

# BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

Old Series Vol. 81)

NASHVILLE, TENNESSEE, SEPTEMBER 30, 1915

(New Series Vol. 26, No. 7

—Certainly no one ought to complain of the weather. Did you ever see finer weather?

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—“Ma,” said the newspaper man’s son, “I know why editors call themselves ‘we.’ ‘Why?’ ‘So’s the man that doesn’t like the article will think there are too many people for him to tackle.’—Christian Work and Evangelist.

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—The Birmingham & Northwestern Railway runs from Jackson to Dyersburg. It is 50 miles long. It makes two boasts—one that the trains are always on time and that it has never injured a passenger much less killed one. What other road can make these boasts, or either one of them?

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—A writer in the Living Church says that in one of the galleries of Europe a party of travelers was standing before a matchless painting by one of the old masters, a painting which had inspired the art and song of centuries. Amid the hush that always falls in the hour of deep spiritual communion a rude voice was heard: “I have enough of this! Let us go and see the royal stables!” Which reminds us of the old farmer at Niagara. After watching the falls in silence for some time some one asked him what he thought of it. “It is a fine place to wash sheep,” he replied.

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—It is time for Baptists to get a right conception of the relation of the denominational paper to the other denominational agencies. It is usually considered bad business management if the denominational paper does not make money. Hence all of them are failures, for none of them make money. Why should they be expected to make money? Do the mission boards make money? Do the denominational colleges make money? Why should denominational newspapers be expected to make money?—Baptist World. Well said, and truly said.

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—Congressman Richard Bartholdt is quoted as having said in a recent speech: “We must show that prohibition breeds law-breakers, liars and hypocrites; that it violates both human nature and the Christian religion.” Evidently there is a mistake. Either the types have misrepresented him or what he meant to say was: “We must show that the liquor traffic breeds law-breakers, liars and hypocrites; that it violates both human nature and the Christian religion.” At least, that is what he should have said. That would be true, while what he is reported to have said is absurdly untrue.

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—“Do they have set days for the orphans to dance at the home?” was asked Father Buckner. Dr. Buckner is an old-fashioned Christian, and has been a Baptist preacher sixty-five years. His answer was, “I know of but one asylum where they have set times for dancing, and that is the lunatic asylum at Terrell. But our institution is not an asylum in any sense, much less for mentally irresponsible people. It is for sane people. It is a home of refinement, where moral sensibilities have neither been blunted nor wrecked. The cases are not similar. Our girls are fully competent to understand that ‘modesty’ is a quality that highly adorns a lady.’ Wards in the lunatic asylum cannot appreciate this.”

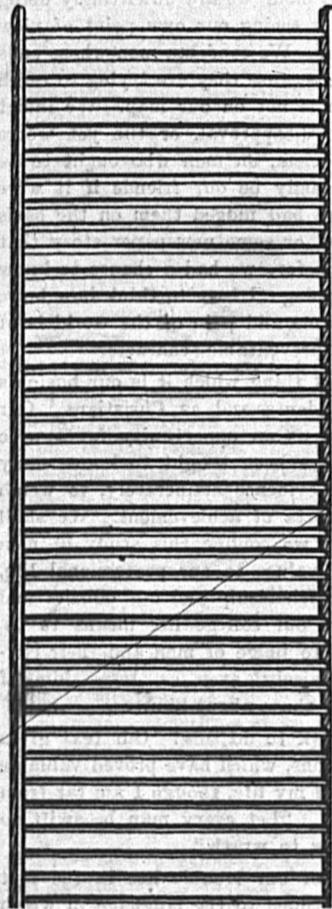
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—Bishop Alexander, in his Leading Ideas of the Gospels, says very beautifully: “In Matthew we have Christ’s earthly existence as a life freely moulding itself in a predestinated form; in Mark, as a strong life; in Luke, as a tender life; in John, as a divine life. In the first, we see Jesus as the Messiah; in the second, as the Son of God; in the third, as Son of Man; in the fourth, as the God-man. With Matthew the chief factor is the conception of prophecy; with Mark, the conception of power; with Luke, the conception of beauty; with John the conception of divinity. In the first, the predominant elements are fulfillment and sacrifice; in the second, acting and conquest; in the third, forgiveness and universal grace; in the fourth, idealism and dogma.”

## NOW—NOW OR DEBT.

Just one month from the time the paper is in the hands of the reader, our State Convention year will close. Take a good look at the ladder and see what must be done.

We must get \$26,421.63 in the next month or we will be defeated in a part of our year’s undertaking. This means that we will begin the new year embarrassed and crippled for all aggressive work.



\$38,000 OUR TASK

Sept. 27, \$11,578.37

## OUR CREDIT IN DANGER.

In the last few years, Tennessee Baptists have, by promptly meeting their obligations, built up a good credit with the bank. This credit is now endangered as at no other time in recent years.

We have so far gotten \$5,000 less than we had secured at this time last year. This means we must raise \$5,000 more in October than we raised in October last year. Will we do it? This means will we honestly try to do it? We will do it if we all try. This is no time for neglect or shirking. This is no time for trusting some one else to do it. Every man must do his part and do it now.

## THE PASTOR AND SUCCESS.

No pastor will do half his part who does not preach the greatest message he is capable of preparing and preaching on State Missions. This ought by all means to be done at the next regular Sunday morning service, if it has not already been done. No mere hat or basket collection will do now. Brethren ought to do better than that for a great cause. Let the offering be cast upon the highest plane possible. Brethren ought to challenge each other to do great things for State Missions. The churches look to their pastors to lead in this. The Lord has made them leaders and He looks to them for leadership in this as in all other worthy undertakings. The denomination must depend upon the pastor to lead. It cannot succeed unless he does lead, and lead right.

## GOD’S BLESSINGS CALL FOR RIGHT DOING UPON THE PART OF ALL.

The Lord has blessed us with peace while others fight. As an expression of gratitude we ought now to give enough not to let His cause suffer. He has blessed us with plenty. Tennessee farmers never had better general crops. This is a gift from God.

Without His blessing nothing would have been made. We can express our gratitude now by meeting the needs of His cause in Tennessee. Systematic giving through the year will not meet the case. It has, so far, failed so far as State Missions is concerned. A special collection ought now to be taken up for this failure. Those who have really given regularly ought to have a chance to make an extra offering. Those who have given nothing ought now, as far as possible, to redeem the neglected opportunities.

## WHAT TO DO WITH THE MONEY.

Just as soon as it is collected, send it forward through the regular channels to J. W. Gillon, 161 Eighth Avenue, North, Nashville, Tenn. Do not keep it a day after it is in hand. The State Board has borrowed \$18,000 with which to meet obligations to the missionaries through the year, and this is falling due and must be paid as it falls due. It will take \$7,500 or more to meet this quarter’s expenses yet not paid. Our missionaries ought to be paid when their money is due. Sincerely and fraternally,

J. W. GILLON, Cor. Sec.

161 Eighth Avenue North, Nashville, Tenn.

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—A derelict Yankee schooner was being sold at Liverpool. A man passing noticed on the stern the date 1804. He guessed that beneath the mainmast, in the wad of cotton provided for it, would be a dollar of that year. He bought the boat for a trifle, found the silver dollar there, sold it for \$6,000, and there was an eager market for it. Today it is worth twice that. Remember, when passing these derelicts that float upon the waters of social life, that there is in each a prize, a rare prize, a jewel outyielding all earth’s coin. Deep, deep beneath the wreckage and the ruin of these cast-aways, these deserted, forsaken derelicts, is a human soul, a priceless soul, and God’s love can save the worst derelicts.—Exchange.

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—From all around come glorious tidings of gracious meetings. Never, perhaps, have the churches generally had more successful meetings than this year. Many children are being born into the Kingdom of God. What shall be done with these children after they are received into the churches? Shall we turn them loose and let them go? The Master’s command was to “make disciples, baptizing them, teaching them.” Let us not stop with the baptizing. Let us go on to the teaching. One of the best ways of teaching them is to put the denominational paper in their hands. This will come to them every week, giving them information about our Baptist principles and our Baptist work, information which they ought to know and are supposed to know. As a matter of fact, pastor, you have not done your duty by these young members until you have put the denominational paper in their hands. Don’t let them stop with giving them the first and second degrees of Baptistism, but be sure to give them the third degree, and then they will be prepared to take the other degrees.

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—The World’s Eighth Sunday School Convention, announced for October, 1916, at Tokyo, Japan, has been postponed to a date soon after the close of the war. The date is to be suggested by the Japanese committee, of which Count Okuma, Prime Minister of Japan, is chairman. The action postponing the convention was taken by the Executive Committee of the World’s Sunday School Association in Philadelphia, September 3. Because of the continuation of the war in Europe, it is not to be expected that the belligerent nations would send delegations to the convention. The British Section of the World’s Sunday School Association has jurisdiction over an important part of the world-wide field, and also has the President of the organization, Sir Robert Laidlaw, of London. In addition to this fact, difficulties have been encountered in the matter of proper transportation facilities for American delegates because of the scarcity of desirable ships. More than three thousand Americans asked for information in view of the possible attendance at the convention a full year before the date set.

## SHIP O' DREAMS.

Somewhere out in the quiet sea,  
Beyond land's end, there drifts for me  
A ship o' dreams—  
A phantom craft,  
Its decks are loaded, fore and aft,  
With gifts Life promised me.

Somewhere beyond the setting sun  
There is a quiet land, and one  
Where all the tasks  
At which I quailed,  
Where all the deeds at which I failed,  
And Life's great work, are done.

And, borne upon a quiet tide,  
Some day my ship o' dreams will ride  
To find a port  
On that fair shore,  
Our ship o' dreams, dear, evermore  
Will in our harbor bide.

—Clarence Richard Lindner.

## "SWIFT TO HEAR, SLOW TO SPEAK, SLOW TO WRATH."

(Baccalaureate sermon preached before the faculty and students of Yale University by President Arthur T. Hadley.)

Text, James 1:25. "Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God."

When Mr. Greatheart, in Bunyan's "Pilgrim's Progress," was guiding his party along the troublesome road to the Celestial City, they found an old gentleman, obviously a pilgrim, lying asleep under a tree. They awoke him, in order to have the pleasure and profit of his company; but his first impulse was to treat them all as enemies. When at length he was persuaded that they were pilgrims like himself, he told them that his name was Honest and that he came from the town of Stupidity. "The town of Stupidity," said Mr. Greatheart, "is worse than the city of Destruction."

"Evil is wrought by want of thought as well as by want of heart." This is recognized by all of us as a matter of worldly wisdom. We are not equally ready to recognize it as an integral part of Christian teaching. We should not be surprised to find this reference to the town of Stupidity in the works of a pagan moralist or philosopher; but most of us receive a distinct shock when we read it in "Pilgrim's Progress." We are so accustomed to think of religion as an affair of the heart that we overlook the fact that its application to the practical conduct of life requires the use of the head. We hear so much about the mercy which is promised to the man who repents that we fall into the comfortable belief that all Christianity requires of a man is good intentions.

For this belief there is not the shadow of an excuse. Every page of the gospels teaches us the duty of intelligent conduct. The older Judaism followed the precepts of the law blindly. Not so the new message brought by Jesus. Where the elders would have had him leave disease uncured for fear of breaking the Sabbath, Jesus preached the doctrine of rational conduct by asking them, "Is it lawful to do good on the Sabbath day, or to do evil?" This requirement of intelligent conduct is a fundamental and distinctive feature in Christianity. It is this that has made it a religion for free men instead of for slaves, a religion for strong men instead of for weak ones. It is this which has made it last through the centuries and enabled it to meet the needs of varying times and various races.

The duty of applying our intelligence to the conduct of life is not only an essential element of Christian doctrine; it is an element which we are in constant danger of forgetting. We dwell in the town of Stupidity a larger part of the time than it is pleasant for us to admit. For this town harbors two sorts of inhabitants. There is one set which does not think at all. There is another set which does a fraction of the necessary thinking and mistakes it for the whole. The former class consists of those who take their opinions ready made; who sometimes perhaps have thoughts but never

ideas; who get their views on politics from their party, their views on religion from their minister, and their views on business from their associates. To this class I venture the hope that few Yale graduates belong. But the errors of the members of the second class, who do imperfect and inadequate thinking on these subjects, are just as dangerous as those of the first class; in fact, perhaps more dangerous, because they flatter themselves that they are using judgment when they are using misjudgment.

There is a terrible temptation—I speak with feeling, for it is one to which I am myself subject in the last degree—to make up our minds on the basis of half of the evidence and then say and do things which prevent us from ever hearing or appreciating the other half. We act like the judge who, having heard the witnesses for the complainant, refused to listen to those of the defendant, and could not refrain from expressing his indignation that the defendant's counsel should try to offer any evidence at all in behalf of so bad a man as the prosecution had shown his client to be.

I do not believe that there is one of us here who would wittingly do an injustice to a fellow man. Yet day by day and hour by hour we are unwittingly doing our brothers injustice by seeing our own point of view to the exclusion of theirs. We condemn men whose ends are as good as our own, because they are trying to reach them by a route which is not on our map. We inflict the penalties of public disapproval, or the yet worse penalties of social ostracism, on men who ought to be our friends and could easily be our friends if it were not for the fact that we had judged them on the basis of some casual prejudice, or some newspaper story that was two-thirds untrue, before we had a chance to know what they really were doing. I hate to think how large a part of the sin of shame and pain of the world is of this unnecessary and preventable character.

This is just the sort of thing which it is our business to prevent, both as students and as Christians. Our college course has given us an opportunity for a wide outlook on life. We have been taught to know many kinds of men, to judge evidence deliberately, to weigh the value of different sorts of achievement. We shall be false to our trust if we confine this study of men and of evidence and of values to our professional life, and leave it out of our friendship and our politics and our religion. The more our college life means to us, the greater is our duty to judge of men and their conduct deliberately and wisely, even as Jesus himself judged of the conduct of those about him.

How can we go to work to do this? Our text gives us three practical directions, which have proved valuable lessons to me each day of my life, though I am far from having learned them yet. "Let every man be swift to hear, slow to speak, slow to wrath."

Swift to hear. Half of our trouble lies in the fact that our ears are not attuned to the language in which other people naturally express themselves. They are like a wireless apparatus arranged to catch the utterances of instruments that have come out of the same factory, but making nothing of other sound waves which are equally significant. It is a large element in practical Christianity to get a habit of listening for the things that other people want to say, rather than for things we ourselves want to hear. Saul of Tarsus started as a Pharisee—high-minded and conscientious, but listening only to the voice of his associates. Paul the apostle to the Gentiles had become all things to all men if by such means he might save any. He could help more kinds of men than any other apostle and lay abroad a foundation for the modern church because he was able to understand the imperfect utterances of more kinds of men. This is the very crown of Christian charity: to have ears and eyes and heart open to other people's points of view and forms of expression.

So much for the first practical direction. And the second is, that we should be slow to speak. We should not shape or proclaim our judgment until we have matured it. The instant that a man has stated his position he has made it hard to give fair consideration to new evidence. If he has expressed his opinion publicly, any change of mind will lay him open to the charge of inconsistency. Even if he has merely formulated it to himself, the premature putting of a judgment into words tends to prejudge the case under question. "The word that has gone forth," says the law of the jungle, "changes all trails."

It sometimes happens that we have, to act on incomplete evidence; that we are compelled to take a position before we have found out all the facts that we should like to know. In a case of this kind it is a matter of exceptional importance that we should keep our heads clear, should understand that our reasons for what we are doing may prove wrong, and should hold our eyes

open for new evidence. This is a hard task, and it is one which many of us fail to accomplish. The fact that we are not quite sure of our ground often leads us to state our reasons with more definiteness than the situation warrants; just as a minister whom I knew in my boyhood always preached loudest when he was a little uncertain about the logic of his discourse. The man who acts in this way is in perpetual danger of justifying himself at the expense of justice to others; of binding himself at the time when he most needs to keep his vision clear; of letting speech take the place of thought, until both speech and thought go hopelessly wrong.

Again, we must be slow to wrath. Even when we have heard all the evidence we can get, and when the case appears sufficiently clear to state our position, we must take pains not to let our judgment be clouded by our emotion. To a religious man who has a real zeal for God and for truth, and who is impatient of anything that appears to stand in its way, this is the hardest lesson of all. "Virtue is more dangerous than vice," says a French philosopher, "because its excesses are not subject to the restraints of conscience." We are prone to mistake intensity of feeling for intensity of power; to believe that by giving way to our anger in a righteous cause we promote the triumph of the cause itself. But with weak human nature as it is, the red mist of anger obscures the issues, and instead of giving force to our blows renders us incapable of giving them direction. "Out of my path!" said Charles the Bold to Crevecoeur; "the wrath of kings is like the wrath of heaven." But his undaunted vassal replied, "Only when, like the wrath of heaven, it is just."

The need of weighing our words and controlling our feelings is particularly great in a commonwealth like ours, where we act not as individuals, but as members of a body politic. Every free community, whether school or college, city or State, is governed by public opinion, and this opinion is the result of discussion. If the members of such a community make up their minds deliberately and carefully, this kind of government is the best in the world. If they make up their minds hastily or passionately, it is the worst in the world. For the ill-considered speech of one member of such a community may rouse all his fellows to unjust prejudice and intemperate action. One man states a hasty conclusion as if it were a fact. A second man accepts it as a fact, and makes it the ground for passionate expressions of hate or resentment. Still other men, who have not looked into the facts at all, are caught in this common flame of resentment and hurried into precipitate action which does harm to themselves and injustice to others. This is one of the greatest dangers which America has to face at the present day; and the resistance to this danger is one of the greatest public services which the men of the country can render. It is easy to repeat things that other people are saying and to fall in with public prejudices and misjudgment. It is hard to look facts fairly in the face and to demand that other people should do the same thing. But the man who can accomplish this is the real leader. He may be unpopular for the moment, but in the long run he is trusted. It is this readiness to see facts and power to make others see them that distinguish the statesman from the politician.

"Ye shall know the truth, and the truth shall make you free." This is the only kind of freedom really worth having. A man may enjoy all the social and political liberty in the world, and yet be helplessly bound as a slave to prejudice or to passion. The glorious liberty of the gospel belongs to him who has prepared himself to face facts as they are; who knows men, weighs evidence, and holds his high purpose unclouded. And to him belongs a reward greater than wealth or power; the increased assurance of his power to face whatever he may be called upon to meet. "Because thou hast kept the word of my patience," saith the Lord, "I also will keep thee from the hour of temptation."

Gentlemen of the graduation class: There has never been a time when our country had more need of this kind of freedom than it has today.

In the last few years we have witnessed a great extension of the power of the people. Democracy is a very different thing now from what it was twenty years ago. The public demands government action on a great many matters which previous generations left individuals to settle for themselves. The motives for demanding government action are generally good; but the results are often bad.

"The new democracy," said an English statesman who had himself done much in the direction of humane and intelligent protection of the rights of the weak, "is passionately benevolent and passionately fond of power." It is just the emotional attitude of passion that creates

the chief danger to American politics today. Men have a zeal for God, but not according to knowledge. They mistake prejudice for fact, and think that good intentions can take the place of careful examination of evidence.

No government which manages its affairs on the basis of prejudice rather than evidence can long endure. Many foreign critics regard our present experience as presaging the downfall of democracy. I believe that these critics are wrong in their predictions. But in their analysis of the dangers they are pretty nearly right; and in order to falsify their predictions we must take heed to the dangers themselves. We must help the community to examine evidence and exercise self-control; and the best way that we can do this for many years to come is by ourselves setting the example of self-control.

