

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

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

Old Series Vol. 78)

NASHVILLE, TENN., APRIL 2, 1914

(New Series Vol. 25, No. 33

—An intelligent man driven by will and intent upon a definite task always gets what he goes after.

♦♦♦

—“Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted.”

♦♦♦

—Says the Christian Advocate: “The population of Nashville since the census of 1910 shows an increase of 25,950, making a total population of \$130,314.” Do you estimate the inhabitants of Nashville at only a dollar a piece, Dr. Ivey? Some of them, we think, are worth a good deal more than that.

♦♦♦

—Where shall the Convention meet next year? Besides Chattanooga and Houston, we understand that Asheville and New Orleans propose to ask for it. If they all do and all come with their delegations and badges and literature, it will make things pretty lively.

♦♦♦

—The “Trumpet” published by the Gaston Avenue Church of Dallas, Texas, claims that church “is having a more rapid growth than possibly any other Baptist church in the land.” In the last six months, covering the pastorate of Dr. Henry Alford Porter, there have been 338 additions to the church. Whether this is the largest growth of any Baptist church in the land, we are not prepared to say. Certainly, however, it is quite a remarkable growth.

♦♦♦

—The American Bible Society states that it now issues what are called “diglot” gospels, that is, with English on one side and some other language on the other. The following is the list of languages thus printed with English: Arabic, Armenian, Bohemian, Bulgarian, French, German, Gujarati, Hungarian, Italian, Japanese, Judeo-German, Lithuanian, Malayalam, Mandarin, Marathi, Norwegian, Persian, Polish, Portuguese, Roumanian, Russian, Ruthenian, Servian, Spanish, Tamil, Telugu, Turkish and Urdu.

♦♦♦

—It is said, that, at Santa Rosa, Cal., there is a Baptist church building whose material came from a single giant redwood tree. From this tree came not only the main structure, but the interior finishings. There were seventy-eight thousand feet of lumber furnished by the tree; and after the building was finished, there was enough material left for the manufacture of several thousand shingles, besides a quantity of scantlings and joists. The church is Gothic in style, with massive buttresses outside and heavy beams inside.

♦♦♦

—At a morality dinner recently given in Memphis, a former saloon keeper of Memphis, who was one of the speakers at the banquet, said: “Prohibition is not the work of a day, but I think it will be demonstrated that conditions are so much better in every respect under law enforcement and without the saloon that neither Memphis nor other cities will ever want to return to the days of the open saloon. I believe that national prohibition will be the inevitable result of the public sentiment which is surely crystallizing in favor of the abolishment of intoxicants.” And this from an ex-saloon keeper! The Kingdom is coming.

♦♦♦

—Mrs. Downie, widow of Dr. D. Downie, for many years a missionary in India, writes to the Baptist Commonwealth that “the government is gathering together the criminal classes, putting them into settlements under police supervision, and asks the missionaries to take hold of these classes and try to make men of them.” She says that there was a good deal of discussion of the question, during a recent conference of missionaries. We agree with the Journal and Messenger that this would be a great imposition, and that “it is all right for the missionaries to take the people at large, as they find them, preach the gospel to them, establish schools among them and try to make, not only Christians but good citizens of them. But to ask the missionaries to take charge of the education and Christianization of the criminal classes thus corralled, is quite another thing.”

—One of the most important committees to report at the Southern Baptist Convention is the Committee on Denominational Literature, of which Dr. W. B. Crumpton is chairman. The committee will, we are sure, make a very notable and we hope a very helpful deliverance on the subject. We shall await with interest its report.

♦♦♦

—The Call to Prayer made by the Commission on Methods for greater efficiency of the Southern Baptist Convention, and published in the Baptist and Reflector last week, was very timely as well as very earnest. We hope that it will be generally heeded. The commission has had entrusted to it matters of the utmost importance to the interests of the Convention, and will need all possible wisdom to direct it in the solution of these problems. And the Convention will need divine guidance in deciding them when the report of the commission is presented for consideration. Altogether there has probably never been a more important meeting of the Southern Baptist Convention in all the 69 years of its existence. Let Southern Baptists be much in prayer before as well as during the meeting.

♦♦♦

TENNESSEE'S MISSION TASK

For the Convention Year of 1913-1914—

For State Missions	\$ 38,000 00
For Foreign Missions	35,000 00
For Home Missions	27,500 00

Total for the three causes....\$100,500 00

Amounts received up to March 23:

For State Missions	\$ 5,963 27
For Foreign Missions	11,063 08
For Home Missions	5,814 05

Amounts yet to be raised:

For State Missions	\$32,036 73
For Foreign Missions	23,936 92
For Home Missions	21,685 95

Watch for the changes in these figures each week. The Home and Foreign Mission figures must change fast. We must get Tennessee's full apportionment for these causes. We do not want our great Boards to report debt this year. If they do report debt, we do not want Tennessee to be responsible for one dollar of it. Let us all pull together and give and sacrifice together that our part may be done.

Bear in mind, when looking at the figures, that the Home and Foreign Mission receipts indicated above date from May 1, 1913, to the present date, while the State Mission figures represent the money received since November 1, 1913.

Apportionment sheets have been sent out from this office for all the churches, so far as we could secure the name and address of pastors or clerks of the churches. If any pastor has not secured such apportionment sheet, if he will kindly drop me a letter telling me the name of his church and Association, I will gladly send him the apportionment sheet and any literature he may want to help him in his collection.

J. W. GILLON,

Corresponding Secretary and Treasurer.

♦♦♦

—Says Dr. J. B. Gambrell in the Baptist Standard, “It has been the way of the saloon men to persistently violate the law and then use their own lawlessness as a reason why the law ought to be changed. Their cry has been put in the mouths of people of influence, ‘You can't enforce the prohibition law,’ is a favorite slogan. Cardinal Gibbons is a mouthpiece for the saloons. We spent some hours in Memphis, Tenn., last week. It is about as dry as a powder horn. The Appeal, which has fought prohibition, puts Memphis down as dry and the largest really dry city. Signs of dismantled bar rooms are on all sides. Many have been turned into restaurants. There is no doubt about it, Memphis is dry.” It may be that Dr. Gambrell's opportunities and capacities for information upon the subject were not as complete as those of some other men. So there is a possibility that Memphis is not quite as “dry as powder horn”—yet. But it will be some day, and we hope soon.

—True to the old saying, while March came in like a lion, it goes out like a lamb. Better for it to come in like a lion and go out like a lamb, than come in like a lamb and go out like a lion.

♦♦♦

—The Baptist Standard announces that a Baptist Brother, whose name it does not give, living in a Central-Texas town, has given \$15,000 to the Judson Centennial Fund. It will be used for the Pernambuco College in Brazil.

♦♦♦

—Remember that April 12 has been designated as Mission day in the Sunday schools. See that it is observed in your Sunday school, and that a collection be taken for missions, or perhaps still better, that the regular collection of the day be given to missions.

♦♦♦

—An exchange relates the following: A colored pastor announced to his congregation the following subject: “Brethren and Sisters I'se gwine to preach a powerful sermon dis mawnin'. I'se gwine to define the indefinable, I'se gwine to explain the unexplainable, and I'se gwine to unscrew the unscrutable.”

♦♦♦

—We wish to suggest to pastors that they take their collections for Home and Foreign Missions as early as possible. Only four more Sundays remain for the purpose. Any Sunday in April is liable to be rainy. If pastors wait until the last Sunday to take their collections, and that should happen to be a rainy Sunday, it would mean a great and irreparable loss to our Foreign Mission work.

♦♦♦

—An Englishman in India was watching not long ago the great ceremonial in a Hindu temple. When it was over he said to the priest, “How long has this worship been going on?” “Two thousand five hundred years.” “And I suppose,” said the Englishman, “it will go on for another 2,500 years?” The priest said, “No.” “And why?” asked the Englishman. Then the priest raised his eyes and spread out his hands and said one word—“Jesus.”

♦♦♦

—The Western Recorder suggests the name of Dr. Lansing Burrows for the presidency of the Southern Baptist Convention. We do not know the intentions of Dr. E. C. Dargan, now president of the Convention, with regard to allowing his name to go before the Convention again. If he does, he would certainly be a hard man to beat, for he has made a very fine president, and is exceedingly popular with the brethren. If, however, Dr. Dargan should decline to allow himself to be renominated for the position, we do not know any one better fitted for his successor than Dr. Lansing Burrows. For thirty years he has been Secretary of the Convention. He knows the brethren. He knows the customs of the Convention. He knows parliamentary practice. He would make an admirable presiding officer. It would be an honor worthily bestowed and worthily borne, and would be a fitting close to the long service Dr. Burrows has rendered the Convention.

♦♦♦

—There is pending in Congress a resolution for an amendment to the Constitution declaring that polygamy and polygamous cohabitation shall not exist in the United States or any place subject to its jurisdiction, and authorizing Congress to enforce this article by appropriate legislation. If adopted by Congress, it goes to the State legislatures for their ratification. Such an amendment is greatly needed. Ever since the securing of statehood by the Mormons in Utah, they have continued to snap their fingers in the face of the United States Government. Joseph F. Smith, the present head of the Mormon church, admitted on the witness stand in Washington, in the Smoot investigation, that there were some 1,700 cases of polygamy—the Mormons call it polygamous cohabitation—then in Utah, that he himself had five living wives. Since then the number of Polygamists has been increasing. As we stated recently: Frank J. Cannon, an ex-Senator of the United States, born and bred in the Mormon faith, says in his new book: “Probably there are more plural wives in the Mormon kingdom today than at any previous time in its history.”

I SHALL NOT PASS AGAIN THIS WAY.

(This poem, much worn, was found in the desk of Mr. Daniel S. Ford, the proprietor and editor of The Youth's Companion, after his death, when his desk was cleared by loving hands. It explains much of Mr. Ford's wide and generous benefactions.—Christian Herald.)

The bread that giveth strength I want to give;
The waters pure that bid the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer cruel doubts and fears,
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

"CLOSE COMMUNION."

By Judge Sam Edwards.

I notice an article in the Gospel Advocate of February 26th issue, handed to me by a friend, who is a subscriber to that paper, in which the writer appears very anxious to have the editor of the Western Recorder enlighten him on certain questions raised in said article, the main burden of which seems to be a horror at the idea of Baptist churches practicing what is termed "close communion," and an overweening desire to see the time when there will not be a Baptist church on earth.

While I am a practicing attorney, I have no power of attorney to assume the defense of the editor of the Western Recorder. I am quite sure he needs no defender cut himself, anyway. But assuming that the objections made and the questions asked are representative of all who disbelieve in Baptists and Baptist practices, I am taking this method of briefly answering them.

Baptist churches practice close or restricted communion because every argument that can be adduced is in its favor, whether the argument is drawn from logic, analogy, precept, or example.

1. Open or unrestricted communion depends for its very life and existence upon division, sects, and heresy; because if all the churches were one in fraternal sentiment, if they were all united, and if they were all teaching the same truths and putting into practice the same doctrines, there could be no open communion. But division and heresy are sin. Hence, open communion depends for its very life and existence upon sin. Can Baptists be censured for refusing to engage in a practice, the very life of which is rooted and grounded in sin? Nor are we begging the question when we do this. When we assume that we are true churches of Christ in origin, faith, and practice, we do not interfere with the same liberty on the part of any other church, and any church that does not lay claim to apostolicity in origin, faith, and practice, is merely a self-condemned church. But two churches which differ in faith and practice cannot both be right. Then, how can they engage in the practice of open communion, the very life of which depends upon the heresy that one or the other must be guilty of?

2. It is argued by many that the Lord's Supper was established in the room and stead of the Passover Feast, and hence that the two are analogous. This appears to have some foundation in scripture. Christ chose the annual night and occasion of the Passover to establish the new institution of his Supper. It seems that the two had some sort of connection in the mind of the apostle Paul in the fifth chapter of First Corinthians. Let us examine their points of analogy:

(1.) As the Passover was observed in the family, so the Lord's Supper is observed in the local organized church.

(2.) As the Passover was observed purely as a memorial, so the Lord's Supper is to be observed purely as a memorial. It is not a sacrament; it is not a test of Christian fellowship.

(3.) As the law required, if a stranger should happen to be lodging with a family on the passover night, and desired to keep the Passover to the Lord, that he should keep it without leaven and otherwise conform himself to the laws governing the institution (Num. 9:14), so Paul tells the church at Corinth to purge out the leaven of malice and wickedness and to keep the feast (Lord's Supper) with the unleavened bread of sincerity and truth. Would we not violate this divine injunction to invite people to the table of our Lord

whom we believe to be preaching not the truth, but error, not the pure gospel of our Lord, but heresy? In restricted communion we are merely trying to be loyal to the commands of our Lord.

3. But a precept from Holy Writ is demanded of us. We ask nothing better. Take First Corinthians, fifth chapter, and especially the following passages from the same:

Verse 7: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

Here is a positive command that is violated every time truth invites error to a seat at the Lord's table.

Verse 11: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no one to eat."

How can this divine rule and command be followed and at the same time the person practice the modern rule of open and unrestricted communion? Under open communion, a church may be ever so strict in its discipline in putting away from themselves such characters as are above described by the apostle, and with whom he commands the church not to eat, and this person can go straightway and unite with some other church of different faith and practice, and the next day he can claim his right to come in along with his new brethren at the general invitation, and his former brethren cannot say him nay, however unrepentant he may be.

Verse 12: "For what have I to do to judge them also that are without? Do not ye judge them that are within?"

13: But them that are without God judgeth. Therefore put away from among yourselves that wicked person."

One other quotation to make the argument complete: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17.)

Restricted communion respects these commands, unrestricted communion does not.

4. Finally, we have the example the Saviour set.

Christ first began to "build" his church when he began to call out his apostles. How do we know this? The word church comes from the Greek word "ekklesia," meaning the called out. Well, if it was Christ's church, and the Book says it was, Christ himself had to call them out, and this prerequisite we first meet with in the account of the Saviour first calling together out of the world his apostles. Hence, Paul says that "God hath set some in the church, first apostles," etc. I. Cor. 12:28. It matters not which interpretation is given this passage, that is, whether it relates to the physical organization of the church, or whether it is speaking of the granting of gifts, in either case it establishes the truth of the above statement: It was in the congregated capacity, therefore, of this first church of Christ that he established his Supper. But before he instituted the Supper he specifically said, "Other sheep I have which are not of this fold." John 10:16. Here were Christians who had not as yet become members of the church. The Saviour did not invite them, and Baptists come back with the question, what right have we to invite them in the face of this example of our Lord? And how much less would we have the right to invite people who, though they may be truly converted children of God, deliberately leave God's house and God's table and set up housekeeping for themselves, and that under rules entirely different from those laid down by which God's house is to be kept in order? A father has the right to say to even a child, "Unless you live in my house and obey the rules governing the same, you cannot eat at my table." Does that sound harsh? No. No one can say it does. After all, neither the Master nor his church are the ones who erect the barrier between the Lord's table and his children; they erect it themselves when they grow tired of the rules of their Father's house, and go off and set up housekeeping for themselves. Hence, it matters not how galling it may be to other people, they ought not to censure Baptists for loyally adhering to the rules and commands governing our Father's house.

Does any child of God who is not a Baptist desire a Baptist church to invite them to a seat at the Lord's table? Let them come into the true fold and follow the Master's example. But you say you are a member of another church, and that you believe that church is the true fold. Well, that is your high privilege—even God employs no force upon our beliefs, other than the gentle persuasion of his truth. But I ask you, if you are honest in your belief, what right have you to go

outside of the true fold to go through the motion of taking the Lord's Supper at a heretic's table, or what right have you to invite to the Lord's table those who are out of the true fold, and especially those who are active in circulating error instead of gospel truths?

But our Advocate friend tries to outline to us, "the logic of our faith," and lays down to us the rules by which we must argue. I trust his mind is now disabused of the mistake he made as to what our arguments are, since he has not found us "rallying around baptism."

As to the "logic of our faith," here is a sample:

(1.) Alexander Campbell was the head and founder of the church or sect of which our Advocate friend is a member.

(2.) But he and his people say that a church should be named after its head.

(3.) Therefore, the proper and logical name of the church or sect of which he is a member is "Campbellite."

The very name their own premises give them brands his church as a people whom the apostle Paul commands us to "mark and avoid." That is the reason Baptists do not invite our Advocate friend to the Lord's table.

It is said that we are the only people in the world who observe the Lord's Supper just as we do. We believe we are right. If that is so, our friend's last objection and his fond wish to see us swept from the face of the earth, is swept aside. Baptist churches should stand forever, and they will, as the sole exponent of this fundamental doctrine of the Bible. Brethren, I like our motto of the last Southern Baptist Convention: "Fraternalism is good, but loyalty to Christ is better."

Cookeville, Tenn.

SUNDAY SCHOOL NOTES.

The programs are out for all three Sunday School Conventions, and they are each very attractive and helpful. No worker should miss these Conventions. The dates are as follows, and don't get them wrong: Middle Tennessee Convention meets at Liberty, Tenn., April 8-10; East Tennessee Convention at Harriman April 16-18; and West Tennessee at Newbern April 21-23. Let every church see to it that representatives are chosen to attend one of these Conventions.

Wouldn't it be a fine thing if the churches would pay the way of their Superintendents to the great Sunday School Convention to which his church belongs, and thereby get the help which would naturally come through his enlarged vision?

After having taught the New Manual through several times since it came out, I feel that I am in a position to suggest that it ought to be taught in every Baptist church in Tennessee. It is the most complete book on Sunday School work and Bible study that it has been my privilege to see. Many classes are being reported from over the State, and many more should be organized. In fact there should be made in all our churches a definite effort upon the part of the church to train workers for the Sunday school and other departments of our church life. The plan is simple, and any information will be furnished from this office at any time to any one on this subject. Pastors, will you not cooperate with me in getting this work started in your church?

We gladly welcome the new literature from the B. Y. P. U. department of our Sunday School Board, and trust that our young people will feel free to ask us about it and for it. We will send samples to any one who will drop us a card. We are greatly anxious to see our young people's work looking up in the State. Many of our Unions are striving to reach the A-1 Standard. Why not every one do this?

A few suggestions to the superintendents of the country churches, many of which close their school work in the late fall and open again in the spring. Suppose before we re-open our schools, we take a census of our community and determine accurately who should be in our schools. To do this you should have some cards printed, or order from your superintendent in the State office, and then divide up your community into sections and appoint workers for each section. Have a day set to do the work and all gather at the church, assign the territory to the individual workers, and go do the thing all the same half-day. Get the name, age, and religious condition of every person in the community and lay the information in the hands of your workers in a definite way. Divide up the names according to ages into classes and, copying the names by classes, giving to each teacher the names that belong to that particular class. It is a wise thing to open an ac-

count with the different teachers holding them in a definite way responsible for the names falling into his or her class. Then elect a person whose duties are to see to it that each teacher brings in all the pupils in his class. It might be a good thing also to have some one to look after them after they get to the church-house on Sunday, to make them welcome and to place them in the class where they fit and will enjoy the work. This man might also look after the teachers and see to it that teachers are ready for all the classes each Sunday, and should one be absent it will be his duty to see that another is provided before the classes meet. Let us open our schools this spring to stay open all the year. Let us make the school such a force in the community that everybody will be interested in it and will attend its meetings.

