

BAPTIST AND REFLECTOR

SPEAKING THE
TRUTH IN LOVE

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

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—We call especial attention to the note of Brother B. Pressley Smith, treasurer of the Southern Baptist Theological Seminary with regard to the Students' Fund. We hope that those who made pledges for that fund last year will find it convenient to pay them soon.

—We apologize to the memory of Dr. B. H. Carroll. In his splendid eulogy of Dr. Carroll at Houston, Dr. Geo. W. McDaniel said: "His sermons were frequently copied." We understood the remark to mean that the sermons were copied by Dr. Carroll. Of course, what Dr. McDaniel meant was that they were copied from him.

—It is announced that "Pastor" Russell loses his case in his suit for libel against the Brooklyn Eagle. The highest court of New York State affirms the verdict of the jury which decided that the Eagle told the truth in its statement that Russell was a fraud. And yet some people continue to believe in and uphold this "fraud," just as some people still believe in and uphold Joseph Smith, Jr., the founder of Mormonism, and Mrs. Eddy, the founder of Christian Science.

—The following definitions were often quoted by Mr. Dwight L. Moody: Justification—a change of state; new standing with God. Repentance—a change of mind; new mind about God. Regeneration—a change of nature; new heart from God. Conversion—a change of life; new life for God. Adoption—a change of family; new relationship towards God. Sanctification—a change of service; separation unto God. Glorification—a change of place; new condition with God.

—It is not often that one of our subscribers drops into poetry in remitting for the Baptist and Reflector. This, however, is what our friend, Mrs. Dora M. Henslee, has done. In sending in her renewal she writes:

"I am paying this bill because I can,
And to help you to pay the other man.
I trust the paying will go on forever,
And know it will if it's our endeavor.
"And as we read our paper a while,
Our stinky grin will turn to a smile;
And so if we read and smile and read
We'll all grow better and fill a great need."

Now, that is good poetry, and better religion. We commend the little poem of Mrs. Henslee to all of our subscribers who are in arrears with the Baptist and Reflector, and hope that many of them will adopt it.

—Dr. C. T. Alexander resigns the pastorate of the Baptist church at Lebanon to accept a call to the pastorate of the First Baptist church, Columbia. The Lebanon Banner speaks of Dr. Alexander in very high terms, saying, among other things: "Throughout the too brief period of his sojourn with us Dr. Alexander has entered heartily into the life of our city, contributing generously the service of wholesome influence in his association with the people and the value of inspiration through his pulpit. As citizen and minister he has made a large place for himself in Lebanon, and all will count it unfortunate that he cannot be persuaded to remain longer. Dr. Alexander has been a recognized leader in thought and in commendable movements here, and in his administration in behalf of the town at large, as well as in his solicitous labors for the church which he has so ably served as pastor, he has rendered distinctive service to the community." Columbia offers a splendid opportunity.

—According to figures recently given out, and which are said to be based on the United States census statistics, there are twenty-five States in the United States which have a greater Protestant church membership than Roman Catholic, and nineteen States in which the Roman Catholics are strongest. The States having the largest Protestant membership are Pennsylvania, 1,700,000; New York, 1,230,000; Ohio, 1,170,000; Illinois, 1,100,000; Georgia, 1,007,000. The States in which there are each more than one million Catholics are: New York, 2,280,000; Pennsylvania, 1,200,000; Massachusetts, 1,080,000. In Georgia the Protestants are relatively strongest—1,007,000 to only 19,000 Roman Catholics. In New Mexico the relative strength of Roman Catholics is greatest—121,000 to 14,000.

HIS WAY IS BEST.

His way is best.

How long I spent in learning

'Twas only for my highest good He planned,
And all the while His loving heart was yearning
That He might lead me gently by the hand,

And end unrest.

His way is best.

I cease from needless scheming,

And leave the ruling of my life to Him,
All will be well, though now all wrong 'tis seeming,

And will be clear what now to me is dim,

So I am blest.

His way is best.

I may not know the reason

Of the darkness I am passing through;
But this I know, that every testing season
He makes a blessing, if to Him I am true,
And so I rest.

His way is best.

When I shall cross the river,

And see my King, my Saviour, face to face,
I'll praise His name forever and forever,
For all the way He led, for all the grace.

With which He blessed.

—Herald of Gospel Liberty.

—In a recent sermon at the Baptist Tabernacle, London, Dr. A. C. Dixon told how a few weeks ago a Christian mother came to him to talk about her son, who was pursuing a course of study in the Moody Bible Institute, Chicago. She said she would like him to come to London, and that he was anxious to come if there was an opening for Christian work. When Dr. Dixon learned that he was a good gospel singer and had a passion for soul-saving work and experience in the way of organizing personal workers' classes, it seemed to him that this was just the man needed for the larger evangelistic movement (in connection with the L.B.A. and generally next autumn). Dr. Dixon wrote him to that effect, and the young man cabled that he would sail on the Lusitania. They were looking for him on Friday, and when the news came that the great ship had gone down, the first one Dr. Dixon thought of was that mother! He looked into every paper he could find, but the name was not there. On Saturday night he went to see the mother, and she came out to meet him with a cheerful smile. That morning she received a cable from her son, "Missed Lusitania." She believed that God caused him to miss it.

—Conversation does not necessarily mean conversation. Often it is the converse. But they ought to be the same.

"I joined the new Don't Worry Club,
And now I hold my breath;
I'm so scared for fear I'll worry,
That I'm worried most to death."