And, great as is the national need of self-control, there is at the present moment an international need which almost overshadows it. The nations of Europe are engaged in a war which for the time being makes it almost impossible for most of their members to be either swift to hear or slow to speak. Any one who has really lived through the experiences of a great war knows how impossible it is to secure clearness of judgment or restraint of utterance after the war has actually begun. All the more necessary is it, then, that we who are still at peace should avoid harsh judgment, hasty generalization, or ill-timed expressions of public feeling. It is not the advocates of a large army and navy who constitute the menace to our peace. It is not the advocates of a more vigorous foreign policy. It is those who indulge in the luxury of righteous indignation without full information as to the facts or adequate calculation of consequences. Of all the Christian virtues intelligent self-control—temperance in the broad and ancient sense—is the one which America most needs in the conduct of its affairs.

Wherever our lot be cast—be it in business or politics, in the field or in the court, in the ranks or in public office—may it be our high privilege to exercise Christian intelligence.

#### THE LATEST BROUGHTON SENSATION.

When it became known that Dr. Len G. Broughton was returning to America and was to become pastor of the First Church in Knoxville it was freely predicted that the ultra conservatism that had settled upon the Old First Church would give way to a wave of sensationalism. The prediction has been fully verified, for the most sensational period of her existence has come to the First Church, as well as to the people of Knoxville. But it is not the sensationalism produced by exposing the rascalities of a corrupt city administration or the wickedness that holds in high places. It is the sensation incident to the coming of a new Broughton in a newer phase of a great ministry. It is a sensation produced by that most sensational thing in these materialistic and humanistic days—a faithful ministry of the Word. Since his coming Dr. Broughton has given himself wholly to the faithful preaching of the old Book. It is the Bible all the time and his is a Bible message every time. The crowds throng the house at every preaching service and at every prayer meeting. The most recent and most "sensational" phase of Dr. Broughton's work is the inauguration of a "Friday Night Bible School," meeting every Friday night for the study of the Bible. It might be thought that in these hurried busy days few people would be interested in such a "prosy, hum-drum" affair as a Bible class study. They might be attracted by an ecclesiastical picture show or by a clerical discussion of social, civic or economic questions. But Bible study! "Well, that means needless effort and wasted energy."

The writer went down to attend the first night session of this Bible School, thinking that perhaps he would be one of a few interested persons present. But when the hour came the large auditorium was crowded, despite the many outside distractions, including a popular minstrel show. Dr. Broughton's opening lecture was on the Book of Genesis. With a free use of the blackboard and by a clear cut, analytical presentation, he "opened" the book to his class. Generation of all things, Man's degeneration and God's plan for man's Regeneration were the leading ideas developed in the discussion. The "Friday Night Bible School" is to be a permanent feature of Dr. Broughton's work in Knoxville. The earnest teaching of the book by this man of God, filled with a consuming love for the book and the ardent response of the people eager to learn the teachings of the Book afford to us the latest Broughton "sensation," for which every lover of the Word of God may well praise the God of the Word.

Personally, I am thankful for the coming of Dr. Broughton to Knoxville and that he is giving himself to this ministry of teaching. WM. J. MAHONEY.  
Jefferson City, Tenn.

#### THREE BOOKS THAT COUNT.

The Sunday School Board has published three new books, as follows:

"Pastoral Epistles" (Commentary on the Epistles of Timothy and Titus), J. P. Green, D.D. 12 mo. pp. 210. Cloth, 75 cents.

"Old Testament Studies" (Genesis to Malachi), P. E. Burroughs, D.D. 12 mo., pp. 256. Cloth, 50 cents; paper, 35 cents.

"Studies in the New Testament" (Matthew to Revelation), A. T. Robertson, D.D. 12 mo., pp. 284. Cloth, 50 cents; paper, 35 cents.

These books with their several authors speak each one for itself far better than any word I can write in their behalf. Indeed I do not see how they could be better, each one in its own sphere and for the purpose its author had in view.

The Commentary is the fourth in the Convention Series being published by the Sunday School Board. The others are "The Gospel of Mark," Dr. J. J. Taylor; "Ephesians and Colossians," Dr. E. Y. Mullins, and "Romans," Dr. E. C. Dargan. These are all exceptionally high grade work and "Pastoral Epistles" will take rank with them as a worthy companion. Dr. Green's rich pastoral experience and dealing with people as President of William Jewell College, with his known common sense, his goodness of character and life, give him great fitness for his work.

"Old Testament Studies" will take its place in our Normal Course for Teacher Training, as option text-book with "The Heart of the Old Testament," by Dr. J. R. Sampey. The author, as Educational Secretary of the Sunday School Board, is immensely popular as a teacher in our training schools, and those who have heard him in his Old Testament instruction will give his book a hearty welcome. He has shown himself a master in this new sphere of denominational life, and this book is the fruitage of his labors.

"Studies in the New Testament" is also intended for our Normal Course, written for that express purpose and wonderfully adapted to that service. We have not been able heretofore to have for this important place a book from a Baptist author. Dr. Robertson, so popular as a writer of books and so competent in his mastery as a teacher of the New Testament, has prepared this work at our request and has given us his best skill and the results of his ripe scholarship, well recognized on both sides of the sea. It is a great addition to our Normal Course and will make for its enrichment, efficiency and popularity. J. M. FROST.

Nashville, Tenn.

#### UNION UNIVERSITY NOTES.

Dr. G. M. Savage, President, preached at Mercer in the morning. Good Sunday school. Gave the hand of fellowship to three.

Dr. H. E. Watters, Professor of History and Political Science, preached morning and evening at Bradford. Baptized two. One hundred and sixty-eight in Sunday school, 51 men. Organized a B. Y. P. U., 30 young people present. Began series of doctrinal subjects for evening services.

Prof. J. L. McAliley, Principal of the Academy, preached at Gallaway in the morning. Good congregation. Twenty-five in Sunday school.

H. W. Ellis preached at Grand Junction morning and evening. One received for baptism at the evening service. Preached the funeral of Mr. Francis Cargill at the Baptist church at Salisbury at 5 o'clock in the afternoon. Contract let for \$1,500 addition to the Grand Junction Church for Sunday school and baptistery. Good Sunday school.

Fred Cooper preached at the Madison County work-house. Good meeting. Good interest.

C. C. Warren preached at Center, near Fruitland, to large congregation. Baptized two. Seventy-five in Sunday school. Preached at Second Church, Jackson, at night. Good audience.

L. Roy Ashley preached at Stanton in the morning. Good congregation. Good Sunday school.

L. F. Royer preached at Eades Saturday night and organized a church with fourteen charter members. A fine field. Preached at Fisherville, near Eades, Sunday morning. Baptized two. Two conversions at the night service.

J. W. McGavock preached at Bethlehem, near Whiteville, in the morning. This was the first service since his

vacation. Good congregation. Good Sunday school.

W. M. Couch preached at Liberty Grove, near Jackson Sunday afternoon. Baptized four.

J. C. Hughes preached morning and evening at Spring Creek. Good audiences at both services. Was called to the pastorate of the church. Has not yet accepted. Good Sunday school.

R. T. Skinner preached at West Jackson in the morning. Good service. One addition. Good Sunday school. C. A. DERRYBERRY.

#### A GREAT REVIVAL.

Just closed, a glorious revival at Smyrna Church (Tennessee Valley Association). Held by the pastor, Rev. H. B. Burdett, assisted by Revs. J. M. Bramlett and John Owensby.

It was glorious to see the strong young men happily converted to Christ and at the end of the third week's meeting about thirty were baptized.

The church was very inactive at commencement of the meeting, but the spirit of God had so manifested itself that members do not only speak in church, but pray in the spirit of power.

This is a church of 125 members who have practically been doing but little in the cause of blessed Redeemer, but they now covenanted to do something for Christ. They are trying to center on a more modern way of managing the affairs of the church. The Sunday school and prayer meeting are taking upon themselves new phases of Christ-like work.

To say the least, the precious salvation of God has been gloriously realized at Smyrna in turning, converting and renewing. Then to God be all the glory through Jesus Christ, our Blest Redeemer. WM. S. WEST.

Evansville, Tenn.

#### THE TRAFFIC IN RUM.

In a speech before the Anti-Saloon League of America, at Columbus, Ohio, November 13, 1913, Mr. Clinton Howard is reported as saying of the traffic in rum:

"The most ruinous and degrading of all human pursuits," said William McKinley, and he was right. The most criminal and artistic method of assassination ever invented by the bravos of any age or nation," said John Ruskin, and he was right. "The most prolific hotbeds of anarchy, vile politics, profane ribaldry, and unspeakable sensuality," said Dr. Charles H. Parkhurst, and he was right. "A public, permanent and ubiquitous agency of degradation," said Cardinal Manning, and he was right. "A business that tends to lawlessness on the part of the one who conducts it and to criminality on the part of those who patronize it," said Theodore Roosevelt, and he was right. "A business that tends to produce idleness, disease, pauperism and crime," said the United States Supreme Court, and it is right.

"This is not very fragrant, but you can not expect the perfume of roses when a pole-cat is on the dissecting table. It is the universal verdict of humanity against the liquor traffic.

"This is the indictment, the saloon is the criminal, the people are the victims, God is the judge; science, reason, religion, experience and motherhood are the jury, and the verdict is guilty in every unprejudiced, unpurchasable and just court.

"The public verdict has been made up. The saloon stands condemned to death by the American people."

In Locksley Hall Tennyson prophesied:

"For I dipt into the future, far as human eye could see,  
Saw the vision of the world, and all the wonder that would be;  
Saw the heavens fill with commerce, argosies of magic sails,  
Pilots of the purple twilight, dropping, and there rained a ghastly dew  
From the nations' airy navies grappling in the central blue;  
Far along the world-wide whisper of the southwind rushing warm,  
With the standards of the peoples plunging through the thunderstorm;  
Till the war-drum throbbed no longer, and the battle flags were furled  
In the Parliament of man, the Federation of the world.  
There the common sense of most shall hold a fretful realm in awe,  
And the kindly earth shall slumber, lapt in universal law."  
May the prophecy be true and speedily.

## FROM CLINTON.

Pastor O. C. Peyton preached on "The New Life in Christ," and the "Lordship of Jesus." From the very first Sabbath of service here to this day, the pastor has set forth only the deep spiritual truths of the Bible. He keenly discerned the urgent need of developing the latent possibilities of this church for useful service. There is no other way to build lofty and noble Christian character save by bringing people into contact with great Bible truths. The cause of Christian missions has been presented from every possible angle, with examples, illustrations, etc. No church can ever be truly great—great in the sight of the Lord—that does not love the things God loves and seek, in a spirit of true liberality, to carry out God's plan for the saving of this lost world. God has a covenant claim upon a just share of our money and no man can be a good man who is not liberal. It is the liberal soul that is made fat—blessed richly in all spiritual things. The pastor's own spiritual life has been blessed beyond measure these twenty months. He finds joy in the consciousness of dealing honestly with God in strictly tithing every dollar of his income. This has been the rule in his home for years. An assurance of God's approval has been given in many and varied ways. Faith has been strengthened, love made more fervent and all that pertains to the spiritual life has become more real and helpful as the deep things of God have been studied afresh and set forth in the preaching Sabbath after Sabbath. Withal the infinite possibilities of spiritual blessings through intercessory prayer have been realized in large degree. Much time has been given to pleading before God's throne for His blessings on others—the busy, weary toilers here and there in the Master's wide field of service. Intercessory prayer is pleasing to God and blessings beyond measure follow. If Clinton Church is not doing what it could do and ought to be doing for bringing in the Kingdom of God, it is not because the truth of God's has not been earnestly, faithfully and persistently proclaimed from the pulpit. Churches are great only as they are absorbed with devotion for a great cause and are giving themselves assiduously to the carrying out of a great purpose. A church in our Southland gave last year \$91,000. Of this, only \$19,000 was expended for its own support. All the rest, \$72,000, went to save lost men. That is an ideal church—one that makes glad the heart of our God—one that God can and does bless in all spiritual riches in high places. We must be in the right attitude toward God, if we would receive great blessings from God. Gross materialism is hindering the progress of the cause of Christ. As the material waxes stronger, the spiritual wanes. The pastor who cherishes high spiritual ideals and aims at the loftiest spiritual standards in life and service has, today, as never before, a mighty, yea a gigantic task. May God give to us all grace to be true to him and to the blest interests of men, under every sort of condition! The reward for fidelity will be ample!

Clinton, Tenn.

## THREE TERSE TESTIMONIES.

At a recent session of the noon prayer meeting the following testimonies were given. Nos. 1 and 2 by Dr. W. T. Lowry, pastor of Alabama Street Presbyterian Church; No. 3 by Brother Harper, a Methodist minister, and regular attendant at the meeting:

1. Before leaving for my vacation, to be gone about three weeks, I requested prayer for the salvation of some members of my congregation. The first Sunday upon my return four of these for whom prayer had been requested came forward and professed Christ.

2. While at Iuka Springs, Miss., a lady told me of the wonderful raising up of her niece from the sick bed. She said that her niece had been very low with diphtheria and the two attending doctors had given up all hope. On the evening of August 23 she received the message that her niece was dying. Saddened by this news, she decided to take a walk in the small town. While out she noticed parties going into a home, and upon inquiring found that a prayer meeting was to be held there, and that people were given the opportunity of making requests for prayer. She went in and gave the request for her niece, and earnest prayer was had for the sick one. This was about 4 o'clock. At 6 o'clock a message came saying that the niece had rallied and was improving rapidly. She is now entirely well.

The prayer meeting mentioned was being held in the home of Mr. and Mrs. Happersley. The man is now 86 years of age and for the past forty-four years a like meeting has been held in his home each Monday evening.

3. Several weeks ago a friend of mine who was out of work dropped in at the noon prayer meeting as he happened to be passing the church at that time. He

had been a Christian years ago, but had strayed afar off. He professed Christ again that day, and as he was leaving the church a friend who was passing by in his car stopped and called him into the street, telling him of a job he had for him that would enable him to make enough to support his family. He now has his old job back after being out over eight months with no permanent work in the meantime. He says he is staying close to the Lord and expects to continue to do so.

Memphis, Tenn.

BEN COX

## FINE MEETING CLOSED.

We have just had a fine meeting at Bethel Church, Sumter County, S. C., in which Dr. Ray Palmer, of Atlanta, Ga., one of the evangelists of the Home Mission Board was our assistant. His winning personality and able sermons drew crowds from the beginning, and the blessing of God was upon our meeting.

We gave up the galleries to the colored people, and as soon as they realized what an opportunity was theirs they filled them.

The church was built just before the Civil War, and the galleries were constructed for the use of Bethel's colored members.

Dr. Palmer had the negroes to sing for us, and we are constrained to admit that their singing was better than ours, though our people love to sing.

Dr. Palmer is a great preacher, and a consecrated servant of God. He is ready for any service and a great man in hand-to-hand work with a sinner. It was a joy to be associated with him in the work. Our people were highly delighted and I think the church is on a permanently higher plane.

Thirty-one have been received for baptism as a result of the meeting and others in other ways. This brings our membership up to 450 or close to it.

We were very much interested in the estimate of Dr. Palmer formed by the colored folks. Some of them were overheard during the meeting talking about him. One said, "Have you heard Dr. Palmer?" The other answered, "No." The first said, "You sure ought to hear him; he sure is a good preacher. We colored folks think he is most as good as Dr. Pinson." Dr. Pinson is a colored preacher who preached in a big church in the city of Sumter and also in a large church in this community.

The number of additions would doubtless have been larger, but I have had two fine meetings here and baptized a hundred people in the previous two years.

WILLIAM HAYNSWORTH, Pastor

Sumter, S. C., R. F. D. No. 2.

## THE BRADFORD SUNDAY SCHOOL.

More and more we see the importance of the Sunday school to church work. This is demonstrated particularly in the Bradford Baptist Church. A little over a year ago Brother Hudgins came and held a Sunday school institute, and from that the Sunday school took on new life. Under the leadership of Brother N. M. Stigler, superintendent, and a corps of able and consecrated assistants and teachers, the attendance has gone up from 60 to 165, the enrollment being 215 in a church of 202 members. The classes are all organized and graded. In fact, we have carried the grading of the men's class beyond the suggestion of the normal. It is graded as follows: 18 to 25; 25 to 45; 45 to 86. I don't know of another school class in the country composed of nineteen gray-haired men, most of them above sixty. Of the middle-aged men there are 36, and they are an enthusiastic bunch, as is the young men's class of 16. What other church of 200 members can boast of 71 men in Sunday school.

This is a Bible reading Sunday school, reporting every Sunday from 1,000 to 2,600 chapters read during the week. This means that the Bible is read through (in number of chapters) from once to twice each week.

The Sunday school is not only waking up the church, but has aroused all of the Sunday schools in the village. It was very largely instrumental in bringing about the great revival that resulted in 52 additions. It lacks only a few points of being an "A-1" school, and we hope to reach this by Christmas. H. E. WATTERS, Pastor.

We had a fine day yesterday; 103 in Sunday school; good congregations at both hours. I am just home from a meeting with the Mt. Gillad saints. I got to them Monday; closed Friday. We had 40 conversions, 34 additions, 28 by baptism. Thus far I have had 225 conversions, 164 additions, 141 by baptism, in the meetings I have been in. To God be all the glory.

J. T. UPTON.

Bolivar, Tenn.

## A GREAT MEETING.

Brother E. J. Baldwin has just recently closed a gracious revival with the Chickamauga Baptist Church. We were hindered to some extent the first of the meeting on account of rain. Although it came down in torrents, we had services just the same, not missing one. Brother Baldwin did all the preaching and sinners were made to tremble under the holy words of the gospel. The meeting resulted in eight additions to the church by baptism, besides others to join elsewhere. Many cold and indifferent Christians were made to see themselves as God did and resolved from now on to take up their cross and follow their Master daily.

Brother Baldwin has been our pastor only a few months, but has been at work. He is truly a man of God and is beloved by all his members.

We have given more for missions this year than any year in the history of the church, the amount being between \$85 and \$90. We are resolved by God's help, through the leadership of our beloved pastor, to go onward and upward.

VIOLA LIGHTFOOT, Church Clerk.

## A GOOD MEETING.

I assisted Brother A. F. Green at Marshall Hill in a meeting of twenty days. There were 32 who professed faith in Christ, 25 additions to the church, 22 by baptism. Brother Green is the beloved pastor and he has done great work at Marshall Hill for the past two years. He is beloved by all in the neighborhood. I have never worked with a better pastor than Brother Green. He has a call to Calvary Church, Knoxville. He will have a hard time to get away from Marshall Hill and Niota. Athens, Tenn.

P. M. PERDUE.

Brother S. W. Kendrick of the Home Board force came to us on September 1 and led a series of meetings of eight days, preaching at night only, with two or three street services in the day. Continued rains cut down our attendance, and court convening during the time, all helped to hinder the work, but the Word was preached in an able manner and eternity alone can tell the results.

Three joined the church and were baptized Sunday afternoon, the 12th, by Rev. J. W. McQueen, of Doyle. The outlook is very encouraging if we can only secure a good man as pastor to lead us. Pray for us, brethren. Home Mission offering, \$21.17.

Sparta, Tenn.

J. L. DAMAN.

Had a great day with Chinquepin Grove at my last regular meeting. A young man joined and was baptized who had been West for the past thirteen years. In his experience before the church he said the preaching and prayers he heard at home followed him West and he could not get rid of the impression they made upon him. So all alone (save the sheep around him) on the hills of Idaho he gave his heart to Christ. We also had a good day at Cobb's Creek last Sunday. Ninety-seven in Sunday school. Large crowd at the preaching service. Organized a Young People's Union; great interest manifested. The church raised pastor's salary. God gave us power to preach His word with much joy. Glory to His name.

W. H. HICKS.

Enclosed find check. I read the Baptist and Reflector with great joy.

I have just returned from our Association, the Boone's Creek. I was real proud of the letter we sent up. It showed that we had almost as many additions to our church as had all the others, and it showed, too, that we gave \$1,800 more than any other church gave. You can see why I was a "little stuck up."

I greatly enjoy the Baptist and Reflector. I have never gotten over being a pastor in Tennessee, and never will. For years I have loved and admired you. You were so true to me while there and helped me much.

G. W. PERRYMAN.

Winchester, Ky.