The little book which we expect to use in our school in the early fall will soon be ready, and we trust that we may have as many as 200 schools studying this little book all the same week. The month of September will be set apart as educational month in Tennessee, and we hope to have this little book taught in every church in the State, if possible. The book will treat on every phase of our denominational life. A chapter will be given to Sunday School Work, one on B. Y. P. U. Work, one on the different departments of Mission Work, as well as Education, the Orphanage, Ministerial Relief, Ministerial Education, and a short, definite outline study of the Bible. This book will sell for not more than 15 cents. It should be in the hands of every Baptist in the State.

The school is on at Jackson this week. Messrs. Flake and Strickland are helping in the work. Both are doing most excellent work in their respective departments. The classes are large and enthusiastic. Three classes are being taught, one in the New Manual, one in the New Testament History, and one in the B. Y. P. U. Manual. The social hour has proven to be very beneficial and interesting to all. All the churches are taking part in this school. We hope that this great church will be able to get a good man to lead them. We know of no larger possibilities anywhere.

We are to be with the Broadway School, Knoxville, Sunday, March 22, in a recognition service. Mr. Allen has planned to do a great day's work there Sunday. Quite a class has finished the course, and will receive the awards at this service.

The Pleasant Plains school, near Jackson, have sent in some representatives to the Jackson school. They report splendid work being done out there.

Central Association reports every church a school. Mr. Derryberry also reports more teacher's meetings than any other Association.

Splendid reports are coming in from all the Associations where our work is going well. We are greatly anxious to get every Association organized for work this year.
W. D. HUDGINS,
State Superintendent Baptist Sunday Schools.

THE COUNTRY CHURCH.

I have been attracted by Brother Cree's article on the country church in the Baptist and Reflector, and I want to express my anxiety over the indifference I find among rural Baptist churches about employing a preacher for full time. To illustrate, I went into one West Tennessee county, where there were 300 Baptists in a compact community about eight miles from town. They had preaching two Sundays a month. I went into another one where a country Methodist church had 100 members and preaching every Sunday. I believe we need to educate our members in systematic giving as the Methodists are doing. Even where we employ a preacher for full time, we do not pay enough.

In going to the Agricultural College's short courses throughout the State to lecture for the last two years, I have been struck by the number of Presbyterian ministers I have found there taking notes. This is due to the work of their Home Mission Board in arousing interest in "Country Life" and "Rural Economics." As a professor of "Rural Economics," I find that my most valuable books are publications by these Presbyterians. They are specializing on this and we are not, and I find in traveling the State that they are commencing to win over us in rural sections. We must wake up. Especially do we need to put ginger into our excellent Baptist schools, about whose success I find our membership very indifferent. As local rallying movements why should we not hold "Rural Life" conferences at Union and Carson and Newman, as is being done at so many

MOTHERS OF MEN.

"The bravest battle that ever was fought!
Shall I tell you where and when?
On the maps of the world you will find it not—
'Twas fought by the mothers of men.

Nay, not with the cannon or battle shot,
With the sword or noble pen;
Nay, not with eloquent words or thought
From mouths of wonderful men!

But deep in the walled-up woman's heart—
Of a woman that would not yield,
But bravely, silently, bore her part—
Lo, there is that battlefield!

No marshalling troop, no bivouac song,
No banner to gleam and wave;
But, oh, these battles that last so long—
From babyhood to the grave.

Yet faithful still as a bridge of stars,
The fight in her walled-up town—
Fights on and on in the endless wars,
Then silent, unseen, goes down."

—Joaquin Miller.

State colleges through the nation. The Agricultural College would be glad to furnish lectures, the State Department of Agriculture would furnish a man; Humboldt could send a representative of its co-operative Associations.

It is surprising to see the work done by European pastors in the co-operative banks, co-operative insurance, co-operative stores, etc., of their church-members. Ought not our young theologs at our great Baptist colleges to be informed about these movements?

City population burns up in four generations, and therefore the city must constantly be fed from the country. Many churches are spending large sums evangelizing the cities, but nothing on the country. I don't care who controls the city of today. The church which controls the country today will control the city tomorrow, because the city's life blood is drawn from the country population. The Presbyterians are acting most wisely in training their preachers for rural service, and then paying them so well that they can afford to stay in the country and not be forced to seek city churches with large enough salaries to support their children decently.

All over the State I know devoted country preachers who are staying in the Lord's vineyard in spite of the fact that they are underpaid. Ought not our city churches to go to their relief with liberal contributions? If we do not, the Presbyterians, by their noble service to the rural population, will take away from us our present superiority in the country.

This is not written in criticism of our Home Mission Board, because I understand they have been anxious about this problem a long time; but it is written in criticism of (1) Baptists who are so indifferent they won't take a church paper; (2) city churches which are ignorant of rural needs; (3) prosperous rural churches which one finds in some places so indifferent that they will not have preaching over once a month.

I expect to sail for Europe on a Government commission this spring to examine school conditions and rural conditions in Ireland, Scotland and England, and when I come back I want to talk this matter over with you.
HARRY CLARK,
Knoxville, Tenn.

FLORIDA NOTES.

The enclosed clipping from our local newspaper refers to the "season of refreshing," through which our church here has recently passed:

"Dr. H. Boyce Taylor left Sunday night for his home at Murray, Ky., after spending ten days here conducting a revival at the Baptist church. While here Dr. Taylor was the guest of Rev. W. D. Turnley, an old friend. He made many warm, personal friends who will always be glad to welcome him back to the city."—Fort Meade Leader.

Taylor is a familiar name to Southern Baptists, and "H. Boyce" is a delightful addition to the already distinguished list. His name suggests two very important themes — "Missions," and "Orthodoxy." There was not a large ingathering, but our church was greatly edified and strengthened.

Speaking of "Orthodoxy" suggests another name dear to Baptists a generation ago—J. R. Graves. I wish you could have consulted his Exposition of the Parables of Jesus before writing your editorial in last issue of the Baptist and Reflector on the "Growth of the Kingdom," especially his explanation of the "leav-

en hidden in three measures of meal." Well, Homer once nodded, they say, and we all are caught napping sometime in life. So, let's poke each other gently, just enough to awaken the one who nods, and smile sympathetically when he jumps just like ourselves. Guess, if you can, my meaning; if you can not, all right; no great harm done.

The dear old Baptist and Reflector comes regularly and acceptably, like the pleasant dew in summertime, bringing the blessing of healthful growth. The Lord be thanked for both the dew and the religious newspaper, which His grace makes possible!

So, the sainted Brother C. A. Barnes has passed over the river to his well-earned rest! A gentle spirit has gone home to our Father's house, where other mansions also await us, who linger awhile longer on this side of death. May it be a longer while that Tennessee Baptists remember Brother Alva Barnes of Palmyra!

My work at Kathleen prospers greatly. The Lord be praised for His guidance and help. Florida, including its Baptist population, is enjoying prosperity and the bright promise of a continuation of the same. A large orange crop last year, and a real "bumper crop" now in the bloom, cattle, phosphate, lumber, turpentine, truck-farming (especially strawberries), and real estate values are all on the happy side of the line between good times and evil. Spiritual conditions are not what they ought to be, of course, but an observer of the times may easily see "improvement" written on the bulletin boards of almost all our churches.

Some of us Florida Baptists have written "Nashville" on our calendar leaves in the month of May. If the homecoming is such a pleasureable anticipation here, what must it be "over there?"

W. D. TURNLEY.

Fort Meade, Fla.

FROM ARKANSAS.

It has been many a day since I wrote a line for the Baptist and Reflector, but it has not been because I have forgotten friends of other years; on the contrary I often think of them and rejoice when I hear of their success. And I rejoice, too, when I see the cause growing prosperous, and the victories in prohibition, which the Baptist and Reflector has so nobly helped to win.

I entered on my third year as pastor here, in this delightful old Southern town, January first, with an increase of two hundred dollars in salary.

Last year was a blessed year with us; we had 49 additions to the church and a nice increase in contributions to missions and benevolences.

We have just taken our offering for Foreign Missions for this year, and so far have reached about four hundred and fifty dollars, and it may possibly go a little higher. This is an increase of more than 300 per cent over last year, and we are all rejoicing.

We have a most delightful people. They remind me somewhat of Sweetwater or Winchester, Tenn. They are cultured and refined and religious, and are loyal to the cause, and good to the pastor and family.

On Monday last, a delightful surprise social was given at the church, in honor of my wife's birthday. The congregation had gathered and when the pastor and family arrived they were greeted with the singing of that sweet old hymn, "Bless Be the Tie That Binds," following which a musical program was rendered, and a beautiful bar pin was presented to Mrs. Moffitt by the Ladies' Aid and Missionary Society, and many other handsome presents were also given her. Among other nice things there was a very large cake bordered all around with hearts, and in the centre the word "love."

This section of the State reminds me of Tennessee. We are in the beautiful Ozark hills. Come to see us.
WM. A. MOFFITT.

Bentonville, Ark.

I have been a reader of the Baptist and Reflector for 20 years and could not get along without it. The Baptists throughout Tennessee would be better informed if all would read this paper. Eternity will only tell the good that you are doing through your paper.

C. C. SPRINGER.

West Point, Tennessee.

The Baptist and Reflector is a very welcome visitor to our home each week. Do not see how we could do without it. God bless the editor and the great work he is doing for the denomination.

MRS. G. L. JONES.

White House, Tennessee.

Youth is the best time for improvement.

FROM THE FOREIGN MISSION BOARD.

The outlook for triumphant success in raising the funds for our Foreign Mission Board grows brighter every day. Most encouraging reports are coming from every part of the Convention. Great numbers of pastors are writing that their churches will give more to Foreign Missions this year than ever before. There is not a minor note from any direction.

There still remain \$400,000 of the \$646,500 needed for the work this year to be raised. While this is a large task, it is entirely possible for our great host of people if they have made up their minds to do it. And there is every indication that they have their hearts set upon the task. Our receipts are more than \$300,000 ahead of what they were at this time last year. This is only one of the encouraging indications.

Let us all resolve during these closing weeks to make the victory complete and triumphant. There are three things which will make success absolutely certain:

1. Let the leaders of all the Associations and churches determine to reach their apportionment as the minimum. This means that every church will have to give more than was contributed last year. It is necessary to raise over \$100,000 more than was raised last year. Let all the churches determine to make their part of this necessary advance. Let us make a thorough every member canvass with a view to securing a worthy offering from every member. This is a time when all should help to the limit of their ability.

2. Let us lay great stress on Missionary Day in the Sunday School, on April 12th. It is possible for our Sunday Schools to give immense help to Home and Foreign Missions at this time. Set the aim as high as possible, and take the offering by classes. Let each class know in advance what is expected of them. They will make heroic efforts to reach the mark. One word of caution is necessary. Do not let the Sunday School offering lessen in any way the regular church offering, but let it be supplemental.

3. Let us make these closing days a time of intense prayer and supplication. Our God answers prayer. His is not limited save by our unbelief. Let us cry unto Him mightily to open the hearts and the hands of our people to do great things. He is calling us by his providences to make a supreme effort. Complete success at this time is so important that we may be sure that our efforts will be pleasing to him. Let us determine by his blessing to make the first day of May the brightest May Day that ever dawned upon Southern Baptists.

Wm. H. SMITH.

Richmond, Va.

ORDINATION OF REV. W. C. BOONE.

The Union Baptist meetings, which have been held in Memphis since March 16th, have marked a distinct epoch in the history of our Denomination in that city.

Dr. Truett has preached with marvelous force and power to great throngs, which have filled the Central Church, at the morning hour; and the great auditorium of the First Church, in the evening. Perhaps the real climax of these services came in the middle of the meeting, when on Tuesday, March 23rd, at 3:30, in the First Church, W. C. Boone, the only son of the beloved pastor of that church, was ordained to the full work of the Gospel Ministry.

The Presbytery consisted of the Ministers of Memphis, and the following from without the city: Dr. G. W. Truett, Dallas, Texas; W. H. Major, Covington, Tenn.; Dr. W. M. Wood, Mayfield, Kentucky; Dr. C. A. Owens, Humboldt, Tenn.; Rev. T. J. Barksdale, Tupelo, Miss. and Rev. R. E. Downing, Halls, Tenn.

The examination, which was in public, and was conducted by Dr. Truett, dealt with the great fundamentals of our faith, and revealed the fact that our young brother was not only thoroughly grounded in these, but able to express himself in concise and beautiful English. He paid a touching tribute to Miss Grace Johnson, a former Sunday School teacher, who was one of the instruments that led to his conversion.

At this point, Dr. Truett read what he said was one of the most remarkable statements of the fundamentals of Christianity that he had ever seen. It was an extract from a thesis of Mr. Boone, in the course of Apologetics, at William Jewell College. Of course it was never intended to be used on such an occasion, but was read at the request of the Presbytery, for the sake of the great congregation. The extract is as follows:

"Christianity is based upon the doctrine of the Person of Christ. It stands or falls as He stands or falls, 'God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.' This conception of the love of God is peculiar to Christianity. Jesus also gave to men the highest possible conception of the holiness of God. He is also the only God, and is a person-

al, self-existent, self-revealing Spirit.

In Christianity man's limitations, his sin, his depravity, are realized, although it is shown that he was originally created in the image of God. His present condition is due to deliberate free choice of sin instead of righteousness. God's law has been broken. Man is condemned and cannot save himself. God's love provides the sacrifice of His Son, who has been eternally and equally co-existent with Himself. The Son empties Himself of all His glory and honor, is made in the likeness of a man, and while holding both human and divine qualities, suffers the most ignominious death known to man. He is buried, rises on the third day, appears to His disciples and gives them the missionary commission, and ascends to the Father, where He is today, interceding for man. Each man has individual responsibility and freedom of choice in so far as is not inconsistent with the divine decrees. The offer of salvation is made to all. When man is regenerated and saved, he is justified by Christ's substitutionary atonement from the restitution demanded for broken law, he is sanctified, he is adopted into the eternal family of God, where he is conformed to the image of the Son, where he shall be like Him, where he becomes a partaker of the divine righteousness and glory forever.

Compare this plan of God with any of the man-made as shown in the ethnic religions, and the boundless superiority of Christianity is at once manifest. Let us tell all men, therefore, of Him who is the only Bread of life, who is the only Redeemer, and who has been lifted up that He might draw all men to Him."

The charge to the candidate was given by Dr. Truett, in his own wise and eloquent way; after which, Dr. A. U. Boone, the father of the candidate, led in the ordaining prayer. It was indeed a high and holy hour, and few eyes were dry, as the great throng came to give the young minister the hand of fellowship, after the hands of the Presbytery had rested upon his head. Rev. W. C. Boone is an A. M. of William Jewell College, and has had nearly two years at the Louisville Seminary, leaving thus early in the spring, because of a temporary weakening of his health. He goes almost immediately to Hernando, Miss., to become pastor of that church.

Brother Boone is splendidly prepared for his great work by nature, grace and education. I predict a career of great usefulness for him. W. H. MAJOR.

Covington, Tenn.

B. Y. P. U. DEPARTMENT.

Ryland Knight, Editor.

This department desires to publish news of the various Unions. It is important that reports from these Unions concerning their work be sent to the editor, Ryland Knight, Clarksville, Tenn. Especially should any new methods or plans be reported. It helps every Union to know of the prosperity of other Unions.

Training School at Jackson.

A training school for Sunday school and B. Y. P. U. workers was held at Jackson last month and proved a great success. This is sufficiently guaranteed by the personnel of the speakers, Arthur Flake, Henry Strickland and W. D. Hudgins. Mr. Flake had especial charge of the B. Y. P. U. course, and those who heard him last year at Estill Springs know what an inspirational and instructive teacher he is. A training school similar to the one held in Jackson, with afternoon and evening lectures and supper served at the church, would be a great help to all our larger churches, and could be arranged without great difficulty. Thorough, systematic work of this sort is much more beneficial than mass meeting conventions. As a partial result of Mr. Flake's work six new Unions will be organized.

Monthly Meeting of the Nashville Unions.

The auditorium of the Seventh Baptist Sunday school was well filled with representatives from the local B. Y. P. U. of this city, it being the monthly meeting of the Union. Mr. Lassiter, the City Union president, presided, and gave the scripture lesson, reading the fifth chapter of Romans, followed by prayer by Dr. J. H. Wright. The secretary asked for brief reports from the Unions, and those responding were: Belmont, Centennial, Central, Eastland, Calvary, Grace, Grandview, Immanuel, Judson Memorial, Lockeland, Park-avenue, South Side, Seventh, and the Third. The highest average per cent was made by Judson Memorial, this Union winning the banner.

The First church reported an A-1 Union, and four Unions—those of Lockeland, Belmont, Grandview and Grace, each lacked only one point coming up to this standard. The business on hand was that of recommendation for a Field Secretary to the Union. Prof. Dulaney's name was presented to the Union and was heartily accepted. Mr. Dulaney made a brief acceptance. The programme for next month was announced and the meeting will be held at Centennial Baptist

church. The evening's discussions were based on pointed, practical subjects, and were presented in three and five-minute talks, the local Unions being sub-divided and a subject appointed to two Unions jointly.

Systematic Bible Reader's Course.

Letters coming from over the field indicate increased interest in the Systematic Bible Reader's Course of the B. Y. P. U. Many local Unions are writing for certificates to present to those who have just finished the course and many others are writing for sample leaflets and daily record cards. The two years' course begins with January of 1914, and those who have not already begun the daily readings can easily make up the time lost if they will begin at once. This is the fundamental element in B. Y. P. U. work—the Systematic Bible Readers' Course.—Baptist Standard.

TENNESSEE COLLEGE NOTES.

Thursday morning, March 26, Dr. S. E. Tull of Paducah, Ky., who has been holding a series of meetings at the First Baptist church here, paid his farewell visit to the college. Before the chapel hour, Dr. Tull, President George Burnett and Mr. Henry Burnett met in the president's office and prayed for a great outpouring of God's Spirit in the conversion of the unsaved girls in school. From the very moment Dr. Tull began to speak on the "Great Invitation," taken from the 55th chapter of Isaiah, God's Spirit could be felt. He seemed to be present in the room, and Dr. Tull preached with great power. The meeting lasted for more than an hour, and during this time more than twenty girls were converted. Dr. Tull made no pressing invitations, but the Spirit of God seemed to move in the hearts of the unsaved, and from all parts of the room, with tears in their eyes, girls walked bravely out before the student body and gave their hand to the minister declaring by this their trust in Christ. The only unsaved members of the Senior class, two brilliant young women, stepped out on the Lord's side, and there was hardly a dry eye in the room. Every one was moved. Girls whom parents and friends had long been praying for made the decision for Christ and every heart was made to rejoice. The Christians who had wandered away from God renewed their covenant with Him and every one happy in God's love joined in singing the Glory song. It was a glorious meeting, and one long to be remembered by those present.

Monday afternoon at three o'clock the second year Preps and Freshmen, the Preparatory and college basketball champions played together for the school championship. Miss Reynolds of the Normal school, refereed the game and two of the Normal students served as umpires. Very few fouls were made and excellent team work was done by both sides. The second years won by a score of 12 to 8. This is the first time in four years that a preparatory team has won the championship, and the second years deserve great credit both for their victory and the splendid spirit in which they received it. Both teams had a feast together immediately following the game, and at dinner they ate at a table decorated in the colors of both sides.

Friday morning at the chapel hour the following musical program was enjoyed:

Piano Solo—Sans Bois Mabel McGee
Vocal Solo—Sweet Miss Mary Lizzie D. Alexander
Piano Solo—Ballade A flat Pauline Beyers

FIFTH SUNDAY IN INDIAN CREEK ASSOCIATION.

