

Baptist and Reflector.

"SPEAKING THE TRUTH IN LOVE."

Old Series Vol. 83)

NASHVILLE, TENNESSEE, AUGUST 31, 1916

(New Series Vol. 27, No. 2

—A writer in the Presbyterian tells about receiving the picture of a Main jail which, after many years of non-use, has been converted into a public library. And still they say prohibition does not prohibit.

—As the result of experiments with monkeys inoculated with the disease, and with the common stable fly given access to the sufferers, Dr. Samuel G. Dixon, State Commissioner of Health for Pennsylvania, found the germ of infantile paralysis in the glands of the fly, ready to be passed on to the next child that it might visit. And so the Director of Health in Philadelphia is urging a thoroughgoing fight against the fly. It ought not to be necessary for an official director of health to urge such a campaign. It ought to be urged and carried on in every home by the directors of health in that home, the father and mother.

—We regret to record the serious illness of Dr. J. M. Frost, the beloved Corresponding Secretary of the Sunday School Board. Dr. Frost had been off to the springs trying to recuperate his health, which for some time had not been vigorous. He was seized with acute indigestion, which aggravated his other troubles. He is now resting at his home in this city. While suffering greatly in body, his mind is clear and his heart warm. We know that the brethren, not only of Tennessee, but of all the Southland, all of whom love him so dearly, will join us in extending to him deep sympathy in his suffering and in earnest prayer that he may be raised up again to continue the great work entrusted to his hands as Corresponding Secretary of the Sunday School Board.

—On August 28th, Roumania ended her long hesitancy and decided to join the entente allies in war. She only declared war on Austria-Hungary, but her entrance on the side of the allies of course meant that she would engage in war with all of the allies on the other side. Germany promptly declared war on Roumania. It is said there had already been clashes between the Roumanians and the Bulgarians. The entrance of Roumania into the war, it is thought, will tend to shorten it. It will bring something like half a million fresh and well trained troops into the struggle. It will cut off a large part of the food supply which has been flowing from Roumania into Germany. It will enable Roumania to attack Bulgaria from the North as the allies, with Salonica as their base, are attacking from the South. It will give to Russia easier and more direct access both to Bulgaria and to Turkey. The probable result in the near future will be, first, that Bulgaria will be crushed, then Turkey, then Austria-Hungary and finally Germany. We hope that it may bring the end of the war by Christmas, at any rate.

—Dr. Curtis Lee Laws begins a strong editorial in the Watchman-Examiner headed "A Disgrace" as follows: "God deliver us from cigarette-smoking women! They are on the increase. Out of every 100 tobacco users three are women." Editor Laws tells about several instances which had come under his observation of women smoking cigarettes. The editorial closes as follows: "The cigarette-smoking woman ought to feel the lash of public scorn. The doors of self-respecting Christian homes ought to be closed against her. She ought not to be permitted to associate with our sweet, pure, fresh, beautiful girls. Think of these girls of our homes with discolored fingers, yellow teeth and a tobacco breath! Let the accursed thing be nipped in the bud." That is all right, Dr. Laws. But what about the cigarette-smoking man? What about the cigarette-smoking boy? Is it no disgrace for men and boys to be smoking cigarettes, as well as for women? If it is good for them, is it not good for the women? If it is bad for the women, is it not bad for the men and boys?

ATTENTION! EVERY BAPTIST AND REFLECTOR SUBSCRIBER!

We must have \$2,000.00 before October 1. Why we must have \$2,000.00.

1. For twenty-five years the Baptist and Reflector has been forced to carry an indebtedness, in order to be able to exist. This indebtedness has greatly retarded the progress and usefulness of the paper. If, during the month of September we can raise \$2,000.00—less than one-fifth of the amount due us from our subscribers—we can pay off this indebtedness.

2. It is almost needless for us to tell you about the serious problem which is facing all newspapers on account of the white paper famine. You read it in every paper you pick up. Paper has almost doubled in price during the past six months and is still going up. Our contract for paper will soon expire. Then we will probably have to pay double the price we are now paying. In that event, with the present support we are receiving, we could not run another month.

3. What will happen if we do not receive the \$2,000.00:

We shall have either to increase the price of the paper, or greatly reduce its size, or we shall be compelled to go out of business.

How the \$2,000.00 can be raised:

1. We have 3,000 subscribers—one-half of the entire subscription list of the paper—who owe us from one to four years' subscription. If all of these subscribers should pay we would not only have \$2,000.00, but about \$15,000.00. Think what it would mean if every one of these subscribers should pay! We believe these subscribers are honest, and that they will pay. Surely they will not be willing for their denominational paper to go out of business because they failed to pay their honest debts.

2. In case these delinquent subscribers should fail us—we don't believe they will—we have 3,000 others who have not failed us in the past, and we know they will not fail us at this critical time. We are going to ask that each one of them send us at least one new subscriber.

Send on that renewal or new subscriber, and save your paper from debt, perhaps from death.

—God locks up his best blessing, but gives to every man a key wherewith to open the lock. One man tries the key of *pride*, but it will not fit the lock. Another tries the key of *vanity*, and fails. Another tries the key of *selfishness*, and he also fails. His key is three times as big as the keyhole, and he can't get it in. They all fail to unlock the door, and go away. Finally, another man comes. He puts his key to the lock and it slides in; there is not a ward that it does not touch; the bolt slides back without a sound, and the door swings open. He knows the secret. He comes in the spirit of *love*, obedience and resignation, and to him God's will is revealed.—Beecher.

—The late Bishop Hare once told about a Philadelphia business man of skeptical tendencies who said to him, "My dear Mr. Hare, I do not refuse to believe in the story of the ark. I can accept the ark's enormous size, its odd shape and the vast number of animals it contained, but, when I am asked, my dear doctor, to believe that the children of Israel carried this unwieldy thing for forty years in the wilderness—well, there I'm bound to say my faith breaks down."

—The Baptist Record tells the following story: "Many years ago some friends made up a purse to send a poor girl, living in Hinds County, away to college. They went to a bachelor occupying a mansion and owning several thousand acres of land and asked for a contribution. He answered harshly, 'No; let her brother work and send her to school.' We learned recently that the young woman went to college and made a fine record. Her brother, spoken of now owns the home and the thousand of acres that then belonged to the wealthy but miserly man who refused to help her."

—"Thou Italy of the Occident,
Land of flowers and summer climes,
Of holy priests and horrid crimes;
Land of the cactus and sweet cocoa;
Richer than all the Orient
In gold and glory, in want and woe,
In self-denial, in days misspent,
In truth and treason; in gold and guilt,
In ruins and altars low,
In battered walls and blood misspilt:
Glorious, gory Mexico!"

—Joaquin Miller.

—Dr. Newell Dwight Hillis says very strikingly: "Had God intended man to do his work through his body only, a man's legs would have been long enough to cover leagues at a stride; his biceps would have been strong enough to turn the crank for steamships; his back would have been Atlantean for carrying freight-cars across the plains. But instead of giving man long legs, God gave him a mind able to make locomotives. Instead of telescopic eyes, he gave man mind to invent far-seeing glasses. Instead of a thousand fingers for weaving, he gave man five fingers and genius for inventing a thousand fingers to do his spinning."

—Dr. Harry Emerson Fosdick says: "If there is no purpose in creation at all, if it came from nowhere, is going nowhere, and means nothing, then the world is like a busy seamstress sewing on a machine with no thread in it. The centuries move like cloths beneath the biting needle, but no thread binds them. Nothing is being done. The years will pass; the machine will wear out; the scrap-heap will claim it; but there will be nothing to show for all its toil. That is the world without divine purpose; and because such an outlook on life makes it utterly vain and futile, most men do believe in 'one far-off divine event, toward which the whole creation moves.'"

—It was announced last week that the Deutschland, the German submarine which left Baltimore on August 1, had arrived safely in Bremen. Watched, as she was, by the allied fleets, it was quite a remarkable feat which she performed in being able to avoid them and make her way safely across the waters. It is also announced that another German submarine vessel, the Bremen, is on her way to this country.

On last Sunday the North Edgefield church, this city, extended a unanimous call to Rev. A. W. Duncan, pastor of the Alton Park church, Chattanooga. Before going to Chattanooga, Brother Duncan was pastor at Oakdale, Harriman and Eagleville, all of which places he did a good work. He has been at Alton Park for some four or five years. Under his ministry the church has grown considerably. Brother Duncan is a fine example of the pastor-evangelist. He recently preached for the North Edgefield Church and the members were very much delighted with him.

DISTINCTIVE BAPTIST DOCTRINES

XIII.

"BELIEVER'S BAPTISM."

By J. M. Frost, D.D.

"Believer's Baptism" means the belief and practice of baptizing such persons as profess personal faith in Christ as Lord and Savior, and desire to obey and follow Him in the great ordinance. It is a worthy subject and well deserves a place in any series intended to represent Baptist thought and life. For Baptists baptize only believers as over against the Pedobaptists in their practice of baptizing "believers and their children."

While itself not a Scriptural term "Believer's Baptism" is a thought, teaching and practice of large emphasis and importance throughout the life and literature of the New Testament. It is "the one baptism" which Christ commanded and which the apostles and their associates practiced throughout the New Testament period. They set the standard for all who should come after in this as in other matters, and marked out the course of Christian belief and practice wherever the gospel is preached, people are converted and churches established.

The term—"believer's baptism"—came from the denominational controversies of former years, and was a necessary designation in contrast and emphasis against infant baptism. Dr. W. J. McGlothlin, Professor of Church History in the Southern Baptist Theological Seminary, to meet the same need makes the hyphen serve his purpose and marks the distinction as follows: Faith-baptism and infant-baptism—this gives sharpness and clearness to the distinction and draws the line with marked emphasis. His recent book, *Infant-Baptism Historically Considered*, deals the practice a mighty blow.

Quiet in style, dignified, courteous and scholarly throughout, yet within the brief space of 176 small pages, it makes the most fearful and deadly arraignment and indictment against infant-baptism that I remember to have seen in a wide range of reading through many years. It shows beyond controversy, how the practice made its first appearance in the latter part of the second century, how it came of corrupt pagan customs, how it won its way by being made part and parcel with the fearful doctrine of baptismal regeneration, how it contravenes the command of Christ, the practice and teaching of the apostles, and nearly all the fundamental principles of Christianity, and how in somewhat modified form though not less ruinous in its effects it holds on its way today in the modern Pelagianism of the new theory of the child and the kingdom. It is a masterful treatment and shows the practice unworthy a place in evangelical Christianity.

Concerning infant baptism as an article of belief and practice at the present time, two things at least are very noticeable and significant. The first is, it scarcely finds anyone among its friends, either to advocate or make

defense for it. It is sick almost unto death with "innocuous desuetude" and widespread indifference. It has in the past produced a voluminous literature in its behalf, but almost nothing in the last thirty or forty years. It was one of the liveliest issues in the later sixties and early seventies; it had a chief place in the schedules of nearly all the public debates—there being men to make and men to accept the challenge; it had much discussion and defense from the pulpit and the platform, in the periodical literature of the day as well as in books, small and large. But all that has changed, as every observant and well-informed person knows. Whatever be the cause the fact remains, and is suggestive and full of meaning. It is almost without defense.

The second noticeable thing about infant baptism today is that through this period of thirty or forty years, and no doubt contributing largely to the present condition of the practice, devout and learned Pedobaptist scholars confessed frankly, almost without exception, that infant baptism has no express mention in the New Testament. Though holding on to the rite by such means as they could develop, they yet said it has no word as a command of Christ or in the practice of the apostles.

For example, take the familiar and somewhat famous words of Dr. A. T. Bledsoe, one of the really great men of his day. They were written when he was editor of the *Southern (Methodist) Review*, and published in the issue for April, 1874, page 324, as follows:

"With all our searching, we have been unable to find in the New Testament a single expressed declaration or word in favor of infant baptism. We justify the rite, therefore, wholly on the ground of logical inference, and not on any expressed word of Christ and His apostles. This may, perhaps, be deemed by some of our readers a strange position for a Pedobaptist. It is by no means, however, a singular position, hundreds of learned Pedobaptists have come to the same conclusion, especially since the New Testament has been subjected to a clearer, more conscientious, and more candid exegesis than was formerly practiced by controversialists."

These words from Dr. Bledsoe left no ground whatever for infant baptism as a New Testament institution or practice. They were written nearly a half century ago, and have been confirmed over and over again through the intervening years. This great advocate for the rite finds in the New Testament no commandment for it, no word for its practice. Even then, nearly fifty years ago, he was not singular in his position, but hundreds of learned Pedobaptists had come to the same conclusion, especially as the New Testament was having a better exegesis and was becoming better known.

Over against all this, in contrast and confirmation stands Believer's baptism as the one New Testament standard and ideal. It persists and has grown in power as the faith-baptism—the one baptism for the New Testament and practice of Baptists through the years and the centuries. They are hoping and working for its full and final triumph in the interest of New Testament loyalty and of evangelical Christianity throughout the world.

As followers of our Lord return to the New Testament in the simplicity of its teaching and practice, the more

will they discard baptizing infants and practice only the baptizing of those who profess personal faith in Christ as their Sovereign and Savior. The very nature of the great ordinance demands this. It has no meaning for others. Others have no right within its holy precincts.

Baptism expresses belief in the resurrection of Jesus; baptism is a specific command of Christ and calls for personal and intelligent obedience; baptism from its exalted place in the commission confesses personal belief in the great doctrines of the Christian system and pledges personal allegiance to the Persons of the Godhead; baptism is the outward expression in symbol of great personal experiences of grace as one dead to sin, buried with Christ and risen in Him to walk in newness of life; baptism in living and powerful form expresses belief and hope in the future resurrection of the dead and of the final triumph and consummation of all things in Christ.

Manifestly only believers walking in the holy way of their Lord can fulfill this high schedule for the wonderful ordinance. The introduction of others as subjects contravenes and does violence to its whole meaning from beginning to end. There is absolutely no room in the holy ordinance for the practice of baptizing infants. It is the baptism of believers only. The introduction of sponsors in the way of Godfathers and Godmothers, was a subterfuge at the first, and is now mockery and sacrilegious in the high service. It all came of Rome when Catholicism fastened on Christendom a Romanized and paganized Christianity. It is the burden and blight of modern Protestantism, and in its practice Protestants walk in the ways of Rome rather than in the ways of Christ and His apostles; follow the edicts of the "Imperial Church," rather than the New Testament in ideals and standards.

Baptism is a personal act, expresses personal experience, personal belief and personal obedience. All else is a perversion and should find no place with the followers of our Lord. Every one must repent for himself, believe for himself, be baptized for himself, and should not allow another to take his crown of service and honor. It is to walk in the highway of their King, a baptized people following a baptized Savior.

Nashville, Tenn., March 10, 1916.