Our meeting at Antioch closed last night. While we had only four added by experience, we feel that the church was greatly revived. Baptized the four candidates yesterday in Mill Creek in the presence of a large crowd. We were all pleased with the earnest, faithful preaching of Brother S. P. DeVault.

Antioch, Tenn.

W. M. KUYKENDALL.

Just in home from Duck River Association. Preached at Smyrna last Sunday. Smyrna saints are of the best type. They are pastorless and are looking for a man. Johnson City.

R. F. SWIFT.

## PASTORS' CONFERENCE.

It is earnestly requested that reports for this page be made out with the greatest care. Names that are very familiar to the one making the report are unknown to the operators. Necessarily the work has to be done very hurriedly, as the copy comes in at the last hour. Make your report brief, specific and written plainly. Typewrite the note if possible; if not possible, write very plainly.

## NASHVILLE.

Grace—Pastor W. Rufus Beckett preached on "Our Obligation to the Church" and "Conversion." One received under watchcare; 4 baptized at evening service. 228 in S. S. Fine B. Y. P. U.

Rust Memorial—Pastor J. N. Poe preached on the "Power of Prayer." Rev. Geo. Stewart preached at night. 71 in S. S. Pastor away this week in meeting.

North Edgefield—Pastor J. A. Carmack preached on "Why God Don't Hear Us" and "Daily Christianity." Good S. S. and B. Y. P. U.

Calvary—Pastor, A. I. Foster. Rev. S. W. Kendrick preached in the morning. Rev. D. D. Dickson preached at night. 111 in S. S. 32 in B. Y. P. U.

Protestant Home—I preached at this place on "His Name Shall Be Called Jesus." Good interest. I have 54 names of Baptists in North Nashville to organize a mission, if we only had a place to meet.—J. S. Pardue.

Third—Pastor S. P. DeVault reported good S. S. Fine services.

Seventh—Pastor C. L. Skinner preached on "Opportunity" and "The Cry of the Lost for Jesus." One baptized. Good S. S. Fine congregations.

Park Avenue—Pastor I. N. Strother preached on "Removing Difficulties" and "Conversion of Cornelius." Promotion Day in S. S.

Sastland—Pastor S. P. Poag preached on "Exercising Unto Godliness" and "Sin Wrongs the Soul." 142 in S. S.

First—Pastor Allen Fort preached on "The Temptation of Jesus" and "The Great Tribulation." 220 in S. S. Splendid B. Y. P. U. One addition by relation. One baptized.

Edgefield—Pastor Lunsford preached at both hours. Three baptized.

Franklin—Dr. Albert R. Bond preached at both hours.

Central—Pastor John R. Gunn preached on "Heirs of God" and "Nashville's Greatest Sin." Revival meeting begins second Sunday in October.

Grandview—J. F. Savell, pastor. Observed children's Day. 185 in S. S. Pastor spoke on "Childhood Impressions" and "The Dreamer and His Dream." B. Y. P. U. had good attendance.

Immanuel—Dr. A. Lichtenstein, vice-president of Hebrew Christian Alliance of America, preached upon "The Religious Zeal of Israel." One baptized, one received by experience, two by restoration and two by letter since last report.

Lockeland—Pastor J. E. Skinner preached on "Why Be a Church Member" and "The Identification of The Christ." 185 in S. S. and large B. Y. P. U. Good congregations.

Judson Memorial—Pastor C. H. Cosby preached on "Revival in the Local Church" and "Three Applications to the Spiritual Life."

## KNOXVILLE.

Bell Avenue—Rev. J. P. Dendy preached on "Everlasting Miracles of Jesus Christ" and "Carried Out Into the Deep." 508 in S. S. Pulpit being filled by splendid supplies.

Oakwood—Pastor Wm. D. Hutton preached on "Prayer for the Church" and "To You Is the Word of This Selection Sent." 194 in S. S. Two received by letter. Full house at both hours.

Third Creek—Pastor Chas. P. Jones preached on "Why Study the Bible" and "Christ's Mission in the World." 150 in S. S. S. S. Convention met with us at 2:30 p. m. Good day.

Immanuel—W. N. Rose preached on "Why Study the Bible" and "Christian Compulsion." 137 in S. S.

Mountain View—Pastor S. G. Wells preached on "The Field White Unto Harvest" and "A Little Child Shall Lead Them." 204 in S. S.

Dederick—Pastor Wm. D. Nowlin preached on "A Most Dangerous Doctrine" and "The Spiritual Life." 896 in S. S. 170 in prayer meeting Wednesday evening.

Lincoln Park—W. H. Rutherford preached on "Secret Discipleship" and "The Greatness of Sin Incomprehensible."

Lonsdale—Pastor J. C. Shipe preached on "The Lane of God" and "Obedience." 263 in S. S. One received by letter.

Bearden—A. F. Mahan preached on "The Second Coming of Christ" and "The Judgment." Meeting continues.

Rocky Hill—Pastor J. A. Huling preached. 80 in S. S. 3 baptized. 1 received by letter.

Euclid Avenue—Pastor W. E. Conner preached on "John the Baptist as a Preacher" and "Waiting." 189 in S. S. 3 received by letter. One for baptism.

Beaumont Avenue—Pastor D. W. Lindsay preached on "Some Visions We Need" and "Leaving Home." 135 in S. S. 1 received by letter.

Broadway—H. C. Risner preached on "How Did Christ Condemn 'Sin in the Flesh?'" and "The Big Problem of Young People—Their Education." 362 in S. S. 1 received by letter. 75 in Mission School. Great Interests.

South Knoxville—Pastor M. E. Miller preached on "New Birth" and text from Matt. 11:28. 247 in S. S. Meeting began today. Pastor to do the preaching.

First—Pastor Len G. Broughton preached on "Destructive Courage" and "Wandering in Sin." 2 baptized; 3 received by letter. Friday night Bible lecture fills the church.

Middle Brook—J. Frank West preached on "Good People and Their Duty" and "Putting God to the Test." 65 in S. S. 1 received by letter.

Gillespie Avenue—Pastor, J. A. Lockhard. J. Pike Powers preached on "The Sons of God," Phil. 2:14, and "The Christian Race," Heb. 12:1-2. 123 in S. S. Large congregations.

## MEMPHIS.

Bellevue—Pastor preached at both hours. One received by letter. 310 in S. S. Fine B. Y. P. U.

Central—Pastor preached. 5 received. 1 baptized. 240 in S. S.

Calvary—Pastor preached on "Rough and Ready," text "Whatever thy hands find to do, do with thy might," and "An Opened Heart Window." Good crowds. 112 in S. S.

First—Pastor Boone preached to large congregations. One baptized. One by letter. Two upon promise of letter. 485 in S. S.

Germantown—Pastor preached on "The Cost of Religion," text 2 Sam. 24:24, and at Forrest Hill in afternoon. Church voted unanimously for half time preaching.

Hollywood—Brother C. S. Koone preached in the afternoon. New S. S. organized with 33 members.

La Belle Place—Pastor D. A. Ellis preached morning and evening. Three additions by letter. 311 in S. S.

McLemore Ave.—Pastor A. M. Nicholson preached at both hours. 132 in S. S.

New South Memphis—Pastor T. E. Rice preached at both hours. 70 in S. S.

North Evergreen—Pastor C. S. Koonce preached in the evening. One profession. 32 in S. S.

Union Avenue—Pastor W. R. Farrow preached at both hours. 250 in S. S. 80 in B. Y. P. U.

White Haven—Pastor Brown preached at both hours. Two by baptism. 78 in S. S.

## CHATTANOOGA.

First—Pastor W. F. Powell preached on "The Heresy of Satan" and "The Prodigal Daughter." Three additions. 336 in S. S.

Rossville—Pastor J. Bernard Tallant preached on "Systematic Giving" and "Our Salvation." 240 in S. S. Good B. Y. P. U.

St. Elmo—Pastor George preached on "The Peril of Unbelief." Rev. J. B. Phillips preached at 3 p. m. a special sermon to mothers. At night the subject was "David's Shield." Large S. S. Great crowds at all the services. 9 additions during the day; 35 additions during the week. Meetings continue through the week.

Woodland Park—Pastor Geo. W. McClure preached on "Take Ye Away the Stone" and "The Man Without a Wedding Garment." Revival begins with good interest. Eight forward for prayer. Good audiences at both services. 97 in S. S. Splendid B. Y. P. U.

East Lake—Pastor Fuller preached on "Christian Vocation" and "From the Powers of Evil to the Powers of Righteousness." Four baptized at morning service. One profession at evening service. 135 in S. S.

Highland Park—Pastor Keese preached on "Obedience of Faith" and "Gentleness or Force." One addition by letter. 459 in S. S. Excellent B. Y. P. U.

E. Chattanooga—Pastor J. N. Bull preached on "Some Lessons from Jonah's Experience" and "The Death of a Foolish Man." Two professions. One baptized. 165 in S. S.

North Chattanooga—Pastor preached on "Into Thy Hands" and "It Is Finished." Interesting B. Y. P. U. and S. S. One by letter. Two for baptism.

Ridgedale—Pastor J. J. Johnson preached on "Amosiah Willingly Offered Himself Unto Jehovah," and "To Whom Shall We Go." Good congregations. 131 in S. S.

Central—Pastor Grace preached on "The Significance of a Voice" and "Excuses." Promotion Day in S. S., 206 present. Fine B. Y. P. U.

Alton Park—Pastor Duncan preached on "A Perennial Revival" and "The Abiding Presence of Christ." Two for Baptism. 169 in S. S.

East End—Pastor Chunn preached on "The River of Forgetfulness" and "The Walk of the Dead, and the Three Fatal Guides in This Walk." 106 in S. S.; collection \$6.50. Organized a B. Y. P. U. with 24 members.

Chickamauga—Pastor Baldwin preached on "Over-taken in a Fault" and "Come, Let Us Reason Together, Saith the Lord."

Oak Grove—Pastor D. E. Blalock preached on "When" and "If." 156 in S. S. Fine B. Y. P. U.

## JACKSON.

First—Luther Little, pastor. Rev. Waldo Fite preached on "The Life of the Greatest Value" and "Sowing and Reaping." 400 in S. S.

Second—Pastor J. W. Dickens preached on "Real Salvation" and "Christian Liberty and Loyalty." Two additions for baptism. 239 in S. S.

Royal St.—Rev. Roy Arbuckle preached in the morning and Rev. A. L. Bates in the evening. Good S. S.

Jacksboro—Pastor J. A. White preached on "Doing the Square Thing by the Church" and "What Will We Do With Jesus." 136 in S. S. One received by letter. Hope our State Board men can come to the Campbell County Association, which meets October 20.

Mt. Moriah—B. Y. P. U. organized Friday night September 24, with Mr. G. H. Hailey, president; Mr. W. C. Chitts, vice president; Mrs. Earl Crawford, secretary. About 75 present.—S. H. Sadler, Corresponding Secretary.

Monterey—Had five services yesterday. 100 in S. S. Morning subject, "Jesus As Our Sin Bearer;" night subject, "Sign Boards on the Road to Hell." Good congregations. Two additions by letter.—J. W. Wood.

Whiteville—Pastor Jas. H. Oakley preached at Harmony at 11 a. m. and 7:45 p. m. Fine S. S. and over one hundred in the B. Y. P. U. Organized a fine B. Y. P. U. at Mt. Moriah Friday night.

Whitwell—Pastor, W. M. Lackey. Meeting began with Rev. C. E. Sprague of Chattanooga preaching. Subjects "The Model Church" and "The Church—Its Destitution, Its Needs, Its Supply." Interest good.

Dickson—Pastor Roscoe M. Meadows preached on "Baptism" and from Eph. 2:8. Baptized four. Good B. Y. P. U. Fine S. S. Moved into A-1 column this week.

Dayton—Pastor R. D. Cecil reached morning and evening. 76 in S. S.

At a recent meeting of our church, some of the members said, "We must have a revival in our church."

We began that very night to plan for a meeting, and we went into it feeling that God would bless the local force in conducting it.

Mr. R. J. Shackelford was elected chairman of the cottage prayer meetings, who directed simultaneous meetings for one week on the field.

Mr. Richard Mackey was elected chairman of the personal workers, who assisted in the two weeks of preaching services in the church.

Mr. H. P. Jacobs, our efficient chorister, rendered great service with his splendid choir, and brought to us several solos, the Street Railway Y. M. C. A. quartet, and other special music, which was used of the Lord to bless His people.

The former pastor, Rev. C. D. Creasman, was with us one Sunday during the meeting, and preached two sermons for us, and one young girl was converted at his service.

The visible results are: 14 by baptism, 16 by letter, 4 by statement, and 6 reclaimed. The Lord was with us and blessed us. To Him be the glory for the increase.

W. RUFUS BECKETT, Pastor.

Nashville, Tenn.

## MISSION DIRECTORY.

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

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

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

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

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

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

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

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

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

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

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

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

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

The State-wide Go-to-Sunday-School Day is creating much interest all over the State. Letters are coming from every section asking about it, and some telling what plans they have for carrying it out. The Shelby County Association is planning to make it a county affair. That is, every church will observe the day with appropriate exercises and a gift to the State work. If you are not planning to observe the day will you not do so at once and help us to make this the greatest day in the history of giving in the Sunday schools of Tennessee?

The reports coming to the various Associations show a wonderful increase in both numbers and efficiency during the last year. We are glad to note this growing interest in the work.

It is very noticeable this year that the reports from churches where they have good, live Sunday schools, and especially where the Associations are organized for doing distinctive Baptist Sunday school work, and our people taught to give through our own channels, show wonderfully increased gifts over those where they have no organization. I have taken special note of this and collected some statistics that will be interesting to the people when they are classified and printed. The Associations where we have no organization, the people are being educated to give their time and effort to other things, and their money naturally

goes through other channels. A county convention does not teach our people to give to denominational objects, nor do they teach churches to be missionary in spirit and practice. These things must be left to the denominational worker after all, and the sooner we see that Sunday school work must be done from a denominational viewpoint, the sooner we will get our people busy doing the things of the kingdom.

A new Junior B. Y. P. U. has been organized at Tabernacle Church, Chattanooga, and the people are happy over the interest taken so far by both the young people and the parents of the boys and girls.

Suggestions for Junior leaders, taken from Miss Tiller's tract:

### "Suggestions for the Leader.

"The closing minutes of the service are in the hands of the leader. Leader, use well your time. What can a leader do with his time? Oh, any number of things. Determine to make every boy and girl have a good time, but at the same time be sure to teach them the things they need to know.

"For instance, to teach the books of the Bible, and where they are found, divide the Union, as if for a Spelling Match. Let every Junior have a Bible. Call the name of some book in the Bible. The Junior that finds it first raises his hand, tells where it is (at leader's request), and the other Juniors are requested to turn to it, that they may see if he is right. One from the losing side (the last one chosen) sits down, and the contest continues. At the end of eight or ten minutes the side having most remaining is pronounced the winner. Occasionally the leader calls for a book that is not in the Bible, in order to teach what isn't there, as well as to teach what is there. This contest may continue for several weeks until interest begins to lag, the same ones remaining on the same sides. Keep the rivalry friendly. Teach them to be good losers and polite winners. Any leader will find this to be an interesting way to teach the books of the Bible, and their places—a thing few grown people know.

"Other contests are effective, are helpful: song contests—the boys on one side and the girls on the other; Bible verse contest—seeing which side in one week's time can learn the greatest number of Bible verses. Have the two sides face each other, then go down the line alternately. When a Junior can give no verse when his time comes, he sits down.

"A Bible quiz helps. The leader prepares questions concerning Bible characters, and asks the Juniors to answer. These questions must be simple, but not too easy.

"A doctrinal contest instructs. Teach by questions and answers the fundamental facts in our faith. Write the church covenant on the board, have the children see who, in a given number of weeks, can learn the points outlined in it. Teach, by the question method, the meaning of church membership.

"These are only suggestions. There are so many things that can be done. Why dwell on the Contest Idea? Because the vital things can be taught more easily, if presented in a way that appeals to the Juniors. Variety is surely the spice of their lives at this age, therefore, vary your closing exercises. Be original. Be earnest. Be enthusiastic. Be a leader.

"The Sword Drill.—A discussion of the Sword Drill will be found in the New Manual. Use this Drill by all means. It reaches the boys."

### STANDARD OF EXCELLENCE.

Below we give the Standard of Excellence, as found in the New Manual:

#### I. Organization.

(1) Officers—Have a leader, who shall be an adult, elected by the church; President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, Librarian, Chorister.

(2) Committees—Membership, Social, Program, Instruction, Missionary.

(3) Reports—Once per quarter, each officer and each committee will read to the Union a written report of their work. An annual report by the leader will be made to the church in conference.

#### II. Meetings.

(1) Weekly Meetings—Programs based upon the topics in the Junior B. Y. P. U. Quarterly. At least once each quarter each active member to take some part on the program aside from the congregational singing.

(2) Attendance—An average attendance at the weekly meetings of at least

one-half the enrollment.

(3) Socials—At least one social each quarter.

Following is a paper written by Miss Jane Henly, South Harriman B. Y. P. U., before the Big Emory Federation of B. Y. P. U.'s. Miss Henly is only fourteen years of age. This is a splendid paper for a girl of her age:

### Preparing for Service.

When we think of the great number of people in this world it seems hardly possible that there is a service for all of them to perform. Do we ever stop to think about preparing ourselves for service? In this day of great progression there are a great many people who, after deciding upon a certain course in life, never take the necessary time to prepare themselves for that work. Instead, they plunge right into it expecting to reach the very highest station in only a short while. It is usually to be seen that these people who do not take proper time to prepare for the work which they expect to do, very seldom ever succeed.

Let us see what the wise person will do. We have long ago found that every one cannot do the same thing and succeed.

God has made all men suitable for the work which he means for them to do. Therefore, the wise man will first study his nature, his surroundings and his disposition to the things around him and then he will decide which cog in the great wheel of life is his duty to keep turning. So we find that the first step is to see and realize that we each have our own duty to perform for God which no one else can do for us. Then we should be sure that we are fit to do this service.

So after the man decides upon the work he is to do, he next begins to prepare himself for that duty. If he is a very wise man, while he is preparing for special work he will also be of great service in many other things which may pass the observation of some one else.

The man first must begin with the little things, and as he has a chance to speak a kind word to some poor fainting comrade whom he passes on the way, he never misses the opportunity. Though it seems ever so small and easy to do, there are a great many of us who fail in performing these small duties.

Let us all look back over our short lives and see if there were not a great many instances when we were feeling so very discouraged, and as we say, just ready to drop the struggle, and some kind person who was passing on our way has given us hope and courage to perform our duty again with cheerful hearts, though he may only have spoken a few kind words or sent a pleasant smile in our direction.

Let us then never fail to perform the little duties which we see so many pass by. It is in this way that we prepare ourselves for the greater things which we are to reach after while.

Stop and think for a moment of the great work which our B. Y. P. U.'s are doing all over the world. The young people are trained in this work for the place which they are to take in the wonderful service of God. They first begin by doing the little things which are set before them to the best of their ability.

They gradually become stronger in mind and soul and begin to pick up greater and deeper subjects, not fearing to stand before a great number of people and speak a word for their Lord. They are sustained by the hope of having said something which will cause some one to see that they also should begin to prepare for a better service in life.

Let us look at the wonderful way in which God prepared the little shepherd boy, David, for the ruling of the people over which he was to reign.

We remember that long before David was made king, God sent the faithful old prophet Samuel to Jesse's home for the purpose of anointing one of them king. Though David was the youngest of all Jesse's sons, he was the chosen one of God, and after the prophet had anointed him he was not immediately raised to the throne as king, but still tended his father's sheep as before, and God was preparing him and making him fit to rule the people in the right way when the proper time came.

We can find many other characters in the Bible where God has shown his great power in preparing them for the work which he meant for them to do at some future time.