We had with us at Iron City, Dr. E. E. Folk on Friday and Friday night. He gave us a good sermon Friday morning, and then Friday night to a crowded house he gave us his lecture on "The Land of the Lord, and The Holy City." The lecture was certainly much appreciated by our people. Every Bible School in the State should hear this lecture. We were sorry Brother Folk could not remain over for Saturday and Sunday.

Several things came to hinder a large attendance at these meetings, but after all we count that it was a very helpful Fifth Sunday Meeting.

Brethren T. P. Stanfield, W. R. Beckett, L. M. Emery and this scribe, were the ministers present.

Brother Beckett and his family are here on their way to their new field at Mount Pleasant, Tenn. Brother Beckett has proven himself a noble workman since he became identified with the work of the Association, and not only his field but the entire Association regret to have him go. He has been active and aggressive in all departments of the work. He feels the Lord has called, we pray the Lord's blessings upon him in the new field.

Brother Folk, we were all glad you came and that we had the pleasure of having you in our home and hearing you in the public assembly. May the Lord give you souls and subscriptions for your hire.

Iron City, Tenn.

T. RILEY DAVIS.

PASTORS' CONFERENCE.

NASHVILLE.

First—Pastor Fort preached on "The Gospel According to You," and "The Second Commandment." 292 in S. S. One addition by letter.

Rust Memorial—Pastor Poe preached at both hours. 100 in S. S. Good day.

Immanuel—Pastor Weaver preached on "The Perils of Baptist Piety," and "The Sternness of Jesus." Seven received for baptism. Three baptized. 184 in S. S. 40 in B. Y. P. U. Good congregations.

Third—Pastor DeVault preached on "We Love Him Because He First Loved Us." 216 in S. S. Rev. Wm. Mitchell, ministerial student from our church, preached in the evening. Extra large morning congregation.

North Edgefield—Pastor Carmack preached on "Responsibility in Prayer and Growth in Grace." 175 in S. S.; 50 in B. Y. P. U. Prof. G. W. Dyer spoke in the evening on "Temperance."

Eastland—Pastor W. T. Ward preached at both services. Good S. S. Bible class furnished the music. B. Y. P. U. well attended, with splendid discussion on "The New West."

Grace—Pastor Creasman preached on "The Ministry of Beauty," and "The Beauty of Ministry." Four additions. 202 in S. S. Good audiences.

Grandview—Rev. J. R. Chiles preached at both services. Church called Brother T. T. Thompson of Memphis as pastor. 140 in S. S. Good B. Y. P. U.

South Side—Brother W. M. Kuykendall preached in the morning. No night service because of rain.

Lockeland—Pastor J. E. Skinner preached on "Foreign Missions," and "Personal Work in Soul-Winning." 147 in S. S. Good B. Y. P. U. Good attendance at all services.

Centennial—Pastor C. H. Bell preached on "The Transfiguration," and "There Is Therefore Now No Condemnation to Them Who Are in Christ Jesus." 134 in S. S., and 48 in B. Y. P. U. Small congregations.

Judson Memorial—Pastor Cosby preached on "Secret Prayer," and "The Power of Prayer." We have reached the A-1 standard in our B. Y. P. U., and are starting after the same in the S. S. 92 in S. S. We observe our third anniversary next Sunday, and are trying to reach every member and to have a report from each one, either present or by letter.

Calvary—Pastor Foster preached on "Overcoming the World," and "The World's Greatest Question." Good S. S. and B. Y. P. U. One by letter.

North Nashville—Rev. W. M. Lacey of the Seminary, preached on "Paul's Object of Glory," and "The Value of a Christian to the World."

KNOXVILLE.

Gillespie Ave.—Pastor Webster preached in the morning, and J. Pike Powers at night on "Paul's Prayer for the Ephesians."

Third Creek—Pastor Chas. P. Jones preached on "The Good News of the Gospel," and "The Power of the Gospel." 135 in S. S. One by letter. Good B. Y. P. U.

Smithwood—Pastor Johnstone preached at both hours. Good S. S. Some improvements on property.

Immanuel—W. A. Masterson preached on "The Beauty of the Christian Life," and "What Jesus is to the Individual." 142 in S. S.

Lonsdale—Pastor Shipe preached on "What We Are Now and What We Shall be Hereafter," and "The Wonderful Name." 202 in S. S.

Mountain View—Pastor Wells preached in the morning, and Rev. John A. Jenkins at night. 299 in S. S.

Oakwood—Rev. J. Pike Powers preached on "A Trip Through Palestine." S. G. Wells preached on "Jesus the Saviour." 179 in S. S. Pastor away in meeting.

South Knoxville—Pastor Bolin preached on "Christian Living," and "Keeping in the Love of God." 250 in S. S.

Middle Brook—H. M. Grubb preached on "Running from Duty," and "Passing by Duty." 62 in S. S.; two baptized. The revival still in progress. Seven conversions.

Bearden—Pastor Hale preached on "Opening the Books," and "The Spiritual Significance of Christian Baptism." 147 in S. S.; three baptized. Baptized three Sunday night.

Calvary—Pastor Cate preached on "Christian's Heritage," and "For Me to Live is Christ, to Die is Gain." 92 in S. S.

Island Home—Pastor Dance preached on "Foreign Missions," and "Second Coming of Christ." 180 in S. S.

Deaderick Ave.—Pastor Hening preached on "Desolate Places," and "The Source of Conduct." 570 in S. S.

Euclid Ave.—J. R. Clabaugh preached at both hours. 175 in S. S. Good day.

Beaumont—Pastor Webb preached on "Our Field of Labor," and "The Joyful Ones." 112 in S. S.; one baptized.

Bell Ave.—Pastor Mahoney preached on "Some Church Ministries," and "In a Bad Fix." 657 in S. S.

First—Pastor Taylor preached on "Living with Jesus," and "Seeking for Jesus." Four baptized. Six by letter.

MEMPHIS.

Binghamton—Roswell Davis preached on "The Walk to Emmaus," and "The Great Choice."

Rowan—Pastor Utley preached in the morning. No night service because of rain.

Central—Pastor preached at both hours. 179 in S. S. Two received by letter. Two for baptism. Three baptized.

Union Ave.—Pastor Farrow preached at both hours. 140 in S. S. Good rainy-day crowd. Revival meeting to start next Sunday, the pastor to do the preaching.

First—Pastor Boone preached. One received by relation. Four baptized and four approved for baptism.

LaBelle Place—Pastor Ellis preached morning and evening. 161 in S. S. Heavy rain.

Boulevard—Pastor Burk preached to small audiences. 76 in S. S.

Calvary—Good service in the morning. Pastor Norris preached on "Motives for Power." No evening service.

Temple—Pastor Gaugh had small congregation in the morning because of rain. No night service. 100 in S. S.

McLemore Ave.—Pastor Thompson preached. One baptized. Pastor resigned and will begin pastorate at Clarksville, Ark., next Sunday. 78 in S. S.

Seventh Street—Bro. M. W. DeLoach preached in the morning, and Pastor Early at night. Revival services during the week, the pastor preaching.

Hartsville—Unusual gathering of fathers and mothers. All seemed to enjoy the tender services, as we talked of "Heaven, Sweet Heaven." I greatly appreciate such gatherings, especially on such rainy days as Sunday. Sixty-three mile-stones are behind me. The city is much nearer than when we started.—John T. Oakley.

Clarksville—Ryland Knight pastor. 312 in S. S. Pastor preached at 11:00 a. m. on "She Hath Done What She Could." Jubilate meeting of W. M. U. in afternoon at 3:00 p. m. At the 7:30 service, the B. Y. P. U. had charge of the meeting and rendered a good program. Fine day in spite of rain.

Dunlap—Pastor Rose preached on "Repentance," and "The Great Salvation." Large congregations and fine interest. Four for baptism; two by relationship. 110 in S. S. Rev. E. J. Baldwin of Chattanooga will assist in meetings through the week.

Monterey—Pastor Chunn preached on "Missions," and "The Two Ways." 100 in S. S. Good congregations. The S. S. and congregations are growing in numbers and in interest since the smallpox situation has been abated.

Cookeville—Pastor Fitzpatrick preached at the Fifth Sunday meeting at Watertown Saturday night, and at Oak Grove, near Cookeville, at 11 a. m. Sunday.

McDonald—Evangelist R. D. Cecil preached Saturday and Sunday. Prospects splendid for a good work. Good services.

CONVENTION AT NEWBERN.

The West Tennessee Baptist Sunday School Convention will convene with the church at Newbern, Tuesday night, April 21, continuing until Thursday night, April 23. Preacher of Convention sermon, Rev. G. B. Smalley, Ripley; alternate, Rev. S. B. Ogle, Huntingdon.

J. T. Harris, Newbern, Chairman of the Entertainment Committee, requests that you send him your name at once that you may be assigned a home. Let every church send delegates.

The Southeastern Passenger Association will give reduced rates on the certificate plan of one and one-third fare plus 25 cents for the round trip on the Illinois Central Railroad. On the L. & N., M. & O., N. C. & St. L. Rys. the fare will be one and one-half plus 50 cents. Pay full fare on the going trip, but be sure to take certificate from each agent of whom a ticket is bought. Otherwise no reduction will be granted on the return trip. If less than 200 have certificates, all will be invalid. Let us pull for 300!

FLEETWOOD BALL, Sec'y.

Lexington, Tenn.

JOHNSON CITY.

Dr. Chambliss closed his services with us as supply the fourth Sunday in March. We were delighted with him. A more scholarly Christian gentleman, and one who knew how to meet all people I never met. The entire church, as well as all others who met him, loved him, and were very sorry to give him up. It was not our regular time for Communion service, but in order to have Dr. Chambliss conduct the service for us, we had it the fourth Sunday in March. It was done with such a sweet spirit that the church felt as if they had received great strength from the service.

J. A. CARGILLE.

One of our members, Brother James W. Turner, a consecrated and zealous traveling salesman, a faithful worker among the "Gideon's," has for some time felt God's call to preach the gospel. He made this good decision a few days ago. Bro. Turner is a man of much faith and prayer, and is a very earnest personal worker. His connection with the Central Baptist church for the few months has meant very much to us. Perhaps no one person has had as much to do as he with the inauguration of the noon-day prayer-meetings, which have been so great a blessing to our people and many others.

I commend Brother Turner most heartily to the confidence and esteem of all with whom he may come in contact, and I trust that the readers of this paper will remember him at the throne of grace. His address for the present is P. O. box 591, Waco, Texas. BEN COX,

Pastor Central Baptist Church.

Memphis, Tenn.

I have been a regular subscriber to the paper since the Tennessee Baptist and Reflector were united. During my official position as moderator of the Ocoee and Eastanallee Associations, I urged the brethren to patronize the paper, because it was sound in doctrine, firm in its defense of the Baptist principles, and the best all-round Baptist paper in the South. I still regard it a most formidable adversary of false religious teaching, a most admirable and fearless expounder of the faith once for all delivered to the saints. Every Baptist family in the State should not only become subscribers, but urge outsiders to take it. It is the battle flag of the denomination, and wherever it floats Baptist principles are disseminated and defended. May it live and strengthen with age. C. G. SAMUEL.

Mineral Park, Tenn.

I attended the fifth Sunday meeting of the Western Division of the Cumberland Association, which met at Harmony Baptist church, near Adams. The meeting was well attended and the subjects were well discussed. The speakers were Revs. Hunt, McNatt, Vaughan, and Brethren Hossington, Dr. Fry, and others. A bountiful dinner was served by the ladies, and from every standpoint it was good to be there. On Sunday the writer preached to a full house of earnest listeners, and we feel that the meeting was one of the best we have had for a time. Harmony is one of the oldest churches in the State, and made up of the best people of the country. They have a nice house of worship, well furnished and said to be the best community in Robertson County. G. A. OGLE.

Rev. C. N. Huff, our pastor, finished up two years' work with us at Clay Creek church, of the East Tennessee Association. The church has enjoyed great prosperity since he has been with us, notwithstanding we have been having preaching but once a month. We gave him a unanimous call for another year for twice a month preaching. Under the leadership of the Lord we expect to go great things. We could do so much more if we could get our people to take our paper, the Baptist and Reflector, for it is fine. May the Lord bless the editor. MRS. W. B. MARSHALL.

Bybee, Tenn.

The Middle Tennessee Sunday School Convention meets with Liberty Baptist church, near Watertown, Tenn., April 8-10. Even though you may not be on the printed program, we want you to attend. There will be opportunity for all to take part in the discussions. Why not all Sunday schools send representatives? By all means, let us have the pastors and superintendents and teachers. Automobile conveyance from Watertown. Round trip, \$1.00.

M. E. WARD, Secretary.

The Home Board Evangelistic campaign has resulted in over 800 additions to white and colored churches. My headquarters are Nashville, Tenn., and letters addressed to Dr. J. W. Gillon will reach me on the field.

S. W. KENDRICK.

Nashville, Tenn.

MISSION DIRECTORY

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

Orphans' Home—C. T. Cheek, 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, Calendar Station, via L. & N. R. R. Express packages should be sent to Nashville, in care of Rev. W. J. Stewart.

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

Tennessee College Students' Fund—Rev. H. H. Hibbs, D. D., Financial Secretary, Murfreesboro, to whom all communications should be addressed; George J. Burnett, President, Murfreesboro, to whom all money should be sent.

Baptist Memorial Hospital—Rev. Thomas S. Potts, D. D., Financial Secretary, Memphis, Tenn., to whom all funds and communications should be directed.

Sunday School Board—J. M. Frost, D. D., Cor. Secretary, Nashville, Tenn.; A. U. Boone, D. D., Memphis, Tenn., Vice-President for Tennessee.

Home Mission Board—Rev. B. D. Gray, D. D., Corresponding Secretary, Atlanta, Ga.; Rev. W. H. Major, D. D., Covington, Tenn., Vice-President for Tennessee.

Foreign Mission Board—Rev. R. J. Willingham, D. D., Corresponding Secretary, Richmond, Va.; Rev. William Lunsford, D. D., Nashville, Tenn., Vice-President for Tennessee.

Sunday School Work—W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn., to whom all communications should be sent.

Ministerial Relief—Carey A. Folk, Chairman, Nashville, Tenn.; George L. Stewart, Secretary and Treasurer, 1000 Broadway, Nashville, Tenn.

THE GIVER IS MORE BLESSED THAN THE RECEIVER.

By J. W. Gillon.

This subject sounds like a discordant note. It seems to run counter to experience. It saws straight through the desires of the natural heart. It throws many a man into a frame of criticism and it raises a babel of objecting voices. But for this statement there is a great text found in Acts 20:35 and the last clause of the verse. In the first half of this verse the apostle tells us that Jesus is Himself the author of this strange text. We search in vain the four Gospels for any hint that Jesus ever uttered such a word and we find ourselves wondering why, and then it occurs to us that Matthew wrote his gospel to convince the Jews that Jesus Christ was the long looked for King, and he uses only such material as the Holy Spirit helped him to remember as would serve the purpose of his gospel. Mark wrote his gospel to the Gentiles and he only used such words of the Saviour and such startling deeds as it seemed to him would lead to the end which he sought. Luke wrote his gospel, as he distinctly declares, to set the sayings and doings of Christ in chronological order. John wrote his gospel, according to his own statement, that people might be led to believe in Je-

sus Christ as the divine Son of God. So, when we come to think about it, there was really no place in either of the four gospels for a word like that which is found in our text.

This text is a part of the many sayings of Christ, about which John wrote when he said that if all that Jesus both began to do and to teach were written in a book, the world could not contain it. All of us have been impressed many a time, upon reading the gospels, that Jesus Christ was the most radical teacher and the most radical performer that the world has ever seen. He was continually knocking topsy turvey the theories and philosophies of men. Theologies of men fare badly in His hands, so also with their moral standards. The men of His day did not like what He said often. Often His sayings brought down upon His head a storm of protest. Ultimately His sayings brought him much persecution, and for His sayings he was nailed to the cross.

We need not be surprised, then, to find that the unregenerate heart will fight this text. Indeed, we may not be surprised if we find many who claim to know him as a personal Saviour objecting to the truth here uttered.

In this age when there is a scramble in every circle and upon the part of men in every grade and strata of human life, when the intellectual weekling and the intellectual gaint, the cultured and the boorish, the sick man and the well man are all alike scrambling for this world's goods, we need not feel any sense of surprise if we discover that men generally will not accept the truthfulness of the utterance of our Saviour.

In the early days of my ministry, when pastor in Western city, I had a striking illustration of this text brought under my observation. In the city there was a keen minded young lawyer who had been reared in an Episcopal family, whose people were communicants in the Episcopal congregation of the city, but he had no fellowship with any congregation. He began to appear in my audience Sabbath after Sabbath and to listen with manifest interest to the messages that were delivered. He was quite as regular in his attendance as were any of the officials of my church. In the providence of God, in the beginning of a meeting, I had occasioned to prepare and preach a sermon on this text. The young lawyer was present, heard the message through, passed out upon the streets and said to mutual friends, "I do not care to hear any preacher in this city except Gillon, and now Gillon has spoiled it all and I think I shall never hear him again." The friends inquired with concern as to what awful thing Gillon has done. He said, "He labored on the Lord's day for forty five minutes to prove that it is more blessed to give than to receive and I don't believe a word of it, and I shall never hear again a man who does believe it." He was true to his vow for three months, and then one Lord's day morning he quietly walked into the audience and took his accustomed place and remained an attendant upon my ministry throughout the days of my pastorate. When the text was announced and the sermon was preached and the reasons were assigned, his heart rebelled against it all. He had to wait for the truth to filter in and do its work, and in its own persuasive way bring conviction of its truthfulness before he could tolerate the preacher who had insisted upon the truth and upon his believing it. This young lawyer is not an exception. His attitude of mind is rather the rule than the exception.

This being true, the man who believes the text is under very high and holy obligation to make the text appear reasonable and if possible, by persuasive words

SKIN TROUBLES

FROM SCROFULA

Among the many manifestations of scrofula are eruptions on the face and body. These are both annoying and disfiguring. How often the complexion would be perfect if they were not present!

Other manifestations are bunches, inflamed eyelids, sore ears, wasting of the muscles, and general debility.

Ask your druggist for Hood's Sarsaparilla. This great medicine completely eradicates scrofula and builds up the whole system. Get it today.

to make it acceptable to the hearts of men. It is a bold undertaking, a daring undertaking to put up by the side of the Word of God in support of it man's reason and observation? Is not this the purpose that reason and observation ought always to serve? Surely the preacher ought never to put reason and observation over against the Word of God. Surely it is none of his mission to prove that any part of it is not true. Far better had we bring out little reason and our circumscribed observation and lay them down in the support of the Word of God than to ransack our brains and exhaust the field of observation to find one thing or one word that would in any way detract from the power of the Word of God and in any way diminish its influence over the hearts and lives of men.

There are three simple observations that I want to make in support of the truthfulness of what the Saviour has said. When I make them each reader will feel like saying, "Of course." These observations, stated in their order, are:

First. That it is more blessed to give than to receive is proven by the fact that the condition which enables giving is more blessed, more productive of happiness and more to be desired than is the condition which compels receiving.

Second. That it is more blessed to give than to receive is proven by the fact that giving, however much indulged in, always blesses the giver, while receiving overmuch always curses the receiver.

Third. That it is more blessed to give than to receive is proven by the differences in the classes with which giving and receiving identifies the giver and the received.

Attention must be given to these several reasons in the order in which they are stated. So it shall be our first task to elaborate the statement that the condition which enables giving is more blessed and more to be desired than the condition which compels receiving. This may be enforced and illustrated in multiplied ways.