CATHOLIC INVESTIGATION.

House Joint Resolution, in the House of Representatives; Mr. Lindbergh introduced the following resolution, which was referred to the Committee on Rules and ordered to

be printed.—See Congressional Record of July 13, 1916.

Joint Resolution—Whereas there are many economic problems that require the action of Congress and the concerted action of all the patriotic people with Congress, for their solution favorable to the public, which to the great loss of the people have remained in a state of uncertainty because of disputes among the people upon other matters, and:

Whereas, one of the most important of the collateral matters that diverts the people from sufficiently considering the economic needs is the claim of The Free Press Defense League, a Kansas organization with affiliations in all parts of the country involving a very large following, and:

Whereas, The Free Press Defense League and similar organizations and their following represent a danger:

I.—The Pope of Rome is a foreign sovereign, claiming allegiance in temporal as well as spiritual matters throughout the world.

II.—The papal system, of which the Pope is the head, is opposed to and seeks to destroy our free institutions, to-wit:

- (a) Our public schools,
- (b) The free press,
- (c) The right of free speech and public assembly,
- (d) The right of freedom of thought in matters of conscience,
- (e) The principle of separation of church and State.

III.—The papal system of America, which consists of the Roman Catholic cardinals, bishops, priests, the Jesuits, Knights of Columbus, Federation of Catholic Societies, the Ancient Order of Hibernians, and other Roman Catholic societies, together with the Roman Catholic press, seeks to substitute for our democratic system of government, the monarchical or papal system.

IV.—The Roman Catholic laity in the United States of America are taught, influenced, and commanded by some of those in authority, to yield implicit obedience to the teaching of the popes of Rome and to blindly obey their orders and decrees, even though said orders and decrees conflict with the Constitution of the United States of America.

V.—The Roman Catholic organization in America is perniciously active in politics, and although having but few voters as compared, with the whole body of electors, it manages by threats, intimidation, blackmail, and by coercion of the press, to secure an undue proportion of the elective and especially appointive offices throughout the country, and these

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offices, when filled with Roman Catholics, are used to further the plan of making America dominantly Roman Catholic.

VI.—In carrying out the conspiracy to bring the United States of America under the complete domination of the pope of Rome, the Roman Catholic hierarchy, aided by the Roman Catholic politicians and the Roman Catholic press, has inspired a portion of the Roman Catholic laity to resort to threats, to intimidation, to the boycott, to assault, and to riots.

VII.—The Roman Catholic hierarchy is now and has been for more than a year last past, actively engaged within the territory of the United States of America in fomenting and inciting revolution in the Republic of Mexico and attempting to bring about a state of war between the Republic of Mexico and the United States, and:

Whereas, The said claims on the part of the said Free Press Defense League and similar organizations have been and now are being sown broadcast over the country, and both sides to the controversy are causing to be sent to members of Congress great numbers of allegations and assertions and counter allegations and denials upon the said various claims, and:

Whereas, The said controversy fomented trouble and interferes with the unprejudiced action of millions of electors in the United States and thereby interferes with a natural, consistent and impartial administration of government in the interests of all the people, and:

Whereas, A true and impartial investigation and a report thereon by a properly constituted public committee would take these controversies out of politics and stop the attempts to improperly influence the acts of public officials.

Now, therefore, be it resolved by the Senate and House of Representatives of the United States of America assembled: That a joint committee of the Senate and House be appointed to make inquiry into the various representations hereinbefore referred to, and:

That said committee shall have power to employ clerks and stenographers and to compel the attendance of persons and the production of papers, books, documents, and records and to examine witnesses under oath, that said committee shall have power to sit anywhere that it may deem necessary to secure all the facts to complete its inquiry and shall report the testimony to Congress.

RELIGIOUS WORK AT CHAUTAUQUA, NEW YORK, IN AUGUST.

While the word Chautauqua has come to signify out-of-door education in the summer wherever it may be found; yet the original Chautauqua on the lake by that name in western New York is a very different sort of institution in its scope, its permanency, and its standards from any of the several hundred smaller ones which are scattered from Maine to California. A sociologist will tell you that this original Chautauqua is strong in sociology; a linguist will tell you that its strongest point is languages; an artist will tell you that arts and crafts flourish best there; a musician, that the greatest opportunities are presented for the study of music. To each

group the privileges which may be secured are so great that this phase of Chautauqua work looms larger than any other.

To one who is interested in religious work, it is no significant fact that during the month of July class work in religious education and practical Christianity has been offered to the extent of from seven to nine hours a day, and that these courses are given by specialists known throughout the United States. In addition, there is present during each week a celebrated minister as chaplain conducting a devotional service which is attended by thousands, preaching the sermon on Sunday and joining in other of the six or seven services which mark the day. This religious work continues in full form up to the 20th of August, new classes in many subjects being started August 1st. The climax comes in the week of August 20 to 25, when the entire program of Chautauqua, up to this date covering many fields, turns to religious work and is devoted through an entire week to the discussion of "The Church Remaking the World."

Of course, the value of this religious work depends entirely upon the type of teachers and speakers. Dean Shailer Mathews, of Chicago, is the director of all religious work at Chautauqua throughout the season. He personally teaches two hours a day from July 31 to the close of the season, giving courses in the Life of Christ and of Paul. He has upon the teaching staff this season, Dr. Herbert L. Willett, who has given two courses in the Old Testament, his work closing with July, Dean Charles R. Brown of Yale, Rev. Henry F. Cope of Chicago, and Dr. William A. Gardner, of the Religious Educational Board of the Protestant Episcopal church, and James I. Vance of Tennessee. Continuing through August for periods varying from three days to three weeks, there will be Bishop F. Oldham and Dr. Charles R. Goodell of the Methodist denomination, and Dr. Jesse L. Hurlbut of Sunday School fame, Miss Georgia L. Chamberlain, the author of "Child Religion," and "Song in Story," and other books for Sunday School workers, and Dr. Milton S. Littlefield of the Congregationalists, who will talk on the Ideal Sunday School.

During the entire last week, which is popularly termed Religious Week, Dean Mathews, President J. Ross Stevenson of Princeton Theological Seminary, Dr. James A. Francis of California, Mr. Raymond Robins of Chicago, and Mrs. Helen B. Montgomery will appear on the program daily. There will also be a daily platform meeting, at which notable representatives of foreign countries will speak.

The week of August 12th to 18th will be marked also by a Home Mission Institute for women under the direction of the Council of Women for Home Missions, of which Mrs. George W. Coleman of Boston is President.

The Baptists have a pleasant house at Chautauqua in which some of the missionaries on furlough are living and there are frequent opportunities for meeting people of one's own denomination as well as the great multitude of those interested in religious work who are in attendance at Chautauqua. Would it not be a good plan for some of our denominational leaders on boards and committees to put Chautauqua upon the list of places which would be suitable and desirable for summer meetings?

At all events ministers and Sunday School workers of whatever denomination will find at Chautauqua intellec-

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tual and religious stimulus of the highest type, plenty of outdoor recreation, pleasant homes, a beautiful lake, with all that implies, and ideal associations for themselves and their families. The institution is now over forty years old, and unlike most summer resorts in the United States, is increasing annually in popularity with the highest type of people.

THE BRAZILIAN BAPTIST CONVENTION.

Our Brazilian Convention has just held its tenth annual meeting in the cosmopolitan city of Sao Paulo. The delegation was the smallest that we have had so far, mainly due to the abnormal conditions that prevail throughout the world. In spiritual power and efficiency, however, it was easily the very best. From the beginning the sisters have been recognized as members, with the right to vote on all questions; otherwise there would be tribute without representation, an abuse that carries in its vitals the seeds of many a revolution.

Our Convention now represents some 170 churches, with a membership of nearly 14,000 and a constituency of over 40,000. Brazilian Baptist churches raised last year for the Lord's work more than twice the combined contributions of all the other mission fields of the Southern Baptist Convention, and this notwithstanding the unparalleled conditions of the country's finances, which for many months have hovered near the brink of national bankruptcy. From the present vantage-ground the outlook points to the fact that within a few more years Brazilian Baptists will be far and away the greatest evangelical force in this mighty land of the Southern Cross.

The different causes fomented by this body, such as missions, education, etc., reported substantial advance during the past year, and enlargement was chosen as the watchword for the future. Some \$5,000 was contributed for missions, especially in Portugal. From now on more generous aid will be extended to Beautistas Chelenos, who are being so nobly led by that Scotch Baptist veteran, W. E. D. MacDonald, who has wrought mightily for Christ and Chile, almost alone. Our Education Board came away rejoicing in greatly awakened interest in its important work. The appalling ignorance and superstition in all Roman Catholic lands, and the utter indifference of the people to all educational advantages make our task truly Herculean. The interesting fact, however, was brought out that in the evangelical communities of South America only 20 per cent of the people are analphabetic, and not 80 per cent, as is the case among Romanists, who undoubtedly love

darkness rather than light.

Some of the problems taken to our Convention for solution are strikingly similar to those recently discussed at Asheville in regard to methods. We here also wish to carry on the work in the most economical way possible, but surely not at the cost of efficiency. One thing missionaries are at last learning to do—adopt their methods to the work in the new environment. It has happened that in some things we have sorely failed because the methods adopted were those imported from America and not adaptable, while they should have been those worked out here, animated, if you please, with enough of the American spirit to give inspiration and zest. Several years ago an American B. Y. P. U. manual was carefully translated into Portuguese with all its super-elaborate machinery for the use of young people's societies that were being formed in a goodly number of the churches; but the effort proved abortive; the movement died the death of the gorgeous, unhonored and unsung, slain in the house of its friends by wrong methods. We are now trying to make use of the stuff from the native soil, both men and methods. Baptist missionaries in Brazil are making every possible effort to put the natives to the front, for it is clear that the work, to become permanent, must be done by the natives increasing and the missionaries decreasing.

Blessings upon the Baptist and Reflector and its faithful editor.

W. E. ENTZMINGER.

Rio de Janeiro, July 1, 1916.

ELIAS DODSON.

I have his diaries and notebooks, also some writings by others with appreciation of his life and giving interesting incidents of his life. In his diaries he tells of every home he visited in East, Middle and West Tennessee. There were many Dodsons in the State then, and I suppose some of them are yet living. He speaks of having left a "History of the Dodson Family" at the homes of two of the Dodsons in Tennessee. I would like to borrow the book, if it can be found. Will not every reader of this paper who knew him sit down and write me any information that is worth preserving? I want to compile a volume of his life and writings. Dr. A. C. Dixon has promised to write an introduction giving an "Appreciation of E. Dodson."

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(b) Its present location was determined in a committee composed of representatives of the three divisions of the State—East, Middle and West Tennessee. They left it as a trust to the Baptists of this generation.

(c) It is as good as the best; its standards have always been high. Its entrance requirements are the fourteen high school units, which are followed by four years, or twelve terms, of college work.

(d) It is doing for the Baptist ministry what no other school in the State is doing.

(e) It is as good for the layman as for the preacher. The rich and the poor meet together, and the Lord is the maker of them all.

(f) It has a faculty of fifteen men and five women; and all are devout as well as scholarly.

(g) Its fees remain the same, though cost of living is higher. Its fees are trifling in comparison with the benefits bestowed. I have been watching for twenty-nine years. I am convinced that even a wild, idling boy cannot stay in this elevating atmosphere two months without being transformed throughout his life. It is some times a few years before the transformation is clearly seen. One month here is worth greatly more than the whole year costs.

(h) Since this time last year about four hundred and fifty have enrolled. The supply of July-August Bulletins is exhausted, and only a small stack of catalogues left; but for what you want, write to G. M. SAVAGE, President.

Jackson, Tenn.

ANOTHER GOOD MEETING.

We have held another good meeting with Piney Grove church, beginning the first Sunday in August and closing on the following Saturday. We were assisted by Bro. Butler, he and I preaching time about in this meeting.

There were 30 conversions and 25 added to the church. The pastor had the pleasure of burying 21 happy souls with Christ in baptism. This meeting was one of the old-time type, where the power of the Spirit was felt and realized in every service. We have one of the best bands of workers in this church I have ever seen. Each service was attended by great crowds, and the church was much revived. Bro. Butler did some good gospel preaching.

Piney Grove has a fine Sunday school, with Bro. Will Mosley as superintendent. He is very devoted to the Sunday school work, and had the pleasure of seeing several of his pupils saved.

We certainly enjoyed being in a meeting where the power of the Spirit was in full blast, and the people praising God on every hand. Brethren, this is what we need in every church, and must have if we accomplish anything for Christ.

May God bless all who are engaged in the good work. A. LAMBERT.

A GOOD MEETING.

We had a great meeting at old Beech Grove church last week. The interest was good from the very beginning. We had one conversion Sunday night. Bro.

J. N. Irwin, missionary in the Indian Creek Association, came to us on Wednesday. He did some good preaching, to the delight of all who heard him.

There were nine conversions and nine additions to the church by baptism. Two of Uncle Alex's followers got shouting religion, joined the church and were baptized. Praise the Lord that He can and will save all who call upon Him.

Our house would not seat near all the people who came to the services at night. The people decided that we must have a new house of worship. So we laid plans for the building, and I helped cut the first tree for the building material on Monday after the meeting closed. May the Lord lead us on to greater things in the future.

We will begin our meeting at West Point the first Sunday in September, with Brother J. W. Dickens doing the preaching.

J. B. McCRORY.

West Point, Tenn.

A GOOD SERVICE.

When I became pastor of the Huntingdon Baptist Church last February, I inherited a church debt which had been running for quite a number of years and which was a great hindrance to us in our work. The church realizing the hindrance and weight which it was, determined to raise and pay off the entire amount. Accordingly we all went to work with a will, and by the first Sunday in August, a sufficient amount of money had been raised to clear the church of its indebtedness, and a special service of thanksgiving and burning of the notes was announced for the second Sunday night, August 13th.

Several very appropriate talks were made by as many members of the church, setting forth the heroic and self-sacrificing spirit in which the church had responded to this call. Then, after a prayer of thanksgiving, in a very impressive and beautiful service, the deacons held the four notes, which so long had furnished the evidence of our indebtedness, while the pastor set fire to them, and the service, while the smoke from the notes were still rising, was closed by singing "Praise God from whom all blessing flow". Thus, the church is NOW OUT OF DEBT, and we thank God for it.

Our meeting begins Sunday, August 20th, in which we will be assisted by Rev. Ed. G. Butler, of Muskogee, Okla., during which time we are hoping to have a gracious in-gathering of souls. To this end we crave the prayers of all who love our Savior, who may read this.

GEO. S. PRICE, Pastor.
Huntingdon, Tenn.

REVS. R. T. AND W. C. SKINNER.

