the meeting Tuesday night, Brother N. M. Stigler, principal of the Public School of Bradford, was ordained to the full work of the ministry. He is a graduate of Hall-Moody Institute, and is already a splendid preacher, and should have full work as pastor at once. He is a brother of G. H. and H. W. Stigler, both successful pastors in Oklahoma.

The pastor was assisted in the meeting by Rev. L. D. Summers of Blytheville, Ark. He was greatly used of the Lord in the meeting, and proved himself a splendid leader of religious workers. He has great evangelistic gifts and should be kept busy in this work. His preaching is wonderfully original, attractive and orthodox, and his methods safe and sane. He has great power, especially with men. H. E. WATTERS,
Pastor.

MARKED TREE MEETING.

By Ben Cox.

This was one of the most encouraging meetings I have ever held. More unusual things have happened than in any other meeting in my experience. It was a beautiful and inspiring sight to see a sixty-year-old grandmother and a ten-year-old granddaughter walk hand-in-hand into the river for baptism.

The afternoon meetings were held down town, in fine weather on the street, in wet weather, which occurred often, in a near-by drug store. Three people have joined the church in these drug-store meetings. The business men closed their places several afternoons. The first day a man came in from the country and went to a store, but found it closed. He went to the next and next, but found them closed also; he then asked the first man he met on the street, "Who's dead here?" I am informed that it is the first time the stores of Marked Tree have closed for anything besides a funeral.

A very prominent man in the town attended one of the afternoon meetings, and came out again that night. He said to me when I called on him the next day, "It is the first time I have been to church in five years; I am sorry now that I have missed any of your sermons. I have been reading of how you feed the hungry men at the Noon-Day Prayer-meeting. I believe in that kind of work." Since then this man's wife, son and daughter have been baptized, and he, himself, has confessed Christ.

A few months ago matters were so discouraging that some of the members said to Pastor R. C. Medaris, "Let's give up entirely." He said, "No. Let's try a meeting first." There is quite a different atmosphere now. Twenty-seven have joined the church and the entire membership seems greatly encouraged. Memphis, Tenn.

HOLSTON VALLEY ASSOCIATION.

Dr. Folk's Lecture.

At the close of our training school, on the evening of August 23, Dr. E. E. Folk, of Nashville, gave his illustrated lecture on Palestine, the land of the Lord, to a crowded house. It was the crowning act, the magnificent climax, of the work of eight days.

The lecture was a great illustrated sermon that unconsciously convinced the judgment, aroused the spiritual emotions, and, we trust, moved the will in many who heard it; for every scene was explained in the light of scripture.

It seems that no one could hear this lecture without having his faith strengthened in the gospel and made to feel nearer to God, and realize more and more the work of His Son.

Mr. Hudgins' Work.

This was well received and the church and Association greatly benefited. Some eight or ten who attended the school will take the examination for diplomas.

Several young ministers took the course in Bible work, as well as the Sunday school course, the Mulberry Gap Association being represented. The church at Surgoinville did their part in entertaining all the visitors. This school will be a great advertisement for the next.

S. W. TINDELL.

Surgoinville, Tenn.

TO THE CHURCHES OF COCEE ASSOCIATION.

As the time is drawing near for the meeting of the Association, I am writing you and asking that every church close its year's work with the last Sunday in August, as was agreed upon at our last meeting.

As soon as possible after that date, appoint your messengers, make out your Associational letters and mail these to W. D. Powell, 303 Union Avenue, Chattanooga, Tennessee, so that he may make a digest of the facts before the meeting, also that standing committees may be arranged for in advance.

I want to urge the churches to appoint as messengers only those who will attend, and those who have interest enough to come and stay until the meeting closes. Let every church help us, so that this may be the best Association we have ever held.

One other suggestion: All money should be sent direct to J. W. Gillon, Nashville, by your church treasurer, except the money for printing the minutes, which is to be brought to the Association.

The time of meeting is September 21, at 10:00 a. m., at Concord church, eight miles east of Chattanooga, and three miles south of Tyner. W. C. SMEDLEY,
Moderator.

PROVIDENCE REVIVAL.

I assisted Rev. M. A. Cooper, the pastor, in a ten-days' revival near Franklin, Ky., which closed August 22. There were 24 additions, 15 being baptized, and the church was greatly revived and built up. Among those saved were some hardened sinners, heads of families, that had gone through many meetings. Brother Cooper is only 22 years of age, and has a very bright future as a preacher. He resigned as pastor of Providence and Sulphur Springs churches in order to devote more time to his college work. He preaches half time at Auburn, Ky., and will complete the course at Bethel this year and enter the Seminary at Louisville, Ky. These two churches present a fine field for some live pastor.

Knoxville, Tenn.

W. N. ROSE.

PASTORS' CONFERENCE.

The pastors' conference of Tennessee Valley Baptist Association met Saturday and Sunday, August 28-29, with Yellow Creek Baptist church, and the program which had been arranged was carried out in full. The following preachers attended: Revs. W. A. Howard, J. B. Trotter, W. R. Grimsley, R. D. Cecil. Good attendance and splendid dinner served at the church Sunday. This is the final meeting before the meeting of the Association, September 9, and the four meetings held this year have been good. Let all churches be represented at the Association by letter and messengers at Salem church. R. D. CECIL,
Dayton, Tenn. Secretary and Treasurer.

MERCY SAKES ALIVE!

Its \$500.00 two times, and not \$5.00 one time that I meant to say in last week's Baptist and Reflector. The Ladies' Aid gave \$500.00 on our Sunday school annex, and then one sister gave \$500.00. You see that makes two times one \$500.00, and two hundred times \$5.00 given by the sisters. Brother Folk, hurry up and correct this, for you are a married man, too, and you have also been a pastor. Mercy on us, hurry up!

Well, the annex is going on up, thank the Lord, and the pastor is improving. I. N. PENICK,
Martin, Tenn.

UNION UNIVERSITY.

The session of 1915-16 will open next Tuesday, September 7. We shall be glad to see present friends and patrons of the University as well as students. The outlook for a great year's work is very encouraging. A number of students have already come in.

G. M. SAVAGE, President.

Jackson, Tenn.

PASTORS' CONFERENCE.

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

NASHVILLE.

Central—Pastor John R. Gunn preached in the morning on "Not to Be Ministered Unto, but to Minister."

North Edgefield—Dr. C. D. Graves preached in the morning on "Missions." Pastor J. A. Carmack preached at night on "The Relationship of the Church to Its Sub-Organizations." Splendid day. One by baptism.

Calvary—Pastor A. I. Foster preached on "Fellowship," and "Whosoever Will." Rainy-day congregations.

Lockeland—Brother P. W. Carney preached in the absence of the pastor. He is a strong preacher. S. S. attendance less on account of rain.

First—Pastor Allen Fort preached on "The Nineteenth Psalm," and "Walking with God." Two additions. One baptized. Small S. S. on account of rain. Good congregations.

Park Ave.—Pastor I. N. Strother preached. Rain interfered greatly with services.

Concord—No morning service because of rain. Pastor R. J. Williams preached at night on "What Hast Thou Done, and the Blood of Thy Brother Crieth from the Ground." Meeting closed. Pastor baptized 9 in the afternoon. One by letter; two by restoration. Twelve additions. Pastor begins a meeting at Pleasant Hill this week.

Belmont—Evangelist S. W. Kendrick preached at both hours on "The Christ Life," and "Heaven."

Edgefield—Pastor Lunsford preached at the morning hour on "Regeneration."

Grandview—Pastor J. F. Savell preached on "Systematic Practice of the Lessons We Learn," and "A Father Pleading for His Boy." S. S. and congregations reduced about half because of rain.

Immanuel—Dr. Albert R. Bond preached in the morning. No night service.

Centennial—Brother Wilson preached in the morning, and Dr. Albert R. Bond at night.

Grace—Pastor W. Rufus Beckett preached on "Preparation for a Revival," and "The Glorious Gospel of Christ." One by baptism and three under watchcare. 148 in S. S. Good B. Y. P. U. Pray for us in the revival.

South Side—Pastor Yankee closed his work at this church, to take up evangelistic work.

KNOXVILLE.

Gillespie Ave.—Pastor, J. A. Lockhart. Rev. J. Pike Powers preached at night on "Justification." Pastor still sick. Brother Powers has supplied since Aug. 1.

First—Pastor, Len G. Broughton. J. R. Campbell, D. D., supplied the pulpit. Dr. Broughton has been ill, but will return and resume his work next Sunday.

Calvary—J. Pike Powers, Supply. Rev. J. R. Smith preached. The call extended to Brother Rose has not been accepted.

South Knoxville—Pastor M. E. Miller preached on "If God be for Us, Who can be Against Us?" and "A Tearful Discovery." 262 in S. S.

Lonsdale—Pastor, J. C. Shipe. E. H. Peacock preached in the morning on "Locating Ourselves." Pastor preached at night on "Our Lord's Great Question." 261 in S. S. Fine services.

Euclid Ave.—Pastor, W. E. Conner. J. M. Clabaugh preached in the morning on "The Way into the Kingdom." Rev. Green preached at night on "Putting God to the Test." 165 in S. S.

Grove City—Pastor G. T. King preached on "What is Your Life?" and "You are Bought with a Price." Pastor resigned.

Lincoln Park—Pastor A. R. Pedigo preached on "Our Obligations to Country and God," and "The Amen." 134 in S. S.

Oakwood—W. D. Hutton preached on "Putting on the Armor," and "Who is on the Lord's Side?" 181 in S. S. Fine day.

Bell Ave.—Dr. J. J. Taylor preached on "Matchless Assurance," and "Supreme Issue." Fine congregations.

Broadway—Pastor, H. C. Risner. Rev. J. C. Shipe preached in the morning on "Our Lord's Great Question." Rev. Geo. W. Edens preached at night on "Reasons for Studying the Bible." 297 in S. S. Good day.

Beaumont Ave.—Pastor D. W. Lindsay preached on "Our Heavenly Body," and Bro. Edgar Elkins preached at night on "False Judging." 102 in S. S. One bap-

tized. Two by letter. Good services.

Fountain City—Pastor Tyree C. Whitehurst preached on "He Knoweth Me," and "Occupy Till I Come." 95 in S. S.

Burlington—Pastor Geo. W. Edens preached on "Bible Study for Personal Spiritual Growth." Rev. E. H. Peacock preached at night. 149 in S. S.

Island Home—Pastor J. L. Dance preached on "Overcoming the World," and "Revelation." 335 in S. S.

Third Creek—Pastor Chas. P. Jones preached on "The Unspeakable Gift," and "The Liberty of the Spirit." 145 in S. S.

Mountain View—Pastor, S. G. Wells. Rev. L. W. Clark preached in the morning on "Second Coming of Christ." Pastor preached at night on "The Old Gospel." 224 in S. S.

Smithwood—Pastor J. E. Wickham preached on "Public Worship," and I. John 3, 10. 114 in S. S.

CHATTANOOGA.

North Chattanooga—Pastor preached on "Thy Hallowed Name," and "Thy Kingdom Come." Interest and attendance steadily increasing. Two baptized. Good S. S. and B. Y. P. U.

Avondale—Bro. Paul Hodge preached in the morning, and Bro. C. E. Sprague at night. Our revival is now on. Prospects good.

Tabernacle—Pastor J. B. Phillips preached on "Steadfastness," and "Signs of Christ's Second Coming." 295 in S. S. Three baptized. One addition.

Oak Grove—W. E. Davis of Leonard, Tex., preached on "The Law of Christ," and "Christ's Mission to the Lost." One baptized. Good S. S.

Highland Park—H. M. King of Jackson, Miss., supplied, preaching on "Character Building," and "The Hour of Judgment Known." Large crowds. Splendid S. S.

Alton Park—Pastor Duncan preached on "The Promise of the Father," and "God's Love Exemplified." 153 in S. S.

East End—Rev. G. A. Chunn delivered an address to the S. S. at 10:30. Rev. Swafford preached at 11 a. m. 49 in S. S.

Chamberlain Ave.—Pastor J. E. Merrell preached on "God With Us," and "Vital Religion." 110 in S. S. Good day.

First—Pastor W. F. Powell preached on "The Purchase of Opportunity," and "The Vision of the Unattained." 370 in S. S.

East Chattanooga—Pastor J. N. Bull preached on "Moses and His Home Training," and "Elijah Before Ahab, or His Message to Ahab." 150 in S. S. Two baptized. One by letter.

East Lake—Pastor J. H. Fuller preached on "A Life of Service," and "Christ Seeking the Lost." One baptized. House full at night. Best day yet.

Rossville—Pastor J. Bernard Tallant preached on "Salvation" in the evening. Program rendered by laymen of church in morning. 270 in S. S. Splendid B. Y. P. U.

MEMPHIS.

New South Memphis—Church organized by Rev. Tom Rice and other brethren, with 23 charter members and two additions by letter. Two professions.

North Evergreen—Bro. Koonce preached in the evening on "God's Care for Elijah." 25 in S. S.

Binghamton—Pastor Roswell Davis preached on "He Careth for You," and "The Mission and the Message." 88 in S. S.

Temple—Pastor W. A. Gaugh preached to good congregations. Two by baptism since last report. 169 in S. S.

Calvary—Pastor Norris preached on "Mired on Life's Road," and "Selfishness the Basis of All Evil." Pastor and wife returned from two weeks' vacation. Large crowds. 91 in S. S. One for baptism since last report.

Central—Pastor preached on "The Last Prayermeeting," and "Soul Rest." One for baptism. 184 in S. S. Pastor preached at Court Square after the night service. There were many professions of religion.

Seventh—Pastor J. T. Early preached to largest congregations of the summer. Three additions, one by statement, one by letter, and one by profession and baptism. S. S. a little off.

Bellevue—Pastor Inlow preached at both hours. Three by letter, two for baptism and two baptized since last report. 250 in S. S.

First—Pastor Boone preached to good congregations. One by letter, one baptized, one approved for baptism. A gracious day. 354 in S. S.

JACKSON.

First—Special services in the morning for the old Confederate soldiers. Pastor's theme, "A Message to the Confederacy." In the evening the pastor gave an

illustrated sermon on "The Life of Christ." Luther Little, pastor.

Second—Pastor J. W. Dickens preached at both hours to fair congregations. Fair S. S.