(Continued next week.)

TEXAS WOMAN NEAR DEATH.

Wills Point, Tex.—In a letter from Wills Point, Mrs. Victoria Stalling says: "I was afflicted with womanly troubles, had a dreadful cough, and suffered awful pains. I certainly would have died, if I had not been relieved by taking Cardui. Now I am stronger, and in better health than I ever was in my life. I can't say half enough for this great medicine." Do you need relief? Try Cardui for your womanly troubles. It's long record of successful use is your guarantee. Thousands of ladies have been helped to health and happiness by Cardui. It will surely help you. Try a bottle today.

Dr. G. M. Savage, of Jackson, writes: "Dr. A. T. Barrett, of Union University, has consented to be at Parsons to attend the fifth Sunday meeting of Beech River Association. He is not a preacher, but the people will not know the difference. He is an experienced educator and a ready, fine speaker."

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby regain your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer with dyspepsia, indigestion, rheumatism, gall stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Spring,
Box 20-G, 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 the results are not satisfactory to me, 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 _____

(Please write distinctly.)

Note: The Advertising Manager of the Baptist and Reflector is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative effects of this water in a very serious case.

SAGE AND SULPHUR DARKENS THE HAIR.

Brush this through faded, lifeless locks and they become dark, glossy, Youthful.

Hair that loses its color and lustre, or when it fades, turns gray, dull and lifeless, is caused by a lack of sulphur in the hair. Our grandmother made up a mixture of Sage Tea and Sulphur to keep her locks dark and beautiful, and thousands of women and men who value that even color, that beautiful dark shade of hair which is so attractive, use only this old-time recipe.

Nowadays we get this famous mixture by asking at any drug store for a 50 cent bottle of "Wyeth's Sage and Sulphur Hair Remedy," which darkens the hair so naturally, so evenly; that nobody can possibly tell it has been applied. Besides, it takes off dandruff, stops scalp itching and falling hair. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications, it also brings back the gloss and lustre and gives it an appearance of abundance.

WOMAN'S MISSIONARY UNION.

Woman's Missionary Union. Headquarters, 161 Eighth Ave. N., Nashville, Tenn.

Motto—"Serve Jehovah with Gladness."—Psalm 100:2.

Address all communications for this page to Mrs. C. C. Phillips, 1900 Chadwell Ave., Nashville, Tenn.

Address all money for Expense Fund to Mrs. J. T. Altman, 1534 McGavock Street, Nashville, Tenn.; all other money should be sent to J. W. Gillon, D. D., Secretary, State Mission Board, 161 Eighth Ave. N., Nashville, Tenn.

President—Mrs. Avery Carter, 1706 Blair Blvd., Nashville, Tenn.

Vice-President, Middle Tennessee—Mrs. Alex F. Burnley, Hartsville, Tenn.

Vice-President, East Tennessee—Miss Laura Powers, Knoxville, Tenn.

Vice-President, West Tennessee—Mrs. W. R. Farrow, Memphis.

Y. W. A. Secretary—Miss Rachel Van Cleave, Murfreesboro, Tenn.

Treasurer—Mrs. J. T. Altman, 1534 McGavock Street, Nashville, Tenn.

Corresponding Secretary—Miss Margaret Buchanan, 161 Eighth Ave. N., Nashville, Tenn.

Recording Secretary—Mrs. J. A. Carmack, 316 Wilburn St., Nashville, Tenn.

Editor—Mrs. C. C. Phillips, 1900 Chadwell Ave., Nashville, Tenn.

Office Assistant—Miss Nellie Jackson, 161 Eighth Ave. N., Nashville, Tenn.

Collego Correspondent—Miss Ona Whipple, Tullahoma, Tennessee.

Sunbeam and Royal Ambassador Secretary—Mrs. H. G. Fentress, 1624 Tenth Ave., N., Nashville, Tenn.

Personal Service Chairman—Mrs. Harvey Eagan, Manchester Ave., Nashville, Tenn.

Order free literature and Prayer Calendar from Tennessee W. M. U. Headquarters, 161 Eighth Ave. N., Nashville, Tenn.

Topic for April: The Religious Appeal of South American Cities.

The Southern Baptist Convention sent the first missionary to South America in 1882. Present force, 607; in the three cities in North Brazil, seven in South Brazil, two in Argentina, one in Uruguay.

South America is a country of great cities: Buenos Aires, Rio Linia, Santiago, Valparaiso, Montevideo, are some of these. There are no towns, villages or separate farm houses, as in North America. In the Argentine, one-fourth of the population, is in Buenos Aires, the largest city in the word south of the Equator. Therefore the appeal of South American cities is the appeal of South America. Adopted from "Our Mission Field."

We call your attention again to the W. M. U. meeting at Liberty, April 28. All who expect to attend, write to Rev. R. L. Bell and homes will be provided.

ATTENTION.

A letter was sent out some weeks ago, asking Superintendents to send in the names of those who plan attending the Woman's Missionary Union Convention, at Nashville, in May; so that delegates may be selected. As no replies have come in, and the time is short, we urge that Superintendents act at once. We are entitled to twenty delegates, five from the Executive Board and five each from East, West and Middle Tennessee. The Executive Board meets the first Tuesday in April, when it is desired

that our list of delegates be completed. MRS. AVERY CARTER.

MIDDLE TENNESSEE W. M. U. SALEM CHURCH, LIBERTY, TENN., MARCH 7-8, 1914.

PROGRAMME, April 7.

7:30 P. M.—Sermon.....J. W. Gillon
April 8—10 A. M.

1. Devotional Miss Virginia Duggan
2. Welcome Address Miss Alice Robinson
3. Minutes.
4. Report of Superintendents.
5. Report of Treasurer.
6. Report of Vice President.
7. Appointment of Committees.
8. Young Woman's Work.

(a) "The Young Woman's Need"..... Miss Rachel VanCleve and Addie Lawrence.

(b) "The Older Woman's Attitude Toward the Y. W. A."..... Mrs. B. F. Jones, Tullahoma

Adjournment for lunch.

AFTERNOON SESSION, 1:30 P. M.

1. DevotionalMrs. Avery Carter
 2. Our Children Mrs. H. G. Fentress
 3. Personal Service Mrs. Harvey Eagan
 4. Our Obligation to Our Training School Mrs. L. A. McMurray
 5. Our Part in the Judson Centennial Movement Miss Buchanan
 6. Reports of Committees.
- Adjournment.

Women's Missionary Union Auxiliary to the West Tennessee Sunday School Convention, Newbern, Tenn., April 20, 21, 1914.

April 20th.

7:30 P. M. Sermon Rev. E. L. Atwood, Brownville
April 21st.

9:30. Conference of Superintendents and Officers. Round Table Discussion. The Value of Thorough Organization of Association: (a) The Quarterly meeting. (b) The Expense Fund.

10:00. Devotional Mrs. T. Harris Newbern

10:15. Welcome address Miss Sue L. Westbrook, Newbern.

10:30. Business. Committees appointed. Report of Superintendents. Report of Treasurer. Report of Vice-President.

11:00. The Scriptural Financial Plan of Missions Mrs. A. B. Martin, Stanton.

11:30. The Million Dollar Loan Fund Mrs. Carter, Nashville.

12:00. Dinner.

1:30. Devotional Miss Elise Bass, Memphis.

1:40. Sunbeam Work Miss Lizzie Cullen, Memphis.

1:55. The Value of the Stereopticon in the Missionary Program Mrs. R. W. Hooker, Memphis.

2:30. Women of Foreign Lands, .. Mrs. E. L. Atwood, Brownville

2:45. Missions Taught in the Sunday School Mrs. I. L. Grady, Jackson.

3:05. The Judson Centennial Miss Buchanan, Nashville.

3:25. Personal Service Mrs. Bailey, Mrs. Gill, Memphis.

3:45. Report of Committees.

Adjournment.

A TRIBUTE.

No woman in the State of Tennessee felt more keenly a sense of personal

obligation to carry out the Master's instructions regarding the work in His vineyard. She was totally unfamiliar with the world-wreckings attribute self-indulgence. Love was the key-note by which her perfect life was attuned. No living man or woman can criticize a single act of hers. Every-body loved and admired her. Her advice was sought by many, for her judgement was unusually good and the closest ties of love or kinship would never bias her decision.

It is true she was a descendant of a long line of ardent Baptists, but her own belief in the Baptist church came from her interpretation of her Bible. She searched the scripture most dili-



Mrs. Virginia Demoville Darden.

gently and knew it's truths, and her beautiful life was regulated thereby.

She never cared to lead, but was always recognized as the bone and sinew of every organization with which she was connected.

I can truthfully say few women have ever lived whose beautiful light has shone in as many dark and aching hearts and given encouragement and hope to fight until the battle ends.

Many of the fine mothers of our young southern men and women of the present will tell you of an inspiration given them by Mrs. Darden while they were hesitating on their future course.

For many years the young ladies of Ward's Seminary went to her as to a sympathizing mother.

Mrs. Anson Nelson as President and Mrs. Virginia Darden and Vice-President, conducted the Woman's Missionary Society of the First Baptist Church of Nashville for many years.

This beautiful life began August 24, 1830 and ended August 26, 1902.

After she was gone and her will was read, among the gifts to her nearest and dearest was a beautiful remembrance to the Baptist Orphan Home and missions.

When I meet my Saviour I will say "It was she who held my hand while I stepped from one stone of safety to another when crossing the dark threatening stream, which almost overcame me in my youth," the death of my mother.

MRS. ROGER EASTMAN.

LETTER FROM MRS. WINN.

We are sure that all of our readers will be interested in the following extract from a letter by Miss Josephine Winn, to the women of the Cumberland Association. Miss Winn has a warm place in the hearts of Tennessee women, who will wish her God-speed in her new work.—Ed.

Perhaps you would be more interested in my work than in anything I could write. I began work here December first; so have been very busy. The town of Chester, S. C. claims 5,000 inhabitants. Besides there are two mills and villages just outside of town. One mill is in

a very near town. There are three Baptist churches, one in each village, and then the First Baptist Church in town, which felt the need of a lady worker among mill people; so they support some one for this needy work, as many another town in S. C. is doing. The mill problem is the Mission problem in S. C., the three largest mills being located in the northern part of this State.

The Mission Board and churches felt that these people should be brought under the influence of the gospel.

We visit the mill people near the First Baptist Church, but for the most part, they prefer going to the mill church. Many of the children come to our Sunday School.

I have been into the homes of nearly all in the three villages, many of them two or three times. On every instance, even before Christmas, when they were scrubbing and baking.

I am sure that I can safely say that at least two-thirds of them are Baptists, or inclined to us. The better class among them are as good people as you ever saw, and will, after some gospel preaching, I feel sure, line up in loyal service.

In each village, I have mothers' meetings. This evening we had thirteen women, besides a number of children. I have songs and prayers, and study the Bible, and have Missionary Societies once a month on Sunday afternoon; so all women can come who work in the mills. I am going to have a Mission Study Class in Miss Hick's new book, "In Royal Service."

They didn't have any missionary literature until I came. They readily see the need and do not hesitate to take literature, and, without a word give me the money for books for Mission Study. One woman told me that she never did like Missionary Societies much until now. She reads her journal and came to mothers' meeting and told about it, and the good letter from a missionary in China.

I am going to have a Girls' Club, and hope later to turn it into a Y. W. A., but now very few of the girls are Christians.

Then there are the children, and a host of them, as bright and pretty ones as you see anywhere. Tomorrow, I am going to organize a Sunbeam Band.

The ladies of the First Church are loyal to me. They have a strong W. M. S. and gave \$65.00 for their special Christmas offering. They have a Personal Service Committee appointed, each month to assist me in anyway they can. The pastor and his wife have separately told me to stop with them anytime I want to, or any day I can. While it is a cross to be away from home and loved ones. I feel that the lines have fallen to me in pleasant places. Pray for me that the spiritual and physical strength may be given me day by day, for the task set before me. Praying God's richest blessings upon you.

JOSEPHINE WINN.

NEWS ITEMS FROM SWEET-WATER ASSOCIATIONS.

We have four Mission Study Classes using "In Royal Service."

There will be a spring Institute held at the Chestnut Baptist Church, date has not been fixed. An Institute was held at Sweetwater on Thursday, March 19.

As spring opens up we hope our work will take on new life and our women will work with more zeal than ever before.

The muddy roads retard the work in our country churches in winter.

MRS. FRED L. STAKELY, Sec
Madisonville, Tenn.

March 23, 1914.

Baptist and Reflector

Published Weekly by the

BAPTIST PUBLISHING COMPANY.

Office: Room 31, Sunday School Board Building, 161 Eighth Ave., N. Telephone, Main 1543.

EDGAR E. FOLK.....President and Treasurer
C. T. CHEEK Vice-President
C. A. FOLK Secretary

"The Baptist" established 1835; "The Baptist Reflector" established 1871; consolidated Aug. 14, 1889.

EDGAR E. FOLK Editor
FLEETWOOD BALL Corresponding Editor

Entered at the post office at Nashville, Tenn., at second-class mail rates.

Subscription, per Annum, in Advance.

Single Copy \$3 00
In Clubs of 10 or more..... 1 75
To Ministers 1 50

PLEASE NOTICE.

The label on the paper will tell you when your subscription expires. Notice that, and when your time is out, send your renewal without waiting to hear from us.

If you wish a change of post-office address, always give the post office from which, as well as the post office to which you wish the change made. Always give in full and plainly written every name and post office you write about.

Address all letters on business and all correspondence, together with all moneys intended for the paper, to the Baptist and Reflector, Room 31, Sunday School Board Building, 161 Eighth Ave., N., Nashville, Tennessee. Address only personal letters to the editor, individually.

We can send receipts, if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.

Advertising rates liberal, and will be furnished on application. Make all checks, money orders, etc., payable to the Baptist Publishing Company.

ADVERTISING DEPARTMENT IN CHARGE OF
JACOBS & CO., CLINTON, S. C.
Soliciting Offices.

E. L. Gould, 118 West 28th St., New York, N. Y.; L. S. Franklin, 411 Lakeside Bldg., Chicago, Ill.; S. K. Dendy, 711 Slaughter Bldg., Dallas, Tex.; A. C. Smith, 1222 Mutual Bldg., Richmond, Va.; J. M. Riddle, Jr., Box 46, Nashville, Tenn.; J. B. Keough, Wesley Memorial Bldg., Atlanta, Ga.; W. C. Trueman, 420 Mariner and Merchants Bldg., Philadelphia, Pa.; J. O. Young, 1307 Walheim Bldg., Kansas City, Mo.; W. T. Kalmbach, 324 Whitney Bank Bldg., New Orleans, La.; D. J. Carter, Detroit, Mich.; C. A. Cour, 409 Globe Democrat Bldg., St. Louis, Mo.; F. C. Roderick, 1322 East McMillan St., Walnut Hills, Cincinnati, Ohio; W. S. Adams, Curtis Court, Minneapolis, Minn.; C. P. Mellows, 24 Milk St., Boston, Mass.; A. O'Daniel, Clinton, S. C.

THE WALK TO EMMAUS.

The day after a funeral is always a hard one to bear. The desolate home, the vacant seat, the aching hearts, they make the day, if anything, harder than the day before the funeral. We feel like getting away from the old scenes, away from everybody, and going off to ourselves, to nurse our grief alone. And that is the way these two men felt. The crucifixion occurred on Friday morning about 9. He died about 3, was taken down from the cross soon afterward and buried before 6. Saturday was the Jewish Sabbath. The disciples remained quietly in Jerusalem that day, almost afraid to move, not knowing what would happen next. But their grief was too heavy to bear. A dull aching pain filled their heart. They grew restless. The women ran to the tomb to anoint his body for its final burial as a last expression of their love. Peter and John went there to see if the body was still there, whether it had been taken away, or he had really risen, or what.

These two disciples, Cleopas and an unnamed person, probably Luke himself, decided to take

A Walk in the Country.

They wanted to get away from the sad scenes of the past two days. The walk would be a relief to them. The pure country atmosphere would be a balm to their troubled souls. Evidently Emmaus was the home of Cleopas. He had become a follower of Jesus, and had been living in Jerusalem with the other disciples during the stirring times just preceding and following the crucifixion. Now that it was all over, he invited his friend and brother Christian, Luke, to visit his home in the little village. He would like for Luke to see his

folks and for the folks to see his new friend. He and Luke would be company for each other, and a comfort to each other. The walk would do them good. It was only a short distance—about eight miles—and could be made in about two hours and a half. On the way they could talk over calmly and without interruption all the strange things that had been happening, and see if they could help each other understand them. So they started. But what they meant for a quiet, uneventful walk became one of the most memorable walks in all history. What made it so? The presence of

A Third Person,

who joined himself to them, and walked with them on the journey. How his presence did revolutionize that journey, and change the despair to hope and the gloom to joy, as it does the journey for any one with whom he walks and talks. And yet they did not recognize him.

"Their Eyes Were Holden,"

holden by their own dullness of heart, their deep-seated grief, by his changed appearance, and by their absorption in the contemplation of the marvelous things which had been occurring in Jerusalem. When he asked them what it was they were evidently so greatly concerned about, "they stood still, looking sad." The question brought all the sad events of the past days before their minds afresh. It seemed astonishing, though, that any one who had been in Jerusalem, as this stranger had, judging by the direction from which he came, had not heard of these things. Cleopas asked him if it could be possible that he alone of the dwellers in Jerusalem had not heard of these things.

"What Things?"

he asked, to draw them out. They then went on to tell him about "Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered him up to be condemned to death and crucified him." And then Cleopas added very mournfully, "But we hoped that it was he which should redeem Israel." We hoped so. We felt sure we had found in this Jesus of Nazareth the long-promised Messiah, who should restore Israel to her former glory. But we seem to have been mistaken. We saw him crucified and buried.

It is true that certain women of our party told an amazing story about how they had gone early to the tomb on the third day, and how they saw a vision of angels which said that he was alive. It is true also that some men of our party, named Peter and John, went to the tomb and found it empty and saw the angels as the women had said,

"But Him They Saw Not."

He seems to have disappeared in some mysterious way. We do not know what has become of him. We suppose the Roman soldiers left to guard the tomb took the body away. Of course, we don't believe the story of the supposed angels that he is alive. That is preposterous. Besides, if he were alive he would certainly make his appearance to some of us. And then

The Lord Said

to them: "O foolish men, and slow of heart to believe in all the prophets have spoken." "Slow of heart to believe." Of how many of us can that be said! And how often it can be said of us. Is not a dull heart even worse than a dull mind? "To believe all the prophets have spoken." You have been listening to what men have said, and women have said and angels have said. Why did you not go back of all these to what God has said?

Back to the Bible!

To the prophets and to the testimony. They are open to you. Why did you not consult them? How often now do we make the mistake of relying upon man's word rather than God's Word. We talk about what history says and science says and philosophy says. But what does God say?

And then he asked them, Did it not behoove the Messiah to suffer these things and thus to enter into his glory? Was not that God's plan? Had you overlooked the fact that the scriptures teach

A Suffering Messiah?

The Jews have been looking for a Messiah. But they have been expecting one who would come in glory and honor and power. They have not read the scriptures aright. And then "beginning from Moses and from all the prophets he interpreted to them in all the scriptures the things concerning himself"—the Messiah that was to come who had come. As he unfolded prophecy after prophecy it must have seemed strange to them that they had never seen the significance and the beauty and glory of these passages before. How their hearts burned within them, as they afterwards said, while he talked to them, and opened the scriptures to

them. And so the hearts of people will always burn within them when the scriptures are unfolded to them.