—Dr. John A. Broadus once said that there were three simple tests of character: What a man thinks about when he is alone; what he reads when he is tired; and what he does when he is away from home. On the second test we do not think it would be necessary to add the clause "when he is tired." What a person reads at any time is a pretty good test of his character. We presume, however, that what Dr. Broadus meant was, what a person chooses to read as a matter of pleasure and not simply as a matter of duty. This certainly is a severe test of his character.

—As a stolid young German was steering a trip of other Germans about for a day, it became necessary to use a telephone. Though Fritz had had small doings with telephones, the idea was so appalling to the three newcomers that it occurred to him as an opportunity to cover himself with glory.

He stepped up to the phone in as jaunty and debonaire manner as he could. He rang the bell for central with a flourish, and took down the receiver. "Hello—is—dis." He paused limply; he was stuck. Only for a second, however. Then his self-confidence came back.

"Is dis der middle?" he finished smartly.

—Dr. B. F. Riley of Birmingham, Ala., recently gave us the following figures showing the comparative strength of the negro membership in the leading denominations: Baptists, 2,341,205; Methodists, all branches, 1,434,624; Presbyterians, 29,000; Roman Catholics, 38,235; Protestant Episcopal, 19,098. According to these figures, there are nearly 1,000,000—over 900,000—more negro Baptists in the country than negroes of all other denominations. We heard Booker Washington say in a speech at Philadelphia that the reason negroes are nearly all Baptists is because they have not got sense enough to explain away the Bible. M. Vann, an eloquent negro preacher of Chattanooga, used to say that when you find a negro anything else but a Baptist you may know that some white man has been interpreting his Bible for him.

—The outstanding event of the war last week was the recapture of Prezmysl, the Galician fortress, by the Austro-German forces. Russia had succeeded in capturing it only a few weeks before after a six-months siege. The Austro-Germans are now said to be drawing an iron ring around Lemberg, the capital of Galicia, which was captured by the Russians early in the war. The Austro-German victory was attributed to two things: (1) The shortage of ammunition on the part of the Russians. (2) The use of poisonous gases, which destroyed the Russians by the wholesale. It seems inhuman, of course, but the Germans seem to go on the idea that "all is fair in war," and that "war is hell" anyhow. Certainly the Germans are terrible fighters. In France and the Gallipoli Peninsula the Allies claim to have made some advances. Mr. Winston Spencer Churchill, who until recently was the first Lord of the Admiralty of England, said that the Allies are in a few miles of victory on the Peninsula. Whether they can gain these other few miles is a question to be determined.

There are loyal hearts, there are spirits brave,
 There are souls that are pure and true;
 Then give to the world the best you have,
 And the best will come back to you.

Give love and love to your life will flow,
 A strength in your utmost need;
 Have faith, and a score of hearts will show
 Their faith in your word and deed.

Give truth, and your gifts will be paid in kind,
 And honor will honor meet;
 And a smile that is sweet will surely find
 A smile that is just as sweet.

For life is the mirror of king and slave;
 'Tis just what we are and do;
 Then give to the world the best you have,
 And the best will come back to you.

HOW TO INTEREST CHILDREN IN THE BIBLE.

By H. E. Watters, D.D.,

Principal Hall-Moody Institute.

Every mother wants her child to love the Bible. She is happy when he reads it, remembers it, and really takes a delight in it, but how to bring about this happy result is her problem.

The average child looks upon the Bible with awe, but finds little interest and pleasure in reading it, nor does he comprehend or remember what he reads. The staid old Scotch parent used to consider this an evidence of the child's depravity. The serious old deacon wondered why his child yawned when he read the comforting doctrines in Romans. Grandmother, whose heart was thrilled to rapture with the Psalms couldn't understand why her grandchild dozed while she read them. Many a solemn-faced Doctor of Divinity has been confused because little children in his audience showed impatient restlessness while he drawled forth in solemn sound a chapter from Chronicles.

Now the fault is not with the child that he does not take delight in the food that God has prepared for well developed saints, for as the apostle says: "Strong meat belongeth to them that are of full age," but "milk for babes." How often has the writer, as a school teacher, been disappointed to see a minister in making a chapel talk before a room full of little children read and comment in a learned sort of way on a passage from the Psalms or Proverbs. I have admired the patient and long suffering of the children under such circumstances, but equally I have pitied the lack of tact and understanding of child nature on the part of the speaker.

God made child nature, and made it "very good." He also made the laws by which this nature must be developed and trained. These laws are not to be ignored or condemned, neither let any blundering hand attempt to change, nor work in violation of them.

In teaching children some fundamental truths must be kept in mind, a few of which must be remembered when we try to interest them in the Bible:

First, the child's store of knowledge is small.

Second, it must increase this stock of knowledge largely by experience and observation. In this pictures must play an important part.

Third, God made the child inquisitive, a veritable "question mark," a "curiosity box" in order to impel it to seek information and increase its stock of knowledge.

Fourth, it was given large memory so as to retain the knowledge thus gained.

Fourth, it was given vivid imagination to enable it to create new forms of mental images, and thus assist in acquiring new knowledge.

Sixth, its power to reason is small. This is true because the knowledge is too limited to enable it to make broad and trustworthy conclusions. Although it frequently astonishes us with mature observations, this is the exception—not the rule. It is not expected of children, hence our wonder when these brilliant flashes come.

Thus we see the child begins life a perfect ignoramus, but with its eyes and ears wide open—in fact, its every sense is exceedingly acute, and it has an insatiable desire to see, to feel, to smell, to hear, to taste everything within reach. This intensity makes a child's memory better, and its imagination makes everything more real than at any other period of life, but its judgment is very unreliable.

Some Observations and Conclusions.

