

Baptist and Reflector.

"SPEAKING THE TRUTH IN LOVE."

Old Series Vol. 83)

NASHVILLE, TENNESSEE, SEPTEMBER 7, 1916

(New Series Vol. 27, No. 8

DO YOU WANT A BETTER BAPTIST AND REFLECTOR?

—Back of the loaf is the snowy flour,
And back of the flour is the mill;
And back of the mill are the wheat and the shower,
And the sun, and the Father's will.
—Maltbie D. Babcock.

—We are gratified to announce that the condition of Dr. J. M. Frost is somewhat improved, though he still continues critically ill. We know that the Baptist brotherhood all over the South will join us in earnest prayers for his recovery.

DO YOU THINK YOUR GROCERYMAN OR YOUR MERCHANT OR YOUR DOCTOR COULD LIVE IF HALF OF HIS CUSTOMERS NEVER PAID THEIR BILLS? HOW DO YOU THINK THE BAPTIST AND REFLECTOR LIVES?

—He had been round from church to church trying to find a congenial congregation, and finally he stopped at a little church just as the congregation read with the minister. "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done." The man slipped into a pew with a sigh of relief. "Thank goodness," he murmured, "I've found my crowd at last."

—Tennyson's Personal Belief: "Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be vision, and God and the spiritual the only real and true. Depend upon it, the spiritual is the real. It belongs to one more than the hand or foot. You may tell me that my hand and my foot are only imaginary symbols of my existence, I could believe you; but you never, never can convince me that the I is not an eternal Reality, and that the spiritual is not the true and real part of me."—Taken from a Diary of an Interview with Tennyson.

—The following paragraph from the Christian Index is to us very confusing: "We regret to have missed a call from Dr. H. W. Williams of Covington and Rev. Harold Major of the Jackson Hill Church last week. They happened in while we were out at lunch." We knew a Rev. Will H. Major of Covington. But who is this "Rev. Harold Major of the Jackson Hill Church"? We wonder if it is our old friend under a new name. Has he begun to part his name on the side since leaving Covington and going to the Jackson Hill Church? Still, just as "a rose by any other name would smell as sweet," we suppose that Major would be the same good, true, noble Christian gentleman, whether you call him Will H. or W. Harold.

—The Baptist Worker of Granite, Okla., Rev. A. U. Nunnery, editor, announces that on account of the increased cost of printing the paper, the subscription price will be raised from one dollar to one dollar and fifty cents after the first of October. All over the country papers have been compelled to raise their price. In fact, nearly everything has gone up but the Baptist and Reflector. It continues at the same prices one of several things must take place: either years. We may say, however, that the first of January, when our present contract for white paper expires, one of several things must take place: either the price of white paper will have to be considerably less than now, or we shall have to use a very much cheaper grade of paper, or we shall have to increase the price of the Baptist and Reflector, or go out of business. We hope that the first of these alternatives will take place. We do not believe that many would like to have the second, or that any one would like to have the fourth, and so we may be compelled to adopt the third.

ARE YOU READING THE BAPTIST AND REFLECTOR ON CREDIT? IF YOU ARE, PAY YOUR SUBSCRIPTION AND SEE IF YOU DO NOT ENJOY READING IT MORE.

ONLY \$216.

Would you believe it? Up to this time, 12 o'clock, Tuesday, Sept. 5, we have received only \$216 toward our goal—\$2,000 for September. And on September 1, we sent out statements to delinquent subscribers to the amount of nearly \$15,000. Let us ask, do you think that is a good showing for the Baptists of Tennessee? Does it look like they want the Baptist and Reflector to live?

We want to say, however, that we have never had such encouraging responses to statements, as we have had from those who have responded to our appeal. Many subscribers whose time had not expired have sent us one, two and three years' subscription. To these we are deeply grateful. As we said in our appeal of last week, we have a large number of subscribers who may always be counted upon to do the right thing.

Now to those who have not responded: Will you not send your renewal at once and help us to carry the amount to at least one thousand dollars by next week's issue of the paper? It is a small thing for you to do, but it may mean the very existence of the paper.

We believe in the Baptists of Tennessee, and we have confidence enough in them to believe that they are not going to let their State denominational paper actually die, because they fail to pay so small a thing as a year's subscription.

We must have that \$2,000, and we believe we are going to have it. Will you not contribute one renewal toward it?

—Because a farmer wrote on an egg, "I will be in town on Saturday," he was forced to pay first-class postage on a crate of eggs, which he had sent by parcel post. His postage bill amounted to \$5.78. Rather an expensive note. It would have been cheaper to write a postcard.

GET A COPY OF FANNY CROSBY FREE.

To any subscriber who will send his own renewal and one new subscriber we will give a copy of Fanny Crosby. Send 75 cents additional and we will send a copy to the new subscriber. Or, to any subscriber who will send us a three years' subscription we will give a copy of Fanny Crosby free. This latter proposition we make especially for the benefit of those who are several years behind with their subscription, but any subscriber is free to take advantage of it.

HELP US RAISE THE \$2,000 BY OCT. 1 BY SENDING IN YOUR RENEWAL.

—A ton of water from the Atlantic, when evaporated, yields 81 pounds of salt; a ton of Pacific water, 79 pounds; a ton of Arctic or Antarctic water, 86 pounds; a ton of water from the Dead Sea, 187 pounds.

—The Watchman-Examiner gives the following concise statement of six inevitable issues today: "A Divine Christ or No Saviour; An Inspired Bible or No Scripture; A Changed Heart or No Changed Life; A Scriptural Baptism or No Baptism; A United Church or No World Conquest; A Religion of Service or No Religion."

—A son of Erin once described his first day's shooting in the following way: "The first bird I ever shot was a squirrel, and the first time I hit him I missed him altogether, and the next time I hit him in the same place. After that I took a stone and dropped him from the tree, and he fell into the water and was drowned, and that was the first bird I ever shot!"

—A gentleman who lives in a Southern town recently employed a carpenter to partition off his study, and make the partition sound-proof. The carpenter declared that he could do this effectually with a filling of sawdust. When it was finished, the gentleman stood on one side and called the carpenter on the other, "Can you hear me, Smith?" "No, sir, not a bit," was the prompt reply.

—Mr. Charles E. Hughes, Republican nominee for the presidency of the United States, spent last Monday in Nashville. He had a busy day. He visited Camp Rye, had a talk with the suffragists, spoke to the negroes, conferred with the Republican leaders of Tennessee and attended a public reception. At night he delivered an address at the Ryman Auditorium. The auditorium was packed to its utmost limit with one of the largest audiences we have ever seen assembled there. He is a forceful speaker and his address of not quite an hour in length made quite a favorable impression.

—One of the many instances of blessing wrought by the Bibles placed by the Gideons in hotel rooms all over America is thus told in a recent issue of the Christian Herald: "A man went into a hotel in San Francisco, secured a room with the intention of committing suicide, and laid a vial of poison on the table while making preparations for the final act. When he stepped to the table he discovered that accidentally (?) he had put the vial upon a Gideon Bible. As he opened it, his eyes fell upon the reference (one of the 'prescriptions on the Gideon slip pasted inside the front cover): 'If discouraged or in trouble, read Psalm 126 and John 14.' He read these two selections, threw the bottle of poison out of the window, knelt, and then and there gave his heart to God, and is now an active church member and a good citizen."

—A professor in Berne University has traced the history of a family which gives striking testimony to the force of heredity. In the end of the eighteenth century, a woman died who, for forty years, had been a "thief, a drunkard and a tramp." The savant had found 834 descendants from this woman, and of 799 he has succeeded in tracing the history from youth to old age. Of these, 106 were born out of wedlock, 142 were beggars and 64 more lived on charity. Among the women, 181 lived loose lives, and in the family have been 76 convicts and seven murderers. He estimated that in 75 years, this family had cost the German authorities in almshouses, laws, courts, prisons and other institutions about \$1,270,000. Yet the grace of God can overcome in a child the moral and spiritual evils of heredity under godly training, conversion and example.

DISTINCTIVE BAPTIST DOCTRINES

XIV.

THE LORD'S SUPPER.

William H. Fitzgerald, D.D.

A few weeks ago a good brother of another denomination said to me, "I am almost a Baptist. I could be a Baptist if it were not for the close communion." How often we hear that remark. It usually comes from those whose views of doctrinal truth are not the result of careful study of the Scripture.

The humble member of a Baptist church walks into a communion service some Sunday morning. Examining his own heart prayerfully, he shares with his brethren there the bread and the wine, symbols of Christ's body and blood. By his side sits his neighbor of a different denomination who does not take the elements. And so of many others in the congregation. Families are divided. Friends do not receive them together. And why?

It is a pretty long story and has been often told. And still many wonder why Baptists do not give an open invitation to all and in turn partake of the communion with all bodies of Christians.

Baptists do not apologize for making some claims. They believe that they have the New Testament type of experience, doctrine and practice, as observed by the early churches. They accept as binding upon all ages under gospel administration, the laws and ordinances of Christ and the apostles. There is no alternative. Loyalty to Christ is their basic principle. The Holy Spirit and the best Christian scholarship are relied on for guidance in interpretation.

Baptists believe that the new Testament churches were the crystallized products of God's spiritual kingdom. Under the ministry of the Holy Spirit believers gathered into bodies self-governing and independent of one another, with Christ only as their great Head. He gave to them their laws and commission. Under inspired leadership their simple customs grew into common observances. Among these they received from the apostles the institution of the Lord's Supper to be observed, as they had been taught in the beginning in the upper room, until their Lord should come the second time.

Baptists have a strong conviction that there have always been those in every age who have obeyed their Lord. Obedience is the law of succession. By virtue of that alone, rather than by mere historic succession, do they lay their claim, whatever be the importance they may attach to the latter.

Now several propositions are evidently before us to be sustained. The first is that the ordinance of the Lord's Supper was intended for the observance of the churches. In that upper room was the foundation

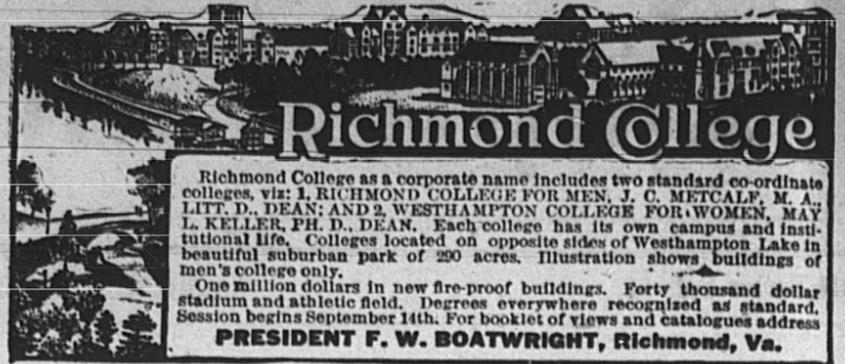
of the church (Eph. 2:20). Those in whose hands the first believers would take shape sit with their Lord at the first table, and that on the other side of the event it forever recalls. The red symbol marked on the foundation is to be repeated on every stone in the grand temple. The blood is the sign of redemption and the pledge of victory. The bread is the symbol of life and divine sustenance in the conflict. The institution delivered to those best initiated as to its meaning was intended for believers. These were to receive it after the facts it symbolizes had been demonstrated by Pentecost. The churches under apostolic and spiritual direction did so receive and practice it (1 Cor. 10:16-22).

From the examples given we are led to believe that to each local body of believers the institution was delivered and explained by the apostles as in the case of Paul (1 Cor. 11:23-34), who in saying he received it from the Lord places himself in equal authority with the other apostles who had received it directly on the night of the betrayal.

On the nature of the church is based much of the divergencies of opinion about the Lord's Supper. If we interpret the church to mean the number of all believers, irrespective of gospel obedience or orderly doctrine, we will have to set the ordinance afloat on an uncharted sea. It is then everybody's and nobody's in particular. All evangelical bodies, I believe, refuse to do this. They all concede that believers should at least be baptized (in some way) before coming to the Supper. They grant that baptism and the Supper are church ordinances to be administered by the church, even if in private. They do not accept our contention that all authority is vested in the local church, hence their latitude of observing it in conventions and general public assemblies under the conception that all Christians baptized (English meaning) by whatever method have a right to the same. They include Baptists because they acknowledge immersion as baptism.

Undoubtedly Christ's wisdom in leaving it to the local churches is manifest in that it reminds the church of the sufferings of her Lord who gave himself for her that he might cleanse her and present her without spot. His death was for her salvation and discipline. To regard the Lord's death is to preserve discipline in the church. Discipline is essential to the proper observance of it. Only the local church can watch over her own members and preserve order of doctrine and conduct. The church must not only properly observe the ordinance, but she must properly preserve herself. This is impossible without definite order at every step and on every point. It is to be observed until He comes. The church is responsible to her Lord for the preservation, integrity and faithful observance of this institution so symbolic of the fundamental fact in redemption.

The next proposition before us is that the churches, after the type of those of the New Testament, are composed only of believers baptized upon a profession of faith. Here we diverge from many of our brethren of other denominations. They still admit infants to baptism. Many of them claim that they are already



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in the kingdom by birth in Christian families and only need baptism (sprinkling) to make them members of Christ's church. We believe all men are sinners by nature, that only by grace bringing to penitence for sin and faith in our Lord Jesus Christ can any man be saved. We observe that John baptized unto repentance a people made ready to follow Christ (Matt. 3). We note that Christ was baptized. His disciples baptized believers. He gave a last command to baptize believers in the irrevocable order of the great commission (Matt. 28:19-20). A baptismal service followed the revival at Pentecost before we hear of the observance of the Supper (Acts 2:41). This is undoubtedly the divine arrangement. Reverse the order of the commission and see into what absurdities it brings us, nearly all of which in one way and another have been tried in the centuries of error. Surely the great Teacher, who ever fitted truth to the capacity of his pupils, would not expect men to set forth a falsehood by a baptism without meaning. The watery grave primarily sets forth the believer's death to sin and his resurrection to a new life. The death and resurrection of Jesus and the coming resurrection of the body attach themselves to the meaning of the ordinance of baptism, the first as the redemptive cause through faith of death to sin, and the second as the final result of redemption from sin. Now, if there be no experimental knowledge of Christ in the heart, no penitence, no faith, no death to sin by the operation of the Holy Spirit, there can be no New Testament baptism. There is no record of any baptism of an unbeliever. This accords with the facts in the gospels and epistles. Christ is accessible to the sinner by faith. The church is accessible to the believer only through baptism, and that by immersion and reception by her authority. For He who was immersed in Jordan to fulfill all righteousness, and to set the example for all time to come, commanded to make disciples and to immerse them. Likewise He took the cup, and when He had supped, gave it to the disciples, thus in the Supper setting the example to all His followers to remember His death. He remembers it forever. Calvary's anguish and darkness cause His soul to travail at the right hand of God until he shall drink anew in God's kingdom with his glorified people. We, too, remember His death because it is the procuring cause of our life. The very thought of it is central to all sustenance of strength in our battle with sin. It is our hope of victory. It is the banner of our advancing armies. It is the covenant of our peace with God. It is the stained charter of all our liberties. It is the pledge of our glorious

resurrection and title seal of our eternal inheritance. Surely it is distinctly a believer's ordinance. Surely, by every reason of logic and by every concession of order in experience, it is a baptized believer's ordinance. Surely, by all that is dear to Christ it is the Church's duty to preserve the order with unchanging fidelity.

The next proposition, which I have already anticipated in the use of "immerse" for baptize, is that only by dipping or plunging the body in water can any one be said to receive that ordinance as observed in the New Testament. The act must be properly accomplished in order to symbolize the spiritual realities of death to sin and resurrection to new life with Christ. We reject every other form not only as not taught in Scripture, but as subversive of fundamental teachings of gospel truth. We recognize that in this limitation of meaning a big part of the great modern denominational work is pronounced unscriptural in practice. That we do claim. But not we, but themselves, debar from privilege of receiving the Supper with us. Christ himself lays down the order. In his name we would preserve it. For it is worth preserving. Nothing less than the issue of a pure faith that was once delivered to the saints is involved in the restrictions. We can afford to be misunderstood. The matter of sentiment and popularity are of small concern when redemptive truths are at stake. For wound into the symbolism that Christ has left are the folded facts out of which have sprung in wonderful order every law of the kingdom and every right of conscience.