West Jackson—Rev. Waldo A. Fite of Louisiana, preached at both hours to good congregations.

Royal Street—Rev. W. L. Savage of Memphis, who is conducting a revival for the church, preached at both hours. Encouraging work being done in the revival.

Whiteville—Pastor Jas. H. Oakley preached at both hours at Double Bridges, closing a week's meeting there with Rev. R. E. Downing. Notwithstanding the hard rains and overflow of water, the Lord gave us a fine meeting. There were 18 additions to the church.

Harriman—Pastor M. C. Atchey preached on "Our King," and "Wounded In the Heel." 242 in S. S. One received by letter.

Jacksboro—Pastor D. A. Webb preached in the evening on "Bridling the Tongue." 150 in S. S.

We have just closed a fine meeting at Rondo, Ark., where my brother, J. L., is the pastor. I did all the preaching by the help of the Lord. The weather was against the interest of the meeting, but the Lord was with us and gave us the victory, and we got the devil on the run. There were 17 professions and 24 additions to the church; 21 by baptism and three by letter. This was my brother's first baptizing, and he seemed to enjoy it so much. He had the pleasure of baptizing his wife and oldest boy, Joe, Jr., who was only ten years of age. The church at Rondo is in fine shape. The pastor's salary is paid in full, and they paid me well for my time, but the Lord paid me better, as it had been over 15 years since I had the pleasure of being in a meeting with my brother. E. Z. NEWSOM.

Winnsboro, Texas.

Dr. J. H. Dew of Ridgecrest, N. C., has just closed a great meeting with us at old Shawnee Run, Mercer County, Ky. There were 69 additions to the church. This church is 127 years old and has full time preaching. Elder John Rice was pastor more than 50 consecutive years. I have served them nearly 22 years. It is a country church, but we have full-time preaching. Dr. Dew has been with us five times and he has promised to help us again next year. We had some very rainy weather during the meeting, but it did not lessen the great crowds that attended every service. Dr. Dew is a great preacher because he sticks close to the Book. We all regretted the absence of Mrs. Dew, who was kept at home by the sickness of her mother.

W. D. MOORE.

Lawrenceburg, Ky.

I have resigned Milton church, and moved to Murfreesboro for the present to finish up my year's work, and wait for the direction of the Lord as to the field of labor in the future. I am open for a good field of church work, or would accept the principalship of a good school and preach for churches around close. I have held two meetings and have five more. Have some time yet I can give in revival meetings. Let all my correspondents take notice and address me, 410 N. Maney's Ave., Murfreesboro, Tenn. R. L. BELL.

Murfreesboro, Tenn.

We will meet all visitors and delegates to the Ebenezer Association at Lawrenceburg, on Tuesday morning and evening before the Association, and on Wednesday morning, the day of the Association. It is not convenient to meet any in Pulaski. A. N. HOLLIS.

Lawrenceburg, Tenn.

I preached Sunday at Pleasant Hill church. The meeting began with a fine outlook for a great meeting. We had two conversions Sunday night. Their pastor, Brother O. F. Huckaba came on Tuesday to take charge of the meeting. I will be at Walnut Hill two days this week. NELSON CRULL.

Jackson, Tenn.

Union Association will meet with Pleasant Hill church, three miles south of Sparta, on September 23. Those who come by rail notify me what train you will come on. Will meet train at Doyle. WM. KERR.

Doyle, Tenn.

We are in a very promising meeting at Goodlettsville. S. B. Ogle is with me. Miss Florence Allen is in charge of the singing. Great crowds are in attendance. G. A. OGLE.

STATE MISSION DAY IN THE SUNDAY SCHOOLS.

By J. W. Gillon,
Corresponding Secretary.

For a series of years it has been the custom of the several State Boards to prepare and send out a suggested program for the use of such Sunday schools as were willing to observe State Mission Day. In some of the States this effort has been at least a comparative success, while in others of the States it has been a practical failure. The majority of the Sunday schools in all the States have ignored the day and the appeal. This has been the case in our own State.

Various reasons have been assigned for this neglect. Some have made the plea that the Sunday schools observed Mission day in the spring and that another day could not be made a success. Others have claimed that it broke into the study of the regular Sunday school lesson and so was not desirable for that reason. None of the excuses offered seemed to justify the neglect, especially so since the spring observance of Mission day was for the exclusive benefit of Home and Foreign Missions, and so left out one great department of our Mission work, namely, State Missions, the only department of Mission work that is doing anything to build up and develop our Sunday schools at home. The different State organizations found the schools which they had spent money and time in building being educated away from State Missions by putting all the emphasis in our Sunday schools on Home and Foreign Missions. Everybody who thought about the matter recognized this fact, so at the meeting of the State Secretaries during the past winter, the matter was presented to the Sunday School Board and arrangements made for the Sunday school literature to lend itself to a State Mission Day as is the custom on Home and Foreign Mission Day to lend itself to a Home and Foreign Mission Day in the Sunday school.

The Proposed Plan.

1. Since a part of State Mission work is the building up of Sunday schools, it was thought best to have, as the first aim for that day, the getting of all the Baptist constituency in each community to attend Sunday school on the third day of October, this day having been set apart as State Mission Day in the Sunday school.

There are many good reasons why it is desirable that everybody shall go to Sunday school. The Sunday school is a distinct teaching service of the church and, as such, deserves and ought to have every Sunday the active support of every member of the church and every church member is, in fact, a member of the Sunday school without joining it, because, in joining the church, they did not join just the preaching service, but joined the church in all of its departments of work.

The Sunday school certainly wants to teach the unsaved in the community, for teaching is its means of leading the lost to Christ. This being true, every effort possible ought to be put forth to get these into the Sunday school.

2. The second aim for the day is every Sunday school pupil at the preaching service. Certainly no one will doubt that this is in every way a desirable end to work to. A casual observer can see that more people leave the building every Sunday morning just before the preaching hour than attend the preaching service. Those who go away are very much more impressionable and susceptible to the influence of the preaching of the gospel than are those who come to the preaching service. This practice, that the majority of the Sunday school pupils now have of absenting themselves from the preaching service, is hurtful in every way, in that it deprives all such as do not attend preaching service of the benefit of the preaching of the gospel. We may make every claim possible for the Sunday school, but we are compelled to admit that there is little or no preaching done there.

Besides this, those who do not attend preaching service are, by practice, being educated not to do so and practice is a great educator. This needs to be broken up in some way. If State Mission Day in the Sunday school can give a practical illustration of the fact that everybody can both go to Sunday school and stay to hear the preaching, a great service will thus be rendered to the denomination, to the local church and to all the people thus convinced.

3. The third distinct aim for the spe-

cial State Mission Day is a collection for State Missions. This is a very necessary and praiseworthy part of the purpose of the day.

(1) It puts the Sunday school to helping in a practical way the great department of our Mission work, which alone is working to build up the Sunday schools in general efficiency. The Sunday school ought not to be trained to be a constant recipient without in some way compensating for what it receives.

(2) It will really help the State Mission Board to render a larger service in the development of the Sunday school. The State Mission Board finds itself in need of more special workers than it is able to employ and put on the field; indeed, it has been asked by one of the Sunday school conventions of Tennessee to place an extra man on the field and it has, so far, been unable to do it because funds sufficient have not been sent in for the work.

(3) It kindles the interest of all in the Sunday school in the general work being done by State Missions. Our people need to know from their very childhood the nature of the work that the State organization has in hand and to know about the places where the work is being done and needs to be done, and no better way can be devised for giving the Sunday school this information than is found in a great State Mission program on a particular day during the year.

(4) It thus helps to prepare the children of the Sunday school for intelligent support of all the departments of our work. When once the Sunday school understands that State Missions lies at the foundation of everything else we are undertaking to do, there will be intelligent interest in all the tasks that are ours.

How to Observe the Day.

1. Prepare for it by having a meeting of the teachers and officers and the pastor of the church to determine what use the church will make of the day. At this meeting, all those who are to take part on the program must be selected, a committee appointed to take a census of the community, arrangements for the different classes to take the lists of names turned in by the census-committee and call upon each one of them and do all possible to get them to pledge to attend Sunday school on October 3. This meeting must also determine how much the Sunday school will undertake to raise for State Missions. When this is determined, the amount ought to be apportioned out to the different classes.

2. After these things are settled, the wall posters must be put on the wall of the assembly room of the Sunday school. On the poster prepared for the purpose, the amount the officers and teachers have agreed ought to be raised will be placed in large figures so that they may be seen from all parts of the room. Some one then ought to call attention each Sunday to their posters and explain their meaning and purpose until all the Sunday school will understand thoroughly.

Each teacher ought to take up with his class the matter of raising the amount assigned to the class as its part in the day's offering. This ought to be taken up on the first Sunday in September so that the class will have a month to work at the matter.

4. The class ought to be asked to report each Sunday morning how they are getting along securing the pledges of those who should belong to each of the separate classes should they attend Sunday school on October 3. The Sunday school ought in this way practically to know before October 3 comes how many it may expect to be on hand that day.

5. Each teacher ought to have a brief drill each Sunday morning of those of his class who are to take part on the program, and great pains ought to be taken to see that each pupil knows his part.

How to Follow Up the Day.

1. Appoint a committee of pupils from each class to secure the promise of as many of the new pupils as possible to become regular attendants upon the Sunday school. Let this committee be appointed before the State Mission Day comes and be ready to work on the State Mission Day. Let the names of all who will agree to become permanent members of the Sunday school be secured, if possible, on October 3. Let this committee have a list of the names of those who attend on October 3, but do not pledge themselves to attend regularly and let the committee visit them each week until they do become regular attendants. This is a very important

matter. We do not want to go into the counting business merely. We want to make this day render a permanent service to the community and to the church.

2. See to it that the Sunday school treasurer turns all the money received on State Mission Day in the Sunday school over to the church treasurer to be sent at once to J. W. Gillon, 161 Eighth Ave., N., Nashville. Have the Sunday school treasurer to fill out the card sent with the literature for State Mission Day and send it in to J. W. Gillon at once. It is important that we tabulate the results of this day in our Sunday schools.

3. Have a special committee from each class to look out for new pupils moving into the neighborhood of the church and ask them to come to Sunday schools at once.

4. Appoint some one in each Sunday school whose business it will be to write to W. D. Hudgins, Estill Springs, giving him the names of the new officers of the Sunday school when new ones are elected; also to ask his help in any way the Sunday school may feel the need of his help.

Some Things to Remember.

1. Every Baptist Sunday school in the South is supposed to be observing this day. This ought to make it of interest to every Sunday school.

2. It is possible to have more pupils in Baptist Sunday schools on this day than have ever been in the Baptist Sunday schools on any one day in the history of our denomination. This is worth working for.

3. Many of the new pupils secured this day can be kept if we treat them rightly.

4. This can be the greatest day in each one of the churches that we have ever known in the South if we get all who are at Sunday school to attend preaching service after the Sunday school is over.

Let us all work together for these great things.

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:

Historical Tales and Travel Stories for Young People—By Everett T. Tomlinson. Price 50c per volume, by mail, in first zone 6c extra:

Colonial Series.
With Flintlock and Fife.
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Four Boys in the Yellowstone.
Four Boys in the Land of Cotton.
Four Boys on the Mississippi.
Four Boys and a Fortune.
Four Boys in the Yosemite.
Four Boys on Pike's Peak.

Now go to work and see if you cannot get one or all of these books.
Address Baptist and Reflector, Nashville, Tenn.

THE ARMENIANS.

Will you kindly permit us to bring to the notice of your readers the present sad condition of the Armenian people in their native land?

Among the greatest sufferers by the European war have been the Armenians. Their condition is even worse than that of the Belgians. Massacres by the Kurds and Turks have again broken out, accompanied with atrocities. A multitude of Armenians whose homes had been ruined and burned have fled across the frontiers from Turkey and Persia into Russia. There are about 100,000 of these refugees, most of them women and children. "Never in my life have I seen such suffering," writes Tolstoy's daughter, Alexandra, who is serving with the Red Cross near the frontier. Some of the refugees in her hospital had had their hands and feet cut off. All were

amiliated and in tatters. They are not only destitute, but broken-hearted, many having seen their husbands and children slaughtered before their eyes. According to a later dispatch from Tiflis, under date of August 10th, 255,000 Armenians have abandoned their country with the retreating Russian Army, and are taking refuge in Trans-Caucasia.

In Turkey, where every able-bodied man has been forced into the army, the condition of the women and children is even worse, the ravages of famine and pestilence being added to those of Kurdish savagery. In one town not a grown person was found, only 500 orphans.

The Armenians of Van were successful in repulsing the attacks of the Kurds and Turks until the arrival of the Russian army. Thus they saved themselves and upwards of 50,000 helpless men and women with children, who had flocked there from the surrounding villages. But this heroic deed caused intense irritation to the Turks and Kurds, and it cost the lives of many more thousands of Armenians in the districts of Bitlis, Mardin and Diarbekir.

Speaking of the Christian population of these regions, a circular of the American Board of Foreign Missions, under date of August 4, says: "The suffering among them is beyond description and the need of help immediate and overwhelming."

Most heart-rending is the fate of the inhabitants of many towns in Armenia and Asia Minor, who have been exiled wholesale, and whose homes and lands have been given to Mohammedan immigrants from Balkin countries. The men of these families have been detained for some unknown purpose, and the women and children sent to distant parts in Mesopotamia and Konia to live in unhealthy places, or rather to perish, far from friends and co-religionists.

From under this terrible weight of woe Armenia appeals to the kind-hearted American people. The Armenian colonies established in the United States and in other parts of the world have made great efforts to relieve their people in the mother country. They have already raised among themselves, and sent to the proper agencies for distribution, hundreds of thousands of dollars. But the misery is so great and so widespread that help from other sources is urgently needed.

The American Armenian Relief Fund Committee makes the present appeal to the American public, in the firm hope that, moved with humanitarian feelings, the men and women of this country will extend a helping hand to this unfortunate and long-suffering nation of the East.

Contributions to the American Armenian Relief Fund may be sent to Brown Bros. & Co., Treasurers, 59 Wall Street, New York City.

GEO. A. POWELL,
Secretary.

ONE HUNDRED DOLLARS FOR ONE CENT.