The exercise of any of our predominating facul-

ties gives us pleasure. A mature man loves to reason because he is in the "reasoning period," hence he loves to hear strong augmentative sermons, but not so his child. He loves Romans and Proverbs, for they give him strong food for reflection; his child finds them intolerably dull, for the same reason.

One of the child's strong points is activity, hence he delights in play, motion songs, and stories. "Jack the Giant-Killer" is his hero, and Indian legends his delight. Only narratives interest him, and the one who would try to force philosophy upon him not only undertakes an impossible, but a criminal task. He will read with delight Samson's exploits, the story of David's slaying the giant that defied the armies of Israel's God, and will rejoice in the heroism of the "Hebrew Children," who went into the fiery furnace rather than bow before the golden image; but lectures intended to teach the same truths are intolerable to him.

The second strong point in child nature is acquisitiveness—his insatiable thirst for knowledge; therefore he gets peculiar pleasure in finding out things. What he wants is precepts, not concepts; objects, not results; information, not conclusions. What he reads must speak of things, not thoughts. A story with a moral wrapped up in it is worth whole chapters of moral philosophy. This is the time to teach him the fact of the Bible. Properly plant these seed in his mind and heart now and they will bear their own spiritual fruit and philosophy in after years.

The third strong point in a child is his wonderful imagination—a natural and valuable gift that too many parents try to repress and destroy, rather than to use and develop. Imagination gives a rose tint or an ominous hue to everything in child life; it clothes a rag doll in tenderest flesh and softest silk. It turns the broomstick into a thoroughbred, Ponto into a roaring lion, and an old newspaper in the darkness into a sheeted ghost. Nothing in childhood brings so many joys and fears, so many sorrows and delights.

The child without imagination is exceedingly dull. He is unable to supply satisfactory links in his incomplete chain of knowledge, and can take no lively interest in the prosaic things surrounding him. However, strong imagination frequently deceives the child, presenting an imaginary picture so vividly that the child receives and remembers it as real, so reports it, and is convicted of lying when he is perfectly honest. The writer remembers the day when he rushed into the house in a state of great excitement and reported to his mother: "There is a great big old orchard with two great big eyes sitting up in the top of the old poplar tree down below the barn, and Mr. Burnett started down there, and saw it, and got scared and just ran back home." Although more than thirty years have passed since then, the writer still sees distinctly "the old orchard," a great bird, like an owl, twelve feet high, sitting in the top of the old poplar tree, and Mr. Burnett, a neighbor, running for life. The picture, quite real to my childish mind, was no doubt suggested by the sight of a hawk or an owl, and connected with a story that Mr. Burnett told of his boyhood adventures. Many a poor child has been whipped for lying that told a story like this in all sincerity. Instead of crushing a vivid imagination like this, let it walk with Eve in Eden and hear God calling out of the shadows, "Where art thou?" Let it thrill with true heroic spirit in the lion's den with Daniel who "prayed with his face toward Jerusalem." Let him walk into the very presence of Jesus and hear Him say, "Suffer little children to come unto me."

A man's life is largely fashioned by the mental pictures he formed in childhood. These pictures must be formed of the material at hand. What shall we say, then, of the probable difference in the characters of two men, one whose child mind and life was filled with only the vilest and meanest images, and the other whose mind was filled with the stories of the lives of men God has selected and recorded for an inspiration to all ages.

Application.

The application of the above principles to the Bible, or perhaps, more correctly, the application of the Bible truths to the child's mind in accordance with these principles, is obvious. It is quite clear that the narrative, or story, is the "Open Sesame" to the child's heart, which never fails to respond to the one who uses this magic wand. Fortunately, there are no stories more interesting

to a child than God's own stories in the Bible, but he cannot find nor appreciate them in our Bibles, cut up as they are into chapters and verses.

There are three ways of getting these stories into the heart of a child. The first and perhaps the best is to sit down with him about the fireside in the evening and tell them to him with all the glow of a soul kindled by a "coal from off the altar." It has pleased the Lord that this personal element should accompany His message, hence His sending out men to "preach the word." And what can be more beautiful than God's truth shining through father or mother into the life of the child.

But you say you can't do this. Yes, you can, you must. God demands it—"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house." But how? Search your Bible for the stories it contains. You will be surprised to find that more than half of it is narratives, and that much of the remaining part lends itself to story form. Study one or two stories a day and you will be astonished at the progress you will make; besides children are not very particular about how the stories are told.

The second way is to get a book of Bible stories retold for children. There are many of them printed, most of them good. Place these in the hands of your children and they will read them without much persuasion.

The third way, and one far better than the last, is to get a book, a real Bible prepared for children. The writer has long believed in the value of the Bible in the story form, but was not well pleased with the books he had seen prepared for this purpose. They were all good and interesting, but were not the Bible, although most of them were so named. The child realized he was not reading the Bible, and acquired no special love for it. In fact, the story book itself was a standing apology for the Bible, virtually saying that the Bible could not interest a child, but that a man could make it so by rewriting it. This is the spirit that naturally pervaded the situation, and I observed it and felt it. I searched for a better book, but all in vain until one day, while looking through a great second-hand book store in Philadelphia, I found the book for which I long had searched. It was a real children's and young people's Bible, and in King James' translation. Some skillful hand had gone through the Bible and gathered together all of the narrative portions, together with some other selections, put them in logical order; removed the verse and chapter divisions, and restored the natural paragraphs as God had intended. Each story had its own appropriate head—for example, "The Story of the Creation," "The Story of the Flood," "The Parable of the Vine." Under each of these subjects in large clear type in natural paragraphs was God's own account in His own simple, direct and charming style. He chose words simple enough for all intelligent minds, so what need is there that man should make it simpler? Then each story was accompanied with a large and beautiful picture illustrating some central thought.