On August 13th, 1916, at 3 p. m., a council was called by the Lockeland Baptist church, for the purpose of ordaining to the work of the ministry, Brethren R. T. Skinner and W. C. Skinner, sons of J. E. Skinner, pastor of Lockeland Baptist Church.

The examination of the young men as to their soundness in the faith was conducted before one of the largest congregations ever assembled in the church. Bro. J. W. Gillon, Corresponding Secretary of the State Mission Board, delivered a scriptural sermon, subject "The Bishop". Brother I. N. Strother conducted the examination, which was very thorough. The young men related the story of their conversion and call to the ministry in a simple

but impressive manner. Their ready answers to questions and statements concerning doctrines indicated study and soundness in the faith.

The council unanimously recommended the young men as worthy candidates for ordination to the church. The church instructed the council to proceed with the ordination. Bro. J. F. Savell led in prayer, and while the young men were bowed the ministers, composing the council laid their hands on them praying God's blessing. Brother C. L. Skinner delivered the charge, Bro. C. W. Knight presented the Bible and Bro. C. A. McElroy delivered the charge to the church.

At the conclusion of the service, the deacons requested the privilege of presenting to each of the young men a beautiful Oxford Bible. The senior deacon, Bro. Greer, acted as spokesman. While the congregation sang "Blest Be the Tie", the right hand of fellowship was given the young men and also their mother and father standing by their side. These young men are soon to graduate from Union University. Amiable in disposition, cultured in mind, sound in the faith, godly in life, students of the Word and constant in prayer, they are sure to win for God.

The following brethren composed the Council:

Brethren J. E. Skinner, Moderator. C. L. Skinner, Allen Fort, J. W. Gillon, J. F. Savell, C. A. McElroy, C. P. Poag, J. H. Delaney, R. W. Beckett, I. N. Strother, and C. W. Knight.

C. W. KNIGHT, Sec.

NEW BAPTIST CHURCH FOR FITZGERALD, GA.

Some time ago a resolution was passed by the First Baptist church of Fitzgerald, appointing Rev. C. A. Ginn to the task of building a Baptist church in the first ward of Fitzgerald, a very much neglected portion of the city, and a great opportunity for Baptist people. The first ward school building was granted for services during vacation by the kindness of the school board. Sunday school was organized and the work began. A beautiful lot has been secured and a nice little chapel, 26x40, has been erected on the rear of the lot fronting on Gordon street, and the congregation is now worshipping there. The intention is to hold a revival meeting soon and organize the church. This work is very promising and worthy of our support. Rev. Ginn has done some great work in the short time he has had this work in charge. He has also proven himself to be quite an evangelist. I have had him in two of my churches recently and the work he did was very satisfactory. A good number of additions were received, and the churches greatly revived.

C. A. COZART.

Fitzgerald, Ga.

A GREAT MEETING.

Rev. W. W. Harris, assisted by the gifted and eloquent Harry L. Martin, pastor of the First Baptist Church of Indianola, Miss., has just closed one of the richest meetings at White House, Tenn., the church and community have witnessed and felt in a long, long time. His apt illustrations, his fit quotations from the Bible, his musical voice, his pleasing manner, plus his culture and absence of egotism, make Bro. Martin a great man and a great preacher. You can't help loving him.

White Haven Church is a true

representative of Jesus, I truly believe, judging from the scarcity of unsaved people in the community and her disposition toward all benevolent objects.

Three of the leading people of the town, one lady and two gentlemen, all heads of families, were baptized into the fellowship of the church; one joined by letter; and the church and community were greatly strengthened spiritually.

This is the third successful meeting Bro. Martin has held with this church and we want him again.

W. W. HARRIS, Pastor.

32 S. Rembert St., Memphis.

OUR NEW HOME.

We are now located in the good town of Sulphur, Okla. Things look good to us here. As a citizen people treat us fine, as pastor of the First Baptist church, superfine.

A few weeks ago, one night, the members came like a storm. When the clouds had rolled away we found all kinds of good things to eat which had been left by the good people in the kitchen. Just before they left they brought in an abundance of ice cream as a further token of appreciation and to sweeten the already pleasant relations.

We bow in humble submission and say, "We are yours to serve."

W. H. HASTE, Pastor.

Sulphur, Okla.

LYERLY, GA.

I have just closed a great revival meeting at the Baptist church. There were 50 conversions and about 100 backsliders reclaimed.

Rev. J. Walter Boyd did the preaching, also sang a number of solos.

Bro. Boyd is a live wire. He delivers the goods and gets results.

If you need a genuine revival in your church you could not do better than to have him. Address him at Rossville, Ga. JOHN A. SEYMOUR, Pastor.

I have just closed a good meeting with Rev. J. A. Lee at Poplar Grove church. Poplar Grove is one of the very best country churches in Kentucky. It has about 300 members, and they are practically all wealthy farmers. I have never seen so many automobiles in any country congregation.

Brother Lee is the publisher of "Lasting Hymns," and author of the famous song, "Heaven Will Be the Best of All." He is not only a good preacher and pastor, but is one of the best business men in the State. He owns more than a thousand acres of good farming land.

I shall ever remember him, his cultured family and his truly great church. They treated me royally in every way.

My own work moves along nicely. Good summer congregations. The Kentucky Normal College will begin its fall term next month. They matriculated more than five hundred students last year. Eighty-five per cent of these came from Baptist homes. We are expecting our Sunday school and preaching services to be doubled when school begins. Brethren, pray that God may use us for His glory on this grand field.

W. A. GAUGH.

Louisa, Ky.

Rev. T. R. Paden has resigned at Shuqualak, Miss., effective Nov. 1. He has labored effectively on that pastorate for several years.

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.

Rust-Memorial—Pastor J. N. Poe spoke on "The Personal Touch," and "The Unheeded Warning."

Belmont—Bro. Hacker supplied. Services were good. Two by letter. Membership very hopeful.

Judson Memorial—Pastor C. H. Cosby spoke on "A Two-fold Motive," and "Look and Live."

South Side—Pastor C. W. Knight spoke in the morning on "Barnabas," and Bro. C. A. Baker at night on "Motive in Missions."

Calvary—Bro. C. A. Baker spoke in the morning on "A Good Soldier of Jesus," and Bro. C. A. McIlroy at night on "The Good Part." 64 in S. S.

Grace—Pastor W. Rufus Beckett spoke on "The Profit of Prayer," and "The Kingdom of God." 234 in S. S.

North Edgefield—Bro. Clay I. Hudson supplied at both hours. Good congregations. Church extended a unanimous call to Rev. A. W. Duncan of Chattanooga to become pastor.

Seventh—Pastor C. L. Skinner spoke on "A True Motive for Service," and "God's Love for the Lost Expressed in Three Ways in the 15th Chapter of Luke." Good S. S. and services.

Immanuel—Pastor Rufus W. Weaver spoke on "Man's Highest Privilege." Dr. T. A. Wigginton spoke at night.

Centennial—Pastor J. Henry Delaney spoke on "Our Obligation as a Church," and "God's Care, Man's Ingratitude." Good S. S. Best B. Y. P. U. service we have ever had. Mr. A. E. Park gave a splendid reading on "The Cross."

Franklin—Pastor Albert R. Bond spoke on "A Three-fold Vision of the Heart." Good S. S. and B. Y. P. U. Splendid Sunbeam meeting.

Park Ave.—Pastor I. N. Strother spoke on "Church Discipline," and "The Healing of the Paralytic." 136 in S. S.

Lockeland—William Carey Skinner spoke on Matt. 26:41.

Grandview—Pastor J. F. Savell spoke on "The Gifts of God a Means to Unity in the Faith," and "Traveling to a Better Land." Good S. S. Four inquirers came forward at the close of the service.

State Prison—J. S. Pardue spoke on Psalms 115:59 and Rev. 3:20. Splendid services. Good response. Some 35 or 40 gave the hand for prayer. Large S. S.

The following was unanimously adopted:

The Nashville Baptist Pastors' Conference learns with great regret of the serious illness of our beloved brother, Dr. J. M. Frost. The members of the Conference extend to him our deep sympathy in his illness. We assure him of the warm affection in which he is held by all of us, who have been closely associated with him for so many years. We pray that he may find the grace of the Lord sufficient for him as the thorn of pain pierces his body, and that by that grace he may be able to say with the Apostle, "When I am weak, then am I strong?" We earnestly trust that he may be restored to health and strength and may be able to return to his accustomed and important duties as Corresponding Secretary of the Sunday School Board.

As a slight expression of our love and sympathy, we herewith send flowers to

him with the hope that they bring some comfort and cheer to his sick room.

ALBERT R. BOND,

Pres. Pro. Tem.

C. W. KNIGHT, Sec.

Nashville, Tenn., Aug. 28, 1916.

KNOXVILLE.

Immanuel—Pastor A. R. Pedigo spoke on "The Unhidden Christ," and "The Man with a Vision." One approved for baptism. 195 in S. S. Just closed a meeting with the Bethel church in Sevier County. Eleven professions; one by restoration. Bethel is a fine country church. W. W. Bailey is the pastor.

Broadway—Bro. W. A. Atchley spoke on "Learning How to Live," and "An Unworthy Desire." House full at both services.

Fountain City—Pastor Tyree C. Whitehurst spoke on "Something About Faith," and "A Sinner Accepted by God."

South Knoxville—Pastor M. E. Miller spoke at both hours. 240 in S. S.

Euclid Ave.—Pastor W. M. Griffith spoke on "Our Talents as a Trust," and "The Last Judgment." 172 in S. S. Two baptized.

Central of Fountain City—Pastor A. F. Mahan spoke on "Christian Science," and "Elements of Greatness." 138 in S. S. Two by letter. Good program by the Jr. B. Y. P. U.

Gallaher's View—Pastor A. E. Humphreys spoke on "Soul Growth." Miss Lena Humphreys spoke in the evening on "Little Things."

Burlington—Pastor Geo. W. Edens spoke on "The Security of the Christian," and "Knowing and Doing." 175 in S. S. Six approved for baptism. 12 professions of faith during the meeting.

Mountain View—Pastor S. G. Wells spoke on "Is the Risk Worth While?" and "The Word Made Flesh." 208 in S. S.

First—Pastor, Len G. Broughton. Dr. Wm. M. Vines spoke. A great sermon and a fine congregation. 302 in S. S.

Lyon's Creek—Pastor C. A. Johnson spoke on "Prayer the Only Way to Reach God," and "An Ideal Way is That of a Christian." 52 in S. S.

Calvary—Pastor A. F. Green spoke on "A Wonderful Career," and "Clearing Up of the Great Mysteries." 76 in S. S. Good day. Pastor resigned to take effect the fourth Sunday in September to take work in Rome, Ga.

Third Creek—Pastor S. C. Atchley spoke on John 7:27, and "The Judgment Seat." 155 in S. S.

Lonsdale—Pastor J. C. Shipe spoke on "No Compromise with Evil," and "Preparedness." 235 in S. S.

Deaderick Ave.—Pastor W. D. Nowlin spoke on "What Baptists Believe," and "Christ and Him Crucified." 555 in S. S. Five baptized. Four by letter.

Bell Ave.—Pastor, U. S. Thomas. Dr. J. J. Taylor spoke on "Elisha's Request." 604 in S. S. Pastor returns from vacation this week.

Bearden—Pastor R. E. Corum spoke on "Pentecost," and "Rightly Dividing Our Time." 95 in S. S.

Andersonville—Pastor F. M. Dowell spoke on Rev. 2:17. B. Y. P. U. had charge of night service. 60 in S. S.

Beaumont Ave.—Pastor D. W. Lindsay spoke on "The Simplicity that is in Christ," and "The Way to the Highest Honor." 171 in S. S. Good B. Y. P. U.

Oakwood—Pastor W. D. Hutton spoke on "The Wall Rebuilt," and "Lost Opportunities." 212 in S. S. Spiritual day.

Grove City—Pastor John F. Williams spoke on "The Duty of Church Members," and "The Phillipian Jailer." 129 in S. S. One by letter.

Smithwood—Pastor J. E. Wickham spoke on Eph. 2:19-22 and Matt. 25:13. 110 in S. S. Good services.

Lincoln Park—Pastor Chas. P. Jones spoke on "The Three Hebrew Worthies," and "Can the Kingdom Come Before the Coming of the King." 180 in S. S. Two by letter.

Kagley's Chapel—Pastor A. D. Langston spoke at both hours. Good S. S.

Jacksboro—Pastor D. A. Webb spoke on "The Tares Among the Wheat," and II. Cor. 7:10. 124 in S. S.

CHATTANOOGA.

East Lake—Pastor J. E. Merrell spoke at both hours on "Making Life Beautiful," and "Why Men Reject the Word of God." 96 in S. S.

North Chattanooga—Pastor Buckley spoke on "The Careless Church," and "Gethsemane." 111 in S. S. Two additions.

East Chattanooga—Pastor J. N. Bull spoke on "Seen and Unseen Powers," and "The Price of Salvation." Good S. S. Ten forward for prayer.

Chamberlain Ave.—Pastor G. T. King spoke on "Arbitration," and "The Immortal Four." 124 in S. S. Good B. Y. P. U.

Ridgedale—Pastor Jesse Jeter Johnson spoke. Splendid day. United S. S. and morning worship.

Woodland Park—Pastor McClure spoke on "The Second Coming of Christ," and at the morning hour Bro. Wolfe spoke. Good audiences. 77 in S. S.

Tabernacle—Pastor Phillips spoke on "Jesus On Discipleship," and "A Hypocrite's Judgment Day." Four additions. 309 in S. S.

Highland Park—Splendid S. S. Pastor Keese absent holding meetings in Dayton. E. A. Jackson of Brazil spoke in the morning on "Fishers of Men." Union service in evening, conducted by Rev. McCallie.

Rossville—Pastor J. Bernard Talant spoke on "The Cost of Discipleship," and "Following Jesus." 248 in S. S. Revival began with large audience of 1,000 people. J. B. Phillips is to preach. Jesse Williams will sing.

Alton Park—Pastor Duncan spoke on "Paul's Letter of Rebuke to the Church at Corinth," and "The Demoniack of Gadara." Four by letter. Three for baptism. 134 in S. S. Interesting B. Y. P. U.

Avondale—Pastor W. R. Hamic has been away in meetings in which 45 have joined by baptism, and 11 by letter. 141 in S. S. Subjects: "The Helpless and Helper," and "God's Warning."

Oak Grove—Pastor D. E. Blalock spoke on "How to Pray," and "The Whole Armor of God." 168 in S. S. Fine day.

MEMPHIS.

Central—Pastor Cox spoke at both hours. 191 in S. S.

New South Memphis—Pastor T. E. Rice spoke at both hours. Two by letter. 96 in S. S.

Boulevard—Pastor T. N. Hale spoke on "The Neighbor Problem," and "The Transfiguration." 134 in S. S. Three

additions since last report.