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

As an individual buyer, purchasing at random, you are weak; but as a member of the Club you have the strength of an army of one hundred buyers and, therefore, secure the lowest possible Factory price. The Club makes the payment easy, ships your piano at once, freight prepaid, subject to your approval after one month's trial. Perfect satisfaction is absolutely guaranteed to every member. Address the Associated Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.



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tons.
Cotton, Cattle, Hogs, Logs, Freight, Buildings, Machinery, Anything Heavy. Make the Windlass do the work. Costs Little, Worth Lots.
Corinth Machinery Co., Box 5, Corinth, Miss.

Woman's Missionary Union.

MISS FANNIE E. S. HECK PASSES AWAY.

A telegram comes to headquarters from Miss Barrus today, August 26, that Miss Heck, President of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, died August 25, at 7:30, p. m., at her home in Raleigh, N. C. We, of Tennessee W. M. U., grieve with all Southern Baptist women for the loss of our leader. Let us honor her memory by striving all the more to reach the ideals she ever held before us. Her splendid endowment of cultured, Christian womanhood was dedicated to God's service. She wrought well. Her's is an abundant entrance.

MARGARET BUCHANAN.

THE STATE MISSION TASK.

The subject of State Missions should be at all times of interest to us, but there is a special time set apart each year to consider its problems and to strive to meet its needs. This time is now upon us. The State Mission program is being sent to presidents of missionary societies and each one is (we hope) planning to carry out this program in the most effective manner possible. Our Corresponding Secretary has endeavored to make this program as complete as possible, and if a large number of societies will use it we are sure that hearts will be touched and that our societies will take pride in reaching their apportionment.

The Home Field for August is called "A State Mission Special." The cover shows the faces of secretaries in various States, and each one of these secretaries has a message to give. Dr. Gillon, of our own State, says, among other things, that we have now in Tennessee 194,000 white Baptists; 64,666 do something for local church support, and only 35,000 of these give anything to the support of causes fostered by the denomination. This leaves the number of those who must be developed to support local churches, 129,336; to support missionary causes, 159,000. Dear friends, please read these figures thoughtfully. Figures oft n mean so little to us, but we should not be proud of these, and, as our Woman's Missionary Union is acknowledged to be one of the strongest missionary forces, we should bestir ourselves to help reach the thoughtless or indifferent.

Dr. Gillon tells us again of the great task before us in Middle Tennessee. In thirteen counties west of Nashville, with a population of 204,856, there are only 4,742 white Baptists, or one Baptist to every forty-three citizens. In the thirteen counties east of Nashville, we have one Baptist to every sixty-eight citizens, or sixteen counties in this same territory, with one Baptist to every forty-four citizens.

These facts are startling, but the best efforts of strong men and women are being given to the State Mission task. This is the bright side of the picture. Among these effective workers is Mr. W. D. Hudgins, the Sunday School Field Worker, employed by the State Mission Board. Dr. Gillon states that Mr. Hudgins' work in encampments, assemblies, training schools, etc., is very efficient and effective, and is constantly growing more so.

We trust that many will be aroused this year to the importance of our State Mission task, and that this may be a gracious season.

STATE MISSION PROGRAM.

Morning Session.

"The supreme task to which God has set us today is the development of a missionary generation of Christians."

Scripture—"Joy of Service." Rom. 12:1; Phil. 4:4-10.

"Why Have a State Mission Program?" President.

Prayer—"That a Great Spiritual Awakening May Come to Our Churches."

Three brief talks by members appointed beforehand:

- (a) "Tennessee as a State."
- (b) "Tennessee a Mission Field."
- (c) "Our Field Forces."

State Mission Exercise. (Outstretched Hands).

Offering.

Prayer—"For Our W. M. U., that we may be a great power in the evangelization and development of Tennessee Baptists."

Noon lunch.

Afternoon Session.

Hymn.

Prayer—"For Our State Work, Our State Board."

Scripture—"Stewardship." Ps. 50:10-12; Hag. 2:8; Jas. 1:17; 1 Cor. 16:2; Mal. 3:10.

Paper or Address—"State Love: Its Meaning and Its Expression." Luke 1:74-79.

Music—Offering.

Secretaries' Hour—An Appreciation.

1. The Kind of Men They Are. (August Home Field, page 2.)

2. The Kind of Work They Do. (August Home Field, pages 4 and 30.)

3. Idealism on Four Wheels. (Pages 30, paragraphs 1, 2, 3.)

4. Brief Sketches of Secretaries of Other States. (Home Field.)

Prayer—"For Our Own Secretary, Dr. J. W. Gillon."

Benediction.

"If God writes Opportunity on one side of open doors, He writes Obligation on the other."

Your editor has taken the liberty of clipping from the North Carolina W. M. U. page, the following article on "Systematic Giving." This follows logically Miss Buchanan's splendid article of two weeks ago. We want to keep this subject before our readers that many of us may be aroused to a sense of our obligations:

How to Interest the Missionary Society in Systematic Giving.

(Read by Mrs. Joe Weathers of Bunn, before the W. M. U. meeting held at Castalia.)

This subject is rather broad in its scope, since the society is made up of individuals; to interest the society means to interest each individual. The same thing might not interest all, what would interest one might not interest another.

First, let the society know the difference it makes to the Boards and to the work in general to have the giving done systematically, instead of in a haphazard way or no way. Let them know that it means a vast amount of money in interest saved on borrowed money, if our gifts were only given when they are to be used.

Again, we could have tithing bands. This is, get our sisters, or as many of them as will, to agree to tithe their money and give it into the society as fast as it comes into their hands. Study the Word to learn if God really requires a tenth. After we find that He does, let us search our souls and see if we really love Him whose commandment we know and will not keep. He says, "If ye love Me ye will keep My commandments." He not only requires the tenth but requires that that tenth shall be given with system. "On the first day of the week let every one of you lay by Him in store as God has prospered him."

Let us also study the different fields and needs of each field, by taking the magazines of the different Boards and of the W. M. U., thereby informing ourselves as to what is actually going on. If we have the right spirit, after we have been informed of the need of those whose opportunity for knowing Jesus has been and is still limited, we will be glad to help send some one to tell them of His love. One of the greatest ways to help is to give our part with system.

Lastly, by prayer. She who prays finds the heart of God, and learns of Him her place in the work. She gets His view, point and division and, "where there is no vision the people perish." She who prays catches His spirit and therefore can work out her vision of Him, for His Book says, "God who giveth liberally and upbraideth not." Dear sisters, would you be workers for God, then repair often to thy closet and talk to Him and with Him and He will bless thee and give thee strength for thy work.

THE OIL OF GLADNESS.

If there is one accomplishment worth learning it is how to be glad and how to keep so. As a department of mental and moral hygiene, it is neglected the most by those who most need it. Anybody can be glad when there is some overwhelming and obvious reason for joy. But how to be glad, so to speak, on

\$3000 FOR YOU

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

Two Sales a Day— \$300.00 a Month

That's what you should get—every month. Needed in every home, badly wanted, eagerly bought. Modern bathing facilities for all the people. Take the orders right and left. Quick sales, immense profits. Look at these men—Smith, Ohio, got 15 orders first week; Myers, Wis., \$250 profit first month; Newton, California, \$50 in three days. You should do as well. 2 SALES A DAY MEANS \$300 A MONTH. The work is very easy, pleasant, permanent, fascinating. It means a business of your own. Little capital needed. I grant credit—help you out—back you up—Don't doubt—Don't hesitate—Don't hold back—You cannot lose. My other men are building houses, bank accounts, so can you. Act then quick. \$5.00 NO MONEY. Just name on penny post card for free tub offer. Hurst!

H. S. Robinson, Pres., 1211 Factory St., TOLEDO, OHIO
Canadian Branch—Walkerville, Ont.

short commons, is the attainment at present only of the wise few, and no amount of bringing it within the reach of every one seems to persuade the average man or woman to study and possess it.

There are numberless mottoes about joy which people buy and hang up and contemplate without in the last removing the habitual droop of their mouths. One of the most saturnine and joyless clerks in a large business house in New York has a framed motto on his desk (where it strikes even the casual visitor with its discordance):

"Be Glad you Are Alive!"

and hundreds of women hang up the "Footpath to Peace" on their walls and sit and worry under it. The oil of gladness is not pressed out of mottoes, or out of oneself, it comes from losing oneself in daily living and meeting each small mercy with a grateful recognition. No self-absorbed person was ever joyful. Gladness is not a solitary growth. It is rather the oil upon the wheels of life, where the busy friction is quickest.

Real gladness makes everything easier around it, and is contagious to a degree. Its secret is to be ready for the occasions of joy, no matter how small, as they come along. They always do. There is enough gladness of children, the sky, and flowers, and work well done, and friendship and love, and the service of God, poured into every day of this round world to make any heart glad that recognizes or thinks about it. There is a daily share of it for everybody who will take it. Even in sorrowful places gladness shines, and is sweeter for the darkness about it. Little children always find it—and it is as little children that those of a larger growth must seek it, too.—Harper's Bazaar.

MY DUTY.

"I allus know my duty," said Samantha Allen, "because I hate it so." Rather dismal introduction. Since duty is so imperative and intimate, we might well wish it wore a smile. But smiling or frowning, it comes to be obeyed. If it jumps with our inclinations, thank God. If it thwarts our pleasant plans, still, God be thanked. Even if we recognize it chiefly by the way we "hate it," still be thankful that we know it when we see it. Earth has no real blessing for dodgers of duty, and Heaven no "amen." My duty! Never mind what my neighbor's duty is. "To his own Master he standeth or falleth." All that concerns me is my duty. And if I may do a little more than my duty, God will add to my satisfaction His song.—George Clarke Peck.

A GREAT MEETING.

We closed a great and glorious meeting with Cobb's Creek church, Sunday, August 22. It was my pleasure to celebrate my 64th birthday by baptizing 28 bright and happy converts.

Brother G. A. Morley of Fort Cobb, Okla., assisted me in the meeting. He was reared in this community, but has been living in Oklahoma for several years. He is a godly man and did noble work in the meeting. The Holy Spirit manifested His power from the very beginning. There were 31 additions to the church. The church is greatly revived and pastor is happy. To God be all the glory, through Jesus Christ, our precious Saviour. W. H. HICKS, Doeville, Tenn.

HEADACHES.

There are several different kinds of headaches classified according to their causes.

And whether induced by nervous disorders, or disorders of the digestive organs or disorders of the blood, they are alike very unpleasant symptoms.

Headaches are sometimes more than symptoms, for the pain reacts upon itself and grows worse if not relieved.

It is fortunate that relief can usually be obtained by the use of Mentholatum externally applied to the forehead and temples and within the nostrils.

This usually gives relief and avoids resort to the use of opiates and anodynes.

Mentholatum can do no harm.

As a delicate counter irritant its usefulness in giving relief in all classes of headaches is well known.

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Mentholatum also has a wide range of usefulness for sunburn, bruises, insect bites, summer colds, and other forms of inflammation.

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

A NEW SONG BOOK.

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

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

Address all orders to THE HARMONIC PUB. CO., MORRISTOWN, TENN.

I have just closed a meeting at Galhlu Baptist church, near New Hope, Ala., in which my brother, J. E. Murrell of Chattanooga, did the preaching in a powerful way. We had a great meeting, the church was greatly revived and sinners trembled and cried, "What must I do to be saved?" There were 17 professions and five added to the church, with several others to follow.

H. F. MURRELL, Pastor, Elra, Tenn.

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THE SWEETWATER.

It might be termed the old Sweetwater. This was its
 85th session. It is a large Association with 56 churches
 and over 6,000 members. It met at Etowah. At 10
 o'clock it was called to order by Moderator E. A. Cox.
 Devotional exercises were conducted by Rev. A. F. Ma-
 han. The introductory sermon was preached by Rev. H.
 C. Pardue, who was for ten years moderator of the
 Association. It was an earnest, practical, helpful ser-
 mon, and was much enjoyed by the large audience.

The officers were elected as follows: E. A. Cox, Mod-
 erator; H. C. Pardue, Assisant Moderator; J. H. Sharp,
 Clerk and Treasurer.

In the afternoon Dr. J. T. Henderson addressed the
 men in the interest of the Laymen's Movement. The
 men decided to take ten shares of the indebtedness of
 the Boards. Under Systematic Beneficence, Dr. Hen-
 derson explained the plan of taking contributions
 through the duplex envelopes.

Rev. A. V. Pickern introduced a resolution in oppo-
 sition to union meetings of all kinds. The resolution
 led to a lengthy discussion, and was unanimously adopt-
 ed.

At night there was a large audience. Devotional ex-
 ercises were conducted by Rev. H. B. Woodward in a
 helpful way.

Rev. A. V. Pickern of Lenoir City preached a very
 interesting and practical sermon on "The Christian
 Race."

On Thursday, Rev. A. S. Ulm conducted devotional
 services. The first subject considered was Sunday
 Schools and Colportage, with excellent speeches by Dr.
 J. W. Gillon on the Colportage Work, and W. D. Hud-
 gins on the Sunday School work.

The editor had a very favorable opportunity to speak
 on the subject of literature.

Brother W. J. Stewart made a strong presentation
 of the Orphans' Home.

At 11 o'clock, Brother T. R. Waggener preached the
 doctrinal sermon. It was an earnest, thoughtful, sug-
 gestive sermon on Restricted Communion, and was much
 appreciated.

Rev. P. M. Pardue conducted devotional services. Dr.

J. W. Gillon spoke eloquently on State Missions.

From 3 to 4:30 was given to the Woman's Missionary
 Union. Under the direction of Mrs. T. E. Moody, an
 interesting program was gone through. We presume it
 will be reported in the Woman's Department soon.

At night the Etowah W. M. U. gave a splendid pag-
 cant. The special order of business for the evening was
 Education, with great addresses by Prof. W. S. Wood-
 ward and Dr. J. M. Burnett. We regretted that we
 could not be present on the third day. This was the
 best session of the Sweetwater Association we have ever
 attended, and one of the best of any Association.

Among the visitors were Brethren R. D. Cecil, J. W.
 Gillon, A. F. Green, J. T. Henderson, W. D. Hudgins, M.
 C. Lunsford, A. F. Mahan, J. C. Shipe, J. W. Slaton, W.
 J. Stewart.