I placed this book in the hands of my children and found, as I had believed, that the Bible in natural form is intensely interesting even to children. It was not necessary to tell them to read it; I had sometimes to tell them to stop reading it. Besides they were reading the Bible, not somebody's story of it. They were becoming familiar with Bible language and were unconsciously storing up quotations and seed thoughts, which would develop in after years. I find they do not get tired of this in reading it more than once, as they do of the retold stories, for God's stories in His own language are inexhaustible. Furthermore, they do not tire of them as they grow older, for these were not written by man for little children only, but by God for all ages.

I was astonished to find how much more interesting the Bible is to me in this form, how much more easily comprehended and remembered, and how easy it is for me to prepare stories from it, so I often read it for my own benefit.

Results.

As an evidence that the methods mentioned get results, I recount two incidents. A few years ago I was preaching one day, contrasting the lives of David and Saul. Near the front seat sat two little boys—ages five and seven, although they looked to be younger. I noticed that as I sketched

the lives of the two great Kings of Israel, drawing lessons from them, that the bright little eyes of those two little boys followed me almost without winking. I marveled that minds so young should be so much interested in such an historical sermon. That afternoon I called upon the family, and the mother said: "My little boys repeated your sermon word for word to their grandfather when they got home." Then I mentioned their attention and my wonder at it. Whereupon she said: "Oh, we have just finished reading together in their Bible the lives of these two men," and she handed me a book similar to the one I have described above. Then I understood why they were the most interested listeners in my audience. They knew the men I was talking about. The seed fell into good and well prepared ground that day.

The other instance relates to my own children. One evening while sitting around the fire with them alone, they besieged me for a Bible story, and one that was new to them. They had been reading their Bible for about a year, so I thought it a good time to test them for results. So I began: "Well, I will tell you the story of a man who killed his brother." "Oh," they said, "Cain and Abel? We know that." I went through the Old Testament, only to receive the same answer to all the stories I suggested. Then I began with the New Testament. "Then I will tell you the story of the man who was baptizing in the Jordan." "Oh, was he the man who got his head cut off? We know about him." I tried many others with the same result. It was getting interesting; I was about to exhaust my resources. The tables were being turned, I was on examination and about to fail. At last in desperation I turned to Revelation. "Surely," I said to myself, "I will be victor here." So I said, "Then I will tell you the story of the Woman in the Wilderness." "Oh," they said, "Is that the woman that had the moon under her feet? We know about her." At last they kindly came to my relief. "Well, just tell us a story we already know. Tell us about Dragon." Then I surrendered, for I couldn't do it.

But while I had been defeated in the contest, my heart rejoiced that it was my own children, the oldest only ten, who were the victors, and that I had contributed something, at least, toward interesting them and directing them in their Bible study.

Conclusions.

"But," you say, "why teach the Bible stories to children?" Volumes might be written in reply, but a word suffices here. We become like our associates and those we admire, and no child can spend his childhood in company with God's chosen characters and not become like them. You can trust the boy whose hero is Joseph, or Daniel—who has spent his childhood in imaginary walks and talks with Jesus. Besides it is then so easy for them when a few years older, when their hearts are touched by the power of God, to believe on Him and surrender to Him their hearts and lives. The seed falls into "good and honest hearts and brings forth a hundred-fold."

* * *

The writer will be glad to receive any suggestions from any readers of this article, and to answer any inquiries.

This article will be published in tract form and will be given free to pastors who will personally hand them out to mothers. Address H. E. Waters, Martin, Tenn.

IN MEMORY OF C. T. CHEEK.

C. T. Cheek, Major Cheek, as he was familiarly and honorably called among us, died in this city March 5, 1915, and the following day was buried from his beautiful home on West End Avenue. He was nearing his seventy-third birthday, having lived more than his three score and ten, as honorable, happy and useful years, blessed largely himself in many ways and in turn became a blessing to others in the many walks of life where duty and service led him.

He had been a resident of Nashville for nearly twenty-five years, having moved to this city from Glasgow, Kentucky, his native State. He brought his business with him largely, and in the transition laid foundations for larger success in the world of commerce and wrought his plans to a commanding finish, marked always as efficient and successful, as honest and honorable.

When moving his residence and business he moved

also his church membership and his citizenship, and has been counted all the while a constant and living factor for good both in his church and in the affairs of the city—sometimes as a public official, but more frequently and with equal earnestness in the private walks of life.

Uniting with the First Baptist church by letter soon after coming to Nashville, he remained in its membership to the end of his life. He served in the honorable position of deacon almost from the first, and in later years was Chairman of the Board. He served many years also as Superintendent of the Sunday School, magnifying his office and giving it the ability which characterized him in business and in other lines of service both in his church and in the walks of secular life. In these years also he held positions of trust in his denominational work—the Baptist Orphanage, the State Mission Board, the Sunday School Board, often in denominational councils and conferences, and always giving faithful and efficient attention and service to the affairs they had in hand.

Those who knew Maj. Cheek will count him a fine type of church member, both in what the church was to him and in what he was to his church. In his own mind this was his highest honor, his chief privilege and joy in association with others. It was first in rank of importance of all his public relations, first also in its claims on his service and loyalty, on his devotion and liberality. Intelligent, strong and clear in his convictions, his church life was the expression of what he had experienced of God's saving grace, and of what he believed according to the Scriptures as to church, creed and conduct. A God-fearing man in even marked degree, aggressive always in right and righteousness as he saw them, free in a remarkable way from cant phrases of piety, yet with Godly conversation and Godly life which no one could mistake, he let his light shine to the glory of God whose he was and whom he served. This surely, in whatever varying degree it may come to men and women, must ever count for most, the highest possible distinction, the beauty and crown of life's living.

