

Baptist and Reflector.

"SPEAKING THE TRUTH IN LOVE."

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"The most pitiable man in the world is the man who can't read. The most criminal man in the world is the man who can read and don't."—Geo. Green.

Bro. W. D. Powell of Chattanooga passed through Nashville last week on his way to West Tennessee to attend the annual Powell reunion in the old Powell neighborhood in Haywood County. We hope he will give our readers some account of it.

Of the 2,900 counties in the United States, 1,800 are now "dry." One-sixth of the population in "wet" territory is in six cities, and one-half is in four States. There are fewer saloons in thirty-six States than in New York City, and Chicago has more saloons than in all of the territory South of Mason and Dixon's line.

Dr. L. T. Mays of New Decatur, Ala., was in Nashville last Saturday on his return from his vacation, which he spent in St. Louis and Louisville, and which he reports as an unusually delightful one. He preached in several different places, closing by preaching to the soldiers in camp at Nashville.

It was with much regret that we learned of the recent death of Brother Alex Hinds of Dandridge. Brother Hinds was a prominent member of the Dandridge Church and was for many years clerk of the church. He was a lawyer and was, we believe, clerk of the Chancery Court. He was a noble Christian gentleman.

—Dr. A. J. Holt, the new editor of the Florida Baptist Witness, is learning early some of the trials of an editor. He says: "Brother, never, never, spell it Baptist. You have little idea how often an editor has to put a 'p' in the place of that 'b' in communications from Baptist people." Dr. Holt gets off light, if they only spell it "Bab-tist." The way it often comes to us is "babb-tis."

—Rev. Daniel Bliss, D.D., founder of the Syrian Protestant College, Beirut, Syria, died July 28. Dr. Bliss was in his ninety-third year, and for more than sixty years had been a Congregational missionary in Syria. We met Dr. Bliss when we visited the Syrian Protestant College in Beirut. His son was then President of the college, which had about 800 students, and was doing a noble work in educating and Christianizing the Syrian

—Ella Poppa is a fifteen-year-old Chippewa Indian maid, attending the Government Indian day school at Odanah, Wisconsin. Recently, according to *The New Republic*, she was called upon to prepare an essay on the topic, "Alcohol and My Future," in which she used the following illustration: "A fellow was once walking down the street, stopping here and there asking for bottles and rags. He was met by another man who inquired: 'Why do you make such a queer combination?' He promptly answered: 'Wherever you find bottles you find rags.'" Whereupon the *Republic* remarks: "A real doctor of divinity could not have put it any better."

—The American Bible Society announces that, owing to the increased cost of production, it has become necessary to raise the price of Bibles about fifty per cent. It will probably be necessary in a short while for us to raise the price of our Bibles. For the present, though, we offer them at the same price as heretofore: For two new subscribers at \$2.00 each we will give a Teacher's Bible, self-pronouncing, combination, with concordance, maps and helps of every kind, price \$3.50. For three new subscribers at \$2.00 each we will send the same Bible, just mentioned, with thumb index. Or, for renewals, we will give the same Bible, with index, for \$1.75 extra; without thumb index, for \$1.50 extra.

—When Dr. S. P. Brooks, President of Baylor University, decided to run for United States Senator, he offered his resignation as President of the university. The trustees, however, declined to accept the resignation. And so when in the recent primary he failed to secure the nomination, he simply went back to his old work. The Baptists of Texas consoled themselves upon his loss as Senator, because they are to have him as President. In fact, the Baptist Standard suggests that some Baptists of Texas perhaps voted against him as Senator for the reason that they preferred to have him as President.

WHY A GIFT?

By J. H. Ponder,
Jefferson City, Tenn.

To me that there should come a light
In fearsome darkness groping
Among the ruins of my life's own wreck,
My heart nigh ceased from hoping.

To me that there should come relief
From dread of strict accounting
For wrongs piled up 'gainst man and God—
Piled high and ever mounting.

To me that there should come such joy
As oft to set me singing,
Who once had felt the pangs of hell—
Had felt the adder's stinging.

To me that there should come a gift,
Sent from His throne above;
Was a mystery too deep, a question too hard,
Till I read—and learned 'twas love.

—It is stated that the military and naval forces of the Allies number 15,225,000 officers and men, while the Central Powers have 9,700,000. The losses of the Allies to date—killed, wounded and captured—are given as 9,410,000, and of their enemies 7,300,000. Of these losses, the number killed is perhaps less than 20 per cent of the total. The cost of the war to July 1 is placed at \$49,350,000,000; and of this amount the Allies have expended more than \$30,000,000,000.

It was with deep regret that we read of the death on last week of Col. J. W. Rosamon of Gadsden, Tenn. Col. Rosamon was a man of large body, large mind and large heart. For some years he was financial agent of Union University and helped to put the University on its feet, after its removal to Jackson. He was for several years moderator of the Central Association. He was a successful farmer, especially interested in horticulture, and for a number of years has been president of the West Tennessee Horticultural Society. He will be greatly missed.

Rev. W. D. Turnley of Fort Meade, Fla., passed through Nashville last Monday morning on his return from Clarksville, where he had been on the sad mission of burying his sister, Mrs. J. W. Rudolph, who died on August 19. Her funeral was preached by Dr. R. R. Acree. Brother Turnley was born and reared in Clarksville and has many friends there and in other portions of Tennessee, who will be glad to know that he is delightfully situated at Fort Meade, with a good church, a nice home and a learning orange grove. Brother Turnley was at one time candidate for Governor of Tennessee on the Prohibition ticket. He has always been a very staunch temperance man. He is now rejoicing in the nomination of Rev. Sidney J. Catts, a Baptist preacher, for Governor of Florida.

—"The saloon patron helps to support the saloon keeper's family to the neglect of his own." Too true. But why should it be true?

—Dr. Russell H. Conwell said recently, "I have been investigating the lives of 4,043 American millionaires. All but twenty of them started life as poor boys, and all but forty of them had contributed largely to their communities, but, alas, only one rich man's son out of seventeen dies rich."

—It is said that five thousand Chinamen were surprised to receive a gift of a New Testament last year "with compliments of Yung Tao, who is not a church member." Mr. Yung informed the Bible Society's agent that he meant to see to it that there was a copy of the Scriptures in every school in China, and in the hands of every teacher and official.

—A country church offered such a very small salary that Mr. Spurgeon wrote to the trustees: "The only individual I know who could exist on such a stipend is the angel Gabriel. He would need neither cash nor clothes, and he would come down from heaven every Sunday morning and go back at night. So I advise you to invite him." The qualifications specified by another church were so many that Mr. Spurgeon recommended the corresponding deacon to take a sheet of brown paper and cut out a minister of the size and shape desired.

—London Fun relates that in a village cricket match over the water, the local butcher was batting. The ball bumped up and hit him on the head, from which the wicket-keeper made a catch. "How's that?" yelled the wicket-keeper. "Hout," said the umpire. "But it 'it me on the 'ead," protested the batsman. "I don't know where it 'it you," responded the umpire, "but I knows the sound of wood, so hout you go!" The American Issue repeats this story and suggests that a certain Congressman should play no cricket. Perhaps there are others.

—A fellow dropped into the office the other day and ordered the paper, and we were pleased. Said it was a good paper, and we were glad. Said it was more than worth the money to any man of intelligence, and we were tickled. Said it was the mainstay of the town, and we were supertickled. Said it was the greatest booster and the most reliable town-builder and developer in this whole community, and we yelled with joy. Paid for his paper, and—we slid gently to the floor in blissful unconsciousness. Nature had reached its limit.—Altoona Tribune.

—The report on marriage made to the recent Panama Congress shows a very lamentable condition in the Latin American countries. It says: "The marriage institution appears to be weaker on the west coast of South America than in any other Christian land, in the Mussulman countries, or the societies of India, Japan and China." Again, speaking of Peru, it says: "A shocking proportion of the people avoid marriage, and live in a complete libertinage, which increases as one descends in the social scale." "Marriage is considered a luxury for the rich. Even civil marriage is costly. The poor regard each as unobtainable."

—Helen Keller, blind, deaf, and dumb, by wonderfully patient teaching, is taught to communicate with others. The imprisoned soul has come into possession of many new and precious thoughts, but no suggestion of God has ever been made to it. Phillips Brooks is sent for from Boston to her Alabama home to reveal to her the Father. Through her teacher as interpreter he tells her of the glory of the heavens, the color and perfume of the flowers, the melody of the birds, the splendor of mountain sky, and sea, and then, with a prayer for God's help, he says gently: "Helen, the great and gracious Being who made all this is called 'God.'" Instantly a heavenly radiance glowed upon the child's face as she quickly spelled with her fingers her answer: "O, I have known Him all the time, but I never knew His name."

DISTINCTIVE BAPTIST DOCTRINES

XII.

THE DESIGN, OR SYMBOLIC IMPORT, OF BAPTISM.

By WM. D. NOWLIN, D.D.

(Continued from last week.)

Dr. John A. Broadus, who was recognized by all denominations as a man of ability, scholarship and fairness, writing from Greenville, S. C., and published in the "Repository" of June, 1895, page 334, says of "Buried with him by baptism:"

"That the apostle in this image of burial, alluded to the action of baptism, viz.: immersion, has, until lately, been scarcely ever questioned. The most eminent men of every age have admitted it, even men who in practice substituted some other action, and some of whom have expressed regret that through the change thus made the apostle's beautiful image is obscured. Among the fathers, Clement of Alexandria, Athanasius, Chrysostom, Augustine, and very many others, have expressly asserted that such was the allusion. Luther said the same, followed by all German writers since with very few exceptions. So with the Church of England men, from the beginning until now, and with Wesley and Adam Clarke. And so with Turretin, Baxter, the Westminster Assembly, Doddridge, Chalmers, and Hanna. Indeed, the allusion is so obvious and impressive, and the denial of it leaves the expression so destitute of force and meaning, that it readily occurs to every mind, and would never have been questioned save in the most desperate exigencies of controversy.

"But some writers of the Presbyterian school have felt that their case would ill endure this concession, and have tried to cast a certain doubt upon it. One way is to urge that a different image is used in the next verse (in Romans) 'planted.' As if all images used to describe the same thing must necessarily be the same image. Besides, 'planted,' is not the real meaning; but in a general sense united. Even Dr. Hodge has allowed himself to lay stress on planted in his note on verse 4, and then on the next verse has explained that such is not the meaning.

"Another attempt is by insisting that the mode of burying, practiced among the Jews, viz.: in natural caves or artificial rock-chambers, did not really resemble immersion. So Pye Smith. But the resemblance did exist, the body being put out of sight in the tomb as in the watery tomb of baptism, and again restored to view. Besides, it appears that many, perhaps the great mass of the Jewish people, did not use these costly chambers, but buried in perpendicular excavations in the earth, such that men might walk over them, and not know it. (Luke 11:34, and see Winer's Realwoerterbuch.)

"A third method of assault upon the almost universal interpretation is that of Armstrong, in his 'Doctrine of Baptism.' When Paul says, 'We were

buried with him by the baptism unto death,' Dr. A. declares that the term baptism is 'used in its spiritual sense, i.e., in the sense of regeneration.' We cannot answer his argument because we really can see no force in it. To take refuge in a supposed spiritual sense when the natural meaning of a passage proves inconvenient, has been so common a practice among hard-pressed controversialists, that an instance of it is apt to provoke a smile.

"All these faint efforts, it is plain, amount to nothing, and the beautiful and impressive image of the writer stands as it has been understood in all the ages. May we all deeply feel the force of the appeal. We must not live on in sin. Our baptism, the very beginning of our public Christian course, had reference especially to Christ's death. We were buried with Him therefore by the baptism unto death, that as Christ was raised from the dead by the glory of the Father, so we also may walk in newness of life. And so, by God's grace, may we walk always."

But did the Romans really bury their dead? It is claimed by some that the Romans did not really bury their dead and therefore could not have understood an allusion to a custom of which they were entirely ignorant. But this matter is settled beyond question by Dr. S. H. Ford in his "Repository," June, 1895, page 336:

"The Romans at first usually interred their dead, which is the most ancient and most natural method. (Cic. de leg. 2:22, Plin. 7:45, Genes. 3:19). They early adopted the custom of burning (Plutarch, vel commurendi) from the Greeks (Plutarch in Numa), which is mentioned in the laws of Numa, and of the twelve tables (Cic. ibid.), but it did not become general till towards the end of the Republic."—(Fom. Ant. Adam, p. 515).

"Sylla was the first of the Patrician branch of the Gens Cornelia that was burnt; which he is supposed to have ordered, lest any one should dig his body, and dissipate his remains as he did those of Marius.—Cib. Plin. ibid. Pliny ascribes the first institution of burning among the Romans to their having discovered that the bodies of those that fell in distant wars were dug up by the enemy."—Ibid.

"The Romans prohibited burning or burying in the city, both from a sacred and civil consideration; that the priests might not be contaminated by seeing or touching a dead body, and that houses might not be endangered by the frequency of the funeral fires (Cic. leg. 2:22), or the air infected by the stench (Serven Virg. 6:150; Ibid. 14:2).

"The place for burial was either private or public; the private in fields or gardens, usually near the highway, to be conspicuous and to remind those who passed of mortality. (Var. de L. L. 5:6), hence the frequent inscriptions.

"As the vast number of bones deposited in that common burying ground rendered the places adjoining unhealthy, Augustus, with the consent of the Senate, gave part of it to his favorite Maecenas, who built there a magnificent house, molem propinquam nubibus ardius (Hor. Od. 3:2602), called Turris Maecenitina (Suet. Net. 38), with extensive gardens, whence it became one of the most healthy situations in Rome (Suet. Aug., 72, Tib. 15 Ner. 31).

"When the body was not burnt it was put into a coffin arca vel loculus,

with all its ornaments (Plin. 7:2), usually made of stone, as that of Numa (Plin. 3:13, Val. Max. 1:1, 12). So of Hannibal, (Aur. Vict. 3:3.42), sometimes of Assian stone, from Assos, town in Troas or Mysia, which consumed the body in forty days, except the teeth (Plin. 2:38, 36:16), hence called Sarcophagus (Ib.), which word is also put for any coffin of tomb (Juvenal, 10, 172). The body was either buried or burned. Lucian says that the Greek burn and the Persians bury their dead; but modern writers are greatly divided in opinion as to which was the usual practice. Wash-smuth says that in historical times the dead were always burned.—Anthon.

"Without multiplying quotations it is evident that burying the dead was common among the Asiatics, the only custom among the Jews, of whom the church at Rome was principally made up, and must have been entirely familiar to the Romans. It is unpardonable ignorance or something worse that prompts professed scholars to assert that Paul could not have alluded to a burial by the words 'buried with Christ by baptism,' because the Romans burned and knew nothing about burying their dead. But the word that Paul uses refers directly to a tomb, a sepulchre. Sunetaphemen is from Sune, together with, and Taphos, a sepulchre or tomb. 'Tombs,' says Anthon (Greek Antiquities), 'were called Taphoi and senata; many of these were only mounds of earth, others built of stone and ornamented with great taste.'

"From the Greek word Taphos come our English words cenotaph, an empty tomb, and epitaph upon a tomb. Therefore sunetaphemen is properly 'entombed with him by baptism,' and is translated in the Vulgate consequi sumus—were sepulchered or entombed in the memorial monument of his death BAPTISM. Whatever therefore was the disposition made of the dead in Rome, or anywhere else, so long as they were entombed, the allusion by Paul would be fittingly decided.

We close in the language of Conybear and Howson in their Life and Travels of Paul:—"Buried with Christ by baptism," this passage cannot be understood unless it be borne in mind that the primitive baptism was immersion. It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from his momentary burial to represent his resurrection to the life of righteousness. It must be subject to regret that the general discontinuance of this original form of baptism though perhaps necessary in our northern climates, has rendered obscure to public apprehension some very important passages of Scripture."—Vol. 1, page 439.

The Catacombs in Rome are sufficient proof that the early Roman Christians buried their dead. It seems to me that the meaning of this Scripture is so clear and impressive, as Dr. Broadus says, that it "would never have been questioned save in the most desperate exigencies of controversy."

"Buried in baptism" means just what we Baptists always do in baptism. We don't have to explain away the Scriptures. I once heard a negro Baptist preacher, while standing in the water ready to baptize, make the following statement, "My brethren, whenever you see a nigger sprinkling

or pouring for baptism you may know some white man has been 'splaining away the Scriptures for him. No nigger ain't done it. A nigger ain't got no better sense than to take the Bible just like it reads." It is a great pity that more of us are not like the negroes in this respect. "Not my will but thine be done" should be the spirit of every Christian. "What shall I do, Lord?" "Only speak and thy servant obeyeth," should be our attitude. Why should we not be willing for the Lord to have His way about His ordinances? May it ever be so.

III. Baptism symbolizes a resurrection. Paul says we are not only buried with him in baptism, but he exclaims that we "are also risen with him through the faith of the operation." While baptism symbolizes our death to sin, and our burial to sin and our former life, it also symbolizes our resurrection to a new life. "If we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection," says the apostle. In 1 Cor. 15:29, Paul asks the question, "What shall they do which are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?" Paul shows here that baptism is in some way associated with the resurrection, and that if there is no resurrection, baptism is meaningless. Why are they baptized, asks the apostle, if the dead rise not? This Scripture is variously interpreted.