The prophet Samuel, you remember, was taken when very young to the tem-



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ple to be brought up with the priests and the most holy people, that he might be more able to do the great work which he did in after life.

Also Moses, who was found by the king's daughter in the bulrushes. He was taken into the king's palace and trained by the greatest scholars, but even while he had the advantages of these teachings God had so divined that his own mother should have care of him, and it was she who told him of his own people who were suffering and thus made him ready to deliver them from their bondage later.

And now, even as God directed and prepared the prophets and great men of old, He will also guide our steps and prepare us for duty if we only ask him and are always willing to follow where He leads.

### PELLAGRA.

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Every pellagra sufferer should have this book. Dr. W. J. McCrary's life history and logical theory on cause of pellagra. Scientific medical treatment that drives pellagra from system and effects permanent cure. 90 per cent cured in 9 years practice. Letters and photos of cured patients. Letters from doctors, bankers, ministers, officials and others. Guarantee of complete cure, or does not cost a dollar. No matter what any one says write for this book and learn the truth. Mailed to you FREE.

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Mr. O. Simon will gladly send a free catalogue of over 500 styles of Ezwear Shoes to all who write to him, along with his scientific self-measuring lank. Write for your copy today and give your feet their much-needed ease and happiness. Address all communications to Mr. O. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

### 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.

### LADIES—EARN MONEY.

Let us tell you how easy it is for you to earn money for yourself or your church society by devoting some of your spare time to agreeable, pleasant work in your home town. No investment necessary. For full information write **THE DIXIE COMPANY,** 405 1-2 Church street, Nashville, Tenn.

## Woman's Missionary Union.

September has been a busy month. State mission programs and literature went out from headquarters, and days have been set apart by a large number of societies, we believe, to carry out this program. The regular monthly topic, Home Mission Survey, has also taken our attention. One week was called "Royal Service Week," in the interest of our splendid magazine by that name.

October, too, will be full of interest. On October 3, the pastors will preach on State Missions, and the ingathering for this purpose will begin. Many loose ends of work must be woven together that all may be in readiness for our annual meeting at Springfield in November. Resourceful and consecrated women are already planning to make the program worthy of this great gathering. The monthly topic for October is "Present World Opportunities and the Foreign Mission Board."

### THE RELATION OF STATE MISSIONS TO WORLD-WIDE MISSIONS.

Much is being said, just now, about State Missions and its importance and bearing upon all branches of missionary endeavor. Many are familiar with this subject, through books and leaflets which have been widely distributed. These faithful ones need not read what is written here, mostly in the form of quotations from Dr. Gillon and other State Mission leaders.

However, there are always those who are young in the affairs of the kingdom, and who desire to be useful, who may be reached through these columns. Often, too, a brief, concise presentation of a subject will reach some who have grown cold or lukewarm. Let us hope that it will prove to be the case in this instance.

Just what then is State Missions? One of our leaders has said that, by many State Missions means the taking of a collection, which shall be used by the State Board in paying for services rendered under their supervision. That is a long sentence, and it is possible that, to many of our church members, State Missions has not even that significance.

The definition of State Missions just given is hardly an adequate one.

Dr. Gillon says "Missions is God's program for the churches in their relation to the world; the outreach of the churches for the lost. According to God's conception, the world is composed of saved and unsaved men. The mission work of the church is primarily to save man. Beyond that point, all mission work is directed toward training the saved man for usefulness."

What part does State Missions play in this program?

The writer speaks of the local church as the Jerusalem of the individual disciple, the State field as the Judea of the local church, the peculiar care of State Missions. The Home field is called the Samaria of the churches, the particular care of Home Missions. Thus, Home Missions must be approached through State Missions, since State Missions deals primarily with the territory nearest the local church. Dr. Gillon, at this point, uses a number of apt and beautiful illustrations to emphasize the relation of State Missions to other agencies employed by our churches. He says first that State Missions is the mother of other missions. This beautiful relationship between mother and children is one to which many children acknowledge they owe all that they are in life. The State Mission mother matures her children toward maturity; she overlooks their interests, and seeks their well-being. She will furnish all the means to her children that her ability will allow; she will not cramp them in their undertakings or rob them of their glory.

"On the other hand, they will count her plans sacred; they will, under no circumstances, live at the cost of her life, for they know that when she ceases to live their support will cease."

The illustration of the mission tree is used. Dr. Gillon says, "There is and can be but one mission tree. State Missions is this tree, and it draws its life from the churches. The branches cannot bear fruit after the tree is dead; therefore it is all important that the tree be kept healthy and strong."

We have as some of the branches,

Home Missions, Foreign Missions, Sunday School Work, Christian Education, Ministerial Education, Ministerial Relief, Memorial Hospital, Orphans' Home.

Again we have the illustration of the great State Mission stream, into which seventeen springs of life-giving water flows, until all the volume of all the springs have been gathered into it. It then divides into parts, one of which runs into the Home Mission reservoir and, breaking up into a multiplicity of streams, flows on to the distribution of the whole home land.

In the same manner, the Foreign Mission reservoir carries the streams to the uttermost parts of the world.

This is surely a most wonderful illustration, that of the life-giving water, without which we cannot exist. We can readily see, from these illustrations, the mother, the tree, the stream, that State Missions is considered by those who have given the subject much consideration, and who are amply qualified to judge, to be the source from which all other missions receive their life and their nourishment. Admitting this to be true, should we not give to State Missions and its interests, our best efforts, and endeavor to arouse others to a sense of their obligations?

### W. M. U. OF BIG EMORY ASSOCIATION.

During the meeting of the Big Emory Association at Crossville, Sept. 3, 31 women of the different churches met and organized the Woman's Mission Unions of our Association, and elected Mrs. D. M. Smallmon, General Superintendent; Miss Bessie Snow, Mrs. M. C. Atchley, Mrs. Smith, Mrs. H. T. Mitchell, Divisional Superintendents. Mrs. M. C. Atchley was elected Secretary and Treasurer.

It was agreed to hold Quarterly Institutes during the coming year.

Quite an interesting program was carried out, at the close of which the ladies of the Crossville church were organized into a W. M. U.

There were eight charter members, and all seemed very much interested, so we expect great things of them.

Last year there were only three W. M. Unions in the 32 churches that compose Big Emory Association. Those three churches had the best reports of all.

We hope to be able to organize a number of Missionary Societies this year, and ask the prayers of our sister Associations to this end.

We deeply appreciate the splendid hearing which the Association gave the Report and discussion on Woman's Work, and, with the co-operation of our pastors and laymen, and the divine blessings of our Heavenly Father, we hope to be of some service in the extension of His kingdom in Big Emory.

MRS. M. C. ATCHLEY,  
Secretary.

### WOMAN'S MISSIONARY UNION.

The W. M. U. of Clinton Association met in all-day session with the Coal Creek Baptist church, Sept. 9. The day was auspicious. There were good delegations from the societies represented, but not all sent representatives. Our President, Mrs. E. B. Booth, was in charge. Devotional exercises were conducted by Mrs. O. C. Peyton, which were instructive and uplifting.

The reports of the societies were fairly good, considering the stringent times in this section of country.

The program was good and thoroughly enjoyed. There was much more freedom in discussing the different subjects than we have heretofore had. We found it fruitful of suggestion and inspiration which I think each society is going to profit by. Mrs. Peyton is our "strong right arm."

Lunch was served at 12 o'clock in the large Sunday school room. Some of the brethren participated in that part of the program. We find these meetings very helpful. The same officers were re-elected.

The following was our program:  
Devotional Exercises—Mrs. O. C. Peyton, Clinton.

Welcome Address—Mrs. G. W. Wendling.

Roll Call.  
Society reports.

What the W. M. S. is doing for the Church—Mrs. W. B. Disney, Clinton.

What Influence Should the W. M. U. Exert in Controlling the Social Activities of the Church?—Mrs. Eady, Coal Creek.

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Who is My Neighbor?—Miss Flora Moore, Oliver Springs.

Noon.

Devotional Services.

How I Raise Money—Mrs. H. Longmire, Andersonville.

How Can We Get the Women Interested in Children's Bands?—Mrs. J. H. Wallace, Clinton.

Our Duty to the Young Women—Mrs. E. L. Dawn, Andersonville.

Why I Believe in Mission Work—Mrs. W. E. Clark, Newcomb.

### W. M. U. OF EASTANALLEE ASSOCIATION.

In the residence of Mrs. W. E. Wattenberger at Lamontville occurred the annual meeting of the W. M. U. of Eastanallee Association. After Mrs. Manis, Superintendent, had called the meeting to order and conducted devotional services, the Vice-President for East Tennessee talked on W. M. U. Phases, and organized a society with Mrs. Wattenberger as President; Miss Ruth Dodsey, Secretary. The report on W. M. U. work was read by Miss Annie Oliphant, Chairman, who first spoke to the report in well chosen words. Mrs. Manis gave the statistical report. The Vice-President followed in a talk emphasizing the importance of the Woman's Missionary Union.

### THE LITTLE THINGS.

It is often the little things of life which brighten existence most.

A smile, a cordial handshake, a gentle, kindly word. We cannot measure their value, but they make up the sunshine of life.

It is also true that the little and inexpensive conveniences are the source of much of our comfort and health.

Mentholatum is one of these little household conveniences which fits into many emergencies.

Is it sunburn, an insect bite or sting, a bruise or burn?—Mentholatum brings relief and comfort.

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"The proof of the pudding is in the eating." One is far more apt to believe a man who tells what he has done, than a man who tells what he could do. So it is with medicine. The real proof of the merits of Dr. Miles' Restorative Remedies lies in the fact that they have been used beneficially for over a quarter of a century and thousands have actually testified to benefits they have received.

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The Rev. W. D. Barger, of Hagerstown, Md., has stated:

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### THE OCOEE.

Including all the churches of Chattanooga and vicinity,  
 the Ocoee is composed of 61 churches with about 8,000  
 members. It met in its 53rd session at Concord Church  
 on September 21. Brethren W. C. Smedley, W. D.  
 Powell and McDonald were re-elected Moderator, Clerk  
 and Treasurer respectively. These brethren make very  
 efficient officials. They work at their job all during  
 the year.

The introductory sermon was preached by Dr. J. B.  
 Phillips of the Tabernacle Church on the subject, "Lost  
 Power and How to Regain It," based on the story of  
 Samson. It was an enthusiastic, practical, uplifting ser-  
 mon.

In the afternoon Dr. J. W. Gillon delivered a fine ad-  
 dress on State Missions. The editor spoke on Liter-  
 ture. Brethren J. E. Merrell and E. L. Grace made  
 thoughtful speeches on Christian Education. We were  
 sorry that we could not remain through the Association.  
 It promised to be a very fine meeting.

The Concord Church has a membership of about 140.  
 Brother Gibbs of Fort Payne, Ala., is pastor. The hos-  
 pitality was most cordial. We are under special obliga-  
 tions to Brother E. H. Ralston for transportation to  
 and from the Association. We enjoyed also taking a  
 meal in his home.



### THE FRIENDSHIP.

Leaving the Ocoee after its adjournment, a jump in a  
 night from Chattanooga to Bells on the Memphis-At-  
 lanta Special, one of the finest and fastest trains in the  
 South, a ride on the Birmingham & Northwestern Rail-  
 way, of which Brother I. B. Tigrett of Jackson is Presi-  
 dent—how many Baptist railroad presidents have we?—  
 and we reached Friendship, where the Friendship Asso-  
 ciation was to be held, an hour before it opened its 32nd  
 session.

It was called to order at 10 o'clock by Rev. J. T.  
 Barker, Moderator of last session. Rev. E. L. Atwood of  
 Brownsville conducted devotional services. Brother  
 Barker having moved out of the Association, he was not  
 eligible for re-election as Moderator.

Rev. S. P. Andrews was elected Moderator, Rev. W. H.

Haste Clerk, and Brother J. C. Doyle Treasurer.

The first subject considered was on Sunday Schools,  
 with excellent speeches by Brethren J. T. Harris, E. L.  
 Atwood and I. N. Penick. Dr. Penick also spoke earn-  
 estly and strongly on Education.

At night Rev. R. E. Downing preached the introduc-  
 tory sermon. We were sorry that we could not hear it.  
 We heard good reports of it.

On Thursday the first subject considered was Re-  
 ligious Literature. Rev. W. H. Haste read a fine report  
 on it. Brother T. F. Moore and the editor spoke briefly.  
 Missions occupied the rest of the morning. Reports  
 were read on State Missions by Rev. Floyd Crittendon,  
 on Home Missions by Dr. M. D. Austin, on Foreign Mis-  
 sions by Rev. J. C. McCoy.

These brethren made the leading speeches on their  
 respective subjects and they all spoke well. The dis-  
 cussion was one of the best we have heard in any Asso-  
 ciation. It will do good.

We were compelled to leave after dinner on Thursday  
 to reach the Clinton Association.

We have attended nearly every session of the Friend-  
 ship Association for the past twenty-five years. This  
 was one of the best sessions we have ever attended.  
 The utmost harmony and brotherly love prevailed. The  
 Association was true to its name. We have seen the  
 time when there was a good deal of wrangling in it. But  
 that day is past—we hope forever.

The attendance was very large both days we were  
 there. But while the crowds did abound, the hospital-  
 ity did superabound. It was a pleasure to us to spend  
 a night in the home of Dr. D. A. Walker.

The Friendship Association was organized in Friend-  
 ship Church in 1884. There was considerable discus-  
 sion as to the name of the new body, whether it would  
 be Gayle, after Rev. Peter S. Gayle, or the Friendship,  
 after the church in which it was organized. The latter  
 was finally decided on. At the time of its organization  
 it had 25 churches, with 1,100 members. Now it has 43  
 churches, with over 5,000 members, showing a great  
 growth, especially in membership.

There was preaching in abundance. Brother E. L.  
 Atwood preached at the Methodist Church Wednesday  
 morning; Brother J. C. McCoy Wednesday afternoon;  
 the editor Wednesday night; Dr. H. E. Watters Thursday  
 morning; Dr. J. H. Anderson Thursday afternoon.

The next meeting of the Association will be held at  
 Elim Church, Rev. Floyd Crittendon to preach the in-  
 troduitory sermon.

Rev. E. L. Atwood of Brownsville came rolling up to  
 the church just before the opening of the Association  
 in his handsome automobile, presented to him by his lov-  
 ing members and admiring friends last spring. He  
 preached a fine sermon to the overflow congregation at  
 the Methodist Church Wednesday.

Friendship is a town of some 800 or 1,000 population.  
 The Baptist Church has a membership of 88. It re-  
 cently erected a handsome new concrete house of wor-  
 ship. Rev. O. F. Huckaba is the pastor. He is a stu-  
 dent in Union University at Jackson and preaches to  
 several churches within reach of Jackson. He is one of  
 the most popular and most promising young ministers  
 in West Tennessee.

How to get from the Friendship to the Clinton in a  
 night, so that we should not have to lose a day on the  
 road—that was the problem. The trains did not make  
 connection so as to allow us to do so. We laid the  
 situation before Mr. I. B. Tigrett, President of the Bir-  
 ming & Northwestern Railway. Why, that was easy.  
 He would either give us a permit to ride on the local  
 freight or send a motor car for us. He did neither. He  
 did better than either. He came in the car and took us  
 back with him, landing us in Bells in plenty of time for  
 the afternoon train to Nashville. We are under special  
 obligations to him for his kindness. Brother Tigrett, by  
 the way, is the son of Rev. S. K. Tigrett—King Tigrett  
 he is still called—who was one of the founders of the  
 Friendship Association and was its first Moderator, oc-  
 cupying that position until his lamented death. Mr. I.  
 B. Tigrett had not been to the Association for some  
 years. His old friends and those of his father were  
 very glad to see him. He enjoyed it so much that he  
 told us he was going again the next day.

The visitors were Brethren J. H. Anderson, A. T. Bar-  
 rett, A. S. Hall, T. F. Moore, I. N. Penick, I. B. Tigrett  
 and H. E. Watters.



### THE CLINTON.

A night on the sleeper again—making four so far  
 this week—breakfast at Brother James Long's, and we  
 reached the Association before it met on the morning  
 of the second day. This was its 63rd session. Brother  
 T. J. Gross was re-elected Moderator; Brother H. C.  
 Wilson was elected Assistant Moderator, and Brother  
 J. C. Johnson Clerk and Treasurer. The introductory

sermon was preached by Rev. W. S. Riggs.

The afternoon was taken up with the discussion of  
 State Missions and Orphans' Home by Brethren J. W.  
 Gillon and W. J. Stewart. The next morning the first  
 subject considered was Education. Prof. W. H. Miller of  
 Andersonville Institute read the report and made a  
 striking speech on it, followed by Brethren Lindsay, D.  
 A. Webb and W. L. Dodson.

Brother J. J. Hendersen spoke earnestly on the  
 Orphans' Home. At 11 Rev. M. C. Atchley of Harriman  
 preached a strong sermon on "A Square Deal" for the  
 Ministry, the Church, the Book, for Christ, for God. At  
 the close there was an old-fashioned handshaking and  
 old-fashioned shouting. Rev. C. R. Reed read the report  
 on Sunday Schools, and made an excellent speech on  
 the subject. The reports on Foreign and Home Missions  
 were read by Brethren W. L. Dodson and D. A. Webb,  
 who each spoke enthusiastically on these subjects, as did  
 Rev. O. C. Peyton and Prof. A. C. Duggins on Books and  
 Periodicals.

At night Brother D. A. Webb preached an interesting  
 and practical sermon on "The Wrong Man in the  
 Saddle."

On Saturday the brethren came in slowly, but they  
 kept coming until the house was filled.

The first report considered was on Temperance. The  
 report was read by Rev. H. C. Wilson. There was no  
 discussion.

Brother James Long read the report on Ministerial  
 Relief. Brother John W. Key made an earnest speech on  
 it, as did Brethren T. J. Gross and J. C. Johnson. The  
 report on Obituaries was read by Rev. J. J. Henderson.  
 It showed that there had been 11 deaths during the year,  
 including two ministers, Brethren A. Harrell and John  
 Johnson. Brother Harrell was 91 years of age. Brother  
 Johnson was pastor of the Salem Church, where the  
 Association met. Brother Henderson spoke feelingly  
 on the subject.

The editor was given an opportunity to speak on Re-  
 ligious Literature.

The morning session closed with a sermon by Brother  
 O. C. Peyton on the text, "Whose I am and whom I  
 serve." It was a good, juicy, unctuous gospel sermon  
 such as Brother Peyton is in the habit of preaching.

In the afternoon the Association adjourned with song  
 and handshaking, to meet at Andersonville next year.

This was considered an unusually interesting session  
 of the Association.

The Salem Church is a strong country church. Brother  
 John Johnson had been the pastor for some years. He  
 died suddenly only a few weeks ago.

The hospitality was very cordial. We had a pleasant  
 home with Brother John Cross.

Among the visitors were Brethren M. C. Atchley, J. W.  
 Gillon, E. T. McKinney, W. J. Stewart and R. L. M.  
 Wallace.



### CASUALTIES IN THE WAR.

Paul Scott Mowrer, special war correspondent for the  
 Daily News, gives the following list of dead, wounded  
 and prisoners in the European war:

	Killed.	Wounded.	Prisoners.	Total.
France .....	460,000	660,000	180,000	1,300,000
England .....	181,000	200,000	90,000	471,000
Belgium .....	49,000	49,000	15,000	113,000
Russia .....	1,250,000	1,680,000	850,000	3,780,000
Germany .....	1,630,000	1,880,000	490,000	4,000,000
Austria .....	1,610,000	1,865,000	910,000	4,385,000
Turkey .....	110,000	144,000	95,000	349,000
Totals .....	5,290,000	6,478,000	2,630,000	14,398,000

These figures cover only the first nine months of the  
 war. Presuming that the same average would obtain  
 then by the middle of September the tables ran  
 up to nearly 8,000,000 killed, 10,000,000 wounded and  
 4,000,000 prisoners, making a total of about 22,000,000  
 men killed, wounded and prisoners, and thus removed  
 out of the productive life of the various countries. And  
 this says nothing of the widows and orphans, nothing  
 of the wretchedness and poverty of those left back in  
 the home land. It should be remembered, too, that since  
 this estimate was made the sphere of the war has been  
 enlarged by the entrance of Italy into it. Also the losses  
 have been enormously increased on both sides by the  
 great campaigns in Galicia and Poland. How terrible!



