

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, OCTOBER 21, 1915

(New Series Vol. 26, No. 10

—Only two more Sundays for State Missions. Let us make the best use possible of them. The situation is critical.

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—An old lady who has several unmarried daughters feeds them on fish diet, because it is rich in phosphorus, and phosphorus is the essential thing in making matches.

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—According to reports of the United States Bureau of Census, the average wages of wage-earners per annum in the no-license cities of Massachusetts is \$542.75; in the saloon cities only \$468.66.

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—Have you sent your name for a home during the meeting of the Tennessee Baptist Convention at Springfield? If not, send it at once to D. F. Shannon, or to Rev. L. S. Ewton. Let the delegates and visitors to the Woman's Missionary Union send their names to Mrs. S. N. Morrow.

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—The Anti-Saloon League of Alabama offered a prize of ten dollars for the best sentence on prohibition. Mrs. P. W. Hodges, of Montgomery, was the winner. Here is the sentence: "As my Master came into the world neither to sympathize with nor to regulate the works of the devil, but to destroy them; so must my attitude as His disciple toward the liquor traffic, the masterpiece of satanic endeavor, be one of uncompromising hatred and complete eradication."

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—According to the United States census, the Roman Catholics are the predominating denomination in 31 States in the Union, including the District of Columbia, the Baptists in 11, the Methodists in 5 and the Mormons in 2. This does not mean that there are more Catholics in 31 States than all other denominations put together, but that there are more Catholics in these States than any other one denomination. There are only a few States in which the Catholics outnumber all other denominations. It is evident, however, that the Catholics are making a desperate effort to get control of this country. It is evident, also, that Baptists are the logical, as well as the theological, ones to contest the control of the country with the Catholics.

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—Commenting on the South's marvelous progress, Mr. Arthur D. Little of Boston, Mass., one of the most distinguished scientists of the day, has said: "It cuts more lumber, mines nearly twice as much coal, produces four times the petroleum and nearly six times the spelter; it has more looms and spindles and a much larger investment in manufacturing plants; the products of its farms are worth fifty per cent more; it makes nearly twice as much pig iron and twice as much coke as the whole country over produced only thirty-five years ago." There is no question that the South is getting rich. The question is, where does all this money go? How much of it goes into the Lord's treasury to sustain the preaching of the gospel at home, and to send it to the regions beyond?

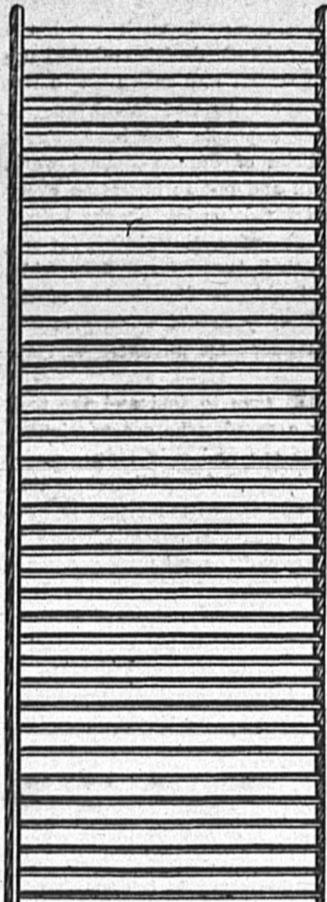
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—Closing of saloons in Chicago on Sunday, October 12, for the first time in 44 years, resulted in the day passing with the lowest crime record in the history of the police department, Chief of Police Healey announced. Out of the 7,152 saloons in the city, only 28 were found to have violated Mayor Thompson's closing order. Most of the violations were of a minor character, only one saloon keeper being arrested. There were only 16 arrests made for drunkenness Sunday, and 47 on Saturday, as compared with an average of 243 for the two days during several months past. Some of the downtown bars and a few in the densely populated districts opened their places for business between midnight and 1 o'clock Monday morning, but the amount of trade was not up to expectations. Saloonkeepers estimated that they lost \$400,000 as a result of being obliged to close. There was none of the rioting which the wets said would menace the city, and few objections were recorded. "This, said the chief, "is the best record in the history of the Chicago police department."

Good! Keep up the good work. Make it permanent. Make it seven days in the week.

NOT YET SAFE, BUT IN SIGHT OF VICTORY.

If we secure as much money from this date up to October 31 as we did during the same period last year, we will come to the Convention with victory. This is a time for everybody to tighten the traces and keep them tight till the last hour of the Convention year.



\$38,000 OUR TASK

Oct. 18—\$18,377.81.

A Fifth Sunday Opportunity.

It would be in every way fine if the brethren all over the State would use the Fifth Sunday for gleaning day. Let everybody make up his mind that nothing shall be left undone that can be done to meet our obligations for this Convention year.

Remember, the books will be kept open until Wednesday night, November 3, in order that all funds secured on the Fifth Sunday may be sent in

J. W. GILLON,

Corresponding Secretary and Treasurer.
161 Eighth Avenue, North, Nashville, Tenn.

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—The great event of interest in the world last week—the thing which occupied the first column first page of many of the daily papers, and which was probably the most talked about of anything else—was not the European war, not the Mexican situation, not the prospective marriage of President Wilson, not politics, not the senatorial campaign—but was the world's series of baseball games between the Boston Americans and the Philadelphia Nationals. Which won? Well, the readers of the Baptist and Reflector are not interested in that question.

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—Bishop Earl Cranston, of the Methodist Episcopal Church, in deprecating any trouble over his automatic superannuation at the General Conference next spring, reveals the fine fibre of his character in the following words: "The age limit seems better to a bishop—to this veteran, at least. I shall gladly accept freedom from the graver responsibilities of the office, hoping still to serve the Church in some capacity should it please God to continue years and strength. Indeed, it is pleasant to think that my day of wearing toil is declining, for I see no night ahead. What I see is the welcome radiance of sunset prefiguring the glory of the soul's eternal tomorrows of service without weariness, where the uncounted years do not take toll of strength and where there is, therefore, no limit to effective service. Immortals never retire."

—The Executive Board, a good brother called it at an Association recently, in speaking of the Board of the Association. Too often the Boards of our Association are executive Boards.

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—Important archaeological discoveries have been made at the site of the ancient city of Cyrene, in the Barca region, Africa. These include a large statue of Jupiter, which is said to be equal in artistic value to the famous statue of Alexander the Great discovered at the same place last year.

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—Where shall the Conventions meet next year? It is East Tennessee's time to have it. We know of several mighty good places there to hold it. Some of them are thinking of inviting it. Last year there was a lively and very interesting contest between Springfield and Shelbyville as the place of meeting this year. Shall we have another similar contest this year?

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—The Atlantic Monthly says, "In the United States but one person in 7,300 buys a book in the course of a year, while in Great Britain it is one in 3,000; in France it is about the same; in Germany and Japan it is rather better, and in Switzerland it is one in 872. Cheaper books, in paper covers, account for some of this difference; but whatever the cause, it remains true that the Europeans buy twice as many books, per capita, as we do."

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—The United States Government, joined by the "A. B. C." governments—Argentine, Brazil and Chile—has decided to recognize the Carranza government in Mexico. This action will enable the Carranzistas to obtain arms and ammunition from this and other countries, and will also stop Villa, Zapata and others from obtaining them legally, thus putting them in the class of brigands. It will probably mean the beginning of the end of the Mexican revolution. Let us hope so, and that the end may come soon—the sooner the better for all parties concerned.

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—The following from the editorial columns of the Frankfurter Zeitung, one of the greatest of the German papers, "Finally, there are the neutral nations; most of them side in sympathy with the English, Russians and French; most of them entertain hostile feelings against Germany. We do not need them. They are not necessary to our happiness, nor to our material interests. Let us ban them from our homes and tables. Let us make them feel that we despise them. They must understand that they are condemned to be left out in the cold, just because they do not merit German approval. Germany must and will stand alone. The Germans are the salt of the earth; they will fulfil their destiny, which is to rule the world and to control other nations for the benefit of mankind."

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—The General Association of Kentucky Baptists will meet this year in Tennessee. That may sound strange, but it is a fact. It meets at Jellico, Tenn., on November 16. But for the fact that it meets at the same time as our State Convention, we should be glad to be present and extend to our Kentucky brethren a cordial welcome to Tennessee. As we cannot do so in person, we take occasion now to extend the welcome. We hope they may have a pleasant and profitable session, and may enjoy their excursion into Tennessee. We wish they would come farther into the good old Volunteer State, and stay longer. Tennessee seems to be getting popular as a meeting place of Baptists. Last year the Virginia General Association met within about 30 feet of the Tennessee line at Bristol. This year, the Alabama Baptist Convention meets at Huntsville, not far from the Tennessee line, while the Kentucky General Association comes all the way across. We hope that the Baptists of North Carolina, Georgia, Mississippi, Arkansas and Missouri, the other States bordering on Tennessee, will follow suit and meet in or as near as possible to Tennessee. Then last year all the Southern Baptist hosts met in Nashville in the Southern Baptist Convention.

A QUIET LIFE.

Sarah Kilbreath McLean.

A quiet life is mine; all closed about;
I can go neither in nor out
As others go.
Within my daily paths no flowers sprout
Nor sunbeams glow.

As captive bird doth long its wings to try,
So doth my yearning spirit sigh
Sometimes to roam.
But I content must be, I wonder why!
Always at home!

O plaintive, restless heart, be still, be still!
Know that it is thy Father's will
Thou here should'st stay,
And the full measure of his purpose fill,
Though others stray.

Thy life is his appointing. He doth know
The cares that press, yearnings that glow
Within thy breast.
Thy lot is lowly, but he meant it so;
Then be at rest.

THE PREACHER'S SIDE.

Rev. O. C. Peyton.

The preacher is a target for every small calibre gun in his congregation, but, mark you, please, the question: "What do the people think of the preacher?" is not the only one to be considered. On the other side, the preacher's side—stands the question, in words large and burning, "What does the preacher think of the people?" His reading and his observation have brought to him a high ideal and a lofty standard of church life and service. No matter how wide and varied the preachers' culture, nor how broad his vision, nor how diligent his study or earnest his efforts, he will find his task impossible of achievement, when he undertakes to make bricks without straw. The right kind of people are just as necessary to all true and abiding success as is the right kind of preacher. So, the true preacher has his wants, as well as the people, and these cry out for satisfaction from the heart of every true, divinely-called, consecrated man of God. Such a man dearly loves his work. To study the Bible, search out its treasures and bring them forth for the enrichment of his people, is the joy of his life. He longs to preach on the great, soul-nourishing and soul-strengthening truths of God, and his soul suffers agony unspeakable when he makes the bitter discovery that his people have attained to but little capacity to appreciate and profit by the deep things of God.

The true preacher wants a Godly people—a people thoroughly regenerated, fully consecrated, and possessing the grace and spirit of Christ Jesus. Such a people are easily served, but are unconverted, selfish, stingy, worldly people, are a thorn in the preacher's side. An axe handle cannot be made out of a sun-wood sapling, nor, as Spurgeon says, can a silk purse be made out of a sow's ear. Gigantic is the task of the preacher who is striving to get golden conduct out of leaden instincts.

The true preacher wants a loyal, faithful people—a people who love God's cause, and who have the grace and the grit to labor for its advancement. He wants a people well grounded in the faith, and who are not driven by every wind of doctrine proclaimed by every gabby guy who sets up a tent in the town. Oh, the joy of preaching to and serving as pastor a people "steadfast, unmovable, always abounding in the work of the Lord." So situated, the true preachers' life is one of blessed and unceasing reward.

The true preacher wants an intelligent, wide-awake, attentive, appreciative and responsive people. The ignorance of the Bible on the part of the people generally is colossal. The thoughtful, studious preacher's mind and heart thrill with delight when he faces a congregation given to the earnest, prayerful reading of the Word of God. Then, his God-given message will find a lodgment in the heart and bring forth fruit in the life. Such an intelligent, responsive people will stir the preacher to do his best for the spiritual enrichment.

The true preacher wants a people who subscribe to their State and other denominational papers, and, also, the mission journals, issued by the home and foreign mission boards. Such a people will be informed about the mighty on-going of the kingdom of God. Such a people will, assuredly, catch a vision beyond the rail fence of the pasture lot there, and they can be led, under God, to get some conception of their mission and

responsibility. Hunger for information about what God is doing for the saving of the lost is a sure sign of increasing soul-prosperity.

The true preacher wants a church-going people—a people with spiritual hunger and spiritual appetite, who will cast aside all trifling, unworthy excuses and be found regularly, Sabbath after Sabbath, in their seats in the house of God. And, when they come, will have the grace to sit at the front and give the preacher's message thoughtful, prayerful attention. The church-going habit is essential to noble character. The true preacher wants and delights in a people who love the courts of the Lord.

The true preacher wants a liberal people—a people who have a deep conviction of their stewardship under God, and who are willing to be honest with the Lord, the pastor and the cause of God. The Bible plainly, clearly and most forcibly tells us just how God's cause is to be financed. Read 1 Cor. 16:2. A wayfaring man need not be here. All other ways of supporting God's cause are of Satan, and their influence is baneful and hindering. The Holy Spirit cannot work amid the clamor of the tacky party, "the ole destriet schule," the spelling bee, the ice cream supper and such like. There is no way like God's way for doing God's work!

The true preacher wants a people who have caught the vision of the possibilities of Sunday School work, and who are eager to learn and put in operation every new and approved method for doing it. To the betterment of our Sunday Schools, wise, thoughtful, far-seeing men are today giving their best efforts. The wide-awake Sunday School will welcome the coming of the experienced artist in all Sunday School work, give him attention as he talks and adopt his advanced and approved methods.

The true preacher, who is true to God and the task God has given him, wants a people who are missionary in spirit and practice. The one and only reason under the shining sun for the existence of any church is that God may use it as a channel of spiritual blessings unto the whole world. The church that is not missionary in spirit and practice is an anomaly, a misnomer, a monstrosity. It is a useless cumberer of the ground. It is out of line with all of God's purposes and plans for saving this lost world. God cannot use it for the extension of his kingdom, and the preacher struggles in vain to lead it to lofty heights in life and service. Absolutely essential to the true preacher's joy and usefulness is a missionary people.

The true preacher wants a sociable people. All that the preacher can do to win or draw will slip away, unless his own people can hold. A selfish, exclusive people repel. A friendly sociable people attract and hold. Hand-shaking is one of the fine arts. It is a product of the grace of God, and He can use it mightily in kingdom work. And, beautiful and helpful it is to sometimes tell the preacher that his message has helped you on your way. Icebergs chill! An irresponsible, dummy people dishearten the preacher. There, in the pigeon-holes of my desk, are over forty kind, loving, appreciative notes, written me in days gone by, by people I served in spiritual things. They are treasures I could not give up. Shake your sluggish soul, and use the social side of your nature for the glory of God!

Lastly and most of all, the true preacher wants a praying people. If the people are given to earnest, believing, effectual prayer, all church problems will be solved. Then, they will adorn the doctrine of God by consistent living. Then, they will be loyal and true. Then, they will be intelligent and alert to all that concerns the kingdom of God. Then, they will be faithful attendants upon the worship of God's house. Then, they will be liberal in supporting God's cause. Then, the Sunday School will be a soul-saving force. Then, the missionary spirit will abound and bring blessing of inestimable value. Then, true Christian sociability will bring sweetness and joy to all who go to the house of God, and the pastor will be found frequently the invited and honored guest at the tables of his people. Tremendous is the true preacher's task! He needs, he wants to be, must have a praying people. Else his work—so trying to body, mind and heart—will all be futile and unavailing. Verily, the true preacher, who serves a praying people, is favored of the Lord. He can bring to such a people the deepest things of God, and know his messages will be gladly heard and meet with appreciative, loving response. A praying people can be molded, under God, into earnest, lofty, far-reaching service for the glory of God and the good of men.

So, you see, my dear reader, that the true preacher has deep-rooted, soul-agonizing wants, and all these and others, just as imperative, must be met in his people, or the true preacher's life and service will be useless and unavailing. No preacher can bring great things to

pass without the faithful, loving co-operation of a people great in the sight of the Lord. Such, the grace of God alone can make. May God lead you to ponder on the true preacher's wants and help you to do all you can to supply them.

ABOUT DEACONS RESIGNING AGAIN.

I was deeply interested some time ago in the discussion of the subject of "A Deacon's Right to Resign," and looking upon it as a vital question—involving the welfare of many of our churches—and feeling that the discussion has not been full enough, I am venturing to go just a step further with it.

In the former discussion by the brethren, it seems that his *right* to resign was the only question involved; and this, it seems to me, does not touch the heart of the real issue at all. That a deacon has, for various reasons, the *right* to resign his office, there can be no reasonable doubt; and there has not been—nor will there ever be—a valid argument to the contrary. But the fact that many of them not only have the *right*, but the imperative *duty* of resigning, is the phase of the subject so much in need of emphasis. The chief difficulty with us at this point is, we have suffered an *office*, involving sacred *duties*, to be dragged down to the low level of a *mere place of honor*, and worldly honor at that. Is it really an honor to be a deacon? Yes, provided the office is worthily and honorably filled. If not, it becomes to him an absolute dishonor; because he is guilty of prostituting the high and sacred office to dishonorable and unworthy ends. He not only degrades and dishonors the office, by holding it unworthily, but he adds another shade to the dark picture of his own shame and dishonor. Never was the life of John A. Murrell so dark, not even when he was stealing horses, as when he assumed the high position of a preacher and entered the sacred desk. Nor does Satan's character appear so black and heinous, as when he transforms himself into an angel of light. And so with the deaconship, as well as with the ministry, or any other office, it is not honorable unless worthily and honorably held.

There are certain scriptural qualifications one must have before he is entitled to the office of a deacon, and it goes without saying, that if a man finds himself unscripturally holding the office without the required qualifications, he not only *may*, but *should* resign, and that *speedily*. It is not often the case, but if a man should become disqualified by age or infirmity, he not only has the *right* to resign, but ought to do so. It is an office he is filling, not a name. And when he can no longer fill the office he holds, by a lawful performance of its duties, he ought, out of his regard for the office, declare it vacant, and ask that it be filled by another who is qualified to fill it. But if a man who has been nobly and faithfully filling the office, and has now become disqualified for the performance of its duties, should resign, what should he do, who has never been and can never be scripturally qualified for the office at all? Should he be continued in office to the disgrace and detriment of the cause of Christ, just because he loves the honor, and the church hates the dishonor by taking it from him? Ought one man, or a half dozen men, receive and hold honors contrary to the word of God, to the destruction of, not only the office they hold, but with it, the usefulness of the whole church? Ought our churches to seek to please and serve men, or God?