Many of the various and absurd interpretations are not worthy of mention. One, however, we shall notice: "Vicarious baptism," Prof. Marcus Dods, D.D., in the Expositor's Bible says, after mentioning several interpretations, which he rejects: "The plain meaning of the words, however, seems to point to a vicarious baptism in which a living friend receives baptism as a proxy for a person who had died without baptism." He says, "Such a custom prevailed to some extent among the primitive Christians, although it was never admitted as a valid rite by the church Catholic."

The Rev. E. P. Gould, D.D., in the "American Com. on the New Testament," says: "Baptism for the dead is baptism instead of them, and so in behalf of them; in other words, vicarious baptism. It is baptism for, or instead of, those who have died believing in Christ, but were unable themselves to be baptized."

We see these two commentators believe that the reference is to vicarious baptism, and yet both of them speak of the practice as superstitious, unscriptural, foolish and absurd. Now, the question arises, would Paul draw an argumentum ad hominem?

trine of Christianity from a superstitious, unscriptural, foolish and absurd practice—one that was plainly inconsistent with his own teachings—without any disapproval? It may be replied that "Paul here is using merely an argumentum ad hominem."

Is it possible that a man of such sagacity and logical powers, to say nothing of inspiration, could have been guilty of seeming to sanction a practice so absurd and superstitious? It should be borne in mind that Paul is here making an argument on the resurrection of the dead, and not an argument on baptism, and so uses baptism only so far as it has reference to the resurrection of the dead.

If "baptized for the dead" here does not mean "baptized with reference to the resurrection of the dead" it is entirely out of place in this argument.

S. H. Ford, D.D., LL.D., in the Christian Repository of March, 1903, has the following on this text: "We are baptized for the resurrection of the dead. The preposition translated 'for' will bear this rendering; it often means 'on account of' and hence 'with reference to.'" Robinson, a Pedobaptist (Lexicon art. Baptizo), says: "With reference to 1 Cor. 15:29, baptized on account of the dead; why baptized into a belief of the resurrection of the dead if in fact the dead rise not?" Bloomfield, after giving supposed meanings of the words, prefers the one we have given. He was an Episcopalian, but finds believers immersion in this figurative language. He says, "How simple and agreeable to the context is this view of the sense, will appear from the examination of the minute and accurate Gerdesius, and that it should be the general interpretation and such as unlettered persons generally form in their minds, is a proof that it cannot really, though it is grammatically harsh. This interpretation, then in its simplicity carries on it the stamp of truth. There is, with reason, supposed to be a reference to the confession which preceded baptism. Wilt thou be baptized in this faith in hope of resurrection? There may also be (as the ancient commentators think) an allusion to the ancient mode of baptism by immersion, which, while testifying to a death unto sin and a new birth unto righteousness, also had reference to the Christian's communion with his Lord, both in death and in his resurrection from the dead.

Baptism is a voiced gospel act, testifying before the world the faith and hope of the baptized. Christ died and rose again and I died in Him and shall rise again. But if the dead rise not, why is this action? Why show forth the resurrection of the dead? This is its simple and sublime meaning." Adam Clarke, LL.D., the great Methodist commentator, says: "The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings and a violent death can have no compensation, nor any motive sufficient as an emblem of death, in voluntarily going under the water, so they receive it as emblem of the resurrection unto eternal life in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense: here translated "for" can be, and often is, translated "with reference to." I am unable to understand how any of the commentators, in the light of the context, ever reached a conclusion other than that "baptized for the dead" meant "with reference to the dead," or "with reference to the resurrection of the dead." We repeat, if this is not the meaning, then it has no connection with the argument Paul is making and is entirely out of place.

The resurrection of the dead is one of the greatest facts in the gospel. Christ made His Messiahship, His Sonship, His sacrificial work, all to rest upon the fact of His resurrection. The empty tomb is the Joy and the Hope of Christianity. If the resurrection of Christ could be overthrown, the whole fabric of Christianity would fall like a broken shaft. And as Paul says, we would be "of all men most miserable." But he declares, "Now is Christ risen from the dead." The same apostle tells us that "we are buried with him

by baptism into death: that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life." In our baptism we symbolize His death by being buried with Him, and in coming forth from the watery grave we symbolize His resurrection. Is there any baptism other than immersion that can symbolize these great doctrines? Nay, verily. Affusion for baptism just as aptly illustrates Christ's birth or Crucifixion or Transfiguration as it does His burial and resurrection. But a Scriptural baptism aptly and beautifully illustrates a burial and a resurrection. It prophesies of the time when these vile bodies of ours shall be raised and fashioned after the likeness of His glorious body, and when we shall be caught up to meet the Lord in the air, and when we shall be ushered into the presence of the Father, there to reign with Him forever and forever.

Baptism is the greatest experience in the life of a Christian, except that fact which it symbolizes, His death to sin and His birth to a new life.

Knoxville, Tenn.

THE MINISTRY OF MUSIC.

By Edgar E. Folk, D.D.

(Address delivered at the commencement recital of the Padfield School of Music, Nashville, June 30, 1916, and requested for publication.)

Music, according to Webster, comes from the Greek word "Mousikos," which means belonging to the muses or fine arts. It is "Melody or harmony; a succession of sounds so modulated as to please the ear, or a combination of simultaneous sounds in accordance or harmony."

Its very name indicates that the Greeks believed it to be of celestial origin. Its character shows it to be God-given. There was much significance in the mythology which represented the god Apollo as being the god of music and the father of Orpheus, who became so skillful a musician that the very trees and rocks moved to the tones of his lyre, and who even drew forth tones which softened the heart of the stern monarch of Erebus itself. Music is vibrant in all nature, which is but the expression of God. The birds sing because they cannot help singing. God made them so.

"There's music in the forest leaves,
When summer winds are there,
And in the laugh of forest girls,
That braid their sunny hair.
The first wild bird that drinks the dew
From violets of the spring,
Has music in his song, and in
The fluttering of his wing."

There's music in the ocean's roar.
There's music in the rhythmic motion
of the spheres, with their centripetal and centrifugal forces so evenly balanced as to keep them always moving in their orbits,

"Forever singing as they shine
The hand that made us is divine."

Is it to be expected that what is so universal in nature should not be universal also in man, the highest creation of God? No. I doubt if a man has ever been born but who had more or less music in his soul,

though for lack of opportunity or cultivation it may not always come out. Every normal man loves music and is susceptible to its gracious influences. The poet has well said:

"The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus;
Let no such man be trusted."

In fact, the art of music is almost co-existent with the human race. The first record we have of music in the Bible is in Gen. 4:21, where it is said of Jubal, seventh removed from Adam: "He was the father of all such as handle the harp and pipe."

From that time frequent mention is made of music, with its various instruments, cornet, flute, harp, sackbut, psaltery and dulcimer, pipe, cymbal, tabret, and, above all, the human voice. The greatest king of all Israel, David, is noted not only for his valor as a warrior and his ability as a ruler, but also for his excellency as a poet and his skill as a musician. In the temple service the Jews brought the fine art of music to a high degree of beauty and proficiency.

All nations have cultivated this art divine of music. There is no people yet discovered, no matter how ignorant and depraved, but had some kind of music. And, as a rule, the scale of enlightenment and civilization of a people may be measured by their efficiency in the musical scale. Every nation has its national song, such as "Die Wacht am Rhein" for Germany, "The Marseillaise" for France, "God Save the King" for England, "America" for America, "Dixie" for the South.

I am not attempting to give a history of music. I am only showing its universality. And that brings me to my subject.

The Ministry of Music.

I do not propose to discuss tonight the What or When or Where or Who of music, but the Why. Its universality indicates that it is God-implanted in the human breast. But why? What is the "raison d'etre," as the French call it, the reason for existence, of music? Has it any reason for existence? Does it fulfil any special purpose? Has it a mission in the world? Is there such a thing as the Ministry of Music? Let us see.

Music is soul-inspiring. It gives one something to think about. It turns his thoughts from himself and centers them on something outside of himself, something sweet and true, something glad or sad, according to the words and notes of the music. He is transported on the wings of song to another and higher sphere.

Music forms company for a person. Just as he is never alone who has his books, so he is never alone who has his flute or violin or piano or who has the gift of song. If he can do no more than whistle he can even pass through a graveyard with head erect.

It furnishes him with high ideals. It stimulates within him inspiration and aspiration for a better, nobler life. I do not recall ever hearing or

reading about a musician being hanged, do you? I admit it is entirely possible that their neighbors may have thought that some of them were fit subjects for hanging. But I am talking about a real musician.

It is but summing up what I have just been saying to add that music brings a person into harmony with God.

But even more than on the person himself the ministry of music may be seen in its effects on others. How it soothes the weary soul, calms the troubled breast and comforts the sorrowing heart! Do you remember the story of Uncle Dick? He was a negro fiddler. On his way home from a dance, passing through a stretch of woods, a pack of wolves took after him. He ran, and they right after him. He took refuge in a deserted cabin. They followed. He climbed up to the roof. They were close behind him. The head of the leader protruded from the hole in the roof, snapping and snarling. Uncle Dick raised his legs to get them out of the way of the wolf. The bow scraped the fiddle in his hand. Instantly the leader and the whole pack ceased barking. He played. They remained quiet as if entranced. He stopped, exhausted. They began to howling again. And so through the night it went on. When he played they ceased howling. When he ceased playing they began howling again. And thus they found him and rescued him the next morning.

Whether the story be true or not, it indicates the influence of music and illustrates its power to soothe not only wild beasts but the wilder animal, man. You recall how David played before Saul and soothed the jealous, gloomy, unhappy king.

And then think of the refining influence of music in the home. God pity the home where there is no piano, no organ, no song, no music of any kind. It is not surprising that, instead of sweet concord, there should be jangling discord in that home. But God be praised for the home where father, mother, daughter, son, one or all have the divine gift of music in song or on some instrument; where when the evening meal is over they gather around the piano and one or all pour forth their hearts in sweet song, solo, duet, quartet, chorus. Heaven comes down their souls to greet. A sacred atmosphere pervades the home. It drives away dull care. It lifts the home out of the sordid environments of earth up to the celestial heights where the spirit of God breathes upon it the breath of heaven. The father can then go to his paper or book, the mother to her sewing or knitting, the children to their studies, and all to their beds that night and to their tasks next day with brighter minds and lighter hearts and sweeter dispositions.

And then there are the love songs. What a mission they have to express the affections of the heart! How as voice blends with voice, soul blends with soul, and the melody in the voice becomes but an echo of the melody in the soul. Oh, what would the world do without "Annie Laurie," "Juanita," "Robin Adair," "I Love You Truly," "Because," "O Promise Me," "My Laddie," and all the rest of the love songs? What a sweet and blessed ministry is theirs.

And then the songs of patriotism.

(Continued on page 15.)

LESSONS FROM THE DEBT-RAISING CAMPAIGN.

J. F. LOVE, Cor. Sec'y.

The special campaign to relieve the Foreign Mission Board of the indebtedness of \$180,000 was attended by so many impressive incidents, such hearty co-operation, was characterized by such a spirit and such liberality from the time the movement started at Asheville and ended so triumphantly as to make it a unique achievement by Southern Baptists—naturally it suggests many lessons which we could learn with profit. I propose to recite a few of these lessons.

Lesson One.—There is in the membership of our 25,000 churches an accumulated ability of tremendous proportion. We have, for 200 years, been prosecuting a successful evangelism in the South. Winning of converts has been a holy passion with our people. Later we began to educate our converts and provide material equipment for our churches. We have now attained a high degree of respectability in almost every community in the South and Baptist influence has penetrated every settlement. Evangelism is still the dominant passion of our people. But schools and equipment have produced their effect upon our vast church membership, and Southern Baptists are not only a people of large numbers, but of great ability. Many of us, I fear, have not realized the powers at our command in the churches which we shepherd, or the forces with which we co-operate in State and general convention, and plan tasks for our people which are much below their abilities. We should think large thoughts for a church membership of 500 or a thousand regenerate men and women, and larger still for two and a half million of these!

Lesson Two.—God helps us when we attempt to do things which in their nature and magnitude are worthy of us. We have no great need of God and will get little of his help for small tasks, but if we attempt to go into all the world, the Saviour goes with us, and the Almighty overturns mountain difficulties to which our weak faith resolutely sets its shoulder. God is standing by to help those who undertake great things for Him. Thousands have found this out to their lasting joy during the past two months. If any really crave a more convincing manifestation of divine power, let him attempt some worthy Christian task in which he sorely needs God's help.

Lesson Three.—There is a large number of men and women in our ranks who are ready upon proper signal to join their brothers and sisters in heroic enterprise. This fact loomed large in this campaign. Christian heroism is not dead when men and women voluntarily lay gifts of thousands on the altar to pay a debt, and others give their last dollar and the treasured jewels which are the memorials of love and happiness. An aged minister who had not received a salary for two years, but who still has the spirit of heroism in his dear heart, and pants for a part with his brethren in the campaign, sends his birthday gift, a five-dollar gold piece, to go with the Christian business man's five thousand dollars to pay the debt. Both sacrificial gifts! I see plainly that Christian heroism is expressed in the small gifts and the large ones. A place is found for Jesus in the homes of our poor and of our rich. Widows and business men show the same spirit and have fellowship in heroic service. In planning our work we ought to take account of this spirit. Such men and women do not want their leaders to pamper and coddle

them! They want to be good soldiers and will display soldier qualities in a worthy cause and under brave leadership.

Lesson Four.—The intelligent and consecrated men and women in our churches recognize the fact that the task of taking the gospel to millions for the first time and of introducing Christianity to whole nations of their fellow-beings is worthy of more than ordinary concern. Foreign Missions faithfully presented will, in the very nature of the case, evoke sacrifices which nothing else can. Those who are saved and whose children and neighbors have opportunity to be saved, want all men to have a chance to know the incomparable Saviour. Consecrated and informed, they can be persuaded to devote themselves to this task as to no other. All men look upon this as a big task which requires big gifts.

Lesson Five.—The value of co-operation is seen in this achievement. The thing was accomplished by Southern Baptist co-operation. I have to restrain myself from words of peculiar praise for certain individuals, churches and papers for pronounced helpfulness in the campaign. They have fairly overwhelmed me with feelings of grateful appreciation. They have rich reward in the coin which they have sought, and shall yet receive more abundantly. I speak with more freedom of the fine general co-operation which has carried the enterprise to success. The papers—how they have helped us! The State secretaries—how they have led! The pastors—how faithfully they have both given and labored! Miss Mallory and the women—how they have prayed, given and cheered on the hosts! Oh, we have worked *together* and won! Let us not miss nor ever forget the lesson of it. We can do great things for God working together. And by working together, we shall think together and love together. Comradeship in sacrifice creates strong bonds while it wins great victories.

Lesson Six.—I close with this. We must learn the lesson of paying our bills as we go. We do not want another debt. If I may speak of myself at this point, I do not want another debt. I have good reason for this. I cannot promise my brethren and sisters that there shall not be another, but I do covenant with them to help them prevent it, and I do not ask anybody to try harder than I shall try. Neither I nor the Foreign Mission Board can prevent it. We must keep the Board out of debt like we have paid it out of debt—by co-operation. The work has grown to such proportions that it simply must have large income or debt is inevitable. I must say this to be honest with those who trust me. I have studied the matter closely for two years. There is a degree of inevitableness about the expenditures of the Foreign Mission Board which does not obtain in the case of any other Board I have served. We have in Foreign Mission work thrown a company of men and women to the front, in the midst of heathen and hostile surroundings, and without support except such as we give them. To retrench means to desert. Expenses have been cut already until both individuals and the work suffers. Scrupulous care will still be given to close economy, but there are necessary expenditures which cannot be reduced.

This being the case, greater attention must be given to contributions if a debt is to be avoided. *The absolute necessities require larger and more regular contributions, sent forward promptly by church treasurers and State treasurers.*

TENNESSEE COLLEGE.

Miss Grace Warren Landrum of Louisville, Ky., A.B. Radcliffe College, A.M. the University of Chicago, newly appointed head of the English department and social adviser for the college students, visited the college recently to examine the library with a view to the needs of her classes in the fall. Miss Landrum comes to her new work exceptionally well equipped for the position. She took her degree at Radcliffe with honors and was elected a member of the Radcliffe chapter of Phi Beta Kappa. She also won distinction in graduate work at the University of Chicago. She was a leader in college and President of her class, and recently has been prominent both in the church work and in the best clubs of Louisville. In 1906-07 she was President of the Southern Association of College Women. She has had valuable experience for some years in teaching in good schools for girls, where she has been notably successful. Miss Landrum is a daughter of Dr. W. W. Landrum, pastor of the Broadway Baptist Church of Louisville. Her grandfather, Rev. Sylvanus Landrum, D.D., was pastor in Memphis in the yellow fever epidemic in 1878. She is a lineal descendant of Henry Dunster, the first President of Harvard University.