The Ducktown church was received into the Asso-
 ciation. It had previously been connected by the Lib-
 erty-Ducktown Association, most of which is in North
 Carolina. It was represented by Pastor A. S. Ulm and
 Brother O. H. Miller.

We were glad to see at the Sweetwater Association,
 Brother J. W. Slaton. He formerly lived in the bounds
 of the Association, but for the past 17 years has been
 West, most of the time in Washington. He is to
 assist Pastor S. J. Parks in a meeting of three weeks
 at Vonore, and perhaps help at other places. Brother
 Slaton is a strong Baptist, as well as a fine preacher.
 We wish he could be brought back to Tennessee. The
 Etowah church has a membership of 535, making it one
 of the largest churches in any town in the State. Rev.
 E. A. Cox is the able and progressive pastor.

The hospitality was most cordial. We enjoyed being
 in the Royleston Hotel, kept by Brother and Sister
 T. A. Royleston, two of the best Baptists of Etowah.

LABOR DAY.

Next Monday, September 6, is Labor Day over the
 United States. It happens also to be the birthday of
 the editor of the Baptist and Reflector. We do not know
 that there is any necessary connection between the two
 events. It happens, though, that the editor, all of his
 life, has been a laboring man to a greater or less ex-
 tent, and never more so than now. It sounds a little para-
 doxical that Labor Day is the one day in the year, even
 more than Sunday, when laboring men do not labor. It
 means, though, that it is the day which is given up to la-
 boring men as a day of rest for them, a holiday. Work-
 ing as they do, 311 other days in the year, and some of
 them 364, it is proper that they should have such a day
 of rest.

Let us suggest this to our laboring friends: Remember
 that Jesus Christ was Himself a laboring man. He la-
 bored until he was 30 years of age at the carpenter's
 bench. He knew the sweat of honest toil. You re-
 member that beautiful poem entitled,

The Gospel of Labor.

By Henry Van Dyke.

But I think the King of that country comes out from his
 tireless host,

And walks in this world of the weary, as if he loves it
 the most;

And here in the dusty confusion, with eyes that are
 heavy and dim,

He meets again the laboring men who are looking and
 longing for Him.

He cancels the curse of Eden, and brings them a blessing
 instead:

Blessed are they that labor, for Jesus partakes of their
 bread.

He puts His hand to their burdens, He enters their
 homes at night:

Who does his best shall have as guest the Master of life
 and of light.

And courage will come with His presence, and pa-
 tience return at His touch.

And manifold sins be forgiven to those who love Him
 much;

And cries of envy and anger will change to the songs of
 cheer,

For the toiling age will forget its rage when the Prince
 of Peace draws near.

This is the gospel of labor—ring it, ye bells of the kirk—
 The Lord of Love came down from above to live with the
 men who work.

This is the rose that He planted here in the thorn-cursed
 soil—

Heaven is blest with perfect rest, but the blessing of
 earth is toil.

Not only was Jesus himself a laboring man, not only
 does he sympathize with laboring men, but he gives new
 motives for labor—the motive of duty, of love, of help-
 fulness, laboring not for the benefit of ourselves alone,

but of others. Not simply to get, but to get in order
 that we may be able to give.

"There is One who has dignified labor,
 Made all true work with glory to shine,
 And thine unlovely task, done for duty's sweet sake
 In the sight of thy Lord is sublime."

OUR PREMIUM OFFERS.

We want our friends to put the Baptist and Reflector
 in every Baptist home in Tennessee. To assist them in
 doing so, we make the following premium offers:

1. For one new subscriber and \$2.25 we will send a
 copy of "Baptist Principles," by Edgar E. Folk, D.D.,
 price, 50 cents; or a copy of the "Folk-McQuiddy Dis-
 cussion on the Plan of Salvation," price, 50 cents; or a
 copy of "Hammond's Handy Atlas," price, \$1.00; or
 "Recollections of a Red-Headed Man," price, 75 cents;
 or "Miss Minerva and William Green Hill," price, 50
 cents.

2. For two new subscribers at \$2.00 each, we will
 send a Teacher's Bible, self-pronouncing, combination,
 with concordance, maps and helps of every kind, price,
 \$3.50; or a Gold Post Fountain Pen, price, \$3.00.

3. For three new subscribers at \$2.00 each, we will
 send the same Bible, just mentioned, with thumb index;
 or a 31-piece Dinner Set of Limoges China, worth \$3.50.

4. For four new subscribers at \$2.00 each, we will
 send a 42-piece Set of Limoges China, price, \$6.00.

5. For six new subscribers at \$2.00 each, we will send
 a beautiful gold-filled watch, suitable either for gentle-
 man or lady.

Any of these premiums would make a valuable pres-
 ent.

Now, let our friends all over the State go to work
 and help swell the list of subscribers to the Baptist and
 Reflector. Write to us for sample copies of the paper,
 if desired.

For renewals, we will make the following offers:

"Handy Atlas," 25c extra.

"Baptist Principles," 40c extra.

"Folk-McQuiddy Discussion, 40c extra.

"Two Men and Russelism," 10c extra.

"Miss Minerva and William Green Hill," 50c extra.

"Recollections of a Red-Headed Man," 60c extra.

"The Collapse of Evolution," 25c extra.

"Miss Minerva and William Green Hill," 50c extra.

Gold Post Fountain Pen, \$1.00 extra. Same pen with
 gold bands on handle, \$2.00 extra.

A self-pronouncing combination Teacher's Bible, with
 concordance, maps, etc., \$1.50 extra.

The same Bible with thumb index for \$1.75 extra.

For \$2.50 extra we will send a 31-piece Dinner Set of
 Limoges China, worth \$3.50.

For \$4.00 extra we will send a 41-piece Dinner Set of
 Limoges China, worth \$6.00.

For \$6.00 extra we will send a Gold-filled Watch,
 suitable for either gentleman or lady.

We hope that a great many of our friends will take
 advantage of these premium offers, both in renewing
 their own subscriptions and in getting new subscribers.

Address, Baptist and Reflector, Nashville, Tenn.

THE ARABIC INCIDENT.

During the early part of August the British Steamship
 Arabic was sunk by a German submarine. Among the
 hundreds of passengers on board were 29 Americans,
 two of whom were drowned. The last note of Presi-
 dent Wilson to the German Government on the Lusitania
 case closed with the statement that a repetition of
 the act would be regarded as "deliberately unfriendly."
 Here was a repetition of the act, and it appeared to be
 "deliberately unfriendly." There seemed nothing else
 to do but to break off diplomatic relations with Ger-
 many. Ex-President Roosevelt was in favor of declar-
 ing war at once. But President Wilson, with his usual
 policy of patience, decided that he would wait to hear
 from Germany, to see if she had any explanation to
 offer for the sinking of the Arabic, or was it in reality
 a "deliberately unfriendly" act?

For the first time Germany seemed to realize that
 the United States Government was in earnest. She
 learned that the people of the United States were prac-
 tically unanimous in their support of the President, and
 that they had gone as far as they would go or could go
 in consistency with their national dignity and national
 honor, and that it was necessary for Germany to offer
 some explanations or apology or there would come a
 severance of diplomatic relations, to be followed, it may
 be, by war. If war should come the first act of the
 United States Government would be the confiscation of
 \$75,000,000 worth of German vessels, now interned in
 American harbors. It would immediately add very great-
 ly to the American navy and would give a large Ameri-
 can merchant marine. It would not only add one more

to the numerous nations at war with Germany, and a very powerful one, but it would probably lead most of the other neutral nations to join in with this new enemy, because their interests were practically the same. So, Germany gave assurances to the United States Government that if the Arabic was sunk by a German submarine, it was not in accordance with the policy of the German Government, and that ample apology and reparation would be made. This was accepted by the United States Government and people as sufficient, and the incident is regarded as closed.

In conclusion, we want simply to say that President Wilson has handled the whole German situation in an eminently wise way, and in one most satisfactory to the American people. He has kept us out of war, but at the same time he has preserved the American honor unsullied. It is a matter of much gratification to the people of this country that we are to have peace, but it is a matter of still greater gratification that it is to be peace with honor.

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CENTRAL FIFTH SUNDAY MEETING.

A night on the sleeper from East Tennessee to Middle Tennessee, breakfast at home, a number of important matters attended to in the office, another night on the sleeper from Middle Tennessee to West Tennessee, and we reached Trezevant before breakfast.

The Fifth Sunday meeting of the Central Association was in session. It met the night before. The introductory sermon was preached by Rev. O. W. Taylor on "The Bible." We heard echoes of it as an uncommonly fine sermon.

On Saturday the brethren were a little slow in gathering. Devotional exercises were conducted by Dr. J. H. Anderson in a most helpful way. Dr. I. N. Penick gave a clear and strong exposition of Galatians.

"The Atonement" was discussed by Dr. G. M. Savage in a scholarly and helpful manner.

Dr. A. T. Barrett delivered a very thoughtful address on "Christian Education." He was followed by Dr. I. N. Penick and Dr. G. M. Savage in brief, but striking talks.

In the absence of the speakers on the next subject, Dr. J. H. Anderson, by request, preached. His text was Gal. 2:20. It was a rich, juicy, gospel sermon. At night Rev. H. M. Crain preached an eloquent and informing sermon on "The Dual Nature."

On Sunday morning, Dr. A. T. Barrett made a splendid talk on the Sunday school lesson. Dr. I. N. Penick preached a sermon of much power on "The Spiritual Birth."

In the afternoon, Brother E. S. Byars delivered a very interesting address on "Who Are the Baptists?" It showed much thought and research and gave a great deal of important information about the Baptists.

With song and handshaking the meeting adjourned. It was regarded as one of the best Fifth Sunday meetings in the Central Association.

Trezevant has a population of about 1,000. The Baptist church has a membership of 200. Rev. E. F. Adams is pastor, preaching twice a month each at Trezevant and at Gibson, a fine field. He has taken a strong hold upon the hearts of his people.

The Trezevant church has a new and neat house of worship.

The hospitality was gracious. We enjoyed being in the homes of Brothers Isham Hurt, Mrs. T. R. Wingo and Mrs. Betty Brower. Mrs. Wingo is the widow of the lamented Dr. T. R. Wingo, who passed away only a few months ago. Mrs. Brower is 82 years of age, but is still well preserved. Surrounded by her devoted children, she is waiting patiently on the brink—

"Only waiting till the shadows
Are a little longer grown."

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MISS FANNIE E. S. HECK.

It was with deep regret that we learned of the death on August 25 of Miss Fannie E. S. Heck of Raleigh, N. C. Miss Heck had for fourteen years been president of the Woman's Missionary Union of the South, and she was greatly honored and beloved by the Baptist women throughout the South. On account of her serious and lingering illness which she expected to be fatal, she wrote a letter to the Union last spring declining reelection to the presidency. But, as an expression of their love for her and appreciation of her long and faithful services, the members of the Union re-elected her anyhow—a beautiful tribute which we are so glad they paid to her. For a long time she lay desperately ill at a hospital in Richmond, Va. Several months ago, however, she had sufficiently recovered to return to her old home in Raleigh. We trusted that her return meant that there was hope of her ultimate restoration to health. It was not, however, so to be. We are glad

at least that she had the privilege of dying among her relatives and friends and neighbors who were so devoted to her.

When we were a student at Wake Forest College, we knew and admired Miss Heck, and during all the years since then we have been good friends. It has been a source of much gratification to us to see her widespread and growing usefulness. Possessed of culture, refinement and wealth, she laid them all upon the service of her Master, and consecrated herself fully unto His service, thus presenting an example of noblest character, of severest suffering endured with heroic patience and fortitude, and at last of a triumphant Christian death. We tender to her devoted mother and other relatives and to her hosts of friends throughout the Southland, and especially to the W. M. U., our deep sympathy in the great loss which they have sustained by her going away.

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THE PLAN OF SALVATION.

As we have gone around we have found more and more that there is difficulty in the minds of the people on the subject of the plan of salvation—the most important subject in all the world, because on it hangs eternal destinies. More and more we find the need for a clear understanding on this vital subject. Allow us to say that we have made a special study of this subject and if any pastor has trouble among his people along that line we shall be glad to preach a series of sermons to them. The series would embrace the following subjects:

The Plan of Salvation.

- I. From God's Side.
 1. The Atonement.
 2. Regeneration.
- II. From Man's Side.
 1. Its Constituent Elements.
 2. Repentance and Faith.
 3. Its Grand Completeness—It is by grace, not of baptism, not of works.
 4. Its Universal Applicability.

We shall be glad to give any or all of these sermons wherever they may be needed.

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RECENT EVENTS.

It is announced that Dr. Millard A. Jenkins of Ridgecrest, N. C., accepts the call to Bismarck, N. C.

We have just received minutes of the Concord Association, Geo. W. Bowling, Clerk, Antioch, Tenn. The minutes are neatly printed.

Dr. W. J. Shipman died on August 25 at his home in Burkeville, Va. He was the father of Rev. T. J. Shipman of Meridian, Miss., and was for many years a useful minister of the gospel.

Dr. and Mrs. Amzi Clarence Dixon announce the marriage of their daughter, Clara Louise, to Dr. Frank Howard Richardson, on Wednesday, September 8, at the Hanson Place Baptist church, Brooklyn, N. Y.

Rev. H. B. Woodward, who goes to Tennessee in connection with the agency of Carson-Newman College, is a man of consecration and warm evangelistic gifts. We will greatly miss him in Alabama. We pray God's blessings upon him in his new work.—Alabama Baptist.

Dr. S. M. Brown, editor of the Word and Way, has just returned from the 41st visit to his old North Carolina home since he went to Missouri in 1877. Forty-one visits in 38 years is doing pretty well, especially when you consider the distance he had to go. While in North Carolina he attended the meeting of his old Association, the Yadkin.

A laymen's meeting will be held in the Immanuel Baptist church, Nashville, next Sunday afternoon at 3 p. m. It will be under the direction of Dr. J. T. Henderson, General Secretary of the Laymen's Movement of the Southern Baptist Convention, which means that it will be very interesting and helpful to all present. It is expected that there will be a large attendance.