Rowan—Pastor J. E. Eoff spoke at both hours. 53 in S. S.

Temple—Pastor J. Carl McCoy spoke on "Giving and Receiving," and "Your Soul's Value." One for baptism. 173 in S. S.

Union Ave.—Pastor Farrow spoke at both hours. Two by letter. 148 in S. S.

Prescott Memorial—Pastor W. M. Couch spoke at the morning hour.

Calvary—F. O. Crockett spoke. Well attended morning service. Rain interfered at night.

Germantown—Pastor Jasper R. Burk spoke in the morning.

Pleasant Grove—Pastor W. H. Fitzgerald spoke on "Immanuel, God, Is With Us," and "The Neglect of the Soul." Dr. J. L. Dance is with us this week in a meeting.

Immanuel—Pastor A. R. Pedigo spoke on "The Unhidden Christ," and "The Man with a Vision." 195 in S. S. One approved for baptism.

Island Home—Pastor J. L. Dance spoke on "Following God as Children," and "The Passion and the Individual." 371 in S. S. Two by letter.

Knob Creek—Pastor Masterson spoke on "The Lord's Jewels," and at night he preached at Mt. Carmel. 73 in S. S.

Maryville—Pastor spoke on "The Christian's Passion," and "Personal Responsibility." 311 in S. S.

Mt. Olive—Pastor Singleton spoke on "Jesus the Way." 209 in S. S.

THE RIVERVIEW BAPTIST CHURCH.

Bro. R. F. Swift began a tent meeting at Unionville on the fourth Sunday in July and preached eleven days and nights. We had a fine meeting. There were 13 members of Rich Creek Church, with three letters. We elected Brother Agee as Moderator and Mrs. Jennie Osborne as Clerk. The articles of faith and the church covenant were read and adopted. Brother Swift led the prayer, after which they declared themselves a church of Jesus Christ. The right hand of fellowship was given and a collection for State Missions was taken, amounting to \$3.25, after which the church was named Riverview Baptist Church. The church was called together by their pastor, Rev. L. D. Agee, and then a very appropriate talk was made by Brother Agee, giving the church much encouragement. The night following, Brother Swift called the church together, and Brother Osborne and Brother Robertson and Sisters Robertson and Osborne were elected as messengers to the Duck River Association, which meets at New Bethel Church on Wednesday, Thursday and Friday before the fourth Sunday in August.

The following names constituted the Riverview Baptist Church: J. M. Osborne, W. J. Robertson, D. A. Crowell, Bell Crowell, Richard Crowell, Bob Crowell, Ollie Robertson, Tribble Crowell, Ethel Crowell, Allie Crowell, Alice Robertson, Etta Robertson, Jennie Osborne. The church decided to have regular preaching on the fourth Sunday in each month.

L. D. AGEE, Pastor,
MRS. JENNIE OSBORNE,
Church Clerk.

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. Wooldridge, Martin, Tenn.

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

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

Sunday School Board—J. M. Frst, 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.

A long-felt need has been met by the little book on "The Home Department," written by Miss Lillian S. Forbes of Birmingham. It is just out, and is the only book we have seen dealing with the Home Department alone. It is well written, as is all her writings, and well adapted to teaching. I advise all our Home Department Superintendents to get this little book and study it carefully and prayerfully. It will do you good. If you have no Home Department in your school, get this book and hand it to the one whom you judge would make a good Home Department Superintendent, and I believe it will make a Home Department Superintendent out of that person.

I know that our workers over the State will be pleased to learn that Miss Sadie Tiller has been employed by the State Mission Board to work in our department for a part of her time. She will remain at Tennessee College and give part of her time to the college and part to the Sunday School and B. Y. P. U. work over the State. Mr. Burnett very graciously allows us to use her, even when her time belongs to the college, and he pays her expense. This is generous of the college and we appreciate it. Anyone wanting Miss Tiller's services during the months

of November, December, January and February will please put in your request to this office early, as her time will be in demand. The Board has also promised other help in the regular work, and the prospects for this department are very bright indeed.

ECHOES FROM THE TENNESSEE ENCAMPMENT.

Dr. Alexander writes: "We had a good time, and with a concerted pull by all the workers we will have the greatest Encampment yet."

Miss Myrtle Booth writes: "We had a good time and you may count on us for next year."

Dr. Gibson says: "You have the best place to establish a great assembly that I have seen anywhere. I hope to be here next year with my family." He has already been invited.

Dr. Gillon says: "This is the best place we have found, and if we can not have an Encampment here, it is a failure sure enough."

Little Brooks Hudgins (8 years old) said after he got home: "Daddy, there were more pretty girls at the Encampment than I ever saw." Brooks was almost right there.

In discussing the best things we heard at the Encampment in the presence of Douglas (11 years old), mention was made of a number of the speakers and their splendid work and some of the singing. When all were through, the boy said, "And the lake—wasn't it the best thing of all?"

Mr. Leavell was delighted with Ovoca and has been engaged to be present for the entire week next year with his wife and babies.

Dr. J. W. Winn writes: "I am sorry that I cannot be with you, but please find enclosed check to show that I am interested." Mr. Winn never fails to appreciate what the young people are doing in the State. No more loyal supporter of the Encampment in the State than Dr. Winn.

The Preacher School at Edison was a failure, so far as preachers are concerned. We had only two present, Dr. Mahan and Dr. Tindel both began the work well, but we were forced to close the school on account of a lack of patronage. This is the first failure we have had with the preacher schools. This does not discourage, and we are planning to reach them in another way now.

The next Preacher School will be held at Tazewell in September. Programs will be out in a few days. One at Livingston will close the work in this line for this year. Eight have been planned for the next Convention year, and a great schedule has been arranged. We are now working out a course of study for the four years' course covering about eight books. We hope to give this entire course at each place, or in each section, so that any one man can take the entire four years' course and get the complete credit. This course is equivalent to a year in the Seminary.

We had a fine time at Madisonville last Sunday. The Superintendent graded his school himself and did a good job of it. I have never seen a school take hold of the work like this school, without even an institute to stir up enthusiasm. The church there is taking on new life and is doing some constructive work

that means great success if they have no interferences in any way.

Rutledge Falls reports a great meeting with a large number of additions. The Sunday School has been reorganized and graded. A B. Y. P. U. was organized last Sunday, and the work promises to be felt far and wide in a few months.

A fine suggestion has been made by some of the workers at Ward's Grove and Bradley's Creek Churches in the way of B. Y. P. U. demonstration work. The Unions exchange ideas and plans by each Union giving demonstration programs at the other church every few months. For instance, the Bradley Creek Union will render a program at Ward's Grove one night, and then in a few months Ward's Grove Union will give a different kind of program at Bradley's Creek Church. This is a fine idea for nearby country churches to keep up enthusiasm and also gather splendid suggestions from each other by exchange of programs in this way.

Mr. E. L. Middleton in the Biblical and Recorder:

"SUNDAY SCHOOL RECORDS."

"There are many kinds of record books for classes and Sunday Schools. The six point record is now receiving favor among progressive schools everywhere in all denominations. Mr. W. D. Hudgins, Estill Springs, Tenn., has just issued record books for Class Secretary and Sunday School Secretary. He is Baptist Sunday School Secretary for Tennessee. It is a very meritorious work; I can commend it most heartily.

"The class record has room for a class of twenty-five with blanks for all the requirements of the six point record system. There are blanks for quarterly reports and annual report. There is also a blank showing how to rule a blackboard for secretary's report. The cost is only ten cents.

"The secretary's record is a loose-leaf book. By buying the binder and a supply of blank leaves it can be made to last indefinitely if some provision can be made for filing the leaves after having been used."

GO TO SUNDAY SCHOOL DAY.

September 24th has been set aside for Go-to-Sunday-School-Day and a general study of State Missions by all the States in the Southern Baptist Convention, and we hope to keep Tennessee along with the front ranks. On that day we want more people in our Baptist Sunday Schools than ever before. We now have about 130,000 enrollment in the State, and we hope to increase it to 150,000 at least by that date. Will every one help to do this worthy task? If so we will enroll that many or more by that time.

To do this, however, it will require weeks of planning, followed by weeks of hard work. A few can not do it, but all can, if we work together. The lesson for the day is on State Missions, and we hope that every superintendent and teacher will see to it that this lesson is well taught in all the schools and in all the classes. Our people do not know about State Missions. The children do not, and the reason they do not is the older people do not know, and hence have not, and cannot, teach them what

they themselves do not know. Let us make much of this lesson and make a strong pull for State Missions on that day. Our Boards are giving liberally to our Sunday School and B. Y. P. U. Work now; let us show our appreciation by giving largely to State Missions, and thus make it possible for the Boards to do even more for our schools over the State.

Literature may be had by writing to Dr. J. W. Gillon, Nashville, or to this office, Estill Springs, Tenn. I shall be delighted to supply you with what you need. Begin early and plan well your program, then get your workers together and seek their co-operation in carrying it out. Get your classes to give by classes all they can, and when the total is had it will amount to more than a general collection. Get the grown men interested in the movement and you will get the people who hold the purse. Help us to make this occasion worth while in every way.

We are in receipt of a Bulletin issued by the Educational Department of the Sunday School Board giving important data concerning our Southern Baptist schools. The following items are of special interest:

"Baptists in the United States own 101 institutions listed at colleges and universities, and 118 schools listed as academies, institutes, etc.

"These institutions have eighty-two millions invested in school property and endowment.

"They have 55,685 students and 2,287 students for the ministry.

"Baptists in the United States have fourteen theological seminaries, in which there are 119 instructors and 1,792 students for the ministry.

"These seminaries have in property and endowment \$7,792,442. Their annual income from endowment is \$199,083.

"The total number of students for the ministry in Baptist institutions in the United States is 3,580, of whom 1,905 are in Southern schools."

The following timely word is spoken in behalf of our schools:

"More than twenty millions invested in our schools! An army of 1,584 instructors! Nearly two thousand ministerial students! Twenty-six thousand eight hundred and thirty-five young men and young women, one in ten of our Baptist youths, enrolled!

"With a constituency numbering approximately two and a half millions, with an annual income estimated at five hundred millions, with a quarter of a million sons and daughters under twenty years of age to be educated, Baptists are well able to equip and endow their schools. Since from these schools we have 80 per cent of our young preachers, 84 per cent of our home and foreign missionaries, and a vast majority of our leading lay workers, it would seem that we must maintain our schools or face a serious alternative."

Copies of the Bulletin, replete with valuable information regarding our schools, may be had free on application to the Baptist Sunday School Board, 161 Eighth Ave., N., Nashville, Tenn.

Woman's Missionary Union.

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

Watchword: "Have Faith in
God." Mark xi:22.

Object of Gifts: State Missions.

"Today unsullied comes to thee—
new-born,

Tomorrow is not thine;
The sun may cease to shine
For thee, ere earth shall greet its
morn.

"Be earnest, then, in thought and
deed,

Nor fear approaching night.
Calm comes with evening light,
And hope and peace. Thy duty
heed today."

"Why have a Y. W. A. in your
church?"

Miss Bertha Burton, Chairman for
Y. W. A. work in Nashville Association.

"Why have a Sunbeam Band in
your church?"

Miss Zillah Calvert, Judson Me-
morial Church.

"Understandest thou what thou
readest?"

"How can I, except some one shall
guide me."

Acts 8:30,31.

Have you a Mission Study Class
in your W. M. S., in your Y. W. A.,
in your Sunbeam Band? If not, or-
ganize one right away and report to
Mrs. M. M. Ginn.

Are you going to send your daugh-
ter to college this fall? Where are
you going to send her? Why not
to Tennessee College at Murfrees-
boro, Tenn.—the only Baptist
school for girls in Tennessee; only
standard college for women in Ten-
nessee. The best is not too good
for your daughter.

Dear Sister Superintendents, will
you not ask each of your W. M. S.'s
and Y. W. A.'s to give a linen show-
er for the benefit of the Baptist Me-
morial Hospital, Memphis, Tenn. If
each society cannot give a shower,
give one in your Association. Let
the shower consist of towels, nap-
kins, pillow-cases, sheets, gowns,
night-shirts and bandages. The hos-
pital could use eggs, chickens, hams,
preserves, jellies, and canned fruit.

Y. M. A.'S. TAKE NOTICE.

Be sure to have your gift to the
Y. W. A. scholarships of W. M. U.
Training School, Louisville, Ky.,
ready by the time of our annual
meeting at Morristown in Novem-
ber, so that your Superintendent
may be able to report it. We must
keep up the Y. W. A. scholarship in
Tennessee. We can do it.

Remember the children at the
Baptist Orphans' Home when can-
ning and preserving fruits and vege-
tables and making sorghum molas-
ses. They like good things to eat
as well as your own little folks do
—and eat as much.

This is the latter part of the first
month of the last quarter of our

State Convention year. The all-ab-
sorbing topic is State Missions. We
must get ready for our week of pray-
er and program for State Missions.
Plan for an Enlistment Day. Be
sure to invite the friend who, when
you invited her to your missionary
society, said, "Oh! I do not believe
in Foreign Missions. I believe in
doing work right here at home for
missions." Now is your chance to
put her to work. Win her to State
Missions and you will have won her
for all missions. Let us all work
together for our dear old State as
never before. Lord, hasten the day
when Tennessee is won for Christ—
her men and women saved for His
service.

LAID ON GOD'S ALTAR.

"My life is not my own, but Christ's,
who gave it,

And He bestows it upon all the
race:

I lose it for His sake, and thus I
save it;

I hold it close, but only to expend
it;

Accept it, Lord, for others,
through Thy grace."



MISS HAZEL ANDREWS.

The Central Baptist Church, Nash-
ville, Tennessee, was the scene of a
happy occasion on Wednesday even-
ing, Aug. 16, 1916, when the mem-
bers of the church and a few close
friends of Miss Hazel Andrews met
to bid her good-bye and to wish her
God-speed, on leaving home to take
up work in Yang-chow, China, where
she will have charge of the girls' school
formerly conducted by Miss Julia Mc-
Kenzie. This work is under the direction
of the Foreign Mission Board of the
Southern Baptist Convention.

Miss Andrews is the daughter of
Mr. and Mrs. Mark L. Andrews, who
have been dead for a number of
years. Her great-grandfather was a
noted Methodist minister, as also
was her mother's father, Dr. John
Logan Webb.

She taught in the Nashville pub-
lic schools for thirteen years, where
she is much loved by her fellow
teachers and by her pupils; her
heart ever went out to the poor,
the needy, and the afflicted. A
greater part of her salary went to
alleviate the suffering and distress
of many of her pupils. It was in
this way that she did her first "Per-
sonal Service" work, visiting the
homes of her pupils and thus mak-
ing friends of the parents.