The faculty will also be much strengthened the coming year by the addition of a physical director who has ideal training for her work. Miss Gladys Barton Bassett of Baltimore, Md., A. B. Vassar College, is a graduate both of Vassar College and of the Sargent School of Physical Education, Cambridge, Mass., of which Dr. Sargent, the director of the Hemenway Gymnasium of Harvard University, is the head. Her course also includes summer work at the Harvard Summer School of Physical Education, and two months at the Sargent Camp, Peterboro, N. H. She was for two years director of physical education at Earlham College, Richmond, Ind., but comes to Murfreesboro fresh from work with Dr. Sargent. Miss Bassett managed the girls' basketball team when she was in high school. At Vassar, besides the regular gymnasium work throughout the four years, she played on her class hockey team two years and four years on her class basketball team, of which she was captain in her senior year, when she was also captain of the varsity basketball team and managed the horseback riding for the college. Miss Bassett will supplement the gymnasium and out-of-door athletics by a lecture course for college students in general physiology and hygiene, house sanitation, preventive medicine and first aid. A regular course in physiology and hygiene will also be offered to preparatory students.

* Miss Dorothy Printup, A. B. Oberlin College, A.M. Radcliffe College, has been appointed instructor in Latin and History in the preparatory school. Miss Printup was elected to Phi Beta Kappa at Oberlin, and was graduated with final honors in Latin in 1915; she was the holder of the graduate scholarship in Classics at Radcliffe in 1915-16. In college she was also prominent in class and society activities.

Miss Violet Gross, A.B. Tennes-

see College, succeeds Miss Janie Hurt, who was married in June, as instructor in piano. Miss Gross took the diploma in piano at Tennessee College, where she has studied music for seven years. She is studying organ this summer with Dr. Chas. A. Garratt and piano with Ray Lamont Smith of Chattanooga. She will continue to be the organist at the First Baptist Church.

Miss Fay Poole, A.B. Tennessee College, will be instructor in Reading and Expression the coming year. Miss Poole has specialized in Expression for the past six years, and besides her A.B. degree, took the diploma in this department at Tennessee College. She is studying this summer in Chicago at the Columbia School of Expression and also with Dr. S. S. Curry of Boston, head of the Curry School of Expression.

Prof. R. B. Holt of the department of Chemistry and Physics, is spending the summer in research work in the Physics and Chemistry laboratories at the University of Chicago. Mrs. Holt is with him and is studying French at the university.

The following members of the faculty are now at the college perfecting plans and preparations for 1916-17: President Geo. J. Burnett, Messrs. J. H. Burnett, J. K. Marshall, Jr., E. W. Hardy, Misses Dutton, Tiller, Walton, Smith, Mrs. Hale and Mrs. Gardner. Mrs. J. K. Marshall has just returned from Montreat, N. C., where she has been spending several weeks.

Miss Florie Broach, A.B. Tennessee College, has been appointed assistant in the business office.

The registration to date of students for 1916-17 is considerably larger than it has ever been before. This is largely due to the devotion of the old students, both day and boarding students, who are constantly showing a loyalty rare in the alumnae of so young an institution. Every member of the Sophomore class of last year is registered to return for the Junior year.

Rev. J. H. Burnett and Mrs. Burnett have been recent visitors at the college. Also Miss Alice Eaton Burnett, A.B. Tennessee College 1912, A.M. Radcliffe College 1916, instructor in Latin and History at Tennessee College 1913-15. Miss Burnett, during the past year, held the scholarship of the Southern Association of College Women at Radcliffe, where she acquitted herself with high honor.

Miss Tossie Thorpe of Mayfield, Ky., who was a student for two years at Tennessee College, is studying this summer at the University of Chicago, where she was given credit hour for hour for her work and received exactly the same classification she would have had if she had returned to Tennessee College.

Mess Cook—"Ere, Bill, next time you send up a crate of chickens see that they don't get loose. I've spent hours scouring the neighborhood and only been able to find ten."

Orderly—"Hush, Herb, hush. I only sent yer six!"

Vanderbilt
University opens Monday, October 2nd.
High educational standards. Vigorous and healthy student life. Wholesome athletics. Revised curriculum. College of Arts and Science. Professional Schools of Law, Medicine, Pharmacy, Engineering, Religion. For catalogue, write, naming department to THE REGISTRAR, VANDERBILT UNIVERSITY, Box 106, Nashville, Tennessee

PASTORS' CONFERENCE

It is earnestly requested that communications for this page be written as briefly as possible. Take time to write plainly and as nearly as possible conform to our adopted style. These notes come in at the last hour, when every moment counts much in getting the forms made up for press.

NASHVILLE.

Grandview—J. F. Savell, pastor. Good S. S. and congregations. Pastor spoke on "Running With Men," and "The Essentials to Salvation." After the close of service two young men expressed their determination to live for Christ.

Park Ave.—Pastor, L. N. Strother. Preaching by C. A. McIlroy spoke in the morning on "The Indwelling of the Holy Spirit a Matter of Consciousness," and at night on "Out from Beer-Sheba Toward Haran." Good summer congregations with 136 in S. S. Both branches of B. Y. P. U., showing much interest.

Centennial—Pastor J. Henry DeLaney spoke on "Is Christianity a Failure?" and "Reformation." Good S. S. Splendid B. Y. P. U.'s. \$25 raised for Christian and Ministerial Education. A fine day. Good congregations.

South Side—Pastor C. W. Knight spoke on "The Consequences of the Believer Sinning," and "How to Secure Peace and Why It Is Lost."

Grace—Clay I. Hudson of Athens, Ala., supplied at both hours, preaching to good congregations. Pastor Beckett conducting a revival meeting.

Immanuel—Pastor Rufus W. Weaver spoke on "The Greatest Fact in the World." Two by letter.

Eastland—Pastor S. P. Poag spoke on "A Good Man," and "Come." Good S. S.

Franklin—Pastor Albert R. Bond spoke on "Paul's Triumph," and "The Universalism of Jesus." Spoke in afternoon at Thompson Station on "Buying and Selling a Life." Splendid S. S. and B. Y. P. U.

Seventh—Pastor C. L. Skinner spoke on "The Precious Blood," and "Christ's Power on Earth to Forgive Sins." The pastor returned from Mt. Olivet church, where he has been helping Bro. Ratcliff. They are a fine people and pastor to work with. I enjoyed being with them.

Judson Memorial—Pastor C. H. Cosby spoke on "Christianity's Contribution," and "Prayer." Pastor resigned a week ago and will be glad to do evangelistic work wherever the brethren may need me. Friday night I closed an excellent meeting with Bro. Sanders at Mt. Carmel. Bro. Sanders is held in very high esteem by his people.

Third—C. A. Baker supplied, speaking on "The God-Sent Man," and "Following Jesus Afar Off." 150 in S. S.

Central—J. S. Pardue preached in the morning on Rev. 3:20. Fairly good audience. Pastor out of the city.

Lockeland—Pastor J. E. Skinner spoke on "The Proof that Proves," and "Working for Nothing." 126 in S. S.

Calvary—William Carey Skinner spoke in the morning on "Prayer: Its Hindrances and Encouragements."

Lockeland—Pastor J. E. Skinner spoke at both hours. Pastor and son, R. T. Skinner, with Pastor Mays at Poplar Grove, Ky., this week and next.

KNOXVILLE.

First—Pastor, Len G. Broughton. Dr. J. S. Rogers spoke in the morning. No night service. 310 in S. S. Good audiences.

Fountain City—Pastor Tyree C. Whitehurst spoke on "Law and Sin," and "When We Shall Understand." One

baptized. Great evening service.

Gillespie Ave.—Pastor W. H. Rutherford spoke on "A Model Christian," and "Passing from Death Unto Life." 165 in S. S.

South Knoxville—Pastor M. E. Miller spoke on "Revival," and "Holy Spirit." 264 in S. S.

Euclid Ave.—Pastor, W. M. Griffith. Rev. J. H. Bowman spoke on "Prayer," and "Other Foundations Can No Man Lay." 149 in S. S.

Lincoln Park—Pastor Chas. P. Jones spoke on "David a Type of Jesus," and "The Strait Gate." 173 in S. S.

Central of Fountain City—Pastor, A. F. Mahan. Geo. W. Edens spoke on "Union With Christ," and "The Christian's Possessions." 145 in S. S.

Smithwood—Pastor J. E. Wickham spoke on "Rule of Christian Life," and "The Man with the Withered Hand." 101 in S. S. Good services.

Burlington—Pastor, Geo. W. Edens. A. F. Mahan spoke on "What Think Ye of Christ?" and "Going Away from God." 155 in S. S. Revival in progress. Seven professions; two approved for baptism. Fine interest.

Island Home—Pastor J. L. Dance spoke at both hours. Evening subject, "The Highway and the Passion." 376 in S. S.

Deaderick Ave.—Pastor, Wm. D. Nowlin. Dr. Hening spoke at both hours. 619 in S. S. One by letter. Pastor Nowlin will be here next Sunday.

Oakwood—Pastor Wm. D. Hutton spoke on "Daniel as a Model Statesman," and "The Gospel Vision." 206 in S. S.

Broadway—E. H. Peacock, assistant pastor. N. O. Patterson spoke on "The Final Answer to the Greatest Question of Life," and "The Greatest Catastrophe of the Ages." 321 in S. S. 90 in Mission school.

Corryton—Pastor F. M. Dowell spoke on "The Debt of Strength." B. Y. P. U. service at night. 80 in S. S. Three baptized. Two by letter.

Beaumont Ave.—Pastor D. W. Lindsay spoke on "The Glorious Gospel," and "Why Halt Ye Between Two Opinions?" 179 in S. S. Two approved for baptism. Five conversions and two renewals. Good B. Y. P. U.

Mountain View—Pastor S. G. Wells spoke on "The Optimistic Element in Faith," and "Blessed is the Fellow that Sows Beside All Waters." 187 in S. S.

Lonsdale—Pastor J. C. Shipe spoke on "Religion that Counts," and "Four Kinds of Hearers." 277 in S. S. One by letter.

Bell Ave.—Pastor, U. S. Thomas. J. J. Taylor spoke on "The Armies that Win," and "By Grace Ye Are Saved." 546 in S. S. Pastor on vacation.

Beaver Dam—Pastor C. A. Johnson spoke on "An Ideal Standard," and "The Risen Christ." 60 in S. S.

Salem—Pastor A. D. Langston spoke on "The Relation of Saints to the Children," and "The Problem of a Country Church."

Jacksboro—Pastor D. A. Webb spoke on I. Peter 4:18, and "A Spiritual Leadership." 135 in S. S.

CHATTANOOGA.

North Chattanooga—Pastor Buckley spoke on "The Suffering Church," and

"Clouded Vision." Quiet day.

Chamberlain Ave.—Pastor G. T. King spoke on "No Cessation of the Work," and "What the Baptists Have Contributed to the World." Observed the seventh anniversary of the organization of the church.

East Chattanooga—No preaching, as the pastor supplied at St. Elmo. 118 in S. S.

St. Elmo—Preaching at both hours by J. N. Bull on "Living and Working for Christ's Sake," and "God's Love for the Lost." Good S. S.

Woodland Park—Pastor McClure spoke on "The Christian Church," and "The Second Coming of Our Lord." S. S. off a little. Good services.

Harrison—Tent meeting at this place still in progress. Have had glorious meeting. Some 45 conversions.

Rossville—Pastor J. Bernard Tallant spoke on "Be Ye Reconciled to God," and "What Shall I Do then with Jesus?" 185 in S. S.

Oak Grove—Pastor D. E. Blalock spoke on "Helping the Lord to Answer Our Prayers," and "Sentiment." 134 in S. S. Very good congregations. Interesting B. Y. P. U.'s.

COLUMBIA.

First—Pastor Chas. T. Alexander spoke in the morning on "The Little Foxes that Spoil the Tender Grapes." Fine S. S. Dr. L. T. Mays, the former pastor, but now of New Decatur, spoke at night on "More Than Conquerors."

Second—Pastor O. A. Utley spoke in the morning. Closed a meeting with Bro. D. T. Spaulding at Friendship, out from Paris. Dr. Spaulding is now judge-elect of Henry County.

Midway Baptist Church—A. B. Johnson, pastor, spoke at both hours on "Breaking the Alabaster Box," and "A Christian and Their Work." Good congregations. Fine B. Y. P. U.

Kingston—J. H. O. Clevenger spoke on "Solicitude," and "Bible Sanctification." Splendid congregations. 142 in S. S. Eleven received and approved for baptism.

Oak Grove—Sermon by S. M. McCarter in afternoon. Subject, "Fighting God." Three by letter. Three by baptism. 77 in S. S.

Harriman—Pastor M. C. Atchley spoke on "Slaying the Lion," and "A Wise Purchase." 301 in S. S.

All goes well in my new pastorate. My ministry seems to be telling as never before, and the outlook is exceedingly encouraging for a blessed work here. Many of our friends in Kentucky say that we have one of the most enthusiastic, aggressive and spiritually-minded churches in the State. Winchester is one of the most prosperous cities I ever saw, while it goes without saying that no spot on earth quite equals the Blue Grass country surrounding us.

R. L. MOTLEY.

Winchester, Ky.

GIVES UP PASTORATE FOR THE PRESENT.

For more than two years I have realized that my health was failing, and after a desperate fight I have fully decided to give up pastoral responsibilities and devote my attention to business for at least one year.

If I can serve my brethren occasionally, as a supply, or run out and preach in some of our destitute sections, I shall

be glad to do so, as I may be able.

I am praying that our Lord will send us a man to Pulaski who will lead us into larger things. Our church here has really grown some, and with the right man to lead us, I feel that God will continue to prosper the work.

I shall continue to make my home in Pulaski, doing what I can, in a private way, to help our cause at this place.

A. H. HUFF.

Pulaski, Tenn.

PREAMBLES AND RESOLUTIONS.

Whereas, in the mutations of life, it seems necessary for our brethren, S. P. DeVault, J. W. Boyd, J. A. Carmack, Roy Chandler, C. H. Cosby, A. I. Foster and R. J. Williams, members of this conference and pastors of churches in Nashville and vicinity, to resign their several pastorates to go other fields of labor; and,

Whereas, our intercourse and fellowship with them having been harmonious and edifying; and,

Whereas, knowing that we shall miss their friendly and fraternal greetings, wise counsels, and words of comfort and encouragement; and,

Whereas, presuming that God has led each of them in his resignation, and choice of a new field of labor for His glory, and the good of each one concerned; therefore,

Resolved, that we readily concur in the will of God in the going of our brethren to other parts of our beloved Zion to labor as He shall lead them; and,

Resolved, that we shall ever hold them in loving remembrance, and shall pray God to graciously and abundantly bless them and theirs, and lead them to greater achievements, both temporal and spiritual; and that amid the toils, conflicts and disappointments of life God shall ever sustain them by His grace, and that each shall thus realize "that all things work together for good to them that love God."

Resolved, that these Preambles and Resolutions shall be recorded in the minutes of this conference, and a copy shall be furnished the Baptist and Reflector for publication.

J. F. SAVELL,
C. A. McILROY,

Committee.

Please to correct two mistakes that occurred in my letter of last week in the Baptist and Reflector. I did not intend to say Jacksonville, that is in Florida, but Jackson, the site of the great university, in Tennessee. I must insist that I do know how to spell our great president's name. It is not Dr. A. Pillotague, but Dr. A. P. Montague, who is president of our Columbia College.

A. J. HOLT.

Arcadia, Fla.

The Big Emory Association meets with South Harriman Baptist church on last day of August and Sept. 1-2. All delegates or visitors from a distance are welcomed and will be taken care of. Take any train to Harriman day or night. You are welcome.

J. H. O. CLEVENGER,
Pastor, South Harriman.

Programs for State Mission Day in the Sunday Schools, September 24th, have been sent out to every superintendent whose name and address could be secured. Any one who wishes these programs can get them by writing me.

J. W. GILLON,
Corresponding Secretary.

Nashville, Tenn.

MISSION DIRECTORY.

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

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

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

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., Chattanooga, 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—L. M. Hitt, Chairman, Nashville, Tenn.; J. F. Jarman, Secretary, Nashville, Tenn.; J. W. Gillon, D.D., Treasurer.

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

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

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

The East Tennessee Assembly was not well attended, but those who did attend greatly enjoyed the program. Every hour was the best! Dr. Carver's lectures on "John" were instructive and inspiring in the extreme, and so were his talks in the late afternoon on practical church problems. The addresses by Dr. Green, Dr. Virgin and Dr. Crouch were also high class. The picture lecture by Dr. W. H. Major was very instructive and we all enjoyed having him with us. The fellowship among the brethren was a delight. Possibly the most effective work done and that which will tell in the time to come was the work done by Dr. Gillon in "Stewardship" and "Missions." He had a good class in the early morning and to say that he made good doesn't half tell the story. Altogether this was a splendid meeting, and the people were all impressed with the importance of this Assembly.