Conspicuous in Godly character and conduct, robust and healthy minded in spiritual life, largely identified with public interests, a champion always of civic righteousness and for the betterment of civic affairs, Major Cheek was almost an ideal example of the God-fearing citizenship. Public spirited, holding the confidence of the people, active and aggressive in the things he counted right, true always to high moral standards, he gave time, money and service in support of good men for office and of good policies for the administration of public affairs. There might be disagreement with him, but there would be no room to question his integrity and uprightness of purpose. Such men are the bulwark of strength for the public welfare, whether for society or the municipality, for the commonwealth or the nation—like Elijah of old, "the chariots of Israel and the horsemen thereof."

This testimony and tribute, as a garland of roses from the flower garden of our hearts fresh and fragrant to lay on our brother's new grave, would yet be incomplete if we did not venture far enough within the privacy of the home, to say a word concerning what he was in the private walks of life—as friend, and father, and husband. Here, after all, in some respects, is the severest test of manhood, and a man's public life must find in his own home its strongest citadel. Here as elsewhere his ideals were high, his example worthy of imitation, his desires and aims always for the better and the best. He no doubt would say he came short in the doing, but hardly short in desiring, setting the lead as best he could and wanting others to follow him only as he followed Christ.

As a church, honoring him while yet with us and cherishing his memory now that he has entered into the rest that remains for the people of God, we send our sympathies and yet our good greeting to the members of his household. We share with him in their bereavement and sorrow, yet rejoice with them in his record of a noble life and in the blessed hope which made him strong while he lived and then crowned him in the presence of his King—the hope which grace gave, the hope when days and years shall have ended, there shall be glad reunion at God's right hand where there are pleasures for evermore.

CHAS. H. EASTMAN,
W. W. SCOVEL,
J. M. FROST,

Committee First Baptist church, Nashville, Tenn.

THE REALM OF EFFECTUAL PRAYER.

All will concede that a listless, meaningless, formal prayer is just so much time foolishly, if not dangerously, spent, for surely God will not heed such a petition as that. Some years ago the writer received a letter with a prayer already prepared for use. It was required that he not only pray the prayer as indicated, but write three copies of said letter and mail to three other parties. He was warned not to break the chain of letters if he wished to escape dire calamities. More modern plans are inaugurated in these latter days and great praying leagues are organized all over the country. These chains of prayers and organized leagues seem to proceed on the theory that the answer to prayer depends in some large measure on the number of petitions sent up to the throne, in some concerted or simultaneous way. Nothing could be further from the truth in the matter. Matthew tells us "that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:10. Then why have several thousand people, scattered by the four winds of the earth, praying for that one thing. Let it be said to the glory of God that those who earnestly pray are not in need of much help. James says that "the effectual prayer of a righteous man availeth much." James 5:16. Note he does not say provided he gets a thousand others to join with him in the petition, and that they pray at the same hour. There are too many world-wide things in this latter day, and organization, while a good thing within itself, is unduly stressed. We do not have to take God by storm or over-awe Him by the numerical length of our petitions.

Effectual prayer has a natural and necessary realm. It must be intelligent, that is, we must know about the things concerning which we pray. This essential of prayer might be supplied in some cold, formal way, but an effectual prayer must also be intense, that is, we must sincerely and intensely desire the thing for which we pray. This being true, it follows that prayer carried outside the intimate relations of life, and outside the natural and innate desires of the heart, is too cold and formal to be pleasing to God. Paul assured the Corinthians that his heart was enlarged in respect to their necessities, and the enlargement of heart is always in order. To quicken and deepen our interest in the affairs of men is right, timely and urgent, but let not our prayers have place outside the fullness of heart. The devil might take a nap while some great prayer league was in action, but when one humble, devout man is on his knees he will surely take notice.

B. F. WHITTEN.

Memphis, Tenn.

THE FANNIE J. CROSBY MEMORIAL.

An Appeal to All Lovers of the Hymns of Miss Crosby:

The city of Bridgeport, Conn., in which Miss Crosby lived for many years, and in which she died and is now buried, has a population of 125,000. It is one of the rapidly growing cities of New England, and as a manufacturing center its needs and problems are many. Its large foreign population, and the lure of New York City, 55 miles away, make its human and Christian problems one of peculiar difficulty.

Seven years ago the churches of Bridgeport, of all denominations, organized the Bridgeport Christian Union. It is a unique institution—a combined rescue mission, settlement house, and industrial center. Miss Crosby gave time, money and loving service to the Union and some of her later hymns were written for its services.

At the time of her death plans had already been adopted to erect a new building to cost \$100,000. In view of the wide interest in her work and personality and in memory of what she had already done for the Union, it was decided to call the new building The Fannie J. Crosby Memorial, and to ask all lovers of her hymns, in all lands, to contribute something to this Memorial. The response already has been so spontaneous and gratifying that we feel only the statement of the case is necessary.

Any amount will be welcome. If the hymns of Fannie J. Crosby have found your heart and sweetened your life, any sum in token of thanksgiving will be accepted. Send all contributions either to Egbert Marsh, care of Bridgeport Land & Title Co., or to Rev. John R. Brown, pastor of the First Baptist church, 482 Colorado avenue. Every donor to this Memorial Fund will be sent a Memorial Fund receipt as a memento.

ANNIVERSARY SERVICE.

Sunday, June 6, was a day long to be remembered by the members of the Baptist Tabernacle, when all papers of indebtedness against the church were burned, during a very impressive and touching ceremony. The entire morning service was given over to taking stock, as it were, several members of the congregation giving interesting and inspiring talks on the work that has been accomplished since the Rev. J. B. Phillips came to Chattanooga as the pastor of the Tabernacle church, a little over a year ago.