It would be puerile to rehearse the familiar discussion of the meaning of baptism. All modern scholarship is agreed that it means "immersion" as used in the New Testament. We go no further. Our churches are not legislative but executive bodies. The right to change the ordinance is beyond the discussion.

But baptism must have a proper design, namely, simply to set forth an experience realized and not to procure that experience. The ceremonial is the shadow. The experience is the substance. The great Teacher was wise in every arrangement of the ordinances to see that they were pedagogical in character, psychological in effect, and chronological in order, but never procurative of salvation or grace.

With a proper subject it remains only to say that there must also be a proper administrator, that is, one who is authorized by the church. That is the only way by which order and fellowship can be preserved permanently. Some brethren in the contention for liberty here undoubtedly trespass upon their brethren's consciences by promoting disorder, and

by fostering inconsistent practices. It is but little better to contend that the church has a right to say what constitutes baptism. The church's statement must be based on the principle of obedience. A flaw in the thread may mean by and by a rent in the garment. The principle of liberty is born of the principle of obedience. I make mention of this out of the feeling that consistent doctrine ought to be backed by consistent practice. The obligation is on the church.

It remains only to say that with baptized believers in a local assembly with no laws but those of her Lord to be enforced we have a place where we may commune with Him who is our Life. This place of fellowship is not in a corner. All may share it who meet the conditions of loving obedience and who walk in all the commandments of the Lord blameless.

And now the congregation is assembled. The Supper is set. There is a holy stillness in the room. Every heart is swept by the Spirit to greet the presence of the Lord. The pages of memory are turned. The book of revelation is opened. The old story is told again. The clouds, dark and filled with thunders, cover Calvary. Every soul keeps a lonely vigil and then follows silently the little concourse in the sepulchre in the garden. He watches like Bunyan's Pilgrim of old until he sees his sins rolled into the rocky tomb. He remembers how he lay in the watery grave as slain with Christ and buried with him to the old life. His faith looks through a vision of tears at the mistakes and failures of his imperfect walk. But love calls out, "For when we were without strength in due time Christ died for the ungodly. God commendeth his love to us in that when we were sinners Christ died for us. Much more then, being justified by His blood, we shall be saved from wrath through Him. But if when we were enemies we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved of His life" (Rom. 5:6, 8-10). Then the grateful and penitent soul, with a vision of the living Christ at the right hand of God, humbly takes the bread and the wine with the holy, happy thought that one day his Lord will come again in glory and power, and that if we suffer with Him we shall also reign with him.

Maryville, Tenn.

WHY I BECAME A BAPTIST.

By Finley F. Gibson.

The answer to this question must be considered from several standpoints, all apparently human.

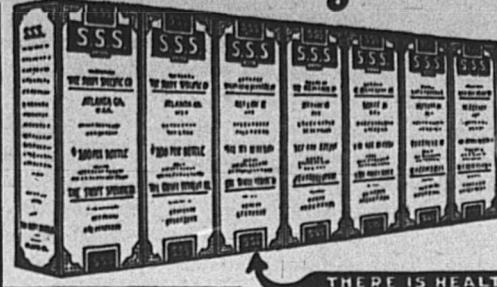
The conviction has grown with the years (I am not thirty-nine) that Providence directed from several angles, using different agencies, that I might be led to become a Baptist. A Baptist deacon, a Methodist sister, a good Baptist woman, and a Baptist school. My father was an Episcopalian, mother a Methodist, and I was a member of the Methodist Church.

There lived next door to us, in the town of Hope, Ark., a consecrated Baptist deacon. As a boy sixteen years of age, full of fun and without any deep religious convic-

tions, this Baptist deacon took an interest in me. Many boys might be directed to the Baptists and the lives of usefulness if some Baptist deacon would seize the opportunity. At this time my sister, who was a devout Methodist, was attending Ouachita Baptist College. A wife of a Baptist preacher in Arkansas had persuaded her to go there and had prevailed upon my father to send her. She never changed her convictions. The Baptist deacon referred to placed in my hands a book on baptism and asked me if I would read it. Because of my love for him I readily consented to read the book. While the book made a good impression on me, still it did not change my convictions. My father decided to send me off to college the year after my sister completed the course. Now, at this point we have a Methodist helping to make a Baptist. My sister convinced father that Ouachita College was the place where I should go; not only did she prevail on him to send me, but she secured a room-mate for me and a young man who was a Baptist, and whose mother was boarding in Arkadelphia, sending her son and two daughters to Ouachita. This woman was a devout Christian and a Baptist. When I entered Ouachita College, I commenced to attend Sunday school and preaching services at the Methodist Church. It was at this point I took up the reading of the New Testament. When I came to the passages dealing with baptism, I would go to the mother of my room-mate for explanations. She soon created such an interest that I was led to give the whole subject a thorough examination. I did not know what Baptists believed. The more I studied the question the more I became convinced. I have often wondered what would have been the outcome had it not been for the aid given by the good Baptist mother, and good literature placed in my hands at the right time. It was an easy matter to accept immersion as the Scriptural mode of baptism. My troubles arose over the communion question and the security of the believer. These questions may seem easy to a person who has never been anything but a Baptist. The Lord's Supper could never be settled in my own mind until I was convinced that the New Testament churches were Baptist churches; that Baptist churches alone had the Scriptural authority for the administering of the ordinance of baptism. A person who has always been a Baptist cannot know all that is involved in this. If I had not seen this truth I fear I would have accepted immersion at the hands of my Methodist pastor. After this my troubles arose over the question of Calvinism. It is no easy jump from Arminianism to Calvinism. The study of the New Testament, however, satisfied my heart and mind. When I was satisfied I was a Baptist, I wrote my father and asked his permission to join the Baptists. In the letter I told him I was a Baptist, and, while I did not want to go contrary to his will, I had made up my mind to follow Christ as I saw it. He replied by urging me to wait, but if I would not wait, he dared not interfere. His letter came at 6 p. m., and that night I united with the First Baptist Church in Arkadel-

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phia, Ark., being baptized by Rev. E. B. Miller.

It seems to me, as I look back and view the leadings of Providence, I would be ungrateful if I did not say that humbly speaking, Dr. H. J. F. Garret of Hope, Ark., should have whatever credit there may be in the fact that I became a Baptist. It was due to the book he gave me that I was led to study the New Testament. If I had not been sent to a Baptist school, and there come in contact with the good Baptist woman referred to, I might not have become a Baptist.

I have tried to give in a simple, straightforward way the steps that led me to become a Baptist. To my Father in heaven I give thanks for the leading of Providence that brought about such a result in my life.

Bowling Green, Ky.

—Exchange.

A BAPTIST TASK.

By Rev. O. C. Peyton.

The duty to give the gospel to the whole world and the responsibility for failing to do it, are laid specially upon Baptists. When our divine Lord stood on the Mount of Ascension and gave His final and imperial command He spoke to Baptists: "Go ye into all the world and preach the gospel to every creature," was a direct and authoritative marching order to Baptists. And this command was first obeyed by Baptists, for we are told that the disciples (Baptists) "went forth and preached everywhere." The great Apostle to the Gentiles, whose burning zeal in the service of Christ led him to the farthest regions beyond bearing the glad tidings of salvation, was a Baptist. The first and foremost of all modern missionaries—Carey, Judson, Rice, Thomas, Marshman, Coleman, Hughes, Wheelock, Wade, Price, Yates, Crawford, Graves, and others—were Baptists. Our own A. J. Gordon has done, perhaps, more than any other writer to awaken zeal in the work of missions. His great book, "The Holy Spirit in Missions," stirred hundreds and thousands of cold, indifferent, covetous souls to see duty in regard to giving the gospel to millions in the darkness of heathenism. It is a Baptist book. The founder of the British and Foreign Bible Society, Joseph Hughes, was a Baptist. The work of translating the Bible into most of the heathen tongues has been done by Baptists. The leading publishing houses, printing tracts and portions of the Bible for distribution, are under Baptist control. The foremost of medical and surgical hospitals on the foreign field are operated by Baptists. The first of the leading

churches in China, Japan, Burmah, Mexico, Cuba, Brazil, Italy are Baptist churches.

And all this, notwithstanding the fact that Baptists were weak both financially and numerically. Some other denominations were stronger along these lines. God has greatly honored Baptists in choosing them to lead in this great work. And look at the glorious results!

The late Dr. J. J. Eaton, a careful and well informed student of all missionary operations, said that, as compared with other denominations, Baptist contributions, sacrifices and labors show far greater results in the ingathering of souls. He clearly showed that the blessing of God had been poured out in rich abundance upon our Baptist interests in all foreign lands. Surely, God is calling loudly to Baptists to lead all others in the work of giving the gospel of His Son to lost men. God has assigned to us, as a people, great duties, and He has placed on us mighty responsibilities. He has blessed greatly what we have done in foreign lands. Our gratitude ought to be awakened and our energies stirred. Oh, it is pitiable and painful to hear a Baptist say he doesn't believe in foreign missions. It is evidence of a narrow vision and a feeble conception of our duty and our responsibility. May we, as a people, be aroused to expect great things for God in the bringing in in all the wide world the spiritual Kingdom of Jesus, our Lord!

The Mt. Harmony community had the pleasure last week of hearing Rev. T. R. Waggener's five lectures on "The Signs of the Times and the Second Coming of Christ." They were greatly enjoyed by all, especially by the members of Mt. Harmony Church. People from other communities also attended.

The following subjects make up the five lectures: Monday night, "The Promise of His Coming and the Signs of the Times;" Tuesday night, "The Return of the Jews and the Reign of the Anti-Christ;" Wednesday night, "The Coming of the King and Judgment of the Nations;" Thursday night, "The Reign of Peace and the Golden Sunset;" Friday night, "The New Heaven and the New Earth, or Beyond the Golden-Sunset."

It was encouraging to see so many young people attend and take notes and references. With both diagram and blackboard, Brother Waggener holds the attention of the congregation from start to finish.

KATE FORREST.

Niota, Tenn.

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STATEMENT ABOUT THE NEW
MISSIONARY MAGAZINE.

Owing to Dr. Frost's recent illness the announcements which would have been made earlier regarding the new missionary magazine have been delayed. I am sure the delay, under the circumstances, will be pardoned.

Immediately after the Convention last May the Sunday School Board took up the question of the new missionary magazine to take the place of the Foreign Mission Journal and Home Field, as instructed by the Convention. It was impossible to formulate a definite policy until after the meeting of the three Boards at varying dates in the month of June, and until after a conference with representatives of the Boards in Richmond and Atlanta. Such conferences were held late in June and the matter was taken up by the Sunday School Board at its meeting in July, which was the first opportunity for giving it attention. Even then the plans could not be made final, but had to be referred back to a committee.

When the Board had determined its general policy it faced the prevailing conditions in the paper market. Not only has the price of paper advanced, but dealers now refuse to make contracts for delivery short of ninety days. The Board was therefore faced with the fact that whatever its desire might be it could not get supplies of paper to undertake the issuance of the new magazine before the November issue. Arrangements were accordingly made with the Boards at Richmond and Atlanta to continue their respective journals through the October issue, the Sunday School Board to begin its publication with the November issue, as stated above, though we hope this may be ready early in October and be available for use in securing subscribers.

The new magazine will bear the name of "Home and Foreign Fields." We will depart from the conventional magazine form and adopt the modern large size page, 8 1/2 by 12, 32 pages and cover, without advertising, the equivalent of a 54-page magazine of old form. The price of the magazine will be 50 cents, with no reductions for clubs. Space will be given for each of the Boards, the W. M. U. and the Laymen's Missionary Movement to report its own work in its own way in each monthly issue. The main body of the magazine, however, will be given up to interesting missionary matters of general interest, and we shall have a young people's department conducted by Miss Elizabeth N. Briggs.

A frank conference with the representatives of the Woman's Missionary Union in regard to "Royal Service" developed the fact that they did not feel authorized to abandon that journal. It was also plain that the service which they rendered was largely of a technical character in furnishing material for their programs. It was therefore agreed that they would give us the heartiest co-operation in the new magazine and would use it as the medium for reporting their work and exploiting their plans for advancement, leaving until next May the question of consolidation.

The Sunday School Board is now putting the lists of subscribers in shape to make a new mailing list for the new journal. All paid-up subscriptions will be carried to the date for which they were originally entered. This means, of course, that all clubs which have been secured under the old conditions will be carried to completion. We hope that pastors and others will take up in

earnest the work of soliciting clubs for the new magazine. We shall be glad to give other information at any time and by the middle of September we expect to put into operation active plans for securing the co-operation of pastors and missionary leaders.

In our plans so far we have had the most hearty co-operation of all the officials connected with the Foreign and Home Boards and the new enterprise starts on its way with the good wishes and sympathy of all our missionary forces.

The Sunday School Board realizes that this new magazine will require additions to its forces. The peculiar conditions which have prevailed have interrupted to some extent progress in this direction. We are hoping, however, that we may before long perfect arrangements to assure effectiveness in the additional editorial work made necessary by this new magazine.

I. J. Van Ness,
Editorial Secretary.

Nashville, Tenn.

TENNESSEE COLLEGE.

Workmen are busy at Tennessee College, putting everything in order for the opening of the new year. All outside woodwork is to be painted and all the students' rooms are to have two coats of fresh paint and to be re-tinted. Necessary changes are being made on the first floor incident to the installing of the laboratory for domestic science. The dining room will be made more attractive by the change to small tables seating six each and by fresh window draperies as well as by being re-tinted.

On Monday evening, Aug. 28, the college opened its doors for a pleasant gathering, although one tinged with sadness. A farewell reception was given in the college parlors to Mr. and Mrs. J. Henry Burnett by some forty or fifty of their immediate friends in the college and vicinity. Ice cream and cake were served. Mr. C. H. Byrn, president of the board of trustees, in behalf of a group of friends, expressed to Mr. Burnett their high appreciation of all that he has done and been in our midst and presented him with a gold watch as a token of their esteem and affection. Mr. S. B. Christy, in behalf of a similar group of ladies, extended to Mrs. Burnett a standing invitation to "come back home" to Murfreesboro, emphasizing its sincerity by a return railroad ticket in the form of \$20 in gold. Mr. Burnett's response and the singing of Mrs. Burnett of the song, "Good-bye! Good luck; God bless you!" touched all hearts.

It is impossible to express adequately the regret with which all those connected with the college bade good-bye to Mr. and Mrs. J. Henry Burnett when they left Murfreesboro Tuesday night, Aug. 29. Mr. and Mrs. Burnett came to Murfreesboro upon the organization of Tennessee College and have been vital factors in its plan and progress for nine years and a half. They are deeply rooted in all its interests and it is not easy to see how they can be spared. Mr. Burnett's constant energy and enthusiasm and his produce in the administrative and business relations of the college have made him invaluable and both he and Mrs. Burnett are greatly beloved by students, faculty and trustees. As his friends, however, they can but wish that which is to his best advantage and the position to which he goes as purchasing agent for Richmond and Westhampton colleges in Richmond,

Va., is one which opens to him a particularly promising field for work and could not be disregarded because of the opportunities it offers for the education of his four sons. On the other hand, the true measure of a man's success is in the way it lives after him, and both Mr. Burnett and the authorities of the college believe that the business administration of Tennessee College is now organized on so permanent a basis that there will be no diminution in the prosperity of the college even though the responsibilities of the president and some of his co-workers are multiplied by the loss of Mr. Henry Burnett.

REVIVAL ON HISTORIC GROUND.

On last Sunday night we closed a three-weeks' meeting under the shed at Bells Campground, ten miles out from Knoxville, near the Clinton pike. We found here a union church building said to be 109 years old. The old camp shed is also an old building, and as we held meetings under it from night to night we could not help thinking of the wonderful blessings God had given in bygone days on that spot.

Rev. Weaver, with whom we labored, proved himself to be a fine helper in a meeting. Our singing was all conducted without an instrument and was the old-time songs led by Bro. Weaver.

The results of the meeting so far as eye could see were 25 professions of faith, many Christians revived, nine added to the Baptist church by baptism, several joined the M. E. church, and some joined the lay-outers, a bunch of some 50 professors in that section who refuse to unite with any church. Our congregations were made up of about four sinners to one Christian, but they were hard to move and we closed with heavy hearts to think so many unsaved were being left unreached. Our meeting was said to be the best for years, but far from satisfactory was it to us, as we left so many unsaved there. With best wishes for your success.

E. B. FARRAR.

SEMINARY OPENING.