The Tennessee Encampment, which met at Ovoca this month, proved to be in many respects the greatest ever had. There were not so many attending, but the spirit and fellowship was the most delightful ever seen in an Encampment in our State. The program, was good from start to finish, and to mention the work of any one person would necessitate special mention of every one, for they were all first class. Those who added especial interest to the week's pro-

gram we mention as follows: Dr. C. T. Alexander, Dr. J. W. Gillon, Mr. D. S. Campbell, Arkansas; Mr. W. E. Holcomb, Mississippi; Prof. R. E. Gaines, Virginia; Mr. L. P. Leavell, Mississippi; Dr. F. S. Gibson, Kentucky; Mr. Fred Scholfield, Kansas; Miss Sarah Owen, Covington; Miss Elizabeth Jarman, Wartrace; Miss Sadie Tiller, Murfreesboro; Miss Margaret Buchanan, Nashville; Miss Maude Hickerson, Tullahoma; Dr. Allen Fort, Nashville, and others who helped in a social way as much possibly as many who were on the program. The happiest bunch of young people it has been our pleasure to see together anywhere. Altogether we think this to be the most helpful meeting yet had.

Next week we shall give "Echoes" from the Encampments. We have already heard many favorable comments.

The management at Ovoca won a place in the hearts of our campers, and every one agrees that we have at last found a home for the Encampment.

The preacher school at Eidson was practically a failure so far as the attendance of preachers was concerned. Very few came and we were very keenly disappointed, but the men who were on the ground say that the school did much good, and has opened the eyes of the people to what might have been accomplished had the preachers attended. This is the only failure we have had yet.

The Sunday school at Rogersville has decided to take a census and grade next week, and it is our privilege to be with them on Tuesday and Wednesday and help to do this particular work, which we think is the most effective work we do.

The entire fall and winter will be used in country schools in the various Associations. Many have already been arranged for and if you desire one you had better put in your application. It is our plan to hold one of three days in every Association in the State.

The little book written by Miss Lillian Forbes on "The Home Department," is out and we have just gone over it. It is our opinion that it will meet a long-felt need in the school. It strikes at the people who have been neglected heretofore. We trust that some one in every community will take up this particular work and push it to the far-reaching work planned by Miss Forbes in this delightful little book. If you have not seen the book, send in your order and we shall be glad to send it to you. The price has not been given us, but we will make it what it should be.

Now is the time to start a training class in your church. Why not get your people fresh from their vacations and get them busy studying how to make much of this winter's work in the Sunday school?

A splendid class of about twenty are taking the "Convention Adult Organized Classes" at Estill Springs this week. We hope to give examinations to many from this class.

The Record Book for both the teacher and secretary with cards for both class secretary and parent are ready for sale and will be glad to send slips explaining them to any address. We think the best system of records yet gotten

Astonishing Power of Iron to Give Strength to Broken Down Nervous People

Physician Says Ordinary Nuxated Iron Will Increase Strength of Delicate Folk 200 Per Cent. in Two Weeks' Time in Many Instances.

NEW YORK, N. Y.—In a recent discourse Dr. E. Sauer, a well known Specialist who has studied widely both in this country and Europe, said: "If you were to make an actual blood test on all people who are ill you would probably be greatly astonished at the exceedingly large number who lack iron and who are ill for no other reason than the lack of iron. The moment iron is supplied all their multitude of dangerous symptoms disappear. Without iron the blood at once loses the power to change food into living tissue, and therefore nothing you eat does you any good; you don't get the strength out of it. Your food merely passes through your system like corn through a mill with the rollers so wide apart that the mill can't grind. As a result of this continuous blood and nerve starvation, people become generally weakened, nervous and all run down, and frequently develop all sorts of conditions. One is too thin; another is burdened with unhealthy fat; some are so weak they can hardly walk; some think they have dyspepsia, kidney or liver trouble; some can't sleep at night; others are sleepy and tired all day; some fussy and irritable; some skinny and bloodless, but all lack physical power and endurance. In such cases it is worse than foolishness to take stimulating medicines or narcotic drugs, which only whip up your flagging vital powers for the moment, maybe at the expense of your life later on. No matter what one tells you, if you are not strong and well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the time double, and even triple their strength and endurance and entirely get rid of their symptoms of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in the proper form, and this, after they had in some cases been doctoring for months without obtaining any benefit. You can talk as you please about all the wonders wrought by new remedies, but when you come down to hard facts there is nothing like good old iron to put color in your cheeks and good, sound healthy flesh on your bones. It is also a great nerve and stomach strengthener and the best blood builder in the world. The only trouble was that the old forms of iron, like tincture of iron, iron acetate, etc., often ruined people's teeth, upset their stomachs and were not assimilated, and for these reasons they frequently did more harm than good. But with the discovery of the newer forms of organic iron all this has been overcome. Nuxated iron, for example, is pleasant to take, does not inflame the teeth and is almost immediately beneficial.

NOTE—The manufacturers of Nuxated Iron have such unbounded confidence in its potency that they authorize the announcement that they will forfeit \$100.00 to any Charitable Institution if they cannot take any man or woman under sixty who lacks iron and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. Also they will refund your money in any case in which Nuxated Iron does not at least double your strength in ten days' time. It is dispensed in this city by all Drug-gists.

out, and they are meeting with favor everywhere they go.

Send us interesting items from your school and Union. We have been crowded out for some weeks with other matter, but will have open columns now for notes and will try to keep them fresh and crisp with interest.

THE NEW LOOSE-LEAF RECORD SYSTEM.

This system consists of a Teachers' Class Book, Class Report Cards, Parent Report Cards, Blackboard outlined to correspond and a large loose-leaf secretary's Record Book.

The Teacher's Class Record is a neatly bound book 8x8 inches giving names of pupils with needed information about each pupil, and a weekly record following the graded system, keeping a complete record of each pupil as well as the record of the entire class. It also gives a quarterly and annual record. In the back of this book is an outline for the

blackboard to correspond to the record kept in the class.

From this class record there goes on a class card to the blackboard a complete report of each class in the school.

At the end of each month there is a report of each pupil sent to the parent on a beautiful card arranged for that purpose.

The Secretary's book is taken from the class cards and can be made out during the week. This book gives the complete enrollment of the school showing when the pupil joined, age, whether Christian or not, and when dropped and the reason for being dropped. It gives weekly reports, monthly, quarterly and annual summaries.

Any one can keep this record because it is simple and easy.

It covers a period of five years and can be refilled with new sheets at a very small cost and the fillers for the Secretary's book may be had without buying a new book. The price of the Secretary's book is \$1, and the Teacher's Class Book, 10 cents.

Send all orders to W. D. Hudgins, Estill Springs, Tenn.

HITCHCOCK RAPS GOVERNMENT SERVICE.

In an article on jobs with a poor future in the August *American Magazine*, Frank H. Hitchcock, the former Postmaster General, is quoted as saying:

"The government service in Washington is a good place for a young man who wishes to pay his own expenses while receiving his education at one of the universities in Washington. But, after he has received his education, he is far better off out of the service than in it."

A Scotchman complained that he had got a ringing in his head.

"Do you ken the reason o' that?" asked his friend.

"No."

"I'll tell ye—it's empty."

"And hae ye never a ringing in your head?" asked the other.

"No, never."

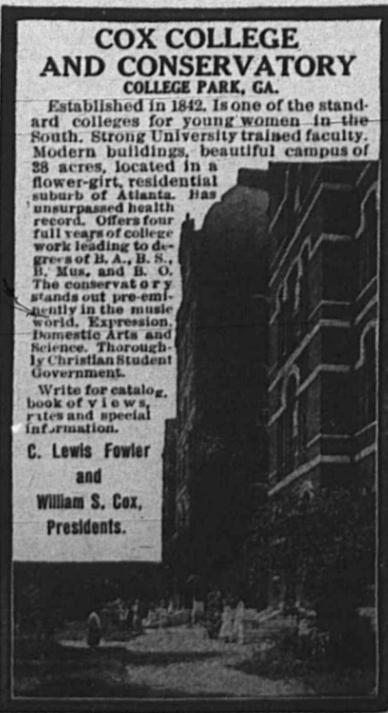
"And do ye ken the reason? Because it's cracked."

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Established in 1842. Is one of the standard colleges for young women in the South. Strong University trained faculty. Modern buildings, beautiful campus of 28 acres, located in a flower-girt, residential suburb of Atlanta. Has unsurpassed health record. Offers four full years of college work leading to degrees of B. A., B. S., B. Mus., and B. O. The conservatory stands out pre-eminently in the music world. Expression, Domestic Arts and Science. Thoroughly Christian Student Government.

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WATCHWORD: "Have Faith in God."—Mark xi:22.

MISSIONS IN EUROPE.

How many thoughts are brought to mind by our topic, "Missions in Europe." Our thoughts turn to the soldiers in the trenches, in prison camp, on the firing line and in forced marches. Our hearts are wrung as we think of the many whose lives are spared, but must, perhaps, go through life maimed and physically incapable of ever again taking up the work laid down, when they marched away so bravely to war. And then, the cruel bitterness of war, the seeming greed and lust of conquest manifested in this great conflict strikes us anew, and we wonder why such things must be. But, with calmer consideration we wonder, if after all, great good may not come from all this carnage, all this terrible suffering and confusion. Surely, God lets these things be, and there must be a divine purpose behind it all. The hearts of the soldiers are softened, as was not possible in times of peace and contentment. We are told that Christian workers are allowed to enter prison camps and carry the Gospel to those within, and that German, Austrian, Hungarian and Russian prisoners of war are receiving the message of the Gospel.

The Russians, especially, are ready for this message and a remarkable fact, in this connection, is that nearly every Russian convert becomes a missionary. We have been accustomed to think of Russia as cruel and despotic. Many persecutions have taken place within its borders. Baptists have had a hard time trying to establish themselves in Russia, but many are now found there. May it not be that the power of Christianity will help to bring about a new Russia, where religious toleration is practiced, and where the conditions of life, for all classes, will become more tolerable? Surely, such a vision is not impracticable, for the map of the world is changing along with it. We all need a far-reaching vision of what Christianity can do for the nations of the earth, and our part in helping to bring about the Christianization of the nations.

There is a glorious opportunity now in Europe, and at the close of the war, when all is confusion and people are groping blindly for readjustment, the message of the Gospel will fall on willing hearts. May we do our part in making it possible to carry the Gospel to all European countries where it is needed.

Southern Baptists have mission fields in Italy and although the war has been

a serious blow to the work, much is being accomplished. There are 46 churches with a membership of 1,363. A monthly magazine, explaining Baptist and Protestant doctrines, is very helpful. The times are serious; for an Austrian victory would mean the restoration of temporal power for Catholicism, or its equivalent. In such an event, the Baptist mission would be in great peril. Northern Baptists have missions in a number of European countries. There is now a Baptist Union in Russia, because the government forbade the carrying on of religious work by foreign organizations. There is also Christian educational work carried on by other denominations in Turkey. This is the only thing which can raise the Turkish women from their terrible degradation.

Your editor is indebted to Royal Service for information given here. We are proud of our magazine, and those who use it consider it invaluable for the use of missionary societies. Many more of us should have this welcome visitor each month in our homes and in connection with our missionary work.

—WMU—

OVOCA ASSEMBLY.

I wish we could have had each one who may read these notes with us at this very delightful place all the week of the Tennessee Baptist Encampment. The place is ideal, the accommodations first-class and the fellowship delightful. The crowds were not large, not so many as we hope will be there next year, and we believe they will come, for all who attended this year will be good advertisers. The study classes took in every body on the grounds, either as students or visitors. Personally, I received a distinct blessing as a member of Dr. Gaines' class in "Seven Laws of Teaching." He took Mr. Watts' place in the class work and filled other places on the platform to the delight of all. The program was as good as I have ever known put on at any Assembly. The music, led by Mr. Scholfield, with Sarah Owen as accompanist, was splendid; the social hours delightful. A more splendid lot of young people were never seen than those at Ovoca this year. We want to increase the number without lowering the quality, and I am sure we will.

Our Woman's Day drew the largest crowd of the week. The day was given wholly to Y. W. A. and G. A. work. A conference on methods in the afternoon was helpful. Miss Sadie Tiller brought

A safe and palatable laxative
for children

Mrs. Winslow's Soothing Syrup

Absolutely Non-narcotic

Does not contain opium, morphine, nor any of their derivatives.

By checking wind colic and correcting intestinal troubles common with children during the period of teething, helps to produce natural and healthy sleep.

Soothes the fretting baby and thereby gives relief to the tired mother.

a most inspiring message, her theme being "The World's Need."

The play given in the evening by the Tullahoma Y. W. A., directed by Miss Maude Hickerson, entitled "Fired for Missions," was very enjoyable and brought a distinct message. The parts were well taken and given. We greatly appreciate this work of our Tullahoma girls, which contributed so many to the day's interest.

We are promised an hour each day for our W. M. U. work for next year by the management of the Encampment; and we hope to make the week count for much in our work.

Word came from our President while at Ovoca that I was granted a vacation by our Executive Board. A day and a half in the office, and I am off for a brief rest.

These notes are sent from my sister's home in Mississippi, where I am for a few days. Then for the Associational work in earnest. Will reach just as many as I can and hope to meet many Superintendents and other workers.

Let us plan wisely and largely for our State Mission campaign now on us. The programs are in the hands of the printers, and will be sent out very early in September. Begin now to plan for this day. Talk State Missions; work and pray for State Missions; and at the proper time give to State Missions. Our goal is \$8,500 this year. We can and we will reach it by the end of October.

MARGARET BUCHANAN.

—WMU—

MEETING OF CENTRAL ASSOCIATION.

The Woman's Missionary Union of Central Baptist Association held their quarterly meeting with the Woman's Missionary Society of the local Baptist church at Trezevant Thursday of last week. The address of welcome was delivered by Mrs. C. J. Wingo, and re-

Calcium's Value in Tuberculosis

As a tonic and remedial agent in the treatment of tuberculosis, this element is being studied by scientists and physicians everywhere.

For more than two decades users of Eckman's Alterative have tested its efficacy in such cases, for calcium chlorid is one of the chief constituents of this preparation, which has produced beneficial results in thousands of instances. And in this form it is so combined as to be easily assimilated.

If you are thus afflicted, a trial may prove this to be just what is needed to assist Nature in bringing about a return to normal health.

It is safe to take, because it contains no poisonous or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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sponded to by Mrs. Moore of Laneview. The meeting was largely attended by delegates from the different churches in the Association. Music was furnished by the local Sunbeams and Miss Thelma Head. In the absence of Mrs. Hicks of Trenton, the superintendent of the Union, Mrs. Tom Harwood of Trenton, presided. Papers were read by Mrs. Short of Humboldt, Mrs. Rubie Johnson of Jackson, Mrs. Joe Morris of Gibson, Mrs. Harwood of Trenton. Readings were given by Mrs. John-G. Holmes of Trezevant and Miss Mary Mowen of Trezevant. Dinner was served on the church lawn by the local Union members, assisted by others. The next meeting of the Union will be held in October with the Union at Gibson.

—WMU—

THE SMELTING POT.

We talk about the nation's melting pot, for there is one without doubt; but it is more than that—it is a smelting pot. The races here are not only melting together, but our civilization, also, if surcharged with a Christian spirit, will remove the dross. When the process of purification has gone far enough, we shall see the gold and the silver emerge in redeemed human beings. This living circulating medium of the Kingdom of God will have its volume largely increased when the missionary forces in this country have accomplished their important work.—Exchange.

—WMU—

Our hearts go out in sympathy and love to our dear friend and co-worker, Mrs. Annie Jacobs, at this time of sorrow and bereavement in the loss of her husband, Mr. W. E. Jacobs, who died after an illness of only a few hours at the home on Lischey Avenue, Nashville, Tenn., Wednesday, August 15, 1916.

Mrs. Jacobs has been a member of the State Executive Board of the Woman's Missionary Union of Tennessee, and the Secretary and Treasurer of the Woman's Missionary Union of Nashville for a number of years. She is also the efficient president of the Woman's Missionary Society of Grace Baptist Church. In her work she has always had the hearty co-operation of her husband, who ever stood ready to assist her in all of her undertakings, making it as easy for her as possible whenever he could. A tender, loving husband and father, he will be missed in the home, in the church, in the neighborhood, and in fact, in the whole city.

We pray God's mercy and care for this dear woman, for we love her much. We do not know why this blow has fallen, crushing the heart and almost the life of our dear friend, but we do know that it is for the best, or God would not have it so. "He doeth all things well."

— * * * —

"Sometime, sometime, we'll understand."
MRS. L. A. McMURRY.

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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BAPTIST EDUCATION.

We have heard a good deal of late about Chris-
tian education. And that is all right. We endorse
all that was said on the subject. But we want to
go a step farther. We are not only in favor of
Christian education. We are in favor of Baptist
education—not simply education in Baptist doc-
trines, but education under Baptist auspices, educa-
tion in a Baptist atmosphere.