Mrs. W. F. Robinson, who for 28 years has been an active and powerful worker among the ladies of the church, who watched it grow from a few members to the present membership of nearly one thousand, gave a brief report and history of the "Ladies' Aid Society." When Bro. Phillips came as their pastor, an attendance at the Ladies Aid Society of 24 to 30 was considered a goodly number. Now, since he organized the ladies' work, forming it into fifteen circles, located in the different sections of the city, each circle having a superintendent, secretary and treasurer, meeting once a week in the homes of the members, where they hold devotional services, giving reports of work they have accomplished in the name of the church, all meeting once a month at the church, they have an average attendance of 108 ladies. These circles in six months have given to the poor of the city, in the way of food, clothing, wood, coal, medicine, groceries, money, etc., \$2,228.37.

Under the direction and supervision of Bro. Phillips and his able and consecrated assistant, Miss Louise Herndon, these ladies have visited 2,607 homes, securing for the Sunday school 64 new pupils, and in many cases clothing the children entirely so that they could attend services.

Brother Phillips stands on the platform that "pure and undefiled religion is this, to visit the widows and orphans in their affliction, and to keep himself unspotted from the world," and this he has instilled in the hearts and minds of his flock.

The Woman's Missionary Society has been reorganized under Brother Phillips, and more interest and enthusiasm has been manifested than ever before. In six months they have given to home and foreign missions \$294.15.

Mr. J. W. Massey, chairman of the Finance Committee, made an eye-opening report of the financial situation since Brother Phillips took up the pastorate of the Tabernacle. He gave comparative figures of the last year of the preceding pastorate, showing that nearly \$100 per month more has been collected for the current expenses of the church. Previous to this the Tabernacle people ran short each month of their expenses nearly \$75.00, and quite frequently a special collection had to be taken to cover the deficiency. Since the present pastor, Brother Phillips, took up the work, notwithstanding the fact that he is paid a larger salary and they also employ a church missionary, enough money has been received during each month not only to cover all expenses, but a neat little balance each month is left in the bank. And this through the basket and envelope collections alone.

A debt of several thousand dollars for church enlargement had been incurred some time previous to Rev. Allen Fort's pastorate. During his stay at the Tabernacle he made several efforts to liquidate the debt, and had paid off part of it, and, the Sunday before he left, the church took pledges enough to entirely clear the debt. But, owing to the strenuous times, and many of the members being thrown out of work, the pledges were not taken care of, and so, after Bro. Phillips had become thoroughly settled in the church work, he collected all he could of the back pledges and secured enough money besides to clear all indebtedness.

A Bible Conference was held last October, which incurred an expense of about \$700.00, and this was paid promptly.

Brother Phillips stands for clean hands and pure hearts in his flock, and the spiritual growth of the church has been phenomenal. He preaches the good old-fashioned gospel in the good old-fashioned way, fearing not what man may think or say, and always using the Bible freely in his sermons, and never uttering a statement that is not backed by the Scriptures. One hundred and fifty-one new members have been received the past year.

Following Mr. Massey's talk, the pastor preached a short sermon on "Lifting the Helpless," after which the burning of the mortgages took place, while the members stood, and, with tears streaming down many faces, sang, with hearts overflowing with joy and gratitude, "Praise God From Whom All Blessings Flow." Never before in the history of the church

was there such a deep feeling among the people, and the entire congregation walked down the aisle and pledged themselves to the pastor and deacons to give them their hearty support and co-operation.

A revival began in the Tabernacle Sunday. The Rev. F. D. King will preach each night, and Mr. E. L. Wolslagel will lead the singing. Both are powerful men, and of unusual ability, and it is believed a Pentecostal time is at hand in South Chattanooga.

MEMBER.

NORTHERN BAPTIST CONVENTION.

SOME IMPRESSIONS.

In the first place, the attendance was large and representative. While California had its hundreds, there was a good delegation from New England, the Middle States, and the Middle West. The registration ran almost to two thousand.

In the second place, I was much impressed with the time allotted each interest. To be sure, they have their three societies—the Foreign Mission, the Home Mission, and the Publication Societies, each of which has its meeting with its own president; in addition, the women also have two societies which hold open meetings, as a part of the Convention. Including Sunday, eight days were given to these meetings, and the sessions of the last two days were among the largest and most enthusiastic. They consider the last day as important as the first.

In the third place, I was struck with the fact that three brethren who were once in our Convention, were the presidents of their three great societies; these are Dr. J. W. Brougher, President of the Publication Society; Dr. C. H. Jones, President of the Foreign Mission Society; and D. K. Edwards, a business man from Tennessee, President of the Home Mission Society.

In the fourth place, I observed that the progressive sentiment was assertive; the Convention, although wise leaders advised caution, voted to add \$100,000 to the recommendation of the Foreign Mission Society. It also adopted a five-year objective that indicated vision and purpose.

Again, I was impressed with the denominational spirit. Last year they observed Denominational Day, had a striking report regarding its purpose in the Convention, and placed it on their program of the churches for the coming year. On this day, the attention of the church-members is called to our Baptist history and doctrines. It was strongly urged that our Baptist principles be stressed in the study courses of the B. Y. P. U. "Why I am proud of my denomination" was suggested as a good topic for the young people.

In the last place, I was impressed with the scholarship and ability of many of the leaders. It was a cherished privilege to hear those two great advocates of Christianity and social service, Drs. Shailer Mathews and Walter Rauschenbusch, speak from the same platform at the same hour.