Mr. Geo. L. Stewart presided over

the meeting, and as Superintendent
of the Sunday School spoke of the
great assistance Miss Andrews al-
ways gave in the work of the Sun-
day School; as a teacher in the pri-
mary department she laid the foun-
dation of a splendid beginners'
class.

Mr. W. G. M. Campbell spoke in
behalf of the deacons of the church,
as did Mr. P. J. Wright, who also
read a beautiful tribute from Prof.
J. E. Bailey, who could not be pres-
ent.

Mrs. I. N. Phillips spoke lovingly
and with much feeling of "Hazel"
as a Sunday School pupil in the be-
ginners' class when a tiny girl, also
as a member of the "Builders'
Band," Mrs. Phillips' class of young
women.

Miss Katherin Oman spoke of the
work Miss Andrews did as a R. A.
leader; her success in teaching and
training the boys. Dr. Lofton had
organized and conducted the R. A.
band until he went away to live
with God, then Miss Andrews took
charge until she entered the W. M.
U. Training School at Louisville, Ky.

Miss Lallie Rice of the Y. W. A.'s
read a beautiful paper written by
Miss Weaver, "A Tribute to a Y.
W. A. Member by the Y. W. A.'s."

Mrs. L. A. McMurry spoke in be-
half of the W. M. U. of Tennessee
and of Nashville Association, wish-
ing her Godspeed, and pledging the
prayers and support of Tennessee
women while she is on the field—
their representative in our Master's
work.

Mrs. E. C. Wright, at the close,
in the name of the members of the
church and near friends, presented
her with quite a nice purse—a small
token of love and esteem. Mrs.
Wright also expressed her apprecia-
tion of Miss Andrews in a most ten-
der manner.

Miss Andrews responded in a hap-
py, modest manner, saying that she
was going gladly as God's messen-
ger of peace, truth and salvation;
she had wished to be a missionary
ever since a child of thirteen, and
rejoices that her childhood's dream
has come true. She said that she
was glad that the meeting was such
a happy one, no tears, no sadness,
no regrets over her going. At first
her friends were not very enthusias-
tic and gave her very little encour-
agement, but now that the time had
come for her to leave, they, too,
rejoiced with her. She spoke with
much feeling of her early home
training, the influence of a Godly
Sunday School teacher, and the in-
spiration received from her dearly
loved pastor, Dr. Lofton. In clos-
ing she said: "I leave many dear
friends. I would urge them to have
family prayers daily, attend Sunday
School and church regularly, and
teach the children early the love of
the Master; to save the world, we
must save the children."

The program was interspersed
with beautiful music. A solo by
Mrs. Lannom, "My Task." Mrs. Ir-
ving Ferguson sang, "A Perfect
Day," and Miss Jennie Price also
gave a solo. At the close, Miss An-
drews led in prayer.

We feel that God has called our
friend to the foreign field. While
we need her here in Nashville—so
much, where she was doing such a
beautiful work in her church, in her
school and in the community, while
we need her in the State, where

there is so much to be done, yet the
call to China was louder than either
of these. We pray that the all-wise
Father will call some one to take
her place and to carry on the work
she had started. There are so many
splendid young women who would
be such powers for good if they only
felt the call to service.

"The God of peace make you per-
fect in every good thing, to do His
will" (Heb. 13:20,21).

MRS. L. A. McMURRY.

ANOTHER TENNESSEE GIRL GOES TO A FOREIGN LAND.

When this article comes to you
another one of Tennessee's girls will
be on the Pacific ocean bound for
China. Miss Hazel Andrews, one of
our own girls, joyfully enters upon
her life work as our representative
in China. After a year in a lan-
guage school, she takes the school
work laid down by Miss Julia Mc-
Kenzie, who is in Owensboro, Ky.,
broken in health. Miss Andrews
spent last year in our W. M. U.
Training School, and having been a
teacher for twelve years in the pub-
lic schools of Nashville, she goes
with valuable experience and train-
ing for the work of a teacher in our
school at Yang-Chow.

May the blessings of our Father
be on her, is the prayer of many
who know and love her in Tennes-
see. Surely these loving ties—Miss
Olive Edens in Africa and Miss Ha-
zel Andrews in China, our new mis-
sionaries—added to others who
have longer been our representatives
across the seas, will help us to re-
member to pray more for the exten-
sion of our Master's Kingdom. We
hope to hear directly from them
through our page.

MARGARET BUCHANAN.

Your Corresponding Secretary
takes up the work with renewed en-
ergy after a two weeks' rest spent
with homefolks in Baldwin and
Blue Mountain, Miss. Will be
Chilhowie, East Tennessee, Sweet-
water and Big Emory Associational
meetings this month, with some
field work in East Tennessee Asso-
ciation sandwiched in between dates.
September dates are all filled and
most of October.

I would call attention again to
this special season for State Mis-
sions. The programs for State Mis-
sion Day will be sent out soon, and
I trust will be universally observed.
Separate programs have been pre-
pared for each one of our W. M. U.
family. If you do not take Royal
Service and Foreign Mission Jour-
nal, subscribe at once; valuable ma-
terial for a study of State Missions
is found in the September issue of
these magazines. No Baptist home
should be without our mission jour-
nals, Home Field included. No Bap-
tist can be an intelligent Christian
without reading these and the State
paper.

Passing through Humboldt, re-
turning from Mississippi, I am in-
debted to Mrs. A. R. Dodson for
some pleasant hours between trains.
The auto ride and a little time spent
in the home relieved a tedious wait
between trains. She reports her W.
M. S. meeting regularly through the
hot months—a wise thing to do. A
Mission Study Class is in progress.

MARGARET BUCHANAN.

(Continued on page 12.)

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All the advertisements in this paper are, we believe,
signed by trustworthy persons. To prove our faith by
works, we will make good to actual subscribers any loss
sustained in trusting advertisers who prove to be delib-
erate swindlers. We shall not attempt to adjust trifling
disputes between subscribers and honorable business
men who advertise, nor pay the debts of honest bank
rupts. To make this guarantee effective, in all cases
say in writing advertisers, "I saw your advertisement in
the Baptist and Reflector," and if anything goes wrong,
notify us immediately in writing. JACOBS & CO.

Advertising Managers, Clinton, S. C.

REMINDERS.

No, they are not "duns." They are not
statements. They are not bills. They
are just reminders. They are intended
to remind you that your subscription
to the Baptist and Reflector has ex-
pired, and that it is time for you to renew.
They are intended also to remind you that
now would be a very acceptable time for
you to renew. Our fiscal year closes Octo-
ber 1. We are anxious, so anxious to come
to that period out of debt. This we could

easily do if only those who receive these
reminders will respond to them. Let us
remind you, also, that the price of every-
thing which goes to make a paper is get-
ting higher—paper, ink, living expenses,
and with them salaries and wages of those
whose labor is necessary to get out the pa-
per. Either our subscribers must pay their
subscriptions promptly, or we shall be com-
pelled to increase the price. The only oth-
er alternative is for the paper to go out of
business. Do you want it to do that? Will
you cast your vote that way? Or, will you
not say: "I do not want the Baptist and
Reflector to go out of business. I believe
it is a denominational necessity. I do not
want it to have to increase its price on ac-
count of my negligence in sending in my
subscription. So enclosed find check (or
money order or bill) for the amount of my
subscription." The reminder will tell you
how much it is. Please do not fail to do
this promptly.

THREE MILLION CATHOLIC VOTERS.

At a mass-meeting of the German Roman Cath-
olic Central Verein in New York on August 22nd,
James F. Zipf, President of the Gonzaga Union
of St. Louis, urged Catholic voters throughout the
United States to unite and cast their influence
at the polls "where it will best subserve the high
and holy principles" for which Catholics stand.
Mr. Zipf declared there were at least 3,000,000
Catholic voters in the country—"quite a force,"
he said, "for the bringing about of proper condi-
tions."

"That," Mr. Zipf added, "is almost as many
votes as the Republican party polled at the last
general election. That very number places in our
hands a power to be used in works of social civic
betterment, in works of mercy and of peace.
When the Catholic arms uplift, let it be for con-
struction always, but never for destruction."

Mr. Zipf asserted he was not contending for a
religious party, but for an organization of Cath-
olics to bring into public life a spirit of liberty
and toleration.

"We must be so organized," he declared, "and
under such leadership that upon occasions we
speak forcibly as one man and say to the Black
Hand of religious intolerance, hypocrisy and hat-
red, 'Thou shalt not enter here; so far shalt thou
go and no further.'"

Bishop Schrembs of Toledo, Ohio, addressing
the mass-meeting of the German Roman Catholic
Central Verein, declared that "the true Catholic
may be known as one whose Catholicity dominates
his business, his society and his politics."

"Stand by your priests as they have stood by
you," he urged, "and prove to the politicians as
soon as you can that the Catholic Church is one
and indivisible."

There you have it from two different Catholic
orators, Rome over again, "Ever the same." A
straight-out political organization. Proposing to
vote the 3,000,000 Catholic voters of this country
as a united party. All right. If that is their
game, let them unite. And then let the 12,000,-
000 non-Catholic voters unite. We will meet them
at the polls or at Phillippi, or wherever else they
may want to be met.

Oh! but Mr. Zipf says, "We are not contending
for a religious party, but for an organization of
Catholics to bring into public life a spirit of lib-
erty and toleration."

But 3,000,000 Catholic voters—"quite a force"
—united and casting their influence at the polls,
"where it will best subserve the high and holy
principles for which Catholics stand"—whose mot-
to is "Stand by your priests"—what is that but a
religious party? At least, what is it but a Cath-
olic party?

Mr. Zipf need not be so shy about contending
for "a religious party." As a matter of fact, Cath-
olics do have a Catholic party in practically all
Catholic countries, such as Italy, Austria, Ireland,

Mexico, and so on. In Germany, whose popula-
tion is about one-third Catholic, there is a dis-
tinct Catholic party, called by that name. In all
of these countries the members of this Catholic
party "stand by their priests" and vote together.

The utterances of these two Catholic orators
are in line with the utterances of a Catholic priest,
a professor in Fordham University, who said re-
cently in New York, when Mayor Mitchell, him-
self a Catholic, insisted upon investigating the
charitable institutions supported by that city but
under Catholic control—which is an unwarranted
union of Church and State: "The whole thing
is proof to me that here in New York some Cath-
olics are Democrats or Republicans first, and
Catholics afterwards," meaning that every Cath-
olic in politics as well as in religion should be
Catholics first and Democrats or Republicans after-
wards; that they owe their allegiance in political
as well as in religious matters, first to the Pope
and second to the government of which they are
members. These utterances are also in line with
the utterances of other prominent Catholics. For
instance:

In his Syllabus of Errors, Proposition 42, is-
sued December 8, 1864, Pius IX. said: "It is an
error to hold that, in the case of conflicting laws
between the two powers, the civil law ought to
prevail."

Bishop Gilmour of Cleveland, Ohio, in his Len-
ten Letter, March, 1873, said: "Nationalities must
be subordinate to religion, and we must learn that
we are Catholics first and citizens next. God is
above man and the church above the State." The
bull Unam Sanctam of Boniface VIII., which is
also a part of the canon law, and acknowledged
by Cardinal Manning as an "Article of Faith,"
says: "It is necessary that one sword should be
under another, and that the temporal authority
should be subject to the spiritual power."

In other words, the established policy of Roman
Catholics is the union of church and State, with
the church above the State, and dominating and
controlling and directing the State. The policy of
Baptists is the separation of church and State.
And that is the policy of this country. And the
people of this country are not ready to change
that policy at the dictation of a foreign potentate.
Nor are they ready to bow the knee to that poten-
tate. And they will never be ready to do so. Our
Roman Catholic citizens may as well understand
that fact. And the sooner they understand it, the
better it will be for them as well as for us.

It hardly needs to be added that when Mr. Zipf
said that he was contending for "an organization
of Catholics to bring into public life a spirit of
liberty and toleration," and when he talks of "the
Black Hand of religious intolerance, hypocrisy
and hatred," he was guilty of the grossest hypoc-
risy. A Catholic talking about "a spirit of lib-
erty and toleration" in the light of the fires of the
Inquisition! It is enough to make the devils
laugh. But here is what Catholics mean by "a
spirit of liberty and toleration":

Pius IX. declared it to be an error that "Every
man is free to embrace and profess the religion
he shall believe true, guided by the light of rea-
son." Dr. O. A. Brownson, a high American Roman
Catholic authority, says: "Protestantism of
every form has not and never can have any right
where Catholicity is triumphant." The Catholic
policy is very frankly stated by M. Louis Venillot,
a distinguished French Roman Catholic writer,
highly esteemed at Rome, who says: "When there
is a Protestant majority we claim religious lib-
erty because such is their principle; but when we
are in the majority we refuse it because that is
ours."

That is Catholicism, pure and unadulterated
Catholicism. In view of these utterances, it is
too late in the day for Mr. Zipf to say that Cath-
olics now propose to "bring into public life a
spirit of liberty and toleration."

+++++

THE DUCK RIVER.

We spoke of the Nolachucky Association as
being almost a nonogenarian, this being its 89th
session. The Duck River is a nonogenarian. This
was its 90th session, making it just one year older
than the Nolachucky. It has now 40 churches
with just about 4,000 members.

It met at New Bethel Church, in Bedford County, on August 23rd, and was called to order by Rev. L. D. Agee, Moderator of last session. Rev. S. P. White conducted helpful devotional services. The annual sermon was preached by Rev. T. M. Byrom. It was an earnest, spiritual, gospel sermon.

Bro. Agee having declined re-election as Moderator, Prof. A. J. Brandon was elected. Rev. Ransom Stephens was elected Clerk, and Bro. W. D. Smotherman, Treasurer.

The first subjects discussed were State Missions and Religious Literature for the accommodation of Dr. Gillon and the editor, who had to leave to attend the Chilhowie Association, near Knoxville.

The New Bethel Church has a membership of 165. Bro. L. D. Agee is the beloved pastor. The hospitality was most abundant. We enjoyed being in the hospitable home of Bro. C. T. Foster. We regretted that we could not remain longer at the Association. We presume that they had a good time after we left.

THE CHILHOWIE.

Leaving the Duck River about the time of adjournment Wednesday, we reached the Chilhowie before it convened Thursday. It met the day before in its 32nd session.

The old officers were re-elected: E. A. Walker, Moderator; R. A. Brown, Assistant Moderator; Thomas Nuchols, Clerk; W. O. Maxey, Treasurer.

The introductory sermon was preached by Rev. James Allen Smith. We heard echoes of it as an uncommonly fine sermon.