The collegiate period is the formative period of
life for young men and young women. Then their
minds are alert, their hearts are tender and their
characters are easily moulded. It is the impressive
period, when deepest and most lasting impressions
are received. It is the decisive period, when de-
cisions are made which affect the destiny of the per-

son for time and for eternity—decision as to voca-
tion in life, decision as to Christ. Few young peo-
ple go off to college with characters already formed.
Comparatively few will go away with characters
unformed.

It is important, therefore, that this formative pe-
riod of life shall be spent in a Christian atmosphere,
so to receive the inspiration which comes from such
an atmosphere. It is important also that Baptist
young people—the young men and women of Bap-
tist families, and whose parents desire that they
shall remain Baptists, as of course they do—should
live in this Baptist atmosphere during their forma-
tive period, in order that they may still retain and
maintain the faith of their fathers. One of the sad-
dest sights in the world is to see a boy or girl who
has gone out of a Baptist home to a Methodist or
Presbyterian or Episcopalian or Catholic school, come
back disavowing and disputing the principles of their
father and mother, which are dear to them as life.
But that scene, alas! is not uncommon. And yet a
still sadder sight is to see a boy or girl who has gone
out of a Christian home to a non-religious school, or
an undenominational school, the atmosphere of
which is too often not simply religious, but irre-
ligious, and return home disbelieving and perhaps
scuffling at the religion of the old father and moth-
er, which has been their stay in the past, and is
their hope for the future.

As therefore you value your Christian religion,
educate your children in a Christian school. And as
you value your Baptist principles, educate them in
a Baptist school, where they will be in a Baptist at-
mosphere, will imbibe Baptist principles, and will be
given a Baptist bias.

Do you say that they cannot receive the training
in these smaller Baptist schools that they receive
in the larger State or undenominational schools? We
maintain that they can receive better training,
for in the smaller college there is more time to give
attention to individuals, and consequently more op-
portunity for the development of individuality. But
we need not theorize. Take the following facts from
"Who's Who in America," and let them speak for
themselves:

"Eight of the nine justices of the Supreme Court
of the United States are college men; seven of the
eight are from denominational colleges.

Eighteen out of twenty-six Presidents of the Unit-
ed States were college men; sixteen of the eighteen
were from denominational colleges.

Eighteen of the twenty-six recognized masters in
American letters are college bred; seventeen of the
eighteen are from denominational colleges.

Of the members of Congress, of 1905 receiving col-
lege education, who were prominent enough to be
mentioned in Who's Who, two-thirds were graduates
of denominational colleges."

These facts are striking illustrations of the prin-
ciples we have been discussing—that in the smaller
college there is more opportunity for the develop-
ment of individuality, that in the Christian school
more attention is paid to the cultivation of charac-
ter and that in the denominational school the moral
fibre is toughened and the moral backbone is stiff-
ened. The energies are not wasted on games and
frivolity, but are employed for the highest improve-
ment of the mental and moral nature.

"Sana in sano corpore mens," said Horace—a sound
mind in a sound body. That is all right. But we
would add an amendment—"Sanae in sano corpore
mens et anima"—a sound mind and a sound soul in
a sound body. And let the order of importance be—
not body, mind and soul, but soul, mind and body.
That is the way God places the emphasis. And that
is the way the denominational school places it.

In an address before a denominational college in
Oregon, Mr. J. J. Hill, the railway magnate of the
Northwest, said: "This is the finest sight I have seen
for many years. A school of this kind should have
a good endowment of at least \$300,000. Then it
would never die. It can't be killed. Give it money,
sufficient to secure an income of \$15,000 or \$20,000
a year, and it will survive. There is something about
a denominational college that always appeals to me.
It is a character builder. I believe in keeping the
boy in the religious path of his ancestors. Too many
young people are sent to the non-sectarian schools.
They begin to read books that they do not under-
stand, no one is by to guide them, and they gather a
great many ideas which lead them astray. In the
denominational college they stay by the old pre-
cepts; and the foundations which were laid in the
home are builded upon to the great benefit of the
student."

This is the conclusion of a wise and observant
man of the world. And if it be the conclusion of
such a man should it not be the conclusion of Chris-
tian people, of Baptist people?

THE OLD HOLSTON.

Yes, the old Holston. If the term old would
apply to any Association in Tennessee, certainly
it would to the Holston. For it is not only the
oldest Association in the State, but the oldest by
a good many years. It was organized in 1786,
and is consequently 130 years old.

It met at New Victory Church, with Brother
W. S. Squibb as Moderator; O. M. Kilday, Assis-
tant Moderator; W. M. Fulkerson, Clerk and Treas-
urer.

The introductory sermon was preached by Rev.
R. M. DeVault, who recently went from Greene-
ville to Oak Grove Church, in Nolachucky Assoca-
tion. It was an earnest, thoughtful sermon.

We meant to reach the Association in time for
the opening, but missed connection at Morristown.
We had good company, though; Drs. J. T. Hender-
son and J. W. Gillon were on the same train to
Jonesboro, where we all took a hack to the church,
reaching it about 2 o'clock.

The question of the Unaka Academy was under
consideration. This was one of the mountain
schools located at Erwin. After many trials and
tribulations, the brethren at Erwin thought it best
to sell it to the county for a high school. After
discussion, it was decided to sell the school for
\$10,000, \$6,000 of the amount to be paid back to
the Home Mission Board to return the amount put
into the building by the Board, and the other \$4,000
to go towards supporting two students from Hol-
ston Association in Carson and Newman College
each year.

Dr. J. T. Henderson spoke on the laymen's work.
Dr. Henderson always speaks well, but never bet-
ter than on his native heath at a Baptist Associa-
tion in East Tennessee. And how the brethren
love to hear him!

The regular subjects were discussed with much
interest, with speeches on Home Missions by Drs.
George Green and J. W. Gillon; State Missions by
H. F. Templeton, J. W. Gillon, R. E. Corum; As-
sociational Missions, by R. E. Corum; Christian
Education by J. M. Burnett; Temperance by R. M.
DeVault. It was expected that Brethren J. K.
Haynes and John F. Vines would speak on For-
eign Missions Thursday. We were sorry that we
could not remain over, but we were compelled to
leave Wednesday afternoon to attend the Nola-
chucky Association.

The Association was a good deal interfered with
by the rains. On the second day, though, there
were at least 1,000 people present, perhaps 1,200.
But, despite the crowds, the hospitality was abun-
dant for all. We enjoyed being in the home of
Bro. E. B. Salts.

Sermons were preached during the Association
by Brethren D. A. Glenn, J. W. Watkins, R. E.
Corum.

Among the visitors were Brethren J. M. Bur-
nett, R. E. Corum, J. W. Gillon, D. A. Glenn, J. T.
Henderson, J. N. Monroe, W. C. Patton, J. F.
Vines, J. D. Watkins.

It was a great pleasure for us to meet again
our friend and schoolmate at Wake Forest Col-
lege, Rev. D. A. Glenn. He now lives at Bristol
and preaches to churches around, several of them
in Tennessee. We enjoyed his fine sermon Tues-
day night, as did the large audience.

Among the members of the New Victory Church
are the father, brother and sister of Dr. C. B.
Waller, pastor of the First Baptist Church, Ashe-
ville. Dr. Waller was reared in the community.

The Vines brothers, Drs. W. M. Vines of Char-
lotte, N. C., J. F. Vines of Roanoke, Va., and Hon.
D. A. Vines of Johnson City, were all reared not
far from the neighborhood where the Association
met. The father of the three boys now lives only
a few miles away.

We were very glad to see again Rev. J. H.
Moore. He is the oldest preacher in the Associa-
tion. For some years he was its Moderator and
made a very efficient one. For several years his
health has not been good. He has had to give up
all of his churches, and is quietly living on his
farm.

THE NOLACHUCKY.

It was only a short ride from the Holston Association, near Telford, to the Nolachucky at Russellville. Leaving the former about the time of adjournment Wednesday, we were present at the Nolachucky that night.

The following had been elected as officers: C. Collins, Moderator; D. L. Manis, Assistant Moderator; J. S. Irwin, Clerk, and J. W. Hale, Treasurer.

The introductory sermon was preached by Dr. W. J. Mahoney. It was an eloquent gospel sermon on "The Cross."

On Wednesday night Dr. J. L. Dance of Knoxville preached a practical, inspiring sermon on "Go on."

The first subject considered Thursday morning was the report of the committee on systematic beneficence, which had been read the day before by Rev. J. J. Burnett. The report strongly favored tithing. Bro. Burnett had spoken on it, but the report had been laid over. Bro. J. M. Walters spoke against the part of the report favoring tithing, and moved to amend by striking it out. The amendment was carried by a vote of 43 to 30.

The other subjects discussed were State Missions by J. W. Gillon; Christian Education by J. M. Burnett, J. L. Dance, J. W. Gillon, L. B. DeArmond, J. J. Long; Foreign Missions by W. C. Hale; Laymen's Work by O. L. Wall, J. W. Pangle, R. A. Brown, W. A. Hull; Home Missions by J. W. Gillon; Woman's Work by Spencer Tunnell; Young People's Work by O. L. Wall, J. M. Walters, J. G. Greenlee; Orphans' Home by T. A. Carmichael, J. M. Walters, D. L. Manis, (a collection was taken for the Home amounting to \$37.25. The Association directed that this should be given for the Baby Building); Religious Literature by D. L. Manis; Ministerial Relief by D. L. Manis; Temperance by P. H. C. Hale, D. L. Manis. These discussions were always interesting and at times lively.

The Association adjourned about 3 o'clock Friday with song and hearty handshaking.

The Nolachucky, while a youngster compared to the Holston, is somewhat aged itself. This was its 89th session, so that it is almost a nonogenerian. It is perhaps the largest Association in the State in number of churches, there being 64, with about 5,000 members.

The Russellville Church was organized about nine years ago. It now has 103 members. Dr. J. M. Anderson is the able pastor. Dr. Anderson was for several years Co-operative Secretary of the State and Home Mission Boards for Tennessee and did a noble work. He is greatly beloved all over the State. He now lives at his home in Morristown and preaches to churches around.

The hospitality was most cordial. Despite the small membership of the Russellville Church, and the large numbers in attendance, especially on Thursday, there was abundance and to spare for all. We enjoyed being in the homes of Brethren J. W. Pangle, H. G. Pangle and J. T. McCarver.

The visitors were Brethren R. A. Brown, J. L. Dance, J. W. Gillon, J. D. Hamilton.

It was a sight to see the automobiles, both at the Holston and Nolachucky Associations. Where formerly they used to come horseback to these Associations, or come in two-mule wagons, and later in buggies and carriages, now they come in automobiles—automobiles of all kinds, large and small, costly and not so high-priced.

The attendance on Friday was much smaller than on Thursday. Still the house was full and they had a good meeting. This was one of the best meetings of the Association we have ever attended.

The next meeting of the Association will be held at New Market, Rev. W. B. Rutledge to preach the introductory sermon.

DR. W. J. WILLIAMSON.

We have previously mentioned the fact that Dr. W. J. Williamson had resigned the pastorate of the Third Baptist Church, St. Louis, and was resting in a sanitarium. We had heard the cause of the trouble, but did not care to speak of it. Now Dr. Williamson himself, in an interview with the reporter for a St. Louis paper, makes a clean breast of it, and says that it was strong drink

which caused his downfall, but says that alone with his Bible and his God he has fought his battle and won the victory.

Dr. Williamson was "everybody's friend" in St. Louis, was at the call of everyone, his vacations were only changes of work, he began to take stimulants to enable him to keep going, the habit took hold of him until before he realized it he was fast in its coils.

We hope that Dr. Williamson will be called to some good church, whether the Third Church, St. Louis, or some other. With his sad experience added to his eloquence in the pulpit and his popularity as a man, he will, we believe, be able still to do much for the Master. But, oh! what a pity he should have fallen from the high pedestal of influence which he had made for himself in St. Louis!

And yet we have far more sympathy for him than for many of his critics—men who will favor the continuance of saloons in St. Louis, who will vote for them on every occasion, perhaps will visit them themselves, and then will turn with severest condemnation upon the man who falls a victim to these saloons, especially if that man be a preacher.

Let these apologists for the saloon understand that if it is right to vote for saloons it is right to have them in a city. If it is right to have them it is right to patronize them, for they could not run without patronage. If it is right to patronize them it is right to take the legitimate consequences of patronizing them—to get drunk. If it is right for one to get drunk, it is right for another. If it is right for the layman, it is right for the preacher. If it is wrong for the preacher to get drunk, it is wrong for the layman. God sits up no double standard of right and wrong, certainly not in moral matters.

The point we wish to make, of course, is not that it was right for Dr. Williamson to visit saloons, to drink and get drunk, but that it is wrong for any one to do so. We hope the sad case of Dr. Williamson will have the effect of arousing the conscience of St. Louis with regard to the evil of the liquor traffic as it has never been aroused before, and that the ultimate result will be to drive that traffic entirely from the city and from the State. If so, Dr. Williamson will not have suffered in vain.

Meanwhile, we extend to Dr. Williamson the hand of sympathy and of brotherly love and, so far as we can give it, of help. But, above all, we point him to the One who alone can bring real sympathy and real help in a time like this.

MARTIN.

We had a pleasant visit last Sunday to Martin. The Sunday school, under the superintendency of Prof. M. W. Robinson, is a model one. It is a graded school, with 32 classes in the various departments. We enjoyed preaching to a large and responsive audience. Dr. I. N. Penick has been pastor of the church for over twenty years and has done a notably fine work there. When he took charge of the church it had only a little over 100 members, and was worshiping in a plain one-room frame building. Now the church has a membership of about 500, and has a splendid brick house of worship, with a large auditorium and numerous classrooms for Sunday school purposes.

In addition to the growth of the church, Hall-Moody Institute has been established at Martin. Last year it had nearly 500 students and the prospects for the coming session are said to be very bright. Prof. M. E. Wooldridge is the efficient president. Associated with him next year will be Prof. Gabby. The Baptist Bullder is also located at Martin. It is an excellent paper, standing not only for our Baptist principles, but for all of our organized work. Besides being pastor of the church, Dr. Penick is president of the Board of Trustees of Hall-Moody Institute and editor of the Baptist Bullder. In addition he does a good deal of evangelistic work, spending the weeks between Sundays in holding meetings, as he did last week. Really he has too much upon him for one man and ought to have a good rest. We enjoyed spending awhile in Dr. Penick's hospitable home.

It was not Rev. D. B. Bowers, of Butler, as we stated recently, but his brother, who graduated at Carson and Newman College.

RECENT EVENTS.

Rev. W. E. Farr has accepted a call to the pastorate of the Lowrey Memorial Church, Blue Mountain, Miss.

Dr. R. L. Gillon, recently pastor at Gulfport, Miss., has accepted the position of field representative of the Mississippi Baptist Hospital at Jackson. He is a cousin of our Dr. J. W. Gillon.

Rev. Geo. S. Jarman requests us to change the address of his paper from Murfreesboro' to Flat Creek. He has been elected principal of the Flat Creek High School. He expects to do a great work this coming year.

Dr. R. M. Inlow of the Bellevue church, Memphis, preached two fine sermons at the First Baptist church of Nashville last Sunday. He was greeted with large audiences as he stood again in his old pulpit.

Rev. J. O. Colley and his people are happy over the results of the recent meeting at Albertville, Ala. There were 68 accessions to the church. The pastor had the assistance of Evangelist T. O. Reese and Singer W. B. Scholfield.

Dr. B. G. Lowrey, formerly President of the Blue Mountain Female College, who went to Texas several years ago, has returned to Mississippi, and will be field representative of the college. We welcome him back on this side of the Mississippi River.

Rev. Geo. W. Swope, formerly pastor of the North Nashville Church, more recently of Norfolk, Va., has accepted a call to Abbeville, S. C., and is now on his new field. He is very much delighted with it, as expressed in a letter to the Religious Herald.

We know a cultured and consecrated Christian woman who would like to do religious work. She has had considerable experience as assistant to the pastor of a large city church and is experienced and efficient in such work. If any pastor would like to have a lady assistant we should be glad to have him write to us.

Rev. R. M. DeVault recently moved from Greenville to Oak Grove. Oak Grove is a strong country church in Jefferson County. He will preach there three Sundays in the month and at Swannsylvania Church the other Sunday. The Oak Grove Church has a nice new pastor's home. This makes a delightful field.

Dr. C. D. Graves, for several years district secretary of the Foreign Mission Board, with headquarters at Nashville, left last week for Wake Forest to assume the duties of pastor of that church. This is a very important field of labor. Many friends of Dr. Graves in Tennessee will join us in best wishes that he may have a happy and prosperous pastorate.

It was a matter both of surprise and regret to us to learn of the resignation on last Sunday of Rev. C. H. Cosby as pastor of the Judson Memorial church, of this city. Brother Cosby is a fine gospel preacher, a helpful pastor and a remarkably sweet-spirited, high-toned Christian gentleman. Here is an opportunity for some vacant church to secure a good pastor.