The new session of the Southern Baptist Theological Seminary will begin Wednesday, Oct. 4. The opening exercises will take place in the chapel in Norton Hall at 10 a. m. on that date. All students who expect to enter should plan to be present at that time.

Students just entering for the first time should have with them license or ordination certificate or a formal letter from their church endorsing them as ministerial students. Such credentials will be required for their matriculation.

Those who come without families will find quarters ready for them in New York Hall, where the first meal in the dining hall will be supper on Tuesday evening, Oct. 3. Students who bring families would do well to arrive in Louisville several days before the opening, in order to have time to secure rooms and get located before the work of the session begins.

The opening lecture will be delivered by Prof. H. C. Wayman on the evening of Thursday, Oct. 5, at 8 o'clock. His subject will be "The Doctrines of Sin and Restoration in the Old Testament."

We have just closed a great revival meeting of eleven days at Oakwood Baptist church, near Milan, Tenn. Our pastor, Rev. George C. Boston of Martin, Tenn., did the preaching. There were sixteen professions and twenty ad-

ditions to the church, fourteen by baptism and six by letter. The church was revived, as I never saw it before. The crowds were so great that the church at times would not hold more than half of them. At the close of the meeting a committee was appointed to enlarge the church. Subscriptions were large, and we will at an early date have it finished. We are going to apply for the Association for next year. Bro. Boston's sermons were strong and forceful, sinking deep into the hearts of his hearers. He knows how to reach the people and is taking the country for Christ. What a large field we have to work in. No wonder we have to enlarge our building, for we need room. With our pastor, who is such a worker, there is no telling where it may reach. May God's richest blessings be on us all in the prayer of ONE OF THE MEMBERS.

August 20th, I closed the revival meeting with Mt. Pleasant Church, near Eagleville. The meeting was a good and gracious meeting, and lasted eight days. Bro. S. B. Ogle of Lawrenceburg was with me and did all the preaching after the second day. He preached the gospel with great power. My people there all love Bro. Ogle. He went to them a stranger, but he soon won their hearts. Christians were revived and sinners converted. Eight bright young people were added to the church by baptism at the close. To God we give all the glory; amen.

Waverly, Tenn. S. C. REID.

J. W. Linkous, evangelist for Riverside Association, came to Falling Springs church the first Sunday in August and preached over two weeks twice a day, two sermons being preached by the writer. Visible results: Fifteen conversions with 18 additions, and more to follow. This was the best meeting the church ever had. Brother Linkous' methods are Baptist, scriptural and effective. He is bold and fearless. He endeared himself to all the people except a very few Campbellites who can't stand salvation by grace.

J. W. SMITH, Colporter.
Allred, Tenn.

By the liberality of the loyal Lexington church, and members of country churches, to which I preach on Sunday afternoons, it is my pleasure to own a Maxwell five-passenger automobile. Rest assured I am grateful and will use it for the advancement of the Master's cause.

FLEETWOOD BALL.

Lexington, Tenn.
(Congratulations—and envy.—Ed.)

I would consider a call as pastor from some good church, as I am now thinking of changing my field of labor. I believe in old-time religion, and also believe in having it before joining the church. Write me at Pleasant Shade, Tenn. I will give references.

C. B. MASSEY.

Pleasant Shade, Tenn.

We have just closed a great revival at Walnut Street church at this place, with 26 conversions and 20 additions. We had 15 conversions at one service. Dr. J. T. Early of the First church, Little Rock, conducted the revival.

Jonesboro, Ark. R. DEE BYRD.

Have just closed a great meeting at Frank Ewing, and am now with Bro. L. M. Laten at Pleasant Hill. Prospects fine for a good meeting.

W. E. DAVIS.

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.

Mount View—Pastor S. N. Fitzpatrick spoke at both hours. Pastor on his way to assist Rev. M. L. Ramsey at Red Boiling Springs.

Grace—Pastor Beckett spoke on "The Book of Psalms," and "The Songs of Zion." Three additions since last report. 259 in S. S.

Central—Pastor John R. Gunn spoke on "The Uplifted Saviour," and "Holding On With Iron Grip."

Lockeland—Pastor J. E. Skinner spoke on "The Why of Christian Service," and "Disowned in the Judgment, and Why?" One profession of faith; one received for baptism, and one baptized. Good congregations.

Seventh—Pastor C. L. Skinner spoke to the soldiers in the morning on "A Good Soldier of Jesus Christ," and in the evening on "The Secret of a Happy and Useful Life." Good congregations. 156 in S. S.

Edgefield—Pastor Lunsford spoke to good congregations. One addition.

Park Ave.—Pastor I. N. Strother spoke on "Consecration," and "Peace." Good congregations. 159 in S. S.

Franklin—Pastor Albert R. Bond spoke on "The Discipline of the Disagreeable," and "The Saviour of the Tempted." Have been preaching each afternoon for several days at the Orphanage. Good congregations.

Eastland—Pastor S. P. Poag spoke on "The Spirit of Prayer," and "Looking to Jesus." Good S. S. and B. Y. P. U.

Centennial—Pastor J. Henry DeLaney spoke on "The Church and Its Mission," and "Jesus the Light of the World." 106 in S. S. Splendid B. Y. P. U.'s.

South Side—Pastor C. W. Knight spoke on "A Helpful Layman," and "Prayer."

Immanuel—Pastor Rufus W. Weaver spoke on "The End of All Things."

Belmont—Pastor spoke at both services. Marked increase in attendance. Good services.

Grandview—Pastor J. F. Savell spoke on "Gratitude for Favors Received," and "One Haul More." Good congregations. Good S. S.

Concord—Pastor C. Courtney spoke at both hours. Large congregations. Meeting begins the second Sunday with W. C. McPherson assisting.

North Edgefield—C. A. Boker spoke on "Three-fold View of Sin," and "Safety." Good S. S. and interest.

Calvary—Pastor C. H. Cosby spoke at both hours. Good interest.

Rust-Memorial—Pastor J. N. Poe spoke on "Our Heavenly Home," and "Hiding Among the Stuff." Observed the Lord's Supper at the morning hour.

First—Preaching by Pastor Allen Fort. Themes: "Arise, Let Us Go Hence," and "Wild Beasts and Angels." Four additions since last report. 236 in S. S. Splendid congregations.

KNOXVILLE.

Grove City—Pastor John F. Williams spoke on "Our Duty to Each Other," and "A Lame Man Healed." 133 in S. S.

Bell Ave.—Pastor U. S. Thomas spoke on "Home-coming," and "The Only Way to be Saved." Two by letter. 816 in S. S. Pastor returned from a month's vacation.

First—Pastor Len G. Broughton spoke on "The Workableness of Faith," and "The Empire of the Great West." 425 in S. S. Great audiences.

Broadway—E. H. Peacock, Assistant Pastor. Dr. W. A. Wray spoke on "The Mission of the Church," and "The New Birth." 310 in S. S. One baptized.

Fountain City—Pastor Tyree C. Whitehurst spoke on "Heavenly Light in Earthly Darkness," and "Christ's Method of Answering Questions." Great service at night. Largest crowd since hot weather set in.

Bell Ave.—Pastor U. S. Thomas spoke on "Home-coming," and "The True Way of Salvation." 816 in S. S. Two by letter.

Smithwood—Pastor J. E. Wickham spoke on "Some Things to Put On." Bro. Tom Maston is a young preacher of our church. 120 in S. S. One baptized.

Bearden—Pastor Corum spoke on "Peter's Plan of Salvation," and "Good and Bad Folks."

Ball Camp—Pastor F. M. Dowell spoke on "The Hidden Manna and the White Stone," and "The Christian's Light." 91 in S. S. One by letter.

Mountain View—Pastor S. G. Wells spoke on "Faith Plus Works." Rev. G. F. Langston spoke at night on "Clothed in Robes of White." 206 in S. S.

Central of Fountain City—Pastor A. F. Mahan spoke on "Sanctification," and "Training the Young." 158 in S. S. One by letter. One Methodist lady, 70 years of age, received for baptism.

Beaumont Ave.—Pastor D. W. Lindsay spoke on "Perilous Times," and "Life in Death." 209 in S. S. Two baptized. Two under watchcare. A great day. Good B. Y. P. U.

Deaderick Ave.—Pastor W. D. Nowlin spoke on "Come Ye Blessed," and "Depart Ye Cursed." 771 in S. S. Four baptized. Three by letter. Twenty additions within the last two weeks. S. S. collection, \$36.11.

South Knoxville—Pastor M. E. Miller spoke on "Battle of Life," and "Obstacles to Soul Winning." 306 in S. S.

Lonsdale—Pastor J. C. Shipe spoke on "State Missions," and "Self-Denial." 261 in S. S. Fine congregations.

Burlington—Pastor, Geo. W. Edens. Rev. D. E. Blalock spoke in the morning on "The Christian Race." Pastor spoke at night on "Bible Baptism." 167 in S. S. Eight baptized. Two by letter.

Beaver Dam—Pastor C. A. Johnson spoke on "A War for Construction," and "Christ the Brightness of His Father's Glory." 67 in S. S. Two by letter.

Oakwood—Pastor Wm. D. Hutton spoke on "She Hath Done What She Could," and "The Betrayer." 226 in S. S. Full hours at both hours.

Third Creek—Pastor S. C. Atchley spoke on John 15:9-12, and Luke 15:12-24. 143 in S. S. Good B. Y. P. U.

Gillespie Ave.—Pastor W. H. Rutherford spoke on "Paul's Farewell," and "The Everlasting Covenant." 130 in S. S.

Hopewell—Pastor W. H. Hodges spoke on "Christian Resources," and Jude 1:3. 75 in S. S.

Lincoln Park—Preaching in the morning and evening by Rev. A. D. Langston.

CHATTANOOGA.

North Chattanooga—Pastor Buckley spoke on "The Accommodating Church," and "Sin." Excellent S. S. and B. Y. P. U. One baptized.

Chamberlain Ave.—Pastor G. T. King spoke on "Individual Responsibility," and "The Christian Race."

Ridgedale—Jesse Jeter Johnson, pastor. Good services. Revival began in the tabernacle Sunday evening with five churches co-operating. Morning subject, "There Are Lonely Hearts to Cherish." Sermon well received by good congregation.

Woodland Park—Pastor McClure spoke on "Bring Him With Me," and "Second Coming of Christ." Good congregations. One by letter. 109 in S. S.

Highland Park—Pastor Keese spoke at both hours. Cradle Roll day in S. S. Morning theme, "The Child a Charge." Evening theme, "One Thing." 306 in S. S. One addition by letter. One for baptism.

East Chattanooga—Pastor J. N. Bull spoke on "Solomon's Temple," and "How Memory Torments the Lost Soul." 114 in S. S.

Central—Pastor Grace spoke on "The Secret of the Lord," and "Can Industrial Relations be Christianized?" 188 in S. S.

Rossville—Pastor J. Bernard Tallant spoke on "The One Thing," and "Our Best." Bro. J. B. Phillips spoke to very large audience at 3 p. m. on "Signs of Christ's Second Coming." We are in the midst of a great revival. Sunday night's audience at least 1500 people. 304 in S. S.

Alton Park—Pastor Duncan spoke on "The Solid Foundation," and "The Handwriting On the Wall." Two approved for baptism. 145 in S. S. Pastor resigned to accept care of North Edgefield church, Nashville. Will close work here September 10.

Blue Springs—Pastor W. C. Smedley spoke in the morning on "The Church." Afternoon, "Service." \$6.60 for Missions.

Tabernacle—Pastor J. B. Phillips spoke on "Profit and Loss," and "A Hypocrite's Great Opportunity." Four additions. 303 in S. S.

MEMPHIS.

Seventh—Pastor S. A. Wilkinson spoke at both hours. 211 in S. S. One by letter.

Union Ave.—Pastor W. R. Farrow spoke on "Rewards of Little Ones," and "Let Your Light So Shine." 158 in S. S. One baptized. Pastor at home after six weeks' evangelistic services. The result of work was 73 professions and 72 baptized.

Bellevue—Pastor preached in the morning and Bro. Harry Watts at the evening hour.

Calvary—Pastor Norris returned from vacation and spoke on "Sin and the Saviour," and "Enter Ye In at the Strait Gate." Two by letter. 102 in S. S. Meeting begins next Sunday, with Dr. R. M. Inlow preaching. Since completing the basement we now have a commodious and up-to-date S. S. plant.

New South Memphis—Pastor T. E. Rice spoke at both hours. Two by letter. Two professions. 103 in S. S.

Rowan—Pastor J. E. Eoff spoke at both hours. 61 in S. S.

LaBelle Place—Pastor D. A. Ellis spoke to fine congregations. 208 in S. School.

Highland Heights—Pastor Harris spoke to fine congregations. 50 in S. S. New meeting house going up. Will be ready to occupy in two weeks. Will have great church rally the third Sunday at 3 p. m.

Egypt—D. D. Chapman spoke on "The Individuality of Sin," and "Procrastination." Eight for baptism. 71 in S. S.

Temple—Pastor J. Carl McCoy spoke on "First Things First," and "Sowing and Reaping." Good congregations. Three by letter; one for baptism. 182 in S. S. Meeting began yesterday.

Central—Dr. Thomas S. Potts spoke at both hours in the absence of the pastor. Fine attendance. 205 in S. S.

Smyrna—Pastor O. C. Peyton spoke at both hours on "Caleb, a Servant of God," and "Serving Christ." Meeting closed. Pastor-evangelist T. G. Davis, Mulberry, Tenn., did the preaching, which was plain, earnest, tender and sound. Two baptized. Singing by Carl M. Cambron, Nashville, of the staff of the Home Mission Board. Very helpful. A strong voice, well trained and in full sympathy with gospel truth. Attendance good, attention marked. We hope for blessed results.

Kingston—Pastor J. H. O. Clevenger spoke on "The Christian's Responsibility," and "Christ Jesus Can Not be Hid." 147 in S. S. Ten baptized before large congregation in Clinch river at 3 p. m. Best B. Y. P. U. in many months. Great interest; fine congregations.

Columbia (First)—Pastor Chas. T. Alexander spoke on "David, the Man After God's Own Heart," and "Naaman Healed in Jordan; or the Sinner Made Clean Through the Billows of God's Judgment Unto Death." Fine congregations.

Shawnee—Pastor, John Treece. R. D. Cecil spoke on "The Ideal Church," and "Heaven." 91 in S. S. Fine congregations. Seven additions during the meeting, and pastor continues meeting.

Jacksboro—Pastor D. A. Webb spoke on "Can These Bones Live?" and "The Temptations We Meet in Daily Life." 112 in S. S.

Beech River Association will convene with Mazie's Chapel church, seven miles northeast of Lexington, Friday, Sept. 22, at 10 o'clock, a. m. Those coming from a distance and desiring conveyance to the church will please write to Mr. W. T. Jowers, Lexington, Tenn., stating the time of your arrival at Lexington. You are wanted at this Association. FLEETWOOD BALL, Lexington, Tenn. Moderator.

The B. Y. P. U. of the First Baptist church, Humboldt, Tenn., enjoyed a delightful social event last Friday night, when 52 members and guests participated in an auto ride to Gibson Wells, a popular summer resort twelve miles west of the city, where a delightful supper was served to the party, at the Gibson Wells Hotel. The affair was arranged by a committee composed of Miss Fleta White, B. Y. P. U. president; Miss Esther McFarland, Chairman Social Committee, assisted by Mr. H. J. Nelson. Ten cars were provided to transport the party to the Wells and home again. A splendid evening was reported by those who were so fortunate as to be present.

J. T. HARDER, Cor. Sec'y.

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. Frost, D.D., Corresponding Secretary, Nashville, Tenn.; A. U. Boone, D.D., Memphis, Tenn., State Member for Tennessee.

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

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

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

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

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

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

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

HOW THE B. Y. P. U. HELPS THE CHURCH.

By Miss Martha Boone.

(Read before the State B. Y. P. U. Convention, Chattanooga, and requested for publication.)