The office of deacon is not a human institution, that may be filled according to human wishes and whims; but it is one of high and sacred appointment, whose qualifications and duties are clearly set forth in the word of God. "And let these also *first* be proved; then let them serve as deacons, if they be blameless," is the divine command. These qualifications are: (1) "Of good report," *i. e.*, of good reputation as a Christian, with good influence. (2) "Full of the Spirit and of wisdom," *i. e.*, not only spiritually minded, but Spirit guided, so as to be able to lead others wisely. (3) "Grave," *i. e.*, of serious, sober mind. (4) "Not double tongued," *i. e.*, two-faced, speaking to one in one manner, and to another in another manner about the same thing. (5) "Not given to much wine," *i. e.*, he must not be given to strong drink. (6) "Not greedy of filthy lucre," *i. e.*, not a lover of money or worldly possessions, but willing to make God's Kingdom first. (7) "Holding the mystery of the faith in a pure conscience," *i. e.*, sound in doctrine. (8) "Husband of one wife, ruling their children and their own houses well." "Let these first be proved, then let them serve as deacons." Acts 6:3 and 1 Tim. 3:8-13. If they are wanting in these, they

should not be ordained, and if they have been thus unscripturally holding the office, they should resign, and let the place be filled according to the will of God. When this is done, and in my opinion we shall soon see again the divine fruitage of this high and holy office as at the beginning, namely, "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly." Acts 6:7.

J. E. SKINNER.

Nashville, Tenn.

OPENING OF THE NORTHERN BAPTIST THEOLOGICAL SEMINARY OF CHICAGO.

The Third Annual Opening of the Northern Baptist Theological Seminary occurred at the Second Baptist Church of Chicago on Tuesday, September 21. A profound impression of the presence of the Lord Jesus Christ pervaded the largely attended sessions.

The first session of the day's exercises was from 10 a. m. to 12 m. President John Marvin Dean delivered the faculty address on the theme "Heart Attachment to the Lord Jesus Christ the True Atmosphere of Christian Education." A service of prayer and praise followed. From 2:30 to 4:15 p. m., Thomas Moody of the Congo led the students in a period of intercession, speaking upon "The Spiritual Life and the Missionary Field." At 6:30 p. m., a supper was served to the faculty. At 8 p. m. a platform service of marked intensity, enthusiasm and power was conducted; the wing of the church being filled to hear the four speakers of the evening. President Dean presided and was able to announce to the friends assembled that the growth in the seminary had been phenomenal. He then introduced Pastor Myron E. Adams of the First Baptist Church of Chicago, who spoke upon "Social Service and the Kingdom of God." His address made a marked impression and won all hearts. Dr. Johnston Myers of the Immanuel Baptist Church of Chicago followed with a warm eulogy of the Seminary, promising it his increasingly hearty support, and then spoke with great effect upon three essentials to a successful ministry, "Patience, Forgiveness and Tact." After an appropriate vocal selection by Prof. William Mason, Thomas Moody of the Congo gave a burning address on the apostolic methods and success of the Baptist and Southern Presbyterian missions in Africa. The final message was that of President Burns of Oneida Institute of Kentucky, who warmly commended the Northern Baptist Seminary and declared his deep conviction that it was a work of the divine Spirit. He then spoke with profoundly moving effect upon his own life-work in Kentucky.

The whole day was one of solemn enthusiasm and moving spiritual power. The audiences seemed to be conscious of the presence of One Whose right it was to reign.

The Seminary opens its first semester with an enrollment of 43 students. These represent California, Indiana, Illinois, Pennsylvania, New Jersey, Nebraska, Kansas, Wisconsin, Iowa, Michigan, Canada, Poland, England, Scotland, Sweden, Norway and the Philippines.

TULLAHOMA BAPTIST CHURCH.

The First Baptist Church of Tullahoma is too progressive not to acknowledge to the world their appreciation of the work done by their pastor in the past three years, years that have meant so much to the future of the church. No one other pastor, and Tullahoma has had some of the greatest pastors in the denomination, has been more interested and more determined than the present one. The past year has been one of the greatest, if not the greatest, years in the history of the church.

The old story, "Well, Brother Pastor, we have something to work for when the church is in debt," was too much for a live, wide awake man. An opportunity was made and the church debt was paid.

The long hoped for asset, the war claim, materialized in the early spring, and is in safe keeping for an added sum to be used in enlarging the church. Fortunately the war claim came after the debt was paid. Hence old hobbies must be replaced by new ones.

Far more than the accomplishing of these two things has been the sincere and patient work of Rev. C. A. Ladd. More than ninety additions have been made during the present ministry, making a membership of three or four hundred; during the last year there was raised for all objects more than three thousand dollars. The pastor has made during his sojourn more than two thousand calls, and at the same time found time for all church meetings, sermons and addresses.

Do you not think Tullahoma has a minister whose time has belonged to his God and whose heart has been with his people? Just allow me to take this opportunity to state that there are hundreds of pastors who are interested in their church just as this pastor is. There are hundreds of men who are giving of their best while an idle congregation says very unforgettingly, "Our pastor does not visit as much as he should." In the same paragraph, without even a new breath they say, "We wish he would preach better sermons. We would like a little more style."

Some members too often regain consciousness just as the minister resigns, and realize that they have criticized a man of strong convictions and who far excels them in patience and loyalty.

So, when I heard this little story of how much Tullahoma Church appreciated the ministry of Dr. Ladd, the little city seemed beautiful, and I inhaled freely of its spiritual atmosphere. MEMBER.

Tullahoma, Tenn.

THE PALMER-BABBITT MEETINGS.

The First Baptist Church of Goldsboro, N. C., has just passed through a glorious season of refreshing grace.

The occasion of this mountain top experience was a series of meetings conducted by Dr. Ray Palmer and Professor M. J. Babbitt of the Evangelistic Department of our Home Mission Board.

Dr. Palmer was with us 18 days and Professor Babbitt 12 days. From the first service the evangelist won his audience and held it to the close with a masterly grip and power. Dr. Palmer is easily an orator of the first water, and as a preacher is profound, yet simple; learned, yet plain; comprehensive, yet clear. His sermons were masterpieces, deeply spiritual, and yet thoroughly illustrated from the fields of nature, science, learning and practical experience. He was thoroughly orthodox and preached the whole Word with great acceptability. In short, I may say he won our entire city of all denominations.

Professor Babbitt's masterly skill wafted us on the wings of song daily into the presence of God on the great white throne. He is a fine soloist and charmed with his excellent baritone voice. His greatest gift is the ability to organize and promote choir and congregational singing. His work with the junior choir, which he organized, was wonderful. He has the rare gift of getting the entire congregation to worship God through song. Both of these brethren will ever be remembered by the city for their fine work while among us.

As a partial result of the meetings twenty-seven have been received for baptism, with others to follow. We are also expecting fifteen or twenty by letter as a result of the meetings. I am persuaded the largest results will not be reaped at once, but will continue to show themselves as the days, months and years pass by. These brethren are thoroughly sane in their methods and never fail to emphasize the fact that the sinner's one hope of heaven is the new birth. It gives me great pleasure to commend these brethren to the churches of our entire Southland.

GEO. T. WATKINS, Pastor.

Goldsboro, N. C., September 30, 1915.

CALL FOR A CONFERENCE ON BEHALF OF ISRAEL.

To all interested in the Chosen People of our God and the coming Kingdom of Jesus Christ, Beloved in God:

The times call loudly for a representative gathering of the Christian Church, to study the Scriptures respecting "The Jew, the Gentile and the Church of God," to learn what God's plans are for His people, and for earnest prayer on their behalf.

In this terrible European conflict, Jew wars against Jew, and Jewish people in all the earth are questioning what the future holds for them. Indeed, both Jew and Gentile are asking, "Whereunto these things will grow?"

To this end a conference has been called to meet in Chicago from November 16 to 19, inclusive.

The list of speakers includes:

Rev. John Timothy Stone, D.D., pastor Fourth Presbyterian Church, Chicago.

Rev. C. I. Scofield, D.D., Editor Scofield Bible.

Rev. Robert M. Russell, D.D., Moody Bible Institute.

Rev. Geo. L. Robinson, D.D., Professor of Biblical Literature and English Bible, McCormick, Theological Seminary.

Rev. Canon F. E. Howitt, D.D., Anglican Church, Canada.

Rev. S. B. Rohold, pastor Hebrew Christian Church, Toronto, Canada.

Rev. Paul Rader, pastor Moody Church.

Rev. Delavan L. Pierson, D.D., Editor Missionary Review of World.

And other well-known Bible students.

For further details and complete program address The Chicago Hebrew Mission, 1425 Solon Place, Chicago, Ill., after October 15, 1915.

Rev. Chas. A. Blanchard, D.D., President.

Mr. Wm. E. Blackstone, Vice President.

Rev. B. B. Sutcliffe, Secretary and Assistant Superintendent.

Mrs. T. C. Rounds, Superintendent and Treasurer.

Mr. Simon Dekker, Chairman Executive Committee.

Mrs. Wm. Borden, Trustee.

Rev. C. Kuyper, Trustee.

GOOD MEETING AT UNION CITY.

We closed a very gracious meeting here on Sunday, the 10th. We were disappointed in arranging for a meeting with Brother T. T. Martin. When satisfactory arrangements could not be made to have him and his helpers here, the church asked me to go on with the meeting. This we did. The Lord blessed our efforts in that there were twenty-two professions of faith, and I have thus far baptized thirteen and have seven more approved for baptism. Besides this there have been some ten additions by letter. We feel confident that there are about ten more who will unite with the church. All together, this was a glorious meeting, and we feel to thank God for His blessings on us.

H. H. DRAKE, Pastor.

May I say a few things to your readers? There, I knew you would say yes; so here goes: I am practically a stranger in Tennessee. I am over here in Jonesboro. Am Bishop of Jonesboro and Boon's Creek Churches. My work is moving along smoothly. Each of my churches is a sleeping giant. They have not realized their strength. They have not comprehended what they are capable of doing toward the bringing in of the kingdom. I hope that in the near future Jonesboro will see her way clear to use a pastor for full time, and Boon's Creek for half time.

Since coming to this work; congregations at both churches have increased, and every department of the work has gone forward. Our meeting at Boon's Creek closed a month ago. Some of the visible results are: Church revived, several reclaimed, four joined by profession of faith and baptism, about \$100 raised for State Missions. Of this amount the W. M. U. gave \$25.

Our Associational Evangelist, Rev. R. E. Corum, did the preaching for us, the last eight days of the meeting. I find Brother Corum is sound in the faith of our fathers, conscientious in presenting the truths of the old book; tireless in the work; a splendid helper in every way. He is to be with me in the meeting at Jonesboro. We are hoping and praying for and expecting a great meeting. J. L. SHINN.

Jonesboro, Tenn., Oct. 1, 1915.

Just this line to say I have just returned from New Orleans, where I went to ship out our household goods to Columbia. I supplied last Sunday morning for St. Charles Avenue Baptist Church, and First Church at night. At close of morning service, St. Charles Avenue, by hearty and unanimous vote, called Dr. Weston Bruner of the Home Board as pastor, and they have encouragement to believe he will accept and be on the field by first of December. I say this because of other statements that have been published. St. Charles Avenue is the strongest Baptist Church in the city, and has the great Tulane University section of the city to occupy. I also preached in Coliseum Place Sunday before. I was there two Sundays, and had full benefit of the storm, the half of which has hardly been told. Am glad to be back in sunny Tennessee.

CHARLES T. ALEXANDER.

Columbia, Tenn.

We have just closed a very successful meeting at Woodland Park. We have had eight additions and some others yet to join, some of the fathers and mothers with their children have been saved. Some men who were said to be the most difficult to reach have been saved. Rev. J. H. Fuller of East Lake was with us in the meeting and did some splendid preaching. The church is greatly revived. We are planning to put on our fall campaign the every member canvass. We believe we are better organized to do things for the Master than we have ever been. Pray for us, that we may live at the feet of the Master and do whatsoever our hands shall find to do. GEO. W. McCLURE, Pastor.

REV. RYLAND KNIGHT'S SUGGESTION.

By James Randolph Hobbs.

That is an interesting suggestion made by Brother Knight and worthy of consideration. In fact, it is indicative of the wide-spread opinion that something must be done to relieve our situation, that so many and excellent suggestions are being made as to how it shall be done. That something must be done soon, all agree, but what, that is another question.

The first thought concerning Brother Knight's suggestion is, why not have the State Mission Board perform the work to be done by his proposed committee? There seems no good reason for establishing what is in effect another board having power to give instructions to the board we already have. If it be urged that the personnel of the State Mission Board as now constituted makes the thorough work as proposed in this committee impossible, why not simply change the personnel of the board? This certainly seems a more feasible way to accomplish the ends sought.

There has been a strong sentiment in the State Mission Board for several years to insist that all moneys for missions be collected through that agency, without the assistance of agents or secretaries from other boards. Now it seems that the only thing necessary for the State Mission Board to carry out the plan of Brother Knight is to change its personnel if need be. This writer hasn't a roster of the Board before him, but he does not now remember a single name of the present Board that ought, for reasons of connections with our agencies, to be dropped.

Another thing suggests an interrogation. Brother Knight says of his proposed committee: "It shall decide the amount which the State shall be able to pay to these various enterprises during the current year, and shall direct the State Board of Missions to raise this amount and pay to the F. M. Board, the H. M. Board, etc., on the first day of each month, one-twelfth of the amount designated to that Board, borrowing the money when necessary in the name of the Tennessee Convention.

It is this latter clause which raises the interrogation. Would the Tennessee Convention have a large enough credit to do all this? It seems that its credit at present is strained to care for the State work alone. \$18,500 is the limit of its credit, if this writer is correctly informed, and yet it would certainly require three times that amount to take care of Brother Knight's plan.

If our churches could be gotten to contribute weekly to all objects, and would send in their contributions monthly, then the plan would work splendidly. But this as you see throws the whole matter back on the churches. As a matter of fact, that is where it ought to be. We should be doing our level best to enlist the churches. That done and all other problems vanish; left undone and all problems will remain as heretofore. This writer believes now and has for years, that the churches will never be thoroughly enlisted in our organized work until they are brought into more direct contact with the work through more adequate and proper representation.

This is not written in opposition to Brother Knight's suggestion, for the writer favors any plan that looks towards bettering matters as related to all our mission work. The plan he suggests has much merit, and it is to be hoped that it will be discussed in the Convention. If it is we may feel sure that some plan will grow out of the discussion which shall make for progress in the work of the Kingdom. That is an outcome devoutly to be wished.

Shelbyville, Tenn.

THE MILAN HOME-COMING.

Friday, October 8, and Sunday, the 10th, were great days with the Milan Church. At 10 o'clock Friday, the pastor began the Home-Coming Rally with a devotional service. Brother W. T. Mann delivered the address of welcome, and Brother Richard Rhodes delivered a very thoughtful address on "The Place and Power of a Young Life in the Church." Dr. Luther Little of Jackson was present and delivered a splendid address on "Caring for the Body of Jesus." It was highly appreciated by all who heard him.

At noon the large congregation repaired to the church lawn, where tables were spread with the best of every thing good to eat, and after the roll call and the covenant had been read, the people enjoyed a good dinner.

In the afternoon the program had to do with the Women's Work. Dr. Little delivered another splendid address on "Esther."

The young people had charge of the evening service. The meeting was presided over by Brother Sam Williams. Misses Amanda Clay and Ruth Chapman ren-

dered appropriate readings, and Misses Esther Lacy and Virginia Crain rendered a beautiful duet. Mrs. Fred Dickey read the Scripture lesson. Pastor Crain then delivered the address of the hour on "The Divine Organism—the Church." The day was one round of good things.

On Sunday morning the Annual rally of the Sunday School was held. There were 140 in the classes. The program was on State Missions and was very interesting. The collection went to State Missions. Sunday evening Pastor Crain preached the annual sermon on the subject, "Jesus Walking Amid the Candlesticks." During the year good congregations have attended the preaching services, and the church has grown in membership. Every cause fostered by the Baptists has been supported by the church contributions. The Sunday School has been the best in the history of the church. A new interest is awakening in the building of a suitable house of worship.

H. M. CRAIN.

FIELD NOTES.

Recently on Sunday evening at Tabernacle Church, Chattanooga, it was my great pleasure to hear Dr. Julius S. Rodgers on "Old Time Religion," and to be kindly welcomed to the Bible conference by Dr. J. B. Phillips, the splendid pastor of Tabernacle Church.

New Union Church, James County. Pastor W. S. Motley is moving well. Recently they have enlarged their house, and they are to hold a Fifth Sunday meeting this month, beginning on Friday evening.

The representative of the Baptist and Reflector visited them on a recent Sunday, and spoke in the morning on "The Master of Jesus" or "One Master," and one joined church by letter.

The Sunday School was fairly good.

Five new names were added to Baptist and Reflector list in this church.

Georgetown. Rev. G. Lee, the efficient pastor and preacher, is doing a fine work with a fine people. (The writer knows; he was their pastor once.)

Their young people's meeting on a recent Sunday evening was splendid, after which Evangelist R. D. Cecil and representative of Baptist and Reflector preached on "The Things of Jesus Christ," and added five new names to Baptist and Reflector list.

Pastor Lee was beginning a meeting in which he was to have the assistance of Rev. S. P. White, pastor First Baptist Church, Cleveland, and those who know Brother White, know the preaching will be done well.

The above occasions have been a pleasure to the writer, and he received kindnesses and was so well received he longs to go again.

Pastor, if you want me to be with you at your church and represent the Baptist and Reflector and preach, write to me at Cleveland, Tenn., and we will arrange time.

RUEL DAN CECIL.

Cleveland, Tenn., Oct. 18, 1915.

STEWART COUNTY ASSOCIATION.

It was my privilege to meet this Association in its session at Hickory Grove, Montgomery County, 15 miles west of Clarksville. Pastor E. H. Greenwell is giving this church half of his time, and he gives the other half to Big Meadow, a church that was organized last fall in the northeast corner of Stewart County. This church has just completed a splendid house of worship.