### SALARIES OF MISSIONARIES.

The Christian Index has been making some investiga-  
 tion with regard to prices in lands where our foreign  
 missionaries live and labor with those in Atlanta, with  
 the following results:

Butter, Atlanta, 30 cents; Japan, 45 cents; China, 60  
 cents; Brazil, 70 cents. Eggs, Atlanta, 25 cents; Japan,  
 24 cents; China, 7 cents; Brazil, 35 cents. Meal, At-

lanta, \$1.32 per bushel; Japan, \$4.80 per bushel. Hams, Atlanta, 17 cents per pound; Japan, 30 cents per pound. Bacon, Atlanta, 13 cents per pound; Japan, 30 cents per pound; Brazil, 40 cents per pound. Flour, Atlanta, \$3.24 per 100; Japan, \$4.25 per 100; China, \$3.50 per 100; Brazil, \$8.00 per 100. Granulated sugar, Atlanta, 6 cents per pound; Japan, 12 cents per pound; China, 7 cents per pound; Brazil, 10 cents per pound (Brown sugar). Chickens, per head, Atlanta, 25-65 cents; Japan, 30-90 cents; China, 20-30 cents; Brazil, 75 cents. Rice, per pound, Atlanta, 6½ cents; Japan, 4 cents; China, 4 cents; Brazil, 12 cents. Fresh beef, per pound, Atlanta, 10-20; Japan, 20-30; China, 10 cents; Brazil, 15 cents. Lard, per pound, Atlanta, 10 cents; Japan, 25 cents. Milk, per pint, Atlanta, 5 cents; China, 10 cents; Brazil, 15 cents. Shoes that cost from \$2.50 to \$3.00 in Atlanta sell at from \$8.00 to \$10.00 in Brazil. All wearing apparel for American style of dress is much higher in Japan, China and Brazil than it is in Atlanta.

Remember that the salary of a missionary of the Foreign Mission Board is \$600 a year, or \$1,200 for himself and wife, with an allowance of \$100 for each child up to 10 years of age, and \$150 for each child from 10 to 18.

Comparing salaries here with salaries in foreign lands, and prices here with prices there, the salaries certainly seem very meagre, and the wonder is how our missionaries manage to live upon them.

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#### RUSSIA AND VODKA.

Madame Yasnovsky, who was present with the Russian delegates at the meeting of the Baptist World Alliance in Philadelphia in 1911, has written to The Standard of Chicago an interesting letter, from which the following extract is taken:

"It is with pleasure I take up my pen to give you the information you desire to have concerning the wonderful social reform that has taken place in our land. It seemed so impossible to get rid of drunkenness, the people were so accustomed to vodka and no feast or holiday could ever be enjoyed by them without it, and yet, so suddenly and so unexpectedly, the great step has been taken and our hearts are full of gratitude and admiration to our czar for the bold and brave resolve to put an end to the atrocious evil that has been so ruinous to the whole population of Russia for so many generations. The streets are so quiet now, one does not meet with noisy drunken crowds talking loud or screaming as it used to be formerly, especially of a Sunday, and the police have far less trouble. The prisons are not so full and there is a far smaller percentage of crime, suicide and murder. Now that the people have become sober their entreat of their own accord that liquor should no more be sold, and we hope that even after the war is over there shall be no more sale of vodka.

"The character of our villages is quite changed, the peasants were so poor and miserable through drink, and now many of the workmen are able to save their earnings and take them to the banks. Some time ago a man, who had formerly been known as a terrible drunkard, living in utter poverty, came and told us he had at present enough money to cover his expenses and was able to help some relations in addition; he was neatly dressed now and did not look like a beggar any longer. Besides this, this moral uplift has produced a spiritual awakening and the masses are thirsting after the word of God more than ever."

If such results have followed the absolute prohibition of the liquor traffic in Russia, then would not such results follow the abolition of the liquor traffic in England, in the United States, everywhere? Then should it not be abolished everywhere? Is it not the greatest sort of crime to allow it to continue anywhere?

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#### RECENT EVENTS.

"The English language is spoken by approximately 150,000,000 people, the German by 100,000,000, the Russian by 70,000,000, the French by 45,000,000, the Spanish by 40,000,000, and the Italian by 30,000,000.

Rev. R. E. Downing of Halls will spend the next session in the S. B. T. Seminary at Louisville. He will continue to preach at Halls twice a month. Mrs. Downing will spend the time at her old home in Jackson.

The Cross Roads Church, about three miles from Bells, was organized with 14 members. It was the result of a meeting held by Rev. V. E. Boston, missionary of the Friendship Association. There were 20 conversions and 14 baptisms. The church now has 53 members. It was received into the Friendship Association.

The Baptist Courier announces the death on September 20 of Mrs. A. J. S. Thomas, widow of Dr. Thomas, who was for many years editor of the Courier. She is survived by three children.

Dr. C. C. Coleman, pastor of the Citadel Square Church, Charleston, S. C., is planning for a meeting to begin November 3, in which he is to have the assistance of Dr. George W. Truett of Dallas. Since Dr. Coleman took charge of the church, less than a year ago, there have been 28 additions to the church, more than half of them by baptism.

Sunday, September 12, marked the eighteenth anniversary of Dr. George W. Truett as pastor of the First Baptist Church, Dallas, Texas. Dr. Truett celebrated the occasion, not by telling what had been accomplished during those years, but by preaching a great sermon to an overflowing audience on the subject, "Who Is Jesus of Nazareth?"

Rev. S. P. Poag has accepted a call to the pastorate of the Eastland Church, Nashville. While a student in Union University Brother Poag has been pastor at Medon and Pleasant Plains, where he was greatly beloved and did a noble work. The Eastland Church is composed of a fine class of people, deeply spiritual. It offers a great opportunity for usefulness. We welcome him to Nashville.

President Wilson, like all true Christians, believes in the power of prayer in solving great problems of state. Recently, perhaps frequently, he has requested the cabinet to join with him in prayer. A Methodist Conference in Ohio recently by a unanimous, rising vote registered "its deep appreciation" of the President's "spirit and action in calling your cabinet to join you in prayer for divine guidance in solving the complex international problems confronting you."

September 12 marked the close of the second year of Dr. Porter's pastorate with Gaston Avenue Church, Dallas. During that time there have been 1,004 additions to the church, the largest number of accessions to any white church in the city in the same length of time. During the past two years the church has laid special stress on enlarging its membership. A campaign now begins to enlist every member in every branch of church work and the emphasis will be put on efficiency. The Sunday school registered 1,537 on the 12th.

The State and City Secretaries of the Northern Baptist Convention will hold their annual meeting in St. Louis November 30 and December 1 and 2, 1915. The secretaries of the national societies also attend this meeting. Marquette Hotel has made a rate of \$1.00 per day for rooms and will be the headquarters. Dr. S. E. Ewing, Superintendent of Missions, 207 Metropolitan Building, is chairman of the local committee. Dr. S. P. Shaw of Sioux Falls, S. D., is President of the State Secretaries' Association, and Dr. E. P. Farnham of Brooklyn, N. Y., is President of the City Secretaries' Association.

Dr. Timothy Richard, of Shanghai, reported that at a meeting where representatives of Confucianism, Buddhism, Taoism, Mohammedanism and Christianity met in 1911 in Shanghai, one Mandarin said: "When I go to the country and see a good school or college and ask, 'Who put it up?' the answer is, 'The Christians.' When I see a good hospital where many patients are attended to daily, and ask, 'Who does this?' I am told it is the Christians. When I look over the names on the Famine Relief Committee, I find that those who are taking a leading part both in the raising of funds and in the very dangerous work of distribution of relief are Christians."

For the first time in its history the Church of Jesus Christ of the Latter Day Saints has made public a financial report. To be sure, it is not audited by any chartered public accountant, but however accurate or inaccurate, it is at least a report. The statement shows that the title collections of the organization in 1914 were \$1,887,920. The disbursements specified out of this enormous sum were as follows: For church buildings, \$731,000; for church schools, \$331,000; for church temples, \$64,000; for missionary work, \$228,000; for church hospital in Salt Lake City, \$136,000; for poor relief, \$116,000; for church offices, \$99,000. It was also stated that outside of tithes, local church organizations had given \$150,000 for the relief of the poor and \$33,000 for war relief to Mormons in Europe. It will be observed that the account of disbursements leaves something like \$150,000 of receipts unaccounted for.—The Continent. And they will never be accounted for.

J. A. Carmack was recently called to the church at Lebanon, but on account of the protest of his people at North Edgefield Church, he declined the call, and that, too, in spite of the offer of a larger salary.

The Watchman-Examiner states that seven per cent of the retail liquor dealers of Philadelphia have failed during two months following the Billy Sunday meetings in that city last spring, less liquor being used than formerly.

Mr. Altha Ira Ruby is on October 1 to close his work as director of music in the First Baptist Church of Asheville in order to engage in a similar capacity in the evangelistic campaigns of the Home Mission Board. He has made many friends in Asheville.—Biblical Recorder.

With commendable promptness Rev. D. D. Cecil, Clerk of the Tennessee Valley Association, has gotten out the minutes of that Association. We received a copy the week following the adjournment of the Association. Brother Cecil seems to be something of a lightning clerk.

The East Lake Baptist Church of Chattanooga, of which J. H. Fuller is pastor, has met all its pledges this year to the mission causes. This is the first year in the history of the church that it has met all its apportionment to missions.

Dr. A. J. Holt tells the following interesting story in the Florida Baptist Witness: "The law in Alabama provided that no saloon should be opened within three miles of any church house. There was no church in Crossett, a small sawmill town, so an enterprising saloon-keeper concluded to open a saloon at that place. The manager of the sawmill did not relish the thought of having a saloon at his mill. As there were three days before the license could be granted the manager turned his whole force out and built a chapel, all in three days. When the saloon-keeper applied for his license the judge refused on the ground that there was a church at the mill, as he had that very day been informed. The church had been built since that saloon-keeper had visited the mill. Then the manager sought a preacher and regular preaching service was begun. Then a Sunday school was started, then a prayer meeting and then a church organized. That is now an orderly sawmill town, with a prosperous Baptist church, all because a sawmill manager preferred a church to a saloon."

Referring to the recent election in Kentucky, in which the liquor forces were victorious along the whole line, the Baptist World says: "Kentucky lags behind in nearly all moral reforms. She is almost at the very bottom of the list in the percentage of illiteracy; she is one of only two or three States that tolerate racing; she is behind nearly all her Southern sisters in liquor and other moral legislation; she is thought by many to have asserted in the last election that she means to continue to debauch her own citizens and those of other States that will permit her to do so, by the product of her stills. But, thank God, this attitude does not represent all Kentuckians. Here as elsewhere a moral question is not settled till it is settled in the moral way. The whisky question in Kentucky has not been settled in the moral way, but it will be. This is only the beginning of the fight. In the name of the Christian manhood of Kentucky we challenge the swaggering Goliath to mortal combat." Good! Right makes might! God and one make a majority.

Returning from the Clinton Association, we spent last Sunday at Oliver Springs. The town has a population of about one thousand. It used to be a popular summer resort. Near by are six different kinds of mineral water, five in a space of 15 feet square. There was formerly a large hotel near the springs, but it was burned down some years ago and was never rebuilt. It ought to be rebuilt. The Cumberland mountains, a few miles from the town, are full of coal. This is the chief source of revenue of the town now. The Baptist Church has a membership of 66. It has a handsome house of worship, built some 10 or 12 years ago. Rev. E. B. Booth has been pastor of the church for 24 years, taking charge soon after his graduation from Carson and Newman College 25 years ago. He preaches also at Loudon and Spring City. In addition to his pastorates, he is superintendent of public instruction in Roane County, is president of a coal company and now is managing three stores. As you see, he is a busy man. Brother Booth is a thoughtful, scholarly preacher. We enjoyed preaching to his people. It was quite a pleasure also to be in his home and at the Neighbor Hotel, which is kept by good Baptists.

## THE HOME PAGE

A SHORT STORY AND ITEMS OF INTEREST  
FOR THE HOME

## JUDGE NOT.

Judge not, because thou canst not see  
To read the heart; unerringly  
Thou canst not judge the things that  
be:

O, then judge not.

Judge not, because thou canst not  
know

The hidden things that lie below  
The surface of the ebb and flow:

O, then judge not.

Judge not; that only God can do  
With judgment just and good and  
true;

He only sees with perfect view:  
But judge thou not.

—May Justus.

## THE WREN'S STRATEGY.

It was five o'clock, a bright, beautiful Sabbath morning. The household still slept, but myriads of bird voices unsealed my eyes and called me to the open. Not wishing to disturb the sleepers by the opening of doors, I donned my kimono and bedroom slippers, stepped through the window, and seated myself on the porch roof. For a while I sat quietly enjoying the bell-like notes of the wood thrush as he cheered his mate, and I smiled at the oven bird's shrill "Teacher, teacher, teacher," noting his peculiar walk as he strutted across the lawn, not unlike a little man who is trying to "walk big."

But a commotion in the branch of the maple tree overhanging the porch attracted my attention. The first thing that caught my eye was a nest containing three young birds. They proved to be Carolina wrens, fully as large as their mother, who evidently thought it was time for them to leave their nest. If it were not for fear of being classed as a nature faker, I would say that she went about getting them out with human intelligence. Flying to the grass plot beneath the tree, the mother wren brought back insects too small for the human eye to see and fed them once around, thus whetting their appetites till, like Oliver Twist, they called for "more." Again she responded to their cries, but instead of placing the morsel in their extended beaks, she hopped backward, still holding the tidbit in her bill, until the strongest youngster had followed her well out on the limb; then she flew around him and managed the second bird in the same way. The third bird was either too timid or too lazy to leave the nest. Maybe he had caught on to his mother's trick, for it took a deal of feeding and coaxing before he would venture out of his cozy home. However, mother's patience and perseverance won the day, and the nest was left empty.

I tried to keep count of how many times the mother bird visited the grass plot, but stopped counting at twenty, for what mortal could confine himself to dry figures when all nature was sending up a hymn of praise to a bountiful Creator?

As a child, when I saw an "animated bunch of feathers" perched on a sunny side of an outbuilding, when it broke forth in a perfect ecstasy of song I would exclaim, "Listen to Jenny Wren!" Since I left town and moved to Chestnut Hill I have found that there are wrens and wrens.

Reed mentions six kinds of wrens, Nuttall six or eight, while Chapman confines his comments to four—i. e., house wrens, winter wrens, marsh wrens, and Carolina wrens.

Going down in the marshes, where cat-tails grow, you will find the long-billed marsh wrens, with their bulky globular nests of reeds and grasses attached to bulrushes above high-water mark. The house wrens, four and three-quarters inches long, are bold, sociable, confiding birds, seeming to prefer human society; building their nests in the most unexpected places—bird boxes, old hats or shoes, pockets of old coats hung out as scarecrows, etc. Farther north it is replaced by the winter wren, four inches long. I have never made its acquaintance in Tennessee. Bewick wren: "Above dark brown; below and line over eye whitish, tail blackish, with outer tail feather barred with white." These wrens, having built under our porch floor for two seasons, have been carefully observed. They are slender, extremely fusy, and the male has a melodious trill,

a song which makes you think of a canary. The Carolina wren insists on becoming a member of our household. He perches in the bird tray on the window shelf, defying all other bird guests. When they crowd him too closely, he brings his toasted peanut into my room, eats in peace, and then starts on an expedition, exploring every nook and corner, crack and cranny of the room, looking for a spider web containing eggs or spiders. Sometimes, to my confusion, he finds them and eats them for dessert while I go in search of a long-handled broom. The Carolina is our largest wren and elects to stay with us the year round. Neltje Blanchan thus describes them: "Length, six inches; male and female chestnut brown above; a whitish streak from the base of the bill through the eye to the nape of the neck, throat whitish; under parts light buff brown; wing and tail finely barred with black."

All wrens are insectivorous. Grasshoppers, beetles, caterpillars, bugs, spiders, cutworms, weevils, ticks and plant lice are the principal elements of its food. It is impossible to estimate the number of tiny insects destroyed by this useful bird. Therefore it behooves us to furnish it with nesting places and to protect it from its principal enemy, the cat.

One question I would ask: Why called Jenny Wren? What feminine characteristic does the bird possess? Is it because it is curious? Some men are curious. Is it because it is nervous, easily excited, quick-tempered, a shrew and a scold? Perhaps its lifelong faithfulness to its mate and its gushing song, that only death can silence, have earned for it that sweet title, Jenny Wren.—Magnolia Woodward, in Nashville Christian Advocate.

## A CHEERY GREETING.

"I had the strangest experience this morning!"

Marian threw down her school books and settled herself for her customary after-school confidences on the foot of mother's couch—the dear invalid mother to whom every one brought their confidences.

"I was all out of sorts when I started for school," admitted Marian. "I couldn't find one of my books, and had such a long hunt that I was afraid I'd be late, and then there was that problem that I couldn't see through last night when I did my home work. It worried me and I felt just horrid."

"When I reached the corner by the school, Miss Harris came out of her house and stopped for just a moment to say good morning. She didn't have time to say more, but she looked so sweet and bright and fresh, and was so cordial and cheery, that just her face and the way she said 'good morning' acted like a bracer to me. In a moment I felt quite different. I caught myself smiling, too, as I went into school, and Miss Dreer, who is usually cranky, smiled really quite pleasantly to me. I found I wasn't so late as I had expected to be, and that I had a few minutes before school began, so I took out my algebra and looked at that problem again, and it came to me like a flash. In a moment I had it worked out—and knew that it was right, too. I felt as different as could be—it seemed as if I were a different girl."

"And all because of Miss Harris' cheery greeting," said mother, smiling. "It shows what influence our greetings and our manner have on every one we meet, and how necessary it is for us to make them such as will help and uplift and cheer. Just a smile and a word will work wonders sometimes, when one is weary or burdened or sad. You say even Miss Dreer, who is usually cranky, brightened up when you passed her smiling. Don't you see that your cheery greeting affected her, too, and probably made her happier and stronger for her day of work?"

"After this," said Marian, "I'm going to try always to have a cheery greeting for every one. Perhaps some time I may be able to help some one as Miss Harris helped me this morning."

"I am sure you will," responded mother. East and West.

## A PALACE IN MINIATURE.

In the museum of Utrecht stands the most wonderful doll's house that was ever built and which is probably the oldest in the world.

Its history dates back to 1738, at least, and since then it has been carefully preserved. It became the property of the museum by deed of gift in 1866.

# \$3000 FOR YOU

That's the money you should get this year. I mean it. I want County Sales Managers quick, men or women who believe in the square deal, who will go into partnership with me. No experience needed. My folding Bath Tub has taken the country by storm. Solves the bathing problem. No plumbing, no water works required. Full length bath in any room. Folds in small roll, handy as an umbrella. I tell you it's great! GREAT! Rivals \$100 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 13 orders first week; Meyers, Wis., \$250 profit first month; Newton, California, \$60 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, SEND NO MONEY. Just name on penny post card for free tub offer. Hurst!

1211 Factories Bldg., TOLEDO, OHIO  
Canadian Branch—Walkerville, Ont.



**Exclusive Territory.  
100% Profit.**



**Demonstrating  
Tub  
Furnished**

Nobody knows just who ordered this delightful toy to be built, but there are many traditions as to its origin. One of these says it was carried out from the idea of a rich old lady of Amsterdam, living there in the seventeenth century. Another, that it was a mark of devotion to an only grandchild, and yet another has it that this beautiful doll-house was planned to carry out the whim of second childhood of a lonely old lady, who spent her last days in solitary exile.