Helps the church; what is the church? Let us get a full vision of just what this living institution is. We borrow a definition from Dr. A. H. Strong: "That company of regenerate persons, who, in any given community, unite themselves voluntarily together, in accordance with Christ's laws, for the purpose of securing the complete establishment of His Kingdom in themselves and in the world." While a company, complete within itself, and independent, it is yet a part of the great army of Christ receiving the entire word of the Saviour as its own commission and responsible to God for the fulfillment of that commission. Then that which applies to the church at large applies to this local company as an equal part, a section of the Bride and Body of Christ. It has the authority of Highest Heaven, having been established by Christ Himself while in His earthly ministry, with the great purpose of carrying on and completing His ministry

during the centuries after He was gone. In the Scriptures he is identified with it time and again. "Now ye are the body of Christ and severally members thereof." "And He put all things in subjection under His feet and gave Him to be head over all things to the church, which is His body, the fullness of Him that filleth all in all." It is the body, the organ of Christ, spreading by the living spirit of Christ the power of salvation through Christ which is the gift of God to a world that lies in darkness and in sin. He has bought it with His precious blood, sealed it with His infallible promises, endowed it with His unlimited power, and planned for it the greatest mission ever given to the hands of humankind.

We come to look within this sacred organization as it is today. There we find working side by side, fitting into an harmonious relation, classified according to age or sex, smaller groups of the people of the church, each with some particular part of the church's mission to carry on. For instance, there throbs the Sunday school, teaching and assimilating into the hearts of its workers the facts and mysteries from God's great book. There we see the missionary organizations with their eyes and hearts set on the extension work of winning to Christ in home and foreign lands. But here we find a certain group peculiar in its organization and in its purpose. Its members are all young. They seem to be Christians, already members of the church. They do not seem to seek those from the outside—the unconverted, the unsundered—into their chosen circle. We find this a group in the church, composed mostly of members of the church, busily at work for the church. And what do they do? Are they not striving to give the teachings of the Scriptures to the world at large? Are their hands not put to the far-reaching work of world evangelism for which the missionary organizations exist? For such a group of young people we are surprised to find this does not seem to be their specific mission. What, then, does seem to be the work of this inner circle, so earnest and yet so young? Let us look closer. The open Bible lies before them. Into its laws and promises they are searching eagerly. By its words they are testing their ideals; following its doctrines, they establish their belief; heeding its commands, they round out the purposes of their lives. But is this all they are doing? In this they have found the Christian weapon which is the sword of the spirit. With the sword in hand this small group immediately resolves itself into a drilling ground, training in the principles and examples of the truth, and practicing in witnessing for the truth, ever consecrating themselves through a growing loyalty to give hand, heart and brain into the larger usefulness of the church, which is the home of Christian service.

Such is a Baptist Young People's Union at work in a Baptist church. And by this training, practicing, consecrating which is holding and making ready young hands, hearts and brains for usefulness in the church—by doing this how is the B. Y. P. U. filling a peculiar and expedient place in the life of our

churches? Why is it looming up now with such tremendous emphasis, and why are such urgent demands being made that its work be thorough and its results sure? In all parts of our country B. Y. P. U.'s are being pressed up because there is a vacuum which they must fill. Timely is the task to which they are set. Not before B. Y. P. U.'s were needed did they spring up in our midst and give to our churches their potent hand. We are obliged to see the vast resources we were losing—those untrained, undeveloped lives, so full of latent possibilities, which once came into our churches, hearts tender, lives ready, and because their interests were not met, slipped out from our fold to be powers among the forces of the world, or bundles of neglected opportunities. Their hearts did stand in the doorway of a life-long service, the life had opened at the gentle wooings of the spirit, and along the pathway of the Master the soul had followed through the waters of Jordan to look ahead and find the gateway shut. "When you are older your church can use you"—and in growing older they grow away. Oh, where did they go? The years have passed now; the time is ripe for them to serve, but we call in vain. At the portals of our churches we had not built a strong, conserving force. No organization had lived to throw its loving arms about the babe new born into the Kingdom, and find for the soul that was hungry for service a place to try its strength.

Out among the forces of the world the charms of sin began to work. Worldly pleasure and the pursuit of wealth, fame, success took hold of the heart that was God's and in its stealthy way absorbed for itself the interest and zeal of the life. Could there be a sadder story? You know the Christians of this type. Their names are on our church rolls now, but the lives in the beauty of what they might have been are missing from the ranks of service. So long have they walked on the broad road of the world that the pathway of the just can hold no charm for them. But will we declare that they are not Christians? They said so when they joined our churches, but surely to the cause of Christ the power of these lives is lost. And into the lives themselves has failed to come the joy of finding and fulfilling the plan of the Creator for those lives. They were ours in trust. We had not planned that they be kept in trust.

But there's another reason why some of our Baptist people are not loyal to the church of Christ. The world made little appeal to them. They were sincere in faith and love. Our opportunity was great. We might have had the life if we had responded to our trust in time. But the vision of a conserving force had not swept upon us then. Again, form without the appeal is made. The soul sees a great work to be done. The cry of poverty, crime and sin is great. Organizations that are non-Christian and even non-religious are working to meet these needs. They offer the young heart a place for service. Among their ranks men are striving hard to solve their brothers' woes. Is not this the work his Master wants? He will throw his

life among them. Big things are being done; his force will count in a cause that is broad, unbound by any law or teaching but that to love your fellow man. O soul, in your innocence you did not know that through the agency of your church your Master breathed. He made it the pillar and ground of the truth. He sanctifies its every effort, and through its mission is carried to a sin-sick world the only way, the truth and the life. No, we did not tell you. No power magnified before your eyes the mission of the church. You were Christ's, but we let you slip from your greatest field of usefulness as a Christian. Can there be any mightier way in which a B. Y. P. U. can help a church? To stand as an influence within the church, pointing out steadily to its young members the place and purpose of the church, and offering its training and its opportunities for the higher, nobler service of the church, making of itself a powerful lens through which the Christian can see the church of Christ as it is meant to be, as the Scriptures represent it, and as it will appear in the crowning day of judgment.

With such a force as that responding to its obligation, we would soon see all our young men and women with their first interest as Christian servants centered in the church. Talents, resources, loyalty would be conserved for its appointed work, and hearts that are really Christian, with a clear-sighted vision of the plan of Christ, would be united in their pull together, preserving without an error the ordinances which our Master gave, and teaching in full the truth He left on earth; bringing, in obedience to him, a perverted and rebellious world to the feet of the healing, life-giving Saviour. Oh, it is a mighty task, and one of tremendous moment. In this self-sufficient age, when men with bold hands would tear into shreds our most sacred and deeply treasured inheritances, we find even the church of Christ is scrutinized with hostile eyes and its glory is shadowed in the mass of man-made organizations for ethical and philanthropic work. There are hosts of thoughtful people to whom the Christian church means nothing and they that scorn are filling up their ranks. But are the hearts of men less noble in their craving? The passion to love and lift is burning now in the hearts of millions. How, then, can we keep the plan and ideas of our Master unstained by human wills, undiminished in their support?

Conserve, conserve, conserve—for thus has B. Y. P. U. developed in our midst. With your teaching, training, inspiration, hold high, O! B. Y. P. U., before the hearts of our people the MASTER'S Will and Way. It is your gigantic task. Be faithful in its doing to those who come within your reach.
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SUPERINTENDENTS' PAGE

WATCH-WORD: "Have Faith In GOD." Mark 11:22.

OBJECT OF GIFTS: "State Missions."

The superintendent should purpose in her heart to let the Lord have the honor of all attainments.

Receiving with gladness the recommendations of the State Board, imparting same with a willing heart, thereby aiding the mission cause in her own Association, and at the same time gathering strength herself by coming in contact with many consecrated women who pray and try to carry the W. M. U. work in a systematic way.

A special duty is the study of plans for advancing the beautiful work, always reporting quarterly on the required duties.

MARY TIPTON,
Holston Association.

The W. M. U. work of Cumberland Association is conducted by a superintendent, directing committee of five women, a training school girl as our field force, for intensive cultivation, organizing societies, mission study classes, teacher training classes, church to church visiting, discovering and inspiring leadership. Quarterly meetings have been held each quarter in different sections of the Association, with fine attendance and good reports. We are glad to see our leaders are awakening more fully to the importance of enlisting the rural churches in the co-operative work of the kingdom, and are sending more of our trained girls to the rural districts.

MRS. W. H. VAUGHAN,
Superintendent.

Tennessee Association is perhaps the largest Associational Union in the State. There are 58 churches, and 50 of the 58 have a W. M. U.

We hold four quarterly meetings a year. The summer meetings are held with the country churches, while in the winter we come to the city church, thereby giving the city members an enjoyable day in the country, and when the roads are bad, giving the country members a better chance by "coming to town."

If one could have looked in on the July quarterly meeting and counted 240 at Powell's Station, no need to question how thoroughly the "city sisters" enjoy the gracious hospitality extended them.

Come to our October quarterly meeting at Ball Camp, and let us give you a Tennessee Association handshake.

MRS. R. L. HARRIS.

The quarterly meeting plan is working well in Big Hatchie Association. It has drawn the workers closer together, and is inspirational as well as educational. At the last annual and quarterly meeting in Ripley, an unusual feature was noticeable, that every one on the program was present with the part assigned them. Some fine papers and addresses were given, one of which has already been published in the Baptist and Reflector. Some fine reports also were heard from the different societies, but some failed to report in time.

Let us all be ready for the next quarterly meeting in Brownsville in October. In the meantime, let us think, pray and work much for State Missions, that "step-child" of the denomination, as Dr. Gillon has called this

important work. Only two months more in which to do our very best for it; also our Orphanage, and last but not least, our own especial work, the building of the new House Beautiful.

MRS. THOS. L. MARTIN.

Dear Superintendent: As you know, I was elected to the office of superintendent of Bledsoe Association only a short time ago. I entered upon the work relying wholly upon the strength and guidance of the Almighty, and now I ask your prayers that I may do the work in an acceptable manner to Him. The desire of my heart is, that we may accomplish great things in His name.

GENEVRA CARR.

Morristown, Tenn., Aug. 25, 1916.
My Dear Mrs. McMurray.

It is difficult to confine any degree of W. M. U. enthusiasm to 90 words. However, as my particular enthusiasm is The Quarterly Institute, I shall use the entire 90 on that.

I do not believe there is a single agency more effective in building up our work than the Quarterly Institute. Particularly, does it tell in the efficiency of the societies already organized, rather than in growth by new societies, perhaps.

In the last three years we have never failed, in Nolachucky, to hold our four institutes each year. The ten leading societies have developed thereby a degree of efficiency which has led them not to miss a single report this year, to exceed their apportionment, to take on extra offerings, and to work faithfully at the Standard of Excellence, which several hope to reach.

I think this is the direct result of these same women coming together four times a year, discussing their difficulties, reporting their successes, stimulating each other in a spirit of wholesome rivalry, and establishing, withal, the sweetest bonds of Christian fellowship.

I have more than used my 90 words—with apologies—and yet have not told you how the W. M. U. of Nolachucky appreciates the privilege of the State Convention within its borders this year. Our W. M. U. and particularly the Morristown society, extends the heartiest of greetings to our women over the State, with every desire that you come and be our guests during the Convention in November.

Cordially yours,
BERTIE H. BERRY,

Supt. Nolachucky Association.

THE CIRCLE PLAN.

The Circle Plan will surely be a solution of some of our problems. By having all of the women in the church in one organization we can accomplish much more and do it with greater harmony than by having separate Ladies' Aids and Missionary Societies. Some are wont to think of Missions as something apart from the usual and necessary church work, something that can be taken up, is we have time and money, after other things are done. We ought to get the Master's work all together in our thinking. There are different phases, of course, and a circle plan, well worked out, seems to take

care of all phases, while greatly unifying the women's work.

AGNES WHIPPLE.

Tullahoma, Tenn.

AN IMAGINARY CONVERSATION.

"The success of the Women's Missionary work is with the pastor." This sentence uttered by a Methodist bishop gave me food for thought, and mentally I indulged in an imaginary conversation a la Walter Savage Landor.

Characters: Superintendent of W. M. U. and pastor.

Superintendent: "Have you a W. M. S. in your church?"

Pastor: "Yes."

Supt.: "Is it well attended?"

Pastor: "I think so."

Supt.: "Will it reach the Standard of Excellence?"

Pastor: "I do not know."

Supt.: "Will it meet the apportionment?"

Pastor: "I do not know."

Supt.: "What book used in your Mission Study Class?"

Pastor: "I do not know."

Supt.: "Do you attend the meetings?"

Pastor: "I do not."

Supt.: "Why?"

Pastor: "I think the women have enough sense to manage their affairs without me."

Supt.: "Do you attend the deacon's meetings?"

Pastor: "Yes."

Supt.: "Do you think the women of your church have more sense than the men? Do you not think if your counsel is needed by one class it is by the other? Do you not know that if your presence lends dignity to one gathering it would to the other? Do you not know it is impossible to reach 'the other woman' over an uninterested pastor—and an uninformed pastor? Have you as many women as men in your church?"

Pastor: "More. The majority are women—"

Supt.: "Do they pay any part of your salary?"

Pastor: "Yes."

Supt.: "Have they not a right to a part of your time in this work of the Lord's? Do you not remember as the Christ walked on earth women walked with Him 'ministering unto Him'? Do you not hear Paul's cry 'Help' those women?"

Madame editor, the word limit has been reached—and passed. In your mind continue the conversation and render the verdict.

MARY NOEL MOODY.

The ministry of personal influence is something quite wonderful. Without being conscious of it, we are always impressing others by this power that goes out from us. Many a life has been started on a career of beauty and blessing by the influence of one noble act.

The disciples saw the Master praying and were so impressed by His earnestness that when He joined them again they asked Him to teach them how to pray.

Death does not end the power of or

affect influence—it goes on and on. The memory of beautiful lives is a benediction softened and made richer by the sorrow which their departure caused.

How can we make sure of an influence that shall be a benediction? Only by making our lives pure and good. Just so much as we are filled with the Spirit of God and have the love of Christ in us, shall our influence be a blessing to the world.

MRS. L. H. McMURRY,
Supt. Nashville Association.

THE CREOLES OF LOUISIANA.

the descendants of the original Spanish and French settlers, pride themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods: La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original lustre and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price \$1.00. Manufactured by VAN VLEET-MANSFIELD DRUG CO., Memphis Tenn.

We closed a revival at McPheeter's Bend, August 25. There were 19 additions, 14 by baptism, three by letter, and two by restoration. Rev. J. R. Childs of Rogersville did the preaching. The people greatly enjoyed his sermons, not only because of his earnestness, but because of his scholarship. He knows how to explain the plan of salvation. The meeting was a great revival for the church and community. We baptized one man that was 78 years of age. The outlook for the church is very hopeful and we have a loyal people with whom to labor. We are kept busy in meetings.

S. M. McCARTER.

Sevierville, Tenn.

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THE THREATENED RAILROAD STRIKE.

Thank God, it was only threatened. The threat
 has now passed. But it came very near being put
 into execution. If it had, it would have been ter-
 rible in its effects. It would have paralyzed the
 industries of this country. On its material side it
 would have been as disastrous as war. It came
 about in this way: The employes of the railroads
 all over the country demanded of the railroad
 presidents that they should work only eight hours
 a day, instead of ten hours, as had been the rule,
 but with the same pay as for ten hours, and half
 again as much pay for all time over the eight
 hours. This demand the railroad presidents re-
 fused, saying that to accede to it would cost the
 railroads \$100,000,000 a year extra, and that it

would mean ruin for the railroads. The leaders
 of the employes submitted to them the question
 as to whether they should continue work as be-
 fore or strike. By a large majority they voted to
 strike—and strike in concert. The effect would
 have been to stop some 400,000 men from work
 and to tie up practically every railroad in the
 country. With this strong weapon the leaders
 went to the presidents. Conferences were held.
 No agreement was reached. The strike was called
 for Labor Day, September 4th. The presidents
 proposed that the questions at issue should be
 submitted to arbitration. The leaders refused,
 saying that they always got the worst of the bar-
 gain in arbitration. President Wilson stepped in.
 He proposed that the eight-hour day should be
 agreed upon and the rest arbitrated. The leaders
 agreed; the presidents refused. President Wilson
 laid the situation before Congress. Congress passed
 a law requiring that the eight-hour day should be
 adopted and that a commission should be appoint-
 ed to observe its effect on the railroads and re-
 port back to Congress within ten months. And
 so the strike has been averted, at least for the
 time. But we came near enough to it to give the
 country a tremendous scare. Factories were ar-
 ranging to shut down. The railroads had already
 refused to receive perishable freight. That in-
 cluded foodstuffs. Housewives laid in all the can-
 ned goods they could. Alarm was felt for the
 babies in the large cities in case the supply of
 milk should be stopped. Summer resorts were
 deserted and their hotels closed down. The whole
 country was in a state of consternation, almost of
 panic.