It rained both days that the Association was in session, but I have never known a more spiritual meeting of the body. There are a number of young preachers in the Association who seem to be full of determination to push the work of the Master.

A. G. Williams preached the introductory sermon. J. T. Wiggins was elected Moderator and J. W. Nelson Clerk. The next session will be with Crockett's Creek Church, October 25-27, 1916. Crockett's Creek Church was organized in 1807.

B. F. STAMPS.

Clinton, Ky.

AN OPPORTUNITY.

The B. & N. W. brings a local freight train daily from Dyersburg and intermediate stations to Jackson. The N., C. & St. L. likewise from Paris, Lexington and stations along the line, to Jackson, and from Memphis, Oakland, Whiteville and Mercer and other stations daily. Local freight trains also come from Corinth, Miss., Ramer, Selmer, Henderson and other stations. The Illinois Central brings daily a local freight train from Fulton, Ky., through Martin, Sharon, Greenfield, Milan, Medina and other stations. Same railroad brings daily a local freight train from Grand Junction, Hickory Valley, Bolivar, Toone, Medon and other stations. Now, all of these trains run through rich Baptist territory, passing hun-

dreds of Baptist homes and churches, through Baptist farms and by Baptist stores. What a wonderful opportunity Union University has to take care of the many poor young men upon whose hearts the conviction has been fastened to preach the glorious gospel of Christ, if the Baptist people will only send provisions by freight, by local freight, not by express. We have a store room in which to receive and take care of such provisions, for the use of those ministerial students, who are not able to be in school and pay cash for their board. Now, when you hear the whistle of a local freight, understand it to be a call for a contribution of bacon, lard, pork, peas, corn, etc. Let the good work commence, and go on, particularly through hog-killing time. It would be very nice and kind to prepay the freight, but if that is not convenient for you, we will pay the freight at this end of the line.

G. M. SAVAGE.

Jackson, Tenn.

DEATH OF PASTORS AND DEACONS.

Any brother knowing of the death of a minister or deacon among the Baptists of Tennessee during the last twelve months is requested to give leading facts of such cases to the chairman of the committee on obituaries for the State Convention, which meets in November.

J. F. SAVELL.

Nashville, Tenn., 2709 Caldwell Ave.

Fifth Sunday meeting to be held with Zion Hill Baptist Church, Hanging Limb, Tenn., October 29, 30 and 31, 1915.

Friday night, 7 p. m., introductory sermon, Rev. D. J. Copeland.

Saturday, 10 a. m., "Ought Baptists to Receive Members from Other Churches on Their Baptism, if So, Why; if Not, Why Not?" Revs. J. P. Bilyeu and E. A. Cate, followed by general discussion.

Saturday, 11 a. m., sermon, text, "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet," Rev. J. W. Linkous.

7 p. m., "The Church Ordinances," Revs. W. C. Elmore and J. W. Smith.

Sunday, 10 a. m., Sunday School Rally, Rev. J. W. Wood, W. H. Speck, A. J. Elmore.

11 a. m., sermon, "Missions," Rev. E. A. Cate.

7 p. m., Query Box, conducted by Revs. W. J. Ford and W. J. Riddle.

All Baptist preachers of Riverside Association, who are not on this program are cordially invited to attend and take part in the discussions.

Music interspersed by the choir, led by Prof. W. H. Wilson.

Executive meets Sunday at 2 p. m.

GEO. M. PHILLIPS, Chairman.

J. N. BALDWIN, Secretary.

I am just out of a gracious revival with Rev. J. H. Coleman at Onton, Ky. Brother Coleman is one of the Seminary's best theologians, and one of our strongest preachers, now located at Seebree, Ky. I missed my own Association, the Cumberland, for the first time in fifteen years. I mean the Association of which I am a member, I never miss. But the meeting was worth more than the Association. The church at Sadlersville has called me for another year. A splendid church with which to work and preach. My meeting begins next Sunday at Oakdale, with Rev. L. D. Summers of Blytheville, Ark., to assist. I was at Spring Creek Church Sunday, with a good hearing and a sweet spiritual service. All the homes are opening up for the coming of the State Convention, and everyone is promised a good home. Come on. I am expecting in my home John T. Oakley, Henry Oakley, A. H. Huff and S. B. Ogle, and as many others as I can spread out and hang up. You never visited a better membership than Springfield Baptist Church.

G. A. OGLE.

Springfield, Tenn.

Fine day at Lafayette. Meeting begins next Monday night, with Rev. Geo. H. Freeman of Lewisburg to assist. Friendship extended to me Sunday a unanimous call for next year, which makes the ninth year. The church is in better working order than for years. It is my desire to make them a real pastor the coming year. Let's all Jordanians join the Jordanic Convention at Springfield.

JOHN T. OAKLEY.

Hartsville, Tenn.

We closed our meeting at Maywood Baptist Church last Sunday night. Seven professed conversion, and were approved for baptism. Sickness and rain hindered us much, yet God blessed us, and we trust much good was done.

H. E. PETTUS.

Independence, Mo.

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.

Third—Pastor S. P. DeVault reported extra good day. Crowded house at the missionary society's service to hear Miss Buchanan, Mrs. Carter, and Dr. Gillon.

North Edgefield—The revival meeting continues throughout this week. Rev. C. L. Skinner is doing the preaching. Seventeen additions up to date; 10 professions. A great meeting in most respects. Great audiences.

North Nashville—Pastor preached at both hours to doubly-large congregations. We are planning for our revival.

Edgefield—Dr. Allen Fort preached at the morning hour; the pastor at the evening hour. Revival continues. Large congregations.

Seventh—Pastor C. L. Skinner preached at the morning hour on "Christ Revealing Himself Through His Followers." At evening hour the pastor was with Brother Carmack at North Edgefield in revival. Brother Huffaker spoke interestingly on the 23rd Psalm.

Centennial—Pastor J. Henry DeLaney preached on "The Greatest of All Campaigns," and "Following Jesus." 94 in S. S.

Judson Memorial—Pastor, C. H. Cosby. Brother N. F. Jones of Dayton, Ky., preached on "Love," "Christ's Message to Nashville," and "Redemption." Brother Jones will preach each afternoon and evening this week and Prof. David M. Hughes, soloist and chorus leader, will lead the singing.

Central—Pastor John R. Gunn preached on "No Difference," and "Pursuit of Evil."

Grace—Pastor W. Rufus Beckett preached on "In the Beginning, God," and "Jesus the Suffering Servant." 220 in S. S. One profession. Four additions.

Calvary—Pastor A. I. Foster preached in the morning on "By the Grace of God I Am What I Am." At night Rev. J. W. Linkous preached. Fine S. S. and B. Y. P. U. One by letter.

First—Preaching by Dr. William Lunsford in the morning. Preaching by Pastor Allen Fort at night on "A New Heaven and a New Earth." 226 in S. S. Splendid B. Y. P. U. One for baptism.

Belmont—Good day. Pastor Roy C. Chandler preached in the morning on "Pilate's Predicament." Elected two new deacons, Brethren J. L. Cooksy and H. O. Watts. Worshipped with Judson Memorial church at night.

Eastland—Pastor S. P. Poag preached to large audiences on "Church Fidelity," and "Christ's Ability to Save." 159 in S. S. 110 in B. Y. P. U.

Mt. Olivet—Rev. C. A. McIlroy preached in the morning on "God as the Dew of Israel." Night subject, "Paradise."

Franklin—Preaching by Dr. Albert R. Bond. Good congregations.

Immanuel—Pastor Rufus W. Weaver preached on "The Conquest of Disease, Disaster and Death," and "The Fire and the Golden Calf." One received by letter. Fine congregations.

Lockeland—Pastor J. E. Skinner preached at the morning hour on "State Missions," and Rev. Rosenberg, Jewish missionary, preached at night.

Park Ave.—Pastor, I. N. Strother. Four brethren spoke on "Church Finances." Rev. S. F. Sims preached at night. 157 in S. S.

Grandview—Pastor J. F. Savell preached on "The Church Covenant," and "All Things for the Good of Believers." Good congregations. One received on forthcoming letter. Prof. DeLaney addressed the B. Y. P. U.'s.

CHATTANOOGA.

Oak Grove—H. L. Strickland of Birmingham, S. S. Field Secretary, spoke for us at the morning hour. Pastor preached at night on "Isaac's Hour of Meditation." Fifteen requests for prayer. 172 in S. S. Fine congregations.

Tabernacle—Pastor, Rev. J. B. Phillips. Closing day of Bible Conference. Addresses by H. L. Strickland, C. B. Waller, C. D. Graves, W. D. Hudgins. 413 in S. S.

Ridgedale—Pastor, J. J. Johnson. Splendid day. Every-member canvass with a per capita pledge of more than \$18.50 per year. Good S. S. and large congregations. Subjects: "The Dishonest Steward,"

and "Echoes" (from the canvass). The pastor closed with a fifteen-minute talk to those who had made pledges. Five baptized.

East Chattanooga—Pastor J. N. Bull preached on "The Church the Salt of the Earth," and "Prophecy of Christ's First Coming and Its Fulfillment." 147 in S. S.

Central—Pastor Grace preached on "Building Over Against One's Own House," and "Lifted From the Mire to the Rock." 172 in S. S. Fine B. Y. P. U. Two baptized.

Chamberlain Ave.—Pastor J. E. Merrell preached at both hours on "A Great Rejoicing," and "A Great Choice." Good S. S. Pastor preached the dedication sermon of the Mars Hill church at 3 o'clock. Great day.

First—Pastor W. F. Powell preached on "Our Bible School," and "The Good Samaritan." Two by letter.

East Lake—Pastor Fuller preached on "God's Arithmetic, or How About Accounts?" and "The Profit of Being Saved and the Loss of Being Lost." One baptized. Splendid day. Good S. S.

Highland Park—Pastor Keese preached in the morning on "The Kingdom—Its Maintenance." Excellent congregations. Dr. Burroughs spoke at the evening hour. 376 in S. S. Excellent B. Y. P. U.

Woodland Park—Pastor McClure preached on "God's Pocket-book and Mine," and "How to Make the Christian Life a Success." Good audiences. Several requests for prayer. One profession. 95 in S. S. Excellent B. Y. P. U.

East End—Pastor Chunn preached on "The Open Door," and "The Prodigal Son." 70 in S. S.; 80 in B. Y. P. U. Good congregation at the morning service. Large congregation at night. Meeting will continue through the week. Rev. J. J. Johnson will assist in the meeting.

St. Elmo—Dr. P. E. Burroughs preached in the morning on "The Mind of Christ." Pastor George preached at night on "Grieving the Spirit." 212 in S. S. Large B. Y. P. U. One for baptism and two baptized. Splendid day.

Alton Park—Pastor, A. W. Duncan. Rev. J. W. Partridge of Prattville, Ala., preached in the morning on "The Praying Christ," and in the evening on "Is It Nothing to You?" 163 in S. S.

North Chattanooga—Pastor Buckley preached on "The Unlighted Luster," and "Secrets of Might." Good B. Y. P. U. and S. S. One by letter. One approved for baptism.

Rossville—Pastor J. Bernard Tallant preached on "Reconciliation," and "Jesus' Prayer for Ignorant Sinners." 211 in S. S. Two baptized.

KNOXVILLE.

Grove City—Rev. T. R. Smith preached in the morning, and Rev. J. F. Williams preached at night on "Working Out Our Salvation."

Beaver Dam—Pastor J. F. Williams preached in the morning on "The Transfiguration." Rev. Sam P. Smith preached night.

Middle Brook—Pastor, J. Frank West. Rev. G. B. Houk preached at both hours on "Heaven," and "The Result of a Wrong Start."

Union Grove—Pastor H. M. Grubb preached on "Peddling for the Devil," and "Importance of Knowing the Lord." Pastor resigned.

Jacksboro—Pastor D. A. Webb preached on "A Good Man, Yet Needs to be Saved," and "The Sin that Damns." 130 in S. S.

Fountain City—Pastor Tyree C. Whitehurst preached on "The True Servant of Jehovah," and "A Strong Appeal to Reason."

Immanuel—Rev. A. R. Pedigo preached on "The Word of God," and "The King's Highway." 165 in S. S. One approved for baptism.

Lonsdale—Pastor, J. C. Shipe. Rev. Allen Johnson preached in the morning, and Rev. W. L. Singleton preached at night on "Revivals." 262 in S. S. Began a revival meeting with Brother Singleton preaching.

Third Creek—Pastor, C. P. Jones. Rev. A. F. Mahan preached on "What Think Ye of Christ?" and "The Second Coming of Christ." 176 in S. S. Three received by letter; nine approved for baptism; 19 professions of faith. Meeting continues.

Lincoln Park—Pastor, A. R. Pedigo. Rev. C. P. Jones preached on "Frailty of Man," and "What Man Lost in the Fall." 115 in S. S.

Deaderick Ave.—Pastor, Wm. D. Nowlin. Rev. A. V. Pickern preached on "Love Toward God," and "The Gift of Eternal Life." 579 in S. S. Pastor in a meeting at Lenoir City.

Smithwood—Pastor J. E. Wickham preached on

"A Call to Fullness of Service." Bro. W. H. Rutherford preached at night on "The Atonement."

Euclid Ave.—Pastor W. E. Conner preached on "God's Building," and "For Our Sakes." 155 in S. S.

Calvary—Pastor A. F. Green preached on "Putting God to the Test," and "Christian Perfection." 85 in S. S. One by letter. Good day. Large audiences.

Beaumont Ave.—Pastor D. W. Lindsay preached on "We Would See Jesus," and "The Prodigal's Change of Mind." 125 in S. S. Good services.

Mountain View—Pastor S. G. Wells preached on "The Value of Service" at the evening hour. Memorial service in the morning. 175 in S. S.

River View—Pastor, J. A. Huber. Rev. J. A. Jenkins preached in the morning on "The Establishment of God's Kingdom." Pastor preached at night.

Grove City—Pastor, J. T. Williams. Prof. T. R. Smith preached on "Doing the Will of God." The pastor preached at night. 92 in S. S. Good day.

Burlington—Pastor Geo. W. Edens preached on "The Joy of Salvation," and "Watchfulness."

First—Pastor Len G. Broughton preached at both hours. 414 in S. S. Three baptized.

Bell Ave.—Rev. R. S. Smith, supply, preached at both hours. 498 in S. S.

Oakwood—Pastor Wm. D. Hutton preached on "Life of Rehoboam," and "Works of Darkness." 224 in S. S. Four by letter. 62 in B. Y. P. U.

Gillespie Ave.—Pastor, J. A. Lockhart. Rev. J. Pike Powers preached on "Paul's Estimate of the Gospel," and "Naaman's Cure." 129 in S. S.

MEMPHIS.

Bellevue—Pastor preached to good congregations. One by letter. Much sickness in our part of the city. Good S. S. and B. Y. P. U.

Boulevard—Pastor T. N. Hale preached on "Ambassadors for Christ," and "Ruth, an Ideal for Young Women." Good services. Three additions.

Binghamton—Pastor Roswell Davis preached on "The Whole Duty of Man," and "The Healing of Naaman." 68 in S. S.

Calvary—Pastor Norris preached on "First They Gave Themselves to God;" "Whoever Will, let Him Take the Water of Life Freely." Two by letter since last report. Best day we have ever had. 96 in S. S. One for baptism.

Central—Pastor Cox preached at both hours. Five received. 240 in S. S.

Eudora—Jasper R. Burk preached at both hours. Good services.

First—Pastor preached on "The Judgment," and "The Sure Things of God." One for baptism. 409 in S. S.

Hollywood—Pastor C. S. Koonce preached in the afternoon. 70 in S. S.

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

North Evergreen—Pastor C. S. Koonce preached at night. 26 in S. S.

Rowan—Pastor J. F. Black preached on "Paralysis of Sin." S. S. off on account of sickness. Accepted the pastorate last night to begin at once.

Seventh—Pastor J. T. Early preached to good congregations. One profession. Two additions. Good S. S.

Temple—Pastor W. A. Gaugh preached at both hours. Two baptized at night.

Union Ave.—Pastor W. R. Farrow preached on "Love's Triumph," and "All Have Not Obeyed the Gospel." Two by baptism; 160 in S. S. 65 in B. Y. P. U.

Ebenezer—Pastor, W. M. Bragg. Closed our meeting here last Monday night. There were some conversions, and the church greatly revived. On Sunday night, to the surprise of the pastor, the church gave him another unanimous call for next year, the public joining in the call.

Whiteville—Pastor, Jas. H. Oakley. Fine S. S. and B. Y. P. U. Worshipped with the Cumberland Presbyterians in their annual revival at both hours. Preached at Mt. Moriah in afternoon. Pastor called to same work for the seventh year.

Harriman—Pastor M. C. Atchley preached on "A Man Who Shirked," and "The Gospel of Good Cheer." 296 in S. S.

Life is not so short but there is always time for courtesy.

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, Callenar 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.

Miss Julia Parvin and Miss Ethel Cox, Surgoinville, sent in fine papers on the Manual, and both have received their diplomas. These are the first to go to Holston Valley Association.

Mr. J. B. Clayton orders books and reports fine class starting in the Manual at Jefferson City, First Church.

The banquet to be had at the Y. M. C. A. Building under the auspices of the City B. Y. P. U. Friday night of this week promises to be one of the most enjoyable affairs ever pulled off in Nashville. The speakers will be Mr. F. H. Leavell, State B. Y. P. U. Secretary for Georgia, and Miss Sadie Tiller, Murfreesboro, Religious Director for Tennessee College.

The last issue of "The Organized Class Magazine," gotten out by the Southern Baptist Sunday School Board, is one of the best we have ever seen on this line. If our organized classes have not used this splendid magazine, we urge that they order some sample copies and look it over. The magazine is worth several times the price of the periodical. Besides, it has one of the very best discussions of the lesson we get anywhere.

The little church at Estill Springs had a working the other day and put down the concrete foundation for their new church. About twenty men, some of them black, gave their services for three days, and the ladies served lunch on the ground for all. This proved to be a very

delightful affair, as well as to get the work done at the smallest possible cost to the church. The blocks are ready for the building, and in a few days the walls will be up and the new building put in shape for work.