Rev. E. H. Yankee has tendered his resignation as pastor of the South Side church, this city, to take effect last Sunday. For the present he will engage in evangelistic work. Brother Yankee is an eloquent preacher. He is especially gifted as an evangelist, in which work he has been remarkably successful. He has now a number of engagements to hold meetings which will keep him busy through September. After that, he will be open to engagements for other meetings. Write to him at Nashville.

Among the visitors at the Chilhowie Association we meant to make mention of Rev. L. A. Hurst of Crossville. Brother Hurst was born and reared in Sevier County, and was among old friends at the Association.

Passing through Knoxville, we met Brother and Sister O. C. Peyton of Clinton. They were just returning from their vacation, which they spent in Jonesboro and in Virginia. Both were looking quite well. Brother Peyton says he has got fat on roasting ears.

Brother S. W. Kendrick of the Home Board, dropped in the office upon his return from a campaign of two and a half months in New Mexico. He reports some splendid meetings. He recently closed a meeting at Riceville, Ky.

Evangelist S. W. Kendrick of the Home Mission Board, closed a meeting at Riceville, Ky. The rain interfered but much good was accomplished. A Sunday school was organized during the meeting. Mr. J. C. Harns was elected superintendent.

Since the return of Rev. W. C. Patton from California as pastor of the Immanuel church, Knoxville, a new pastor's home has been built at a cost of \$1,600. There have been 32 additions to the church, and the work generally is progressing very favorably.

Pastor J. R. Hobbs of Shelbyville passed through Nashville last week on his way to Red Boiling Springs, where he is spending his vacation. We hope he may not only have a pleasant vacation; but may return refreshed and strengthened for the fall and winter's campaign in his growing church.

Dr. C. T. Alexander of Columbia was in Nashville last week. Since he took charge of the First Baptist church, Columbia, last May, there have been over 100 additions to the First and Second churches. The congregations at the First church fill the house and there is talk of enlarging it. Everything seems hopeful.

In speaking of deacons last week we were made to say: "Even if elected for life, they certainly would have the privilege of reigning." What we meant to say, of course, was that they would have the privilege of resigning. They have the privilege of reigning all the time. The changing of one letter makes quite a difference in the meaning of a word.

Dr. W. D. Nowlin, pastor of the Deaderick Avenue Baptist church, Knoxville, recently assisted Rev. C. W. Knight in a meeting at Thompson Station, where Bro. Knight has been preaching in connection with his pastorate at Franklin. Large audiences attended upon the ministry of Dr. Nowlin, and his sermons were greatly enjoyed. There were a number of professions and the whole community was much benefited.

Rev. Jesse Jeter Johnson, pastor of the First Baptist church at Huntsville, Ala., and one of the leading ministers of Alabama, has accepted the pastorate of the Ridgedale Baptist church, Chattanooga, and began work there last Sunday. The Chattanooga News says: "The new pastor of the Ridgedale church is a scholarly man and an interesting speaker, and through his leadership the church hopes to make rapid progress in advancing the Master's kingdom. The Baptists of the city and State think the cause will be greatly strengthened by his coming to Tennessee." We extend a cordial welcome to Brother Johnson to Tennessee.

We had a most enjoyable visit last week to Surgoinsville, in the Holston Valley Association. Dr. S. W. Tindell, the effective missionary in the Association, was conducting an Institute. It continued all the previous week, with addresses by himself and State Sunday School Superintendent W. D. Hudgins. While the almost constant rain interfered very greatly with the attendance, still there were a faithful few who braved the elements each day. On Sunday, the clouds had broken away and large audiences were present. The Institute was much enjoyed and was very helpful. On Monday night the editor lectured on "The Land of the Lord." The house was full to overflowing. On Tuesday morning we spoke on "Regeneration." We hope good was done. Dr. Tindell is doing a fine work in the Association, preaching, holding Institutes, and organizing the churches for aggressive missionary work. Eight Woman's Missionary Societies have been organized. The Society at Surgoinsville has given since its organization, \$49.59. The church has a membership of 90. Brother Don Curry is pastor. We enjoyed being in the hospitable home of Brother and Sister T. C. Cox.

THE HOME PAGE.

A SHORT STORY AND ITEMS OF INTEREST
FOR THE HOME.

HIS UNLUCKY DAY.

Wunst I got mad at ma,
I don't remember why;
But I 'st walked right off to school
'Thout tellin' her good-by.

A big ol' lump came in my throat
An' purt' near made me cry,
For me an' ma is awful pals
An' allus kiss good-by.

An' might' near ever'thing I did
Went wrong, looked like to me;
I stubbed my toe an' tore my waist
An' fell and skinned my knee.

I missed in 'rithmetic an' lost
A chaunst to git up head,
An' in the spellin' class I left
A letter out of "dead."

An' that ol' lump growed, an' I says:
"S'pose if ma should die
Right 'ow an' me a-leaving' her
'Thout kissin' her good-by."

My! that's the longes' mornin'
'At ever I spent, I know.
It seemed like more'n fifty years
'Fore it was time to go.

An' never mind what happened
When I seen my ma, but I
'st guest I won't go 'way no more
'Thout kissin' her good-by.
—Chicago News.

WHEN AL SAUNDERS HIT THE TRAIL.

Howard Agnew Johnston, in Sunday School Times.

On the first day of April, 1914 "Al" Saunders was one of many who "hit the trail" at Billy Sunday's meetings in the city of Scranton, Pa. He refers to the day with a quiet smile, as "All Fools Day," and rejoices that he was one of the "babes" to whom the Father reveals the wonders of His grace, which are often hid from "the wise and prudent."

Scranton was startled by the announcement that this man had accepted Jesus Christ as his Savior. He had been deemed hopeless.

Al Saunders was forty-three years old last August. He is a native of Wales, the son of English parents. Twenty-five years ago they came to Scranton, where, as a boy of eighteen, he found a kind friend who became interested in him enough to teach him to read. He had never attended school a day. His mother was a Christian, but his father was a drinking man, who some years ago became an earnest follower of Christ.

Saunders began to drink at twenty-three and rapidly descended the pathway of dissipation. In time he became a dealer in fish and oysters; but instead of taking his earnings home to his faithful, patient wife, he squandered them in drink and gambling and the usual forms of vice.

Billy Sunday went to Scranton in March of 1914. Saunders was one of many who did not want the Sunday campaign inaugurated. They feared this man and did not believe in him. One of the very first men to hit the trail was a personal friend of his, who worked nearby in a wholesale market. When Saunders heard of this he decided to call on the friend and criticize him; but when he saw the expression on the friend's face, he changed his mind and said, "I wish I had the backbone to do what you have done."

Days passed. Saunders and his friends were constantly arguing against Sunday and laughing at the men who "would fall for the stuff he was preaching." One day his converted friend said, "You're too big a coward to go and hear him." Finally Saunders promised to go and hear for himself. I shall let him tell the story at this point in his own words.

I got in finally, and after hearing Mr. Sunday for two or three minutes I became convinced that he wasn't the grafter that I thought he was, and that he wasn't preaching for money, but something else, and before he got through that sermon I wanted to get out. Some men offered to hit the trail if I would lead them; but I had no backbone and refused.

From that time I went to every meeting I could attend. He preached, "Chickens Come Home to Roost," and

"Be Sure Your Sins Will Find You Out." He preached to me individually. I forgot there were ten thousand other men present. I could see and feel and hear all the chickens that I had had around me for twenty years of wasted life.

When I reached home my wife asked me what I thought of Mr. Sunday. I said he was too personal. He knew too much about other people's business. She asked if I intended to go again, and I said, "Not as long as I live!"

The next morning I was up early and said I was going to the meeting. My wife fixed me up some lunch. I stood outside for over two hours in the rain in order to get in. When the sermon was over that day I stayed to the after-meeting. Then I remained in my seat until the evening meeting.

The second night I couldn't sleep. I had to get up. I dressed myself and went out, and everything was black. I thought I'd take a drink and perhaps get to sleep. That was out of the question—I couldn't take a drink. I was afraid of it. I went to work Monday morning, but didn't know what I was doing.

I couldn't associate with the fellows that I had been associating with. The barroom didn't seem to have any more attraction for me. I began to worry about the twenty years that had gone. I began to think of the church.

Thus I kept on until the first day of April. At the meetings I had been fighting from every angle the thought that a man could, after living the way I had lived for so long, be a man. I wanted to give up the old things. I wondered if I could forsake the old crowd, the cheap politicians, the prize-fighters, the booze-fighters, and all the old gang that used to come round every night. I had been looking around in the tabernacle to see the men who had taken Jesus Christ. There was one fellow there. We considered him so crooked that he couldn't lie straight in bed. He was a politician. When I saw him I was sure the proposition was crooked, otherwise he wouldn't be there. He hit the trail. Then there was another man that I thought too small for even a booze-fighter to talk to. He hit the trail. Afterwards he said to me, "I am the old man with the same name, but with a new heart. There is something in the life of Jesus Christ for a man, and if you stick around here for a time you will find it out for yourself." He is one of the men that is dearest to me now.

Finally I made up my mind to give up and quit the gang. It was an awful fight. I realized that all those fellows would turn me down. Somehow I would have to do something else with my time. I made an effort to move, but I saw the Devil chain me fast to my seat and he whispered in my ear, "Don't make a fool of yourself! Don't let him take you! Stick!" Finally the first day of April came. When the invitation was given out I couldn't stick to my seat any longer; I got up and started down the trail. I can remember now the applause of thousands of men and women as I started. I shook hands with Mr. Sunday.

I began to see things clearer. As soon as the meeting was over I hurried out to one of the little telephone booths and called up my wife. She was in bed.

"Mother, I hit the trail!" I said.

"Praise the Lord! hurry home!"

I got a taxicab, because I couldn't wait for the street cars. When I got home my wife took me to the kitchen, and there on the kitchen table she had collected all the booze that was in the house—and there was a lot of it. Some of the bottles had labels on them showing that they were fifteen or sixteen years old. She had the children come down stairs, and she said, "Dad, we're going to have an opening." She opened all the bottles and poured the contents out. I carried the empty bottles downstairs to dump them into an old wine-case. And I took the old cigar stumps and the pinochle decks and counters and burned them up.

Then we got on our knees around the kitchen table, and my wife asked me to pray.

"I can't pray," I said. "I don't know what to say."

"Dad, can you say the Lord's Prayer?"

"It's so long since I have done it that I don't know whether I can say it."

I got over the first line, and I couldn't go any further. My boy, six years old, a little red-headed chap, took it up and finished the prayer.



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There may be beverages that are made to look like it—but there is no beverage that can make the same delightful impression on your palate.

Demand the genuine by full name—and avoid disappointment.

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We asked the Lord to show us the way. Jesus Christ is willing to save any man. He simply says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and that's what He gave me. He changed my life, and everything that was wrong in it He changed into everything that was right, without money and without price. He made my wife happy and glad, and He made my children happy. My daughter is proud to meet her daddy on the street now. She was ashamed to meet him before. My boys are proud of me now, and are glad to see their dad come home.

For twenty years my wife had been praying that this would happen. For several years my daddy in Virginia had been praying for me. He hadn't seen me for a long time, for I had made it so plain to him that he would be an unwelcome visitor.

It was all so wonderful that I can hardly believe it was possible. I was so anxious to tell it to my friends that I didn't know what to do. The next morning the news was in the daily papers. All of them had it on the front page, "Al Saunders has hit the trail!" A friend whom I used to take home drunk came all the way from Washington to see me. Before he went back to Washington he was a changed man. There was an old politician friend of mine from New York State. He sneaked into town for the same purpose. He was there for the afternoon meeting; his life was changed, and he went home happy. I praise the Lord that He did not take me out of the world before He gave me a chance to get right.

We have a Bible in our house now. We had it there before; but it was up in the garret covered with dust. It's on the dining-room table now so that we can read it. My wife had a sewing sign in the window to keep the wolf away. We have a prayer-meeting sign in that window now, and we have a prayer-meeting every Friday night where every one is welcome.

The street in which we live has been changed entirely. Before the campaign there wasn't a house where the

beer-man didn't do business. It's just the opposite now.

And I praise the Lord that in my place of business everybody that works for me is a trail-hitter. One of them was a bartender. When he hit the trail he went back to the barroom and turned in all the keys and quit. He tried to get work, but nobody would hire him. I gave him work, and he has made good. We have a prayer-meeting in my place of business every day now, and men come in from all parts of town to that meeting every noon. Some of my old friends have come in out of curiosity and have found Christ there.

RELIGIOUS PAPERS LOOK INTO PELLAGRA REMEDY.

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

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

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 241, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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, Tennessee.

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

ALL KINDS OF A BOY.

I don't see how a boy can be All kinds of curious things, like me!

My papa calls me his "big man," (I'll be one, some day, as sure's I can) When I am smart and do just what He thinks a little laddie ought, But when I hurt myself and cry, He shakes his head and says, "O, fie!" "Such a 'baby' as you are— My little man has gone afar."

My mamma calls me "heart" and "dear" And "bonny boy," and "my soul's cheer;" And when my stomach hurts me— why! She says: "Poor little lamb, don't cry."

But when I'm bad she shakes her head And says: "My child, I am afraid You are a hopeless case, for true, I don't know what to do with you."

My sister says I'm "cute" and "sweet," And "almost nice enough to eat." And once—just think—she called me that They sew upon a girlies' hat; 'Twas when I asked for more bonbons (Somebody sends her just grand ones), She said: "You are elastic sure, How can you eat a bonbon more?"

My grandma lives just 'cross the way, And I go there most every day; She says the first doughnut so brown Is for "the nicest boy in town;" And she—my goodness, she can bake!— She says: "The biggest slice of cake Is for 'my sweetheart,' you will see!" And then she gives it right to me.

I know a lady don't like boys— She says they make an awful noise; And once when I stopped there to see If her green bird would talk to me, She said, "Go 'long away from here—I don't want pesty children near!" And that green bird, he said, "Aho!" He laughed and called me: "Pretty boy!"

I don't see how a boy can be All kinds of curious things like me! —Margaret A. Richard, Ex.