The first subject considered Thursday was Religious Literature. Brethren W. L. Singleton and J. Cowan Brown made pointed talks on it. State, Home and Foreign Missions were all combined, and were discussed by Brethren J. R. Dykes, A. D. Langton, W. H. Hodges, J. W. Gillon, all in most excellent speeches. Prof. W. L. Gentry made a strong speech on Christian Education. Brethren J. L. Dance, J. C. Ford, W. L. Stooksbury, J. J. Burnett spoke on Carson and Newman College. Prof. J. E. Barton of Chilhowie Institute read the report of the Trustees of the Institute, showing the Institute to be in a prosperous condition. Efforts are now being made to raise \$3,000 to meet a conditional gift of \$2,500 by the Home Mission Board for the erection of a new building.

Rev. J. J. Burnett was requested to read a paper he had prepared on tithing. It was unanimously adopted.

At night Dr. W. H. Fitzgerald preached an able sermon on "The Rich Fool." It was a thoughtful, practical sermon, and was much appreciated.

On Friday there were not so many present as on Thursday, still there was a good attendance and the day was a very pleasant one. The first subject discussed was Evangelism, with fine speeches by Brethren W. A. Masterson and J. L. Dance. Other good speeches were made on Temperance by M. E. Miller; on B. Y. P. U. Work by James Allen Smith; on the Orphans' Home by W. H. Fitzgerald; on the Layman's Work by J. T. Henderson.

A brief spiritual prayer meeting, conducted by Rev. James Allen Smith, was held, that there might be a revival in the churches of the Association and that souls might be saved. A fine spiritual atmosphere pervaded the whole morning's session. The Association adjourned about 12:30 with song and handshaking.

Dr. J. T. Henderson stated that the laymen of the Chilhowie Association had not only raised their quota of the debt on the Foreign Mission Board, but more. He also called attention to the fact that the Chilhowie is probably the only Association in the State that has three country churches having all-time preaching. As a matter of fact, there are four—Island Home, Immanuel, Mt. Olive and Pleasant Grove.

The women had a good meeting in the school house on Thursday afternoon, presided over by Mrs. Gilbert and addressed by Miss Buchanan.

The visitors were rather numerous: J. H. Bradshaw, J. J. Burnett, G. W. Edens, E. B. Farrar, W. L. Gentry, J. W. Gillon, W. M. Griffiths, J. T. Henderson, Alex. Johnson, C. P. Jones, A. F. Mahan, J. M. Nelson, W. D. Nowlin, J. C. Shipe, W. L. Stooksbury.

The Mount Olive Church is located about four miles from Knoxville. It is a model country church. Until a few years ago it employed a pastor for half time, paying a salary of \$300. Then it called Rev. W. L. Singleton for full time at a salary of \$1,000, and the members say it is easier to raise the \$1,000 for full time than the \$300 for half time. In fact, the church is now ahead on the pastor's salary. Whoever heard the like? In addition to the salary, the church furnishes a nice pastor's home adjoining. It owns also a public cemetery nearby. The church has a membership of over 300, composed of a fine farming class of people. They are very devoted to their beloved pastor.

The hospitality was most abundant. It was a pleasure to be in the home of Bro. Singleton. We enjoyed also taking a meal in the home of our friend, Bro. T. A. Frazier.

The next meeting of the Association will be held with the Mt. Lebanon Church, Rev. M. E. Miller to preach the introductory sermon.

THE EAST TENNESSEE.

It includes 31 churches with 3,000 members. It met in its 78th session with the Allen's Grove Church, in Cocke County, on August 24th. We were sorry that we could not reach the Association until the morning of the third day. We learned that they had been having a good meeting. Bro. Will Weaver was elected Moderator, and Bro. J. W. O'Hara, Clerk and Treasurer. The introductory sermon was preached by Bro. R. A. Hale.

Drs. J. M. Burnett and J. W. Gillon and Miss Margaret Buchanan had been present at the Association the day before, and all made splendid talks on their respective subjects.

Rev. J. M. Walters was present on Saturday and made good talks on the Orphans' Home and on Ministerial Relief. Excellent talks were also made by Brethren J. W. O'Hara, D. D. Blanton and W. D. Holt on the Orphans' Home; P. C. Williams on Ministerial Education; Will Weaver on Systematic Beneficence; J. M. Kyker on Sunday Schools.

The Association adjourned on Saturday afternoon with a good feeling. This was said to be the best session in the history of the Association.

The meeting was held in the chapel of Cosby Academy. This is a new school of the Home Mission Board. It was established three years ago. It has a good plant, situated on a fine pike, about twelve miles from Newport, in a rich valley. It has ten acres of ground, a main building, a dormitory, and another dormitory in process of construction. Its immediate needs are about \$2,000 to complete this building and to put in a water equipment. The school has now about 100 pupils, and more will come as there is room for them. Prof. P. C. Williams is the efficient Principal.

On Saturday, Rev. J. W. O'Hara preached a simple, earnest gospel sermon, which was greatly enjoyed. Other sermons were preached by Rev. J. M. Walters, Thursday night; Rev. Bennett Hall, Friday night; Dr. J. W. Gillon, Friday morning. The editor preached Saturday night and Sunday morning in the Allen's Grove Church house. The congregations were large and attentive. We enjoyed preaching and hope that good was done.

Allen's Grove Church is situated not far from the school house in a good community. It has now 85 members and is growing. Rev. Will Weaver, Moderator of the Association, is pastor. His home is nearby. He is one prophet who has honor in his own country.

We enjoyed being in the home of Prof. John Weaver, and were glad to meet Folk Weaver, a fine little fellow about six years of age. We enjoyed also taking a meal with Bro. E. A. Roberts.

We live not upon what we eat, but upon what we digest.

A weak nature goes down equally before great good fortune and great misfortune.

—We are all willing to own Jesus as Saviour. Are we willing to own him as Master? We can say, "Speak, Saviour." Are we willing to say, "Speak, Lord"—W. H. Hodges.

RECENT EVENTS.

The special revival meeting at Elizabethtown, Ky., in which Pastor Ira E. D. Andrews was assisted by Dr. P. E. Burroughs of Nashville, resulted in 60 additions to the church, 52 by baptism and 8 by letter.

The pulpit of the First Baptist Church, this city, was supplied on last Sunday by Dr. C. A. Owens, the cultured pastor of the Humboldt Church. His sermons were much enjoyed. Dr. Owens is to be assisted in a meeting during the fall by Dr. Allen Fort of the First Baptist Church. A gracious meeting is expected.

Curtis Church, Augusta, Ga., the pastorate of which was recently made vacant by the resignation of Rev. A. J. Smith to become chaplain of the Fifth Georgia Regiment, extended a call to Rev. Walker Combs of Monticello. When the editor was a student at the Southern Baptist Theological Seminary he supplied the Curtis Church one summer and enjoyed it very much. We are glad to know that the church is in a prosperous condition.

On account of almost constant absence from home, attending Associations, we did not learn until last week of the death of Brother W. E. Jacobs of this city. He was a large, strong man and apparently in vigorous health, but expired suddenly on the morning of August 16, due to acute indigestion. Brother Jacobs was a prominent and useful member of the Grace Baptist Church. Besides his widow, he leaves two children, two brothers, H. P. Jacobs of this city and Dr. Joe P. Jacobs, Corresponding Secretary of the Mission Board of Missouri. His funeral was conducted in the Grace Baptist Church by his pastor, Rev. W. Rufus Beckett, in the presence of a large concourse of sorrowing friends. We extend our deep sympathy.

Mr. J. Henry Burnett requests us to change the address of his paper from Murfreesboro to Richmond College, Va. He goes to Richmond College to be the purchasing agent both of Richmond College and of the Woman's College. His duties there begin September 1. We are sure the Baptist brotherhood of Tennessee will join us in deep regret at the loss of Brother Burnett from Tennessee College and from Tennessee. Inasmuch, however, as his children are all boys, he felt that the hand of the Lord directed that he should be connected with a male rather than a female school. He has been of invaluable aid to his brother, Prof. Geo. J. Burnett, President of Tennessee College, in establishing that school. Now that it is practically on its feet, he feels that he can safely leave it. In addition to his duties as president, Prof. Geo. J. Burnett will become business manager of Tennessee College. In order that he may have time to give to the work he will be relieved of his duties as teacher. The Baptists of Tennessee will also join us in extending to Prof. J. Henry Burnett our best wishes for the greatest usefulness and prosperity in the important position to which he goes.

We learn with deep regret of the recent death of Dr. H. R. Bernard of Georgia. Dr. Bernard was a Tennessean, born near Nashville. He went to Georgia a number of years ago. He was pastor of some churches near Athens, and afterwards Superintendent of the schools in Clarke County. His methods both as pastor and school man were so systematic that he was appointed as Superintendent of the Northeastern Railroad. He worked out what is known as the Schedule and Appeal plan, which was adopted by the Baptists of Georgia. Later he became Secretary of the Committee on Co-operation and Auditor of the Mission Boards, in both of which positions he did great work. In the year 1914, in addition to the duties of these offices, he was acting Corresponding Secretary and Treasurer of the State Mission Board. The Christian Index says of him: "Notwithstanding his success as a denominational official, the greatest charm of Dr. Bernard was his character. He was the soul of honor, he was a gentleman in the truest and best sense of that word. His convictions were strong and he always had the courage to express them, but his heart was as tender as that of a child. He was benevolent to a fault and he was afraid to do wrong."

The Home Page

A Short Story and Items of Interest in the Home.

THE SLEET KING.

By Cassie Moncure Lyne.

Come, listen now, children, and you will hear

Where Sleet King lives in the land of reindeer;

Where lakes are frozen and it is always cold;

At that place on the map close to North Pole:

When the thermometer goes down below zero,

He picks his wild geese, and the feathers fly so,

They cover the earth—and we call it snow,

Since 'tis downy and soft, as you very well know.

Then he gleefully laughs—for Winter has come;

He is up to all pranks in fondness for fun;

He whistles all night—shrill up in the trees;

If you try his game—it ends with a sneeze.

Now, these are the very words that he said,

When all little folks are tucked in bed,

I shall ice the whole world as a birthday cake;

They will laugh with surprise when they awake.

I shall freeze the water on stream and pond,

So those who play hockey and of skating are fond

Can have their good times—the best that can be—

While my tinsel hangs around like a Christmas tree.

So in the ice-cream freezer he poked his nose,

And as very few people had opened their doors,

With an icicle pencil he wrote big his name

On the window-pane glass to show that he came.

WHILE MOTHER WAS AWAY.

"Mother's going out to-day," said Charlie Carter to Dick Burns, "and we can play in the front yard, where she doesn't let us."

Dick was puzzled. Charlie seemed pleased that his mother was going out, and he meant to play where she didn't let him! When Dick's mother went out, he felt dull, and he never did anything she didn't let him.

So he said—

"When she comes back, she'll be sorry." Charlie stared at Dick. This was a new thought.

"Yes," he said, thinking hard. "So she will. But," he brightened up a little, "she's always sorry when she comes back. She says, 'Now what have you been up to, I wonder?' That's what she says."

Dick put his eight-year old mind hard to the solution of this problem.

"S'pose you did something she liked?" he suggested.

"Dunno what I could do," replied Charlie. "She doesn't like much."

"I pick up kindlings to s'prise my

mother," volunteered Dick. "Sometimes I have a great big pile."

"Then what's she say?" inquired Charlie, fascinated with the new thought.

"She says, 'What'd I do without my boy Dick?'" was the answer. "Guess your mother'd say that, too!"

Charlie may have had doubts, but he picked up a chip. It was not bad fun, especially when Dick helped him. He picked up more and more chips, till, as the time went on, there was not a chip lying round anywhere! only a magnificent pile of them, in a corner. It was the right thing to help Dick pick up his chips, and by the time both mothers returned there were two piles of chips, and two nice clean yards, and last, but not least, two expectant little boys!

They came up the lane together, those two mothers. They paused at the garden gates, so close together that the two yards seemed like one large one.

Dick's mother spoke first.

"Such a nice yard!" she cried. "And what a pile of chips for kindling! What should I do without my boy Dick!"

Then she kissed him.

But Dick, for once, was a little unresponsive. He ran to meet Charlie's mother.

"Charlie picked up chips too," he said, eagerly; "an' his yard's tidy, too!"

Then Charlie's mother looked at her and from the yard she looked down at her little son. He was staring up at her, with very serious eyes. Somehow, he reminded her of the first year of his life, when she hadn't been quite so busy as now. She stooped down, and kissed him.

What do you suppose she said?

Why she said exactly what Dick's mother had said!

"What should I do if I hadn't a little boy to pick up chips!"

Now Charlie always finds something to do to help mother, when she goes out. It was a good thing that Dick's mother went out that morning, and that Dick played with Charlie.—Francis Harmer, in *The Christian Register*.

THE CAUSE.

A Philadelphia woman has long purchased fish from a certain market dealer of that city. One day, when the prices seemed much too high, the housewife complained; and her complaint was met by the following rejoinder.

"Yessum, fish is high—yesssum! Ain't no doubt 'bout that! Fish is awful high! Yo' see, mum, fish is gettin' scarce on account of all these heah aquariums."—*The Youth's Companion*.

THE WEEK'S WEATHER.

First it blew, and then it snowed,
And then for a while it friz,
And then 'twas warm with a sleety storm;
All these are about what it is.

A curious enquirer wanted to know "what are the sister States?" We are not quite sure, but we should judge that they are Missouri, Idaho, Maryland, Callie Fornia, Allie Bama, Della Ware, Minnie Sota and Miss Sississippi.—Exchange.

"Why are you so pensive?" he asked. "I'm not pensive," she replied. "But you haven't said a word for twenty minutes."

"Well, I didn't have anything to say." "Don't you ever say anything when you have nothing to say?"

"No." "Angel, will you be my wife?"

An old negro, sent to a hospital, upon his arrival, was placed in a ward, and one of the nurses put a thermometer in his mouth to take his temperature. When the house doctor made his round, he said: "Well, my man, how do you feel?"

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"I feel right tol'able, suh."
"Have you had anything to eat yet?"
"Yessuh, I had a little."
"What did you have?"
"A lady done gimme a piece of glass ter suck, suh."—Harper's Magazine.

Macaulay was exceedingly quick at rhyming and one day after dinner challenged anyone to give him two words to which he was to find others to rhyme within three minutes. A lady gave him "Timbuctoo" and "missionary," both very difficult words for rhyming, but

the most part in her own words—will find many interested readers and will be given an honored place among the devotional books of many a library. In all she published 8,000 hymns, 5,900 of which were published and paid for by one publishing house. The circumstances under which she wrote them and her views of men and affairs make a most delightful book.—*Presbyterian Banner*.

"The book is simple enough for a child to read, and yet inspiring enough to quicken the pulse and start the tears of a dignified doctor in the ministry. Many of her best hymns are reprinted. We are told that she wrote more than eight thousand, and seemed never to have forgotten any one of them. She is now in heaven realizing the prophecy of one of her greatest hymns."—*Baltimore Methodist*.