Tabernacle Church reports \$58.10 from their Sunday School on October 3. Mr. Holt writes that this does not include their regular offering to State Missions, but an extra gift from the Sunday School.

Brother O. W. Greer, Winchester, writes, "We are planning to organize a B. Y. P. U. on October 24, and would like to have you present to assist in this organization." We are glad to note this forward step for the Winchester Church, and will lend every assistance possible.

Your Secretary is tied up at home this week on account of diphtheria in the family. Both boys are sick, and the entire family quarantined. We hope to get out as soon as they are well enough for us to leave.

Mr. A. S. Freeman, Dickson, writes: "Mr. Stewart made a fine impression on our people, both old and young. His speech was one of the best we heard on B. Y. P. U. work. His youth adds to the strength of his arguments, since it is so rare that one so young can speak like he can. I am sure our Union will be better since his coming. We appreciate your sending him and hope that you may be with us sometime soon." The Mr. Stewart referred to in this letter is Randall Stewart, the son of Rev. W. J. Stewart, Secretary Tennessee Baptist Orphanage. He is about 17 years old, and can beat his father speaking now, and you know that's going some.

A new Union at Tullahoma, Tenn. Following are the officers which were chosen at the first meeting: Kieffer Franklin, President; Mr. Worden, Vice-President; Miss Agnes Whipple, Secretary; Mr. Marvin Gowan, Treasurer; Miss Elna Grant, Organist; Miss Ethel McClenny, Corresponding Secretary. This Union starts off well and are wanting help. It is a great joy to see young people work. They are full of enthusiasm and never tire doing good.

Mr. J. E. Cook, superintendent Mt. Carmel Sunday School, Cross Plains, writes, "Could you arrange a date to meet with us some time next spring? We have reorganized our school, held a Rally Day Service, and are making some progress, but we need some help and would like to have you with us as early as possible. We are going to start a Sunday School library and would appreciate any suggestion that you may have to make. Probably you can suggest a list of books that will just suit us. You must remember that we have but little money, but will add to this beginning as we can raise the funds. We are going to organize our teachers and officers into a Workers' Council, and would like some information as to the best plan of conducting it."

TENNESSEE COLLEGE NOTES.

Much interest centers in the approaching brilliant Faculty Recital on the evening of October 25. Tennessee College maintains a Conservatory of Music and Fine Arts equal to the best college conservatories of the South, and students already come from a number of the Southern States outside of Tennessee to enjoy these special advantages. Appearing in this recital will be Dr. Henry Nast, director of the conservatory; Miss Fances Bohannon, first assistant to the director; Miss Janie Hurt, instructor in piano, and Miss Mary Belle Judson, director of the department of vocal music. Many out-of-town visitors are expected at the college for this occasion.

One of the most delightful social occasions of the session up to this time was the reception given by the Woman's Missionary Union to the students of the college at the home of Mrs. E. A. Taylor on last Friday evening. The young women had an opportunity to meet a number of the people of the city during this delightful social hour. A spirit of good cheer reigned supreme. The college girls enjoyed the occasion immensely.

The student body under the leadership of the Senior Class is planning a course of eight lectures by distinguished Tennesseans to run through the session. This course of lectures will be given complimentary to the citizens of the city of Murfreesboro. As soon as the schedule is completed, the dates and the names of the several speakers will be announced, and complimentary tickets given to all who may desire them.

Rev. Everett Smith, pastor of the First Christian Church, conducted the

SEVERE RHEUMATIC PAINS DISAPPEAR

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process.

Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

chapel service on Thursday morning, and gave a most helpful and inspiring address on the value of college spirit. Rev. Smith also preached a special sermon on Sunday evening to the Tennessee College girls, which was both scholarly and inspiring.

Under the encouragement of the splendid new dean, Miss Forster, and the physical director, Miss Smith, the young ladies are taking much interest in out-of-door exercise and open air sports. The entire student body spent the recreation hours in the afternoon in long walks, or in training in tennis and basket ball. The regular physical culture work is also gone through under the direction of Miss Smith.

One of the most interesting observations at the college this session is the noticeable lack of homesickness. Usually at the beginning of the session in all colleges there are some young women who almost play out, and in fact several who usually give up and go home. There has been no such malady in evidence at Tennessee this session. This is probably to be explained by the rapidity with which the college work was organized at the beginning. The first tests of the session show all the students to be down at hard work, and with results of a very high order.

New students continue to come in each week. The following young ladies matriculated at the college last week: Miss Hazel Martin of Louisiana, Miss Ruth Smith of Arkansas and Miss Hettie Northern of Tennessee.

ERIC W. HARDY,
Field Secretary.

REASONS FOR THE ASSOCIATIONAL ORGANIZATION.

First. It conserves our money to our own work.

Second. It conserves our Baptist forces and gives them a place to work in our own organizations.

Third. It carries the work to the rural districts and gives everybody a chance.

Fourth. The other organizations do not nor can they give definite instructions and training to a Baptist Sunday School or worker. The school of a Baptist Church should teach everything that a Baptist Church stands for, and this cannot be done only when this school is tied onto our Baptist Organizations getting literature and instructions from our Baptist forces.

Fifth. It preserves our own standards. The Interdenominational Organizations hold up a different, and, we believe, an inferior standard. We believe the time has come when we should not stress organization and records as the main thing, but should place a premium on real work done.

Sixth. It conserves our statistics to our own records instead of turning them to other organizations not connected with our denomination. Why should we report what the church does in its teaching service to other organization any more than the other work?

RESOLUTIONS.

On September 12, 1915, a gloom of sadness overshadowed the entire community, when old Brother J. M. Savage died. He will be so sadly missed, for he was truly a good man, and enjoyed to a remarkable degree the confidence and love of all who knew him. No one doubted his readiness to meet his Lord. He was heard to say, "This world has lost its charms for me," and seemed only waiting for the heavenly summons, "Come, ye blessed, inherit the home prepared for you in the nightless region over yonder." Brother Savage was born in 1838; professed religion in 1855; was married to Mary Jane Westbrook in 1858. He was the father of twelve children, four dead, and four sons and four daughters living, all members of Baptist Churches. The funeral serv-

ice was held by Brother R. E. Downing, assisted by Brother C. W. Baldrige and W. B. Perry. Therefore be it resolved, That Woodville Baptist Church has lost one of its most faithful and consecrated members, whose place will be hard to fill. Resolved, That the church express its sympathy to the relatives and friends of our brother, and especially his aged wife in their bereavement, and pray that we all may be lifted heavenward by the well spent life of our brother.

MRS. J. F. PERCIVAL,
MRS. C. WELLS,
MRS. E. BEULAH CHALK.

FOOT COMFORT ASSURED; BROOKLYN MAN SOLVES THE PROBLEM.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's Ezwear Shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

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.

Richmond, Va., October 12.—At the annual meeting of the stockholders of Southern Railway Company today, a large number of individual stockholders attending in person and a great majority of the total capitalization of the company being represented either in person or by proxy. Fairfax Harrison, president of the company; Robert M. Gallaway, banker of New York, and John W. Grant, capitalist of Atlanta, Ga., whose terms as directors expired, were re-elected, and Henry B. Spencer, Vice-President of the company, who was elected by the board to fill the unexpired term of the late Col. A. B. Andrews, was also elected director for a full term of three years.

Following the policy inaugurated last year, the meeting was open to the public, and there was full and frank discussion of the report covering the operations of the company for the fiscal year ended June 30, which was submitted to the stockholders at this meeting, and of the plans and prospects for the coming year. President Harrison presided, and a number of the vice-presidents and other principal officers were in attendance, and all questions asked by stockholders in regard to the management of the property were fully answered and full information given concerning the affairs of the company and conditions in the territory it serves.

WHAT IS THE CLUB?

The Baptist and Reflector Piano Club is both a theory and a fact. The theory is that a Piano Factory can afford to sell one hundred pianos and player-pianos at a much lower price than it would be willing to make on an order for only one instrument. The fact is that the Club has saved each of its members forty per cent.

The theory of the Club is "Co-operation." The fact is "Perfect Satisfaction." The theory is "A square deal to every member." The fact is "Every member is delighted."

If you are interested in securing a Piano or Player-Piano of the finest quality at the lowest possible price write for your copy of the Club's catalogue, discount sheet and terms. Address Associated Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.

WE WILL PAY YOU \$120.00

to distribute religious literature and represent us in your community. 60 days' work. Man or woman. Experience not required. Spare time may be used.—UNIVERSAL BIBLE HOUSE, Dept. D.E. Philadelphia.

GOOSE FEATHERS.

Feather Beds, Pillows and Cushions, made to order, direct from factory. Write for catalogue. SANITARY BEDDING CO., Dept. 620, Charlotte, N. C.

"Why, I know some men who are so stingy that they never give a dime away without saying 'God be with you till we meet again.'"—Billy Sunday.

Woman's Missionary Union

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

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 MRS. HARVEY EAGAN, Personal Service Chairman, Manchester Ave., Nashville.
 MRS. M. M. GINN, Mission Study Leader, 711 Monroe St., Nashville.

THE LITTLE MITE-BOX.

It sat on my table and mocked at me,
 The little blue box in my care,
 With its hollow sound, and its light, light weight,
 And its short, neglected prayer.

For few were the coins that lay within,
 And seldom the prayer was said,
 And open mouth, ever asking more,
 Not often had been fed.

But there it rested in mute reproach
 As I wilfully passed it by,
 Or, to quiet my conscience, dropped in a mite,
 But contented never was I.

And I cried to it, "Why do you goad me so,"
 As I caught up the box in despair,
 "There are many far better and richer than I,
 And what is the use of my prayer?"

So I shut it away in a closet, dark,
 Behind a fast-closed door,
 But the mischief was, I knew it was there,
 And it troubled me all the more.

Then I set it out in a prominent place,
 Where daily observe it I must,
 And daily with coin, and daily with prayer,
 I faithfully kept my trust.
 —Missionary Survey.

The time for the final ingathering for State Missions, for this Convention year, is nearly at hand. The figures on Dr. Gillon's ladder have climbed very slowly, so far. We have tried to put before you, on this page, the needs of the State and the relation that State Missions bear to other missionary activities. Our State Mission leaders have made these matters clear, concise and comprehensive, so that "he who runs may read." It is to be hoped that our women will not go backwards this year. This will certainly be true, in many instances, unless strenuous efforts are made in the short time remaining, before the books close.

Last week, in Executive Board Notes, reference was made to our coming W. M. U. meeting at Springfield, in connection, this year, with the State Convention. Our meeting will open promptly at 9 a. m., on Tuesday, November 16. There will be three sessions on Tuesday, and, as the program is a very full one, it will be to the interest of all to be prompt at each session. Our own program is so arranged that every opportunity will be given to attend the meetings of the Convention. On Wednesday, the Superintendents' Conference begins at 8 a. m. and closes promptly at 10 a. m. The afternoon session, on Wednesday, will bring our meeting to an end; so that the sessions of the two bodies should not conflict in any way.

Miss Mallory will be with us, and Miss Sadie Tiller, a very enthusiastic and successful worker among young women, and who is now at Tennessee College.

We are assured of a very cordial welcome at Springfield. Mrs. S. N. Morrow is chairman of entertainment committee, and it will doubtless simplify her duties if all women who are fully intending to be at Springfield will write to Mrs. Morrow at once, so that they may be assigned to homes.

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

We all love to honor the memory of Miss Heck, who has so recently gone from our midst, and whose noble life will always be an inspiration to those who were associated with her in the work of the Union.

Miss Heck's latest book, "Everyday Gladness," has recently come from the hands of the printer. There are four chapters, with the topics, Harmony, Joy, Beauty, Power. These were, as we understood, presented to the girls of her beloved Training School, in the form of talks or lectures, and later published in book form.

Each subject blends naturally into the others. From harmony with God's purposes, comes joy; from both these comes "the beauty of holiness," that shines in the faces and appears in the lives of Christ's true disciples; and lastly, the uplifting power of Christianity, as lived in the home, in the church and the community.

These talks are so very beautiful and helpful, that full justice can not be done them in these few words. This book would make a lovely Christmas gift, and it would help each one of us to read it until we are thoroughly familiar with its teachings.

OUR TRAINING SCHOOL GIRLS.

Letters have come from our two scholarship girls, Misses Adelia Lowrie and Gladys Stephenson, both full of joy and thankfulness that they have had the privilege of being in "The Home Beautiful," to prepare for definite service for our King. These letters brought a feeling of joy to your Secretary, but not unalloyed pleasure, for a feeling of disappointment and almost chagrin came when I thought, these dear girls are there on faith in our Tennessee W. M. U. We awarded the scholarship and said to them, "Go as our wards," and they went, and now, we were only able to send half the amount due for their necessary expenses.

Is it right for us to project this work, so worthy, and fail to carry it to a successful issue?

Only the fewest number of Societies have a part in this, only those that were represented at our annual meetings, and not all of those.

You who read these lines, have you had a part, a worthy part? If not, will you not send in an offering carefully designated, memorial or Y. W. A. scholarship fund? Or will you not send your representative to Springfield November 16 prepared with the cash, or an authorized pledge for this special thing?

Let us not break faith with these dear girls, who are there because we sent them. MARGARET BUCHANAN.

FIELD NOTES.

October 1 finds me at meeting for the annual meeting of Riverside Association. Reaching there at noon, after a good dinner at the home of the pastor, Brother J. W. Wood, we went to the Methodist Church, by invitation of the pastor of that church, for our woman's meeting, an innovation in this Association. Notwithstanding the inclement weather, the women came, a goodly number, several Methodist sisters coming with us. Our work was presented and an earnest hearing was given. I don't think I ever spoke to a more responsive company. We have had only two missionary organizations in the Association, Livingston and Monterey, and of these a Sunbeam Band at Monterey. There were representatives present from four churches. This was a

seed sowing time, that I trust will bear fruit.

At the night service, I was asked to present the work of the Associational body assembled for preaching. After the sermon I spoke for a few minutes, explaining the origin and purpose of our W. M. U. Brother Cate, pastor at Cookville, spoke some earnest words. We look for better things in Riverside Association. It is small and most of the churches are weak, but a few earnest-hearted women in each church can soon change the missionary atmosphere.

October 6 was spent with the Cumberland Association, in session at Clarksville. This splendid body of women mission workers had held one session Tuesday afternoon, and came together again Wednesday afternoon for their closing session, Mrs. W. H. Vaughn, superintendent for this division of the Association, presiding. The walls of the Baracca room, where we met, were lined with charts, mottoes, etc., an enlarged copy of our Standard of Excellence among the others, and your Secretary was asked to speak on the Standard of Excellence. We had a free an easy round table discussion that we hope was helpful. A most excellent talk on Literature was given by Mrs. Rollo of Clarksville. This was left over from the afternoon before, and some of us were glad it came later. Mrs. Williams of the Adams Church made a helpful talk on Sunbeam work. The Y. W. A. girls presented the State Mission exercise, "Outstretched Hands," in costume. It was effectively done, a real demonstration of State Mission work. "Aunt Sukie" sent a probe to many of our hearts, and brought to mind many lost opportunities in our homes; along with Senorita Spaghetti, Chin Lin and Miss Unenlisted, some of us could see very clearly this vast army of Baptist women, for whom this dear girl pleaded, and, oh! how we need to win them to loyal consecrated service for our King. After this exercise, the women of this division went into a business session, electing Mrs. Vaughn superintendent, with an executive committee of four capable women.

The hospitality was abundant and cordial. It is always a delight to go to Clarksville. My stay was all too short, as I was compelled to return on the afternoon train.

MARGARET BUCHANAN.

FIRST QUARTERLY INSTITUTE OF W. M. U. OF EBENEZER ASSOCIATION, HELD WITH KNOB CREEK W. M. S., SEPTEMBER 28, 1915.

The day was fine, some sunshine and some rain. A goodly number of our women, representatives from several of our W. M. S., were present. We regretted the absence of others, who could not attend.

By request of the superintendent, our vice-president for Middle Tennessee, W. M. U., Mrs. A. F. Burnley, presided, and the following program was carried out.

Morning Session.

Song, "Coronation."
 Devotional, Mrs. E. H. Haywood, president Knob Creek Society.

"Our Association," W. M. U. Societies and Presidents.

"Duties and Responsibilities of Baptist Women," members of W. M. U.

"Our Association as a Mission Field," Mrs. J. W. Patton, superintendent.

W. M. U. Catechism.

"Missions, the Foundation of All Our Christian Endeavor," Mrs. M. C. Walker, President Santa Fe Society.

"We Need Our Unenlisted Women; How Can We Win Them?" Mrs. A. W. Foster, President Lawrenceburg Society.

"The Mission Study Class, Its Importance in Developing Societies and Fostering Interest in Our Work," Miss Olive Martin, President Calvary Church Society.

"The Complete W. M. U. Family, or Conserving and Training Our Own for Service," Mrs. W. B. Harrison, Columbia First Church Society.

"Y. W. A. Work, or On the Threshold of Greater Responsibility," Mrs. Richardson, Columbia First Church Society.

"An Added Word on Y. W. A. Work," Miss Pauline Journey, President Y. W. A.'s, Columbia First Church.

Lunch.

Afternoon Session.

Devotional.

Song, "Stand Up for Jesus."
 Scripture Reading, Miss Myrtle Daimwood, Y. W. A.'s, First Church, Columbia.

Prayer, Miss Minnie Pennington, Mt. Pleasant Society.

Address, Miss Olive Edens, Assistant

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

According to the standard medical books, Rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To cure Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If YOU suffer with rheumatism, dyspepsia, indigestion, gall stones, disease of the kidneys, bladder or liver, uric acid poisoning, or any condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

Shivar Spring,
 Box 20-M, Shelton, S. C.
 Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price IN FULL, upon receipt of the two empty demijohns which I agree to return promptly.

Name

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State Field Worker, who gave us besides her address on general features of the work, information on many of the following topics, which were open for discussion: (1) Our Training School and Enlargement Fund, (2) How T. S. Girls Made Their Money for Their \$1,000 Pledge, (3) Tennessee College Scholarship Fund, (4) Orphans' Home, (5) Memorial Hospital, (6) Personal Service, (7) Mountain Schools, (8) Have Our Societies Made Progress This Year? If Not, Why? Memorial Hour, led by our Vice-President, Mrs. A. F. Burnley, "Life, Service and Triumphant Death of Our Great W. M. U. President, Miss Fannie E. S. Heck." Song, "Nearer, My God, to Thee." Benediction by pastor, Eld. E. Hight. The attendance was better than many had prophesied, and all seemed to enjoy the meeting. We were served a most bountiful and appetizing lunch by the Knob Creek Ladies. Several of the brethren assisted in this part of the program, whose presence in our meeting we appreciated.