When they reached their destination, they insisted upon Jesus stopping with them. He consented, and at the evening meal he blessed the bread in the old familiar way, so that they immediately recognized him. But just then he disappeared. His objects were accomplished—to manifest himself to them and to encourage and cheer them. Are you going

The-Emmaus Road?

Are you sad, discouraged, disconsolate? Do you feel like giving up all effort? Listen for his footsteps. He will come to you, "comfort, strengthen and help you."

Late as it was, tired as they must have been from their long walk, they immediately returned to Jerusalem to report to the other disciples their blessed experience and to let them know the wonderful fact that Jesus had risen from the grave. But the news had preceded them. They found the disciples gathered together and saying, "The Lord is risen indeed, and hath appeared to Simon." Oh, great, gracious, wonderful fact, the most wonderful fact in all the world, the fact that

Jesus Christ Rose From the Dead.

As a result, he "brought life and immortality to light;" he "became "the first fruits of them that slept."

Oh! what a happy company that must have been in Jerusalem that night. No longer sad, discouraged, but joyous, hopeful, buoyant, radiant. What a glad Easter day it was to them.

MRS. PENELOPE A. BOND.

We mentioned a week or two ago the death of this noble woman. She was born in Bertie County, North Carolina, November 26, 1829. Her maiden name was Pugh. She received a good education. She was married to Mr. Louis T. Bond of Bertie County, in 1846. They had two children, Mollie Pugh Bond, who married Col. Geo. C. Porter of Brownsville, and Frank P. Bond, now of Nashville. She and her husband came to Tennessee in 1867 and settled in Brownsville. He died in 1870. At the time of her death she was a resident of Nashville, living with her son-in-law, Col. Geo. C. Porter, and her grand daughter, Miss Neppie Porter. She died on the 1st day of March, 1914, in the 85th year of her age and was buried in Oakwood Cemetery in Brownsville. Of her immediate family, she leaves two sisters, Mrs. Fanning and Mrs. Williams and one brother, Frank Pugh, all of Brownsville, and one son, Frank P. Bond of Nashville.

For over seventy years she had been an earnest, consistent and devoted member of the Baptist church. For many years, just how many we do not know, she had been a subscriber to the Baptist and Reflector and was one of its most constant readers and devoted friends. She had been in bad health for several years prior to her death, but bore her sufferings with remarkable patience and resignation. She died in full confidence in her Redeemer and never had the least doubt or fear as to the hereafter. Mrs. Bond was really a very remarkable woman, both as regards her splendid character and her wonderfully retentive memory.

Her son-in-law, Col. Geo. C. Porter, says of her: "I think she was one of the best persons I ever knew, and during the long period of 45 years of daily intercourse with her, I never in all that period heard her speak evil of any person whatever, and if any unkind word was spoken of another in her presence, she was ever ready with a word of apology or of mitigation. She never had an ill or unkind feeling toward anyone so far as I ever knew or heard." Col. Porter also says of her: "She had a most retentive memory and knew more of the history of the Bertie County families and connections than any one that ever came to Tennessee. She was the last member of the old Bond family relations, and much of valuable history connected with that extensive relationship has passed away with her. She knew more about the Bonds, Rascoes, Pughs, Folks, etc., than anyone. It is unfortunate that what she knew could not have been preserved for the rising generation." And we think so, too.

She retained her remarkable memory even to the last. We visited her several times in the last few months, and as she sat in her invalid chair, though she spoke with some difficulty, she gave us much very interesting and valuable information. We have known her nearly all of our life and felt a warm attachment for her. We regarded her as one of the best and truest Christians women we have ever known. Earth is poorer for her leaving, but heaven is richer.

THE DUCK RIVER CAMPAIGN.

The campaign in the Duck River Association, conducted by Brethren F. M. Jackson, Associational Missionary, and J. M. Anderson, Co-operative Field Worker

of the State and Home Mission Boards, of which we have spoken several times, came to a close on last Saturday and Sunday with a final rally at Shelbyville. The campaign had been going on for about three months. First, Brethren Jackson and Anderson visited each church in the Association, except two, spending a day at each, speaking in a general way of our denominational work. And then after a short rest, they went through the Association again, this time grouping the churches, making only ten places, but spending three days at each, telling more in detail about the ten departments of our denominational work. In this they were assisted at various places by the pastors of the Association, Brethren L. D. Agee, C. H. Bailey, T. M. Byrom, Geo. H. Freeman, C. A. Ladd, L. B. Jarmon, Chas. E. Mathews, Roscoe Meadows, Chas. E. Wauford. We had the pleasure of being with them at five of the appointments. All of the above-named brethren were present at Shelbyville except Brother Freeman. Bro. J. H. Burnett of Tennessee College, was also present. There was a good attendance of laymen. The discussions were very interesting and helpful.

Particular mention may be made of the address on Sunday morning on Home Missions by Dr. J. M. Anderson, and the one on Foreign Missions Sunday night by Rev. Chas. E. Wauford. Some of the practical results of the campaign are, the stimulation of two churches to build new houses of worship; another to make extensive repairs upon its present house; of several others to call pastors; the organization of flourishing W. M. U.'s and B. Y. P. U.'s in others; and the determination of all the churches to see that in their letters to their Association next summer, there shall be no blanks in the columns of contributions for benevolent objects. In these and other ways, we believe great and lasting good has been accomplished in the Association. We may take occasion to say that Dr. Anderson, coming to this Association as an entire stranger, endeared himself to the hearts of all the brethren very greatly.

It was a pleasure again to visit Shelbyville. Pastor J. R. Hobbs is doing a noble work there. Since his going there about three years ago, the membership of the church has been more than doubled. There were nearly 100 additions to the church last year. The congregations have grown until they nearly fill the house. The Sunday school has increased largely and all departments of the church are in a prosperous condition. A handsome new parsonage is now in the process of construction and will probably be completed some time in May. We enjoyed very much being once more in the hospitable home of Dr. and Mrs. J. P. McDonald. Dr. McDonald is one of the finest dentists in the State. More than that, he is a Christian gentleman of the highest type and withal, an uncompromising Baptist. Nowhere is there a finer family.

◆◆◆◆◆◆◆◆◆◆

MEETING PLACE OF THE CONVENTION.

It is announced in the daily papers that a large delegation will come from Chattanooga to the meeting of the Southern Baptist Convention in Nashville, prepared to make a strong plea for Chattanooga, as the permanent meeting-place of the Convention. If the Convention should decide to accept the offer, it is proposed to build on Lookout Mountain or Walden's Ridge, a tabernacle seating some 5,000 or 6,000 persons for the meeting place of the Convention. With reference to this allow us to say: (1) If the Convention should decide to have a permanent meeting-place, we do not know a better place than Chattanooga, unless it be Nashville. It is centrally located, has splendid railroad facilities, has the advantage of Lookout Mountain and Walden's Ridge nearby, has many scenes of historic interest, and withal has a hospitable people. (2) We confess, however, that we very much doubt the wisdom of the Convention meeting in any one place year after year, no matter how central and desirable that place may be. It is simply a case of the mountain being unable to come to Mohammed, and so Mohammed must go to the mountain. The Southern Baptist Convention is composed of a constituency of 2,500,000 members and 10,000,000 or 12,000,000 people. They are scattered all over the South, from Maryland to Texas, from Kentucky to Florida, and from South Carolina to Oklahoma. All of these need to come in touch with the Convention for the sake of the information and inspiration they would receive from it. But it would be impossible for them to go to any one place, not only any one year, but any year. The only alternative would be for the Convention to go to them. (3) If the Convention should meet year after year in the same place, it would come to be attended by pretty much the same persons year after year. There would be danger that it would degenerate into a formal affair on the one hand, or into a mere place of entertainment on the other. (4) Perhaps a good compromise would be this: Let

the Convention meet in some central place—say Chattanooga or Nashville every other year, and then every other year go to the less central places. How would this do?

◆◆◆◆◆◆◆◆◆◆

THE ARMY OF THE UNEMPLOYED.

At the request of the Federal Commission on Industrial Relations, the Police Department of Chicago lately made a canvass of the city to determine the number of unemployed men. Their canvass showed a total of 46,000 men without employment, and 13,000 of these were not seeking work. Of the 33,000, skilled workmen numbered 13,000, and many of these were out of work because of the unfavorable season for the building trades. The total male working population of Chicago is about 700,000, hence the proportion of unemployed really seeking work is less than five per cent.

We confess that we have not much sympathy for these unemployed persons in our large cities. The trouble with them is not so much the lack of work to do, as it is the lack of willingness to work. As indicated, nearly one third of the men in Chicago who are unemployed, are not seeking work and probably would not accept work if it were offered them.

Besides, farmers everywhere are calling for hands to work upon the farms. If these unemployed laborers really want work and would get out in the country and be willing to do farm work, they could get plenty of work to do. This is one trouble with our industrial situation—people leaving the farms and going to the cities. Instead of producers, they have become consumers. The result is the growing scarcity of products and a greater demand for them, on the part of consumers, which brings high prices. Let these 46,000 unemployed laborers in Chicago and about the same number in New York, and proportionately the same number in our other large cities, go to the country and become producers, and in a short while there will necessarily be a large reduction in the cost of living. The universal rule of trade is the law of supply and demand. At present, owing to the preponderance of consumers over producers, the demand is greater than the supply. We need a readjustment, so as to restore the equilibrium.

◆◆◆◆◆◆◆◆◆◆

DENOMINATIONS IN EAST TENNESSEE.

Dr. J. S. Burnett publishes in the Methodist Advocate Journal, some statistics of the large denominations represented in East Tennessee for the year 1913, as follows:

Denomination	Members	Churches	Value
Adventist—			
Seventh-Day	616	10	\$ 11,150
Baptist—			
Regular	91,297	892	1,308,213
Campbellite	(est) 10,000	75	125,000
Lutheran—			
English	1,811	17	100,400
German	440	2	51,000
Methodist—			
Methodist Episcopal	31,698	378	1,015,399
M. E. Church, South	30,253	311	953,095
Wesleyan	85	1	3,000
Presbyterian—			
In the U. S. A. (Northern) ...	7,280	97	600,000
In the U. S. (Southern)	6,241	63	
Cumberland	4,726	79	
United	60	1	1,500
Protestant Episcopal	2,699	13	369,200
United Brethren	1,979	30	69,463

The figures refer to white people only. Counting negroes, the Baptists would make a still greater showing. As will be seen, though, the white Baptists are nearly as numerous in East Tennessee as all the other Protestant denominations put together, and about three times as numerous as either the Methodist Episcopal or the M. E., South, or one and one-half as numerous as both of these put together. East Tennessee is a Baptist land, thank the Lord. Let us keep it so.

◆◆◆◆◆◆◆◆◆◆

RECENT EVENTS

The Smyrna Baptist Church last Sunday called to its pastorate, Rev. M. E. Ward for one Sunday.

Rev. W. J. Cambron has just returned from West Virginia, where he held three meetings, all of which, judging from reports in the papers, were very successful. He is looking remarkably well.

The Baptist Standard announces that it is "now in fact the property of the Baptist General Convention of Texas." We shall watch with interest the experiment of Convention ownership of our denominational papers.

A workers' meeting was held at Georgetown Baptist church on March 25. Interesting and important topics were discussed by those interested in this work.

Rev. W. H. Kuykendall is now pastor of the following churches: White House, Union Hill, in the Cumberland Association, Fellowship, in the Concord, and Pleasant Hill in the Wiseman. This makes a very fine field.

We were very sorry to learn of the serious illness of the wife of our friend, Rev. S. M. McCarter, of Lawrenceburg, Ky. We are glad to know, however, that the doctor says she is now out of danger and will soon be on the road to recovery.

We received an invitation to the twenty-fifth anniversary of the marriage of Rev. and Mrs. C. A. G. Thomas, which happy event occurred on the evening of March 27th, at their home in Salisbury, N. C. We extend cordial congratulations.

Rev. W. R. Beckett of Waynesboro has accepted a call to the church at Mt. Pleasant, and takes charge on next Sunday. Brother Beckett is an unusually fine preacher, and is also a popular pastor, and an excellent man every way. Mt. Pleasant is to be congratulated upon securing his services.

Dr. H. L. Winburn, pastor of the Walnut Street church, Louisville, sends us the following enthusiastic note: "You will no doubt be interested to know about the arrival of our new ten-pound preacher-boy, this morning. Everybody's doing well, and are greatly rejoiced." Congratulations. May he be as fine a preacher as his father.

Dr. R. S. Gavin, for many years pastor of the First Baptist church of Huntsville, Ala., who recently went to Lakeland, Fla., has accepted a call to the First Baptist church, Corinth, Miss., and will begin his pastorate there April 1. He writes from Lakeland, "The condition of our boy's health made it necessary that we leave here before the hot weather begins. And I think we have an ideal location at Corinth."

Dr. V. I. Masters, Editorial Secretary of the Home Mission Board, informs us that the general receipts from the whole South for Home Missions to March 28th, not including Evangelism, are \$105,950, leaving a balance to be raised by April 30th, of \$338,800. As shown by the figures given by Dr. Gillon on page one, Tennessee has given to date \$5,814.05, leaving a balance due from this State of \$21,685.95.

A Sunday School was organized at Smyrna last Sunday with the following officers and teachers: Superintendent, J. R. Hearne; Asst. Superintendent, Mr. Tichenor; Sec. Treas., Gordon Robertson; Organist, Leta Young; Leader in Song, Mrs. Will Ridley; Cradle Roll, Mrs. Gibbons; Beginners Class, Miss Emma Bell Adkerson; Primary Department, Mrs. Johnson; Juniors, Mrs. Gregory; Intermediates, Mrs. Hearn; Young Ladies, Mrs. Will Ridley; Young Men, Mr. Tichenor; Adult Class, Mr. Burns, teacher; Mr. J. S. Young, President.

The dispatches announced the sudden death on last Friday, March 27th, of Rev. J. H. Milburn, of Union City, from heart failure. Brother Milburn had been in bad health for some time, and his death was not unexpected. When we saw him last, at the meeting of the Beulah Association, last October, we noticed that the death pallor was on his face, and we remarked to a friend that Brother Milburn would not be with us much longer. Brother Milburn was a strong preacher and an able writer. He was the author of several books, the best one of which probably was the "Origin of Campbellism." We consider it one of the best books on that subject.

We spent last Friday in Iron City, preaching in the morning and lecturing at night. The audience at night filled the house. We enjoyed speaking. We regret that we could not remain over to attend the Fifth Sunday meeting Saturday and Sunday. The Baptist church has a membership of about 120. Rev. A. N. Hollis of Lawrenceburg is the beloved pastor. Brother T. Riley Davis, missionary in the Indian Creek Association, has his home in Iron City. We had the pleasure several years ago of preaching his ordination sermon and feel toward him a good deal as Paul did toward Timothy. We enjoyed being in his home and also in the homes of Brethren M. S. Dalton and Seavy. This was our first visit to Iron City. We enjoyed it very much, and hope to have the pleasure of going again some time.

The Home Page

IN A STUDIO.

I am waiting, said the canvas
To the brush.
Caress me and with beauty
I shall blush;
And throngs before my face
Will marvel at its grace
All a-hush.
I am longing for the wondrous
Light divine,
To catch it ere it vanish,
Make it mine.
So quickly is it flown
The artist's eye alone
Sees it shine.
O brush, I am nothing;
So are you.
Yet noble is the service
We may do.
The picture! Hearts unborn
It may render less forlorn
As they view.—Transcript.

HAPPY WAYS.

The small girls of the Sioux mission, who were in the schoolroom only in the morning, were in high glee in the playground at the good time they were to have that bright September afternoon.

"M! M! very lots more funny to go hazel nutting with White Mother than to have the sewing class," cried Fanny Red Cloud, hopping up and down.

"O joy! now Jane and I can meet mother and grandmother down at camp," said Joyce, the younger Brownleaf sister. "We have seen them often in the two weeks the roadworkers have been coming there, but every time we hug them very hard."

"Yes," added Jane, "and we can take poor little Peter riding in our red wagon, so he can pick nuts with his own hands."

Away ran Jane and Joyce toward a mimic camp of tepees in a far corner of the playground, for the stout little work and play wagon they had brought to school at the beginning of the fall term, two weeks before. The Brownleaf girl had come as transfers from a government day school, near their father's house, which neighbored Red Cloud's cabin, on the Indian reservation.

"Very joy-hearted will poor little Peter be," said Fanny. "Happy ways have Jane and Joyce to make others glad."

"Yes," said Ida Little Bear. "So good to lend their red wagon mornings to Rose Lone Rock and the other little pick-up girls, so just like fun it is for them to keep the play-ground clean. And funny times we primary girls all have taking turns riding in the wagon with two girls for frisky ponies and a jumping rope for reins. Jane and Joyce will not ride most, though it is their wagon."

"Always very lady-girls," was Fanny's further praise of her beloved home playmates. "They can speak nice English, for their parents got so educated at Carlisle. The Brownleafs have a new frame house and wall tent with a curtain for two rooms. Mr. Brownleaf is the head of the Indian roadworkers. But for all that, Jane and Joyce are not proud childrens."

Ida and the other listening classmates shook their heads in emphasis of this opinion.

"Yes," continued Fanny, "we all saw they'd not act showoffy at the Fourth of July camp, even after that rich railroad gentleman from Omaha, who made a speech up on the platform, took their pictures with his kodak, and was say-

ing he would give much moneys for the ver-ry lov-e-ely beaded dresses, moccasins and leggins that their grandmother made for them to wear to that big cel-e-bration. His two little darters would delight to play Indian princesses in them," he said. "So ver-ry ni-i-ce the pictures. One to Jane and one to Joyce, the little darters sent. They keep them in their satchels with the beaded clothes and let us see them all so often in the dormitory—M! M!"

The troop of little brown maids echoed the expressive, "M! M!" that voiced their wonder and delight.

Right soon the glowing autumn woods about the roadworkers' camp below the mission bluffs resounded with the gleeful chatter of the little schoolgirls and the joyous shouts in his Dakota tongue of little crippled Peter, son of Eagle Wing, a roadworker.

Jane and Fanny were the ponies drawing the red wagon. Little Peter held the reins, and at the same time sounded merrily a tin whistle happy little Rose had slipped into his hand.

White Mother, as the children called their matron, and her troop bent down the hazel bushes and with eager hands, which he could use with great activity, the little crippled boy began to pick the nuts, exclaiming, "Waste! Waste!"—Good! good. The beaming schoolgirls showered the nuts into the wagon with their own hands, heedless that they scarcely filled their apron pockets for themselves.

He bore a rich harvest to the tepee in delight that caused the grateful Indian mother to exclaim: "Winyan ska win waste!"—Good white woman!—"Dakota wincincala waste!"—Good Indian girls.

There were a few spare minutes which the Brownleaf sisters spent inside their parents' tent, talking with their soft-voiced, girlish-looking mother and the good grandmother, very earnestly, as if something most important was suddenly made known to them.

In walking home they fell behind, and were avoided by their schoolmates, Fanny having given out the whispered warning, while with Ida's help she drew the red wagon, "Very hard about something they are thinking, and we must not bother them."

When they were left alone said to Jane: "Mother and grandmother both said, when you asked them just now—after they had told about poor little Peter—that we might ask White Mother to please send the beaded dresses and the moccasins and leggins to the little white girls, if we really truly wished to when we had thought hard about it, but—Oee! I love them so, grandmother worked so long to bead them, and her hands are now so lame she cannot make us any more. And we have worn them once."