Rev. W. A. Jordan of Starkville, Miss., sends us a post-card with a picture of the handsome house of worship of the Baptist church of Starkville. The annex and finishings of the church have been added during his pastorate of seven years. Six young men joined the church Sunday morning, Aug. 20. Bro. Jordan is distinctly a Tennessee product, born and reared in West Tennessee and educated at Union University.

It was only last week that we learned of the death some weeks ago of Rev. and Mrs. E. B. Pendleton of Dyersburg. Brother Pendleton had been in bad health for several years. His death was not unexpected. His wife did not long survive him. "They were lovely and pleasant in their lives and in their death they were not divided." Both of them had for many years been active and useful members of the Baptist Church at Dyersburg. They were held in the highest esteem by all who knew them. We counted them among our best friends and shall greatly miss them on our visits to Dyersburg and the Friendship Association.

The Home Page

A Short Story and Items of Interest in the Home.

MOONRISE IN A WESTERN WOOD.

BY REV. J. W. STORER.

Tall and stately pines, true sentinels
O'er a lesser troop, stand dark against
the sky
And round about mysterious figures
Like phantoms fade away. The low soft
hum
Of insects croon the fairy wood nymphs
Off to sleep. The drowsy rustling of a
spruce trees' tips,
Methinks, betray the good night kiss
Of a wandering vagrant breeze. The
mockingbird
Has sung his evening hymn, and see,
A star peeps forth! I saw it not till
now,
And yet 'twas always there, waiting
expectantly
To welcome Cynthia to her throne.
The winds are gone, the brooks' soft
purling note
Is hushed, and then, a golden disk ap-
pears
Above the distant mountain tops, a glo-
rious pendant
Set with jewels of wondrous worth and
rare,
An ornament for the pulsing breast of
night!
Ripley, Tenn.

GREAT-GRANDMA'S SUNDAY SHOES.

"What a funny little block of wood!
The top of it is all prickly with little
points."

Eric turned it over and over in his
hand, curiously. "And see what a funny
little sofa this is, Eric Bunce!"

"Sofa! It's just a bench, made out o'
nothing, but pine wood!"

"Well, it's got a cunning, deep-down
seat in one end, with leather over it.
I guess the other end's a table. It's
queer."

"Everything's queer up in this old
attic. Let's go and ask great-grandma.
She knows everything."

An' maybe she'll say, 'It reminds me.'
An' that'll be splendid. I do thing great-
grandma's 'reminds' are just as nice,
Eric Bunce!"

"So do I, Annis Em'ly! Come on!"
And away the children scampered to
great-grandma's sunny room.

"A bench, dearie?—bench?—bench?
Why that must be father's old shoe-
maker's bench, that old Uncle Nehemi'
Marlin used to sit on when he came
round shoemaking. Oh, yes; and that's
the old block of shoe-pegs you've got
in your hand, Eric. Bring it here, dearie.
See, he used to cut off a slice, and then
break off the pegs like matches. That's
the way shoe-pegs were made when I
was a little girl. The shoemaker came
round once a year, and stayed long
enough to make up shoes for the whole
family."

"Oh, my! How funny!" laughed Annis
Em'ly. "Just the way mother's dress-
maker does! Did he make your boots,
too, great-grandma?"

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Mo.

"Everybody's. The men-folks had
heavy cowhide boots, and we girls had
calfskin ones we thought were nice
enough for anybody. Uncle Nehemi'
made them very daintily, we thought."

Great-grandma's tone had a hint in it.
Annis Em'ly—she was named for great-
grandma—tucked her feet up under her
petticoats hurriedly, and wished she
hadn't complained because her new boots
were so homely.

"Tell some more, please do," she said
hastily. "Tell 'bout how they buttoned
'em or laced 'em."

"Laced always. Uncle Nehemi' used to
make his own lacing leather. He cut
off thin strips, and then rolled them
hard between boards to make them
round. We children always used to be
standing round, watching him do every-
thing. It was a great treat. And that
reminds me"

"Oh, goody! A 'remind'!" shouted
Eric. And Em'ly ran to call the other
children.

"Come quick!" she cried. "Great-
grandma's 'reminded'!"

Great-grandma took off her spectacles
to laugh. She shook so hard they would
tumble off.

"That reminds me of what happened
to my Sunday boots once. How I cried!
It meant a good deal to lose your Sun-
day boots in those days. You see, in
summer we children always went bare-
foot. And Sundays we carried our shoes
and stockings in our hands, and put them
on under Deacon 'Bial Peter's big oak,
and then took them off again to walk
home. Church was three miles away;
and it would have worn them out too
much to wear them all the way.—dearie
me, yes! Well, this Sunday we got there
early, and thought we'd leave our shoes
under the oak and run down to the cran-
berry creek for a wade. Mother never
allowed us to on Sundays, but we went."

Great-grandma's sorrowful gaze rested
on Annis Em'ly with a dreamy look,
as if she thought Annis Em'ly were her
own long-ago, naughty self.

"We went. When we came back,
Deacon 'Bial's old sheep was just chewing
up my second shoe. Oh, dearie me!"

That was the end of great-grandma's
'remind.' There wasn't any moral.

"Great-grandma never says morals.
She looks 'em!" Eric said.

"She wasn't laughin' when she got
through. She looked sorry," Annis said
thoughtfully. "Most a hundred years
is a long time to stay sorry in, Eric
Bunce."

"Well," Eric said wisely, "then you
must mind your mother!"—Zion's Herald.

When he had carefully examined the
shoes the physician had brought in for
repairs, the German cobbler handed
them back, saying, "Dem shoe ain't
worth mending, doctor." "Very well,
Hans," said the doctor; then of course
I won't have anything done to them."
"Vell, but I charge you feety cents
already yet." "Why, what for?" "Vy,
ven I came to see you de udder day,
you sharged me t'ree dollars for tell-
ing me dot dere ain't noddings der mat-
ter mit me."

Two Japanese students came to this
country to study. One strayed into a
church. A man spoke to him, invited
him into his pew, took his home to din-
ner and the next day introduced him to
the Y. M. C. A. Today that student is
one of the influential men of Japan. The
other bore a letter of introduction from a
missionary to a Christian worker, who
excused himself on the plea of his in-
tense religious activities. When the lat-
ter student returned to this country, he
was agnostic. The first man did no more
than anyone of us can do. For that mat-
ter, neither did the second. Which ex-
ample are we following?—Baptist World.

Last summer, says a British weekly,
a number of masons left Scotland to
settle in America. Recently one of them
wrote to his wife and instructed her
to sell most of their household property

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and to take passage out to him.

The good wife had a neighbor in to
help in the packing. In the midst of
the business they fell upon Sandy's
watch. The neighbor examined it closely,
and then said:

"It's a grand watch, Janet. Ye'll be
takin' it wi' ye?"

"Na! na!" was the reply. "It wad
be o' nae use oot there, for Sandy tells
me in his letter that there is some 'oors
o' difference between the time here and
in California, so I needna be takin' lum-
ber."

My small niece, aged four, came run-
ning into the room where her mother and
I were sitting.

"My dolly's sick," she said, "and I
don't know what's the matter. I gave
her water and she can't swallow that;
the doctor gave her a pill and she can't
swallow that."

"Then," said I, "I don't see but that
you had better try Christian Science for
her."

"We have tried it," she said, "and she
can't swallow that."—Life.

THE YOUNG SOUTH

Missionary's address: Mrs. P. P. Medling, Kagoshima, Japan. Address communications for this department to Miss Annie White Folk, 1106 Nineteenth Ave., South, Nashville, Tenn. Our Motto: "Nulla Vestigia Retorsum" (no steps backward).

DAY BY DAY.

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me;
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery,
Let me serve a little better
Those that I am striving for.

Let me be a little braver
When temptation bids me waver,
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother that is weaker,
Let me think more of my neighbor
And a little less of me.

Let me be a little sweeter,
Make my life a bit completer,
By doing what I should do
Every minute of the day;
Let me toil without complaining,
Not a humble task disdain;
Let me face the summons calmly
When Death beckons me away.
—Detroit Free Press.

"Spring City, Tenn.—Miss Annie White: Please find enclosed money order for \$1.25, our last Sunday's collection, for the Orphanage. From St. Clair Sunday School. Yours for the orphans. —Eva Treadway, Secretary."

Thank you very much, Miss Treadway, for your letter and the offering from St. Clair Sunday School. And may we ask that you write to us again soon and become one of our most frequent correspondents?

"Neva, Tenn., Aug. 15, 1916—Dear Miss Annie White: Enclosed please find \$5 for the aged ministers from Pine Grove church. We miss Bro. J. S. Farthing in our contributions. His place will be hard to fill and the Young South will miss him. Wishing great success to the Young South.—Miss A. E. Brown.

This letter brings us a message of great sadness. By the death of Mr. Farthing the Young South loses one of the truest, staunchest friends it ever had. In the last letter that he wrote to us, Mr. Farthing expressed his wish that the Young South would continue to grow and prosper, and to further show his interest, he always sent a substantial check. So many of our beloved members are leaving our ranks to join the forces of the great Commander, and the vacancies will be hard to fill. Mr. Farthing is one of the noble souls who can face his Master with the knowledge of having done his best on earth.

Miss Brown, will you thank the Pine Grove Church for its contribution to so worthy a cause and will you let us hear from you often?

"Etowah, Tenn.—Dear Miss Annie White: Please find enclosed \$1, our Sunday School offering for the Or-

phanage, from Cog Hill Baptist Sunday School.—Iva Ray Brown, Secretary."

We are most grateful to the faithful givers at Cog Hill Sunday School.

"Petersburg, Tenn., Aug. 15.—Dear Miss Annie White: Enclosed please find 50 cents for our 'Baby Building' at our Orphanage. We hope the 'Baby Building' will soon be completed. Best wishes to you and all the Young South.—Naomi Grace Dryden."

What would we do without Naomi Grace to write to us and send us her offerings as often as she does? We look forward to her letters, and every time they are more than welcome. The foundation for the Baby Building has been laid, and it is hoped that the building will be finished by the last of October, if the necessary funds come in. Let all the members of the Young South who have not contributed to this beautiful cause hurry up and send a check, so the babies can have their own home before the winter comes on.

"Sweetwater, Tenn.—Miss Annie White Folk: I enclose 25 cents in stamps, for which please have the Foreign Mission Journal sent for one year to Mrs. M. C. Lowery, Sweetwater, Tenn., to begin with August number. With best wishes, I am, very sincerely, —Mrs. F. C. Yearwood."

We have sent on the subscription, and trust the Journal will be received in good time.

AN AMERICAN WOMAN AND BRITISH SOLDIERS.

Unexpected honors have come to a Philadelphia woman, whose heart had been moved with compassion at thought of those British soldiers in the trenches who had no friends at home from whom they could receive written lines of cheer.

This woman is Mrs. William R. Taylor of Germantown, who has just been presented with the silver and gold "honor badge" of the famous Scottish regiment, the so-called Black Watch.

Upon only two other persons in the past twenty years has the gallant "Black Watch" conferred this symbol of all the heroism and glory that cluster about its traditions. Both these were residents and natives of England. So far as can be ascertained, Mrs. Taylor is the first American to whom the badge has been given.

The honor came by special messenger from the Duke of Connaught, Governor-General of Canada, who sent it by the hand of Sir William MacKnaught, who came to the United States for the purpose.

Thirteen months ago Mrs. Taylor grew so heartsick at thought of the agonies endured by the soldiers that she determined to do something, however slight, to relieve their distress. "Writing a letter didn't seem much of a help," she confessed to the reporter of a Philadelphia daily, "but it was all I could do, and it was better than nothing."

So she wrote. For months she wrote letter after letter, the shortest five pages long. And—because she has talent as a poet—she finished each message with some original verses. No two letters were alike, and no two poems.

"I sent the messages addressed to 'Some Soldier in the Trenches,'" she explained, "and many of them 'in care of the Duke of Connaught.'"

MIGHT HAVE SAVED HUNDREDS OF DOLLARS.

Hundreds of dollars are wasted by individuals on meritless rheumatism remedies. Such a one was Joseph L. Boehmer, of Nashville, Tenn. In fact, Mr. Boehmer wrote: "Renwar Rheumatic Salts is priceless. Had I known about 'RENWAR' several years ago, I would have saved hundreds of dollars. One 50-cent bottle did more good than all sanitarium treatment. I am certain it cured me." We have many original letters like Mr. Boehmer wrote on file in our office. If you suffer from rheumatism or constipation, get a bottle of RENWAR, 50c at your druggist. Money refunded if it fails to relieve. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.

Others I sent in care of a cousin of the late Lord Roberts. Sir William told me that eighty per cent of the letters went to men of the 'Black Watch.' I am rather glad of that, for my father was Scotch-Irish, although my mother came of an old English family."

It was a touching little story that Sir William K. MacKnaught had to tell Mrs. Taylor, and the American woman's amazement grew as she learned how much prized her letters had been.

"About 200 of the men who received your messages have since been killed," said Sir William, "and I want you to know that the only dying comfort many of them had was a letter from you. Several of the men died with your letters under their pillows. They had read them and re-read them. They memorized the verses. They bequeathed them, as precious souvenirs, to comrades."

"One Belgian priest died with a crucifix in one hand and a letter of yours in the other, and when he was dead they sold his letter and crucifix for \$300—to go into the Belgian relief fund—and sent the mementoes to his old mother. One of your poems, which seemed especially beautiful, has been kept by Queen Mary, and the Duke of Connaught begged a copy of it for himself."

The badge is very beautiful. The center, which is of gold, has the imperial crown of England, the sphinx of Egypt, and the figure 42—because this badge came from the Forty-second Regiment—all surrounded by the Scotch thistle and the motto, in Latin, "Touch me ye who dare." This gold center is mounted on a silver cross of St. Andrew, and the whole badge is mounted in turn on a diamond-shaped disc of black velvet.

This famous Scottish regiment represents the old Forty-second and Seventy-third Royal Highlanders, which were composed of companies formed during the troubled days of 1688, 1715 and 1745. The tartans worn by these companies were all dark in color, so that Gaelic name

CANCER CURED AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the knife, acids, x-ray or radium, over 90 per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Write for literature.

Freiceadan Dubh (Black Watch) was given to distinguish them from the regular troops, the Saighdean Dearg, or red soldiers—so-called from their scarlet uniform. This regiment won honors at Waterloo, Sebastapol and Lucknow, as well as many other places. Its deeds have at times been desperate, and throughout its history it has been recognized as a "cutting edge of battle." Many lads from the Edinburgh slums have, in it, developed from worthless do-nothings into men of dauntless courage and devotion to their country.—The Presbyterian.

WHAT THEY ALL SAY.

A few extracts from letters of Club members will give you some idea of the many attractive features of the Baptist and Reflector Piano Club and will explain why it is so popular. Here are a few samples taken from the correspondence at random:

"I certainly am enjoying my piano. I couldn't have gotten any better piano in Decatur than the one I got from you if I had paid one hundred and fifty dollars more than this one cost me.—Mrs. F. B."

"It is a beauty and we are delighted with it. Your Club is a grand thing.—Mrs. E. P. M."

"I am perfectly delighted with it, and every one who has heard it, or has played on it, says they have never heard a finer toned one. I can observe such a vast difference between this one and others that are in this community that have been placed by agents. Every one, even those who know nothing about music, can tell the superiority of this piano over theirs.—Mrs. J. R."

"We like it mighty well. The tone is full and clear, and the smooth and glossy finish is certainly superb. We think it much better than we could have done here for the money.—Mr. O. F. P."

"We are delighted with the piano.—Mrs. B. S. S."

"The piano has come, and it is everything I could wish it to be. The tone is so soft and mellow, it sounds more like a harp. The bass notes are remarkably full and round; the case is specially beautiful. I am entirely delighted with it. I never saw a more perfect instrument.—Mrs. W. J. B."

Almost every letter received from Club members contains similar expressions of appreciation. The Advertising member of the Baptist and Reflector cordially invites you to write for your copy of the Club booklet and catalogue which explain the big saving in price, the convenient terms, the superior quality and durability of the instruments, the protective guarantees and other attractive features of the Club. Address the Associated Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.

AN INDIAN GIRL'S PRAYER.

Miss Mary L. Lord, a teacher among the Sioux Indians, relates the following touching incident in the Christian Press.

An Indian baby was dying. It lay in its father's arms, while nearby stood another little daughter, who was a Christian.

"Father," said the little girl, "little sister is going to heaven tonight. Let me pray." As she knelt at her father's knee, this sweet little prayer fell from her childish lips:

"Father God, little sister is coming to see you tonight. Please open the door softly and let her in."—Exchange.

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

Boz—20, H, Shelton, S. C.
Gentlemen.

I accept your guarantee offer and enclose herewith two dollars for ten gallons Shivar Mineral Spring 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
Address
Shipping Point

RESOLUTIONS RESPECTING THE DEATH OF MISS SALLIE BROWN.