CONTENTS.

- I. "Aunt Fanny."
- II. Childhood.
- III. Growing Into Womanhood.
- IV. A Little Love Story.
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- XI. My Love for Children.
- XII. American Hearts and Homes.
- XIII. My Visit to Cambridge.
- XIV. Ninety Golden Years.
- XV. "Some Day Till Then—"

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the poet and historian was equal to the task, for within the prescribed time, he had written:

"I would I were a Cassowary
Upon the plains of Timbuctoo;
I vow I'd eat a missionary,
Skin and bones and hymnbook, too"

The teacher of natural geography directed all her pupils to write a definition of the word "geyser." Willie evolved this definition: "A kaiser is a disturbance of the earth's surface."—*New York Evening Post*.

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 Retroram" (no steps backward).

I WOULD NOT WORRY.

F. B. McManus.

I would not worry if I were you; The days will come and the days will go. And anon the sky will be gray or blue, And the earth be covered with flowers or snow. The sun will shine or the rain will fall, But God stands over and under all. Some days will be dark, with scarcely a sign That God ever gave you a loving thought; And his face will be hid with his love benign, And your soul be prone with a fight ill fought. And life will seem empty of every joy— A worthless bauble, a broken toy.

But I would not worry if I were you— It will all come right, pretty soon, depend; The rain will cease and the sky grow blue, And God to your heart will kindly send His message of love—and by and by, You will wonder why you should be sad and cry.

Bide close to the Father, let come what may; Reach out for his hand in rain or shine; He will turn your night into sweetest day, And share his bounty of love divine. Why need then to fret and worry away!

—The Ram's Horn.

THE DOLLS THAT WERE LONESOME.

"O dear, it's such a long day!" said a mournful little voice.

"Day!" sighed another voice. "It isn't even noon yet."

"Isn't noon!" exclaimed the first voice. "It surely must be! seems to me it must be about day after to-morrow night!"

And they both laughed at, each other's lonsomeness.

"Now, of course, you are wondering who were talking and why they were lonesome and all about it. Maybe you have guessed that it was two birds and two fairies or two squirrels. No, none of these. The voices were not fairies or wood creatures. No, they were the voices of dolls. You didn't know that dolls talked? Dear me, yes! Of course, they do. How else could they get acquainted and understand each other?"

"These particular dolls belonged to a little girl named Helen, and she was the kindest and most thoughtful little mother any doll could possibly want. But why, then, were the dolls

lonesome? For exactly the same reason that your dolls are often lonesome—because their little mother had started to school and had very little time to play with them any more. Vacation time was always such fun. The dolls hoped each vacation that it would last forever, but it never did. It always ended, and then the dolls were so lonesome. You just can't imagine how lonesome they were unless you have been a doll yourself.

"Day after to-morrow night," repeated the first voice. "That's exactly what it seems to be, and I'm so tired waiting, waiting on this everlasting school."

The second dolly, who, by the way, was a dainty little dark-haired doll, opened her bright brown eyes wide. "I don't believe you ought to talk that way about school," she said reprovingly.

"Why not?" demanded the other, a tall, stately, golden-haired doll, dressed in a beautiful, blue-spangled party gown. "I mean to talk exactly as I please."

"But maybe school is almost as important as we are," said Louise Marjory, the brown-haired doll.

"It can't be!" exclaimed Marie Georgiana, the golden haired doll. "Nothing is as important as I am. Look at my beautiful combs, my earrings, my necklace, and my handsome gown. You know that school can't be as important as I am."

Louise Marjory looked as she was told and she had to admit that Marie Georgiana was very beautiful. Her handsome jewelry, gorgeous gown, and gleaming hair were things that Louise Marjory thought of continually because she never had them. She was always dressed in frocks of dark green or brown and trig little hats. No one seemed to realize that she, too, would like the pretty things that Marie Georgiana had in such abundance. But she was a gentle, kind, little doll, and she knew better than to be hateful or cross because of the things she didn't have. She swallowed a lump of envy, and said kindly: "I'm sure you're more important than school, Marie Georgiana; so let's forget school and make some fun for ourselves."

That idea suited Marie Georgiana exactly. "All right; let's do, she said happily.

"And maybe the time won't seem so long if we're busy," suggested Louise Marjory.

"And maybe our little mother Helen doesn't like to leave us," added Marie Georgiana; "maybe she has to go." For now that she had found something to think about besides herself, she began to feel more kindly toward others.

So happiness was restored, and the dolls began planning what they could do.

"I've always wanted to play with the Humpty-Dumpty Circus," said Marie Georgiana. "I've never really played with it. When mother Helen plays with the circus I always have to be dressed in my best clothes, and sit in a box, and that's no way to see a circus."

"I know," said Louise Marjory. "I've seen you there. And I always have to play 'take my little boy to the circus,' and by the time I look after him and keep my clothes clean, it's very little circus I see."

"O, I see enough," replied Marie Georgiana off-handedly, "but I want to do the things myself."

Louise Marjory stared. "The circus

things?" she asked.

"Yes, the circus things,"—replied Marie Georgiana—"walk the rope and ride the donkey and all that."

Louise Marjory gasped. "But what of your clothes?"

"O, I guess I won't hurt them," said Marie Georgiana, indifferently; "and if I do, Mother Helen can make me some new ones; she likes to." (Which was perfectly true, even if it wasn't polite.)

"All right," said Louise Marjory. "I'm willing. Where's the circus?" They looked all around the nursery. There it was in plain sight on the rug, just where Helen had left it the night before.

"Now, said Louise Marjory, "the point is to get over there."

"That's easy for me," said Marie Georgiana, who was propped up on some pillows on the couch. "I can slide right down to it."

"But what can I do?" wailed Louise Marjory. "Here I am on the table. I can't jump down from so high."

"Fraidy, fraidy!" taunted Marie Georgiana. "Why don't you slide down, as I do?"

Louise Marjory watched and saw the big golden-haired doll twist herself into the right position, smooth her beautiful gown, and make ready to slide.

"See how nicely I do it?" said Marie Georgiana complacently. "I just carefully make ready, then down I slide—right on to the camel's back."

LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of the Baptist and Reflector could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like for you to realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, gall stones, kidney, bladder and liver diseases, uric acid poisoning and other conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all of these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the United States and they almost invariably report either permanent restoration or beneficial results. That is why I make the guarantee offer contained in the following letter. Sign it now and mail it. Shivar Spring.

Box 20-J, Shelton, S. C. Gentlemen,

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

Name _____ Address _____ Shipping Point _____

WHY WOMEN WRITE LETTERS

To Lydia E. Pinkham Medicine Co.

Women who are well often ask "Are the letters which the Lydia E. Pinkham Medicine Co. are continually publishing, genuine?" "Are they truthful?" "Why do women write such letters?"

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The reason that thousands of women from all parts of the country write such grateful letters to the Lydia E. Pinkham Medicine Co. is that Lydia E. Pinkham's Vegetable Compound has brought health and happiness into their lives, once burdened with pain and suffering.

It has relieved women from some of the worst forms of female ills, from displacements, inflammation, ulceration, irregularities, nervousness, weakness, stomach troubles and from the blues.

It is impossible for any woman who is well and who has never suffered to realize how these poor, suffering women feel when restored to health; their keen desire to help other women who are suffering as they did.



"I guess I'll wait and see if it hurts you," said Louise Marjory timidly.

"Fiddlesticks!" said Marie Georgiana crossly. You see she was a bit afraid herself and wanted company in the venture. "You can do it as easily as I. Come on, now—slide!"

Louise Marjory didn't like to admit that she was afraid—nobody does—so she made ready to slide. She primped, and she fussed, and she took as much time as she possibly could, then she announced that she was ready.

"So am I," said Marie Georgiana gayly. "Now for the camel's back. One, two, three, and—slide!"

And down they went.

But, alas! Not on to the camel's back, as they had planned. On the hard floor they fell with a crash and broke into a thousand pieces. Nobody saw the accident but the circus clown, and the camel, and the donkey, and they said not a word; just looked at each other and stared.

At noon Helen came home from school and ran into the nursery to be sure her beloved dolls were all right. And there she found them—in pieces—on the floor! "Mother," she called. "come quickly! Some one has been here and has broken my dolls!" And she never knew about the lonsomeness and the circus and all that.

But you do. So you can look carefully each morning before you start for school and see that the circuses are put carefully away and the dolls set safely where they won't slide down. For you don't want your doll to be lonesome and ambitious and break to smithereens. Dear me, no!—Pittsburgh Dispatch.

CHURCH BELLS SCHOOL
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(Continued from page 7.)

WHY YOU SHOULD HAVE A Y. W. A. IN YOUR CHURCH.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."

The right kind of a Y. W. A. meets this need in the meetings, for in them we learn to transact business, to pray, to study, to give, and to develop the talents we have. Here we get an ambition to be and to do something for God, and when we get to be W. M. U.'s we will then be efficient, helpful Christians, ready and willing to do God's work, for should He not have the very best possible?

The Y. W. A. gives an opportunity to have a part in the Personal Service work, to give to the Training School, to State, Home and Foreign Missions, and all of the other objects designated. If we grasp this opportunity then, in the years to come we will have more interest in them because of the part we have already had.

This is the only organization of the church where young ladies can get this kind of training, then is it not worth while? Don't you think you should have a Y. W. A. in your church?

BERTHA BURTON,

Chairman Y. W. A., Nashville Association.

WHY HAVE A SUNBEAM BAND?

Missions is one of the most important branches of our work. This means trained workers on the mission fields and a missionary spirit in the home churches. The Sunbeam Band meets a very urgent need. It reaches the children at an age when they naturally love the children of other lands. They are quick to learn how they live and of their ignorance of God. The children enjoy the work of the Band. They want to give. In the Sunbeam Band they receive impressions which will influence their whole lives. Let the children have a Sunbeam Band. It will mean Y. W. A.'s and W. M. U.'s of the future.

ZILLAH M. CALVERT.

A NERVOUS BREAKDOWN.

No matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best tonic, and build up your nervous system. For sale by the best dealers everywhere. Price 50c, and \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

BETTER THAN SPANKING.

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

Associational Meetings

ASSOCIATION	PLACE OF MEETING.	TIME
BIG RMORY	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
HIAWASSEE	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
BLEDSOE	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 HIAWASSEE	No Minute.	
SEQUATCHIE VALLEY	Whitwell	Date not given

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Our meeting at Pleasant Valley, which continued two weeks, closed yesterday. The results were as follows: Nine baptized, 10 conversions, with several renewals. It was a great meeting. Men who had been at outs for some time became friendly, and the church and community is stirred as never before in a long time. I believe that the influence of the meeting will bring greater results yet. The pastor did the preaching.

C. G. HURST.

White House, Tenn.

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VICTORIOUS SONGS

Familiar songs that have stood the test. Also a few "Rugged Cross," "Sweeter and Sweeter," "What a Day of Victory," "Brighter the Corner Where You Are." 123 songs for 10 cents in stamps, or \$3.00 per 100. Pentecostal Publishing Co., Louisville, Ky.

MT. CARMEL REFRESHED.

On August 13, Bro. C. H. Cosby of Judson Memorial Church, Nashville, Tenn., came to our assistance. We greatly enjoyed his short stay among us, for he is a preacher, a teacher, a father, a brother, a gentleman, a magnet, and a fine yoke-fellow. This was his second revival at this place, and he now has a greater hold on the community than ever.

The result, as we see it, is an awakening among the redeemed that will mightily affect the future of this church. Pungent conviction, causing deep sorrow that needeth not to be repented of, was the result among those who had no hope before. Some six or eight professed religion, and there were five additions to the church. We praise God for all.

A. P. SANDERS, Pastor,
Unionville, Tenn.

I closed a ten days' revival with New Hope Church on Friday, August 18. Six approved for baptism and three baptized. The church was greatly revived. The rainy weather was against the meeting. Rev. Dotson is the efficient pastor.

D. W. LINDSAY,
Pastor of Beaumont Church, Knoxville.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes, 25 per hundred, samples each. 25 songs, words and music. **E. A. K. HACKETT, FORT WAYNE, INDIANA**

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.

Just Six Minutes to Wash a Tubful!

This is the grandest Washer the world has ever known. So easy to run that it's almost fun to work it. Makes clothes spotlessly clean in double-quick time. Six minutes finishes a tubful.

Any Woman Can Have a 1900 Gravity Washer on 30 Days' Free Trial

Don't send money. If you are responsible, you can try it first. Let us pay the freight. See the wonder it performs. Thousands being used. Every user delighted. They write us bushels of letters telling how it saves work and worry. Sold on little payments. Write for fascinating Free Book today. All correspondence should be addressed to 1900 Washer Co., 1411 Court St., Binghamton, N. Y. If you live in Canada address Canadian 1900 Washer Co., 255 Yonge St., Toronto, Canada.



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 100, Nashville, Tennessee

South Harriman—Pastor J. H. O. Clevenger spoke on "Discouragements vs. Encouragements," and "Concealment of Christ Impossible." Good congregations. 136 in S. S. Great interest in B. Y. P. U. among our young people. We are ready for the Association.

SPECIAL NOTICE.

The work is still going on. We have got the frame of our new church up and some means in hand to purchase weather-boarding, shingles and other material to complete the building with, and we once more appeal to the readers of the Baptist and Reflector for help. This we have done before and got some help. It has truthfully been said, "A friend in need is a friend indeed." We are in need at the present of help to get a house of worship which we can call home. Will the readers of this paper open their hearts, and also your pocketbooks, and help us some in this time of need? Our church is in a destitute place and the only chance for worship is in a little school house. School is going on and we can't hold our revival till we get our house so we can worship in it. If we can only get it weather-boarded and covered, we can use it until we can finish it. If the readers of this paper would only give a few cents apiece we could soon complete our church. If some one would lay this appeal before each church and take a free-will offering of only nickles and dimes, I feel that we would soon get plenty to build with, or finish our building. Anyone wishing to give us anything may send it to the writer, who is the pastor of the church. Anything—it does not matter how little—will be thankfully received and highly appreciated. We want to get in the Tennessee Association this fall. If the folks will come to our relief, we will get there. Send all communications to

REV. H. M. GRUBB,
Knoxville, R. F. D. 8, Box 283.

INCONTESTABLE PROOF OF TIME.

The fact that Gray's Ointment has been used in thousands of homes during the past ninety-six years is incontestable proof of its merit. All who have ever used Gray's Ointment will testify that it is a most effective remedy for allaying pain and healing sores, boils, carbuncles, skin abrasions, cuts, burns, bruises, etc. It is a positive protection against blood poison. N. B. Hoffman, Stewart, Miss., writes: "My father used it in his family fifty years ago. For the purpose you recommend it, it has no equal." Only 25c a box at drug stores. For Free sample, write W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn.