"I love them, too," was Jane's reply. "But Eagle Wing has only one cheap pony he can sell to help take poor little Peter to the hospital in the city. Doctor Velt says that at the hospital they can make his feet so he can walk and be a schoolboy. Everybody loves dear little Peter, and some Indian men who earn money working say that they can help some—father, too, though he is paying for the lumber in the new house—and the teacher at the school—but still more money will be needed."

Joyce drew a deep breath, murmuring, "Ocee!"

"Doctor Velt is going to the city pretty soon and he will take little Peter, if there is enough money, mother says," continued Jane. "And how lovely that the white lady nurse, there in the hospital, who was once the girls' matron at this very mission school, will take care of him with her own hands and bring

WHY COUGH?

Most coughs are useless. Then why cough? Better go to your doctor. Ask him to prescribe. If he orders Ayer's Cherry Pectoral, take it. If something else, take that. Let him decide.

J. C. Ayer Co., Lowell, Mass.

him right back home when he is cured, for she is coming to her sister's claim, not far from here, to take a little rest. Doctor Velt said at camp yesterday that she has written him about it. She can talk Dakota to dear little Peter, and how happy he will be with her!"

Joyce walked in silence for a short space, then she said with sudden resolution:

"Well, we have the pictures—we can look at them when we are wishing very much to see the pretty beaded clothes. Now I will say I really truly wish to, and how glad I am dear little Peter soon will walk and be a schoolboy."

"I, too," answered Jane in quick relief. "You know the little white girls wrote again, when we had thanked them for the pictures (we shall always keep them) that if we should change our minds and send the beaded clothes to them, their father would be very quick to send the pay."

The matron wrote a note of explanation, which she put into the box in which the pretty gala costumes went next morning by express. It brought an extra sum of money for the benefit of little Peter from the wealthy and benevolent father of the little girls to whom the box was sent. He also wrote in praise of Jane and Joyce, because of their self-sacrificing interest in the crippled child.

In due time little Peter went upon a fortunate journey to the hospital with the kind government physician, Doctor Velt.

Before the chilly winds of later autumn swept the prairie, Jane and Joyce were dancing round the sitting-room one afternoon. The classmates joined the dance and White Mother looked on smilingly.

Oh, joy! the little white girls sent back our pretty beaded clothes," exclaimed Joyce while, with Jane, she hugged the unexpectedly recovered treasurers.

"And two lovely sets of brown furs in the express box and such pretty plaid dresses and the darkest long blue coats!" cried Jane.

"And such a shaggy Tom o' Shanty caps with earpods and a nice warm gloves and shoes and stockings and tall arctic overshoes!" rejoiced devoted Fanny. "Such a best-of-all mission box."

A letter from the little girls, found inside the box, read as follows:

"We have had a party and the little girls were princesses of different nations. We were Indians princesses. The pretty beaded clothes just fitted us, and we were very happy in them. We, and mother, too, have thought how much you must love them, so we send them back. And will you take the other things as thanks because you made us happy for our party and because you gave all the pay that father sent to help that dear little crippled Peter to be cured. Mother took your measure from the beaded clothes and hopes that they will fit."

"Just like Peter Eagle Wing is Jane and Joyce's own little brother, for they helped so much to cure him so he has come to school so bright and happy," Fanny said to Ida at the opening of school the following year. "And they never once thought they would get back the beaded clothes and wear them at a lovely princess party in the schoolroom, that the teachers helped to give."

—Congregational and Christian Work.

IF BACK HURTS USE

SALTS FOR KIDNEYS

Eat Less Meat If Kidneys Feel Like Lead or Bladder Bothers You. Meat Forms Uric Acid.

More folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a teaspoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful, effervescent lithia water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

SOUTHERN WRITERS IN THE YOUTH'S COMPANION.

It happens that this year the place of honor in the Easter Number of The Youth's Companion and also in the Memorial Day Number is given to a Southern writer. Nancy Byrd Turner of Madison, Virginia, is author of "Aunt Emmeline's Easter"—a charming story in the issue of April 9th. Fanny Kemble Johnson of Wheeling, West Virginia, is author of "The Sixty-Second Name"—the touching story of a veteran, in the issue of May 28th. Other Southern writers who will contribute to The Companion during the next few weeks are Congressman Underwood of Alabama, Archibald Rutledge, and George Madden Martin. Anyone inclosing this notice to The Youth's Companion, Boston, Massachusetts, will receive three current issues free, beginning with that of April 2nd.

A DAINY COOK BOOK FREE.

We are mailing, absolutely free of charge, our recipe book, "Dainty Desserts for Dainty People," to anyone applying and mentioning the name of her grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest desserts, jellies, puddings, salads, candies, ices, ice creams, etc. No good housekeeper can afford to be without it. If you send a 2c stamp we will also send you a full pint sample of Knox Pure, plain, Sparkling Gelatin, or for 15c a two-quart package, if your grocer does not sell it. Charles B. Knox Co., 301 Knox Ave., Johnstown, N. Y.

Arouses the Liver and Purifies the Blood

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children, 50c.

The Young South

Missionary's address: Mrs. P. P. Medling, Kagoshima, Japan.

Address all communications for this department to Miss Annie White Folk, 627 Boscobel Street, Nashville, Tenn.

OUR MOTTO: *Nulla Vestigia Retrorsum* (no steps backward).

THE FORTUNATE ISLES.

You sail and you seek for the Fortunate Isles,
The old Greek Isles of the yellow bird's song?
Then steer straight on through the watery miles,
Straight on, straight on, and you can't go wrong.
Nay not to the left, nay not to the right,
But on, straight on, and the isles are in sight,
The old Greek Isles where the yellow birds sing
And life lies girt with a golden ring.
These Fortunate Isles, they are not so far,
They lie within reach of the lowliest door;
You can see them gleam by the twilight star;
You can hear them sing by the moon's white shore—
Nay, never look back! Those leveled gravestones,
They were landing steps; they were steps unto thrones
Of glory for souls that have gone before,
And have set white feet on the fortunate shore.
And what are the names of the Fortunate Isles?
Why, Duty and Love and a large Content.
Lo! these are the isles of the watery miles,
That God let down from the firmament.
Aye! Duty and Love, and a true man's trust;
Your forehead to God though your feet in the dust.
Aye! Duty to man, and to God meanwhile,
And these, oh, friend, are the Fortunate Isles?

—JOAQUIN MILLER.

We have enough money now to buy the third cow for the orphans. You have done well. With all my heart I thank you for responding so promptly and generously. Now there are only five more weeks until our Conventional year is out and we must go right to work and see what we can do for Mrs. Medling's salary. The cows have had the right of way, and contributions to her salary have fallen off. If you have anything to give to Foreign Mission send it in quickly. We cannot afford to neglect our missionary's salary.

Sweetwater, Tenn. "Dear Miss years old and I want to help you buy the cow for the orphans, so I am sending you \$1.00. I have been giving to the "Young South" through my Sunday School class ever since I was large enough to go to Sunday School. DAVID SCRUGGS."

We are always so glad to hear from the little boys, for after while they will be the men. All the training you get now, David, while you are little, will help you all through life in Christian giving.

Russellville, Tenn. "Dear Miss Folk: Please find enclosed check for \$1.76, the proceeds from Sunday eggs of seven lady members of the Three Springs Baptist church. We wish to help to buy a cow for the orphans. If it is too late to go in that fund, Bro. Stewart can use it as he sees best. Yours in the work, MRS. J. W. PANGLE."

Your contribution was not too late to go on the third cow. Did you notice the clipping in the Baptist and Reflector of last week on page seven, concerning "Sunday Eggs?" Read it to your friends and try to get them interested in giving their Sunday eggs to missions.

Castalian Springs, Tenn. "Dear Miss Annie White: Here I come again. Am very sorry I didn't get here in time for this to go on our second cow, but will say just put this little "mite" (which is seventy-five cents) on our Baby Building. Rev. A. D. Robertson gave me the fifty cents and the twenty-five cents I am sending, which I earned cleaning the yard. DON Q. WILKES."

Good for you again, Don. We are always glad to get your letters. Suppose we let your offering go on the cow fund this time, and when the third cow is paid for, we can go to work on the Baby Building.

Blooming Grove Baptist Sunday School, through Mr. G. T. Bowers, sends \$2.33, for the Orphans' Home. This help will be much appreciated at the Home.

Martha, Tenn. "Dear Miss Annie White: Find enclosed \$3.00 for the second cow. If you don't need it for that give to where it is needed most. From a friend, G. R. H."

We are glad to use this contribution to buy the third cow, and thank our unknown friend so much for sending it.

Armored, Ark. "Dear Miss Annie White: I was so sorry to hear about the cows. You certainly are getting there fast. I send 5 cents to help buy another cow. It was so bad this week that papa did not come after me. I was at Blytheville so that I could go to school, and I walked part of the way home, and a boy named Eugene brought me on this morning, and when I got home Grannie told me that you had bought another cow, and were starting on the third. I hope that you will soon be able to buy another cow. From WILLIAM BARKSDALE."

Five cents all the way from Arkansas. And I am just as proud of this contribution as I can be. William is one of our staunchest little friends and is always interested in the work of the Young South.

Erwin, Tenn. "Dear Miss Annie White: Enclosed you will find a check for \$1.00 to be used as a mite in the purchase of a cow, unless more needed elsewhere. We earned the money selling beads which mother made for us. With best wishes for the Young South, KATHLEEN AND RALPH MORTON."

The \$1.00 came in time to help buy the third cow for the Orphans' Home. Thank your mother for helping you to earn the money. I think we always enjoy giving money which we have earned ourselves. Come and help us again.

Maryville, Tenn. "Dear Miss Annie White: Find enclosed money order for \$2.75. I am writing to represent my Sunday School class. It is composed of fourteen little girls. Miss Beryl Singleton is our teacher. We love the little orphans and are sending this little offering with our lov-

ing sympathy, to be used toward buying the Annie White cow. With love, EDNA PARKINS."

We are delighted to have this splendid Sunday School class—a member of our Band. Hope they will let us hear from them often in the future.

Star City, Ind. "Dear Miss Annie White: Reading in the Baptist and Reflector some weeks ago of the calamity that befell the Orphans' Home, and wishing to lend a helping hand, am sending \$5.00 to the Orphans' Home. The other \$2.00 is to pay my subscription to Baptist and Reflector. Yours truly, MRS. J. M. CLOUSE."

This is the star contribution this week and we are very grateful to Mrs. Clouse for helping us so generously.

West Point, Tenn. "Dear Miss Annie White: We are two little boys six and seven years old. Mother reads the Young South page to us and we enjoy it so much. We help mother with the chickens and she gave us each a hen, so we are sending the proceeds to help on the Baby Building. We wanted to help on the Young South cows, but could not send our money any sooner. We are sending the fifteen cents for our baby brother. We earned it cleaning off the garden. Mother has promised us each a row of onions for missions if we will help work; then she says little boys can help lots, and we think so, too. JAS. LYNN AND LAWRENCE McCRO- RY."

Yes, I know little boys can help a great deal. I sometimes wonder if mothers could get along without the little boys to do the many things that seem to be always waiting for their hands and feet. We have a little nine-year-old boy in our home and I know I hope the onions will prove a great success and bring in a good sum. I wish all the little boys and girls would plant a row of vegetables this spring and see how much they can make on it. If they earn the money themselves they will enjoy giving it so much more.

Castalian Springs, Tenn. "Dear Miss Annie White: Enclosed find \$1.00 to help buy a cow for the little orphans. We are six and four years old. We are sorry for the little orphans. Hope they will soon have plenty of cows. MATTIE LOU AND HENRY BROWN WRIGHT."

We are sure that they will have three cows anyway. Thank you, little ones, for this help. Come again.

RECEIPTS.

Previously acknowledged	\$797 85
Mrs. J. M. Clouse, Star, Ind., Orphanage	5 00
Mrs. J. M. Clouse, Star Ind., Baptist and Reflector	2 00
Three Springs Baptist, by Mrs. J. N. Pangle, Orphanage	1 76
Miss Beryl Singleton, Sunday School, Maryville, Orphanage	2 75
David Scruggs, Sweetwater, Orphanage	1 00
Bloomington Grove Baptist Sunday School, by G. T. Bowers, Orphanage	2 83
Don Q. Wilkes, Castalian Springs, Orphanage	75
G. R. H., Martha, Tenn., Orphanage	3 00
Kathleen and Ralph Morton, Erwin, Orphanage	1 00
William Barksdale, Amorel, Ark., Orphanage	05
James Lynn and Lawrence McCrory, Orphanage	1 15
Mattie Lou and Henry Brown Wright, Orphanage	1 00
Total	\$820 14

HOTEL CUMBERLAND
New York
Broadway at 54th St.
Near 50th St. Subway and 53d St. Elevated



7th Ave. cars from Pennsylvania Sta. New and Fireproof. Strictly First Class. Rates Reasonable.
\$2.50 with Bath and up.
Send for Booklet.
Ten minutes walk to 40 theatres.
Special Summer Rates for Southern People.
H. P. STIMSON
Formerly with Hotel Imperial.

FOOT COMFORT ASSURED.
Brooklyn Man Solves the Problem.
It is no longer necessary to suffer agonies that are caused by misfit shoes. Simon's Ezwear Shoes are built to give every possible foot comfort. They are soft and stylish and do not need breaking in. They fit like the proverbial "old shoe" the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.
Mr. Simon will gladly send a free catalogue of over 450 styles of Ezwear Shoes along with self-measuring blank to all who write him. Write for your copy today and make your feet happy. Address Mr. O. Simon 1589 Broadway Brooklyn, N. Y.

YOUR GRANDFATHER WAS A BOY
When Gray's Ointment already had a long established reputation. Way back in 1847, Dr. Jas. A. Brown of Davidson Co., Tenn., writes: "I have often recommended Gray's Ointment for old and indolent ulcers—in one case of 20 years standing, occupying nearly the whole space between the knee and ankle, in which case is effected a permanent cure." Ever since 1820, Gray's Ointment has been heaping victory upon victory in its fight against blood and skin diseases such as ulcers, tumors, boils, carbuncles, leg sores, also cuts, bruises, burns, etc. It is an old, tried remedy. Send for a Free Sample to Dr. W. F. Gray & Co., 816 Gray Bldg., Nashville, Tenn., or get a 25c box at your druggist.

JUST HALF IN BED.
Clyde, Ky.—Mrs. I. A. Decker, writes from Clyde: "I recommend Cardui, the woman's tonic, to every woman in need of a remedy. For five years, I was unable to do my own work. Half my time was spent in bed. At last I tried Cardui. Now I am well and happy, and can do my own work." Don't suffer pain, headache, backache, and other womanly miseries, when your own druggist has on his shelf a remedy for such troubles—Cardui. Get a bottle for yourself. As a general tonic, for weak women, nothing has been found for 50 years that would take its place. Try it. It will help you.

AGENTS We want, at once, a man or woman, one capable of earning a good salary, in every community where we are not represented. **SUN MFG. CO.** Write us at 315 DEARBORN, SOUTH BEND, INDIANA

Laughlin

Non Leakable—Self Filling

Fountain Pen

No Extensions to "remember"
No Locks to "forget"

The Pen without the trouble.

Guaranteed absolutely non-leakable—pen and feed kept moist and primed, insuring a free, uniform flow of ink, instantly upon contact with writing sheet.

May be carried in any position in pocket or bag without possibility of leaking or sweating.

Every pen guaranteed satisfactory to the user—or money refunded—size illustrated in this advertisement

\$2.50 by mail prepaid

to any address—plain black, chased or mottled as desired.

It is not necessary to write us a letter, simply enclose \$2.50 and a slip of paper containing your name and address and we will mail the pen by return mail.

Send us the name of your dealer, that you asked to show you a Laughlin Non-leakable Self-filling Fountain Pen, and we will send you free of charge one of our new Safety Pocket Fountain Pen Holders.

It is not required that you purchase a pen to get this Safety Holder, we simply want the names of dealers who do not handle this pen, that we may mail them our catalogue. Address

Laughlin Mfg. Co.
41 Wayne Street
Detroit, Michigan

"TIZ" GLADDENS SORE, TIRED FEET

"TIZ" makes sore, burning, tired feet fairly dance with delight. Away go the aches and pains, the corns, callouses, blisters and bunions.

"TIZ" draws out the acids and poisons that puff up your feet. No matter how hard you work, how long you dance, how far you walk, or how long you remain on your feet, "TIZ" brings restful foot comfort. "TIZ" is wonderful for tired, aching, swollen, smarting feet. Your feet just tingle for joy; shoes never hurt or seem tight.

Get a 25 cent box of "TIZ" now from any druggist or department store. End foot torture forever—wear smaller shoes, keep your feet fresh, sweet and happy.



A Bargain Collection of FLOWER SEEDS FOR 12 CENTS

10 choice varieties, all new, fresh seeds, sure to grow and bloom this season. Fancy, 60 Colors; Flix, 10 Colors; Verbena, 18 Colors; Pinks, 12 Colors; Petunia, 10 Colors; Asters, 12 Colors; Poppy, 8 Colors; Stocks 10 Weeks, 8 Colors; Mignonette, mixed and sweet All-gium. The 10 packages only 12c.

With each order we also include a copy of a quarterly magazine, devoted to special crops and intensive farming, with special attention to the care and handling of poultry. Tells how to make \$200 per acre per year on any farm from 5 to 100 acres. Good Poultry alone, 10c a copy; 25c a year. Order now, write tonight—for Flower Seed Bargain List, A. SHOREWOOD FARMS CO., Saugatuck, Mich.

The Young People's Federation of the Baptist churches of the Big Emory Association, which comprises about thirty Baptist churches, will hold a meeting of the federated young people's societies, on Easter Sunday, in the First Baptist Church of Rockwood. The following program has been prepared:

1. Devotional Exercises
..Rev. W. M. Griffith, Rockwood.
2. Quartette..Big Emory B. Y. P. U.
3. Christ Apart from Secular Affairs.....Miss Etta Butler, Harriman; and Mrs. W. J. Counts, Oakdale.
4. Special Music.....
.....Rockwood B. Y. P. U.
5. A Request Rebukingly Refused..
.....C. A. Crowder, Harriman.
6. Special Music.....
.....Oakdale B. Y. P. U.
7. Sin of Covetousness Involved....
.....James D. Burton, Oakdale,
(From President of Federation.)
8. Quartette..Harriman B. Y. P. U.
9. God's Characterization of Man..
Paper by Miss Bessie Smith, Rockwood.
10. Duet...Miss Sadie Ellis, and Mr. Thomas Whitlock, Harriman.
11. Sublime Principles of our Preservation.....Wm. Gilliland, Big Emory, and L. D. Millican, Rockwood.
12. Music by the Federated Societies.
13. Make God's Kingdom Paramount... Paper by Miss Elsie Jenkins, Big Emory B. Y. P. U.
14. Music.... Rockwood B. Y. P. U.
15. Business Meeting.

The Officers of the Federation are as follows: President, W. J. Counts, Oakdale; Vice-President, T. L. Cate, Harriman; Secretary, Miss Minnie Ellis, Harriman; Treasurer, Miss Addie Waller, Rockwood.

MISS RUTH ANGEL.

FROM THE LAND OF FLOWERS.

We have been in Arcadia two weeks, and are getting hold of the weak reasonably well. We have a beautiful town of about 3,500, in the heart of the citrus region, about 75 miles south of Tampa. Our church has a strong membership and a splendid brick building, the best in the town. Our people gave us a most cordial reception. On arrival we were carried to the DeSoto Hotel for supper, then to the "Pastorium," where we found the home furnished and everything for our pleasure and comfort prepared by kind and loving hands, even provisions for breakfast the next morning.