I might mention other striking features, as the marked courtesy shown the visitors from our Convention, the aggressive spirit and executive ability of the women, and the revival of emphasis on evangelism.

I have purposely avoided any comparison with the Southern Baptist Convention, and have made no unfavorable comment because I saw little to criticize and because I have been striving for some years to magnify the good in others. "Thinketh no evil" is a significant statement.

J. T. HENDERSON.

To the Baptists of Tennessee:—This has been the hardest year for the Board of Ministerial Education since the writer has been connected with the Board. We have had the usual number of applicants for aid, and, basing our expectancy for funds largely upon the pledges made privately and at the Associations, we promised them aid during the year. The school year has closed, and a large number of the pledges made have not been redeemed and we have been unable to meet the pledges we made to the students and they in turn have been unable to pay grocer's bills and coal bills and other necessary living expenses. I am making this appeal to the Baptists to come to our rescue now.

It is embarrassing to the Board to say to these young ministers that we cannot meet our obligations to them, because the churches and individuals have not met the pledges made to us, and if any one of you who read this letter has failed to meet the pledge made, won't you send a check right now to help us out?

A. V. PATTON, Treasurer.

Jackson, Tenn.

At the last meeting of the Board of Trustees of the Southern Baptist Theological Seminary action was taken, establishing a correspondence course in connection with the Seminary work. Inquiries have come to us from time to time on this subject from brethren who were so situated that they could not come to the Seminary for regular work. It has never been possible hitherto for us to offer such courses. They are in no sense of the word intended to take the place of regular work in the Seminary. But occasionally there is a brother who desires to take a course by correspondence, being unable to do so otherwise. It will be necessary for applicants for these courses to pay a small fee to cover the actual expenses of the courses taken. This, however, will be comparatively small.

The faculty have requested Prof. W. J. McGlothlin to act as Director of the Correspondence Course Department. Those who are interested will therefore please address him on the subject, and can obtain from him all details as to the plans for this work.

E. Y. MULLINS,

Louisville, Ky.

President.

Bro. Folk: Had fine services at Hartsville and Zion Sunday. Recently I attended the Massey-Clark debate one day at Dixon Springs. Mr. Clark is a student in the Nashville Bible School, which D. Lipscomb and the Gospel Advocate folks founded. Young Clark affirmed that the sins of believing penitents are remitted after baptism. You can imagine his embarrassment when Bro. Massey read from the Gospel Advocate a statement from D. Lipscomb, a teacher in the Bible School, that it cannot be proven that sins are remitted after baptism. Young Clark replied that D. Lipscomb was old and not at himself. This reminded me that when Alexander Campbell, the founder of the Gospel Advocate sect, organized a general missionary society and became its president that D. Lipscomb explained his conduct by saying: "Campbell was old and in his dotage," and now Lipscomb's chickens have come home to roost. Young Clark, his student, knows more than his teacher, for his teacher is in his dotage.

Hartsville, Tenn.

JOHN T. OAKLEY.

I write to beg that you will call the attention of the churches and brotherhood of Tennessee to our Students' Fund just now. I think the matter of ministerial education is being given special attention, and I trust you will remind your readers that we need funds to meet the expenses incurred in helping students from your State, and elsewhere. We aided some nine students from Tennessee last year, and were very glad to do so. I hope we will have more men from Tennessee next year. Many pledges made for the Students' Fund at your last State Convention have not been paid. We hope that the brethren and churches will favor us with prompt remittances just now, as our fiscal year will close with the end of June. As you know, we have no other source of income for supplying the needs of students except from voluntary contributions made by churches and individuals. Please help us all you can in this matter, and I assure you it will be greatly appreciated.

B. PRESSLEY SMITH,

Louisville, Ky.

Treasurer.

Please change my paper from Jackson to Gibson. I finished school Wednesday morning and moved to Gibson the same day. The people are furnishing me a home. We are hoping for good things. Our Sunday school, under the leadership of Brother R. N. James, has doubled during the year. The people appear glad to have their first pastor on the field. It is an experiment for both people and pastor. They are good and we hope they will make the pastor good.

Since writing you a card we had the most terrific storm here. I have just moved, and last night about fifty of our folks here, along with some Methodists and Presbyterians, brought in about \$60 worth of useful things, from pepper to flour, ham and bacon, meal, etc., and from shoe polish to "green back." We had a fine time, and I think I serve two of the finest churches in West Tennessee in Gibson and Trezevant. Have been at Gibson just a year and have just been with Trezevant two months. We are all very hopeful that our union with each other is of the Lord.

E. F. ADAMS.

Gibson, Tenn.

I enjoy the Baptist and Reflector, as it keeps me in touch with old friends in the Southland.

Los Gatos, Cal.

J. L. SPROLES.

PASTORS' CONFERENCE.

Note.—It is very necessary that all reports intended for these columns be made out with great care. These notices come in at a very late hour, and unless the reports are written very clearly and briefly, it is hardly possible to get them in. Reports should be typewritten, if possible, but if this is not possible, great care must be observed in the preparation of manuscript.

NASHVILLE.

Third—Pastor S. P. DeVault reported 292 in S. S. House filled in the morning and fine congregation at night. 48 in Jr. B. Y. P. U., and fine attendance at Sr. B. Y. P. U. Several persons asked the pastor to send for their church letters.

North Edgefield—Pastor J. A. Carmack preached on "The Significance of the Names of the Holy Spirit," and "Completeness in Christ." 229 in S. S. Good day.

Bolivar—J. T. Upton, pastor. I am in Nashville to assist in the funeral of Bro. Jake Ferguson of Grand View church. Bolivar church is doing splendidly. We are much encouraged with our work.