The doll-house became, by the time it was completed, a perfect little mansion, reflecting the taste and comfort of the home life of the wealthiest Dutch families of that century. The quiet, happy way in which they lived, the whole social order of the household, was here portrayed in full. In the drawing room, exquisitely finished after the fashion of the day, were cupids in the corners of the ceiling, and roses in garlands; and on the stuffed sofas and ottomans about the carved tables sat and stood tiny men and women, dressed with absolute perfection.

Besides this bewitching "best room" are two bedrooms, the nursery, pantry, the ironing room, and a splendid Dutch kitchen, fit for the best chef in the land to do his work in. In all these there are dolls "dressed to their part," and placed in all sorts of positions.

The wonderful nursery is the most interesting of all these charming rooms, and then the beautiful flower gardens in the rear.

There are many shrubs in pots here, the famous Dutch tulips in their most brilliant colors; there are pinks and other "posies" in prim rows—all as natural as life. In fact, it is hard to believe that this is a make-like garden, for the most famous workers of the day had it in hand, and left the impression of real life on the whole thing. There was a wish to make the doll-house a very triumph of art.

In the year 1831 the beautiful rooms were despoiled of their treasures, but these the owner, Madame Pipersburg, did her best to replace. She saw the value of such a creation as a representation of the life of Dutch families in the long ago. The rooms spoke louder than history—plainer than the paintings of that era.

The great museum of Utrecht had won a prize, and Madame Pipersburg was proud to be the donor. The famous doll-house was the epitome of a whole civilization, a monument, in its way, as wonderful as the pyramids—a splendid palace in miniature.—L. P. D., in Baptist Boys and Girls.

## AN INDOOR GARDEN.

"I should like to start my garden right away," said Paul. "See, here are some wonderful pictures in the seed catalogue."

"Why not start a garden now?" his mother asked. "It would be fun to see it grow."

Paul looked out of the window upon a snow-covered world. "What kind of a garden could I possibly plant now?" he said. "Jack Frost has been sowing seeds."

"But you can have a green garden in a few days," his mother replied. "I will show you how. First, the seeds must be soaked in warm water."

Paul ran to get the seeds. When he came back, his mother was covering a wide tray with a layer of cotton.

"After the seeds are soft," she said, "we will place them between two layers of cotton and wet them well. Then we will carry the tray to the sunniest window, and in a few days your garden will be growing."

Paul could hardly believe that seeds would grow unless they were planted in moist brown earth, but watched his cotton garden faithfully. After some days green shoots appeared. Paul was puzzled and delighted. His mother explained that each seed holds a store of food for the little growing plant so that at first it does not need earth to nourish it.

Paul's plants did not grow to be big and tall, but they gave him much pleasure. He soon started other small gardens in sawdust and fiber. He found that by placing peas or corn or oats against the inside of a glass bottle and filling the bottle with moist cotton he soon had a garden where he might watch the growth of the roots as well as of the leaves.

These are only a few of the many things that Paul has learned about indoor gardens. His mother has told him that there are many more wonderful things about seeds that he will discover in time.—Frances Kirkland, in Youth' Companion.

## 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.  
The Fort in the Forest.  
A Soldier in the Wilderness.  
The Young Rangers.

## War of the Revolution Series.

Three Colonial Boys.  
Three Young Continentals.  
Washington's Young Aides.  
Two Young Patriots.

## In the Camp of Cornwallis.

Our Own Land Series (New.)  
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 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).

**"IS THE YOUNG MAN SAFE?"**

"Is the young man safe?" The heart-wrung cry

Has an age-long ring that brings it nigh. 'Tis the nameless dread at the father's heart

As he sees his son from the home depart. 'Tis the burden of many a mother's prayer

For her boy who wanders she knows not where;

'Tis the harrowing fear that will not sleep

Till it plows in the forehead its furrows deep.

"Is the young man safe?" Can he safely tread

In a path with crime and pitfalls spread? Can pass unscathed through the devil's snares

That are clustered thick in the city's squares?

Can he rest secure when he little knows That his seeming friends are his subtlest foes?

"Is the young man safe" when in very truth

His path is strewn with the wrecks of youth?

Safe when the State protects the den That gluts it still with the lives of men? Safe when a man for a paltry toll May set a snare for a fellow soul?

"Is the young man safe" when our laws condone

The "thou shalt nots" on the slab of stone?

"Is the young man safe?" Let the church and State

Heed David's cry at the city gate; Let the city guard as its choicest wealth The young man's vigor and moral health.

God makes us wise, for the hour is near When youth is gone, and the man is here!

—Record of Christian Work.

"White Pine, Tenn.—Dear Miss Annie White. Please find enclosed check for \$3.78. This is an offering of birthday pennies from our Sunday school at New Salem for Mrs. Medling's salary, and many prayers go with this for the blessings of the Lord to rest with her and hers in their labors.—Mrs. M. E. Rankin, White Pine, Tenn."

Thanks to you and the Sunday school, Mrs. Rankin, for this contribution. I know Mrs. Medling will be grateful for your interest and prayers. It will not be long now before she will return to her work in Japan.

"Miss Annie White: Enclosed find \$2 for the Orphanage."

May God's richest blessings rest on this unknown giver, who helps the orphans in this modest way. I think she has helped us many times before.

"McKenzie, Tenn.—Dear Miss Annie White: Enclosed find post office money order for \$4; \$1 each to the orphans, our missionary, and Home and State Missions. I wish it were more, but I'm afraid my hens are losing their missionary spirit—there are so few Sunday eggs.

May God bless you and your work and the cause for which you work. Sincerely, Lillian Burdette."

Thank you so much, Miss Lillian. Talk missions to those hens of yours, and tell them how much their help is needed in this work, and I am sure they will do their best. We are so glad to hear from you again. You have ever been so loyal and faithful to this work. May God bless you in every thing you do.

**Receipts.**

Previously acknowledged ..... \$230 73  
Miss Lillian Burdette—  
Orphanage ..... 1 00

Home Missions .....	1 00
State Missions .....	1 00
Mrs. Medling .....	1 00
White Pine S. S., by Mrs. Rankin,	
Mrs. Medling .....	3 78
"A Friend," Orphanage .....	2 00
Total .....	\$240 51

**WHEN THE FERRY HOUSE BURNED.**

By Clara A. Alexander.

The three boys lived in the West, and were spending the first Christmas they could remember with Grandmother, who lived in Philadelphia. "While you are here," said Grandmother, "I want you to go down to the seashore for a few days, to see the ocean, to ride in a chair on the boardwalk, to ride the ponies on the beach, and to breathe the fine sea air."

That was how it happened that Aunt Agnes and Mother and the boys all went to Atlantic City. Everything interested the boys on the journey, but especially the ferry boats. Because you had your train ticket, you did not pay anything, but walked right through the gates and on to the boat. It is great fun to ride on the front end, for from there you get a fine view across and up and down the broad Delaware River. You can see all kinds of vessels, and can watch the other blunt-nosed ferry boats, carrying passengers, automobiles and wagons, back and forth.

The river was full of floating ice, and the wind was keen and wintry. "I'm glad I'm not George Washington crossing the Delaware, through the ice and in an open boat," said one of the boys, as he turned up his coat collar.

"He crossed where the river was much narrower," said Aunt Agnes. "It was further up the river, beyond Trenton, but, of course, it was harder and more dangerous."

Then the ferry boat entered its slip on the other side, and the boys watched the making fast of ropes and laying of the gang-plank. Then the gates opened, and everybody streamed off. Some passed on out into the town. Some remained in the ferry-house until their trains were ready.

When the boys came home they entered the ferry-house from the Atlantic City side, took a boat, and crossed to Philadelphia. They remembered afterward how it all looked—a long, low shed with slips, into which the various boats entered; tracks and railroad coaches; waiting rooms, news stands, even the candy slot machine that wouldn't work, and that the man in charge opened for the disappointed "littlest boy."

The particular reason why they remembered how the dingy ferry-house looked was that only two days afterward the daily papers reported a costly fire that had wiped out ferry-house and contents, including railroad coaches worth many thousands of dollars. The money loss was reported in so many figures that the boys could not quite grasp it all. But one fact impressed itself on their minds. This great fire was caused by a very little thing—a cigar or cigarette that some man had carelessly thrown away.

When the boys went to bed that night, the two oldest read their Bible verses turn about. This time their reading was the first ten verses of the third chapter of James. When they came to the verse which reads, "Behold, how great a matter a little fire kindleth!" one boy said: "Mother, that's like the fire yesterday. It was a little matter that kindled it all, wasn't it. And the railroad lost a lot of money."

"And thousands of people have to find a 'longer-round' way of reaching Philadelphia," said mother. "Now, let us read on, and see what else the Bible says."

So the next verse was read: "And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

"That shows how careful we must be not to sin in our words," said mother. "We do not always remember that our tongues can produce as much veil in the world as a little fire that, once started, sweeps and burns

everything before it. It is the tongue that lies, the tongue that swears, the tongue that abuses and stirs up evil in others. See, the Bible says it is 'set on fire of hell.' Just think how Satah must rejoice when he uses our tongues as his tools, when he persuades us to taunt and tease others, until they do wrong."

The littlest boy sat up in bed with his chin on his knees. "I called him 'Mr. Smarty,'" he said, with his eyes on his "big brother."

"And I biffed him one," confessed the biggest brother promptly, but shamefacedly. "An' I biffed back," came the prompt and belligerent retort.

"Yes, I know you did," replied mother, who had had to separate the two." A bad tongue made a bad arm, and that made another, and dear knows what all wickedness might have come from it, if I hadn't heard and come upstairs. We must be on our guard all the time. The next verses tell us how all winds of wild animals can be tamed, but the tongue, never. It has to be watched all the time. When Satan coaxes us to say things, we must not yield, but say, 'Get thee behind me, Satan!'"

"I'm going to say, 'Get thee outside of me, Satan,'" replied the littlest boy, emphasizing his words with a swiftly kicking little foot.

"But we'll have to have Jesus to help us keep him out," said mother, "or he'll come slipping in some day when we do not expect him. Nobody can conquer Satan, but Jesus. When you pray, 'Make us all good boys,' that means heart and hand and body and—tongue. And when you add, 'For Jesus' sake,' you are certain God has heard, for He always hears prayers in Jesus' name."

And then three little boys kneeled by the bed and said their evening prayers, ending with, "And make us all good boys, for Jesus, sake. Amen."

**BAPTIST AND REFLECTOR PIANO CLUB PREVENTS WASTE.**

You will not find many men who would deliberately throw away one hundred dollars, and yet there are many who unintentionally waste that amount every year in one way or another. Careless buying is one of the most common ways of wasting money. The founders of the Club had that fact in mind when they adopted the principle of cutting down the cost of pianos by cutting out the waste in marketing them. The Club claims to save its members forty per cent, and asks you to give it an opportunity to prove the fact to your entire satisfaction by thoroughly testing the piano in your own home before obligating yourself to pay for it. It will cost you only a postal card to investigate and if the testimony of Club members who have already received their instruments is to be relied upon you will undoubtedly be delighted with the saving in price, the convenient terms and the superior quality of the instruments. By uniting our orders in a Club of one hundred members each secures the benefit of the lowest possible factory price and yet is responsible only for his own order.

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

**THE TYPEWRITER.**

The typewriter is commonplace enough today. There is no romance in it. But in less than forty years it has wrought one of the greatest advances in the world's commercial history. It has done more than marvelously facilitate business correspondence. It has admitted women to an important part in business life. A soulless little machine has done more toward gaining "woman's rights" than has the arguments and agitation of centuries. It is impossible to say whether the typewriter owes more to woman than woman owes to the typewriter, but it is certain that the business world owes a large debt to both. Together they have wrought wonders. It is difficult to realize that only thirty years ago there were no women in the business office. The sight of a petticoat on a downtown street, outside the shopping districts, would have created a sensation. Now things would look peculiar without them. The typewriter has brought the great change. It has introduced women to all depart-

ments of business. And who can say that business has not been benefited? Women are in many professions and many branches of business, but the profession of typewriter is the only one that was offered to women from the beginning. It must have been an inspiration that caused the first manufacturers of typewriters in 1875 to send out little circulars calling the attention of educated women, particularly those skilled in pianoforte laying, to a new opportunity. A few who ventured to accept the opportunity were trained and sent out to other cities to demonstrate their skill and to teach other women. Within five years the woman stenographer was an established institution in city offices. Within ten years she was a necessity. There were many prejudices to be overcome. There was the delusion that women could not be trusted with business secrets, the delusion that woman would inevitably be coarsened by contact with business, and that other delusion, still extensively held, that the entrance of women into business is an intrusion. The woman in business has had a hard fight, but it cannot be denied that she is gaining a sweeping victory. The woman and the typewriter have wrought one of those mighty revolutions that find no place in history, but count for much in life.—Watchman-Examiner.

**THE MAKER OF A HAPPY HOME.**

Rosalie's sunny face was clouded for once. "There's no use expecting to be anything, Aunt Molly," she declared, dismally. "I can't go to school more than half the time since mother isn't well, and I'm not bright and smart, like the other girls. They can all paint or embroider or play the piano, but I've never had a chance to learn anything but to keep house."

"But you do that beautifully, dear," comforted Aunt Molly. "You are making a happy home for father and mother and the boys. You make me think of a story I read yesterday."

"A passer-by said to a workman: 'You are building a good wall there. Some of your materials look rather poor, too,' glancing at a pile of rough stones.

"I don't pick my material,' the man answered simply. 'What I'm here for is to build as good a wall as I can with the stuff that's brought to me.'

"That is what you are doing, Rosalie; and I am sure the Master who brings you the material is pleased with your building."

The sunshine was back in Rosalie's face.

"Thank you, auntie," she said, happily. "Now I'll go to the kitchen and build my dinner for the boys." —Exchange.

**DON'T RISK YOUR LIFE.**

Don't let a wound or bruise or sore go neglected. A neglected skin wound often leads to blood poisoning, a disease hard to cure and sometimes fatal. Treat the afflicted spot with Gray's Ointment; it quickly allays the pain, heals the wound, and frees you from all danger of troublesome after-effects. For nearly a century Gray's Ointment has been an indispensable family remedy for all abrasions or eruptions of the skin: boils, ulcers, sores, burns, cuts, bruises, etc. "I have used it in my family for more than fifteen years and have not found any ointment equal to it," writes Mrs. E. E. Coleman, Mt. Jackson, Va. Only 25c a box, at druggists. For free sample, write W. F. Gray & Co., 817 Gray Building, Nashville, Tenn.

**BIG DEAL ON STERLING HOSE.**

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

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

Sent postpaid to any address in U. S. for \$1.40 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.

### RHEUMATISM CONQUERED

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



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

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

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

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

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**Whit-Leather**  
GUARANTEED HOSIERY  
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- (1) Guaranteed to show no holes in four months.
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Two grades only—10c and 12½c  
SOLD by most good retailers everywhere. If your dealer hasn't them, we will send hose post-paid on receipt of price and his name. Give size, color, (all solid colors), also whether men's, women's or children's hose are wanted.

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### MRS. SILENA MOORE HOLMAN.

By Henry Beach Carre,  
President of the Tennessee Anti-Saloon League.

On Sept. 18, 1915, the temperance forces of Tennessee suffered a great loss in the death of Mrs. Silena Moore Holman, for fifteen years the President of the Tennessee Woman's Christian Temperance Union. She was ill only ten days, having been suddenly stricken with an attack of appendicitis on the night on which she completed the writing of her annual address, which was to have been delivered at the State Convention of the Woman's Christian Temperance Union on Oct. 1.

She was operated on at once, but her condition, she calmly faced the consequent recovery was entertained by her physicians from the time of her operation. She regained consciousness, however, and retained full possession of her mental powers until with a few hours of the end.

When advised of the seriousness of her condition, she calmly faced the consequences and showed no fear of the approach of death. She talked freely with those at her bedside, exhibiting throughout a cheerful optimism which was one of her most marked characteristics. The Woman's Christian Temperance Union, to which she devoted without stint the thought and effort of her best years, was uppermost in her mind; almost her last words, addressed to her daughter, were, "Never let an opportunity go by to speak a good word for the Woman's Christian Temperance Union."

Her body was laid to rest in Fayetteville, Tenn., which had been her home for the greater part of her life. Between two thousand and three thousand people assembled on the spacious lawn in front of the family residence and at the cemetery to do honor to the first citizen of Lincoln County and to one of the most influential, beloved and widely-honored citizens of the State. She leaves a husband, seven sons and a married daughter.

Mrs. Holman was 65 years of age at the time of her death. Throughout her life she had been favored with unusually good health; she had a strong physique, a commanding presence and a strikingly quick and clear mind. Despite her marked intellectuality and unquestioned position of leadership, extending through many years, she never lost the charm and gentleness of a pronounced magnetic personality. Though she led the White Ribboners through the prolonged and stormy struggle through which the Volunteer State was compelled to pass in freeing itself from the curse of liquor, Mrs. Holman did not grow callous and vindictive under the heavy and cruel blows that were delivered upon her and her band of noble followers by the liquor defending politicians and newspapers. When unkind things were said of her and her societies, she did not reply in kind; but, genuine Christian that she was, she went forward uncomplainingly with her work of exterminating the liquor traffic by keeping the facts before the people through the columns of the press, by arousing through her lectures and organizers and by appealing to legislators through the circulation and presentation of petitions.

Mrs. Holman was more effective as a writer than she was as a speaker. When she had an important address to make before conventions, assemblies or legislative committees, she usually appeared with manuscript in hand, but she was not a slave to the written page; she frequently departed from it and spoke with energy and force. She was a life-long student of the liquor problem and knew it thoroughly in all its ramifications. Her annual addresses, delivered before the State conventions of the Woman's Christian Temperance Union, were prepared with great care and printed in full in the leading papers of Tennessee. By reason of their comprehensiveness, accuracy and discriminating analysis of the moral conditions of the country and of the commonwealth, they partook of the character of State papers on the leading reform questions of the day.

Mrs. Holman was a truly great leader. She had the intellectual equipment necessary to leadership; she saw clearly what she was working for and she moved forward step by step toward the goal for which she had set out. Although aflame with zeal, she never became impatient or discouraged over reverses. She had absolute confidence in the triumph of her cause and never lost the

poise born of this confidence or the optimism necessary to inspire confidence in those dependent upon her leadership.

She was a leader because of her large-hearted and affectionate nature. She loved every one, foes as well as friends. She was the ideal of the White Ribboners of the State; it was largely because of their devotion and loyalty to her that she was enabled to build the Tennessee Woman's Christian Temperance Union up from a small band to a large and powerful organization.

Mrs. Holman was a great leader because of her untiring industry. She taxed her exceptionally strong body and mind to the utmost in the discharge of her many arduous duties. In order not to burden the treasury of her organization she carried on much of her large correspondence with her own pen. No soldier in the ranks knew more of hardship or of toil than did this director of a campaign against the liquor traffic, the white slave traffic, social vice and kindred evils.

She was a great leader because she lost thought of herself in her consuming passion for the cause which she counted dearer than life itself. She seemed not to consider that there was any praise or glory due her for what she accomplished. This self-forgetfulness was much in evidence in all her dealings with the Anti-Saloon League. Her one concern in all the conferences held with the officials of the league was that both organizations might serve the cause to the best of their ability. She was always open to suggestions as to the best methods for accomplishing the joint purpose of the organizations and willing to assume any part of the task; she raised no question as to what credit she or her organization was to receive. It was her standing rule to attend the State Convention of the Tennessee Anti-Saloon League and to invite the Superintendent or President to address the annual conventions of the State Woman's Christian Temperance Union. Hence the relationship existing between the two organizations was always most cordial, and to this fact must be attributed much of the success of the temperance and prohibition cause in Tennessee.