Redlands, Cal. "Dear Miss Annie White: Perhaps the Young South have forgotten that a little boy like me ever existed, but I want them to know I often think of them. This leaves me in California. On account of my health we came to this place, just mother and I, father will come later on. It's indeed very lonely for us now that he is away. This is a beautiful country and a splendid climate. I came here in February and feel better now than when I first came. Saw Mr. Stewart's distress call for our orphans, which has been on my mind not a little. And as my Grandpa Wilkes has just sent me a present of \$5.00, I am enclosing with this one of these dollars, to be sent to our orphans. I know this isn't much, but it will help a little. Please send it to Mr. Stewart for me. May God bless him in his noble work. In my feeble way I am praying to our Heavenly Father, always remembering the Young South Band. I am as ever, your little friend, DON Q. WILKES."

Indeed, we have not forgotten you, Don. The Young South could not forget so good a friend as you have been to us. I was wondering the other day why we did not hear from you. We have missed you. I am so sorry that you are not well, but we hope that the fine climate will bring you health and strength—then we want you back in Tennessee. We think you are very generous to divide your gift with the orphans and it will be appreciated I assure you. Keep on praying for us, Don, and write to us as often

as you can. Smyrna, Tenn. "My Dear Miss Annie: Enclosed you will find money order for \$1.40. It is the tithe of wife's savings from her marketing, laid up for the Young South. May heaven's richest benedictions attend the last offering. A broken-hearted husband, W. R. JOHNS."

In the going away of Mrs. Johns the Young South has lost one of its best friends. She was one of its most regular contributors, always giving generously to all of our causes. We shall miss her sadly, and our hearts go out to her dear husband in loving sympathy in his great loss. This last gift from her seems sacred, and God will surely bless it. I think she would have wanted the orphans to have her gift, as their need is so great just now.

Prendergast, Tenn. "Dear Miss Annie White: Please find enclosed check for \$1.40 for Orphans' Home, through the Young South from Cog Hill Sunday School, taken up last Sunday. As we were unable to have Sunday School the second Sunday and take up collection, and as that is our regular orphans' day, and on account of other services. B. C. BRACKETT, Secretary."

In the name of the orphans we thank Cog Hill Sunday School for this contribution and for their habit of regular giving.

RECEIPTS.

Previously acknowledged	.....	\$207.93
Don Q. Wilkes, Orphans	.....	1.00
Cog Hill Sunday School, Orphans	.....	1.40
W. R. Johns, Orphans	.....	1.40
Total	.....	\$211.73

DORA AND THE COLLIE.

Dora is a little girl who thinks dogs and horses and cats understand what people say. She talks to all her pets, and they really do seem to understand her. When she says to Gray Brother, the pretty Maltese cat, "Come, get your catnip," he trots upstairs after her and waits till she takes the catnip out of a little box on the mantel. In summer she has fresh catnip for Gray Brother, but in winter he has to be content with the dry herb.

Last summer Dora was at the railroad station waiting for the mail, waiting for the mail, when she saw a beautiful collie on the platform. He looked sad and forlorn. He was with a very kind-looking man, who petted him once in a while. The man looked worried. Dora spoke to the dog, as the others on the platform had done. To the others he made no response, but when Dora spoke he looked up eagerly, as if he understood.

Dora overheard the man talking about the collie. He said he was taking him home with him on the train. He liked dogs, and he had bought this dog on a farm because he was such a beautiful collie. He was worried about him, however, because the dog would not eat. During this conversation Dora came nearer.

"Have you explained things to the dog?" she asked.

"No, I haven't," said the man, laughing down at the dear little face. "Will you explain things to him?"

Dora nodded and went right up to the collie.

"You are homesick—you poor doggie," she said. "You miss the farm and the sheep and your old friends, don't you? Well, you are going to a new home, and you will love that new home. You must eat something, because you have to go on the train."

The dog leaped about her and barked, and the bystanders laughed again. Then the little girl pointed to a plate of bread and meat on the platform, which the man had bought in the restaurant, and which had been untouched by the dog. "Eat it up," she said, and the collie ate every bit. "He'll be all right now," said Dora. "He just didn't understand!"

Then she ran back to her mother a little shyly, for all on the platform were clapping their hands, and the dog was barking happily.—Exchange.

TRUTH.

Its realms are as boundless as the ether in which suns, worlds, and comets swing and ramble. Its light outshines the million-orbed heavens whose lesser glories amaze intelligence. Its power is the right hand of God. Its throne is the center of law and order. Its service guides the stars and angels in their courses. Its hand measures the temples of the universe. Its blessings fill heav-

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WHAT IS PRAGMATISM?

Asked by a subscriber to define Pragmatism in words of one syllable, the Independent replied in the following monosyllabic terms: "The one way to find out if a thing is true is to try it and see how it works. If it works well for a long time and for all folks, it must have some truth in it. If it works wrong it is false, at least in part. If there is no way to test it, then it has no sense. It means naught to us when we cannot tell what odds it makes if we hold it or not. A creed is just a guide to life. We must live to learn. If a man would know what is right he must try to do what is right. Then he can find out. Prove all things and hold fast to that which is good. The will to have faith

in a thing oft makes the faith come true. So it can be said in a way that we make truth for our own use. What we think must be of use to us in some way, else why should we think it? The truth is, what is good for us, what helps us, what gives us joy and strength, what shows us how to act, what ties up fact to fact, so the chain will hold, what makes us see all things, clear and straight and what keeps us from stray paths that turn out wrong in the end."

Will you please announce through the Baptist and Reflector that the Tennessee Valley Association will convene in its next session with the Salem Baptist church, 2½ miles east of Dayton, Tenn., on Thursday before the second Sunday in September, and that conveyances from Dayton will be furnished for all who may come, but it is desired by those in charge that all who intend coming will please write Rev. J. B. Trotter what day and train they will come on, so that they may know just what trains to meet. We hope to have a large number of visitors, and hope Brother Folk will be one of them. W. A. HOWARD.

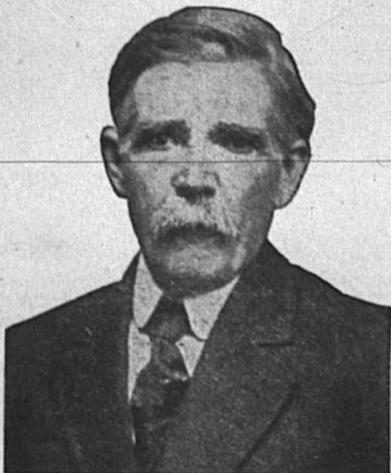
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THE TASK OF STATE MISSIONS.

(Editorial in Home Field, by W. B. Crumpton, 28 years Secretary of State Board of Missions in Alabama.)

The task of State Missions has never been appreciated by the brethren higher up; by which I mean, the members of the Southern Baptist Convention Boards and the pastors and members of the city churches. The fields far away seem so inviting and the needs so pressing, their vision focalized on these, they can see nothing urgent in the nearby field. Even members of the State Boards themselves, often undervalue the work of their own Boards. The saying of the Saviour: "A prophet is not without honor or save in his own country," may be as well applied to a Board or a church as to an individual. Men are liable to be little and narrow and sometimes mean, in thinking about the near-by things. Many a man, despising the things about him, with his eyes fixed on the alluring prospects afar off, has gone to his ruin in pursuit of them.

It may seem paradoxical to say it; but only men of broadest vision can take in the far off and near-by fields at one glance. Out yonder, they see the enemy entrenched, armed and equipped; here they see the forces, if organized, to meet and overcome him. Changing the figure to make it real: Yonder are the heathen, on the field of the Foreign Board and nearer by, on the field of the Home Board, are the hordes of foreigners, flocking to our shores, the wild Indians in the West and the large cities dominated by Satan, to be Christianized, organized into churches and taught the whatsoevers of Christ. Here in these States of the South, are the churches, which are to furnish the men and women missionaries to carry the message, and the money to sustain them. "How can they preach except they be sent?" and how they can be sent unless these churches in the States shall be so infused with missionary zeal that they will gladly furnish the missionaries and the money? Who will instill into these churches the missionary spirit if the State Boards of Missions, by the visitations of their Secretaries, or evangelists, or missionaries, or Sunday-school workers, or missionary books and other literature, or the consecrated workers of the Woman's Missionary Union, in co-operation with the pastors, do not by patient toil and loving, faithful instruction lead the membership to see their duty to give the gospel to the wide, wide world?

Our mission work is like a building of three stories, the top story, the largest of the three, representing the Foreign Mission Board, the second story, the next largest, representing the Home Mission Board, while the smallest story, on the ground floor, is the State Mission Board. A strange looking house indeed! The top stories are about to topple over, because of the slender foundation. With every tremor of the earth, because of war and every storm of financial pressure, or downpour of rain that keeps the people from their churches a few Sundays, the danger of collapse is more apparent.

The occupants of the upper stories are now peeping out of their windows to see what is the trouble, and some are actually climbing down to help the State Mission Boards to deepen and widen the foundation and save the missionary structure.

How was it that the fathers, in the erection of the building, were so foolish as to despise all the principles of architecture? The answer is easy: To overcome the prejudices of generations, somebody must do some patient, faithful work. One effort, or two, or a dozen are not enough. Where people have heard ten words against to one word in favor of missions, it is not surprising that they are hard to reach with the truth about missions.

The fathers forgot how many years it took them to reach their positions of enlightenment. How many missionary

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sermons and missionary pages it took to penetrate their minds, made dull by unreasonable prejudice! How the grace of God made known in the gospel, illumined by the Spirit, had to bombard their proud wills until they were broken down! They forgot all about this because their brethren, less fortunate than they, by reason of environment, did not immediately come over to their way of thinking; they called them stingy Hardshells and let them go.

We are living in a teaching age. Everybody is either an instructor or a learner. The government is furnishing experts to teach the school teachers, the farmers, the physicians, the road-builders. Religious men and women, experts in their line, are going out to teach the preachers, the Sunday-school teachers, the mothers and fathers and all the church members the joys of a co-operative effort.

Efficiency is the word and enlistment is the work. The three Boards: Foreign, Home and State, aided by the Sunday School Board and our Theological Seminary, yes, and all our Baptist colleges and schools, must join hands to find the humblest pastor of the humblest church and let him and his people know they come as messengers of love, with Christian greetings to teach the way of the Lord more perfectly.

MY SUMMER'S WORK.

On the second Sunday in July at Kelo, Tenn., I had with me Dr. W. J. Camron. In this meeting we did not have the visible results that we expected, although Brother Camron did some powerful gospel preaching for ten days, and we look for a harvest to follow.

From Kelo I went to Trenton, Ala., to assist Rev. J. F. Isbell. The Trenton church is a good, strong church, and Brother Isbell is a hustling pastor and doing a good work. I remained there for eight days and we had a fine meeting. The church was revived and seemed to put on renewed energy. There were nine additions to the church.

From there I went to Elkmont Springs, Giles County, Tenn., to be with Rev. Hacker, the beloved pastor. I reached there Monday night and stayed until Friday night—a short stay, but a good meeting. There were twenty professions and seventeen additions to the church by baptism, and the church was greatly revived.

I left with the agreement that if it was the Lord's will to return the first Sunday in August, 1916, and stay two weeks. May God bless the church and pastor.

From Elkmont Springs I went to Kelly's Creek church, where I have served the church for six years as pastor. I expected Rev. F. N. Butler to be with me, but he failed to come. But the good Lord was good to me and sent me a fine gospel preacher in the person of Brother G. A. Ogle. This was the first time I ever had the pleasure of being with Brother Ogle, but oh, how I learned to love him. The plain gospel that he preached stirred up my people, and God gave us showers of blessings. Although he had to leave on Thursday, the good work went on until Sunday. Brother Ernest Merrell, of Chattanooga, Tenn., came in and rendered some valuable service. This was his old home church. At the close of the meeting the pastor had the pleasure of burying nine happy candidates in baptism.

This is a pleasant field and the work has built up so much in the past few years. Before the meeting closed I offered my resignation as pastor, which the church refused to accept, and entered into conference and recalled me. I had been there so long that I thought maybe God wanted me somewhere else. I am praying to God to direct me into the field where He would have me to go.

From Kelly's Creek I went to New Grove, where I have been nine years. Brother A. C. Stephenson, a consecrated young man, was with me there, and did some fine preaching for a boy in the ministry. I am expecting great things from him, for he is consecrated to God and depends on God for help. We were there eight days and had thirty-nine additions to the church, thirty-five by baptism. This was a glorious meeting from the beginning.

I go next to Jackson County, Alabama, to Beach Grove church, to help Brother J. F. Isbell in a meeting to begin the fifth Sunday. My prayer is that God may give us a great victory this year in all of our work.

W. J. MALONE.

Fayetteville, Tenn.

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

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

Our aim, October 3. Every possible person in Sunday school; every scholar in preaching service; every church member in Sunday school; a better Sunday school, and last of all, a liberal view of State Missions. Let us all pull together for all these aims.

The State-wide Go-to-Sunday-school Day is taking favorably with everybody. We are to have a great day on October 3rd.

Mr. E. H. Holt, Tabernacle church, Chattanooga, writes: "Please send me some printed matter for the State-wide Day in October, as we want to observe the day and desire to get busy early in order that we may make it count." This sounds good and we trust that every school will do this and help us to make this the greatest day for State Sunday school work the State has ever seen.

In writing up the East Tennessee Assembly work last week, we did not omit Mr. Percer's work intentionally, as he did some splendid work and should have had special mention. The women who heard him report his talks to the women as a great inspiration to all who heard him. He goes as missionary, and we all feel a deep interest in him, and pray God's richest blessings upon him. We also mention the fact that his mother was with him at Jefferson City, and we noted his untiring devotion to his mother.

Following is a letter going out from this office concerning the special day in October:

Dear Brother: Doubtless you have already received a large envelope containing some programs and other printed matter from the Sunday School Board for the great State-wide Go-to-Sunday-school Day, which we are planning to have all over the Southern Baptist Convention territory Sunday, October 3. In this envelope, with other helps, are some large posters for the wall setting forth the aims for this day. I am particularly anxious that we make this day count for the schools in Tennessee. The lesson for that day is a State Mission lesson and will be printed in all the literature. Besides this regular lesson there has been arranged a splendid program suitable to all schools and which will be easily carried out in the smaller schools. This program teaches State Missions as well as being interesting.