The evening following the pounding came, that will last for weeks to come. We have some of the Lord's choicest spirits to work with and they know how to make a pastor's family feel at home. Much credit is due Rev. J. E. Trice, superintendent of the Orphanage and his noble wife, for planning and executing. The outlook is bright. God bless the brethren of Tennessee.

JOE VESEY.

Arcadia, Fla.

Rev. Don Q. Smith has accepted the care of the church at Sturgis, Ky., which has gone from half to full time preaching. The work begins April 1st.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 241, South Bend, Ind.

COME TO TEXAS

There is a new settler every hour of the day and night, according to the census—Richest lands, lowest prices in United States. School lands sold on forty years' time, three per cent interest, one-fortieth annually. Expert examinations and reliable reports made. Send one dollar (\$1.00) for full descriptive report on each County in book form. Special examinations made at nominal cost. No land to sell, we represent purchasers;

SOIL AND WATER ENGINEERING COMPANY,

Box 1257, San Antonio, Texas

The Best Train Service to Washington, Baltimore, Philadelphia, New York and other Eastern Cities is : : :

Via Bristol

and the

Norfolk & Western Railway

SOLID TRAIN, DINING CAR, THROUGH SLEEPER

Leave 8:30 p.m., Memphis for New York.

Leave 8:00 p.m., Memphis for Washington.

Leave 9:30 p.m., Nashville for New York.

Leave 5:20 a.m., Chattanooga for Washington.

D. C. Boykin, Passenger Agent, Knoxville, Tenn.

Warren L. Rohr, Western Gen'l Agent, Pass. Dept., Chattanooga, Tenn.

W. C. Saunders, Asst. Gen'l Passenger Agent.

W. B. Reville, Gen'l Pass. Agent, Roanoke, Va

METROPOLITAN LAUNDRY SERVICE.

Send your linen by parcel post to the Crown Laundry, Chattanooga, Tenn., and take advantage of a metropolitan laundry service.

When your linen is laundered the Crown Laundry Way, your bear a mark of distinction that can't be obtained any other way. Quality of the service is guaranteed. Just send your package by parcel post. We repay return postage. Write for booklet "Laundry and the Parcel Post."

CROWN LAUNDRY CO.,

Chattanooga, Tenn.

"SPECIAL" SILK HOSE OFFER

To introduce the beautiful "La France" silk hose for ladies and gents we offer 3 pair .50c quality for only \$1, postpaid is U. S. Pure silk from calf to toe, with durable, elastic top, heel and toe for long wear. Size 8 to 10 1-2; in white, tan or black, assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G. Clinton, S. C.

FISH.

Let us tell you how to catch them where you think there are none. We make the famous Double Muzzle Wire Fish Basket. Greatly improved this year. Write Eureka Fish Net Co., Criffin, Georgia.

J. C. TURNIPSEED.

SPARE TIME MONEY.

Report local information, names, etc. to us. We control valuable markets. Confidential. No canvassing. Big Pay. Enclose stamp. National Information Sales Co.-BTX. Cincinnati, Ohio.

LOCAL REPRESENTATIVE WANTED.

No canvassing or soliciting required. Good income assured. Address National Co-Operative Realty Co., R594 Marden Building, Washington, D. C.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Your Foot Comfort

IS GUARANTEED IN

EZ WEAR Shoes \$3 Postpaid

Soft vici kid, unlined, turn style dressy model, steel arch support, rubber heels, cut low to the lip. Laced to conform to shape of any foot. Made also in Oxford ties. Simon's EZWEAR Shoes For Men, Women, Children Do away with foot troubles. Don't suffer agonies that are caused by misfit shoes. Ezwear shoes are built to give every possible comfort—soft, stretch, do not need breaking in. We GUARANTEE to fit any foot perfectly or if for any reason you are not satisfied, to refund your money. FREE CATALOG of 197 handsome EZWEAR styles and measurement blanks. Write today! THE O. SIMON SHOE, 1589 Broadway, Brooklyn, N. Y.

100 STRAWBERRY PLANTS \$1

Michigan grown, hardy and healthy. A most delicious fruit. Occupies but little space. Wonderfully profitable. 25 of each variety. August Luther, extra early; Baldwin's Pride of Michigan, medium early; Gibson, medium late; Aroma, the best, extra late. You will have strawberries the season through. Sent postpaid. The best selection for the home garden. With every order for \$1.00 we include a sub-**GOOD POULTRY** magazine, devoted to special crops and intensive farming, with special attention to the care and handling of poultry. Tells how to make \$200 per acre per year on any farm from 5 to 100 acres. Good Poultry alone, 10c a copy; 25c a year. Poultry and fruit go well together. Order now, write tonight for bargain Fruit List, B. Also bargains in fall bearing strawberries. SHOREWOOD FARMS CO., Saugatuck, Mich.

Bungay's 59c Knockabout Felts

Most comfortable, serviceable and stylish hat for dress or business. Knockabout felt, flexible sweat band, with outside silk band, can be rolled into several shapes and worn as illustrated. Weight, 3 ozs. Sizes, 6 1/2 to 7 1/2. In black, brown and gray mixture, if not as represented I will refund your \$5c, and You Can Keep the Hat. Sent postpaid 59c. Free Catalog.

GEO. J. BUNGAY, 28 S. William St., New York.

Colds Cause Headache and Grip

LAXATIVE BROMO QUININE tablets remove the cause. There is Only One "BROMO QUININE". Look for the signature of E. W. GROVE on each box. Price 25 cents.

CHILDREN

TEETHING

MRS. WINSLOW'S SOOTHING SYRUP

USED BY MILLIONS OF MOTHERS FOR THREE GENERATIONS



PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c and \$1.00 at Druggists.

When Hoarse BROWN'S BRONCHIAL TROCHES

Ease the throat, effective and never harmful. 25c, 50c and \$1.00. Sample Free. John L. Brown & Son, P. O. Box 2489, Boston, Mass.

SANATITE

For Tired, Aching, Blistered Feet

MAKES Use Sanatite every morning before you use your feet and you will have rested, cool, odorless and healthy feet the day long.

Sanatite is a powder—has all the healing effects of salves—the refreshing qualities of lotions—the deodorizing effect of antiseptics and perfumes—and is applied without fuss or muss.

LIFES

WALK No matter how sore, swollen, aching or tender your feet may be, Sanatite will make you perfectly foot-easy. The immediate relief and ultimate results will delight you. Elegant perspiration powder, too.

25 CENTS
—in a handy sprinkler can, and guaranteed to give you perfect satisfaction or money back. Sent postpaid anywhere on receipt of price. Write today.

The Germicide Co.
2414 16th St.
Denver, Colo.

EASY



FRECKLES

Now is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from any druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

INDIGESTION

I will gladly send anyone suffering with indigestion, a recipe from which can be made a simple but splendid remedy. My physician charged \$2 for this prescription, but I am able to send you a copy of it for 25c. Send stamp or money order. J. L. KECK, Box 452, Clinton, S.C.

ELIAS DODSON.

I have been reading with pleasure the editorials and articles containing the amusing; yet interesting, little incidents remembered by many who had the privilege of knowing my venerable kinsman, Elias Dodson, of West Tennessee. I say kinsman because Elias is a family name and my great grand father, Jessie E. Dodson, who was disinherited by his parents from a very wealthy estate in Virginia because he had joined the Baptist church, he came to West Tennessee when a young man, penniless. He began preaching there and became a preacher of great power. He lived and reared a large family there, but about the beginning of the eighteenth century he and Grandfather Elisha Dodson and other brother, Jessie, also a brother-in-law John Matlock, came to East Tennessee, McMinn County, and settled in what is known now as Eastanallee Valley. They lived in a cabin, but great grandfather, with unbounded zeal, felt that his influence and power for good must extend beyond the family circle. So he began at once preaching in the grove, and there beneath the canopy of heaven under the majestic trees, he organized the first church in the Eastanallee Association. Very soon after this, grandfather, with the help of others mentioned, built a house for worship, and old Eastanallee stands today on the very ground where the first church was built. There great grandfather continued to preach until he was ninety-seven years of age. My dear old mother was a member of that church for seventy-five years.

MRS. S. E. MANIS.

Riceville, Tenn., March 23.

PROFIT

In various ways from a knowledge of Shorthand. Learn the simplest and best a *hemp*. Trial lesson FREE, 20 more for a little work. WRITE me—NOW.

GEO. E. DOUGHERTY,
Author, Topeka, Kan.

A CLEAR BRAIN

and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, any one wanting a copy should send their name and address at once.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

The New Hymn Book That Has Captured the Christian Public

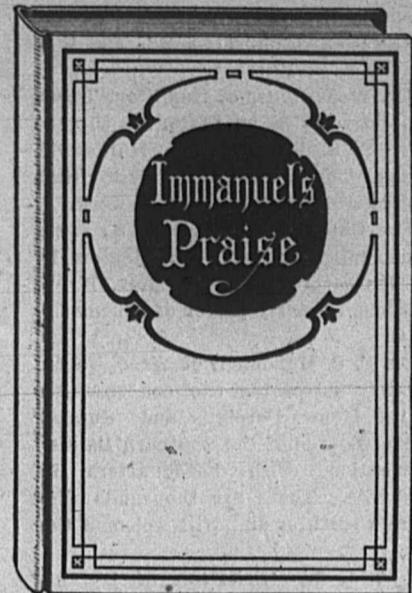
"IMMANUEL'S PRAISE"

The Latest and Best in Gospel Song.

INSPIRING DEVOTIONAL AWAKENING

Edited by
CHAS. M. ALEXANDER,
and
J. FRED SCHOLFIELD.

Containing 224 pages. Has songs for all ages and all occasions. For EVERY DEPARTMENT of Church and Sunday School Work, Solos, Quartets, Duets and Choir Pieces. Church Hymns, Missionary Hymns, Children's Hymns, Hymns for Prayer and After Meetings, Hymns for Guidance and Leading Hymns on the Second Coming of Christ.



150,000 Copies Sold Before the Book Goes to Press. Unheard of in Song Book History.

Over Seventy Standard Old Hymns.

STYLES AND PRICES.

LIMP CLOTH—Single Copy, 25 cents, postpaid; per dozen, \$2.50, carriage extra; per hundred, \$18.00, carriage extra.

CLOTH BOARD—Single Copy, 35 cents, postpaid; per dozen, \$3.60, carriage extra; per hundred, \$25.00, carriage extra.

BAPTIST BOOK CONCERN,

650 FOURTH AVE.

LOUISVILLE, KENTUCKY

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

SOUTHERN BAPTIST CONVENTION SERIES

UNIFORM LESSON SERIES:

Full line of Periodicals, all classes, from Beginners to Adults; Quarterlies, Papers, Bible Lesson Pictures and Picture Lesson Cards. Sixteen in all.

Sample Periodical publications free on application.

Maps of our own and other makes; Records, Class Books and general supplies.

Bibles, Testaments, Tracts; Books of our own and other publishers.

GRADED LESSONS, Biblical Series.

(As adopted, modified and adapted to the use of Southern Baptists.)

For Beginners, Primaries, Juniors, and Intermediates—in all grades. Thirty-one publications.

Pamphlet explaining fully and containing sample lessons sent free.

Graded Supplemental Lessons in pamphlet form. Nine pamphlets, five cents each.

B. Y. P. U. Quarterlies—two grades; other supplies for B. Y. P. U.

Large catalogue sent free on request.

BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENNESSEE

FAST THROUGH CAR SERVICE TO THE EAST

via

SOUTHERN RAILWAY

PREMIER CARRIER OF THE SOUTH

In Connection with

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

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 32nd Street, New York City—Electric Lighted Trains—Excellent Dining Cars—Magnificent All-steel Sleeping Cars. For information, address

J. R. Martin, District Passenger Agent,

Chattanooga, Tenn.

DON'T YOU NEED A NEW SONG BOOK

For Your Church or Sunday School?

WE OFFER LIVING WATER NO. 2, SPECIAL

100 copies for \$9.00 postpaid. 50 copies for \$5.00 postpaid. 25 copies for \$2.75 postpaid. Contains 167 songs, old and new. Over a quarter of a million copies already sold. It will suit you. Sample copy sent upon receipt of 10 cents. Order at once of

BENSON PUBLISHING CO.,

NASHVILLE, TENNESSEE

AMONG THE BRETHREN

By Rev. Fleetwood Ball

Rev. Cosby M. Robertson has resigned the care of the First Church, Buckhannon, W. Va., to accept the pastorate at Cambridge, Md., and took up the work March 1.

Dr. W. T. Rouse of Hamilton, Texas, has been called as pastor to succeed Rev. E. S. P. Pool, at Huntsville, Texas. The latter will devote his time and energies to evangelistic work.

The Church at Herndon, Va., twenty-one miles out from Washington, D. C., has secured as pastor Rev. B. W. N. Sims, formerly pastor of Albemarle, N. C.

Dr. F. C. McConnell of Waco, Texas, strongly advocates the consolidation of the Home, Foreign and Sunday School Boards of the Southern Baptist Convention, with headquarters in Nashville. There are thousands who agree with him and will welcome the day.

Rev. J. W. Hickerson of Durant, Miss., did his own preaching in a recent revival, resulting in 51 additions, 38 by baptism. Mr. E. T. Hickerson of Wichita, Kans., led the singing.

Evangelist T. T. Martin of Blue Mountain, Miss., is to assist Dr. R. L. Motley of the First Church, West Point, Miss., in a meeting beginning April 14th. A \$35,000 church is to be built at the close of the meeting.

The death of Lewis J. Parker of Martin, Tenn., at Gevshorn, Miss., last Sunday at 12 o'clock, removes from life's activities a useful and liberal Baptist. We were his pastor 10 years and never did pastor have a more loyal member.

Rev. W. A. Parker, Jr., of Sandersville, Ga., accepts the care of the Church at Mt. Enterprize, Texas, succeeding his father, who died several weeks ago.

Georgians and many others in the South, are in great sorrow over the death of Dr. T. B. Thomas, of the First Church, Newnan, Ga. He was a good minister of Jesus.

Rev. F. C. Markert has resigned as assistant pastor of the First Church,

ANNA BELLE

And Her Two Dolls Only 25c

Every little girl and boy wants one of these "Great Big Beautiful Dolls" and her two smaller Dressed Dollies. They have lovely golden hair, big brown eyes and are most life like indeed.

All three dollies are beautifully printed on one large piece of muslin all ready to cut and stuff.



Actual Height 25 inches BIGGER THAN A BABY

Actual Height 7 1/2 inches

Actual Height 7 1/2 inches

Just send us one quarter and we will send postpaid, these three dollies exactly as illustrated. Give your full name and mention this paper to receive your dolls without delay. Southern Novelty Co., Clinton, S. C.

Macon, Ga., after nine months of delightful service with Dr. E. C. Dargan.

Dr. Gilbert Dobbs of the First Church, Commerce, Ga., declined the call to the First Church, Eufaula, Ala., at the earnest insistence of the Commerce saints, who voluntarily tendered an increase of \$500 to his salary, making the total \$2,000 per annum.

Louisville Baptist Watchman is the title of an eight-page monthly publication which has come to our desk from Louisville, Ky., with Rev. S. J. Cannon as editor. He proposes to make it a permanent paper if patronage warrants. The first issue is devoted wholly to Brother Cannon's defense of his recent reflections on the orthodoxy of Baptist leaders in Louisville. We opine the paper will be short lived unless it changes its tune.

The First Church, Laurens, S. C., is being assisted in a meeting by Dr. Millard A. Jenkins and his singer, Prof. Rad O. Bell, and great good is being accomplished. His friends rejoice that Brother Jenkins is again able to do evangelistic work.

Evangelist J. H. Dew of Liberty,

50 BEAUTIFUL EMBROIDERY PATTERNS

TRANSFER POSTPAID FOR ONLY 25 CENTS



Designs for shirt waists, kimonos, towels, pillow cases, belts, night gowns, baby caps, collars, jabots, corset covers and chemises as well as every letter of the alphabet.

Full instructions and illustrations of different stitches for each and every design, thus making it easy for even a child to embroider beautifully.

No Special Transfer Ink Required.

No Transfer Paper Needed.

Mention this paper and we will send postpaid the 50 patterns and full details for only 25c. Stamps not taken. AGENTS WANTED.

SOUTHERN NOVELTY CO., Clinton, S. C.

Mo., who is assisting in a meeting in Independence Avenue Church, Kansas City, Mo., goes next to Waycross, Ga., and on April 5th to the First Church, Macon, Ga., of which Dr. E. C. Dargan is pastor.

In a recent meeting at Fayette, Mo., in which Rev. W. A. Simmons was assisted by Evangelist H. A. Smoot of DeSoto, Mo., there were 23 additions. Leading business men were brought into the church.

In the First Church, Springfield, Mo., a revival has just closed. The pastor, Rev. W. O. Anderson, was assisted by Rev. G. E. Kennedy of Kansas City, Mo., and there were 73 additions, 43 for baptism.

Rev. William Harrison Williams, of Glasgow, Ky., has accepted the care of the church at Marshall, Mo. His honored father, Dr. W. H. Williams, was for many years editor of the leading Baptist paper in Missouri.

Postal Life, N.Y.

Accomplishing a great reform

THE HUGHES' Insurance Investigation of 1905, found that all life-companies were heavily burdened by agency-expense which came out of the pockets of policyholders, of course.

Press and public agreed that the elimination of the agent was the great reform needed.

The Postal Life Insurance Company was organized that same year to help work out this very reform.

It has done its part by demonstrating that the business of life insurance can be done direct: it has thus done business successfully for more than eight years; it does not employ agents at all but gives the public the benefit of the saving thus effected.

THE FIRST YEAR, policy-holders receive a guaranteed commission-dividend corresponding to what other companies pay their agents, less a moderate advertising charge.

This dividend ranges up to 40% of the premium on whole-life policies

In subsequent years policy-holders can deduct the entire agent's renewal commission of 7 1/2% and an office-expense saving of 2%, making up the

Annual dividend of 9 1/2% guaranteed in the policy

AND IN addition, the Postal pays, every year after the first, the usual contingent dividends earned by the policy.

Agents, of course, find it hard to compete with the Postal: they fight it and get certain easily-influenced insurance periodicals to help them.

The public is therefore warned not to take the word of any such agents or to believe the framed-up articles that may appear in such periodicals.

The Postal Life is a highly-accredited institution and enjoys the confidence of the well-informed insuring public.



Postal Life Building

Postal Life Insurance Company

WM. R. MALONE, President
Liberty St., Cor. Nassau, NEW YORK

STRONG POSTAL POINTS

First: Standard policy reserves, now nearly \$10,000,000. Insurance in force nearly \$50,000,000.

Second: Old-line legal reserve insurance — not fraternal or assessment.

Third: Standard policy-provisions, approved by the State Insurance Department.

Fourth: Operates under strict State requirements and subject to the United States postal authorities.

Fifth: High medical standards in the selection of risks.

Sixth: Policyholders' Health Bureau arranges one free medical examination each year if desired.

Write and find out the exact sum the Company will save you at your age on any standard form of contract—Whole-Life, Limited Payment Life, Endowment, Joint Life or a Monthly-Income Policy.