With regard to the strike we wish to say: We
 sympathize with the employes of the railroads in
 their desire for shorter hours. It is a natural de-
 sire. They should not be worked beyond the lim-
 its of physical endurance. And they should be
 given time and opportunity for recreation. These
 are the requirements of human nature. We sym-
 pathize also with the managers of the railroads.
 Railroads are a necessity in our modern life as
 carriers of passengers and of commerce. There
 ought to be, not antagonism between the public
 and the railroads, but mutual sympathy and mu-
 tual helpfulness. And so there ought to be mu-
 tual co-operation between the railroad managers
 and the employes. They are mutually dependent,
 as has been made very clearly manifest in the
 case of this threatened strike.

Let it be remembered also that railroads have
 very large expenses, and that these expenses must
 be kept within bounds, or the roads cannot con-
 tinue to exist, and in that event not only the rail-
 roads but the employes and the public must suf-
 fer. The interests of the railroads are, therefore,
 the interests of all, and they must be protected,
 or all will receive injury.

And yet it must be remembered that the public
 have rights which ought to be respected. And,
 after all, the rights of the public are paramount
 to those both of the railroads and of the employes.
 We fear that in the recent disagreement between
 the railroad managers and employes this fact was
 in danger of being overlooked. Let us call the
 attention of our friends among the employes to
 the fact that oftentimes the strikers of one strike
 are the strike-breakers of the next strike. Some
 one was telling us of a man who was getting \$150
 as engineer. He joined a strike, lost his position
 and took a job as driver of a wagon at \$15 a
 month. He is now ready to join in breaking the
 next strike. This is only one illustration.

There is one passage which both capital and
 labor should bear in mind: "Bear ye one an-
 other's burdens and so fulfil the law of Christ."
 The law of Christ is the law of sympathy, of love,
 of helpfulness. Capital ought to bear the bur-
 dens of labor; and labor ought to bear the bur-
 dens of capital. Each ought to show to the other
 mutual sympathy and mutual helpfulness. Then
 capital would give to labor all the wages practi-
 cable. Then labor would not demand of capital
 wages higher than capital can pay in justice to
 its own welfare. Then they would stand together
 and work together, each for the interest of the
 other, as well as for their own interest, and both
 for the interest of the public, and all for the in-
 terest of the Kingdom of God. Then there would
 be no strikes.

THE SWEETWATER.

It met at Christiansburg on August 30th in its
 86th session. The introductory sermon was
 preached by Rev. Ashley V. Pickern on the subject
 of "The Ministry," from the text, "We are am-
 bassadors for Christ." It was a thoughtful, sug-
 gestive, inspiring sermon.

Officers were elected: Rev. E. A. Cox, Moderator;
 Rev. H. C. Pardue, Assistant Moderator; Rev. A.
 V. Pickern, Clerk and Treasurer.

On account of the fact that we had to leave
 to attend the meeting of the Big Emory and Unity
 Associations, the Association was very kind to
 Dr. Gillon and the editor and allowed us to speak
 on the first afternoon. Both had a very attentive
 hearing. Dr. Gillon made a strong speech, as us-
 ual.

Bro. G. M. Hammond, Assistant Superintendent
 of the Tennessee Anti-Saloon League, was invited
 to address the Association and did so in a very
 effective speech.

The women had a good meeting on Thursday,
 conducted by Mrs. T. E. Moody, and addressed by
 Miss Buchanan.

We regretted very much that we could not re-
 main through the Association. The session prom-
 ised to be one of the best in the history of the
 Association.

The Christiansburg Church has a membership of
 135. It is situated in a fine farming section, and
 is composed of an excellent class of people. Bro.
 W. W. Mullendore is the able pastor.

The hospitality was most cordial. We are un-
 der obligation to Bro. John W. Goddard for spe-
 cial kindnesses. We enjoyed also taking a meal
 in the home of Pastor J. H. Sharp of the Sweet-
 water Church. Bro. Sharp is doing a great work
 at Sweetwater. The church now has a member-
 ship of nearly 500, having grown considerably since
 he took charge, in numbers as well as in liberality
 and in all the Christian graces. The house of
 worship has been repaired and the pastor's home
 greatly improved. Bro. and Sister Sharp recently
 passed through a severe affliction in the death of
 their 8½-year-old son, Alvin, who was an unusu-
 ally bright and talented boy. The Lord, how-
 ever, has graciously blessed their home with an-
 other boy. May he be spared to them.

THE BIG EMORY.

It met with the South Harriman Church on Au-
 gust 31st, and was called to order by Moderator
 E. T. McKinney in its 42nd session. Rev. W. M.
 Griffitt conducted devotional exercises. In the ab-
 sence of the appointee, the 11 o'clock hour was
 given to Dr. J. W. Gillon to speak on State Mis-
 sions. The old officers were elected: E. T. Mc-
 Kinney, Moderator; J. H. O. Clevenger, Assistant
 Moderator; J. W. Stone, Clerk and Treasurer.

Two new churches were received into the Asso-
 ciation. Prof. James T. Warren read the report
 on Religious Literature and followed with a point-
 ed talk on the subject. Prof. W. L. Gentry was
 announced to speak on Christian Education at
 night, and we are sure he did it well. We are
 sure also that with so many good speakers on hand
 the various subjects had an interesting and satis-
 factory discussion the next day.

The following were among the visitors: W. L.
 Gentry, J. W. Gillon, W. M. Griffitt, A. F. Mahan,
 J. J. Taylor.

Dr. J. J. Taylor, the distinguished pastor of the
 First Baptist Church, Savannah, Ga., has been
 spending his vacation at Harriman, visiting his
 son, Mr. E. T. Taylor, and supplying the Bell Ave-
 nue Church, Knoxville. He was an honored vis-
 itor to the Big Emory Association.

The South Harriman Church is comparatively
 new, being only about twelve or fifteen years old.
 It has a membership of 205. Rev. J. H. O. Clev-
 enger is the popular pastor, preaching there and
 at Kingston, half-time each.

We were assigned to the home of our friend,
 Bro. W. S. Robinson, a prominent member of the
 South Harriman Church, and one of the best men
 in the world. We were sorry that we could ac-
 cept his hospitality only for one meal, as we were
 compelled to leave to attend the Unity Association
 in West Tennessee.

THE UNITY.

It met at Friendship Church, near Henderson,

on September 1st, in its 59th session. A night's run from Chattanooga to Humboldt on the fast Memphis-Atlanta special, a delay of several hours at Humboldt, put us at the Association just before dinner. The introductory sermon was preached by Dr. J. H. Anderson. We heard echoes of it as a very fine sermon. We were not surprised.

The old officers were re-elected: J. W. Stewart, Moderator; J. R. Sweeton, Clerk; W. W. Cox, Treasurer.

The various subjects were discussed with much interest, as follows: State Missions, by J. W. Gillon; Foreign Missions, by J. T. Upton; Home Missions, by W. W. Reeves; The Orphans' Home, by G. M. Gooch, J. D. Campbell, W. H. Thomas; Baptist Memorial Hospital, J. V. Kirkland, J. D. Campbell, J. W. Gillon, J. W. Stewart; Christian Education, J. H. Anderson, G. M. Savage; Woman's Work, by Miss Hess; Ministerial Relief, by G. G. Butler, R. W. Smith, J. D. Campbell; Associational Missions, by J. V. Kirkland and G. M. Savage.

An interesting woman's meeting was held in the grove Saturday, conducted by Miss Hess.

On Sunday morning a Sunday School mass-meeting was held, conducted by Bro. G. G. Butler.

Bro. T. R. Hammons preached in the grove Saturday afternoon. The editor preached the missionary sermon Sunday morning in the house, while Bro. R. L. Rogers preached in the grove. In the afternoon, Dr. G. M. Savage preached in the house, and Bro. J. V. Kirkland in the grove.

The attendance Sunday was very large, estimated at 1,500 or 2,000.

We began attending the Unity Association in 1893, and have attended it every year since then. This was, therefore, the twenty-fourth time we have attended it. We always enjoy meeting with the brethren.

The Unity is one of the most Baptist Associations in the State in its individualism, its freedom of speech, and its strong Baptist sentiments.

We missed Bro. Frank Jordan. This was the first time we had ever been to the Association when we did not meet him. We were sorry to learn that he was kept at home by sickness.

One of the most prominent laymen in the Association and, as a matter of fact, one of the most useful laymen in the State is Bro. R. W. Smith. We regret that his health has not been so good of late and he could not enjoy the Association as much as usual. We hope he may soon be fully restored to health and strength.

We were glad to meet Bro. T. D. Ward, father of Brethren W. T. and M. E. Ward. They were reared in the neighborhood of the Friendship Church.

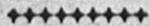
Dr. G. M. Savage always attends the Unity Association and has been attending it for many years. The brethren all love him devotedly. And how they listen when he speaks.

We were glad to see Edgar Folk Bray, the fine nine-year-old son of Bro. A. L. Bray.

The next meeting of the Association will be held at Rocky Springs Church on Thursday before the first Sunday in September, 1917. Rev. T. R. Hammons is to preach the introductory sermon.

The hospitality was very cordial. It was a pleasure to be in the homes of Brethren A. J. Peddy and L. W. Seaton.

The Friendship Church has a membership of 150. Bro. R. L. Rogers is the efficient pastor.



SOUTHERN BAPTIST EDUCATIONAL INSTITUTIONS.

This is the title of a pamphlet recently issued by Dr. P. E. Burroughs, educational secretary of the Baptist Sunday School Board. The following figures compiled by Dr. Burroughs will be of interest:

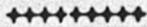
Southern Baptists own 132 seminaries, colleges and academies. These institutions have property valued at \$13,920,378, and endowment funds amounting to \$6,949,089. North Carolina leads in the number of schools, having 20 institutions with 3,792 students. Georgia has 16 schools and 2,433 students. Texas has 14 institutions with 3,386 students. Southern Baptist schools have a total of 1,584 instructors and 26,835 students, with a total of 1,946 ministerial students.

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

have \$2,000,000 invested in school property and endowment. They have 55,685 students and 2,287 students for the ministry. One-seventh of all college students in the United States are in Baptist institutions. Baptists in the United States have 14 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 \$199,033. 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.

Dr. Burroughs says that "in every one of our more than 100 institutions the Bible is offered for study." He adds, however:

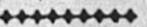
"Our denominational schools, almost without exception, are groaning under the burden of debt or of insufficient equipment. They are in some sense in competition with State schools and other schools. They can expect no aid from the State or other denominations. Baptists must sustain these institutions, or these institutions must perish. With a constituency numbering approximately two and a half millions with an annual income estimated at \$500,000,000, with a quarter of a million sons and daughters under 20 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."



KIND WORDS.

"Knoxville, Tenn., Sept. 4, 1916.—Rev. E. E. Folk, Nashville, Tenn.: Dear Brother Folk—The Knoxville Baptist Pastors' Conference do hereby send you their cordial birthday greeting. We pray that you may live many years to bless our great denomination with your labors of love and truth. We appreciate more than words can express the sacrifices and labors and fellowship which you have given us these many years that you have served us. Wm. D. Nowlin, Chairman; Tyree C. Whitehurst, Secretary."

The above came to us as quite a surprise. We did not know that anybody in the Knoxville Baptist Pastors' Conference knew when the birthday of the editor came. We have not been saying much about it recently. We appreciate very greatly these kind words. It is always a pleasure to us to serve our brethren in any way we can, and it is of course gratifying to know that these services are appreciated. The knowledge of that fact will have the effect of stimulating us to still greater endeavors in the service of the Baptists of Tennessee. God bless you, brethren, all.



RECENT EVENTS.

HAVE YOU PAID YOUR SUBSCRIPTION? IF NOT, WHY NOT?

We learned only last week of the death, on May 31st, of Rev. G. W. Weaver. He was colporteur in the Providence Association and was an excellent man.

The Antioch Baptist church will begin a series of meetings on next Sunday night. Rev. C. W. Knight of the South Side Baptist church, this city, will do the preaching, assisting Pastor W. M. Kuykendall.

Rev. J. P. Gilliam has resigned the pastorate of the church at Hico, Texas, to accept a call to Bay City, Texas. We hope that the next time Brother Gilliam moves he will come back to Tennessee, and he has a host of friends in this State who will join us in that hope.

Brother J. C. Stalcup, corresponding secretary of the State Mission Board of Oklahoma, has tendered his resignation. Brother Stalcup has been secretary for 13 years and in that time has done a great work. He has practically put the Baptist cause of Oklahoma on its feet.

During the month of August, the Sunday School Board, under the auspices of Dr. P. E. Burroughs, educational secretary, bestowed 316 diplomas, 40 red seals, 27 blue seals, 6 post-graduate diplomas and 5 gold seals. Dr. Burroughs in giving us this information, adds: "Thus the work goes gloriously forward. But Tennessee seems in danger of lagging. For the first time, perhaps, since these reports began to be issued, Tennessee received no teacher-training awards. Secretary Hudgins, however, reports large plans and fine prospects for the fall and winter."

WANTED—3,000 Baptists in Tennessee to pay their subscription to the Baptist and Reflector.

Dr. J. D. Hacker has accepted a call to the pastorate of the Belmont Church, Nashville. Dr. Hacker was formerly pastor in Oklahoma, but has been in Nashville for several months supplying the Belmont and other churches. He is an unusually strong preacher. We are glad to have him permanently in Nashville.

On last Sunday the Third Baptist church of this city extended a unanimous call to Rev. C. D. Creasman of Lake City, Fla., to its pastorate. Before going to Lake City Brother Creasman was pastor of the Grace Baptist church, this city, and did a noble work there. We extend to him—and also to Mrs. Creasman—a cordial welcome back to Tennessee.

We are sorry to learn that Dr. C. T. Alexander has accepted the call recently extended to him to Arcadia, Fla. He was doing such a good work in Columbia that we hoped he would remain there for years to come. It is with much regret that we shall see him leave Tennessee. He is an able preacher of the gospel and a brother beloved.

We acknowledge receipt of an invitation from our friends, Mr. and Mrs. W. R. Hamilton, to be present at the marriage of their daughter, Carmen Ercelle, to Mr. Rufus L. Priest, on September 12. We extend in advance our congratulations to the young couple, with warmest wishes for the greatest happiness and usefulness in life.

Rev. J. B. Alexander of Ferris, Tex., passed through Nashville last Monday on his way to Sequatchie Valley, where he will make his home in the future. He has been called to the Pikeville and Tracy City churches. He will live at Dunlap. His wife, Miss Florence, was the youngest daughter of Dr. S. T. Smith, who, as we mention elsewhere, recently passed away.

The Deaderick Avenue church of Knoxville is having a period of great prosperity. Last Sunday they had 771 in Sunday school, and a collection of \$36.11. This is a good Sunday school record. There have been 233 additions to the church since Jan. 1, 188 of these for baptism. This is more baptisms than this church had in the three years prior to Dr. Nowlin's pastorate. Twenty members have been received within the last two weeks. Four baptized Sunday night, three by letter and three others for baptism. Pastor Nowlin says that he has never received so many members in eight months before.

It was only recently that we learned of the death on May 23, of Dr. S. T. Smith of Dunlap. Dr. Smith was 80 years of age. When he settled in the Sequatchie Valley as a young man there were very few Baptists there, and he was the only one at Dunlap. But he lived to see the Baptist church at Dunlap the strongest church of any denomination at that place, and a number of other Baptist churches in the Valley. Dr. Smith for many years practiced medicine in and around Dunlap and was the proprietor of a drug store. He was a man of strong character and exerted wide influence for good. He will be greatly missed.

On last Sunday the First Baptist church of Clarksville celebrated the 50th anniversary of its re-organization, which was effected September 1, 1866. Dr. A. D. Sears was chosen pastor and remained as such until his death 25 years afterwards. At that time the church had 25 members, eight of whom are now living. These are Mrs. R. G. Davis, E. B. Ely, W. A. Jarrell, Mrs. Alice J. Manning, Mrs. W. D. Moss, Mrs. Fred L. Smith and W. D. Turnley. Mr. Ely has been clerk of the church continuously during the entire 50 years. At the service Sunday Dr. W. H. Major of Atlanta, a grandson of Dr. Sears, delivered the sermon, in which he recounted many incidents in connection with the church as related to him by his grandfather. Dr. Major had entered the ministry before the death of Dr. Sears, and his first lessons in his calling were obtained from him. All the surviving members of the reorganization were present except two. In the afternoon a service was held at the grave of Dr. Sears at Greenwood Cemetery, which was attended by many of the friends of Dr. Sears, with their families. During the 50 years the church has had only six pastors, as follows: Drs. A. D. Sears, A. U. Boone of Memphis, R. R. Acree, now living in Clarksville, C. D. Graves of Wake Forest, N. C., and Ryland Knight, the present popular pastor. This is a remarkable record. But then the First Baptist church of Clarksville is a remarkable church.