Whereas, the Great Creator has, in His wisdom, seen fit to take Miss Sallie Brown (familiarily and lovingly called "Aunt Sibbie") from among her kindred, where she has for so many years been an inspiration, a counsellor, a friend, and, in need, a benefactor; and

Whereas, Miss Sallie has also been taken away from her community, and from the public which she has served so long with wisdom and distinction; from among the high and the low; the very young and those of mature years; the youth; the young manhood and young womanhood; many, many of whom have drank of the fountain of wisdom that was hers, and whose lives have been blessed by coming in contact with Miss Sallie; and

Whereas, a great many of Miss Sallie's kindred—those who have gone before and those who yet remain, and many of those whom she has instructed in the ways of this life, and by precept and by example has instructed in the way of salvation—have been and are identified with the history and life of the Tabernacle Baptist Sunday School and church; therefore, be it

Resolved, first, That we hereby express our deep sorrow and sym-

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Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

Associational Meetings

ASSOCIATION	PLACE OF MEETING.	TIME
CHILHOWIE	Mt. Olive Church (Knox County)	Wednesday, August 23
CUMBERLAND GAP	Shawnee (Claiborne County)	Wednesday, August 23
DUCK RIVER	New Bethel Church (Bedford County)	Wednesday, August 24
EAST TENNESSEE	Allen's Grove (Cocke County)	Thursday, August 24
MULBERRY GAP	Mulberry Gap Church (Hancock County)	Tuesday, August 29
SWEETWATER	Christianburg Church (4 miles S. of Sweetwater)	Wednesday, August 30
BIG EMORY	South Harriman (1 mile from Harriman)	Thursday, August 31
UNITY	Friendship Church (Henderson)	Friday, September 1
EBENEZER	Theta Church (Maury County)	Wednesday, Sept. 6
WATAUGA	Hampton Church	Thursday, September 7
TENNESSEE VALLEY	Spring City Church	Friday, September 8
STOCTON VALLEY	New Hope Church (Helena, Tenn.)	Saturday, September 9
CENTRAL	Trezevant Church (Trezevant)	Tuesday, September 12
SALEM	Woodbury	Wednesday, Sept. 13
MIDLAND	Zion Hill Church (Anderson County)	Wednesday, Sept. 13
EASTANALLEE	New Friendship Church (2 miles E. of Tasso)	Thursday, September 14
WILLIAM CAREY	Norris Creek (Lincoln County)	Friday, September 15
OCOEE	First Church, Chattanooga	Tuesday, September 19
INDIAN CREEK	Waynesboro	Wednesday, Sept. 20
FRIENDSHIP	Elon Church	Wednesday, Sept. 20
CLINTON	Andersonville Church (9 miles E. of Clinton)	Thursday, Sept. 21
HOLSTON VALLEY	Persia Church (On V. & S. W. Ry.)	Thursday, Sept. 21
HIWASSEE	Fellowship Church (Meigs County)	Friday, September 22
BEECH RIVER	Mazie's Chapel (4 miles E. of Lexington)	Friday, September 22
BEULAH	Laneview Church (3 miles S. W. of Kenton, Gibson Co.)	Tuesday, September 26
NORTHERN	Cedar Grove Church (Union County)	Tuesday, September 26
NEW SALEM	Cookeville Church	Tuesday, September 26
PROVIDENCE	Cane Creek Church	Wednesday, Sept. 27
SEVIER	New Salem Church	Wednesday, Sept. 27
RIVERSIDE	Love Joy Church (Overton County)	Thursday, September 28
JUDSON	Dickson Church	Saturday, September 30
CUMBERLAND	Cedar Hill Church (Robertson County)	Tuesday, October 3
ENON	Mt. Tabor Church (1 mile S. of Pleasant Shade, Smith Co.)	Tuesday, October 3
TENNESSEE	Ball Camp Church (Knox County)	Wednesday, October 4
WESTERN DISTRICT	Springville	Wednesday, October 4
WEAKLEY COUNTY	Ralston Church	Wednesday, October 4
NASHVILLE	New Hope Church	Thursday, October 5
SOUTHWESTERN DISTRICT	Tom's Creek Ch. (2 m. E. of Denson's Landing on Tenn. River)	Friday, Oct. 6
BLED SOE	Portland	Thursday, October 12
UNION	Laurel Creek (5 m. E. of Campaign, 5 1/2 m. S. of Quebec)	Friday, October 13
WEST UNION	Bethlehem Church (Oneida)	Friday, October 13
CAMPBELL COUNTY	Glade Spring	Wednesday, October 18
WISEMAN	Spring Creek (6 miles N. of Lafayette)	Wednesday, October 18
NEW RIVER	Riverview Church (Smoky Junction)	Thursday, October 19
STEWART COUNTY	Crockett's Creek Church	Friday, October 27
WALNUT GROVE	No Minute.	
HARMONY	No Minute.	
LIBERTY-DUCKTOWN	No Minute.	
OLD HIWASSEE	No Minute.	
SEQUATCHIE VALLEY	Whitwell	Date not given

JOIN THE BAPTIST AND REFLECTOR PIANO CLUB.

And save forty per cent on high-grade Pianos and Player-Pianos. By clubbing your order with those of ninety-nine other subscribers in a big wholesale Factory order each gets the benefit of the maximum Factory discount. Old Club members unanimously express themselves as delighted. Write for your copy of the Club's catalogue which fully explains the saving in price, the convenient terms, the free trial and the absolute protection against all possibility of dissatisfaction. Address The Associated Piano Clubs, Baptist and Reflector Department, Atlanta, Ga.

pathy for the bereaved kindred, and that we keenly feel, together with a host of other friends, the loss to the community and to the church and Sunday School of so noble a character as "Aunt Sibbie" Brown.

Resolved, second, That we bow with submissive hearts and minds to the will of Almighty God, with faith that He doeth all things well, believing that our loss is heaven's gain, and that "Aunt Sibbie" has fought a good fight; that she has finished her course, and that she has kept the faith; and that henceforth she shall wear the crown of righteousness which the Lord, the

righteous Judge, giveth her; and, Resolved, third, That these resolutions be spread upon the records of the Sunday School, and that copies be furnished the Baptist and Reflector, the Southern Evangel and our church.

Respectfully submitted by
T. J. HARRIS,
MISS BETTIE BROWN,
MRS. W. F. ROBINSON,
Committee.

WHY NOT TRY POPHAM'S ASTHMA MEDICINE

Gives Prompt and Positive Relief in Every Case. Sold by Druggists. Price, \$1.00. Trial Package by Mail, 10c.
WILLIAMS MFG. CO., Props.,
Cleveland, Ohio.

FINCH—On May 6, 1916, Mrs. Cora Finch, wife of Bro. Bob Finch and daughter of Rev. J. W. McMinn of Paris, Route No. 5, quietly passed from this world to her rich reward in the other world. She was 18 years, 2 months and 6 days of age. She professed faith in Christ in 1913 and joined the Baptist Church at Bethany, five miles east of Paris, Tenn. She was loyal to her church,

kind and loving to all she came in contact with. She leaves a husband, father and a host of broken-hearted relatives and friends to mourn her loss. May the God of all grace comfort and protect, is the prayer of her pastor.
B. F. SMITH.

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And the
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A GOOD MEETING.

Another great meeting with Luray Baptist Church, Luray, Tenn., was conducted by Rev. M. M. Bledsoe, who did the preaching. The community was revived much. It was the word with every one that Mr. Bledsoe was doing the best preaching that was ever done in Luray.

The interest and attendance grew greater from service to service. We had four additions to the church, two by letter and two by experience and baptism. The good people of

Luray are to be commended for their kind hospitality which they showed us.

Mr. Bledsoe goes to Friendship Church to assist O. F. Huckleby in a meeting.

I am to assist Rev. F. Ball in a meeting at Rockhill Baptist Church this week, where Rev. K. L. Chapman of Jackson, Tenn., is to do the preaching.

Brethren, pray for us, that we may have a great reaping for the Master's Kingdom.

E. E. M'PEAKE.

REV. W. J. RAY,

Magic City Evangelist, whose recent coming into Tennessee is attracting attention. Below is a summary of what the brethren say of his work.

1. THE PREACHER.

1. With his long years of experience of a quarter of a century, he comes highly endorsed as one of our strongest and best preachers. He was State Board Evangelist of Alabama and was elected to this position in Texas.

2. His theology is safe and sound. Preaching good antidote for heresy.

ing the whole counsel of God.

6. The singing in his meetings is an attractive feature. Jack Johnson is the singer.

3. RESULTS OF MEETINGS.

1. Great ingatherings.
2. Church members built up around Christ and the pastor and church are strengthened in the faith.

3. The effects of unscriptural and insane evangelism counteracted.

4. The Christians trained in personal work.



- 3. He is indeed the pastor's friend.
- 4. Successful in his condemnation of sin.
- 5. An eloquent, powerful and convincing speaker.
- 6. His whole soul and heart's desire is the salvation of men.
- 7. He is an independent evangelist.
- 8. He is in the true sense of the word, a Baptist.

2. HIS MEETINGS.

- 1. His methods are Baptist, scriptural and sane, thus effective.
- 2. Large crowds are attracted by his preaching.
- 3. Christ, the Bible and the Church pre-eminently set forth.
- 4. His preaching interests the unconcerned and awakens the sleeping to activity.
- 5. He is bold and fearless in declar-

- 5. Moral conditions of community bettered.
- 6. Great hosts of unsaved people are reached.
- 7. Substantial and lasting work done, hence the pastor can do greater work after meeting.
- 8. The good effects of his faithful work can be seen and felt in the years to come.

Churches and pastors in Alabama, Tennessee, Kentucky, Virginia, North Carolina or Georgia, wishing to launch a great religious campaign for Christ and the church, would do well to write Evangelist W. J. Ray, 726 North 21st Street, Birmingham, Ala.

References: State Secretary W. F. Yarbrough; Dr. W. B. Crumpton, Montgomery, Ala.

TENNESSEE COLLEGE

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Only Baptist School for Girls in Tennessee

Standard College course of four years based on 14 entrance units to A.B. degree.

Faculty hold degrees from following standard colleges and universities: Columbia University, Mt. Holyoke, Oberlin and Radcliffe Colleges, Universities of Chicago and Wisconsin, Vanderbilt University, Vassar and Wellesley Colleges. All members of college faculty have either taken Ph.D. or A.M. degree, or (in two instances only) have done work equivalent to that required for A.M. degree.

College work of Tennessee College has been accredited at full value at Vanderbilt, Radcliffe, Columbia University, University of Chicago, and other standard institutions.

Graduates receive State High School Teachers' certificates without examination.

STANDARD PREPARATORY OR HIGH SCHOOL COURSE.

Four years fitting for any standard college. Diplomas granted. Preparatory School faculty holds degrees from Vanderbilt, Wellesley, Oberlin, Radcliffe.

Director of Physical Education graduate of Vassar and of Sargent School of Physical Education. All athletic sports.

Department of Home Economics in charge of graduate of Pratt Institute, Brooklyn, N. Y., with additional work at Moody Bible Institute and University of Chicago.

Splendid advantages in Piano, Organ, Voice, Art, Expression, with Certificate or Diploma. DR. HENRY H. NAST, Musical Director.

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GRAVES—Saturday, July 15, 1916, brought one of the greatest calamities that Trezevant ever faced, when a thousand people met to pay their respects for the last time to what of earth remained of Guy Sloan Graves.

This noble young man, just coming into full manhood, was the elder son of Mr. James Graves, now deceased, and Mrs. Minnie Graves, who still lives among us.

He was 24 years, 1 month and 7 days of age. Had been connected with the People's Bank here for three years, and had every prospect of becoming our leading citizen. He was loved and respected by all who knew him. Affable in manner, congenial in spirit, scrupulously honest in business, and moral and religious in a public way.

All who knew him eulogized him,

and it is not vain talk to say of him that he wielded a greater influence in his community for good than could be expected of a young man of his age.

He was to have been married in November to one of our best and noblest young ladies, which is the greater pity, for not only is the happiness of his own home marred, but also of another.

We are not able to understand the dealings of an all-wise Providence, but we can have faith in that Providence that He doeth all things well.

Our encouragement and consolation then to the broken-hearted mother and brother and sweetheart is that with unshaken confidence in an all-wise Father we bow in submission to the Divine fiat and say, "Not my will but thine be done."

E. F. ADAMS, Pastor.

This Wife and Mother Wishes To Tell You FREE How She Stopped Her Husband's Drinking

By all Means Write to Her and Learn how She did it.

For over 20 years Jas. Anderson of 161 Pearl Ave., Hillburn, N. Y., was a confirmed drunkard. His case was about as bad as it could be, but a little over twelve years ago his devoted wife, after years of trying, finally succeeded in stopping his drinking entirely.



Write to this woman if you have a relative or friend who drinks

Not only did she save Mr. Anderson but she stopped the drinking of her brother and several of her neighbors as well. All this she accomplished by simple home treatment which she now desires every man and woman who has a relative or friend who drinks, to know all about, for she feels that others can do just as she did.

The treatment can be given secretly if desired, and without cost she will gladly and willingly tell what it is. Therefore every reader of this notice who is interested in curing a dear one of drinking should write to Mrs. Anderson at once. Her reply will come by return mail in a sealed envelope. She does this gladly in hopes that others will be benefited as she was. One thing she asks however, and that is that you do not send money for she has nothing to sell. Simply address your letter with all confidence, to Mrs. Margaret Anderson at the address given above and she will reply by return mail in a sealed envelope.

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Buy your sewing machine now, save half, and get it on easy terms, through the Religious Press Co-Operative Club. We have engaged a large number from a leading American manufacturer, securing prices very little above actual cost. By buying from us you become a member of a big buying club; you get your machine at carload-lot prices, plus the small expense of operating the Club. You save all middlemen's profits, agents' commissions, salaries, etc.

We Give You Thirty Days Trial on any of these machines. If you are not entirely satisfied that it is the equal of any machine regularly sold at double the price, return it to us, and the trial costs you nothing. Easy monthly payments if you keep it.

Six Superb Sewing Machine Bargains are shown in the Club catalogue. Prices range from \$12.95 to \$27.80. Latest model—the best that can be manufactured at the price. All fully warranted for ten years.

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THE C. S. BELL CO., HILLSBORO, OHIO

OKLAHOMA BAPTIST UNIVERSITY COMMENCEMENT.

The second Commencement of Oklahoma Baptist University was held in the building of the University at Shawnee, beginning Monday night, May 22. This first number was the play given by the Dramatic Art and Public Speaking Department. This department has made a fine showing under the direction of Professor Joshua B. Lee. The play was well attended, and the role of characters was well chosen and the players did their parts with a great deal of credit to the department. The Public Speaking Department has made fine progress this year and this part of the University work will be in a fair way for splendid work next year.

Examinations began on Wednesday morning, May 24, and the other Commencement programs did not take place until on Friday night, May 26, after examinations. Most of the students did creditable work in their examinations and very few failures were recorded at the close of the session. On Friday night the recital of the Piano and Voice and Violin Departments was given before an appreciative audience.

The Piano and Voice Department, under the direction of Miss Gullidge, rendered a number of pleasing and artistic selections. The department has made a very fine showing this year, and music students and patrons will no doubt make this department a great deal bigger the coming year. Miss Gullidge is to be complimented for the success of the year.

The Violin Department, under the direction of Mr. Leide, made a splendid impression on the music-loving people present. The violin trio rendered by two pupils of Mr. Leide, assisted by Mr. Leide himself, was greatly appreciated by the audience and received prolonged applause. Oklahoma Baptist University has departments of fine art not excelled in the State in the personnel of the faculty and the talent displayed by students. With development the showing of the future will make these departments among the best musical features of any college in the State.

On Saturday night the declamatory contest was featured. All the contestants showed careful work and preparation. William Smith was declared winner of this contest. The crowd was rather small on account of the threatening weather, but applause was generous after every speaker. The contest will perhaps be an annual affair.

Sunday morning in the Auditorium the Commencement Sermon was preached by Dr. B. H. Cooper, pastor at Ardmore. After the special music by the University choir and a violin selection by pupils and director of the Violin Department, Dr. Cooper was introduced by President Masters. He spoke on the subject of "The Mind of Jesus." He set the pace for future commencement preachers, and the pace is a fast one. He gave us a great message. The rest of the day was taken up with the usual routine of such days, until night services.

Dr. W. W. Chancellor preached at night before the Christian association of the school. This sermon is known as the Missionary Sermon of the Commencement exercises. This will be an annual event of the college exercises. Dr. Chancellor set the pace for the future missionary sermon preaches to follow, and there will have to be, as

MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is not a fad or fancy. It is a profitable business. Let us start you right. Our breeders are the best, and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

CAROLINA PIGEON PLANT,
Pen Series F — CLINTON, S. C.

Every Ingredient Purely Vegetable

VEGETABLE-MINERAL MEDICINES

THE FOREST IS THE SOURCE OF S.S.S.

If you were as careful of the medicines you take when sick as you are anxious about the disease it is taken for—a wonderful difference in your future health would result. In a vegetable product like S.S.S. there is no violent after effect—as is found in mineral medicines—but a natural and efficient means of reaching the blood and purifying it, so that it may perform its functions readily. Remember—any mineral is a violent material to cast into your delicate interior. Demand genuine S.S.S. at your druggist, it is purely vegetable and the Standard Blood Remedy.