Mrs. Holman will be greatly missed by the moral forces of her native State. Her place will be hard to fill. Next to her beloved Woman's Christian Temperance Union no organization will feel her loss so deeply as will the Tennessee Anti-Saloon League. We shall need her in the fight for law enforcement, which is not yet over, and particularly in the great and final struggle for nation-wide prohibition. It must ever be cause for sorrow that she was not permitted to see her prayers for a saloonless nation answered and to look upon a stainless flag waving above the happy homes of a great nation forever freed from the curse of strong drink.

#### The Best Train Service

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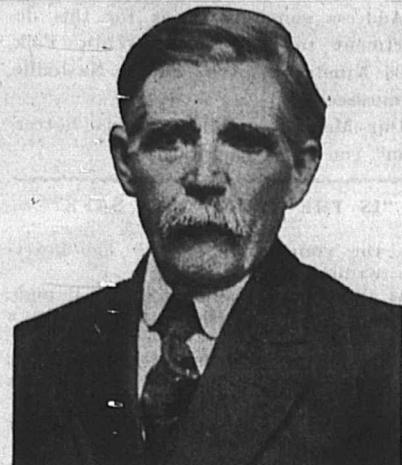
W. C. Saunders, General Passenger Agt. W. B. Beville, Passenger Traffic Manager, Roanoke, Va.

The Western District United Baptist Association will meet with the Bethlehem Baptist Church, four miles southeast of Henry Station, Tenn., Oct. 7, 8 and 9. All parties desiring conveyance will get off at Henry, where all day trains will be met the first day. Come, brethren, let's make this a great meeting.

R. M. HASTINGS, Pastor.

## Cured His Rupture

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



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

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

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

### Lime Against Tuberculosis

In the May 25, 1912, issue of the Journal of the American Medical Association appeared this statement concerning calcium (lime) medication in the treatment of tuberculosis:

"Under the systematic, continued and persistent regime of calcium assimilation, Van Geison has seen a number of his patients improve. The sputum clears up of tubercle bacilli, which finally disappear, and the patients are discharged with healed pulmonary tuberculosis."

Ethical journals seldom speak so positively about a remedial agent, yet this testimony coincides with that from many consumptives who have secured like results through the use of Eckman's Alternative.

Since calcium is a constituent of this remedy, its healing power may be due to the way this element is so combined with other valuable ingredients as to be easily assimilated.

Eckman's Alternative contains no opiates, narcotics or habit-forming drugs, so it is safe to try. Price \$1 and \$2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY, Philadelphia, 23 N. Seventh St.

### TOBACCO HABIT BANISHED.

In 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless, no habit forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

#### "SPECIAL" SILK HOSE OFFER.

To introduce the beautiful "La France" silk hose for ladies and gents, we offer three pair 50c quality for only \$1, postpaid in U. S. Pure silk from calf to toe for long wear. Sizes 8 to 10½; in white, tan or black, assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

### DROPSY

treated one week free. Short breathing relieved in a few hours; swelling, water and uric acid removed in a few days; regulates the liver and kidneys, corrects stomach, digestion and heart. Collum Dropsy Remedy Co., Dept. 75, Atlanta, Ga.

WE WILL PAY YOU \$120.00

to distribute religious literature and take orders in your community. 60 days' work. Man or woman. Experience not required. Spare time may be used. International Bible Press, 875 Winston Building Philadelphia.

DOWN IN JACKSON.

With us, as with other cities and communities, September brings new activity in educational and church work. The city schools are fuller than before, the M. C. F. has had a flattering opening, and gratitude and enthusiasm over the opening and outlook for Union University are deep and widespread in college circles. New students are still matriculating. A spirit of loyalty and a mind to work are in evidence on every hand.

The writer attended the weekly meeting of the J. R. G. Society yesterday afternoon. Several members could not be present yesterday. Those who were there made reports of their summer's work. God gave a gracious increase to His churches through the labors of the brethren present. The figures complete will be given soon. With humility and gratitude the young men stood, as they were called upon by the president, and told of God's goodness and blessings in their efforts to serve Him during the vacation. "Why should the members of the J. R. G. Society be loyal to the university and how may they do so?" was the question discussed. Three or four of those taking part in this discussion were new students. It was their first appearance on the program as members of the society, but the love and loyalty expressed by some of them would have done credit to a senior. They had only three minutes each for a speech. One of them said to the writer that he could speak two hours on this question.

Dr. Little is in Mayfield, Ky., with Pastor Wood and his great church in a special revival meeting. The old First Church is moving along splendidly, having additions at almost every service. The West Jackson and Royal Street churches are still without pastors, but both are hopeful of having some worthy shepherds to lead and feed them. We are grateful to the Lord for some progress at the Second Church. Two received for baptism and one of these baptized yesterday. Others will join real soon. "The Lord giveth the increase."

On Aug. 31 seventeen enrolled to take the course in the Normal Manual, with daily lessons and recitations, and with faithful and diligent effort, fourteen of these have now finished the course and are ready for their diplomas. Our special revival meeting begins on the second Sunday in October and Dr. H. N. Quisenberry of Covington is to assist us. We crave and request the earnest, loving prayers of the whole brotherhood.

With the Culpepper meeting now on in the city, God has given a gracious revival to the Christian people of Jackson, and many lost sinners have been happily converted. I have never observed so much interest and activity religiously among the people of this city as is now being manifested. Pray for us and come to see us. J. WESLEY DICKENS, Pastor Second Baptist Church.

Sept. 27, 1915.

ANOTHER GREAT MEETING.

Closed Friday night, Sept. 24, at Caney Fork, Seminary Baptist Church, near Stonewall, Smith, County, Tenn., which began Sept. 11, conducted by the pastor, J. C. Stewart, who did all the preaching until about the middle of last week, when the writer went over and preached four times. This was another one of those old-time Holy Ghost revivals, where the gospel, in its spiritual awakening and heart-searching power, was preached, and Jesus was continually held up as the great center of attraction. Sinners were awakened as they had never been before they wept and cried for mercy; a number were converted at their homes and other places, 24 in all, and eighteen baptized—seven young women and eleven men. A great many old, settled men were seriously awakened to a sense of their condition and talked to the preacher and others freely about their souls. Several of these were converted. Some of the converts will join at other churches. The writer had been pastor of this church for nearly two years, and in June, three months ago, his time expired and the present pastor took up the work, and now a bright future is before them. The church added a nice increase to the pastor's salary and will report a contribution to all objects fostered by the State Convention.

The writer had assisted in three other meetings before this one. The one at New Macedonia has already been reported in the papers; and from that place we went to Hogan's Creek. Here we remained two weeks, and the Carthage

ASSOCIATIONAL MEETINGS.	
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
Sequatchie 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

Fair, with four days and six nights. Completely rained out, we were greatly hindered in the work, yet we had a good meeting among the Christians when we could come together. One man was converted. From here we went to Green Valley, a little weak church in the Horse-shoe Bend, above Carthage. Here we held on a week—a good revival among the church folk, with two valuable converts. Here we were handicapped and embarrassed by rains and a small house. A large majority of the unsaved men were not able to get in the house, which made it nearly impossible to reach them. But the people say they will enlarge their house before another special meeting. They had been without a pastor for some time, but at the close of this meeting they gave a hearty call for the services of J. C. Stewart as pastor, and he has accepted the work. This makes four churches for him in Smith County, not over ten miles between the two farthest apart. J. M. STEWART.

Boma, Tenn.

REV. W. C. PATTON.

Resolutions offered by Dr. W. S. Ogle, Chairman of the Board of Deacons, and passed by the church in session and signed by order of the same.

Whereas, In accepting the resignation of Brother W. C. Patton, as pastor of the Emmanuel Baptist Church at Knoxville, Tenn., we do so with reluctance, realizing that his brief pastorate with us has been a very successful one; among other things accomplished during his stay is the construction of a modern five-room bungalow parsonage on the church lot, painting and beautifying the interior of the church, the addition of over thirty new members, some of whom are among the most influential of the community, and the spirituality of the church increased; therefore, be it

Resolved, First, that we recognize Brother Patton as a noble, consecrated Christian man of excellent character, a good preacher, sound in the doctrine of the Baptist faith and always true to the church and the great cause he represents.

Second, that we extend to Brother Patton and his noble Christian wife and the children our love and best wishes, and commend them to the confidence and esteem of any church or people with whom they may become associated, realizing in their departure from us a loss to our church and community that will be hard to be refilled, and that we bid them God-speed and pray that God's richest blessings may be upon them in their new field of labor.

This the 29th day of August, 1915.  
G. T. KING, Moderator Pro Tem.  
E. M. WILLOUGHBY, Church Clerk.

A BRIEF APPRECIATION OF DR. RISNER.

I am impressed to say some things about Rev. Henry Clay Risner, D. D., pastor of the Broadway Baptist Church, of Knoxville, Tenn.

Most folks either in the pulpit or out are constituted to discern only limited boundaries of the truth. In his mental outlook, Dr. Risner is fitted partly by temperament, largely by culture, to apprehend wider areas of what is true. Here you have primal equipment for a preacher.

Perhaps the note he sounds strongest—the one rising most clearly above all others, is his constant emphasis on pure goodness. Dr. Risner's heart is in his work and his call to the prophetic task is as clear as a ray of light. And his service to his fellows is as disinterested as it is constant.

It is good for any city to have a man like him amongst them.

DAVID M. YOUNG.

Clinton, Tenn.

WORK AMONG OUR FOREIGNERS.

Any church or city desirous of beginning work among its foreign-speaking people will do well to correspond with Rev. Joseph Palmay, 615 Sabine St., Houston, Texas. Brother Palmay spent twenty years of his life as missionary in the Balkans, and eight years in Buffalo, N. Y. He speaks many different languages, and is capable, devoted and energetic in his work. The best of references can be given.

W. H. GRANGER.

A good meeting has just closed at Bradley's Creek Church, conducted by the pastor, Rev. M. E. Ward, who did all the preaching. This session of refreshing has been very precious to us, and we feel strengthened to go forward in God's service. Twelve sinners were converted from the error of their way. Ten regenerated ones joined the church and were buried with Christ in baptism.

Brother Ward contended very earnestly for the faith once delivered unto the saints. He knew our needs and fed our souls.

We recently covered and painted our house of worship. We have a good Sunday school and B. Y. P. U.

May God help us to remember that we are a peculiar people; that we should show forth the praises of Him who hath called us out of darkness into His marvelous light.

BETTIE MATHIS.

Lascassas, Tenn.

Brother C. C. Morris has just closed a great meeting at Pinson, Tenn., in which there were fifty-one conversions and forty-one additions to the church—thirty-eight by baptism. At the closing service more than nine hundred dollars was raised in cash to begin rebuilding their house of worship, previously destroyed by fire. Brother Morris is a true gospel preacher. This church had the greatest revival in its history.

J. W. McGAVOCK.

Pinson, Tenn.

I have closed a very successful revival meeting at Frazier, Tenn. The work was greatly revived at that place. I am open for a few dates this fall. Would like to hear from churches in regard to holding meetings.

REV. F. F. FERKINS.

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Since my last report I have been in a meeting at Hopewell two weeks, Station Camp two weeks and Athens one week. Good meetings with meagre results. Last year was one of great ingathering in this section. This year the question is, What are you going to do with them? At Station Camp I was with Brother Tompson of Portland. It was a glorious meeting and many heads of families were saved. Let's all go to Springfield. What say you?  
JOHN T. OAKLEY.  
Hartsville, Tenn.

**SOME OPINIONS CONCERNING THE DENOMINATIONAL PAPER.**

It is time to say that the state, weekly denominational paper is a necessity to the unity and growth of the denomination. It is worth many times what it costs in any home where it is read. There is no substitute for it in the life of the denomination. We, as a people, are slow to realize these facts. More and more the denominational paper must be considered the concern of all the estates of the people. It has a financial side, which must be cared for by the denomination, but this is inconsequential compared to the great service the paper renders the cause. No time nor effort nor money is better used than in circulating a paper true to every interest fostered by the Baptist people.—J. B. Gambrell, Texas.

The denominational paper lies at the base of every large program in any given territory. Intelligent information is indispensable to efficiency. Our papers are great educational and unifying factors in the work of the Lord. I believe our churches would do a wise thing to place their state papers on the item of their annual budgets and see that it goes into every home in their membership.—Secretary George H. Crutcher, Louisiana.

Our denominational papers may be said to be our denominational eyes. Then, to change the figure, our denominational papers are lamps to our church feet and a light to our denominational pathway. If our denomination does not support its papers it will go staggering, if it goes at all. We have lately fallen upon a plan in this state for increasing our circulation that is working well so far. It is yet in the experimental stage, however. We have put a man in a buggy with proper advertisements on the buggy, and sent him to the woods to stay, and told him that if he got on a train we would hang him. We must enlist the country element. This man has been doing splendid work so far.—Secretary J. S. Rogers, Little Rock.

No great success in denominational matters without them is possible. The thing most greatly needed in my opinion is an individual conscience, by those who already take them of the financial obligation to pay for them, and do so promptly and regularly. This done and the paper problem is solved, but how? There is the question—"I count not myself to have apprehended."—Secretary J. C. Stalcup, Oklahoma.

Nearly every dollar of the funds which I handle comes from people who read the denominational weekly. Pastors and missionary workers ought to make vigorous effort for the support of the denominational paper. I suggest that you elicit the co-operation of the W. M. Societies of Texas in increasing your circulation. They are the best organized force of workers we have.—Secretary W. D. Powell, Kentucky.

One thing is evident, little progress can be without a denominational press. Publicity is essential to information and inspiration. All of the trades and institutions appreciate the fact; hence, they have their trade journals. I think one thing necessary is to teach our preachers in our seminaries the importance of the denominational paper as a factor in church work, and to create, if possible, a paper conscience, so that they will keep the matter before our people. And then, of course, constant publicity on the part of those who are in charge of the paper, bringing it to the attention of the people.—Secretary J. Benjamin Lawrence, Mississippi.

**LOOKING AWAY UNTO JESUS.**

Geo. Varden, D.D.

This involves an exclusive look. The verb rendered in our translation "looking" does not fully express the compound form of the original, which is "apharao," signifying to turn the eyes away from all other things and fix them on one object. When Peter got out of the ship and walked on the water to go to Jesus, had he kept his eyes steadily fixed on his Lord instead of regarding the bolsterous waves, he would not perhaps have even begun to sink. If we

would get a full and complete view of a given object we must wholly avert our vision from all others.

Looking away: 1. From self. The most harrowing view arising from our sinful, guilty and lost condition can neither cleanse nor save. "O Israel, thou hast destroyed thyself, but in me is thy help." 2. From good works, so called. "For by the deeds of the law shall no flesh be justified in his sight." 3. From all church ordinances from priestly confession and penitential acts, from baptism and the eucharistic elements. Alas! that the vision of Jesus should be eclipsed by a perfunctory performance of means he has instituted to assist that vision.

Looking away from, we now look unto Jesus the author and finisher of the faith, who has effected a perfect and finished work for the salvation of all who believe in Him.

Look unto Him: 1. For pardon. "Whosoever believeth in Him shall receive remission of sins." 2. For peace of conscience. The wicked are like the troubled sea when it cannot rest, there is no peace, saith my God to the wicked." 3. For cleansing power.

"Let the water and the blood, From thy side, a healing flood, Be of sin the double cure. Save from wrath and keep me pure."

4. For restraining grace. "Hold thou me up and I shall be safe. The Lord will not suffer thy foot to be moved. The Lord is thy keeper: the Lord is thy shade upon thy right hand. He will preserve thy going out and thy coming in even forever more." Look unto Jesus. 5. For needful strength. "As thy day so shall thy strength be. Strengthened with all might by His Spirit in the inner man. My strength is made perfect in weakness. When I am weak then am I strong."

Then at last as the world recedes, away from all terrestrial environments the child of God with unobscured eyes will look unto Jesus, who will receive him to himself, that where he is there he may be also, and so will be forever with the Lord.

What blessed satisfaction we find in looking at the picture which the evangelist has so graphically portrayed of the last moments of Stephen. When he fell into the hands of his heartless persecutors, Stephen looked up intently into heaven and saw the glory of God and Jesus standing on the right hand of the Father. "Lord Jesus," he exclaimed, "receive my spirit," and then invoking the divine mercy upon his infuriated enemies, "he fell asleep." Glorious transition, to be forever with the Lord, to see Him as He is without a veil between.

During our earthly pilgrimage, let us constantly look away unto Jesus until we enjoy the unobscured vision of Him forever and ever.

"When shall the day, O Lord, appear, That I shall mount to dwell above, And stand and bow among them there And view thy face and sing thy love?" Paris, Ky.

**THE FIRST TELEGRAM.**

The following very interesting facts were found in the archives of the Tennessee Historical Society by Mr. W. E. Beard, of the Banner editorial staff, and contributed by him to the Youth's Companion of Boston. It appeared in that publication July 15:

"Hidden away in the archives of the Tennessee Historical Society at Nashville is the account of the first actual message ever sent over a telegraph line. That dispatch differs materially from the solemn message that passed over the wire between Washington and Baltimore in the year 1844. It illustrates well, however, the lack of seriousness with which Mr. Morse's invention was taken when he first offered it to the world.

"According to the account preserved at Nashville, Hon. Robert L. Caruthers, of Lebanon, Tenn., was a member of Congress in 1843, and a member of the committee to which was referred Mr. Morse's application to build a telegraph line from Washington to Baltimore. Most of the members of the committee looked upon Morse as a visionary, and his proposal as impracticable.

"On the last day of the session Morse went to the committee room

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and told them that he had stretched a wire to the top of the Capitol building, and had a young man up there. If they would write a message he would send it up; and the young man would bring them a copy of it. None of them believed it could be done. Judge Caruthers, however, pulled the envelope of a letter out of his pocket and wrote a message. Mr. Morse, who had his instrument with him, sat down and sent the message. In a few minutes the young man walked into the room with an exact copy of the message. The committee reported favorably, and recommended the appropriation.

"The bill passed just before the adjournment. Someone went to Mr. Morse's boarding house to inform him that the appropriation was made. The daughter of the landlady went to Mr. Morse's room, waked him, and gave him the welcome news. He said to her: 'My daughter, you shall send the first message that goes from Washington to Baltimore.' That promise was fulfilled when she sent the famous message: 'What hath God wrought!'

"Judge Caruthers was an ardent Whig, and in 1843 the Whigs were very angry with President Tyler, whom they accused of betraying the party. The message that Judge Caruthers sent from the committee room to the young man at the top of the capitol was: 'Tyler deserves to be hanged.'"

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PLEA FROM DEATH CELL.

From the death cell in the Ohio penitentiary comes a cry of pleading and warning to the people of Ohio. This cry is raised by a boy of twenty-one years, who is to be electrocuted in September for the murder of a Columbus policeman. In his letter herewith published, this boy briefly sketches his life and tells the important part drink played in sending him to the electric chair. This letter, written to Messrs. Mack and Propst, of Cincinnati, is an appeal for the overthrow of the liquor traffic which must reach every heart not made of adamant. Read what this condemned boy says, and then say, if you can, that you will vote in November for the continuance of the traffic here in Ohio which brings about such results:

"Columbus, Ohio, June 9, 1915.

"Gentlemen: In response to your request, I desire to say that I was convicted under the name of Sam Schiff, but my real name is Max Schiff. I am 21 years of age and my residence is Cincinnati, Ohio. I have as good father and mother as ever lived, and they brought me up as parents should.

"Shortly before I was 17 years of age my brother-in-law, who resided at Charleston, W. Va., and conducted a mail order liquor business and saloon, asked me to accept employment of him as a clerk in the mail order liquor business. I pleaded with my parents to allow me to accept. After I went to Charleston, W. Va., instead of being a clerk in the mail order house I was placed in the saloon as bartender.

"The saloon was in one of the tough locations, and I came in contact with all kinds of criminals. I drank considerable of intoxicants. I led a wayward life. My brother Nathan insisted that I reform and even went so far as to get ex-Sheriff Cooper, of Cincinnati, Ohio, my home, to plead with me. I wanted to reform but the evil influence of the saloon associates kept me to the ground.