MRS. J. W. PATTON, Supt.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 241, South Bend, Ind.

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"AN UGLY RECORD."

Under the above heading, the Chattanooga Times of
 October 12 had the following editorial:

"The record of Sunday shooting, stabbing and fighting
 contained in The Times news columns of Monday morn-
 ing is a distressing reminder that something is wrong
 somewhere in this community. Perhaps Judge McRey-
 nolds, of the criminal court, indicated the remedy yester-
 day morning, when he said: 'I am kept busy almost
 all the time in my court. I sometimes think a spiritual
 revival might be serviceable as a preventive of crime.
 When I used to hold court in the country, it happened
 quite often that the term would come just after a re-
 vival in some of the churches, at such times we had
 very little to do.' If a revival of religion will better
 things, then we ought to have it. Laws appear to have
 very little restraining effect upon those who are in-
 clined to criminal ways.

"Anyhow, some sort of reform is indicated, for, as the
 Memphis Commercial Appeal has occasion frequently to
 observe of conditions in its territory, 'There is entirely
 too much killing and attempting to kill hereabouts.'"

With reference to this, we have several things to say.

1. The Times is right, so far. The Gospel is the most
 powerful thing in the world. It is the "dynamite of God
 unto salvation," both of individuals and of society.
2. At the same time, though, it is well to have some
 legal suasion along with the moral suasion of the gos-
 pel.

3. It is a little remarkable that the Chattanooga Times
 should recognize the evil conditions existing in Chatta-
 nooga, and should ignore entirely the cause of those con-
 ditions. For about 80 or 85 per cent of these crimes of
 all kinds and about 95 per cent of the murders, have
 been caused by the liquor traffic, of which the Times is
 the consistent friend and the constant apologist.

4. It is not very surprising, though, that the Times
 should want to shift the responsibility for dealing with
 this condition of affairs to the shoulders of the Church-
 es, instead of having the law to deal with them.

The liquor men and their allies seem to think that if
 they can only escape the clutches of the law, they are
 willing to take their chances on the Lord. They are
 always insisting that the way to deal with the liquor

problem is by moral suasion. They very conveniently
 forget that legal suasion may be a powerful factor in
 preparing the way for moral suasion. Moral suasion
 means keeping the boy out of the way of temptation.
 Legal suasion means keeping temptation out of the way
 of the boy. While it is a good thing to keep the boy
 out of the way of temptation, it is a better thing to
 keep temptation out of the way of the boy.

Certainly, keeping temptation out of the way of the
 boy is a fine preparation for keeping the boy out of the
 way of temptation. And every father and mother will
 so welcome it. And so we need both the moral and the
 legal suasion, which means that Christian people are
 going to preach temperance, but at the same time they
 are going to vote temperance. They are going to pass
 laws to remove the places of temptation, for their boys
 and to pass laws to enforce these laws, and then to
 elect officers who will enforce these laws.

5. It is all right to have a revival of religion. It will
 help to enforce the laws. But the enforcement of the
 laws will help to bring about the revival.



THE SEQUATCHIE.

Back from Lawrenceburg, supper at home, off again
 to Chattanooga, up at 4 o'clock, off again at 7. Se-
 quatchie Valley to Mt. Airy, near which the Association
 was to meet, and we reached the church before it opened.
 In the absence of Brethren W. N. Rose and A. S. Ulm,
 Moderator and Clerk, respectively, of the Association,
 last year, the meeting was called to order by Brother
 M. L. Stroup. The officers were elected as follows:
 Brethren J. S. Cowan, Moderator; A. L. Stines, Assist-
 ant Moderator; W. J. Lodge, Clerk and Treasurer.

In the afternoon, Brethren J. W. Gillon and W. J.
 Stewart spoke on State Missions and the Orphans'
 Home, respectively, and were heard with much interest,
 as usual.

Rev. W. M. Lackey read the report on Foreign Mis-
 sions, and made an excellent speech on it, as also did
 Brethren Sam McWilliams and W. J. Lodge. Brother
 McWilliams told of a church where he preached recently.
 He preached about the salvation of Christ. The breth-
 ren got happy. Brother McWilliams thought now
 would be a good time to take up a collection. He an-
 nounced that he would do so the next day, and asked
 that all would come back prepared to give liberally.
 The next day not a single one of them was present.
 Some one asked him what about the prosperity of that
 church since then. "Prosperity," said Brother McWil-
 liams. "No prosperity at all. The church is dead." Is it
 not always so?

At night, Dr. Gillon preached a fine sermon to a fine
 audience.

Wednesday the brethren gathered a little slowly. Broth-
 er M. L. Stroup conducted devotional services. The
 report on Sunday Schools was read by Brother W. M.
 Lackey. He and Brethren A. L. Stines and Wm. Kerr
 made pointed remarks on it.

Brother W. I. Johnson read the report on Religious
 Literature. The editor had a few words to say.

Brother M. L. Stroup read the report on Temperance,
 and spoke strongly.

The editor preached at 11 o'clock. May we be allowed
 to say how we do love to preach the old gospel. Brother
 W. E. Billingsley conducted services in the afternoon.

Brother Billingsley also made an excellent speech on
 Home Missions, as did Brother A. L. Stines and Brother
 Billingsley on Christian Education.

The Association adjourned about 3 p. m. Wednesday.
 Brother Billingsley was announced to preach at night.

The Ebenezer Church is one of the strongest in the
 Valley. It has a membership of 136. Rev. Wm. Kerr is
 the beloved pastor.

The hospitality was cordial. We had a pleasant home
 with Brother W. A. Lewis.

The next meeting of the Association will be held at
 Whitwell, Brother Sam McWilliams to preach the in-
 troduitory sermon.



THE NEW RIVER.

We had first planned to attend it, but accepting an
 urgent invitation from Brother E. H. Greenwell, we had
 promised to go to the Stewart County Association. We
 left the Sequatchie Valley, expecting to reach the Stew-
 ard County before noon Thursday. But, alas, "the best
 laid plans of mice and men gang aft agley." We have
 been on the old reliable No. 2 between Chattanooga and
 Nashville probably a thousand times, and we do not
 remember that we ever knew it to be late before. But
 there was a freight wreck in the mountains, and as a
 result, the train reached Nashville over four hours late,
 so that we missed connection and had to spend the day
 in Nashville—not an unmitigated evil, as we found
 much to be done. We were disappointed in not being
 able to reach the Stewart County, but we determined to

carry out our first plan to attend the New River.

Back to Chattanooga, up at 4 a. m.—ugh!—off at 5.
 Robbins at 9:25, buggy to Slick Rock Church, where the
 Association was in session, which we reached just in
 time to hear a good sermon by Brother Henry McCart.

The following are the officers: A. Burress, Moderator;
 G. W. Byrd, Clerk and Treasurer.

The introductory sermon was preached by Rev. F. M.
 Chambers.

The subjects of Ministerial Support and Religious
 Literature occupied the afternoon. Brother Chambers
 made interesting speeches on both subjects.

Brethren J. W. Gillon and W. J. Stewart had been and
 spoken and gone.

Temperance, Missions and the Orphans' Home occu-
 pied Saturday morning, with a number of speeches on
 each subject.

Dr. J. W. Gillon preached Thursday. Bro. Ellis was
 to have preached Friday night, but insisted upon the
 editor taking his place. The editor also preached on
 Saturday. A number of unsaved asked for prayer.

We had to leave Saturday afternoon to meet an en-
 gagement at Rockwood Sunday.

Slick Rock Church has a membership of 60. Brother
 A. Burress, Moderator of the Association, is pastor.

We are indebted to Brother A. J. Robbins for kind
 hospitality.



AMERICANISM.

We do not always agree with ex-President Theodore
 Roosevelt. We do, however, agree with the following
 utterance by him in a speech on "Americanism" before
 the Knights of Columbus at New York, October 12:

"The foreign-born population of this country must be
 an Americanized population—no other kind can fight
 the battles of America, either in war or in peace.

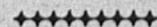
"If an immigrant is not fit to become a citizen, he
 should not be allowed to come here. If he is fit he
 should be given all the rights to earn his own liveli-
 hood and to better himself that any man can have."

Col. Roosevelt said that just as democratic America
 required that church and State should be separate, that
 there should be no distinction of religious creeds in
 public offices, so there should be no distinction of na-
 tionality. "There is no room in this country for hy-
 phenated Americans," he said. "When I refer to hyphen-
 ated Americans, I do not refer to naturalized Ameri-
 cans. Some of the very best Americans that I have
 ever known were naturalized Americans, Americans
 born abroad. But a hyphenated American is not an
 American at all. This is just as true of the man who
 puts German, Irish, English or French before the hy-
 phen. Americanism is a matter of the spirit and of
 the soul. Our allegiance must be purely to the United
 States.

"The one absolutely certain way of bringing this na-
 tion to ruin, of preventing all possibility of its continu-
 ing to be a nation at all, would be to permit to be
 become a tangle of squabbling nationalities, an intricate
 knot of German-Americans, Irish-Americans, English-
 Americans, French-Americans, Scandinavian-Americans
 or Italian-Americans, each preserving its separate na-
 tionality, each at heart feeling more sympathy with
 Europeans of that nationality than with the other citi-
 zens of the American republic.

"For an American citizen to vote as a German-Ameri-
 can, an Irish-American or an English-American is to
 be a traitor to American institutions; and those hy-
 phenated Americans who terrorize American politics by
 threats of the foreign vote are engaged in treason to
 the American republic."

These are true words. We are glad that Col. Roose-
 velt said them, and especially that he said them where
 perhaps they most needed to be said, in a speech be-
 fore the Knights of Columbus. This is a Roman Cath-
 olic organization, and Roman Catholics represent the
 largest proportion of foreign immigrants to this coun-
 try.



THE BASIS OF REPRESENTATION.

The following is the basis of representation in the
 State Convention:

"Article II. This Convention shall be composed of
 messengers from churches and associations co-operating
 with and contributing annually to the objects of the
 convention.

"Article III. The basis of representation shall be:
 Each church and association shall be entitled to one
 messenger, and each church to one additional messen-
 ger for every fifty members above one hundred."

As will be seen, not only every Association in the
 State is entitled to one representative in the Convention,
 but every church is entitled to one representative and
 then to one for every fifty members over one hundred.
 Notice two things in this basis of representation:

1. It is numerical, not financial. Some of our brethren object to the financial basis in the Southern Baptist Convention. We do not mean to discuss that question now. We only want to say that these brethren can have no such objection to the Tennessee Baptist Convention.

We hope, therefore, that they will be sure to attend our State Convention.

2. Notice also that in the basis of representation there is no male and female—which means that according to the Constitution of the Convention, women as well as men, are entitled to representation. Of course, the women will have their own meeting, the Woman's Missionary Union. But that will be on the day before the meeting of the Convention. If some of those good women wish to remain over and attend the Convention, they may do so, as messengers, provided, of course, that their churches appoint them as messengers—and we are sure the brethren of the Convention will be glad to have them.



SEVERAL QUESTIONS.

In the Gospel Advocate of September 30 was an article entitled "The Historic Side of the Lord's Supper," by "J. C. M'Q.," who is recognized as Brother J. C. McQuiddy, one of the editors of the Gospel Advocate. In discussing the question, "Who should observe the supper?" he says:

"The Lord's Supper is for God's children. It is the Lord's table, not man's. Man has no scriptural right to invite to, or exclude from, God's table. Christians must make the examination for themselves. Every one must prove himself. The Scriptures nowhere teach any one to make the examination for his brother. As every one must partake for himself, so every one must prove himself and not another. 'For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.' The language is addressed to Christians; hence, Christians should eat the Lord's Supper, and should make the examination for themselves."

We should like to ask Brother McQuiddy several questions. If it is the Lord's table, not man's, is not the Lord the one to determine who should observe the supper? Did he lay down no prerequisites to the table, either by precept or example or logical inference? Brother McQuiddy says the language which he quotes was addressed to Christians. The question comes, who are Christians? Is any one a Christian until he is baptized? Can he be baptized in any other way than by immersion? Does baptism go before the Lord's Supper?



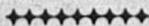
DECLINE OF INFANT BAPTISM.

From the proceedings of the Holton Conference, as reported in the Midland Methodist, we take the following questions and answers:

"Ques. 26. How many infants have been baptized during the year? 914.

"Ques. 27. How many adults have been baptized during the year? 5,532."

It would seem from these figures that infant baptism is dying out among Southern Methodists, for the Holton Conference is a typical Southern Methodist Conference. This fact is gratifying. It shows that the insistence of Baptists upon believers' baptism, upon an individual profession of faith in Christ before baptism, has not been in vain. Let us keep it up until the unscriptural and pernicious practice of the baptism of unconscious and irresponsible infants has been entirely done away with, as it will and must be in the light of the truth.



RECENT EVENTS.

We have received from Brother C. Y. Givan, Clerk, a copy of the minutes of the 93rd session of the Salem Baptist Association, held with Union Church, Wilson County, August 19-20.

New Union, James County, Pastor, W. S. Motley. Evangelist R. D. Cecil preached in the morning; pastor in the evening. One addition. Usual S. S. Five subscribers to the Baptist and Reflector.

Georgetown, Pastor G. Lee preached in the morning, and Evangelist R. D. Cecil in the evening. Usual S. S. and splendid young people's meeting. Rev. S. P. White of Cleveland is assisting in meeting. Five subscribers to the Baptist and Reflector.

Mr. and Mrs. Adolphus Sanford Richardson announce the marriage of their daughter, Kate Lumpkin, to Mr. John Jordan Wicker, Jr., on Thursday, September 30, 1915, at Washington, Georgia. Mr. Wicker is the son of Dr. J. J. Wicker, pastor of the Leigh Street Church, Richmond, Va. The couple will reside in Richmond. We extend cordial congratulations.

Rev. E. H. Yankee, recently pastor of the Southside Baptist Church, Nashville, joined the Holston Conference at its session in Knoxville, and was appointed conference evangelist. His action will come as a surprise to his friends among the Baptists.

Rev. and Mrs. J. M. Walters announce the marriage of their daughter, Elizabeth Franklin, to Mr. Trace W. Prater, Wednesday, October 13, 1915, at Leadvale, Tennessee. The young couple will be at home after October 20 at Mascot, Tenn. Cordial congratulations, with best wishes.

The Nashville Training School for Sunday School Workers begins next Sunday afternoon and continues for two weeks. The program, recently published in these columns, is the most elaborate yet provided in Nashville for such a school, and prospects seem good for a large attendance and a profitable session.

Dr. A. J. Dickinson states in the Alabama Baptist that Dr. Frank Willis Barnett, whose serious illness we announced last week, is now past the crisis, and on the road to recovery, though it will probably be a good while before he will be able to assume his editorial duties.

Brother R. J. Givan of Liberty died on October 11 at the age of 76 years. He had been a member of Salem Baptist Church for 40 years. He leaves five children, among them Brethren T. M. and C. Y. Givan, treasurer and clerk respectively of the Salem Association. He was a good man and will be missed in his church and community. We tender to the bereaved family our sympathy in their sorrow.

We have received copies of the minutes of the East Tennessee Association held with the Swansylvania Church, August 19-21, and of the Central Association, held with Mt. Pisgah Church, September 14-16. Rev. J. W. O'Hara of Newport is clerk of the former, and Rev. H. M. Crain of Milan of the latter Association. Both have done their work well. This was the 77th session of the East Tennessee and the 79th session of the Central.

Brother F. C. Flowers, pastor of the Central Baptist Church, New Orleans, sends us a picture of the church, taken just after the storm, showing it surrounded by water, and with a great hole blown in the side. Brother Flowers writes that the damage will be three or four hundred dollars. He says, however, that they got off light compared with others. The First Presbyterian Church, perhaps more popularly known as Dr. Palmer's Church, in which the Southern Baptist Convention met in 1901, is in ruins.

"A Visit to a Mountain Home." This is the title of a tract by Dr. R. R. Acree of Clarksville, Tenn. This is the fifth edition. It is published by the publicity department of the Home Mission Board of the Southern Baptist Convention, by special request of many friends of Home Missions. As the title implies, it is the story of an experience which Dr. Acree had some years ago, when as a young man he was sent by the Virginia State Mission Board to do some work in the mountains of Virginia. The story is quite interesting, and will be found very helpful.

"The Baptist and Reflector, which is in its eighty-first year, congratulates the Biblical Recorder on reaching its eighty-first birthday. The Religious Herald says: 'These callow youths are making a fuss over their birthday. Let them wait until they are eighty-eight.' Then The Christian Index adds: 'Indeed, all three of these papers might wait until they are ninety-five. Keep quiet, children.' Come, come, brethren, if you were ninety-seven, and still as youthful and vigorous as The Watchman-Examiner, you would have a right to talk!"—Watchman-Examiner.

Returning from the New River Association, we spent last Sunday at Rockwood. It has about five thousand population. The Baptist Church has a membership of 140. Rev. W. M. Griffitt is the efficient pastor. He came to Rockwood from Georgia something less than two years ago. In that time the church has taken on new life. An addition has been built to the house of worship, 15 have been received by baptism, besides others by letter. The church is said to be in the best condition it had been in for 20 years. The congregations last Sunday, morning and night, filled the house, and they were exceedingly attentive. We trust that good was done. We enjoyed being in the hospitable pastor's home.

The Nashville Training School is to be held in the First Church October 26 to November 6. We published a program of the school a few weeks ago. It promises to be unusually interesting and helpful. We hope there will be a large attendance.

We extend deep sympathy to Dr. W. B. Crumpton, Secretary of the State Mission Board of Alabama, in the recent death of his son, Mr. W. C. Crumpton, a prominent lawyer of Evergreen, Alabama. We regret also to learn that Dr. Crumpton offers his resignation as Secretary of the State Mission Board.