I hope you will go over this printed matter and carry out every suggestion. The first aim is to get everybody in Sunday school that is possible to be had. A pamphlet explains how to get ready to meet this aim. I hope you will take a census early and get your workers busy after the folk. Then we are desirous of getting all the church in the school. If you will check up your church roll and place all the church-members on your list and see them personally I believe you can get most of them either in the main school or in the Home Department.

I think, however, that the principal thing to do is to make our schools better. This can be done by following out the suggestions concerning the Standard of Excellence, which you will find with the seals in the envelope. Place this on the wall and place seals on the requirements that you meet and work to add others before October 3. This will be a great inspiration to your school as well as teachers and workers.

Above all, see to it that the gift that day is large and that it be sent in designated for Sunday school work of the State Mission Board. Be sure that your treasurer report it as a gift from the Sunday school. We need workers in the field and this is the only way we will ever get them. Make the offering

large on this occasion and we will be able to add other workers next year.

Thanking you for your interest and co-operation, and with continued good wishes, I am,
W. D. HUDGINS.

Miss Olive Pardue writes from Nashville:

Mr. W. D. Hudgins, Dear Friend: I saw your question in the Baptist and Reflector concerning a B. Y. P. U. convention, and I want to say that I think it a splendid idea. I think it can be made a great success. Many thought the B. Y. P. U. Institute here would not be a success, but you can testify to that fact, I am sure. I have been wondering if we could have a B. Y. P. U. convention in connection with the Baptist State Convention. What do you think of Oveca for our next B. Y. P. U. Encampment? I believe it would be an ideal place for it. Our S. S. and B. Y. P. U. are doing very nicely. The Junior Union will give a model B. Y. P. U. on the 19th of September. Wish you could be with us. I recently returned from Tullahoma. Was glad to see they now have a good B. Y. P. U. During my stay I was present at the organization of another Fidelis class with Miss Ona Whipple as teacher. With best wishes for your success in your great work, I am, Olive Pardue, 1024 Stainback Ave., Nashville.

Following are some clippings from the Southern Evangel, printed at Chattanooga by the Tabernacle church, for the benefit of South Chattanooga:

A New Worker for Tabernacle Church.

Mr. E. H. Holt, a sterling young business man in our city, has been elected by the Tabernacle church as pastor's assistant and began his work Aug. 1.

Mr. Holt has done a most effectual work in the Highland Park church, giving only his spare time, and now he shall give all of his time to us. We feel assured God will use him to bring greater things to pass for His kingdom.

His work will be mostly among the young people, and yet he is ready to do whatsoever his hands find to do for the Lord.

Spizzerinktum.

Spizzerinktum is what the Tabernacle B. Y. P. U. has a plenty of, and if you want to know what it is come out and join us, or, at least, give us your moral support, praying for our work.

The B. Y. P. U. is to the church what West Point is to the U. S. army, the training place. We are training ourselves to serve our Lord, by serving Him, in our humble way.

The B. Y. P. U. takes care of the spiritual, educational, and social side of a young Baptist's life.

The B. Y. P. U. studies the devotional, Bible, doctrinal, and missionary questions as the Baptist believes and sees them, thereby training ourselves right along the lines that the pastor preaches. We have each one of these subjects every month, or twelve every year.

The group plan gives each and every member of our Union a chance to be on the program at least once per quarter, and then by changing the groups every quarter every person has every subject in the year's time.

Our motto is: "We Study that We May Serve," and we carry this out further by studying at least one book a year that the Southern Baptist Convention suggests.

"Loyalty" is our B. Y. P. U. song, and we want to be loyal to our Lord and Saviour, our church, our pastor, our superintendent, and to all the church work.

Our aim is to reach the A-1 Standard before Christmas, and we can do it if each one will do their part and pull together.

"B. Y. P. U. Standard."

The City B. Y. P. U. announces that on or a few days before September 1, that they will bring out a strictly Chattanooga B. Y. P. U. paper, called the "B. Y. P. U. Standard."

The first issue will be free, and every member of the Tabernacle Union will receive one. The Manager and Editor wants you to take it and read it carefully, and if you would like to subscribe to it, please send in your name and address. The price will be small and every B. Y. P. U. member should take this fine paper.

Just watch how much space the Tabernacle Union is going to take up in this paper, as we will have to have it to tell the rest of the city what we are doing out here in South Chattanooga.

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Next session of eight months opens September 29, 1915. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of the Students' Fund. For catalogue or other information, write to

E. Y. MULLINS, President.

WATCH YOUR HEART IF YOU WISH HEALTH.

Weak hearts are more common than weak stomachs, lungs, eyes, backs, or kidneys. Every time your heart misses a beat your life is being shortened. Heart disease, taken in its early stages, is quite easy to relieve; but every day that treatment is delayed the relief becomes more difficult.

Dr. Miles' Heart Remedy taken in conjunction with the Nervine, or alone, has proven very efficient in relieving heart disorders.

The Rev. Geo. W. Kiracofe, of Keller, Va., in this connection, stated as follows:

"It has been many years since I was cured of heart trouble by Dr. Miles' Heart Remedy and Nervine. I am just as sound as a dollar in that organ today. Before I took these remedies my breathing had been short and at times difficult; there were sharp pains about my heart, accompanied by fluttering which would make me feel faint and languid. The least excitement or worry would unnerve me. The trouble grew steadily worse. Doctors' prescriptions did me no good. But since using Dr. Miles' Remedies all symptoms were removed and have never returned since."

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It costs you nothing to try these remedies if you are not benefited. All you have to do is to return the empty bottle to the druggist and he will refund your money.

BABIES FOR ADOPTION.

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

MATERNITY HOSPITAL,

416 E. Leigh St., Richmond, Va.

There were eight accessions by baptism as a result of the revival last week at Pleasant Grove church, near Darden, Tenn., in which Rev. T. M. Boyd, of Westport, Tenn., assisted the pastor, Rev. C. E. Azbill. Brother Boyd is now in meetings at Marmaduke, Ark., and Brother Azbill near Saitillo, Tenn.

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

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FORCING THE BIBLE INTO THE STATE SCHOOLS.

I bear them record that they have a zeal of God, but not according to knowledge. (Rom. 10:2.)

I wonder if the readers of the Baptist and Reflector are noticing the diligent and persistent effort that is being made to have the Bible put into the public schools by law.

The effort is, I think, chiefly due to the women who, with their ever ready religious impulses and strong religious sentiments, often show "the zeal of God not according to knowledge." The W. C. T. U. is now endorsing the movement which has become momentous. That is the only mistake that I ever knew that great organization to make.

I think that was one of the resolutions endorsed by the National Convention last year, and yet I have heard of no opposition by the people who claim to stand for complete separation of church and State. Other organizations are endorsing the plan and the idea will soon be beyond control or at a point that will cause much work and trouble. I know of only one organization, the Religious Education Association, with headquarters in Chicago, that has opposed the idea, and insisted that the Bible should be left to the home, the church, the private school, and the denominational institution.

I cannot understand why any thoughtful person cannot readily see the logic of the following considerations:

1. The Bible should not be forced anywhere.

2. When teachers are required by law to use the Bible in the State schools it will often be handled in a manner that is far more injurious than helpful. The Bible should never be read except with reverence and a sincere and earnest desire for spiritual or mental profit.

3. When the Bible becomes a subject for legislation, where will such treatment end? All religious sects will have a plea and they have a right to be heard.

This is a serious affair. I would like to hear the views of the editor and other thoughtful persons. A rill can be easily turned, but a river defies control. I am surprised to find that leading preachers, editors, and teachers have little or nothing to say on this subject.

MRS. F. T. FARRIS,
Medon, Tenn.

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Dept. L, Savannah, Ga.

ASSOCIATIONAL MEETINGS.		
Big Emory	Crossville Church	Thursday, September 2
Unity	Clover Creek Church (Medon, Tenn.)	Friday, September 3
Ebenezer	Scott's Hill Church	Wednesday, September 8
Tennessee Valley	Salem Church (2 miles southeast of Dayton)	Thursday, September 9
Watauga	Butler Church	Thursday, September 9
Harmony	Harmony, 14 miles N. E. of Corinth	Friday, September 10.
Stockton Valley	Locust Grove Church (5 miles south of Albany, Ky.)	Saturday, September 11
Central	Mt. Pisgah Church (near Idlewild, Tenn.)	Tuesday, September 14
Midland	Bishopville Church (Heiskell Station)	Wednesday, September 15
Eastanallee	Lamontville Church (3 miles west of Calhoun)	Thursday, September 16
Ocoee	Concord Church	Tuesday, September 21
Friendship	Friendship Church	Wednesday, September 22
Indian Creek	Cedar Hill Church (near Springer Station)	Wednesday, September 22
Clinton	New Salem Church (near Laurel, Tenn.)	Thursday, September 23
Holston Valley	Fairview Church	Thursday, September 23
Hiwassee	Concord Church (Meigs County)	Friday, September 24
Beech River	Union Hill Church (10 miles south of Lexington)	Saturday, September 25
Beulah	Oak Grove Church (2 miles south of Martin)	Tuesday, September 28
Northern	Big Springs Church (Union Co.)	Tuesday, September 28
New Salem	Hogan's Creek Church	Wednesday, September 29
Providence	West Broadway Church (Lenoir City, Tenn.)	Wednesday, September 29
Sevier	Millican Grove Church	Wednesday, September 29
Liberty-Ducktown	Pleasant Grove Church (6 miles west of Murphy, N. C.)	Thursday, September 30
Riverside	Monterey Church	Friday, October 1
Judson	Vanleer Church	Saturday, October 2
Cumberland	Clarksville Church	Tuesday, October 5
Enon	Enon Church	Tuesday, October 5
Wm. Carey	Oak Grove Church (Lincoln Co.)	Tuesday, October 5
Weakley County	New Hope Church (12 miles north of Dresden)	Wednesday, October 6
Tennessee	Beaver Dam Church (Knox Co.)	Wednesday, October 6
Nashville	North Edgefield Church	Thursday, October 7
Western District	Bethlehem Church (3 miles east of Henry)	Thursday, October 7
Southwestern District	Liberty Church (12 miles south of Huntingdon)	Friday, October 8
Squatchie Valley	Ebenezer Church	Tuesday, October 12
Stewart County	Hickory Grove Church	Wednesday, October 13
New River	Slick Rock Church (Scott, Tenn.)	Thursday, October 14
Campbell County	Cedar Hill Church (Lafollette, Tenn.)	Wednesday, October 20
Wiseman	Pleasant Hill Church (4 miles east of Fountain Head)	Wednesday, October 20
Old Hiwassee	No minute	
Union	Pleasant Hill Church (3 miles south of Sparta)	Date not given
West Union	Marsh Creek Church	Date not given
Tennessee Baptist Convention	Springfield	Wednesday, November 17
Woman's Missionary Union	Springfield	Tuesday, November 16

TURNER—God, in His wisdom, has seen fit to call her, from this life to a higher and better one. She was born December 30, 1823; died May 14, 1915, age 91 years, 4 months and 15 days. She was married to Hezekiah Turner February 26, 1840. She professed faith in Christ and joined the Missionary Baptist church at Brush Creek in 1860, and was baptized by Brother Nathaniel Hays. She was the mother of eleven children, all survive her but one. All are members of the Baptist church except two.

She was a good mother and loved her children and her church sincerely. She was a strong Baptist, and often told her children she was ready, and only waiting for the Lord to call her home.

Resolved, That the church enter into sympathy with the bereaved ones, and that this preamble be spread on the church record, and a copy given her children.

J. W. ATWOOD,
T. A. FRYE,
W. B. PHILLIPS,
Committee.

SMITH—Cane Creek Baptist church is called upon to pay the last tribute of honor to her oldest member, indeed a mother in Israel.

Mrs. Colly Smith was born April 13, 1820, died January 14, 1915, 94 years, 10 months and 2 days old. Grandmother Smith united with Cane Creek church very young, and lived a consistent member until death.

After she was considered an old lady she moved to Jackson, Tenn. Shut in by old age and infirmities, an invalid for thirteen years, not privileged to mingle in society, there went out from her quiet home the sweet aroma of a Christian character that won for her a good name. She patiently bore her afflictions and with joyful anticipation awaited her Lord's coming.

Baptist and Reflector, please publish, also send copy to family.

MRS. LEVI JENNINGS,
MISS LULU BUNTING,
MR. W. T. HOGSETT,
Committee.

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SAMPLES OF "BILLY" SUNDAY'S PUNGENT SAYINGS.

A pup barks more than an old dog. If you live wrong you can't die right. No man has any business to be in a bad business.

Some people pray like a jack-rabbit eating cabbage.

Your religion is in your will, not in your handkerchief.

Home is the place we love best and grumble the most.

Whisky is all right in its place—but its place is in hell.

The devil often grinds the axe with which God hews.

A revival gives the church a little digitalis instead of an opiate.

A saloonkeeper and a good mother don't pull on the same rope.

You can't measure manhood with a tape line around the biceps.

Morality isn't the light; it is only the polish on the candlestick.

Don't try to cover up the cussedness of your life, but get fixed up.

When you quit living like the devil I will quit preaching that way.

If you put a polecat in the parlor you know which will change first.

I'm no spiritual masseur or osteopath. I'm a surgeon and I cut deep.

To train a boy in the way he should go you must go that way yourself.

You can't shine for God on Sunday, and then be a London fog on Monday.

Yank some of the groans out of your prayers, and shove in some shouts.

The Bible says forgive your debtors; the world says, "sue them for their dough."

A prudent man won't swallow a potato bug, and then take Paris-green to kill it.

Some fellows think the more they look like a hedgehog the more pious they are.

Man was a fool in the Garden of Eden, and he has taken a good many new degrees since.

Put the kicking straps on the old Adam; feed the angel in you, and starve the devil.

Many preachers are like a physician

A HEALING SPRING AT YOUR DOOR.

Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks but knows from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by several thousands of sufferers in all parts of the United States, and his records show that only two in a hundred, on the average, report no benefit.

If you suffer with dyspepsia, indigestion, rheumatism, gall stones, kidney, bladder or liver disease, uric acid poisoning, or other condition caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

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Gentlemen:

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(Please write distinctly.)