"My brother-in-law sent me into the red-light district to solicit trade. There I met all kinds of criminals and bad women, in fact, the slums of the earth—a living hell. Yet being a boy of 17 years I could not see the danger before me. I thought it was fun. By and by I started into the criminal channel, and today I am waiting the death sentence which is to be imposed upon me September 17, 1915, unless the Board of Pardons or the Governor spares my life.

"The crime for which I am to be electrocuted is for the killing of Officer Ballard, at Columbus, Ohio, on the 8th day of November, 1914. Upon that night Money Jim Smith and myself burglarized the saloon of Tom Hall at Columbus, Ohio. Before entering the building I gave Money Jim my gun. Money Jim kept watch on the outside while I entered the building. Officer Ballard came up and Money-Jim began to shoot. I ran out of the building and Money Jim said, 'I got him.'

"No one knew of the crime. My brother got me to confess to ex-Sheriff Cooper. In other words, my conscience troubled me so that I told all. The result was the jury recommended mercy for Money Jim and Rodgers, and they received a life sentence, while in my case no mercy was recommended, and the judge sentenced me to die. Sol Rodgers was convicted as an accessory before the fact. My two associates were much older than I, had each served a term in the penitentiary, while this is my first time in prison.

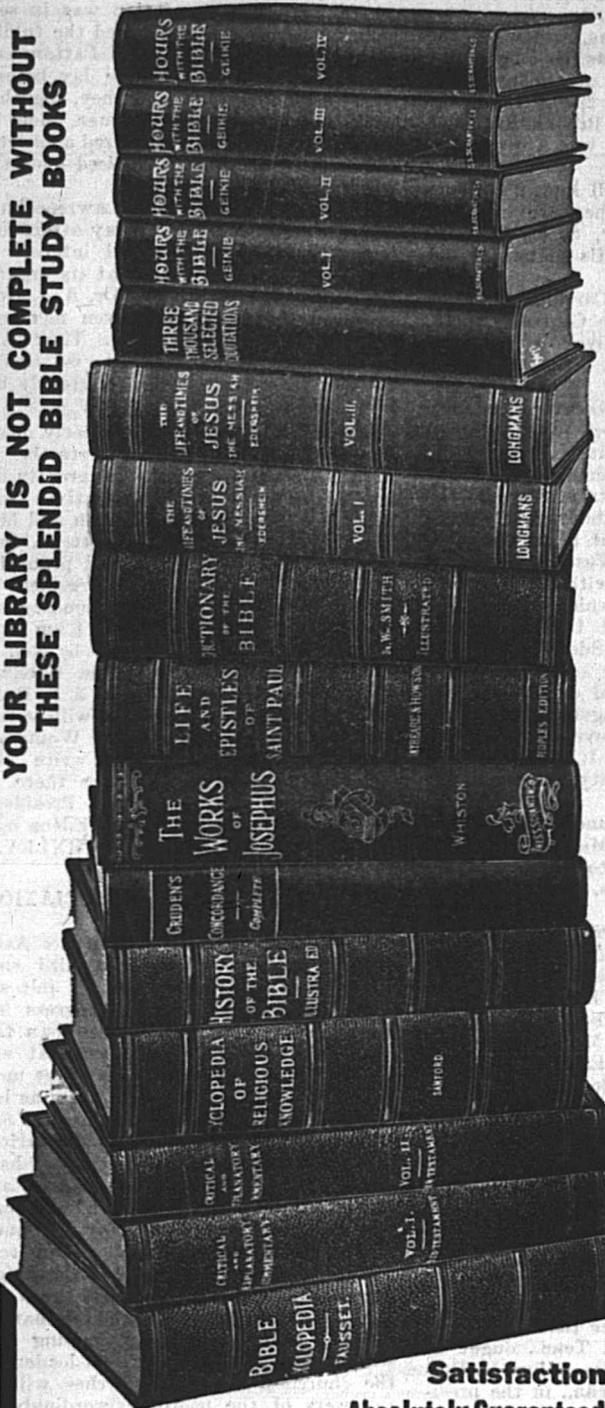
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drink and the evil influence of the saloon. Think of my dear father and mother. The anguish, the heart-aches, the disgrace and poverty I have brought upon them caused by the saloon. During my trouble and trial did the distiller, brewer, or saloonkeeper come to my rescue? No, never. Even my brother-in-law saloonkeeper deserted me. They left me to drift in the tide that they made for me to float in, without one helping hand to pull me from the drift.

"Since being confined in the penitentiary has one of them come to see me? No, not even have they sent me a flower or a word of sympathy. In other words, they have left the black midnight of despair to settle around

me, left me to die in a felon's cell, caused the heartaches of my family and caused the public finger of shame to point to my parents, while they, the distiller, the brewer and the saloonkeeper will reach into some other family and send some other son or daughter to hell.

"I have requested Messrs. Mack and Propst to have this letter and all matters pertaining to my case thrown up on the screen so that parents, young men and women will realize the dangers of the saloon. In my cell is a fellow Russian, also awaiting the death penalty. He killed people while drunk. This is the personal liberty that the wets are advocating. They allow you the personal liberty of

drinking, but when drink has gotten you in trouble they desert you. The only men that come to your rescue are the moral people that do not believe in bettering mankind.

"Dear people, vote the saloon out of the country for the young men's sake. Drink only makes degenerates and brutes out of human beings. Think of the Home Rule they talk to you about, and then draw a picture in your mind of my home, and ask yourself the question, who ruled my destiny, the home or the saloon? Again I ask you all to vote dry, and may God have mercy on my soul.

Sincerely,  
"MAX SCHIFF."

—American Issue.

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

**AMONG THE BRETHREN.**

**By Fleetwood Ball.**

Dr. C. P. Roney of De Ridder, La., says: "We have had a great summer's work in our own splendid pastorate and in meetings with other churches of the State. There have been 221 accessions to the churches in my meetings, including my own pastorate, since May 1. Two country churches have been consolidated into a compact field and a salary of \$1,000 raised for a pastor where they had raised from \$30 to \$100 before. In one meeting we raised a heavy church debt that was a great burden on the pastor and church. I seek no notoriety, but I do believe that my friends and my own honest efforts are entitled to the news."

Rev. J. F. Savell of Nashville writes: "I am chairman of the committee to prepare a report for our State Convention on our honored dead. Ask the brethren to kindly write me about any minister or deacon in a Baptist church who has died since November, 1914."

Rev. M. E. Wooldridge, president Hall-Moody Institute, Martin, writes: "Our school is doing exceedingly well. Our opening this year is said to be 100 per cent better than last year. The Lord is blessing us and the Lord be praised. We crave your prayers, your good word wherever it can be spoken in behalf of our worthy institution."

Rev. E. D. Solomon of Hattiesburg, Miss., has accepted the care of the Fifteenth Avenue Church, Meridian, Miss., and the brethren in that State are glad he stays with them.

Evangelist D. P. Montgomery and son, Paul, of Blue Mountain, Miss., are holding a meeting at Sallis, Miss. R. W. T. Lowrey says: "The father is a mighty preacher and the son is an excellent singer."

Dr. Allen Fort of the First Church, Nashville, Tenn., is booked to assist Rev. H. M. King in a revival at the Second Church, Jackson, Miss. The saints there will hear fine preaching, and they are used to it.

Dr. E. E. Dudley has resigned the care of the First Church, Jonesboro, Ark., to accept a call to the Main Street Church, Hattiesburg, Miss. He has done a great work in Arkansas.

Rev. A. S. Wells of Hugo, Ark., has been elected missionary of the Unity Association, in which he formerly labored. If he accepts, and we hope he will, his headquarters will be Bolivar, Tenn. God richly blesses his labors.

Rev. Sam P. Martin is to be assisted in a revival in the Third Church, Owensboro, Ky., beginning Oct. 24, by Evangelist Sid Williams of Hines, Texas, and Singer J. A. Brown. A gracious ingathering is confidently expected.

The death of Dr. Howard Lee Jones, president of Coker College, Hartsville, S. C., removes from the ranks of the Southern Baptist ministry one of its leading lights. His reward in heaven has surely been great.

Rev. E. L. Shuler of Macon, Ga., has resigned the care of the Second Church in that city in order that he may enter the seminary at Louisville.

Rev. C. S. Thomas of Puryear, Tenn., began a meeting at Parsons, Tenn., Sunday, in which he will be assisted by Rev. A. U. Nunnery, a resident of that place. A gracious ingathering is expected.

Rev. J. S. Hartsfield of Jesup, Ga., has been called to the care of the church at Eastman, Ga., and the church considers itself fortunate in securing his services.

Temple and Central churches of Atlanta, Ga., which combined last June, have adopted the name "Calvary Church." Dr. L. A. Brown is pastor and the membership numbers 1,200, with church property valued at \$100,000.

Missionary W. C. Taylor and wife, who have headquarters at Murray, Ky., will sail from New York for their field of labor in Brazil about Nov. 4. He is doing a great deal of work before leaving in stirring up the churches.

In a recent meeting with Mt. Pleasant Church, Fordville, Ky., Rev. Otto Whittington of Conway, Ark., did the preaching, resulting in 89 additions. The church called Rev. H. F. Gabbert of Owensboro, Ky., for half time and he has moved on the field.

The church at Biltmore, N. C., has secured as pastor Rev. C. M. Rock, late of Memorial Church, Greenville, N. C. How appropriate that a man wearing such a cognomen should be amid such environs! President G. M. Savage of Union University, Jackson, reports that there are

35 ministerial students in the institution. President M. E. Wooldridge of Hall-Moody Institute, Martin, says there are a larger number in that school and the enrollment of Carson and Newman College, Jefferson City, shows 18 ministerial students. Others will be enrolled at each of these schools by Oct. 1.

Mrs. A. J. S. Thomas, widow of the late Dr. A. J. S. Thomas, so long editor of the Baptist Courier at Greenville, S. C., died Sunday, Sept. 29, at the home of her daughter, Mrs. Brooks Rutledge, of Florence, S. C. She was a great and good woman.

Rev. J. N. Booth, well known in Tennessee, has resigned the care of West End Church, Newberry, S. C., effective the last of October. His plans are not known.

Rev. G. C. Epps of Carrollton, Texas, accepts the care of the Central Church, Darlington, S. C., effective Oct. 1. He is a native of Fort Mill, S. C., and only comes back home.

Rev. J. W. Gillon of Nashville, en route from the session of Beech River Association at Union Hill Church, edified the saints at Lexington, Tenn., last Sunday with a sermon on "Strengthening the Home Base." It was thoroughly Gillon-esque, which means that it hit the spot.

Rev. T. M. Boyd of Westport, Tenn., is in a revival this week with his church at Perryville, Tenn., in which he has the assistance of Rev. A. H. Dickson of Linden, Tenn. It is confidently expected that much good will be accomplished.

The Baptist Standard carries the announcement that Evangelist Billy Sunday will conduct a revival in Dallas, Texas, beginning April 1, 1917. That is giving the brethren plenty of time to get ready.

Rev. W. E. Foster, Sunday School Secretary for the State Mission Board of Texas, has been called to the care of the church at Taylor, Texas, and it is understood he will accept.

Rev. J. W. Gillon, Corresponding Secretary of the State Mission Board of Tennessee, gives honor where honor is due. He says W. D. Hudgins is without exception the best Sunday School Field man in the South and Dr. J. M. Anderson the best enlistment man. Each is employed by our State Mission Board.

Dr. I. E. Gates reconsiders his acceptance of the call to the First Church, Marshall, Texas, and accepts the call to the First Church, Plainview, Texas.

Dr. Geo. W. Truett of the First Church, Dallas, Texas, has lately been presented with a handsome automobile by appreciative members of his congregation. Let the good work go on.

It is the consensus of opinion in many parts of West Tennessee that Mrs. J. B. Gilbert of Huntingdon, Tenn., ought to succeed the lamented Mrs. Selina M. Holman of Fayetteville, Tenn., in the presidency of the State Woman's Christian Temperance Union. No wiser choice could be made. Mrs. Gilbert is one of the choicest spirits in the Baptist Church of Huntingdon.

Our thanks are hereby tendered Dr. Allen Fort, pastor of the First Church, Nashville, for a recent directory of that splendid and historic organization. The booklet contains 67 pages and has been well edited. The church gave \$13,277.25 to missions during the present year. That is the best in their history.

**CUTTING DOWN THE COST OF PIANOS.**

Have you ever stopped to ask yourself the question why oranges which sell for five cents each cost only two cents by the box? Or why apples sell so much cheaper by the bushel than by a nickel's worth? It is the same way with Pianos. If you were to purchase one hundred Pianos (eight car loads) from the factory you would get a much lower price than if you purchased only one. That is why the Baptist and Reflector Piano Club, composed of one hundred buyers who club their orders into one big order, is saving its members at least forty per cent on high-grade Pianos and Player-Pianos.

You are cordially invited to write for your copy of the Club's beautifully illustrated catalogue which fully explains the big saving in price, the convenient terms and the guarantees of quality and permanent satisfaction. Address The Associated Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.

**For Weakness and Loss of Appetite.**  
The Old Standard general strengthening tonic GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children.

**TRIP TO LAWRENCEBURG AND QUARTERLY MEETING FOR EBENEZER ASSOCIATION.**

I am just home from Lawrenceburg, where I went, hoping to join the other workers on the 9th at Scott's Hill Church, where Ebenezer Association was in session. A heavy rain prevented the fulfillment of my desires. Mrs. Patton and Miss Edens had gone on the day before, so were on the scene, and they, together with other interested women, held a woman's meeting and organized a society. Our hearts are greatly rejoiced over the work done.

I spoke to the women of Lawrenceburg Church and society on Sunday afternoon. Have always felt a special interest in that church. Was present at its organization, twenty years ago. Dr. A. J. Holt preached that day, and seven members constituted the organization. They have had a struggle, but victory is theirs. Brother Ogle, their pastor, is greatly beloved and is doing a fine work.

We are preparing for a quarterly meeting at Ebenezer, to be held September 28 with Knob Creek Church, and greatly desire the presence of representatives from every society in the association and others of our women who can attend, that we may make it a great and profitable day. Mrs. E. H. Haywood, President of Knob Creek Society, will be sending notice to Baptist and Reflector, I am sure, but in this connection it may be well to say that transportation from Goodwin their nearest station on the L. & N. R. R., two miles north of Columbia, will be furnished those who can attend. Women of Ebenezer, take notice and write Mrs. Haywood if you expect to be there. I am informed that our State President, Mrs. Avery Carter, and Miss Edens may be there. MRS. A. F. BURNLEY.

**THE EASTANALLEE ASSOCIATION.**

I have just attended Eastanallee Association at Lamontville the third time since twenty-two years ago. I felt sad that along some lines no progress had been made within those more than two decades. I do not remember that any country church showed in its letter more than \$60 salary and most of them as low as \$40, and one or more as low as \$10, with but very little done for the various objects of the State Convention. I have found only one copy of the Baptist and Reflector in any home where I have been, and that was a sample copy. Tennessee Baptists ought to take and read their denominational organ. Alas, Master, the ax head has fallen into the water and they are hewing with the handle. Let the pastors get busy raising the standard up higher, being real leaders of the churches, and the churches will be followers of the pastors accordingly as they follow Christ. I am away from my North Carolina work for a while, but if every reader of the Baptist and Reflector will mail me 10 or 25 cents to meet my expenses I will visit each church in the Association and will double the salary and offerings in almost every church. The pastors need fertilizing. We do that in our own Association by getting books to give to pastors and then laying plans for work. Help us and we will put the Baptist and Reflector in many homes, and next year you will hear that sound of the going among the mulberry trees. Let's have the ax heads to swim and on the handles again, and then lay it to the roots of the trees till every evil tree is hewn down and God's cause moves steadily on, terrible as an army with banners. Calhoun, Tenn. F. M. MORGAN.

(There are a great many subscribers to the Baptist and Reflector in the Eastanallee Association, Brother Morgan. But there not enough. And if there should be many more, as you suggest, it would help all causes in the Association.—Ed.)

**RESOLUTIONS.**

Whereas, Brother Forrest Cole has served the Central Baptist Church long and efficiently as musical director and assistant to the pastor.

Whereas, Brother Cole has always been efficient, courteous and polite, always working to the best interests of Central church.

Whereas, Brother Cole has been of great assistance in making church life pleasant and helpful.

Whereas, God has called Brother Cole to other fields of work.

Whereas, the church in obedience to the will of God has accepted his resignation.

Whereas, the church in convention as-

sembled voted unanimously to draw up resolutions on Brother Cole's departure and present them to him; therefore be it

Resolved by the Central Baptist church of Memphis, Tennessee, That it is with sincere regret and a feeling of great loss that the resignation of Brother Cole as musical director and assistant to the pastor is received.

That it is the unanimous opinion of the members of this church that Central Baptist church has suffered a great loss in the departure of Brother Cole and that his place will be hard to fill.

That a copy of these resolutions be handed to Brother Cole, a copy spread on the minutes of this body, and that a copy be published in the Central News.

That the best wishes and prayers of Central church go with Brother Cole in his new field endeavor.

EMMETT G. MOORE,  
CAMPBELL YERGER,  
Committee on Resolutions.

We have just closed our summer's work with great results. Fifty-seven additions, thirty-seven by baptism.

The Richland Church, of which I am pastor, has three mission stations in connection with the regular church work, and is a mighty factor in reaching the regions around about.

Rev. J. H. Bennett with his singer, Rev. John W. Reams, began a meeting with us Tuesday before the fourth Sunday in June. Brother Bennett preached the old-time gospel with power that brought conviction to the lost. Prof. Reams, with his great choir and six pianos and other instruments, was far-reaching in its power of song and music, which brought the people from afar to hear the inspiring music that stirred their hearts and melted them to tears. Praise God for these two men whose lives are consecrated to the service of Jesus Christ.

I baptized two of my children at the close of this meeting, of which I praise God for his blessings. I also, at the close of the night service, baptized a Methodist steward and wife by their request.

The missionary and I put a tent at these mission stations and meetings were great in each of these communities for the saving of the lost. Results of all the meetings give the church here a membership of 220.

To God be all the glory. Greetings to all the brethren. J. R. WIGGS.  
Richland, Texas.

The pastor preached at both hours. Morning subject, "John the Baptist, a Type of True Greatness;" evening subject, "The Macedonian Call." We had 112 in Sunday school on yesterday. The pastor baptized three at 3:30 p. m. We closed our meeting one week ago last Friday night. The meeting continued on after the Association closed for nearly two weeks. Rev. Osburn preached for us until Tuesday night, at which time Rev. W. E. Conner of Knoxville came and preached twice a day until we closed. Brother Conner did some of the best preaching that we ever heard. He seemed to get better all of the time. Even the last sermon was the best of all. We did not have the visible results that we desired to see, but we feel proud that we had such strong preaching, and expect results from it yet. We have had four additions, one by letter. Our B. Y. P. U. is doing fine. We had eighty or ninety present last night. We have more than sixty on the roll.

L. A. HURST, Missionary Pastor.  
Crossville, Tenn.

Our pastor, Rev. R. E. Downing, preached to a large congregation at Elon at 11 a. m. yesterday, at 3 p. m. at Williams Chapel. One received by letter and seven stand for baptism at next meeting (from the protracted meeting). Also preached at 7:30 p. m. at Halls, Tenn. Brother Downing leaves for Louisville to attend the seminary, but will return and preach for us the second and fourth Sundays in each month till next June.  
Halls, Tenn. J. A. MITCHELL.

The Nashville Association meets with the North Edgfield Church, Nashville, on Oct. 7. The church extends a hearty welcome to all who will come. There will be abundant entertainment. Brethren and sisters of the Nashville Association especially, let us make this a great meeting. Your presence will be a large contribution to that end. Come for two full days and nights.

J. A. CARMACK, Pastor.  
Nashville, Tenn.