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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.

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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.

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

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PASTOR HOLDS MEETING.

We have just closed one of the greatest meetings of the season at Mary's Chapel Baptist Church. We had eleven conversions, and the Christian people are greatly revived. Pray for our success with this people.

L. P. FLEMING, Pastor.
Ripley, Tenn.

WHEN THE BABY IS FRETFUL,

out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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

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

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

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We want to show you, at our expense, and prove to you beyond any shadow of doubt, and to your entire satisfaction that Himalya will stop all difficult breathing, wheezing, choking spells, and all smothering sensations and painful paroxysms once and for good. We want to demonstrate to you conclusively, that, regardless of what climate you live in, your age or occupation, that this splendid remedy will do for you exactly what it has done for thousands of other sufferers in past years. We want you to know how different Himalya is from other treatments—inhalers, douches, opium preparations, fumes, smokes, etc.—how it purifies the blood and re-novates the whole system, eradicating the disease by removing the cause.

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Relief in Pulmonary Or Throat Troubles

depends largely on the sufferer's ability to upbuild a weakened system, and thus hasten a return of normal body functions.

In this effort much depends on fresh air—night and day—and rest and good food. The patient should refrain from work that overtaxes, and all sanitary precautions should be taken. These commonsense measures do not always achieve the desired results unless aided by proper medication.

It is here that Eckman's Alternative has evidenced its worth, for in many cases it has effected lasting benefit. And often such troubles seem to yield to it.

In no case is its use attended with possible harm, since it contains no poisonous or habit-forming drugs. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
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AT FATHER'S BEDSIDE.

I am now at the bedside of my father, Judge T. J. Wells, who is not expected to live long. I left my work in North Carolina, July 3, at Marion, and reached home July 5, and have been with him ever since. He has passed his eightieth birthday and has been in bad health for three months. My stepmother died last February 22, and since then father has been very feeble. My mother died lacking one day of being 45 years prior to this time. They were both buried with space left between the two graves for father's grave, which will be made soon.

My mother's grave and that of her little infant babe were the first to be made in old Promise Land graveyard. This was forty-five years ago last February. Now the graveyard covers nearly two acres.

These two weeks I have been here waiting on father have aroused thousands of old memories in my mind. Promise Land Church then had about thirty members. Now she has 350 on her roll—I presume is the largest country Baptist church in Arkansas. Father is one of the oldest citizens of Ashley County, and perhaps did as much to induce people to settle in the county as any man in it. He took a great interest in everything that pertained to the county's welfare. He was in the Confederate army for four years and in many hard battles, one of which was the forty-nine days' siege of Port Hudson, La. His mind is weaker now than his body, but the things he remembers best are the things which happened in the army. Only the other day he told me much about the battle at Port Hudson, La., and said, "Frank, only three of my company are left, and I will soon be done, then there will be only two."

For thirty-five years I have made him an annual visit. Some years I have come twice to see him. I almost know this will be the last one. While at Marion, N. C., I received my sister's urgent message to come. I took the next train west, it being the "Memphis Special," a very fast train, but the train did not run fast enough. I reached father's bedside at 8:30 p. m., July 5. He was too near gone to know me. This was the saddest experience I ever knew. Nothing like this ever happened to me before. It weakened me so I could scarcely stand. I had come 1,000 miles or more, as fast as I could, to see him, and when I saw him he could not recognize me. He revived next day and has known me since. But the end cannot be far away. FRANK M. WELLS, Missionary, Ashley Co., Ark. July 21, 1916.

Just closed a good meeting the second Sunday at Concord in the Hiwassee Association in Meigs County. Bro. C. L. Ledford was with me and did most of the preaching. Bro. Ledford is a fine

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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 raised from prize winning parents. We will furnish you with the birds 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.

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You tried it because we told you how good and delicious it was.

But your friends began drinking it because you told them how good it was. This is the endless chain of enthusiasm that has made Coca-Cola the beverage of the nation.

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Demand the genuine by full name—nicknames encourage substitution.

gospel preacher and also good in revival work. Any one desiring to write him in regard to pastoral work or revivals will address him at Spring City, Tenn.

I go to Lamontville for the next meeting. Will have Bro. J. E. Morgan with me there.

The Eastanallee Association meets

with New Friendship church two miles east of Tasso, Bradley County, Tenn., on Sept. 14-16. Let the chairmen of the various committees prepare their reports and have them ready. Come, brethren, and let us make this a great meeting.

J. P. MASSENGILL,
Decatur, Tenn.

DR. W. H. SMITH.

Dr. William H. Smith came into the service of the Foreign Mission Board of the Southern Baptist Convention on Jan. 22, 1906. The Board called him from Columbus, Ga., where he had been pastor of the First church for over 12 years.

On the first of September, 1907, Dr. Willingham left for his trip to the far East and his tour of the missionary field. He was absent for seven months and during this period Dr. Smith was the acting Corresponding Secretary, with the duties of that position added to his own regular work.

During his more than ten years of official relations with the Board, Dr. Smith has had special charge of the Foreign Mission Journal and the literary output of the Board. The duties connected with this special work, though important, have represented in reality only a minor part of his activities. He has always shared largely in the responsibilities and duties connected with the general work of the Board and has been particularly active in the conduct of its correspondence and in the management of the home office. No minute for our records, intended to express the value and efficiency of his multiplied and varied services, would be complete without special mention of the part he took in leading and managing the affairs of the Board in that trying period when the beloved Willingham was ill in the months preceding his death. In the autumn of 1915, when our great Secretary, Dr. Willingham, was sorely stricken, the Board laid on Dr. Smith the burden of planning the Foreign Mission Campaign on the home field for that year. This task, always difficult, was peculiarly so at this juncture. It was a trying experience for the Board to lose at one swift and sudden stroke the enthusiastic, sagacious, resourceful and indomitable leadership of the man who had become to Southern Baptists the incarnation of the cause he represented. In addition to this the Judson Centennial enterprise was in its second year and was being pressed vigorously with a full force of representatives on the field.

Let it be recorded to the honor and credit of our beloved Secretary Smith that with undaunted spirit and with uncommon wisdom and enterprise, he addressed himself to this serious task. Without neglecting his ordinary duties, he set to work to organize thoroughly the friends of the great cause throughout the Southland. So effective was this organization that the receipts of the Board went that year to \$587,000, the largest amount ever raised for current support in any one year. Other causes doubtless contributed to this gratifying result, but it is due to the truth of history to say that it could never have been accomplished but for the tireless energy, the unwearied devotion and the fine practical wisdom of Dr. Smith.

While this remarkable episode deserves this special mention, we must also record with gratitude and appreciation the fact, known to all the members of this Board who have been associated with him and indeed known to thousands of observant and sympathetic Baptists all over the land, that Dr. Smith has been throughout this decade and that he continues to be, a steady, faithful, intelligent, prudent and invaluable leader in this great enterprise.

Dr. Smith's resignation presented at the recent full meeting of the Board was offered of his own motion. It was known to his intimate friends that he had been for several years considering the matter

of retiring from this work and returning to the pastorate. When the action of the Convention at its recent meeting made it possible for the Board to elect only one Assistant Secretary, Dr. Smith deliberately chose to retire, that he might leave the Board free and unembarrassed to choose, if it would, his friend and comrade, Dr. Ray, for the only secretarial position which the Board had to fill. This course on his part furnished fresh testimony to the generosity and self-sacrifice of his spirit.

Now that the early retirement of Dr. Smith from the service of the Board seems certain, the Board would express its sincere appreciation of his Christian character, its high estimate of the value of his services, and its profound regret that a relation which has been so agreeable to the Board and, as the Board believes, so useful in the promotion of the kingdom of Christ, is soon to end. Our long and intimate association with him gives us the right to commend him as a workman that needeth not to be ashamed, as a comrade in Christ in whom there is no guile. As he purposes to return to the pastorate, we venture to express the judgment that any church into whose spiritual leadership he may go deserves to be congratulated.

R. H. PITT,

W. C. JAMES,

R. E. GAINES,

Committee.

Richmond, Va., July 11, 1916.

RESOLUTIONS.

Whereas, God, in His infinite wisdom, has seen fit to remove from our midst our brother and fellow Baraca, George Taylor. And in his death we having lost one of our most beloved members and consecrated Christians, he having stood steadfast in the faith whereby we are all brothers in Christ Jesus.

And whereas, This brother has gone to claim his heirship in our Father's Kingdom and to be with that immortal band and see that wonderful God-man who made it possible for us all to be sons of God.

And whereas, This brother having severed the ties that bind us, and left those who are even more sorrowful than we, it is hereby

Resolved, That we extend to them our heartfelt sympathy and express to them our joy in knowing that this class of Baracas and we, as fellow Christians, have surrendered to the Heavenly Kingdom a true Christian and a young man, upright and honored.

Resolved, That a copy of these resolutions be sent to this deceased Christian's family, also copies be given to the Baptist and Reflector and local press, and also these resolutions be spread on the minutes of this organization.

(Signed:)

GEO. DATON NELSON,
CHADWICK M. CULLOUGH,
WHITE YEARWOOD,

Committee.

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AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. R. Dee Byrd of Second and Walnut Street church, Jonesboro, Ark., writes: "We have just closed a great revival at Walnut Street church with 26 conversions and 20 additions. We had 15 conversions at one service. Rev. J. T. Early of the First church, Little Rock, Ark., conducted the revival."

Rev. J. G. Chastain writes from Berry, Ala.: "I am happy to learn from the papers that Rev. J. F. Hailey has been made a member of the faculty of Union University, and will have charge of the Expression Department and other classes. This will mean much to the student body, but I wish to congratulate very especially the young preachers who may be so fortunate as to come under the instruction of Prof. Hailey. There are many good things in store for them."

Rev. A. U. Nunnery of Parsons, Tennessee, writes: "I have had some great meetings this summer. I go to Bible Hill tomorrow. Hope we will have a great meeting there. We are having a great meeting at Parsons this week. Bro. L. D. Summers of Blytheville, Ark., is doing some fine preaching and he is stirring things."

Dr. H. E. Watters, president of the College of Marshall, Marshall, Texas, writes: "Supplied last Sunday for Dr. Geo. W. McCall of First church, Texarkana, Texas. Preach somewhere every Sunday." He preached for the First church, Shreveport, La., on Sunday, July 30, and for Gaston Avenue church, Dallas, Texas, on Sunday, August 20.

Rev. C. S. Thomas of Parsons, Tenn., writes: "The meeting has just closed at Bear Creek with 8 conversions and 7 additions for baptism. Also Bro. Geo. W. Partin was restored."

Missionary J. G. Chastain of Durango, Mexico, is engaged in a church-to-church enlistment campaign with the brethren in North River Association around Jasper, Ala.

Dr. P. E. Burroughs of Nashville, Tenn., lately assisted Rev. I. E. D. Andrews in a revival at Elizabethtown, Ky., resulting in 60 additions to the church, 52 for baptism and 8 by letter. Rev. E. I. Olive led the music.

Rev. H. E. Summers of Eminence, Ky., has been called to the care of Third Avenue church, Louisville, Ky., and his acceptance is earnestly hoped for.

Rev. W. H. Barrett of Louisville, Ky., has accepted the care of the church at Mt. Olive, Miss., and is now on the field.

Evangelist J. B. DeGarmo of Blue Mountain, Miss., is to begin a meeting

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next Sunday at Clarksdale, Miss., where Rev. Martin Ball is pastor.

Rev. W. Marshall Craig, formerly of Wilmington, N. C., accepts the care of the First church, Kinston, N. C., and enters upon his labors next Sunday.

Dr. C. W. Duke, in the Florida Baptist Witness, sets up a man of straw for the delectation of knocking him down again. He says Southern Baptists pick out the secretaries as scape-goats and load them with the blame of coming to the Convention with a debt. The only trouble with that statement is its falsity. The multiplicity of high salaried secretaries has been assigned by some Southern Baptists as the reason for a debt.

In the revival at Mazie's Chapel church, near Lexington, Tenn., last week, in which Evangelist E. Z. Newsom of Winnsboro, Texas, did the preaching, there were 13 additions. He is now with Chapel Hill church, near Life, Tenn.

A meeting of distinct helpfulness has been held at Concord church, near McKenzie, Tenn., in which Rev. C. L. Owens of McKenzie did the preaching for the pastor, Rev. W. A. Butler of Martin, Tenn.

Rev. W. L. Howse of Crystal Springs, Miss., a Tennessee exile, lately assisted Rev. R. L. Bunyard of Madison, Miss., in a meeting at County Line, Miss., resulting in 10 accessions by baptism.

Rev. G. E. Ellis has resigned at Mineola, Texas, on account of his wife's health. She has been in the sanitarium at Dallas, Texas, for some time.

Rev. L. T. Hastings of Fort Worth, Texas, an exile from Tennessee, lately assisted Rev. L. N. Roberts of Stephenville, Texas, in a revival at Valley Grove church, resulting in 31 additions to the church, 28 for baptism. Bro. Hastings' wife was a great helper in the work.

Dr. L. R. Scarborough of Fort Worth, Texas, lately assisted Rev. J. C. Aldredge of Florence, Texas, in a revival which during the first eleven days had resulted in 86 additions, 62 for baptism, and the work was going on in a great fashion.

Rev. D. R. Wade, formerly an evangelist of the Home Mission Board, lately assisted Rev. Forrest Maddox in a revival at Elk City, Okla., resulting in 65 additions the first week. Bro. Wade has accepted the call to the First church, South Center, Kan., beginning work next Sunday.

Rev. Elmer Ridgway of Fort Worth, Texas, is assisting Rev. J. W. Jennings in a meeting at Woodward, Okla., and during the first week there were 54 additions.

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- Book 2. "Winning to Christ" (Burroughs); cloth, 50 cents; paper, 35 cents.
- Book 3. "Talks with the Training Class" (Slattery); 50 cents.
- Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.
- Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.
- Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents. ("Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.)
- Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.
- Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

The Convention Post Graduate Course

- (Offered to those who have completed the Normal Course.)
- "The School of the Church" (Frost), \$1.00.
- "The Way Made Plain" (Brooks); 75 cents.
- "The Making of a Teacher" (Brumbaugh); \$1.00.
- "Secrets of Sunday School Teaching" (Pell); \$1.00.
- "The Monuments and the Old Testament" (Price); \$1.50.

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Rev. S. L. Holloway, who for three years has been city missionary in El Paso, Texas, has been forced to resign on account of inability to endure the altitude of that section. He returns to Hugo, Okla. It would seem that the higher a Baptist preacher got the better satisfied he should be.

Rev. L. D. Summers of Blytheville, Ark., is to go at an early date to Rocky, Okla., to assist Rev. G. H. Stigler in a revival. They will be congenial yoke-fellows.



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