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

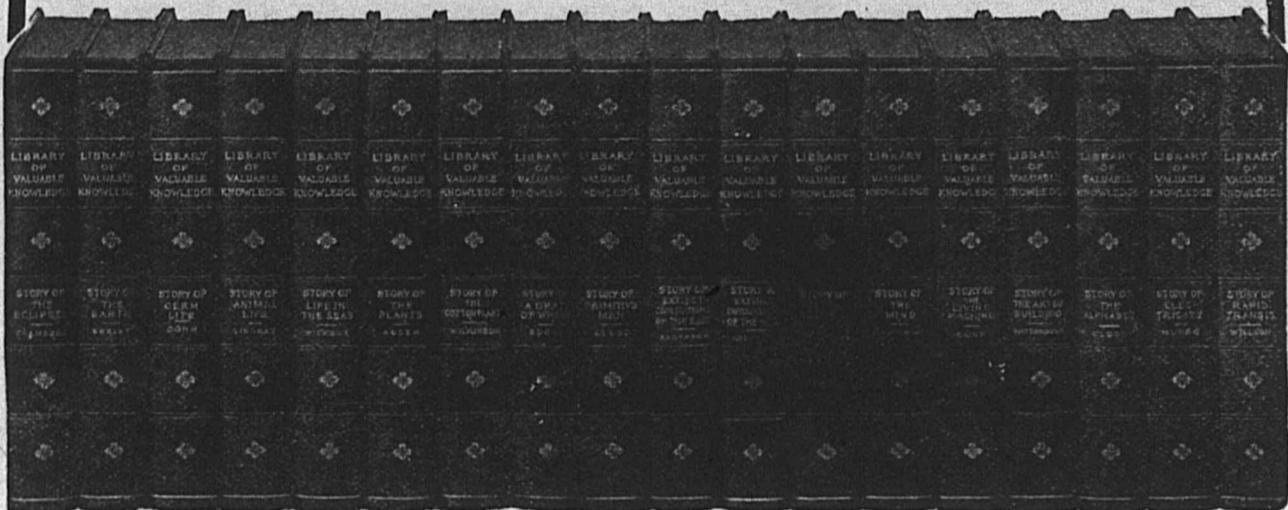
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- Vol. 6. The Story of Germ Life
- Vol. 7. The Story of Plants
- Vol. 8. The Story of Sea Life
- Vol. 9. The Story of Animal Life
- Vol. 10. The Story of Man
- Vol. 11. Story of a Piece of Coal
- Vol. 12. Story of a Grain of Wheat
- Vol. 13. Story of the Cotton Plant
- Vol. 14. Story of Primitive Man
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Read Volume 1 giving the story of the stars, and it will give you more knowledge regarding the starry heavens than you could ever hope to know except by taking a college course on that subject. Read the story of the earth in Volume 4, and you will have a thorough knowledge of geology. Read the story of a grain of wheat in Volume 12, and you will learn more than you ever dreamed could be known of the growth, manufacture and marketing of an agricultural product. Read the story of the mind in Volume 25, by the Professor of Philosophy in John Hopkins University. In fact read any of the volumes, it matters not which, and you will not only find them interesting, but you will find a wealth of knowledge and information almost invaluable.

The Story of the Stars

is told just as though Professor Chambers should go out with you some starlight night, and looking into limitless space, tell you the great truths he has learned; reveal to you the wonders of the heavens, the magnitude, the distance, the motion of the stars, so that ever after you will enjoy the scene a hundredfold. But space prevents even the barest outline of the delight in store for you in these volumes.

The Story of the Plants

The famous author, Professor Grant Allen, takes you for a walk through the garden and into the fields, entertaining you meanwhile by telling you what he knows about plant life; how plants began to be, how they differ, how they eat, drink, marry, club together, care for their young, etc.; so that in the future every flower, shrub or plant that grows, will speak to you in a new tongue and mean something it never did before.

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Name.....
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—strong on diagnosis, but weak on therapeutics.

Temptation is the devil looking through the keyhole. Yielding is opening the door and inviting him in.

If every black cloud had a cyclone in it the world would have been blown into tooth-picks long ago.

If you would have your children turn out well, don't turn your children into a lunch house and lodging house.

Some sermons instead of being a bugle call for service, are nothing more than showers of spiritual cocaine.

The bars of the church are so low that any old hog with two or three suits of clothes and a bank roll can crawl through.

A lot of people, from the way they live, make you think they've got a ticket to heaven on a Pullman parlor car and have ordered the porter to wake 'em up when they get there.

A painted fire will never boil an egg.

A helpless man must have a powerful Saviour.

I believe in experimental religion; it is the only kind there is.

You cannot save America without a tidal-wave of the old-time religion.

No man can give a reason for not being a Christian; he isn't, let's quit.

"It is a step toward higher morals when sins are called by their right name."

The way to find out what God will do is to look back and find out what God has done.

An Edinburgh cabman was driving an American round the sights of the northern city. In High Street he stopped and with a wave of his whip announced "That is John Knox's house."

"John Knox!" exclaimed the American, "who is he?"

This was too much for the cabby. "Good heavens, man," he exclaimed, "did you never read your Bible?"—Westminster Gazette.

You Look Prematurely Old

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

AMONG THE BRETHREN.

By Fleetwood Ball.

Evangelist T. O. Reese, of Birmingham, Ala., writes: "Just closed a fine meeting with Pastor Juff Davis, Winters, Texas, held in a large tabernacle. There were 47 accessions, nearly all of whom were adults. Church has had 103 additions in past six months. At the close of the meeting contract was let for a fine new brick church house. We are now at Bessemer, Ala."

Rev. A. U. Nunnery, of Parsons, Tenn., writes: "I am having a great meeting at Bible Hill. Up till Wednesday night 9 professions and one addition."

Rev. H. H. Drake, of Union City, Tenn., is to be assisted in a meeting beginning September 20 by Evangelist T. T. Martin, of Blue Mountain, Miss. May the Lord grant a great and gracious meeting.

Rev. Geo. W. Boston, of Martin, Tenn., has been called to the care of the Oakwood church, near Milan, Tenn., and has accepted.

President E. L. Bass, of Memphis, writes: "I have the promise of L. P. Leavell for our West Tennessee Baptist Sunday School Convention program at Humboldt next April. I have heard that Brother C. A. Owens has the promise of Brother Arthur Flake and some others for the B. Y. P. U. program."

The Tennessee-Kentucky Association of Gospel Missionaries will meet at New Bethel church, near Henry, Tenn., Wednesday, September 15. Rev. T. F. Moore, of the *Baptist Flag*, is the *casus belli*, the *causa causans*, the *frons et origo*, the *primum mobile*, the *mainspring* and the *cock of the roost* of that organization of malcontents. The *Flag* is bound to have a constituency.

Rev. W. E. Gwatkin, of First church, Nevada, Mo., has accepted the care of Independence Avenue church, Kansas City, Mo., succeeding Rev. J. W. McAttee.

Two months ago Rev. B. A. Pugh, of Salisbury, Mo., was called to the care of the First church, West Plains, Mo. It has developed that the change was not best for the Salisbury church, which has recalled him, with strong probability that he will accept.

The First church, Kirksville, Mo., is pastorless. Rev. William Callaway having resigned to accept a call to the work of an evangelist. He is said to be eminently suited to the latter work.

Rev. J. B. Alexander, of Ferris, Texas, writes: "I was married Tuesday evening, the 17th, by Dr. E. L. Grace, Central church, Chattanooga, Tenn., to Miss Florence V. Smith, daughter of Dr. S. T. Smith, of Dunlap, Tenn. After some days on the

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road we are at home in pastorium of Tabernacle church, Ferris, where the church gives us a reception in honor of the madam. All the pastors of the city and theirs invited tonight, the 26th."

The resignation of Rev. C. W. Knight as pastor of the church at Franklin, Tenn., is not pleasing intelligence to his many friends. His plans are not known. As Helena said to Demetrius in Shakespeare's *Midsummer Night's Dream*: "It is not night when I do see your face; therefore I think I am not in the night." That's the kind of night Brother Knight is.

Rev. E. D. Solomon has resigned the care of Main Street church, Hattiesburg, Miss., although it is not stated what his field of labor will be.

Rev. S. G. Cooper, of Belen, Miss., one of the best pastors in that State, died last week while preaching in a revival near Forest, Miss. He was Statistical Secretary of the Baptist State Convention.

Rev. O. W. Greer, of Atlanta, Ga., has accepted the care of the church at Winchester, Tenn., and is on the field. He comes to a needy and promising field.

Rev. C. W. Stumph, of Bunkie, La., has taken vigorous hold of the tasks in the pastorate at Henderson, Texas. We watch with interest the movements of this Tennessee exile.

Rev. J. P. Gilliam, of Uvalde, Texas, accepts the call to the care of the First church, Hico, Texas, and begins work September 1.

Rev. Geo. A. Curlee, of the First church, Comanche, Texas, lately held a two-weeks' meeting with his church, resulting in 21 additions. The church made him a free-will offering of \$200 and a vacation during September.

Tightwads over the nation say Evangelist Billy Sunday is a money-hunter. Lately he preached five days in the Tabernacle on the Exposition grounds in San Francisco, was heard by 60,000 people, witnessed 500 conversions, would not receive a cent, but gave \$100 to the Platform Committee. Still, some will call him a money-hunter.

J. J. Risinger, of Mangum, Okla., writes: "What do you know of Rev. A. Nunnery as a Christian man and a minister? What of his success or failure as a pastor?" Alonzo Nunnery is of the most exemplary type of Christian manhood, and a true, faithful minister of Jesus Christ. While in Tennessee his labors as pastor were, without exception, signally successful. Some of the folks in Oklahoma are persecuting one of the Lord's anointed when they malign Nunnery.

Rev. A. C. Sherwood, of Murphy, N. C., is on the field as pastor of the Thomas Memorial church, Bennettsville, S. C., and the work already shows prosperity.

Rev. S. J. Cannon, for many years pastor of the Third Avenue church, Louisville, Ky., has resigned that pastorate and his plans are not known. He is a Cannon whose effect on sin and error is deadly. He is holding meetings.

Rev. R. E. Priest, a recent graduate of the Seminary at Louisville, Ky., has accepted the care of the church at Fennville, Mich., and begins work next Sunday. He is the right kind of a Baptist Priest.

Dr. J. W. Porter, of Lexington, Ky., editor of the *Western Recorder*, lately assisted Rev. W. M. Stallings in a revival at Smith's Grove, Ky., which resulted in 18 additions. E. A. Petroff led the singing.

Rev. W. M. Wood, of the First church, Mayfield, Ky., lately assisted Rev. C. H. Wilson, of Kevil, Ky., in a meeting at Bandana, Ky., resulting in 14 additions. Brother Wilson says: "I can see why Mayfield church keeps Brother Wood. He tells them something."

Dr. H. C. Moore, of the *Biblical Recorder*, raises the question, "Why should not the Southern Baptist Convention meet in Havana, Cuba in 1918?" Here's our vote!

Dr. Frank H. Richardson and Miss Clara Louise Dixon, daughter of Dr. A. C. Dixon of Metropolitan Tabernacle, London, Eng., are to be married in Hanson Place Baptist church, Brooklyn, N. Y., Wednesday, September 8. They will live in Brooklyn, N. Y.

Rev. F. H. Fiddler, of West End church, High Point, N. C., has resigned that pastorate to accept another

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call. A vigorous protest was entered against his resignation, but he refused to reconsider.

The church at Bismarck, N. C., is fortunate in securing as pastor Rev. Millard A. Jenkins, of Ridgecrest, N. C. He is a most successful evangelist.

I am here in a meeting of the Baptist church. Have done all the preaching to date. I came here to rest and drink the fine sulphur water; but the Missionary Baptists here are like they were in Nashville eighty years ago, when they had only five left to defend the truth, after the two hundred and fifty had been killed by Campbellism. They are twice as strong here as to members; they have ten now. But what would the five in Nashville have done had they not gotten help?

Now, to all that this, and I hope it may mean many, may appeal, who know me, or others, as to that, please send one two and a half dollars, or why not some big-hearted brother send five dollars. The house here is unfinished, winter coming, and they will have to have help. This is a railroad town of about one thousand inhabitants. The springs are within a quarter of a mile.

Now please help, and send all you can to Miss Lois Tippit, Bon Aqua, Tenn. She is teacher here in the public school, organist at the church, and clerk and treasurer of the same.

Hopefully yours in the work,

J. S. PARDUE.

Bon Aqua, Tenn.

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"Was it your craving for drink that brought you here?" asked the sympathetic visitor at the gaol.

"Great Scot, ma'am! Do I look so stupid as to mistake this place for a public-house?"

It may be well enough now, when it is being blown about that there is a certain "large" sort of interpretation which makes it contrary to the mind of Christ to hold to immersion as essential to baptism—it may be well to call attention to a statement by the renowned church historian, Dr. Phillip Schaff, which I cut some time since from a religious newspaper:

"On strictly exegetical and historical grounds, baptism must be immersion. Without prejudice, no other interpretation would ever have been given to Bible baptism. It is the most natural interpretation, and such we must always give. Immersion is natural and historical; sprinkling is artificial and an expedient for convenience's sake. All the symbolism of the text (Rom. 6:3, 4), and everywhere in the Bible, demands the going under water and coming up out of it to the newness of life. Sprinkling has no suggestion of burial to sin and resurrection to holiness. In order to be true to its original meaning, and its vital relation to redemption through Christ Jesus, baptism must be immersion. Why do you wish to get rid of it? Eminent theologians have wasted their learning attempting to defend infant sprinkling. Imposition is not exposition. All the early defenders of Christianity taught that nothing but immersion was baptism, and all the Greek or Oriental churches continue to immerse to this day."—Dr. Schaff.

For myself, I desire no ampler largeness than the most precise obedience to the divine Christ. I think it a most dangerous thing to attempt to interpret Christ's mind against Christ's words.—Wayland Hoyt, in old copy of New York Examiner.

It is better to be wrecked through over-zeal than to rot from over-caution.

How to Fight Tuberculosis

Dr. J. W. Carhart, of San Antonio, Texas, says: "Since lime salts constitute three-fourths of all the mineral substances of the human body, they must be supplied in the foods or supplemented in mineral preparations, or natural starvation ensues, with tuberculosis unchecked. The spread of tuberculosis and other preventable diseases is due largely to decalcified (lime lacking) conditions of multitudes throughout the civilized world."

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