The Home Page

A Short Story and Items of Interest in the Home.

RENUNCIATION.

At eventide the Pilgrim came
And knocked at the Beloved's door.
"Who's there?" a voice within, "Thy name?"

"'Tis I," he said. "Then knock no more.
As well ask thou a lodging of the sea—
There is no room herein for thee and me."

The Pilgrim went again his way
And dwelt with Love upon the shore
Of self-oblivion; and one day
He knocked again at the Beloved's door.

"Who's there?" "It is thyself," he now replied,
And suddenly the door was open wide.
—Ameen Rihani, in Harper's.

HOW TO BEHAVE DURING A THUNDER STORM.

During thunderstorms campers and Boy Scouts, in fact all who are in the open a great deal, and exposed to all kinds of weather, are often subjected to serious danger. By a little caution, danger can be avoided, to a great extent, if not absolutely.

Never seek shelter in a thunderstorm under any solitary upstanding shed, tree or group of trees. Because the shed or tree stands high above the general surface, and its top is the nearest point, for some distance round, to the thundercloud, it is likely to "attract" the electrical discharge of the electricity from the cloud to the earth.

If the tree or shed were a good "conductor" of electricity, and were fixed deeply in wet earth or water no harm would be done; and electricity of the earth and of the cloud would quietly adjust themselves by aid of the projecting conductor.

That is a service which "lightning conductors" perform.

What, then, is one to do when caught in a thunderstorm? If nothing better offers, it is reasonably safe to take shelter in a wood, though not under an isolated tree. But if possible, it is safer to ask for shelter in any available human habitation. Falling there, get under a low-lying rock face, or into a ditch, or dry hole, or even lie flat on the ground. Wet clothes have often saved a man's life, owing to the fact that they are good conductors, and allow the electric current to pass away without obstruction. It is a very dangerous thing to be out in a thunderstorm, which is close to you, on a golf links, in a boat or a lake or wide river, or on the sea.

When you are in a house during a thunderstorm, keep the windows shut, and avoid placing yourself between two large and prominent conductors of electricity, such as the waterpipe, gas main or the fireplace. If the house is a detached one, or a corner house, and the storm is close, you will be acting reasonably, and by no means the part of a coward, if you retire into the basement. The long rows of houses, of fairly equal height in the street of a large city are about as safe as any place during an electric storm. A railway car on the rails is theoretically very unlikely

to be "struck by lightning" since they are first-class conductors.

It is important for their own safety, that every Boy Scout or camper should be able to judge of the nearness or distance of a thunderstorm. The sound of thunder caused by the heating and sudden expansion of the air by great electrical storms, which we call a flash of lightning, travels a mile in five seconds. When there is an interval of two seconds or more, the storm is for the time being at a safe distance, but when the interval is only a second or less, the storm is close, and any prominent object near you, or you yourself may be struck.

An erroneous notion regarding lightning that is frequently heard, is that lightning often prints off, on to the body of a person struck by it a picture, a sort of a photograph, of the tree under which he or she was standing. Such tree-like pictures are often found on the skin of persons struck by lightning, and are caused by the dissolving of the colored corpuscles of the blood in the skin.—Boys' Word.

A "GAS CART" IN CHINA.

You may readily imagine that a motorcycle would create a sensation in the remote villages of central China. It does. Some time ago the students of Austin College, a Southern Presbyterian institution located at Sherman, Texas, sent a motorcycle and side-car to Rev. William F. Junkin, an evangelist missionary at Sutsien, China. In a late letter, Mr. Junkin tells of the wonder with which the Chinese regard the strange vehicle.

"It always causes interest, pleasure, amusement," he says, "never anger or bad feeling. Every man, woman and child is excited and wants to see the strange 'gas cart,' ridden by the 'foreign devil.'

"Going through the villages and towns I literally draw the population out after me.

"Get off, please, Mr. Foreigner, and let us see it.' I stop and get off.

"Get on, and let us see how it goes.' I am down the road before they realize they have asked me on too soon!

"The other day a funeral was going on just off the main street of a town through which I passed. I heard the music cease before I got very far by. I looked back from a short distance down the road, and, lo, the mourners in their white clothes crowned the wall near the town gate, watching me in high glee!

"One day I suddenly wheeled into the crowded plaza at the height of market day. You should have seen the frightened mob! Dice and cards and faro wheels swept off the scene at one whisk, and men ran over one another trying to get away! For what could be the noise they heard, rushing so suddenly into their midst? Surely nothing other than a squad of soldiers shooting off their guns, and gambling, though universal, is against the law!

"Wherever I go there is always a congregation. But the preaching from the machine must necessarily be disconnected, for in the middle of a very impressive sentence, some one will call out: 'Mr. Foreigner, how do you get over a stream?'

"The machine has proved practical for these wheelbarrow roads and of very great value in my work. My, the time it saves and the comfort it gives! There is a vast difference in pleasure of travel as well as in time saved between this and the old man-pushed wheelbarrow."

STOP CHEATING YOUR FAMILY.

You doubtless fully realize your duty to your family in making your home-life attractive, entertaining, cultured and refined; and you have promised yourself that *some day* you will fill that vacant spot in the parlor with a splendid Piano or Player Piano of the sweetest tone and highest quality, or that you will replace the old rattle-trap with a superb new instrument. But, the days, the months and possibly the years have silently crept by and still there is no good music in your home. In the meantime home is not what it might be, for a home without a high-grade Piano or Player-Piano is seriously and hopelessly handicapped.

You have only one life to live here; why let procrastination steal your family's best opportunity for social, mental and spiritual advancement? The Baptist and Reflector Piano Club will solve the financial problem for you now. It was organized to overcome the very difficulties which confront you. By clubbing your order with those of ninety-nine other subscribers you save 40 per cent. of the price and yet are responsible for only your own order. Convenient terms of payment are provided. You try the instrument in your own home and must be thoroughly satisfied before finally accepting it.

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

A minister tells the following tale, showing his wife's wonderful tact and quickness of wit:

One day he noticed a woman whom he much disliked coming up his front steps. Taking refuge in his study, he left his wife to entertain the caller. Half an hour later he emerged from his retreat, listened carefully on the landing, and, hearing nothing below, called down to his wife:

"Has that horrible old bore gone?"

The objectionable woman was still in the drawing room, but the minister's wife proved equal to the occasion.

"Yes, dear," she called back, "she went long ago! Mrs. Parker is here now."

"Mamma," said little Elsie, "do men ever go to heaven?"

"Why, of course, my dear. What makes you ask?"

"Because I never see any pictures of angels with whiskers."

"Well," said the mother, thoughtfully, "some men do go to heaven, but they get there by a close shave."
—San Francisco Monitor.

General Sherman once had occasion to stop at a country home where a tin basin and a roller-towel on the back porch sufficed for the

If Threatened With Tuberculosis

you must pay proper attention to diet and living conditions, and get plenty of rest and fresh air and good food. Many a life claimed by this affection might have been saved by timely attention to these matters. In many cases, however a rundown system needs assistance. Under these circumstances, try Eckman's Alternative, a lime treatment which has the unique quality of being easily assimilated by the average person.

Give Nature every chance, but strengthen your own chances by using this preparation, which often has effected beneficial results.

No undue claims are made for it, but it has helped in many cases. And it is safe to try, for it contains no opiates, narcotics or habit-forming drugs. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

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.

family's ablutions. For two mornings the small boy of the household watched in silence the visitor's efforts at making a toilet under the unfavorable auspices, but when on the third day the toothbrush, nail-file, whisk-broom, etc., had been duly used and returned to their places in the traveler's grip, he could suppress his curiosity no longer, so boldly put the question: "Say, Mister, air you always that much trouble to yo'se'f?"—C. L. Barnett, in Lippincott's Magazine.

"Is dem you-all's chickens?"
"Cohse dey's my chickens. Whose chickens did you 'spose dey was?"
"I wasn't s'posen' nuffin' about 'em. But I will say dat it's mighty lucky dat a chicken won't come a runnin' an a waggin' its tail when its regular owner whistles, same as a dog."—Washington Star.

"Madam, you are a little run down. You need frequent baths and plenty of fresh air, and I advise you to dress in the coolest, most comfortable clothes; nothing stiff or formal."

When the woman got home this is how she rendered to her husband the advice given to her by the doctor:

"He says I must go to the seashore, do plenty of motoring, and get some new summer gowns."

THE YOUNG SOUTH

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

I MET MY MASTER FACE TO FACE.

I had walked life's pathway with an easy tread;
Had followed where comfort and pleasure led;
And then, by chance, in a quiet place, I met my Master, face to face.
With station and rank and wealth as my goal,
Much thought for body, and none for the soul,
I had entered to win in life's mad race,
When I met my Master, face to face.
I had built my castles, had reared them high,
Until their towers had pierced the sky;
I had sworn to rule with an iron mace,
When I met my Master, face to face
I met Him and knew Him, and blushed to see
That His eyes of sorrow were fixed on me;
I faltered and fell at His feet that day,
While all my castles had vanished away.
Melted and vanished and in their place,
I saw naught, else but Jesus' face.
I cried aloud: "O make me meet,
To follow the marks of thy wounded feet."
My thought is now for the souls of men;
I lost my life, to find it again,
E'er since alone in that sweet place,
My Master and I stood face to face.
—Anonymous.

"Miss Annie White: "Enclosed you will find two one dollar bills to pay for Fanny Crosby's Story of Ninety-four Years, and one dollar for the little orphans. My three little children, Lucile, aged 12; Rose, aged 10, and Joe Lee, aged 8, send ten cents each they earned picking strawberries. I finish out the dollar. It is a little mite, but I hope it will benefit the little orphans.—Mrs. J. T. Moon, Spring City, Tenn.

Thank you and the children, Mrs. Moon, for this help. Every dollar counts so much on the Baby Building now, and we are so anxious to get it finished soon. I trust you received the book in good time.

"Hopson, Tenn.—Dear Miss Folk: Find enclosed check for \$3.00 to pay for the Baptist and Reflector, and one dollar for the Baby Cottage. I wish I could send more to the dear little ones, for I think God will bless all who help to care for the dear little orphans. May God's blessings rest on them.—Mrs. T. M. Morrell."

We feel the same way, Mrs. Morrell, about helping build the Baby Building. We believe those who do help will get more pleasure and more real inspiration out of providing a home for our homeless Tennessee children than any way we could contribute our money. And the Young South appreciates every

offering which comes for that object. Thanks, Mrs. Morrell, for the letter and the subscription to the paper.

"Paris, Tenn.—Dear Miss Annie White: You will find enclosed \$5.00 from the Sunbeam Band of the First Baptist church. Please send to the Orphanage for the Baby Building. Our Band is doing very little this warm weather, but we hope to do better as the cooler weather comes.

"Best wishes to you and the Orphanage.—Gertie Holcomb, President; Robert Howard, Treasurer."

And here is another offering to add to the Baby Cottage fund. Slowly, but surely, that building seems to be growing. "This winter we expect to hear great things of this Band, so don't disappoint us.

Mrs. R. L. Walker, Newbern: We have mailed you some literature which will be helpful to you in your work.

The following decree is found in a late number of the "Acta Apostolicae Sedis," the official publication of the Vatican:

"In the last century in the United States the custom sprang up of gathering Catholic families to balls which used to be protracted to a late hour at night by entertainments and other forms of amusement. The reason and cause given for this were that Catholics might get to know one another and become more intimately united in the bonds of love and charity. They who were used to preside over the gatherings were generally the heads of some pious work, not rarely the rectors or the parish priests of churches.

"But the ordinaries of the places, although they entertained no doubt of the upright purpose of those who promoted these dances, still, looking at the perils and losses caused by the growing custom, considered it their duty to forbid them; and therefore in Canon 290 of the Third Plenary Council of Baltimore they laid down as follows: 'We order also that priests will take care to remove entirely that abuse in which entertainments and balls are held for the purpose of promoting pious projects.'

"But as often happens in human things, what was very wisely and justly ordered in the beginning gradually commenced to fall into oblivion, and the use of balls again flourished and even spread into the neighboring Dominion of Canada.

"Knowing these things, the most eminent fathers of the Sacred Consistorial Congregation, having consulted several ordinaries of these places and having subjected the matter to deep study, concluded that the decision laid down by the Third Council of Baltimore must be obeyed, and with the approbation of our most Holy Father, Benedict XV., Pope, they decreed that all priests, secular and regular, and other clerks are absolutely forbidden to promote or foster the said balls, even though if in aid of and in support of pious works, or any other pious end; moreover, all clerks are forbidden to be present at these balls if they happen to be promoted by laymen.

"This decree of the sovereign Pontiff ordered to become a part of public law and to be observed religiously by all, everything to the contrary notwithstanding."

Fanny Crosby's Story Of Ninety-four Years



FANNY CROSBY

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, 5,000 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*.

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- I. "Aunt Fanny."
- II. Childhood.
- III. Growing Into Womanhood.
- IV. A Little Love Story.
- V. How I Became a Hymn-writer.
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- X. Making the Best of Everything
- XI. My Love for Children.
- XII. American Hearts and Homes.
- XIII. My Visit to Cambridge.
- XIV. Ninety Golden Years.
- XV. "Some Day Till Then—"

Read the Life of the Blind Hymn-Writer,
FANNY CROSBY'S STORY OF NINETY-FOUR YEARS.

By S. TREVENA JACKSON.

The Book for Every Christian Home.

Illustrated, 12mo., cloth, \$1.00, net.

"Wherever hymns are sung Fanny Crosby's name is known. Her verses have been translated into many languages and to all they speak with inspiration. The story of the blind poet's life—told for

Address BAPTIST AND REFLECTOR, Nashville, Tenn.

The World's Most Popular SONG BOOKS

THESE BOOKS have been used around the World, and their sale continues with unabated interest. They are Standard Books; the songs contained in them are favorites everywhere. Not only do they contain the cream of the Standard Church Hymns, and the "Tried and True" popular favorites of the Gospel Songs, but they have many splendid songs which are new to those who have not used these books. They contain many expensive copyrights which are not found in other books. It is easy to fill up a book with songs that are not copyrighted, or with cheap copyrights, but the best copyrights are expensive. Take notice of the large number of copyright owners. This is the explanation of the unequalled popularity of Coleman's Books.

NEW EVANGEL
Published in 1911
700,000 to Date.

This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this book and you will get a good testimonial.

Prices—Limp Cloth: \$15 per 100, \$2.25 per doz., carriage extra; single copy, 25c, postpaid. Cloth Board: \$25 per 100; \$3.50 per doz.; carriage extra; single copy, 35c, postpaid.

Express rates have been greatly reduced and Books are now carried by Parcel Post. DON'T FAIL TO SPECIFY ROUND OR SHAPED NOTES.

Send All Orders to BAPTIST AND REFLECTOR Nashville, Tennessee.

"I have never owned any automobiles," said the man who hadn't yet paid for his home, "but I can say one thing in praise of them." "What is that?" inquired Henderson. "They have made mortgages respectable."—Judge.

"My son," said the parson to a small boy who was digging, "don't you know that it is a sin to dig on Sunday except in case of necessity?"

WORLD EVANGEL
Published in 1913
510,000 to Date.

This book was intended to supply the complete need of a church for music. The very high class of music contained in its 288 pages (400 numbers) justifies its claim to superiority. It courts critical comparison with any song book ever published.

Price—Limp Cloth: \$15 per 100; \$2.50 per doz.; carriage extra; single copy, 25c, postpaid. Cloth Board: \$25 per 100; \$3.60 per doz.; carriage extra; single copy, 35c, postpaid.

"Yes, sir," replied the youngster. "Then why don't you stop it?" asked the good man. "'Cause this is a case of necessity," replied the young philosopher. "A feller can't fish without bait."

625 NEW BIBLE STORIES
Illustrations & Scripture Anecdotes
Interesting Stories for Bible Talks, Christian Workers and Home Reading. Arranged under topical heads for use of Spellers, Teachers and others. Complete Manual of New Word Pictures on Bible Subjects.
Price 125¢ per doz., 25¢ per doz., 5¢ per copy.
Pentecostal Publishing Co., Louisville, Ky.