We call attention to the communication on another page by Dr. J. M. Carroll with regard to the special week for the Judson Centennial Fund. Dr. T. B. Ray, Educational Secretary of the Foreign Mission Board, has asked Dr. Carroll to come to Richmond and spend the next few months in pressing the claims of this special week. He will devote himself to developing plans, providing literature, etc., for the observance of this week.

The Baptist Record announces that "the Forty-first Avenue Church, Meridian, has called Rev. F. N. Butler, formerly of Mississippi, but now pastor at Fayetteville, Tenn. His answer has not been received." We hope that Brother Butler will decide to remain in Fayetteville. He has done a splendid work there, and is held in the highest esteem, not only by his own members, but by the people of the town generally. He is needed here.

Dr. Carl Hefflerich, secretary of the German Imperial treasury, speaking in the Reichstag on the second reading of the war loan of \$2,500,000,000, said: "Until now, \$5,000,000,000 have been voted, and our estimates of war needs still are exceeded by real war expenditures. The expenditure in one month is higher by one-third than the total expenditure for the war of 1870. Up to the present the German total expenditures have been highest, but now they are being exceeded by Great Britain. The coalition of our enemies now is bearing almost two-thirds of the total cost of the war."

The statement has been published that since the proclamation of the Emperor of Russia abolishing the sale of Vodka, the national drink in Russia, more lives have been saved as a result than have been lost in the great war. If this be true, it is certainly quite remarkable. Mr. William E. Gladstone used to say that strong drink caused more deaths than war, famine and pestilence all combined. War, famine and pestilence do not come every year, certainly not in any country, but the trouble about strong drink is that it comes, and it does its deadly work, every year, and every month, week and day in the year.

It was with the deepest regret that we learned of the recent death of Brother R. M. Varnell of Cleveland. We saw him only a few weeks ago at an Association. He told us he was going on a visit to Texas. While there he was taken ill. He hurried home and went to bed. His faithful wife was sitting by his bedside reading to him when he suddenly passed away. Brother Varnell was one of the most prominent and useful members of the Baptist Church at Cleveland. He was deeply interested in its welfare, and especially was he interested in the new house of worship which the church is preparing to build, and was one of the largest contributors to it. He will be greatly missed in the church and in the community. We extend deep sympathy to his devoted wife and to the members of the Cleveland Church in his death.

Mr. Richard H. Edmonds, editor of the Manufacturers' Record, tells of an investigation into the position of the 140 leading iron and steel concerns on the liquor subject. Of the 120 firms answering, a list of 114 is given as prohibiting the use of alcoholic liquors in their establishments. Mr. Edmonds says: "That a large proportion of the leading iron and steel makers of the United States are aggressively seeking to lessen the consumption of alcoholic beverages; that many of them are absolutely preventing the use of alcohol within the limits of their shops, and are at the same time aggressively undertaking to show to their men that even moderate drinking means that the first to be discharged will be drinking men, even if they are never known to get drunk, and that the drinking man will not be advanced, indicates an economic revolution of the most far-reaching importance, even if no record be taken of the moral side of this question. The concerns whose names are given represent an investment of probably over a billion dollars, not counting the still larger sums represented by their affiliated companies, and the number of hands employed runs into the hundreds of thousands."

THE HOME PAGE

A SHORT STORY AND ITEMS OF INTEREST
FOR THE HOME.

LIFE'S LITTLE THINGS.

By May Justus.

The song of a bird is a little thing,
Poured forth from a source that the
great might scorn;
Yet the heart grown tired and the
soul forlorn
Are cheered by the comfort it doth
bring.

II.

A wayside flower is a little thing,
But plucked and placed in a sick one's
room,
Will hopefully lighten the silent
gloom,
And the invalid spirit will to it cling.

III.

A word is a sound—such a little thing,
And yet it may cause a heart to
break,
Or a silent song in the heart awake.
That down through eternity may ring.

IV.

A smile on the lips is a little thing,
But it can speak when a word would
sigh,
And cause a cloud on the heart to lie,
And turn its joy to sorrowing.

V.

A tear, a sob is a little thing;
Ah, yes, but the Son of God did weep,
And in this knowledge we all may
keep
A sympathy, tender and comforting.

VI.

A child's prayer is a little thing,
Yet the grown man stops in an evil
day,
With his soul and heaven half flung
away,
And feels its touch like an angel's wing.

VII.

With scorn we say, "'Tis a little
thing."
But I sometimes think that the things
called small
By us, are with God the best of all,
And may start the angels rejoicing.
Bridgeport, Tenn.

THE DRINKING MAN HAS LITTLE CHANCE.

The Temperance Society of the Methodist Episcopal Church has been making a first hand investigation among the great iron and steel manufacturers to ascertain their views on the use of alcoholic drinking by their employes. The society has just made public the results of their inquiries, and we are permitted to quote as much as our space permits from the society's statement:

In their published statement the society says: "This investigation reveals conclusively that the tendency of industrial corporations is to take every practicable measure to prevent drinking on duty or off. Almost without exception they testify that the abstainer is more efficient in his work and that he alone is considered when a place of responsibility is open." Of 120 concerns replying to the society's inquiries as to the use of beer by their men during working hours, fourteen replied that they do not permit it at all. Ten of the large companies forbid the use of intoxicating drinks by their employes at any time. And eighty-three concerns state that in employing and promoting men they favor those who are total abstainers as against even the moderate drinkers.

SIGNIFICANT STATEMENTS FROM THE COMPANIES.

"The men who do not use liquor at all are the most efficient and reliable and are less liable to be laid off on account of illness. Even the moderate use of liquor is hurtful, but in promoting abstinence among our employes we use only such moral influence as we can exert."—The Lockhart Iron and Steel Company, Pittsburgh, Pennsylvania.

"There is practically no drinking among the bulk of our men. We do all we can to promote temperance among them. In conjunction with the railway company we bought all the residence property near our mill where two saloons were maintained. The nearest saloon is now over half a mile away."—The Firth-Sterling Steel Company, McKeesport, Pennsylvania.

"We have noticed the effect of

moderate drinking upon men and consider it detrimental. It is impossible to prohibit the use of intoxicating liquor by employes while they are off duty, but we use every means to discourage and prevent it."—The Jackson Iron and Steel Company, Jackson, Ohio.

"Total abstainers are far more efficient and reliable than drinkers."—The Lebanon Valley Iron and Steel Company, Lebanon, Penn.

"When it becomes necessary to reduce the force regular drinkers are the first ones let out."—The Chicago Railway Equipment Company, Chicago, Illinois.

"We are trying to promote abstinence among our employes by personal work and by voting for the downfall of the liquor traffic."—The Altoona Iron Company, Altoona, Penn.

"We dismiss men who go into saloons on the way to or from work."—The American Car Foundries Company, Berwick, Penn.

"We suspend an employe one week for his first offense in drinking; for the second we very often discharge him. We prohibit drinking during working hours or out of working hours."—The Lukens Iron and Steel Company, Coatesville, Penn.

"We favor prohibition laws as a means of promoting abstinence among our employes."—The Buchanan Electric Steel Company, Buchanan, Michigan.

"Our furnace is located in dry territory and we have no trouble on account of liquor drinking."—The Andrews & Hitchcock Iron Company, Youngstown, Ohio.

"We have issued instructions throughout the plant that only those who are known to be abstainers will be given preference in the matter of promotion and violation of orders to frequent saloons or bring liquor into the plant means instant discharge."—The American Manganese Steel Company, Chicago Heights, Illinois.

"We do not allow any liquor on the premises, discharge immediately any man under the influence, preach abstinence through foremen and bulletin board literature, and we are succeeding famously. Most important is the fact that our men also see the good of it."—The Interstate Steel & Iron Company, East Chicago, Indiana.

"Moderate drinking decreases efficiency and increases accidents, and we advocate total abstinence in every proper way. Men who habitually frequent saloons cannot hold positions of responsibility with us."—The American Rolling Mill Company, Middletown, Ohio.

"Moderate drinkers are not as efficient or reliable as those who do not drink, but our county has been dry for four years so that our conditions are much better than they were prior to four years ago."—The Logan Iron and Steel Company, Burnham, Penn.

"We give bonuses to abstainers among our foremen. Our aim is to keep our organization free from liquor and we base this upon its commercial value to us."—The Delaware River Steel Company, Chester, Penn.

"Drinking, even moderately, interferes with efficiency and reliability."—The Nicetown Plate Washer Company, Nicetown, Philadelphia, Penn.

"We have very little trouble with our men. As a whole they are a sober, industrious lot; most of them owning their own homes."—The Sweet-Steel Company, Williamsport, Penn.

"No one remains a 'moderate' drinker. They either stop altogether or become heavy drinkers. We discharge without mercy men who report for work under the influence of liquor."—The Harrisburg Pipe and Pipe Bending Company, Harrisburg, Penn.

"We use every moral force to keep men out of saloons and we never advance any man who drinks."—The Wyoming Shovel Works, Wyoming, Penn. (Fifth in output in the United States.)

"In advancing men the abstainer always gets the preference. We would prevent the use of liquors entirely if we could. The man who does not drink at all stands his work better as a general rule."—The Union Rolling Mill Company, Cleve-

WOMAN'S CROWNING GLORY

Is Beautiful Hair—coveted by all, but possessed by few. If you have allowed your hair to become coarse, stiff, streaked with gray or void of its original lustre, the trouble lies in the absence of the natural hair oil. There can be no life without food, so unless the hair is well fed with proper oil it cannot be expected to retain its lustre and beauty.

La Creole Hair Color Restorer, when applied to the scalp, will restore those ugly, grizzly hairs to their natural color and at the same time leave the hair light and fluffy.

The tremendous success of La Creole Hair Dressing has encouraged a large number of imitations. The merit of this preparation has been proven through fifty years continuous use; and just as counterfeit money never reaches the same high plane of value as the genuine, so none of the imitations of "La Creole" Hair Dressing ever attain the peculiar value of the original. Ask for "La Creole" Hair Dressing and refuse to accept any substitute. For sale by all dealers. Price \$1.00. Manufactured by Van-Vleet-Mansfield Drug Co., Memphis, Tenn.

land, Ohio.

"We are opposed to the frequenting of saloons and the drinking of alcoholic beverages, but it is, of course, difficult to dictate what a person shall do after working hours. When promotions are made men are examined physically and when signs of liquor are noted on their breath they are rejected, even if otherwise O. K. We know from general observation that a man's efficiency is reduced 30 to 50 per cent through the use of alcohol."—The David Bradley Manufacturing Works, Bradley, Illinois.

"Any amount of alcohol is injurious. We do not utterly prohibit the use of such beverages outside of working hours, but hope to be able to do so some day. The day will come when no drinker will even expect to get a job."—The American Manganese Manufacturing Company, Dunbar, Pennsylvania.

"The men who drink alcoholic liquors, even if they are not known to become drunk, are not advanced to responsible positions."—The A. M. Byers Company, Pittsburgh, Pennsylvania.

"The efficiency of a man is reduced in exact proportion to the amount of alcohol he drinks. The total abstainer ranks above the moderate drinker in reliability and efficiency in all classes of work nearly as much as the moderate drinker does above the heavy regular drinker."—The Follansbee Furnace Company, Follansbee, West Virginia.

"We let it be distinctly understood that we are opposed to the use of alcoholic beverages and use moral suasion to prevent their use by our workmen at any time."—The American Sheet and Tin Plate Company, Guernsey Works, Cambridge, Ohio.

"We object to drinking and to the frequenting of saloons at any time, but do not attempt to prohibit it. Alcohol should be cut out entirely. Its moderate use has a bad effect."—The American Steel Foundries, Alliance, Ohio.

"By means of bulletins and in connection with our safety first work we encourage abstinence among our employes and discourage the frequenting of saloons. The abstainer always has the preference."—The American Steel and Wire Company, the Newburgh Furnace, the Newburgh Steel Works, and the Emma Furnace, Newburgh, Ohio.

"If we could, we would keep no man in our employ who drank at all. Sober men are safer and the better always. The total abstainer is decidedly better than the one who drinks even moderately."—The Buckeye Rolling Mill Company, Steubenville, Ohio.

"We take every just measure in our power to prevent our men from using alcoholic beverages. Sober men are always given the preference. There is much less drinking today

among rolling mill men than there was ten to twenty years ago. Conditions are daily growing better."—The Belfont Iron Works Company, Ironton, Ohio.

"As far as we can we prevent drinking, by our men on and off duty. We have removed by legal courses four or five saloons which were close to our factory. We warn our men that the non-drinking man is always favored. The elimination of saloons from the environments of our factory has accomplished wonderful results. Liquor in any form or in any quantity is detrimental to efficiency and reliability. Formerly, we had many accidents following the noon hour, due to our employes obtaining their lunches and liquor at nearby saloons. Since the removal of the saloons we have seen improvement among the men and in the work."—The West Steel Casting Company, Cleveland, Ohio.

"We believe that the time is fast coming when we will have to prohibit the use of alcoholic beverages by our men entirely. There should be no peace for one who insists on the use of liquors."—The Scranton Bolt and Nut Company, Scranton, Pennsylvania.

"The moderate use of liquor tends to impair efficiency and reliability and we do not knowingly employ men who drink, nor advance them to positions of authority if they are employed."—The Crane Company, Chicago, Illinois.

"There are no saloons in our town and none nearer than twenty-five miles away, so that we have little trouble from our employes on account of drinking."—The Cranberry Furnace Company, Johnson City, Tennessee.

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.

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

CUT THIS OUT

And save it until you have written for your copy of the catalogue of the Baptist and Reflector Piano Club. It will explain how by placing your order for a Piano or Player-Piano through the Club of one hundred members you get a Factory discount of forty per cent, secure convenient terms, and are absolutely assured of perfect satisfaction. Each member is responsible only for his own order, all freights are prepaid, and as you try the instrument for thirty days in your own home before accepting it there is no possibility of dissatisfaction. Every body is delighted with the big saving in price, the convenient terms and the superior quality and strong protective guarantees of the instruments. You are cordially invited to join. Address Associated Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.

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

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

THE CLEVER KITTENS.

"My cat speaks French," said little Jeanne,
"As plainly as can be;
Says 'sil vois plait' (that's 'if you please'),
And thanks me with 'merci!'
I know, because I understand
Each word she says to me."

"And mine speaks German," with a nod,
Said Lisa from the Rhine;
"Says 'bitte' when she wants to drink,
And 'ja,' of course, and 'nein.'
I wouldn't have a cat that spoke
A different tongue from mine!"

"That's thrue for you!" sweet Nora said,
With merry look demure.
"Me own shpakes Irish! When I set
A saucer on the flure,
An' ask her would she like some milk,
The darlint tells me 'Sure!'"

I met those kittens afterward,
No matter where or how;
I listened well to what they said—
Would you believe it, now?
They spoke in English, every one,
And all they said was "Miaow!"
—Farm and Fireside.

NOT ON SABBATH.

"Hello, there, over the fence; get your fishin' tackle!" and Tom Joliet—Jolly Tom, as the boys called him, good-natured, generous and friendly with everybody—placed one foot on the lower stringer of the front gate and shook his own pole invitingly.

Freddy Wilbur had just come from the bath-room and stopped for a moment at the front door to look out. His face was shining and curiously suggestive of vigorous scrubbing with hot water and soap, his clothing was neat and carefully brushed, and his shoes were shining. But as he saw the motherless, careless, happy figure outside the gate, jacketless, barefooted and with tousled hair, unfamiliar with comb and brush, something of his own irreproachableness seemed to oppress him, for his shoulders drooped a little and his eyes sank. But only for an instant; then his form straightened and his gaze rose squarely to meet the quizzical look of his particular friend and chum.

"Can't, Tommy," he answered. "It's the wrong day of the week for fishing. I'm just getting ready for Sunday School."

"Oh, huh!" expostulated Tom. "Sunday School aint' nothin' today. The preacher's off on his vacation, an' our teacher an' your pa an' ma have gone to the convention. The school won't be half open, an' our class will be crowded into some other or maybe it won't be taught at all. Whats' the use to waste the day that way? I've seen most of the boys, an' they're goin' to stay home or go off somewhere."

"Why don't they go with you?" "Didn't ask 'em," shortly; "don't want 'em. I want you. You're the best feller of the whole lot, an' more fun; an' your'e my chum. An' there's another thing," lowering his voice a little; "they're goin' to start on a new dam over to Black River Monday mornin', an' they drew the water off last night. Where the river was deepest an' widest is only just puddles between the rocks, an' they're jumpin' with fish. I wa'n't goin' to tell you till we got there, so you'd be surprised. "Why," with a long breath, "we can catch all we can bring home, an' more. Oh, Fred! won't you come?"

Fred's eyes were shining, but he shook his head.
"Can't, Tommy," he repeated. "It's Sunday. And if most all the class stays away, that's no reason why we should.

Some of us ought to go all the more, I think. It would look funny for the whole class to be absent."

"Did your pa and ma order you to go?" sourly.

"No, they never mentioned the subject," frankly. "I suppose they feel they can trust me. But why don't you ask some of the other boys just this once?"

"Don't want 'em. They're not like you."

"Well, look here!" cried Fred, suddenly; "why can't you come with me to Sunday School, then, and leave the fishing till tomorrow morning? The bath tub is all ready for you, and I can let you have a suit of my clothes. We are the same size, you know. Then you'll come back with me and stay all night, and we'll wake up early and start for Back River by four o'clock. Its' plenty light then, and we can fish till eight. That will give us four hours, and we'll be back as early as we generally get up. And you know morning fishing is always the best. What do you say?"

Tom hesitated a moment, then opened the gate and entered the yard.

"Well," he answered. "I'm willin', long's you promise to go with me." Then added, as they started toward the bath room, "An' I guess we'd better tell all the other boys after all. They ain't like you, but there'll be a lot of fish, an' we may as well share 'em round."—Frank Smart, in The Lutheran.

THE ACORN IN THE JAR.

Bobbie and his mother were taking a long walk in the park that afternoon. It was Saturday, and Bobbie was wishing that every day could be a holiday from school. "I just hate school, anyway," he stoutly declared, "and I don't believe it does me any good to study the old books!"

His mother had scarcely time to begin an explanation of the many benefits of school, when Bobbie ran from the path to pick up a handful of acorns which had fallen from a great oak.

"And does a big oak tree grow from one of these little acorns?" asked Bobbie.

"Certainly, my dear," said his mother. "Just as a big man grows from a little boy."