Call at the Company's office if convenient, or write for full official information. Simply say:

Mail me insurance-particulars as per advertisement in
Baptist and Reflector

In your letter be sure to give:

1. Your full name.
2. Your occupation.
3. The exact date of your birth.

No agent will be sent to visit you: the benefit of his commission goes to you because you deal direct.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LAUREL" HAIR BRUSHING. Price 57c, retail.

BIG DEAL ON STERLING HOSE.

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

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

Sent postpaid to any address in U. S. for \$1.40 dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The Bee Hive, Box F. Clinton, S. C.

RESOLUTIONS.

Whereas, It hath pleased Almighty God in His wisdom, to remove from our midst, our beloved Brother and Pastor, Brother S. P. Henard, of Knoxville, Tennessee, who's death occurred Feb. 27th, 1914, at his home, and,

Whereas, while his pastorate was a short one, he having served the Second Baptist Church at Greenville, Tennessee, only about one month, after a series of meetings, he had endeared himself to all with whom he came in contact. The membership feeling that in him they had a true follower of the Master, and one who loved the cause for the Master's sake. The unsaved felt that in him was a friend, and one who was interested in their souls' salvation and who loved them because the Lord so "loved them that He gave His only begotten Son that whosoever believeth on Him should not perish, but have Everlasting Life."

Therefore, be it Resolved, by the Second Baptist church, in regular session assembled, That we most sincerely deplore the death of our pastor, S. P. Henard. That we have lost to us a faithful servant of God. That during his short service he has endeared himself to the Church and entire community, and that the vacanacy will be hard to fill. That we extend to the bereaved wife and children of our deceased Brother our heartfelt condol-

Dr. Blosser's Catarrh Remedy. Trial Package Mailed Free to Any Sufferer.

If you have catarrh of the head, nose, throat; if you sneeze, hawk or spit; if you take one cold after another; if your head feels stopped up; you should try this Remedy discovered by Dr. Blosser, who has made a specialty of treating catarrh for over thirty-nine years.



This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties; contains no tobacco, is not injurious or habit-forming; is pleasant to use and perfectly harmless to man, woman or child. Catarrhal germs are carried into the head, nose and throat with the air you breathe—just so the warm medicated smoke-vapor is carried with the breath, applying the medicine directly to the diseased parts. If you have tried the usual methods, such as sprays, douches, salves, inhalers and the stomach-ruining "constitutional" medicines, you will readily see the superiority of this Smoking Remedy. Simply send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. He will send by mail, for one dollar, enough of the medicine to last about one month.

I Will Save My Southern Farmer Friends \$25 TO \$50 AND GIVE THEM A BETTER BUGGY

This was my set purpose when I went into the Buggy business. I was located in the South right among my own people. I would give them the greatest value for their money ever offered, because I knew in that way I could build up a business beyond the reach of competition. I had every advantage—the greatest Oak and Hickory section in the world at my doors—splendid manufacturing and unequalled shipping facilities—and my Southern location gave me unusually low freight rates. I knew it was impossible to sell through the dealer and at the same time give my customers the low prices I had in mind. I had to cut out all heavy and unnecessary selling expense, and I did it in the only way possible—by selling

Direct From the Factory To You

My only traveling salesman is my catalog. I have cut out the profits, wages and expenses of jobbers, dealers and their salesmen and clerks. I get just the same profit as I would if I sold to the dealer, but you actually save from \$25 to \$50.

MY OFFER: I will ship you any Buggy or Harness in my catalog, let you use it on your own roads for 30 days, no matter how rough they are, and test it in any reasonable way. If it is not exactly as represented, you ship it back and I will refund your money and pay the freight both ways besides. But if you keep it after 30 days you are protected by my written guarantee backed by a \$30,000 bond placed in the Mercer National Bank of this city. Let me explain all this more fully by sending you

This Big Book OF BUGGY BARGAINS FREE

I am proud of this book—it is the finest Buggy book ever published. It is illustrated in colors and shows more Buggies and harness than you can find in 20 dealers' stores—and at lower prices than any dealer on earth can quote. It tells how I make up just what you order—color, style, finish, upholstery, etc. Just send me a postal for it—don't put it off, you might forget—just send me the postal TODAY.

D. T. BOHON,
545 Main St., Harrodsburg, Ky.

ence, assuring them that second to their loss, ours is greatest, and be it further

Resolved, That a copy of these resolutions be published in the Baptist and Reflector, that a copy be sent the family of our deceased Brother, and that a copy of same be spread upon the minutes of our Church, of which he at the time of his death was Pastor. And we add to this, our prayers to Almighty God for that condofence and peace which can only come from Him, who gave Himself for us. And may His Spirit guide us into "That rest which is for the People of God."

By order of the Church.
J. B. Wilson, Moderator.
W. S. BARKLEY,
J. A. HAMEKER,
NANNIE CLENDERSON,

March 4th, 1914. Committee.

Atlanta, Ga., March 15.—Details of the methods by which every rail in the Southern Railway's 7,036 miles of track is annually subjected to the closest inspection are given in the March issue of the Southern News Bulletin in an article telling of the steps which the Southern has taken to prevent derailment, resulting from broken rails.

The system of inspection which was adopted over two years ago, is believed the most rigid and effective possible. The work is under the direction of the district engineers and division roadmasters and is done by the track supervisors and section foremen who closely scrutinize each and every rail while on their hands and knees and with eyes close enough to the rail to detect the slightest discoverable tendency toward weakness or failure and wherever such are found the rail is immediately removed. Detailed reports are made on each rail left in the track so that comparison can be made at the next year's inspection.

The management of the Southern Railway feels that this rigid inspection of every rail over which its traffic moves embodies every possible step toward the prevention of rail failures, a feature of railway operation to which the officials of leading American railways have been giving the closest study during the past few years.

Glasses ON Free TRIAL YOU NEED GLASSES

I am going to mail you a brand new pair of 10-karat, gold-filled, perfect vision glasses for you to try. I am even going to pay postage right to your own home.

Don't Send Me One Cent

when you answer this advertisement. As soon as you get them I want you to put them on your eyes, no matter how weak they may be, and you will be agreeably surprised to discover that you can again read the very finest print in your Bible with them on, thread the smallest eyed needle without any headache or eye-pain, and with as much ease and comfort as you ever did in your younger days; or if you are a sportsman and like to go out hunting occasionally, they will help you to sight your gun as true as you ever did before in your life.

Now Don't Take My Word For It
but send for a pair at once and try them out yourself for reading, sewing or hunting and driving; indoors, outdoors, anywhere and everywhere, anyway and every way; then, after a thorough tryout, if you find that every word I have said about them is true, and if they really have helped you to read and sew or shoot and look off at a distance as well as it ever is possible for glasses to help you, you can remove and keep the lenses forever without one cent of pay, and

Just Help Me Introduce Them
by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. If you want to do me this favor just fill out the below coupon at once and this will entitle you to a pair of my "Perfect Vision" lenses absolutely free of charge as an advertisement.

ST. LOUIS SPECTACLE HOUSE, Dept. 17 ST. LOUIS, MO.

Please send me on seven days' free trial a pair of your 10-karat Gold-Filled spectacles complete with perfect vision, accurately ground, and perfectly focused lenses all ready for use, also a fine leatherette, plush-lined, silver-tipped, gold-lettered pocketbook spectacle case, and if I find that they really and truly are fully worth more than you are asking for them and that it will be impossible for me to buy them anywhere else at that price, I will then pay you \$1.50, but if for any reason whatsoever I don't wish to keep them, and I myself am to be the sole judge, I will return you the frames and pocketbook case and keep the lenses without paying you a single cent for them, as you agreed to let me, and I am going to make you stick to your word. Be sure to answer the following questions:

How old are you?.....How many years have you used reading spectacles (if any)?.....

Name

Post Office

Rural Route.....Box No.....State.....

FOLEY KIDNEY PILLS
FOR BACKACHE-RHEUMATISM
FOR KIDNEYS AND BLADDER
RICH IN CURATIVE QUALITIES-NO HABIT FORMING DRUGS

AMONG THE BRETHREN

By Rev. Fleetwood Ball

Rev. A. S. Wells, of Bolivar, Tenn., who for several years has been the aggressive pastor there, has resigned that pastorate, and it is rumored that he will go to Oklahoma. We protest.

Rev. Geo. B. Daws, of Memphis, writes: "The First and Central churches are having a great meeting here. Dr. Geo. W. Touett, of Dallas, Texas, is preaching some of the finest and most effective sermons ever heard in sin-cursed Memphis. I esteem it the joy of my life that I can hear his simple, earnest and masterful sermons. Great crowds hear him at each service."

Rev. Dan S. Brinkley, of Erin, Tenn., writes: "I am preaching three times each Sunday now, twice here and once out in the surrounding towns and villages. Last Sunday afternoon we had twelve for praper at our service in Arlington. Oh, such a neglected field is this country! No Baptist preacher except my own very weak self."

Rev. R. P. McPherson, of Dickson, Tenn., has appointed a meeting at that place, to begin March 29 and continue indefinitely. The writer has been honored with an invitation to assist in the services.

Dr. A. C. Watkins has resigned the pastorate at Bastrop, La., to become an enlistment secretary of the Home Mission Board. His headquarters will be Mansfield, La.

Delta Missionary W. R. Cooper has declined the call to Shaw and Lyon, Miss., leaving this splendid field to again make advances for a pastor.

Rev. T. E. McCutchen, of Lithonia, Ga., declines the call to Jones Avenue church, Atlanta, Ga., to which pastorate he had been recently called. His work at Lithonia is taking on large proportions.

Dr. Bernard B. Bailey has resigned his pastorate in Texarkana, Ark., and will after July 1 devote his time to evangelistic work. Singers J. F. Scholfield and wife will be associated with him.

Rev. O. L. Jones, of Blakely, Ga., declines the call to the First church, Fernandina, Fla., and will remain at Blakely, where he has done a great work. A meeting is to be held with the church beginning April 26, and Rev. C. C. Heard, of Forsyth, Ga., will do the preaching.

Dr. Richard Hall has accepted the chair of Philosophy and History in Judson College in Alabama, and will also be assistant to the President, Dr. Paul V. Bomar.

Rev. W. Jas. Robinson of Kensington Avenue Church, Kansas City, Mo., is to be aided in a meeting beginning April 5, by Evangelist Francis W. Taylor. A great ingathering is confidently expected. Editor Hight C. Moore of the Bibli-

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

cal Recorder gives a resume of the arguments pro and con on the question, "Shall the Boards be consolidated," and presents seven arguments on each side. Where is there a brighter editor than Hight C. Moore?

Rev. A. T. Stoudenmire of Cliffside, N. C., has resigned that pastorate and will accept the care of the Walnut Street Church, Greensboro, N. C.

Rev. A. A. Butler, has resigned at Hertford, N. C., after serving more than six years, effective June 1st, when he accepts the call to Maxton, N. C.

It is announced that Dr. J. R. Sampsey of the chair of Hebrew and Old Testament Interpretation in the Seminary at Louisville, Ky., who has in recent weeks been a great sufferer, is up and at his post of duty again. All Southern Baptists are glad.

Rev. W. C. Boone of the Seminary at Louisville, son of Dr. A. U. Boone of the First Church, Memphis, has been forced on account of ill health to discontinue his Seminary course. He has been editor of the interesting Seminary notes in the Western Recorder.

Rev. Floyd Crittendon of Martin, Tenn., has resigned the care of Harmony Church near Newbern, Tenn., in order to accept the call to Parsons, Tenn.

Rev. R. S. Gavin of the First Church, Lakeland, Fla., has resigned that pastorate, effective April 1st, to accept the pastorate at Corinth, Miss.

The Baptist Witness will soon be moved to Arcadia, Fla., since Dr. W. D. Nowlin, the editor, has sold a three-fourths interest in the paper to brethren of the Arcadia church. Dr. Nowlin will continue as editor-in-chief and it is the opinion of many that he will be pastor of the church at Lakeland also.

Rev. J. L. Boyd of the Seminary at Louisville, has been called to the care of the church at Coldwater, Miss., for full time, effective June 1st.

The church at Shaw and Lyons, Miss., are making overtures to Rev. J. A. Lee of Meridian, Miss., in the hope of securing his services as pastor. They will get a good man and he a field of large opportunity should the courting result in marriage.

The churches of Lamar, Mt. Carmel and Wayside, S. C., have called Rev. Moses E. Wooldridge of Gleason, Tenn., and he has accepted to take charge April 1st. It is a source of regret to know that Brother Wooldridge is leaving Tennessee.

The visit of Dr. A. T. Barrett, dean of Union University, Jackson, Tenn., to the Fifth Sunday meeting of Beech River Association was a source of inspiration to those in attendance on that body. He spoke helpfully Sunday at Lexington.

Rev. T. M. Boyd of Buena Vista, Tenn., preached Sunday at Sardis Ridge and Perryville Churches, in Southwestern District Association as missionary of that body. He is a man of distinct and striking ability.

Rev. Floyd Crittendon of Hall-Moody Institute, Martin, Tennessee, preached at Alamo, Tenn., last Sunday night to an appreciative congregation. Brother Crittendon is a young man of splendid ability.

The Baptist Builder says: "home and contents of Brither E. T. Thorn of Hugo, Okla., were destroyed by fire on Sunday morning, March 8." Too bad! It is lamentable enough that Brother Thorn should lose his home, but worse that he should also lose "his contents." Of course the Builder didn't mean literally what it said.

The church at Union City, Tenn., is getting ready for the beginning of the pastorate of Rev. H. H. Drake of Martin, Tenn., June 1st. A \$500.00 balcony is being erected in the rear end of the church.

PROGRAM OF THE W. M. U., MEETING TO BE HELD IN HARRIMAN, APRIL 15, 1914.

10:00—Devotional Exercises—Mrs. H. T. Mitchell, Harriman.

Greetings from Trenton Street W. M. U.—Mrs. Mattie Sublett.

10:20—Business.

10:45—Address by Miss Margaret Buchanan, Nashville.

11:30—Need of a W. M. S. in Every Church, in Every Association—Mrs. A. L. Wilhite, Knoxville.

11:45—Benefits Derived From Y. W. A.—Miss Josie Shaffey, Maryville. Lunch.

AFTERNOON SESSION.

1:30—Devotional Service—Mrs. O. C. Peyton, Clinton.

1:40—Standard of Excellence—Mrs. J. B. Randell, Knoxville.

2:00—Discussion of Some of Our Problems. (a) Why Dead Societies?—Mrs. R. A. Brown, Knoxville. (b) How to Revive Them.—Mrs. D. L. Dawn, Andersonville. (c) An Interesting Program.—Mrs. Avery Carter, Nashville.

2:30—Tithing—Mrs. Sam P. Harris, Morristown.

Adjournment.

Immediately after adjournment a conference will be held for Associational Superintendents to last one-half hour.

EVENING SESSION.

7:30—Mass Meeting for Missions. Address by Dr. J. W. Gillon, Nashville.

PROGRAM OF THE EAST TENNESSEE SUNDAY SCHOOL CONVENTION.

THURSDAY MORNING, APRIL 16, 1914.

9:00—Devotional Service—W. M. Griffith, Rockwood.

9:20—Greetings—A. F. Mahan, Harriman.

9:30—Response—S. G. Wells, Knoxville.

9:40—Special Days—Geo. W. Edens, W. D. Hudgins.

10:20—The Teachers' Preparation—J. W. O'Hara, Newport.

10:40—The Doctrine of Baptists—M. C. Atchley, Maryville.

11:10—The Backward Church—J. C. Shipe, Knoxville.

11:30—General Discussion—Led by T. R. Waggener, Athens.

AFTERNOON SESSION.

1:30—Devotional Services—L. A. Hurst, Crossville.

1:45—The Supremacy of the Word—B. C. Hening, Knoxville.

2:10—Getting and Holding Attendance—Spencer Tunnell, Morristown, and W. H. Fitzgerald, Jefferson City.

2:30—The Graded Sunday School—W. D. Hudgins, Estill Springs.

3:00—The Master Teacher—J. L. Dance, Knoxville.

3:30—The Sunday School and the Home—E. A. Cox, Lenoir City.

4:00—General Discussion—Led by J. F. Hale, Sevlerville.

EVENING SESSION.

7:30—Devotional Service—W. B. Hale, Athens.

7:45—The Sunday School and Young Men—W. F. Powell, Chattanooga.

8:15—Mass Meeting—Address by J. W. Gillon, Nashville.

FRIDAY MORNING, APRIL 17, 1914.

8:30—Devotional Service—O. C. Peyton, Clinton.

8:45—The Sunday School Opportunity—W. J. Mahoney, Knoxville.

9:15—Luke and the Gospel by Him—W. J. Bolin, Knoxville.

9:45—The Cradle Roll—Mrs. Wm. Wyse, Knoxville.

10:15—The School and the Church—J. J. Taylor, Knoxville.

11:00—The Sunday School as a Financial Agency—J. H. Sharp, Sweetwater.

11:30—General Discussion—Led by

W. L. Singleton.

FRIDAY AFTERNOON SESSION.

1:30—Devotional Service—Jas Blye, Kingston.

1:45—The Primary and Elementary Work—Mrs. J. M. Stokely, Newport.

2:45—East Tennessee Baptists—E. K. Cox, Jefferson City.

3:00—The Sunday School and Evangelism—E. H. Yankee, Elizabethton.

3:30—Organization and Adjournment.

Let us make this the greatest Convention East Tennessee Baptists have ever had. Let each pastor and Sunday School Superintendent bring a strong delegation to this meeting.

If you are coming write E. T. McKinney, Harriman, Tenn.

Duroc Jersey Sow Looked Like Picture of Skinny Hog In Ad—She Is Now In Good Condition

"I want you to know what MERRY WAR POWDERED LYE did for a valuable red Duroc Jersey sow of mine. . . . when our sow took sick we did not know what was the matter with her—she looked just like the picture of your skinny hog in your ad, so we used a can of MERRY WAR POWDERED LYE and she was able to stand up in three days. When we began using MERRY WAR POWDERED LYE we expected to find her dead at any moment. She is now in good condition and I expect her to farrow me at least ten pigs first of August. . . ." (Original letter on file in our office. Name and address will be furnished upon application to us, E. Myers Lye Co.)

Merry War POWDERED Lye

Costs Only 5c per Hog, per Month, To Feed Regularly, Twice Each Day

A 10c Can of Merry War POWDERED Lye Contains 120 Feeds—enough to keep a hog well conditioned for 2 months. For sale at most druggists, grocers and feed dealers. It is convenient to buy in case lots, 4 dozen cans, \$4.80, at which price we will ship it to you direct, prepaid, if your dealers won't supply you. When ordering send us your dealers' names.

Don't Take Chances Putting Anything Claimed To Be "Just As Good" In Your Hogs' Stomachs

Don't make doubtful and perhaps dangerous experiments with "any old lye". Merry War POWDERED Lye has been proven—its use is not an experiment—it is safe to use according to simple directions. Let us send you free our valuable booklet "How to Get the Biggest Profits from Hog Raising".

E. MYERS LYE CO., St. Louis, Mo. Dept. 202



THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try It! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine. Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

POTATO PLANTS.

We are offering from eight to ten millions of potato plants of the following varieties: Nancy Hall, White and Red Providence, Nansmond, Big Stem Jersey, Early Golden and Porto Rico. Write for our descriptive price list which gives a full description of each variety, and tells how to grow them. Tomato Plants: Earliana, Globe, Truckers' Favorite and Stone. Alos Egg Plants and Pepper Plants ready April 15th. **PIEDMONT PLANT COMPANY,** Albany, Ga. Greenville, S. C.