TENNESSEE COLLEGE.

Tennessee College is especially to be congratulated that it has secured for its faculty for next session Miss Grace Landrum of Louisville, Ky. Those who know Miss Landrum gladly bear testimony to her admirable qualifications for the position which she is to hold. Her inheritance, temperament, character, training and experience all add to her efficiency, not only as a teacher, but as a teacher in a school like Tennessee College.

Miss Landrum is the daughter of the gracious and beloved W. W. Landrum, now pastor of the Broadway Baptist Church in Louisville. Of unusual mental endowment, of gracious manner, attractive personality and sterling character, with a fine sense of humor (without which no one is qualified as a teacher), having had educational advantages of the highest, and proven her capacity as a teacher by several years of experience, Miss Landrum comes to the new task out of a love for her denomination, and a firm belief in the value of the denominational college for the higher education of women. She will put into her teaching and her association with the students all the power of a consecrated personality. As Miss Landrum is not as yet well known in Tennessee, it is not amiss that the patrons and prospective patrons of Tennessee College should know that not only has Tennessee College been from the beginning a school to which they could well entrust their daughters, but that in securing Miss Landrum there has been added to the faculty a teacher whose endowments, ability and outlook on life will make her in every way helpful to the young women who may come under

HOW MRS. BEAN MET THE CRISIS

Carried Safely Through Change of Life by Lydia E. Pinkham's Vegetable Compound.

Nashville, Tenn.—“When I was going through the Change of Life I had a tumor as large as a child's head. The doctor said it was three years coming and gave me medicine for it until I was called away from the city for some time. Of course I could not go to him then, so my sister-in-law told me that she thought



Lydia E. Pinkham's Vegetable Compound would cure it. It helped both the Change of Life and the tumor and when I got home I did not need the doctor. I took the Pinkham remedies until the tumor was gone, the doctor said, and I have not felt it since. I tell every one how I was cured. If this letter will help others you are welcome to use it.”
—Mrs. E. H. BEAN, 525 Joseph Avenue, Nashville, Tenn.

Lydia E. Pinkham's Vegetable Compound, a pure remedy containing the extractive properties of good old fashioned roots and herbs, meets the needs of woman's system at this critical period of her life. Try it.

If there is any symptom in your case which puzzles you, write to the Lydia E. Pinkham Medicine Co., Lynn, Mass.

ASSOCIATION	PLACE OF MEETING.	TIME
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
BLED SOE	Portland	Thursday, October 12
UNION	Laurel Creek (5 m. E. of Campaign, 5 1/2 m. S. of Quebec)	Friday, October 13
WEST UNION	Bethlehem Church (Oneida)	Friday, October 13
CAMPBELL COUNTY	Glade Spring	Wednesday, October 18
WISEMAN	Spring Creek (6 miles N. of Lafayette)	Wednesday, October 18
NEW RIVER	Riverview Church (Smoky Junction)	Thursday, October 19
STEWART COUNTY	Crockett's Creek Church	Friday, October 27
WALNUT GROVE	No Minute.	
HARMONY	No Minute.	
LIBERTY-DUCKTOWN	No Minute.	
OLD HIAWASSEE	No Minute.	
SEQUATCHIE VALLEY	Whitwell	Date not given

her influence.

More than ever Tennessee College is to be commended to the patronage of the people of Tennessee.
RYLAND KNIGHT.
Clarksville, Tenn.

NEW BOOK ON CANCER.

This book probably gives the most comprehensive explanation of cancer and its successful treatment without the knife ever published. It gives reliable information of greatest value to cancer sufferers. The author writes from knowledge gained by practical experience in treating thousands of cases of cancer. The book is interesting from cover to cover and should be in the hands of everyone afflicted with this dread disease. It will be sent free for the asking by Dr. O. A. Johnson, Suite 491, 1320 Main St., Kansas City, Mo. If interested, write today for a copy of this valuable book.

Last week we closed a most excellent ten days' meeting, Rev. W. M. Vines, D.D., of Charlotte, N. C., doing the preaching. Twenty-two were received for baptism. Brother

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Work guaranteed. Finished in 24 to 48 hours. Developing, 10c per roll. Printing: 2 1-4 by 4 1-4, 3c; 2 1-2 by 4 1-4, 4c; 3 1-4 by 5 1-2, 5c; 3 1-4 by 4 1-4, 5c; 3 1-2 by 3 1-2, 5c. The best equipped Kodak laboratory in the South. Send us your next roll.

THE McLEAN STUDIO,
421 1-2 Gay St., Knoxville, Tenn.

A safe and palatable laxative for children

Mrs. Winslow's Soothing Syrup

Absolutely Non-narcotic

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

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

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

Vines is not only an unusually fine preacher, but he is an expert in reaching the people and leading the lost to Christ. This was his second meeting with us and our people still love him and want to hear him. It was a delight to have him in our home and to live over again with him the scenes of our boyhood days about Jonesboro. I never saw a man I had rather have in a meeting than Brother Vines.

I wish to commend to the people of Carson and Newman and Tennessee Colleges, Dr. A. T. King, who for three years was a close neighbor at pastor at Johnston, nine miles away. Dr. King is a Christian gentleman, clean in life, and a man of broad common sense. I wish and predict for him a long and successful career as a college pro-

fessor. Our recent sojourn in Tennessee among old friends was greatly enjoyed. The dear old State never looked more prosperous and beautiful. Baptists need to be wide-awake to keep up with her wonderful progress. Her resources are inexhaustible and her possibilities boundless.

We are near the end of our fourth year on this field, and in additions to the church and contributions this is our best. We will go to our Association, we hope, with apportionments much more than met.

Warmest greetings to old friends.
I. G. MURRAY.
Ridge Spring, S. C.

Dr. P. E. Burroughs reports a refreshing revival meeting at Elizabethtown, Ky., where he assisted Pastor I. E. D. Andrews in a two weeks' meeting. E. I. Olive of the Louisville Seminary led the singing. Sixty-one were received into the church, more than fifty coming by baptism.

GOSPEL TENTS



Our Prices Would Interest You. Ask Us To Quote.

Fulton Bag And Cotton Mills,
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New York, Dallas, St. Louis, New Orleans

HOW I CURED MY CATARRH

TOLD IN A SIMPLE WAY

Without Apparatus, Inhalers, Salves, Lotions, Harmful Drugs, Smoke or Electricity.

HEALS DAY AND NIGHT

It is a new way. It is something absolutely different. No lotions, sprays or sickly smelling salves or creams. No atomizer or any apparatus of any kind. Nothing to smoke or inhale. No steaming or rubbing or injections. No electricity or vibration or massage. No powder; no plasters; no keeping in the house. Nothing of that



kind at all. Something new and different, something delightful and healthful, something instantly successful. You do not have to wait, and linger and pay out a lot of money. You can stop it over night—and I will gladly tell you how FREE. I am not a doctor and this is not a so-called doctor's prescription—but I am cured and my friends are cured, and you can be cured. Your sufferings will stop at once like magic.

I AM FREE -- YOU CAN BE FREE

My catarrh was filthy and loathsome. It made me ill. It dulled my mind. It undermined my health and was weakening my will. The hawking, coughing, spitting made me obnoxious to all, and my foul breath and disgusting habits made even my loved ones avoid me secretly. My delight in life was dulled and my faculties impaired. I knew that in time it would bring me to an untimely grave, because every moment of the day and night it was slowly yet surely sapping my vitality.

But I found a cure, and I am ready to tell you about it FREE. Write me promptly.

RISK JUST ONE CENT

Send no money. Just your name and address on a postal card. Say: "Dear Sam Katz: Please tell me how you cured your catarrh and how I can cure mine." That's all you need to say. I will understand, and I will write to you with complete information. FREE at once. Do not delay. Send postal card or write me a letter today. Don't think of turning this page until you have asked for this wonderful treatment that can do for you what it has done for me.

SAM KATZ, Room A. L. 310
2909 Indiana Avenue Chicago, Ill.
SMYRNA, MARSHALL COUNTY.

Pastor O. C. Peyton is being assisted in a revival meeting by Rev. T. G. Davis, pastor-evangelist, of Mulberry, Tenn., and Mr. Carl M. Cambron, singer of the staff of the Home Mission Board of the Southern Baptist Convention. Both of these are rendering superb service. The preaching is sound, earnest, heart-searching and practical, and the singing is revealing to the people the mighty power and possibilities of Christian song. We plead that God's people may unite with us in prayer for rich blessings of grace.

We are to have Evangelist W. J. Ray and his workers with us for a meeting beginning the first Sunday in September. We are expecting a great meeting. We would be glad to have you attend the Weakley County Association, which meets at Ralston, Oct. 4.
Springfield, Tenn. J. T. BARKER.

Vanderbilt

University opens Monday, October 2nd. High educational standards. Vigorous and healthy student life. Wholesome athletics. Revised curriculum. College of Arts and Science. Professional Schools of Law, Medicine, Pharmacy, Engineering, Religion. For catalogue, write, naming department to THE REGISTRAR, VANDERBILT UNIVERSITY, Box 106, Nashville, Tennessee. School of Dentistry opens Oct. 3rd.

CHICAGO UNIVERSITY.

I am spending my vacation here at work in the University during the last term of the summer session. What a surprise it has been in many ways! I once thought the University a great center of unbelief, even worse, atheistic in tendency, if not in fact. There are two distinct elements here as there are in most cultural centers. One, and here the larger one, emphatically hew to the great doctrines of the Bible; the other, and here the smaller one so far as numbers count, anything but hew to those great doctrines.

In the church services which I have attended, Jesus Christ is exalted with as much power as He is anywhere in our Southland. And among Baptist laymen in the city there is a current looking South for leadership for men who are thoroughly trained and grounded in the truth. Such men have been tried here and with few exceptions have made good. There are many Southern men and women studying in the University this summer, and occasionally one gets alarmed. Then he remembers, and all is well.

One of the things to be encouraged in our Southern students, I think, is that when they are through with their work in college and seminary at home, that they come to some institution in the North for a short term of training, if no more. No man need fear the undercurrent here who has been through a complete course elsewhere, and it is my conviction that men who are to preach the gospel to this generation should know what our brethren in the North are fighting. The things with which they are contending now will shortly, I believe very soon, be the problems we must face in the South. Besides Southern men can contribute something to this great institution by coming here as students.

The city officials of Chicago are fighting a battle for moral betterment such as I have never seen, and such perhaps as Chicago has never experienced. Saloon licenses are being revoked every week for violations of the Sunday closing law; gambling devices and slot machines are being hauled to the police stations. The police captains are taking no chances because orders have been issued by the mayor that Sunday violation of the law by a saloon or the existence of a slot machine in a given district means the dismissal of the police captain of that district. Surely the gospel of Jesus Christ must be taking hold of the hearts of men in a way some of us have little dreamed of.

M. D. AUSTIN, Th.D.
6142 University Ave., Chicago, Ill.

The annual meeting of the church at Alexandria, Tenn., began July 30 and continued thirteen days. The pastor, by unanimous vote of the church, did the preaching, with the exception of two sermons delivered by Elder R. P. McPherson, Wauchula, Fla. There were several professions of faith, with ten additions, two by letter and eight by baptism.

During the meeting \$500 was paid on the church debt, leaving only two hundred dollars due on the splendid brick meeting house. The balance will soon be raised, then the church will be seated and dedicated. I am closing my fifth year as pastor. The church, with a membership of 250, is united and prosperous. We are happy to have the New Salem Association meet with us in 1917. W. C. McPHERSON.
Murfreesboro, Tenn.

FAST THROUGH CAR SERVICE TO THE EAST

SOUTHERN RAILWAY



PREMIER CARRIER OF THE SOUTH.
In Connection with

Nashville, Chattanooga & St. Louis Ry. and Norfolk & Western Railway.

Leave Nashville 9:30 P. M.
Arrive Washington 12:15 A. M.
Arrive New York 7:13 A. M.

This Train Arrives Pennsylvania Station, 7th Ave., and 32d St., New York City—Electric Lighted Trains—Excellent Dining Cars—Magnificent All-Steel Sleeping Cars. For information, address ROBERT W. HUNT, D. P. A., Independent Life Building, Nashville, Tenn.

Washington, D. C., August 23.—Eight hundred and twenty-seven textile plants, carrying 9,865,248 spindles and 214,467 looms, in operation on the lines of the Southern Railway, Mobile and Ohio Railroad, Georgia Southern and Florida Railway and associated lines—that is the record presented in the textile directory for 1916 just issued in booklet form by the industrial and agricultural department of these roads to show the rapid advancement of the textile industry in the South and its possibilities for future development.

The directory shows a total of 635 cotton mills, 152 knitting mills, 33 woolen mills and 7 silk mills, with eleven new textile plants under construction at the time the information was compiled. The knitting mills have 23,579 knitting machines and 2,635 sewing machines. The names and location of the different plants, with information as to equipment, power used and character of product, are given.

According to the most recent statement of the United States census bureau, there are 13,148 cotton spindles in the cotton growing states. Of the spindles shown tributary to Southern Railway lines, 68,000 are in Indiana and Missouri, while all the rest are located in the Southern states. These mills, with additions since made to the equipment of established plants, make the total number of cotton spindles in the South on the Southern Railway 10,000,000 or five-tenths of all the spindles in the cotton growing states and almost one third of all the cotton spindles in the United States.

Jell-O

Ice Cream Powder

Makes Ice Cream for one cent a plate

Stir the powder in a quart of milk and freeze. Nothing more to be done. Everything is in the package. Makes two quarts of delicious Ice Cream in 10 minutes.
Vanilla, Strawberry, Lemon, and Chocolate flavors, and Unflavored.
10 cents a package at grocers.
Recipe Book Free.
The Genesee Pure Food Co., Le Roy, N. Y.

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And Other Eastern Cities,
IS VIA BRISTOL,
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THROUGH SLEEPER

Leave 7:45 p. m., Memphis, for New York.
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HOME OFFICE
CLINTON, S. C.

I closed a good meeting at New Hope Church, near Shackle Island, Sunday. This being my first year with this church, I did my own preaching, except one sermon by Bro. S. Dorris. The immediate results were a number of conversions, 16 baptized, with others applied, and still others to join. A number of husbands and wives were baptized. The church is greatly benefited.
J. T. OAKLEY.
Hartsville, Tenn.

"A FEW MEETINGS."

I speak only of those held with Tennessee pastors. The pastor at Bemis is H. W. Ellis, one of the most promising young men of Union University. He has a strong hold on his people, and the Lord graciously blessed us in the meeting. There were several conversions and most of them united with the church. It was a joy to be with Pastor McNatt and his dear people for a few days and nights at New Providence, near Clarksville. The pastor and people seem to be a perfect fit. Brother McNatt is not only a good preacher and a fine pastor, but is a wise leader. His people love and honor him and he is well and happy. There were several additions, and I left a very happy people there.

The meeting at Cottage Grove, near Paris, was truly a great revival. This is one of the few wealthy churches of the State. It is said that the membership is worth half a million dollars. Be that as it may, they have religion as well as money. Dr. R. E. Guy of Jackson is the happy pastor, and he lives in the hearts of his people. There were several additions here, and I think about all of them by baptism.

The meeting at Cane Creek, with Rev. Geo. Boston of Martin, was my fourth year in revival work at this church. Bro. Boston is a young man just out of Hall-Moody, but is a fine pastor and one of the sweetest spirits I've ever known. We had a gracious meeting and by invitation of the church we slated Cane Creek for a meeting in 1917. Dr. R. E. Guy is the pastor at Medon, where we spent last week. He has another great church in those people. Great crowds attended every service and the spirit of each was very fine. As a result of the meeting, several await baptism at the pastor's hands. I may add that I have a return engagement for 1917 with both churches, of which Bro. Guy is pastor. I will spend this week with Rev. John E. Hight and his splendid church near Columbia, and then go to the Association, where we hope to see you, Brother Folk. **GEO. H. FREEMAN.**
Lewisburg, Tenn.
(All right. We'll be there, Dr.—Ed.)

FIELD NOTES.

Oak Cliff Church, Signal Mountain—Bro. W. D. Parnell of Highland Park Church, Chattanooga, preached an excellent sermon Sunday morning. Providentially the writer had the privilege of attending the above named service and also the Sunday School and teach a class, and represent the Baptist and Reflector. A few new names were added to the list.

CANCER CURED AT THE KELLAM HOSPITAL.