A few days later, in cleaning up Bobbie's room, his mother came upon a small glass jar with one of the acorns in it. She asked him about it when he came from school that night.

"Well, you see," explained Bobbie, carefully, "I want one of those big oak trees, like the one in the park, and so I put the acorn in the jar where I can watch it grow and where it will be safe."

His mother looked at him thoughtfully for a moment and then she took him in her lap. "That is not the way that an oak tree grows from an acorn," she said. "It must first be planted in the warm earth, and then it must have sun and air and rain for many years before it will become such an oak as we saw in the park. That is the law of nature and an acorn in a jar will never become an oak. And it is just the same with a boy as with an acorn."

"What do you mean?" broke in Bobbie.

"I mean that the boy must go to school and learn many things before he can become the right kind of a man," answered his mother. "The boy has to have the years of school just as the acorn has to have the years of warm earth and sunshine and rain. In both cases it is the law of nature and there is no other way. Do you understand?"

"Yes, I think I do," said Bobbie slowly. "I never thought before that we grow the same way the trees and plants do. I suppose if I didn't study and learn things I would always be like a little boy and not know things like father."

The next morning he carefully planted his acorn in a sunny corner of the garden and then whistled cheerfully as he started off for school.—Selected.

THE GIFT OF FLAX.

The Norsemen used to say that the white clouds in the sky were the beautiful robes of Frigg, the wife of Odin. When the clouds were dark, they would say: "Frigga is angry. Soon we shall

HAD PELLAGRA; IS NOW WELL

Ringgold, La.—Mrs. S. A. Cotter, of this place, writes: "Will say that I am perfectly well and the happiest soul on earth. Wish every pellagra sufferer could know of your great remedy. I know how to appreciate health and sympathize with those that are not so blest as I. Am growing stronger, gaining in weight and can do anything I ever could. Oh, I know I am well of that horrible disease, and my heart is full of rejoicing. I feel that I have come out of a dense cloud into the blessed sunshine. God be praised! He has spared my life for some good, and I feel that I have just begun to live."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

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

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

frigg her chill breath blowing in the storm." When it rained, it was, "Frigga is doing her washing," and when it snowed, it was, "Frigga is plucking her geese."

One of the pretty Norseland legends is about the discovery of flax, and how Frigga helped the earth do it.

Once upon a time, very long ago, says the tale, there was a poor man and his wife who had many children. It was hard to feed and clothe them; but the man never complained, though he often went hungry to bed, so that the children might eat.

Frigga, looking down from her home in the sky, loved this good man, and determined to help him.

So, one morning the poor man saw a wonderful reindeer, who looked at him so strangely that he followed it, and it led him to a hole in the side of a mountain and disappeared. He did not know what to do, but could not resist the desire to follow the beast, so he crawled into the hole. There he came upon a sudden blaze of light and found himself before a beautiful woman, who told him to look about him and choose anything he saw.

Now, when the poor man looked around, he saw that the walls of the cave were covered with jewels. Then he looked at the beautiful woman, and he saw that she carried a bunch of lovely blue flowers in her hand, and, because he loved flowers and had never seen that kind before, he said:

"O, most wonderful lady, I will take of your kindness only the dainty blue flowers which you hold in your hand."

The woman smiled and gave the poor man the flowers, and then there was a clap of thunder, and he found himself on the outside of the mountain with the flowers in his hands, but nothing else to remind him of his adventure.

DON'T WAIT TILL IT RAINS

and those nagging pains of Rheumatism take hold on you again. Begin now to take "RENWAR" Rheumatic Salts, the new scientific formula that drives Rheumatism out of the blood and makes you well for keeps. You can't rub Rheumatism out any more than you can wish yourself rich. You must remove the cause from the blood. That's what "Renwar" does. Get a bottle today, price 50c., and begin taking it at once. Remember it is guaranteed to give relief or your money back. Sent, postpaid, on receipt of 50c., if your druggist cannot supply you. WARNER DRUG CO., Nashville, Tenn.

How To Get Rid of a Bad Cough

A Home-Made Remedy that Will Do It Quickly, Cheap and Easily Made

If you have a bad cough or chest cold which refuses to yield to ordinary remedies, get from any druggist 2½ ounces of Pinex (50 cents worth), pour into a pint bottle and fill the bottle with plain granulated sugar syrup. Start taking a teaspoonful every hour or two. In 24 hours your cough will be conquered or very nearly so. Even whooping cough is greatly relieved in this way.

The above mixture makes a full pint—a family supply—of the finest cough syrup that money could buy—at a cost of only 54 cents. Easily prepared in 5 minutes. Full directions with Pinex.

This Pinex and Sugar Syrup preparation takes right hold of a cough and gives almost immediate relief. It loosens the dry, hoarse or tight cough in a way that is really remarkable. Also quickly heals the inflamed membranes which accompany a painful cough, and stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough. Excellent for bronchitis, spasmodic croup and winter coughs. Keeps perfectly and tastes good—children like it.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in guaiacol, which is so healing to the membranes.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex,"—do not accept anything else. A guarantee of absolute satisfaction, or money promptly refunded goes with this preparation. The Pinex Co., 232 Main St., Ft. Wayne, Ind.

The poor fellow looked ruefully at the little blossoms, thinking that he might have had some of the jewels. He took the flowers home, however, and his wife and children admired them, and kept them for a day, and when they were withered, they threw them out.

A week or so afterward some pale green shoots came up where the flowers had lain, and in a little while there were pretty delicate blue blossoms, like those which had so mysteriously been given the poor man, for they had sown their own seed as they withered.

The poor man did not know what to make of the new flower; but one night Frigga came to him in a dream and showed him how to use the withered flax stalks—how to spin them into thread, and weave the thread into linen—and soon everybody was coming to the poor man for the wonderful new cloth, and his days of poverty were over.—Exchange.

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NORTHERN ILLINOIS COLLEGE OF OPHTHALMOLOGY
G. W. McFarrich, M. D., Pres., Masonic Temple, Chicago, Ill.

Bob Ingersoll years ago was talking with an old colored woman in Washington upon religious matters. "Do you really believe, aunty," said he, "that people are made out of dust?" "Yes, sah! The Bible say dey is, an' I believes it." "But what is done in wet weather, when there's nothing but mud?" "Den I s'pects dey make infidels an' sich truck"—Exchange.

BAPTIST PROGRESS IN FIFTEEN YEARS.

Victor J. Masters, Editor of Publications.

It is probable that the last fifteen years has witnessed on the part of Southern Baptists a progress both in extensive growth and intensive development never exhibited by any other American evangelical body in so brief a time.

From 1900 to 1915 the Southern Baptist membership increased from 1,608,000 to 2,588,000, 61 per cent; the number of churches from 18,963 to 24,388, 28 per cent; and the baptisms from 73,000 to 151,000, 105 per cent.

During the same period the contributions to missions increased from \$390,000 to \$1,750,000, 353 per cent; and the total gifts to all objects from \$3,069,000 to \$13,074,000, 333 per cent.

To put this profoundly significant growth in other terms: Within fifteen years our membership has increased 980,000, our churches 5,375, our baptisms 77,806, our gifts to missions \$1,369,000 and our gifts to all objects \$10,000,000. More than 99 per cent of all this money came from the churches. Southern Baptists have developed fewer large contributors through cash or bequests than any other considerable religious body, but during recent years they have led forward their churches in giving much more than any other religious body.

Space is asked here to this digest showing our wonderful growth, to offset the restlessness which in some cases is shown on account of the fact that so many of our people are still unenlisted. The enlistment work ahead is immense, but there is certainly no cause for discouragement or criticism when so large a body as ours can show such almost marvelous growth within the last decade and a half. Prayers of thanksgiving become us, and added courage and zeal for tasks yet ahead become us; restlessness and criticism discredit our faith and the splendid achievements with which God has crowned our efforts.

It is true that tasks of colossal size are just ahead. It is true that the deathedness of uncosecrated wealth stares in the face the appeals for Christian stewardship without seeming to understand or respond. Many men in our churches spend more on an automobile in six months than they give to the Lord in ten years. And there are women in the churches whose dresses, hats and social functions in half a year cost more than their gifts to the Lord amount to in a life-time. Social injustice is more subtle and demoralizing than ever, and the jungle law of tooth and claw makes business safer for the worthless strong than for the righteous. An age whose symbol is the insensate machine and the careering wheel subjects every moral and spiritual resource of society to intense strains than the world has hitherto known. There is enough surely to make men think seriously, enough to bring the Christian to his knees, begging God to show us how we may go forward.

But there is cheer in the wonderful speed with which Baptists have responded to the appeal for more earnestness, more liberality and more active effort in the Kingdom. And it is only just and wise that we should remember the goodness and blessing of God upon our efforts until today as we confront the lions which beset the path in which we must walk tomorrow. It is an exercise to strengthen faith and courage with hope, and we must have all of these as we grapple with the needs of our times.

—Home Mission Rooms, Atlanta, Ga.

A BAPTIST PREACHER'S FAMILY SURROUNDED BY WATER.

On awaking last Thursday morning, Mrs. Wingo and I were surprised to find our home surrounded by water. We had a most enjoyable time wading around our yard looking for stray chickens. Water from Lake Poutchartrain had been forced as far as Slidell by the terrific West India hurricane of Wednesday, September 29. We are several

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MURINE EYE REMEDY CO., CHICAGO

miles from the lake, but occasionally in times of very high wind, water from Poutchartrain reaches Slidell. Several streets were flooded, but reports in the daily papers to the effect that water was three (3) feet deep in the streets of Slidell were greatly exaggerated.

There was no loss of life in Slidell. Many trees were uprooted and many buildings were damaged. We are only thirty (30) miles from New Orleans; the hurricane was doubtless as severe here as in the city. In New Orleans the wind reached a velocity of 120 miles an hour for twenty (20) seconds; eighty-six miles an hour for ten minutes, and over sixty miles an hour for seven hours. The barometer fell to 28.11, the lowest ever recorded in the United States, and the third lowest in the history of the world.

The loss of life in Louisiana is estimated at approximately 350. When one considers the severity of the hurricane, the wonder is that so few were drowned, or killed by falling buildings. Our church house was slightly damaged. Many church buildings in New Orleans were nearly demolished. So far, I have not learned of any losses sustained by our white Baptist churches.

Personally, we feel that we have much to be thankful for. No harm has come to us. Our sympathies go out to those homes throughout this section of the State who were not so fortunate.

Cordially yours,
SPURGEON WINGO.
Pastor Slidell Baptist Church.
Slidell, La., Oct. 4, 1915.

THE STANDARD EDITION OF LUTHER IN ENGLISH.

With the issuing of Volume 1 of the Works of Martin Luther, A. J. Holman Co., of Philadelphia, has begun the publication of the most important series of historical sources that has appeared in America in the last ten years. The series, which is to be completed in ten volumes, will contain, when finished, all of the more important writings of the great German Reformer, rendered into adequate English, and provided with extensive notes and historical introductions by a group of scholars eminently qualified for the work.

There have been few men in all history whose contact was so close with all the many sides of life of their age, and there have been few who have left behind them such a mass of literary remains. In his writings, Luther touched on every important problem that was present to the mind of the Sixteenth Century man. His Open Letter to the Christian Nobility of the German Nation is the most complete contemporary discussion that we have of conditions in Church and State at the beginning of the Sixteenth Century; his work on Trade and Usury is a discussion of the causes for the rise in the cost of living that took place in Sixteenth Century Germany, and is really a treatise in Economics written from a Christian viewpoint; his Address to the Burgomasters of the German Cities is the first attempt at the construction of a modern program for state-controlled common schools; there are, in fact, few movements in modern history, the beginnings of which cannot be traced to Luther's writings. Not only the theologian, but the historian, the economist and the sociologist finds in Luther material of inestimable value for the understanding of his science. As a source-book for collateral reading in universities, colleges and theological seminaries, this English Edition of Luther will be found invaluable.

The second volume, which will contain some sixty or seventy pages more than the first, is now on press, and will be ready for sale within a short time.

We have just closed a great meeting, in which Dr. Caleb A. Ridley, of Atlanta, Ga., was the great leader. The meeting was held in a tabernacle, seating about eleven hundred people. Dr. Ridley has such a winning personality and preaches such able sermons. Large congregation from the beginning. Had an average attendance from 800 to 1,300 people at every night service, and about 400 at the morning service. The crowds were never so great at a religious gathering in McMinnville than at this meeting. People were never more eager to hear the meeting.

Notwithstanding the fact that Dr. Ridley had been invited to our town by the Baptists, all the other denominations of the town joined in to help win

If Your Baby is Fretful
he probably is not getting the right food. See how quickly he will change into a serene, happy baby when you give him "Eagle Brand."

Eagle Brand Condensed Milk
THE ORIGINAL

For 50 years wise and careful mothers have brought their babies up on pure, safe "Eagle Brand." Easy to prepare.

souls for the Master. Dr. Ridley put the Baptist Church here in better condition than it has ever been in history. As a visible result there are twenty-one additions to the church by baptism, and eleven by letter, and several others to the various churches of the town.

Dr. Ridley is a great preacher, and we have never seen a more consecrated man of God. He is ready for any service that is for the promotion of the Master's cause. He was so liked by the other denominations of the town, that the Presbyterians and Methodists joined in with the Baptists and invited Dr. Ridley to come back and hold a union meeting for the town and to bring Robert Jolly with him to lead the singing.
VIRTRICE HITCHCOCK.
McMinnville, Tenn.

We have just closed one of the greatest meetings in the history of South Holsten church in Loudon County, Tenn. It was a great meeting every day. First, the church needed a meeting for themselves, they were all out of line with God's church and themselves, and with the language of Saint Paul, "I shun not to declare unto them the gospel day and night with tears in my eyes." As a result, the church came together and confessed their faults one to the other and the joy of salvation was restored and sinners were converted. There were twenty-six conversions and the same additions to the church by letter and baptism; others to come in at the next meeting. The church and the world all asked me to come and pastor them. After praying over the matter, if they would do their best I would try to give them one-fourth time. They said they would do what they could, and if they do you may expect to hear from them.

I ask the prayers and sympathy of all my brethren in the work, for it seems that all my fields of work are important ones. I have decided as one to help bring the kingdom of Christ to this world.

Yours for Christ,
WM. BROWN.
Maryville, Tenn.

All-day services at Holly Grove Baptist church Sunday, September 26. The little folks in the Sunday School gave a very interesting program on State Mission at the Sunday School hour.

A very helpful sermon on Missions was delivered by our able pastor, L. P. Royer, after which a bountiful dinner was spread in the beautiful grove and a large crowd was present to enjoy it.

The Woman's Missionary Society gave a program in the afternoon on State Missions, also very helpful and instructive talks were given by Bro. and Mrs. E. L. Atwod, of Brownsville. Collection was then taken for State Missions.

The Woman's Missionary Society has only been organized one year in this church, but they are putting forth a strong effort to arouse our church to the great needs of the mission fields. May the Lord bless us in our efforts is our desire.

A MEMBER.

"Be a man; not a rack to hang clothes on."—Billy Sunday.

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The Farnell model illustrated (one of many shown in our style book) has soft roll two button coat; narrow effect shoulders, semi-form fitting—quite English. Coat is 29 1/2 ins. long; patch pockets. In plain shades, overplaids, small checks and stripes—worsted and cassimeres.

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In the New York Medical Record of December 5, 1914, Dr. John North, of Toledo, says: "I have come to the conclusion that one of the most prominent causes (of tuberculosis) is 'lime starvation.'" In all cases of incipient tuberculosis there is a deficiency of calcium. Many do not eat food containing enough lime. In such cases we must resort to lime medication."

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With September, my first anniversary came as pastor, and as we look over the work there are many encouraging points gained. During the year I have baptized forty-two into the fellowship of the church and have not held my annual meeting. Among these are some of the prominent doctors and lawyers of our county and town. The dear Lord gave to us two of our own children and I learned the thrill of a father's heart who baptizes a son and a daughter. The impression was so deep and sweet, giving a new version to the beautiful ordinance that neither father nor son can get away from it.

It was my happy lot to baptize three generations at the same service, father, son and grand-daughter, father sixty-five, grand-daughter nine years old. We have had twenty-seven added by letter, restored two, making a total of seventy-one. Our contributions to missions is four times what it was last year. Our Association meets on the 20th, at Cedar Hill church. You get off the train at LaFollette. We will take you out to the place.

S. H. JOHNSTONE.

LaFollette, Tenn.

The Baptist church at Brookland, Ark., has enjoyed a most gracious revival, conducted by Rev. J. A. Bell of Trenton, Tenn., a life-long friend of the writer.

The church, which had been pastorless for more than a year, was wonderfully revived and built up. There were seventeen conversions and nineteen added to the church.

Brother Bell is so well and favorably known that he scarcely needs a comment. Truly he is a great power for God and righteousness. He is an able preacher, a sweet singer, and a lovable, Godly man. He won the hearts of all the people by his bright, happy way of warning the careless of his duty; his forcible doctrines of the Bible; and withal his deep earnestness and piety. May the Lord spare him many years to proclaim the truth.

The church has called the writer for her pastor; a Sunday School has been organized, and she starts off anew on her march to glory.

On the third Sunday in September we began a meeting at Vaundale, Ark., assisted by Brother Bell. The same forcible preaching, sweet singing and earnest work characterized the meeting. Ten were converted. This church has done a noble work this year, as the report to the Association will show.

God bless them.

Faternally,
J. C. SWAIM.

On the fifth Sunday in August we began our meeting at old Rich Creek church, known as Mt. Lebanon church. In this meeting we were assisted by Brother Swift, of Johnson City, who did the preaching for eight days. God honored his work. About thirty people gave themselves to God and made a public profession of their faith in Him, and forty-two united with the church; thirty-nine by baptism, three by letter.

On the first Sunday in September we began our meeting at New Bethel church, and was assisted by Brother Swift. The results of this meeting was some twenty or more people made professions of a saving faith in Christ and eighteen united with the church, making sixty added to these two churches in the eighteen days' meeting. Brother Swift is a strong gospel preacher and relies on the Holy Spirit to carry the message to the hearts of his hearers. These churches were greatly revived and we are hoping of attaining greater things for God in the future. To God be all the glory who gave us the victory through Jesus Christ.