THE MINE IS THE SOURCE OF VIOLENT MINERAL DRUGS

Swift Specific Co. Atlanta, Ga.

one man expressed it, "a mighty lot of good preaching going on around here in the future."

Monday was taken up with the meetings of the General Christian Association, Students' Assembly, and Literary Societies. Monday night was the big night for students. The debate between the Literary Societies was held. No college is great without the feature of student activities. If the debate of Monday night was a criterion of future student activities of Oklahoma Baptist University, the future student life of the institution will be the very best and have the strength of colleges established for years. The debate was the best that the writer has heard in years. The slogan of the literary work of the colleges was "The Student Body a Unit for O. B. U." It begins to look as though Oklahoma is on the map in school matters. From what the writer saw and heard during the Commencement, it is plain that Oklahoma school matters are assured the spirit of her dead schools, that have apparently gone to the wreck and junk pile and have not been a vain effort, is still alive and the experiences of the past have only made this school better equipped for the struggle before her. There now stands on a beautiful sixty acre campus a splendid one hundred thousand dollar administration building, and a girls' dormitory is rapidly rising. A boys' dormitory will soon be started, science equipment purchased, and much improvement carried on.

The faculty of the college will compare with other colleges of the denomination. The student body this year

reached over one hundred and forty, which, although not large, means much because of former conditions. The slogan that the faculty and Board of Trustees have set for the coming year is to open in September with three hundred students. Educational matters in Oklahoma are in a fair way to realization.

J. LOUIS GUTHRIE.

GRAY HAIRS

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food, and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original lustre. As a hair dressing it has no equal, keeping scalp in a clean, healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps, as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price, \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

SOUTHERN COLLEGE Jun 1916
Young Women's 4th year, \$20 to \$25. Social Training
Two-year College Courses. Preparatory and Finishing
Courses, Music, Art, Expression, Domestic Science, Ten
u. s. Basketball, G. m. m. m. Students from many
u. s. Ideal climate. Non-sectarian.
Address: E. L. Davis, A. M., 255 College Place, Petersburg, Va.

(Continued from page 2.)

How they cheer the heart and stir the soul and send the blood coursing warmly through the veins. It used to be the case that men marched to battle to the strains of martial music. They do not do that so much in modern warfare, which is usually carried on at long range and in trenches. But those patriotic songs will never cease to thrill and inspire.

And the devotional hymns sung in church service and prayer meeting and Sunday School—what a gracious, holy ministry they bring! And I confess I like the good old hymns, such as "Jesus, Lover of My Soul," "Rock of Ages," "How Firm a Foundation," "All Hail the Power of Jesus' Name."

Oh!

"There's lots of music in 'em, the hymns of long ago;
An' when some gray-haired brother sings the ones I used to know
I sorter want to take a hand—I think of days gone by,
'On Jordan's stormy banks I stand and cast a wistful eye."

"There's lots of music in 'em—those dear, sweet hymns of old,
With visions bright of lands of light and shining streets of gold;
An' I hear 'em ringing, singing, where memory dreaming stands,
'From Greenland's icy mountains to India's coral strands."

"We hardly needed singin' books in those old days; we knew
The words, the tunes, of every one the dear old hymn-book through!
We had no blaring trumpets then, no organs built for show;
We only sang to praise the Lord 'from whom all blessings flow."

"An' so I love the dear old hymns, an' when my time shall come
Before the light has left me an' my singin' lips are dumb—
If I can only hear 'em, then I'll pass without a sigh,
'To Canaan's fair and happy land, where my possessions lie!'"

A young man in Richmond, Va., named Cluverius, had killed his young lady cousin, so the circumstantial evidence seemed to show. He was convicted, was sentenced to be hanged. While confined in the death cell awaiting execution, he received a number of visitors. Dr. W. E. Hatcher, then pastor of the Grace Street Baptist Church in Richmond, was his spiritual adviser. He and others talked to Cluverius—talked earnestly, eloquently. But nothing moved him out of his stolid indifference. One day Frank Cunningham, a sweet singer of Richmond, visited him. When asked to sing, he began:

"I will sing you a song of that beautiful land,
The faraway home of the soul,
Where no storms ever beat on that glittering strand,
While the years of eternity roll."

He had sung but a few lines when the heart of Cluverius was melted, his eyes filled with tears, his lips quivered with emotion, and his head was bowed. What but the ministry of song could have exerted an influ-

ence so great?

What a thrilling story was that which came over the waters. When that leviathan of the deep, fitly named the Titanic, was sinking in midocean and over 1,700 persons were being carried to a watery grave; then what? Those in ships and boats nearby could hear the ship's band playing. Playing what? Listen, and above the ocean's roar you can hear the strains:

"Nearer, my God, to thee,
Nearer to thee."

And with those strains floating out on the air, the immense vessel, with all its human freight, plunged to the ocean's depths. Let us hope that in that awful moment, inspired by that stirring music, many a soul soon to be ushered into the presence of God came nearer to Him in spirit and in truth.

And then there are the funeral songs, sung when the loved ones are taken from us, "Lead Kindly, Light," "Safe in the Arms of Jesus," "Asleep in Jesus, Blessed Sleep"—how sweet, how comforting! Thank God for them. What would we do without them in such an hour?

I said that music brings us into harmony with God. God is the God of harmony. Heaven is the home of music. At creation's dawn "the morning stars sang together." We know there is an angelic choir, because on the night when the Son of God became the Son of Man, the angels were so happy they could not stay at home, but came down to the earth and sang the Glory Song:

"Glory to God in the highest,
Peace on earth, good will to men."

And yonder in heaven is that white-robed, blood-washed throng singing the song of Moses and the Lamb: "Blessing and honor and glory and power be unto Him that sitteth on the throne and unto the Lamb forever and ever." And that song shall go on echoing throughout the universe of heaven while eternal ages roll.

During the Civil War, as it is called—very uncivil it was, as is all war—the armies of the North and of the South were encamped on either side of the Potomac River. The Northern band one night struck up "Yankee Doodle." The Southern band responded with "Dixie." Moved by the patriotic strains men on either side were aroused to a high pitch of enthusiasm. Suddenly one band changed to "Home, Sweet Home." The other joined in. The music blended across the water. The cheers changed to tears. Higher and higher the music rolled, borne on the wings of the wind—"Home, Sweet Home." And so while here on earth mankind may be divided into hostile camps, fighting and consuming one another, yet we have a common home, and above the noise and din of strife can be heard the chorus which all love so well, "Home, Sweet Home." Higher and higher shall that chorus swell until it wafts those on both sides to the gates of heaven borne by the gift of song. And that is the highest expression of the Ministry of Music, to bring poor, tired, burdened, worrying humanity nearer to heaven.

And now abideth in this world sculpture, painting, music, these three fine arts, but the greatest of these is music, inspiring the soul,

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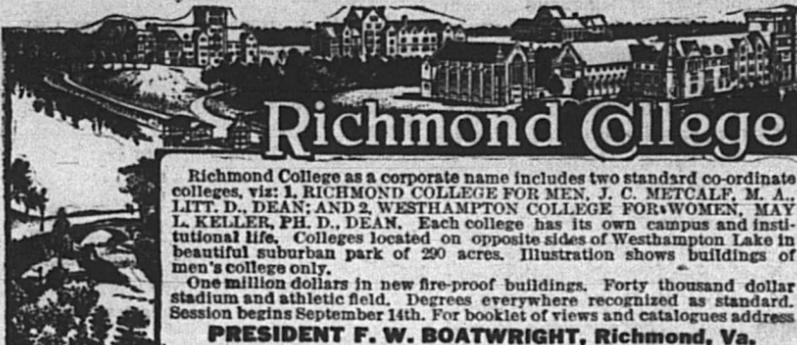


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refining the home, enriching the services of the sanctuary, bringing us into harmony with God, thrilling with its songs of love, stimulating with its melodies of joy, furnishing comfort in time of sorrow, consolation in the hour of death, the only one of the three fine arts which we shall carry with us to the world above, but which shall abide throughout eternity and shall form the chief occupation of the bright inhabitants in that home beyond the skies. Love it, cultivate it for the sake of the pleasure it will give you, and will enable you to give to others. But remember that the kind which affords the highest pleasure goeth not forth save by effort, application, hard work, study, practice. Are you willing to pay the price? It is worth all it costs.

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Nashville, Tenn.

Rev. C. L. Hammack, formerly pastor at Elkton, Ky., accepts the care of the

church at Mulberry, Fla., and is on the field.

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asks STEVE upon his first meeting with civilization

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BAPTIST AND REFLECTOR.

AMONG THE BRETHREN.

By Fleetwood Ball.

Evangelist D. P. Montgomery of Blue Mountain, Miss., writes from Pageland, S. C.: "We are having a great time down here. We have held four meetings since we left you. We had 47 professions of faith in Christ in our service yesterday. Hope you are all doing well."

Rev. S. K. Hurst of Decaturville, Tenn., writes: "I am very slowly recovering. Can sit up a little. My good doctor says without changes for which he sees no indication, my work is done, active work, I mean. The Lord's will be done."

Rev. J. Wesley Dickens of Jackson, Tenn., writes: "The new church at Normal, near Memphis, is a magnificent Baptist opportunity, not simply for those in the immediate vicinity, but for all the Baptists of Memphis, Shelby County and of West Tennessee. Indeed, I think, it is of sufficient strategic and general importance to Baptist progress to have the sympathy and support of Southern Baptists through the Home Mission Board. It would be difficult to find a field of larger promise in the near future than this field offers. My pastoral work there will begin Sept. 15."

In a gracious meeting which has just closed at the First church, Hendersonville, N. C., Rev. K. W. Cawthon was assisted by Dr. W. F. Powell of Chattanooga, Tenn. The preaching is said to have been of the very highest type and many were added to the church.

After Nov. 1 West End church, High Point, N. C., will be pastortless, Rev. F. L. Fiddler having resigned. He is the first pastor the church ever had, and he is a good preacher, to be a Fiddler.

The First church, Dothan, Ala., has called Rev. E. D. Poe of Versailles, Ky., and it is expected he will be on the field by Sept. 1.

The recent death of Dr. R. Bernard removes from the ranks of Georgia Baptists one of their most useful and efficient men. He was a master of statistics.

Rev. A. F. Mahan has resigned the care of Byne Memorial church, Albany, Ga., effective on or before September 1. A breakdown in health necessitates this action.

Rev. J. B. Hays of Parsons, Tenn., held a successful revival last week with his church at Central Grove, near Chesterfield, Tenn. Rev. C. V. Jones aided him.

Rev. W. F. Boren of Darden, Tenn., preached with great acceptance in a meeting last week at Jerusalem church, near Huron, Tenn., of which Rev. R. L. Rogers is pastor. Much good was accomplished.

Rev. Richard P. McPherson and family of Wauchula, Fla., are with his mother in Nashville, Tenn., for the month of August. The Florida Baptist Witness commends most highly his work in Wauchula. His Tennessee friends are not surprised.

Dr. T. Claggett Skinner of Richmond, Va., is to assist Rev. A. C. Sherwood of Bennettville, S. C., in a revival during the month of August.

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ing November and preparations for the event are already in progress.

Rev. E. Z. Newsom of Winnsboro, Texas, is this week in a tent meeting at Mazie's chapel church, near Lexington, Tenn., and the outlook bids fair for the accomplishment of great good.

Dr. I. N. Penick of Martin, Tenn., is to assist Rev. W. Q. Young in a revival at Darden, Tenn., beginning next Sunday. Bro. Penick has assisted in revivals with that church in previous years and is held in universal esteem.

Rev. B. N. Brooks, well and favorably known in Tennessee, has resigned the care of the church at Dade City, Fla., effective Oct. 1. We need more Brooks of that sort in Tennessee.

Rev. R. L. Bonsteel of Crescent City, Fla., has accepted the care of the First church, Palatka, Fla., succeeding Rev. P. Q. Cason who comes to Tullahoma, Tenn.

Rev. T. L. Holcomb is to be assisted in a revival at Pontotoc, Miss., beginning next Sunday, in which the preaching will be done by Dr. L. R. Scarborough, president of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, and a larger tent will be used for the services.

Rev. Martin Ball of Clarksdale, Miss., is spending his vacation with relatives and friends in Paris, Tenn. He supplied for Dr. W. H. Ryals of the First church, Paris, last Sunday, preaching to the old congregation of which he was pastor for nine years. His work in Clarksdale goes along well.

Dr. B. G. Lowrey resigns as president of the Amarillo Military Academy, Amarillo, Texas, and returns to Mississippi, becoming field agent of Mississippi College, Clinton, Miss. His return is a source of joy.

Rev. W. E. Farr, financial secretary of the Education Commission of Mississippi, has accepted the care of Lowrey Memorial church, Blue Mountain, Miss., effective Oct. 1.

Rev. H. Carroll Smith of Memorial Baptist church, Temple, Texas, accepts the care of the church at Weatherford, Texas, effective Sept. 1. He is a son-in-law of Dr. W. D. Powell of Louisville, Ky.

Rev. Powhatan W. James of the First church, Selma, Ala., has been called to the care of Gaston Avenue church, Dallas, Texas, and it is believed he will accept. He is a man of striking scholarship. His acceptance will mean much for the church.

The First church, Springfield, Mo., in securing Rev. C. B. Miller as pastor, robbed the Central church, Kansas City, Mo. The latter church has called Dr. Abram Le Grand of Vermont Street church, Quincy, Ill.

Rev. E. L. Watson of the First church, Enid, Okla., formerly pastor at Union City, Tenn., has resigned his pastorate in the West effective Oct. 1. It is said he has no plans for the future.

Rev. Frank Leslie Hall, formerly pastor in Tennessee, has resigned the care of the First church, Hobart, Okla. He has been pastor of the church for 20 months.

Dr. A. C. Dixon of London, Eng., has been invited to be the chief speaker at the West Texas Encampment, Lampasas, Texas, next year.

In the revival at Rock Hill church, near Warrens Bluff, Tenn., last week there were ten conversions and seven additions by baptism. Rev. K. L. Chapman of Jackson did the preaching in an able and effective manner.

BRYAN—Whereas, God in His infinite love and wisdom has seen fit to take from our midst our young brother, Hampton Belote Bryan, on the 8th day of May, 1916, be it resolved:

That the Edgefield Baptist Church has lost a most capable and faithful official and member;

That the Sunday School has lost an untiring and consecrated worker;

That the Baptist Young People's Union has lost a member whose place only God can fill;

That his schoolmates have lost one whose influence for good eternity alone can reveal;

That his home has lost a son, a brother, a companion whose daily life was an inspiration to higher living, and whose unselfish devotion to home and loved ones could be emulated by all.

And be it further resolved, That we extend to the bereaved family our love and sympathy in this hour of trial, and commend them to the care of our loving Father, "who doeth all things well."

And be it resolved, That a copy of these resolutions be sent to the family, and spread on the records of the church, and a copy be sent to the Baptist and Reflector.

G. F. CLARK,
E. L. CLEMMONS,
ELEANOR H. BAILEY,
Committee.

I assisted Pastor D. H. Taylor in a revival at Crab Orchard church, near Oakdale, beginning July 31 and closing August 15. Results: Nine professions, eight baptizd, one approved for baptism and one by letter. It rained almost every day and night, greatly hindering the work. Bro. Taylor preached two sermons and Bro. Smith of Harriman preached three times during the meeting. I am with Bro. Taylor at Pine Orchard church and we are hopeful of good results.

Big Emory Association meets with South Harriman church Aug. 31.

W. N. ROSE.

Evangelist and Colporteur for Big Emory Association, Rockford, Tenn.

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REV. L. E. ROWLAND.

The funeral of Rev. L. E. Rowland, aged 40, who died early Monday morning at his home three miles north of East Chattanooga, was held yesterday morning at 10 at Jersey. Hundreds of people from Hamilton, James and Bradley counties were present. So great was the crowd that services had to be held in the grove adjoining the Baptist church. Services were conducted by Rev. Claude E. Sprague, assisted by Revs. W. S. Keese and J. N. Bull. Sacred songs were sung by the quartets of the Chickamauga and Salem churches. In respect to the deceased the public schools of Jersey and King's Point were closed and the pupils attended in a body. The funeral was one of the largest ever held in that section. Services at the grave yesterday were in charge of the Masonic lodge of Tyner.—Chattanooga News.

While Mr. Rowland had not had the advantages of education that many ministers enjoy, he was nevertheless a powerful preacher of the gospel. All classes of people were appealed to by his messages and his friends are numbered by his acquaintances. He was known by nearly every man, woman and child in the north end of Hamilton, James and Bradley counties. Hundreds of souls were won to Christ under his ministry. Not until after his death did the churches wake up to his real worth, and many loving words that should have been spoken during his life were left, as is so often the case, to be spoken at the burial. His was an arduous life, having to give much of his time to labor on the farm to support his large family, but he was never too tired or the weather ever too bad for him to fill his appointments. Great will be his reward in that "city which hath foundations, whose builder and maker is God."

CLAUDE E. SPRAGUE.

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