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

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

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

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

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

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

Name _____
Address _____
Shipping Point _____

The boards and stronger churches should keep work going on this mountain, as this work is very weak.

Cleveland First heard my own pastor, Rev. J. A. Carmack, Sunday evening preach a very fine evangelistic sermon. Two additions at the service. Also attended B. Y. P. U., which was splendid.

Many favorable comments were heard with regard to the way Bro. Carmack is taking hold of the work and also of his excellent sermons. Bro. Carmack has been on the field hardly a month, but everything seems to be looking good for a great work with pastor and church.

R. D. CECIL.

Cleveland, Tenn.

The Tennessee Association of Baptists will meet in its 114th session with the Ball Camp church, Knox County, 12 miles west of Knoxville, one mile from Byington station, on the L. & N. R. R., on Wednesday, October 4. If the revised order of business is adopted by the Association, it will mean a two-days' session of the Association, instead of three days, as heretofore. This will necessitate strict adherence to the time given to the various subjects if the Association concludes its business within two days. Let the pastors and clerks of churches see that the letters are properly filled out and gotten to the Association on time. We hope no church will fail to be represented in the meeting. The chairmen of committees were appointed one year ahead so that they would have ample time to prepare comprehensive reports. If any of these cannot serve, please notify the moderator at once, or if for some hindrance any chairman cannot attend, please prepare report and send it in on time. We are to meet with one of the old churches of the Association; its people are expecting a gracious meeting. Let us unite our prayers that none may be disappointed.

J. C. SHIPE,
Moderator.

MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard.—Pigeon raising is not a fad or fancy. It is a profitable business. Let us start you right. Our breeders are the best, and 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 Malines at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

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

Sister: Read My Free Offer!



I am a woman.
I know a woman's trials.
I know her need of sympathy and help.

If you, my sister, are unhappy because of ill-health, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address: **MRS. M. SUMMERS, - - - - - Box 241 SOUTH BEND, IND.**

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Let's go and get some good old

Coca-Cola

When you're hot and thirsty, or just for fun, there's nothing comes up to it for deliciousness and real refreshment.

Demand the genuine by full name—nicknames encourage substitution.

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ATLANTA COLLEGE OF PHARMACY

Starts Oct. 2. Teaching by men who know. Up-to-date laboratories. Demand for our graduates greater than the supply. Our men have been very successful. Come and see us at work and think for yourself. Write for Bulletin No. 4. Address Dr. Geo. F. Payne, President, 255 Courtland Street, Atlanta, Ga.

UNION UNIVERSITY.

Fall term opens Tuesday, Sept. 5, 9 a. m.

Some reasons why Tennessee Baptists should support this school:

(a) It is theirs. It was started by their Baptist fathers to have an educated ministry.

(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.

CLUB SOLVES PIANO PROBLEM.

The greatest danger in buying a Piano or Player-Piano is the difficulty in selecting one of real and lasting quality. There are so many cheap imitations on the market that the chances of full and permanent satisfaction are slight unless you are an expert judge and are extremely careful in your selection.

If you feel that you are not a good judge of the quality, durability and value of an instrument, or if you have not time to make an exhaustive investigation of these matters, why not throw the responsibility on the Baptist and Reflector Piano Club? It has already made the investigation for you and will assume the full responsibility of giving you absolute and perfect satisfaction and the largest possible value for your money. What your insurance policy is to your home, the Club is to your Piano or Player-Piano.

But the Club doesn't stop there. It clubs your order with those of ninety-nine other subscribers, thus securing the lowest possible factory price for each Club member. It provides convenient terms of payment, the strongest guarantees of quality and durability and gives you the opportunity to try your instrument thoroughly before you buy. The Club absolutely guarantees perfect satisfaction in every detail of Piano buying. Write for your copy of the catalogue today. Address The Associated Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.

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Ask for Catalogue and Special Donation Plan No. 15
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THE C. S. BELL CO., HILLSBORO, OHIO

STOCKTON'S VALLEY INSTITUTE.

After six years of pleasant, fruitful, humble labor as principal of Stockton's Valley Institute at Helena, Tennessee, I have come to LaGrange. College as teacher in science, having resigned my post at Helena at the close of the session last spring.

Stockton's Valley Institute is certainly the most peculiarly great school of all the Home Mission Mountain schools. It more perfectly reaches the people for whom this system of schools was organized than any other of the schools. It was conceived and brought forth as a gift of God. It has had a fine growth in influence and power. The greatest year's work in its history was done last year. May God give it many more even greater years. I wish I could say something that would cause all the Missionary Societies in Middle and West Tennessee to adopt this school as a special object of their benevolences. By writing to Prof. W. C. Skaggs any society can find out just what is needed in the school. Stockton's Valley Institute is the farthest west of all the mountain schools in Tennessee. I cannot think long on that school without thinking about one of its founders—one of the best friends I have in all the world—Brother C. C. Choate. May he live long to see the fruits of his devotion to his fellow man.

LaGrange College is located at LaGrange, Mo., on the banks of the Mississippi River in the extreme north-eastern corner of the State. It is a magnificent field. It has for its president Brother D. J. Scott. He is a very popular man with his constituency. I have been on the field only a few days, but have been here long enough to imbibe a certain degree of love for the field. LaGrange is a fine town on the Burlington Route. It is in a country diametrically opposite in natural features from the mountains of Helena. The college is a Baptist school of the Southern type. FRED O. SANDERS.

LaGrange, Mo.

ORDINATION OF J. E. McPEAKE.

Pursuant to the call of Rock Hill Church, near Warren's Bluff, Tenn., the following Presbytery assembled at that church on Friday, August 18, 1916, for the purpose of ordaining to the full work of the Gospel ministry Brother J. E. McPeake: Revs. K. L. Chapman, E. E. McPeake, Fleetwood Ball, Deacons L. D. Deere, T. J. Scates, F. H. Reed, F. E. Blankenship, J. E. Howell and L. L. Walker. After relating graphically his experience of grace and call to the ministry, the candidate underwent a rigid examination conducted by Fleetwood Ball, acquitting himself most creditably. On the authority of the church, the ordination proceeded, the charge to candidate and church being appropriately delivered by K. L. Chapman, the ordaining prayer being offered by E. E. McPeake, the candidate's younger brother. After the laying on of hands by the Presbytery and a hearty handshaking between the candidate and every member of the church present, Brother McPeake dismissed the congregation with a fervent prayer. He has accepted the care of Piney Creek Church to fill out the unexpired time of Brother S. K. Hurst, whose health has failed him.

K. L. CHAPMAN, Secretary.

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

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E. Y. MULLINS, President

Please don't fail to send the Baptist and Reflector every week, for it is like getting a letter from the brotherhood every week. Since coming up here into old Virginia, we think more of the paper than ever. Every one of us looks forward to its coming, anxious to see what the homefolks down in Tennessee are doing in the Lord's great field of labor. We are glad that the old State came with her ten thousand dollars for the Foreign Mission Board debt. Our work here is progressing nicely. Have had only one meeting since coming to this field. Have had some conversions and some have been added to the church; others are to be added soon. My work up here is very large and hard, but since the Lord has promised to be with his servants, we still push towards the front. I have to preach every Saturday and Sunday, and part of the time twice on Saturday and three times on Sunday, and conduct two prayer meetings a week. Our Sunday School members are live ones. Will soon start teacher training classes in some of them. Our Association, the New River, meets with my Baptist Union Church next Thursday. We are expecting a very profitable meeting this year. Wish a number of our Tennessee preachers could come and be with us. Hope to have the prayers of my good friends and brothers at home as I work here for the Lord.

Blessings upon the Baptist and Reflector, its editor, and the Cause.
W. M. BRAGG,
Missionary Pastor.

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AMONG THE BRETHREN.

By Fleetwood Ball.

Dr. M. D. Austin of Dyersburg, Tennessee, writes from Chicago, Ill.: "Have had a great time doing some post-graduate work in Chicago University, but leave for home Thursday."

Rev. D. S. Brinkley of Custer City, Okla., writes: "We have just closed a meeting with our church here and have had 21 additions with more to follow. Have had Rev. George Drake with me doing the preaching in the day and myself at night. The tabernacle will seat at least 500 and tonight we had to get extra chairs. Some of our additions came from the Methodists, some from the Hardshells. All are fine material."

B. F. Hall of Friendship, Tenn., writes: "Our people enjoyed hearing Evangelist M. M. Bledsoe of Spokane, Wash., and we had a good meeting, resulting in 13 additions. We are making an effort to organize about five or six churches together and have a pastor to live here. We have some strong country churches all around town, from two and a half to seven miles that could pay a good salary."

Dr. Ben Cox of Memphis, Tenn., writes: "Large congregations are attending the meeting led by myself and daughter, Mamie, at Senatobia, Miss. Seven joined the church last Thursday and six on Friday night and two this morning (Saturday, Sept. 2)."

Rev. S. K. Hurst of Decaturville, Tenn., writes: "Our meeting at Pleasant Hill near Sardis, last week was one of the most spiritual I have ever attended. They sent a car for me and, thank the Lord, I have been to one more great meeting. Bro. R. L. Rogers did the preaching and I thought he preached the old-time gospel with power."

J. C. Stalcup, corresponding secretary of the Oklahoma Baptist State Mission Board, has resigned after serving nearly thirteen years. Dr. F. M. McConnell of Fort Worth, Texas, has been elected his successor and it is hoped he will accept.

Rev. J. P. Crisp of Butler, Okla., has resigned that pastorate effective Sept. 17 to enter the Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Dr. Chas. W. Daniel of the First church, Atlanta, Ga., supplied during the month of August for Dr. C. C. Coleman at the Citadel Square Church, Charleston, S. C. They heard some great sermons.

Rev. C. E. Azbill of Lexington, Tenn., is in a meeting this week with his Union Hill church, near Reagan, Tenn., and it is the writer's joy to assist him for the third consecutive year.

The contract is soon to be let for the construction of a new addition to the Baptist Memorial Hospital, Memphis, Tenn., at a cost of \$150,000. Mrs. P. P. Van Vleet will put in a sun parlor. General Manager A. E. Jennings is making the institution a great Baptist asset.

Dr. C. M. Thompson of the First church, Hopkinsville, Ky., lately assisted Rev. E. A. Cottrell in a meeting at Hodgenville, Ky., resulting in 70 additions, 54 by baptism.

Rev. L. A. Parker of Booneville, Miss., was lately assisted in a meeting by his brother, Rev. C. J. D. Parker of Danville, Va., resulting in 22 additions to the church. The series of sermons were pronounced great.

The church at Hico, Texas, has adopted warm commendatory resolutions on the departure of the pastor, Rev. J. P. Gilliam, who goes to Bay City, Tex-

as. They do not commend him for going but for what he will do when he gets there.

Dr. J. J. Taylor of Savannah, Ga., who led the fight in the Convention at Asheville for the consolidation of the Mission Journals, now opposes the consolidation of the Mission Boards. He thinks the Home Board should be moved to some city west of the Mississippi, possibly Dallas. It is characteristic of Dr. Taylor to be odd.

S. F. Dodd, aged 73, and Mrs. Mary Moss Foster, aged 69, of Jennings, La., were married Sunday afternoon at 5 o'clock in the home of the groom at Lexington, Tenn., the writer officiating. They are estimable people, the groom being a loyal Baptist.

Hundreds of friends in Tennessee regret that Dr. A. U. Boone of the First church, Memphis, Tenn., was compelled to enter the Baptist Memorial Hospital of that city on account of sickness. His speedy recovery will be a matter of much concern to them.

Dr. J. W. Porter of the Western Recorder makes this observation: "The Holy Rollers are angels of innocence and the incarnation of wisdom compared to the satellites of the satanic science of Christian Science."

Our sympathies go out to Rev. E. C. Stevens of Louisville, the capable office editor of the Western Recorder, who is confined to a hospital with an attack of typhoid fever. Many prayers will ascend for his recovery.

After prayerful deliberation, Rev. W. M. Wright has decided to remain as pastor of the church at Camden, Ark., although he had resigned some weeks ago.

Rev. Earl DuLaney resigns at Silver City, N. M., to accept a call to Clovis, N. M. During his pastorate of eight months in Silver City, there have been 101 additions.

PROGRAM.

Central Baptist Association, which meets at Trezevant, Tenn., Sept. 12, 13, 14, 1916.

Morning Session, Sept. 12.
10:00—Call to order.
10:05—Devotional exercises, Rev. E. F. Adams, Trezevant, Tenn.
10:20—Enrollment of messengers.
11:00—Appointing committees:
(a) Divine services, Pastor and deacons of Trezevant church.
(b) Finance.
(c) Digest of letters.
11:15—Reading letters.
12:15—Announcements and adjournment.

Afternoon Session.
1:30—Song and prayer service, Rev. C. H. Warren, Jackson, Tenn.
1:45—Election of officers.
2:20—Report of Executive Board, Rev. J. W. Dickens, Chairman, Jackson, Tenn.
3:00—Report on Orphans' Home, J. H. Koffman, Chairman, Trenton, Tenn.
3:45—Report on State Missions, Rev. D. L. Sturgis, Chairman, Bells, Tenn.
4:45—Announcements and adjournment.

Evening Session.
7:45—Introductory sermon, Rev. C. A. Owens, D.D., Humboldt, Tenn.
Morning Session, Sept. 13.
9:30—Devotional exercises, Rev. J. G. Hughes, Jackson, Tenn.
9:15—Reading and correcting minutes.
9:30—Religious literature, Dr. G. M. Savage, Chairman, Jackson, Tenn.
10:45—Reports on Christian Education, Dr. E. B. Campbell, Chairman, Jackson, Tenn.

Selected Books for Christian Workers

SEPTEMBER IS TEACHER TRAINING ENLISTMENT MONTH

The Convention Normal Course

- Book 1.
"The New Convention Normal Manual" (Spilman, Leavell, Burroughs); cloth, 50 cents; paper, 35 cents.
- 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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**BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENNESSEE.**

Reports on Ministerial Education, Dr. R. E. Guy, Chairman, Jackson, Tenn.
12:30—Announcements and adjournment.
Afternoon Session.
1:45—Song and prayer service, Rev. J. A. Bell, Trenton, Tenn.
2:00—Reports on:
Home Missions, Rev. U. N. Stigler, Chairman, Bradford, Tenn.
Foreign Missions, L. D. Spight, Chairman, Trenton, Tenn.
3:15—Report on Sunday School Work, C. A. Derryberry, Chairman, Jackson, Tenn.
4:00—Report on Nominations, J. F. Rhodes, Milan, Tenn.
4:15—Announcements and adjournment.
Evening Session.
7:45—Song and prayer service, W. D. Davis.
8:15—Foreign Mission sermon—Rev. R. W. Hooker, Memphis, Tenn.
Morning Session, Sept. 14.
9:00—Song and Prayer Service—Rev. Levi Crocker.
9:15—Reading minutes and correcting roll.
9:30—Report on Ministerial Relief, T. E. Glass, Chairman, Jackson, Tenn.
10:00—Report on Women's Work—Rev. H. W. Ellis, Chairman, Jackson, Tenn.
10:45—Report on Temperance, E. S. Byars, Chairman, Dyer, Tenn.
11:15—Report on Tri-State Hospital, Rev. O. F. Huckaba, Chairman, Jackson, Tenn.
12:00—Announcements and adjournment.

ment.
Afternoon Session.
1:30—Devotional services, Rev. J. W. McGavock, Jackson, Tenn.
1:45—Report on Obituaries, Rev. W. R. Puckett, Chairman, Dyer, Tenn.
2:00—Treasurer's report.
New business.
Resolutions—J. B. Morris, Chairman, Gibson, Tenn.
Reading and adopting minutes.
Adjournment.

FRIENDSHIP ASSOCIATION.

The Friendship Association meets with Elon Baptist church, west of Halls, Tenn., the 20th, 21st and 22d of September. We very much desire to see all the churches represented at this meeting. As treasurer of the Association, I would like to see all the Board members present.

Many of the churches in this Association have sent in their subscription for Associational missions, but have sent in but little cash. Now, if we come to the Association out of debt we must round up our collections and send in the money or bring it to the Association.

Our indebtedness at the present time, in round numbers, is about \$800.00. We only have two more Sundays to round up our offering for our missionary work, and these are the second and third Sundays. Now let every pastor and Board member get busy and let us eradicate our indebtedness at the session of our Association.

G. C. DOYLE, Treas.
Dyersburg, Tenn.