L. D. AGEE.

On August 8, we began our meeting at Hurrican Grove. Brother C. A. Ladd, of Tullahoma, came to us on August 9 and preached for us eight days, to the satisfaction of pastor and people. Some gave themselves to God by making a public profession of saving faith in Christ; six united with the church, four by baptism, two by letter, and the church was revived and we are hoping to do a better work. No better people are to be found than

the saints at Hurrican Grove. On the third Sunday in September, we began our meeting at North Fork church; was assisted by Brother Ladd. Two gave themselves to God through a public profession of a saving faith in Christ; seven united with the church, five by baptism, two by letter. In my four meetings seventy-four

were added to the membership of this church; sixty-seven by baptism. Our church was all well pleased with Bro. Ladd's and Bro. Swift's preaching. We are hoping for the greatest year's work in the history of this church. We praise God for all these blessings.

L. D. AGEE.
Fosterville, Tenn.



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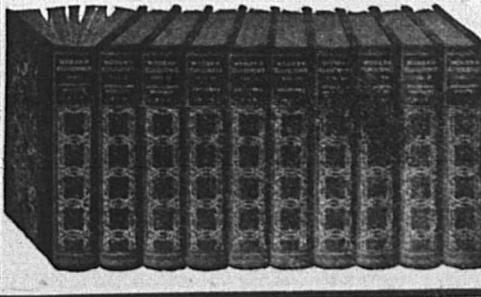
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WHY THE BAPTISTS DO NOT BAPTIZE INFANTS.

By W. E. Hatcher, D.D.

If there be any benefits springing from infant baptism, the children of Baptists miss them. If infant baptism is necessary to the salvation of children, then the children of Baptists are lost.

The motive of Baptists in refusing baptism to children is no secret. They hardly consider it necessary to say it is from no want of kindness or lack of religious solicitude for their children. They expect many things to be said against them, and are ready to bear them, but cannot believe that their worst enemies will seriously deny that they love their children and are concerned for their highest religious safety.

Nor does their refusal arise from an unwillingness to consecrate their children to the Lord. This every sincere and intelligent Baptist does. Nor does it come from any desire to be eccentric or singular. It springs rather from a deep conviction of duty which they cannot but regard.

The one sufficient reason that the Baptists have for rejecting infant baptism is that the Bible does not teach it. With some this is nothing. They follow priests, creeds and churches. But to the Baptists the Bible is the end of controversy. They confess that its authority is supreme, and accept nothing as religious duty except that which it teaches. They do not find that the Bible teaches infant baptism. But some say that the Bible does teach it. It is there! Well, where? Dreamy fancies that it is taught somewhere in the Word of God are worth nothing. Give the chapter and the verse in which by law or example it is taught. If your child's salvation depended on a passage in the Scripture that taught this doctrine, which would you select?

True, certain passages or incidents in the Bible are presented in support of infant baptism, but even the friends of the doctrine differ widely concerning them. Without attempting to notice all these texts, I will, as a matter of justice, select for notice those that are considered the strongest. Perhaps the most popular proof passage is found in Mark 10:14-16. This to many is a tower of strength, a refuge in weakness, and is quoted on all occasions. What are the facts? Little children are brought to the Savior and he takes them in his arms and blesses them. The surprise and displeasure of the disciples at the presentation of these children to Christ plainly indicated that the practice of infant baptism was not known to them. It was certainly a capital opportunity for instituting such an ordinance and explaining its object; but nothing of the kind was done. The silence of Jesus on the subject is itself a significant argument against it. The fact that he said nothing about infant baptism, and did something quite different from it, turns this passage into a strong proof-text against the practice.

But there are the household baptisms! It is asserted that if whole families were baptized there must have been children among them. First in the list is the family of Crispus. Paul baptized that household. It is enough to say that it is expressly declared in Acts 18:8 that Crispus "believed in the Lord with all his house." Next is the house of Stephanas, mentioned in 1 Cor. 1:19. Here Paul simply speaks of it as the baptism of a household. Must there not have been infants? Not unless it can be shown that there were no households without infants. But observe that in 1 Cor. 16:15 Paul, in alluding to this family, calls them "the first fruits of Achaia," and says they "addicted themselves to the ministry of the saints." Macknight is candid enough to admit that there could have been no infants in the house of Stephanas.



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Next is the household of the Philippian jailer in Acts 16:29-34. In reading the account one observes that they spake the word of the Lord to all that were in the house of the jailer, that the jailer rejoiced, believing in God with all his house. That is unanswerably plain. Last in the list is the house of Lydia in Acts 16:14-40. Before an argument in favor of infant baptism can be wrung from this case several impossible propositions must be established: (1) That Lydia was married; (2) that she had children; (3) that any of these children were at that time infants; (4) that these infants were baptized; (5) that the term brethren in verse 40 is used independently of these children.

There is also the argument from circumcision. It is asserted that infant baptism is the substitute for circumcision. That such is the case is nowhere intimated in the Word of God. The Jews that had been circumcised when converted to Christ were baptized. Timothy was circumcised after he had been baptized. If baptism is the substitute for circumcision, where is the fact stated?

Some who practice infant baptism do not assert clear Bible authority for it. They put it on the ground that it is a "form of consecration," "a beautiful ceremony," "may do some good," and "can do no harm." That there is any wrong or injury in the simple act of sprinkling a child with water and praying for its salvation no one would be so foolish as to assert. But when this act is performed on the plea that it is commanded by the Word of God it becomes an evil. It is to claim Scriptural authority for what is not taught in the Word of God. Besides, the observance of this practice is a practical abolition of believer's baptism, which is clearly required by the law of Christ.

Infant baptism is an injury to the child. It infringes his right of choice in the matter of baptism. It confuses his mind in regard to his relation to the church. It leaves him in doubt as to his regeneration. It is calculated to foster in his mind false religious hopes.

It is an injury to the church. The Scriptural idea of a church is that of a body of baptized believers. Only those who have been pardoned and regenerated are entitled to membership. Upon the preservation of this idea of a spiritual membership is dependent the purity of the churches. This idea is assailed by infant baptism, and the universal triumph of that doctrine would be the introduction of all classes of persons within the ranks of some external church. The truth of this statement is abundantly proved by the condition of the Lutheran church in Germany and that of the Established Church of England.

If it be true that infant baptism is not taught in the Word of God, that it is injurious to those who are its subjects, and antagonistic to the New Testament idea of a church, then the Baptists are amply justified in rejecting it.—Watchman-Examiner.

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The annual fellowship service of the Second Baptist church occurred on September 29 with a reception from 5:30 to 6:30 in the church parlors, and supper from 6:30 to 7:45 p. m. The large basement room beneath the auditorium of the church was used for the first time in its history and proved to be an ideal place for a large banquet. There were 300 accommodated at the tables. The decorations were elaborate. The program of the evening followed in the auditorium above where the various departments of the church were asked to state their objective for the coming church year. Pastor Dean then conducted a stereopticon lecture, in which the slides were photographs

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of various activities of the church. Hymns thrown upon the screen were interspersed with the pictures. The pastor ended the service by presenting a suggested plan for a new church building for the Second church. Most of the members are convinced that the present plant is entirely inadequate for the many and growing activities of the church.

adequate for the many and growing activities of the church.

The first of the great Laymen's Missionary Conventions is to be held in Chicago from October 14 to 17. The Second church has already secured a paid registration of 125 men of its membership.

"THE KIND OF SERMON LAYMEN WANT."

By Robert J. Burdett, D.D.

I have been intensely interested in the symposium of laymen, in which the pew set forth the very reasonable expectations it has concerning the output of the pulpit. I have been cheered in my very soul, very much cheered. Said the struggling artist to the porter who carried his painting to the Academy: "Did the judges like my paintings?" "Yes, indeed," said the porter; "it pleased them. Land, how they laughed."

As nearly as I can interpret the demands of the laymen, the business man wants a sermon—the judges never speak of but one, so I infer they go to church but once a week—that will show the careful business training the laymen have received in a lifetime of commercial activity; familiarity with business terms, careful scrutiny of all propositions dealing with the best that can be made of life, accurate measuring of probabilities and possibilities; knowledge of the tone of the market and temper of buyers and sellers in the street—every sermon marked by the same careful thought, preparation and worldly wisdom which the experienced merchant puts into the purchase of a stock of goods that will bring him a profit of say \$200,000 that year. The actor wants in his preaching the same dramatic fire, the finished elocution, the graceful action, the faultless and expressive gestures, the perfectly modulated delivery which he has mastered in a quarter of a century before the footlights, and which makes him command a salary of \$10,000 per year and expenses. (Estimate reduced 100 diameters from press agent's narratives.) The preacher being required also to write two new plays, or monologues each week—something which the actor, memorizing another man's lines, does not do once in 50 years. And the lawyer merely asks that his minister shall bestow as much preparation on every sermon as he gives to the preparation of one great case in three or six months, which brings him a \$10,000 or \$25,000 fee.

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kind of a preacher, that can do this sort of a thing twice a week, and attend to pastoral duties besides, they are willing to pay as high as \$750 a year.

Er—"that's all."—The Watchman.

A GREAT READER AND ISAIAH FIFTY-THREE.

Away back sometime in the seventies, Rev. G. M. Savage went to Pinson one Sunday and preached at the Baptist church house. Pinson was the home of my girlhood, and I was in the audience. I was, from early childhood, an attentive listener to all speakers, and was very

earnestly interested in the gospel. It is very strange, therefore, that soon after that day, every part of the exercise except the reading of the chapter, Isaiah fifty-three, slipped entirely beyond my recollection. No doubt the selection had been read in my presence, before, but that was the first time that it won my undivided attention. The melodious voice and solemn, heart-thrilling tone of the preacher held me awe-stricken from the first to the last sentence, and through all of these many years, some of which held ordeals that sorely tried my faith in God, Dr. Savage has stood in the pulpit at Pinson and appealingly read Isaiah fifty-three to me. Mortal tongue could

not tell the good that chapter has done me, and I don't believe the endless ages of heaven will reveal its worth to the children of God, as they journey to the Better Land, where He who bore our griefs and carried our sorrows shall reign in eternal joy.

Young preachers, take lessons from expression teachers if you can; that will do much good, but your very best help in learning to read God's message for sorrowing and for sinful men must be found in the school where Dr. Savage, our great Bible reader, received his—Gethsemane and Calvary.

MRS. F. T. FARRAR

Medon, Route 2

AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. R. L. Motley, D.D., of West Point, Miss., writes: "Have just completed second year as pastor of the First Church, West Point. Everything is in fine shape. More than 100 additions during my pastorate. Don't owe a cent, and every thirty days every penny of Home Expenses is paid, a check covering pledges to all missions and benevolences sent in full to Dr. J. B. Lawrence and elsewhere. The brethren are mighty good to me in old Mississippi. Am constantly in demand for revival work, missionary addresses and the like. Have just returned from Kosciusko, Miss., where I assisted in one of the best meetings I ever witnessed. We had 29 additions. Good brethren, say I have the best organized church in the State."

Rev. J. W. Dickens, D.D., of the Second Church, Jackson, Tenn., writes: "While we are sad to think that sickness prevents Dr. H. N. Quisenberry from being with us as we expected for our special revival, we rejoice to have our good friend and brother, Dr. R. A. Kimbrough, to assist in this campaign. 'Our Bob' is pure gold, and with him to preach, we are hoping for a great victory as the Lord leads and gives His power."

Rev. L. W. Sloan of Merryville, La., writes: "The Bernice and Farmersville Churches in North Louisiana recently gave me a unanimous call to become their pastor, but after prayer and consideration, and at the urgent solicitation of the church here, I have decided to remain with the Merryville Church. The other churches are in a rich farming section and offered many inducements, not least among them being \$25 per month more salary than I am now receiving. But for a time at least I shall remain at Merryville."

Rev. R. L. Bell of Murfreesboro, Tenn., writes: "Began meeting last Sunday at Greenvale Second Church. Interest good. Tuesday night, seven for prayer. Wednesday morning, Brother J. N. Poe of Rust Memorial Church, Nashville, comes to us. Pray for us that a great revival and ingathering may be had."

Rev. J. L. Shinn of Jonesboro, Tenn., writes: "I see in the list of pastors, that I am named as being at Ducktown. Left Ducktown more than three years ago,

and went to Lynchburg, Va. Came to Jonesboro, Tenn., sixteen months ago. Have a very pleasant work over here. Hope to meet you at the coming convention."

Rev. R. L. Bell of Murfreesboro, Tenn., is to assist Rev. G. W. Ramsey in a series of meetings at Hillsdale, Tenn., beginning the fourth Sunday in October.

Rev. S. J. Ezell has resigned as pastor at Marianna, Ark., to enter the Seminary at Louisville, Ky. He will serve the church at Pleasureville, Ky.

Rev. J. F. Tull of Monticello, Ark., is being assisted in a revival which began last Sunday by Dr. W. J. E. Cox of Pine Bluff, Ark., and the outlook is splendid for a great work of grace.

Rev. H. Boyce Taylor of Murray, Ky., preached strong, doctrinal sermons for Mazie's Chapel Church near Lexington, Tenn., last Friday night and Saturday morning. The saints were greatly edified.

Dr. I. N. Penick of Martin, Tenn., preached several days recently for Rev. J. M. Burgess of Kevil, Ky., but could not remain until the close of the meeting on account of his run-down condition. Brother Penick has been doing the work of three or four men and must rest. He is too useful a man to wear out so early in life.

Rev. Roy B. Butler of Blackwell, Okla., has accepted the care of the church at Metropolis, Ill., and is on the field. He is a good, useful man.

Rev. J. W. Hickerson of Louisville, Ky., an evangelist of the Home Mission Board, lately assisted Rev. Walter M. Gilmore in a meeting at Louisville, N. C., resulting in 27 additions.

Rev. R. L. Gay, until recently pastor of the First Church, Washington, N. C., has accepted the position of Field Secretary of the North Carolina Anti-Saloon League, and entered upon his duties October 15.

Evangelist John W. Ham of Atlanta, Ga., is in the midst of a series of meetings with the First Church, Yorkville, S. C., and a chautauqua tent with a seating capacity of 1,500 has been secured for the services.

The Southwest Baptist College, Bolivar, Mo., has called to its presidency B. W. Wiseman, and he will spend the greater part of the current year on the field in a campaign for endowment. It is significant that a Wiseman should be president of the College.

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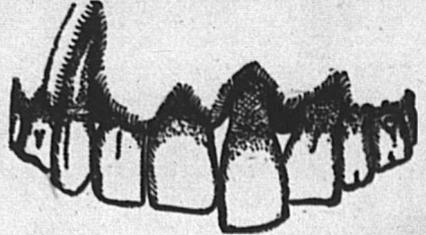
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Foul Breath**

(PYORRHEA)

Discolored, Sore Teeth, Gum Disease and Foul Breath Yield Quickly to This Home Treatment.

You may now save the teeth nature gave you, make your mouth healthy and escape the torture of the dental chair by following this new treatment at home. It is simple, easy and pleasant. Besides it is painless and cannot possibly harm you in any way.



Thousands of mouths like this are seen every day. The trouble is known as Pyorrhea or Riggs Disease. These soft, discolored, bleeding, foul-smelling and receding gums, loosened and sensitive teeth can be made firm, strong and healthy by this simple Home Method.

FREE BOOK TELLS HOW.
Stop Despairing! Don't Give Up Hope of Saving Your Teeth.

A simple home treatment which we are placing before the public may now bring you the relief and comfort you desire. Stop spending money with dentists who do not help you. Don't waste your money on drug store remedies that are invariably, as you know, disappointing.

Write to us today and learn more about this painless, speedy, inexpensive remedy that you can use at home, so there may be no further need for you to undergo the long, painful or expensive dental treatment.

Bridges, Crowns and False Teeth are unsightly and rarely satisfactory, and through this treatment of the causes of bad and sensitive teeth, gum disease and foul breath they should be unnecessary.

If you are suffering with Pyorrhea or Riggs Disease, gingivitis, receding gums, elongated or loose teeth; soft, discolored or spongy gums; if your breath is foul; if your teeth pain while eating; if you are subject to bad tastes—then, for your own sake, send for Dr. Willard's book and learn how easy his method is—how painless and speedy—how this home treatment quickly and permanently has helped others to sound, healthy teeth.

Just sit down NOW and write us for this free book. A few minutes will convince you that Dr. Willard's Home Treatment is what you are looking for. Don't wait. There is no pain connected with it. We have received scores of letters from people saying they would have given hundreds of dollars had they known of Dr. Willard's Home Treatment in time. Address DR. F. W. WILLARD, Suite H-392, Powers Building, Chicago, Ill.

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The symptoms—Hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucus and choking; indigestion and nausea, either diarrhoea or constipation; stomach disorders; mind sometimes affected.

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Carbon Hill, Ala. Dept. 21.

The Word and Way rightly says that John D. Rockefeller, Jr., has "gone giddy," because while visiting the mining camps in Colorado and attending a mining camp function, he suggested that the floor be cleared for a dance, and himself engaged in the dance with great zest and abandon. The miserable sinner!

Rev. C. F. Acree, a graduate of the Southern Baptist Theological Seminary in June, has accepted the care of the First Church, Kirksville, Mo., and is on the field.

The Western Recorder announces that "J. A. Brown, a leading Baptist pastor from Dallas, Texas," is in Louisville, Ky., assisting Rev. Arthur Fox in a revival with Parkland Church. J. A. Brown is no "pastor," nor even an ordained preacher, but he is one of the most spiritual singers in the South.

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Skin-tissue is made from the blood, and as it is a tendency of nature to throw off a good share of impurities through the skin, naturally impurities gather on the surface in the form of pimples, blotches, blackheads and other eruptions. Naturally, if there are no impurities in the blood, none will appear in the skin.



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Go to the drug store today and get a box of Stuart's Calcium Wafers, 50 cents, but are really worth many dollars to you if your face is marred by ugly pimples, blotches, blackheads, muddiness or spots, etc. Convince yourself by actual test that Stuart's Calcium Wafers are the most effective blood and skin purifiers in the world. If you wish to try them first, mail coupon below for free trial package:

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F. A. Stuart Co., 303 Stuart Bldg., Marshall, Mich. Send me at once, by return mail, a free trial package of Stuart's Calcium Wafers.

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Street

City State.....

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In the last year Mr. Delano has received many letters from grateful people, who state that his treatment has cured them after doctors' medicines have failed.

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