Belmont—Good S. S. About 15 professions. Seven additions at S. S. service. Bro. J. D. DeGarmo preached at S. S., also at 11 o'clock. Two by letter. Mass meeting at 3:30 p. m. Large attendance at night. Two by letter. \$350 collection for meeting.

Park Ave.—Rev. M. R. Vine preached in the morning, and Pastor Strother at night. 184 in S. S. Services at the Baptist Orphans' Home in afternoon.

Calvary—Pastor A. I. Foster preached on "Glorifying in the Cross," and "Scenes from the Life of Jesus," illustrated by stereopticon. 128 in S. S. Good B. Y. P. U.

Grace—W. L. Mitchell supplied, preaching on "Mercifulness," and "The Doctrine of Grace." Splendid S. S. Orphanage collection of \$13.

Adairville, Ky.—Pastor J. A. Wright preached on "A Call for a Revival," and "How to Bring About a Revival." Three baptized. Work progressing.

Judson Memorial—Pastor C. H. Cosby preached on "Loyalty to the Church," and "Following Jesus." One baptized. 155 in S. S.

Centennial—Pastor C. H. Bell preached on "That Ye May be One as We are One," and "Arise, Let Us Go Home." Collection for Orphanage. Close my work here to take up work at Holdenville, Okla.

Seventh—Pastor C. L. Skinner preached on "The Prayer that Prevails," and "God's Great Love." Three additions. One conversion. Good collection for Orphanage. Green Street Mission doing nicely.

Concord—Pastor R. J. Williams preached on the 40th Psalm. Took offering for Orphanage of \$7. Pastor preached at Pleasant Hill Mission in afternoon.

Edgefield—Pastor Lunsford preached on "Christianity's Message to the Modern Father," and "Abigail the Superior Wife." Three additions.

Franklin—Pastor C. W. Knight preached on "Righteousness," and "Enoch Walking with God."

Immanuel—Pastor Rufus W. Weaver preached on "The Points of Emphasis in Christian Stewardship," and "The Divine Potter." Two received by letter and one upon relation of experience.

Grandview—Pastor, J. F. Savell. Splendid S. S. and usual services at morning and evening hour. Pastor preached on "Caring for the Lambs." Two by letter. At 2:30 the pastor was assisted in a funeral service by Rev. J. T. Upton. The largest gathering that ever assembled at the church paid tribute of respect to Bro. Jacob Ferguson.

Big Springs—Bro. Fitzpatrick preached on "Reaping." Good day.

KNOXVILLE.

Sharon—Pastor John F. Williams preached on "God's Revelation to Man," and "A Wise Choice." 109 in S. S. \$11 for Orphanage. Good day.

White House—Rev. C. G. Hurst preached on "A Name Above Every Name," and "A Sure Foundation." 71 in S. S. Two baptized in afternoon. \$7.50 for Orphanage.

Fountain City—Pastor Tyree C. Whitehurst preached on "The Spirit," and "What is Man?" 116 in S. S. One by letter.

"Attestation of Christ." Rev. J. C. Davis preached at night on "Soul Winning." 113 in S. S.

Calvary—Pastor J. Pike Powers preached on "Confession and Forgiveness," and "The Shepherd's Tent." Good meetings.

Bearden—Pastor T. N. Hale preached on "Observations on Past and Future," and "Misplaced Faith." Resigned to accept position as an evangelist in T. S. S.

Gillespie Ave.—Pastor J. A. Lockhart preached on "David's Forgiveness," and "The Day of Atonement." 188 in S. S. Four baptized. Three by letter.

Broadway—Pastor H. C. Risner preached on "The Alpine Treasure of Revelation," and "Where Every Man's Going—to His Place." 450 in S. S. One by letter.

Grove City—Pastor G. T. King preached on "The Mission of the Church," and "The Wonders of Christ's Love." Fine S. S.

Lincoln Park—Pastor A. R. Pedigo preached on "Work in the Vineyard," and "Jesus the True Teacher." 162 in S. S.

South Knoxville—Pastor M. E. Miller preached on "Work the Fruit of Salvation," and Heb. 2:3. 198 in S. S.

Island Home—Pastor J. L. Dance preached on "Individual in Kingdom Building," and "How Sins are Covered Up." 650 in S. S. Children's Day.

Deaderick Ave.—Pastor Wm. D. Nowlin preached on "Build Up the Walls," and "A Man in Hell." 722 in S. S. 22 baptized. Three by letter. 24 received for baptism. Meeting continues. Pastor preaching.

Oakwood—Pastor preached on "Summary of Six and One-half Years of Service," and "How to Win Souls." 193 in S. S. One baptized. One approved for baptism. Pastor closed his work with the church. Will take up the work at Burlington next Sunday.

Third Creek—Pastor Chas. P. Jones preached on "The Baptism of Fire," and "God Writes His Law upon the Heart." 149 in S. S. Splendid B. Y. P. U.

Mountain View—Pastor S. G. Wells preached on "The Variety of Love," and "Naphtali is a Hind Let Loose." 214 in S. S.

Lonsdale—Pastor J. C. Shipe preached on "True Greatness," and "Pat's Confidence in God." 254 in S. S. Three by letter. Fine services.

Burlington—Rev. E. L. Edens supplied, preaching on "A Challenge of God," and "Seed Time and Harvest." 146 in S. S.

Beaumont Ave.—Pastor D. W. Lindsey preached on "The Risen Life," and "I Am the Way." 154 in S. S. Five baptized. \$20.50 for Orphanage. Baptized 19 from revival to date.

MEMPHIS.

Bellevue—Pastor preached at both hours. Delightful services. 258 in S. S. Fine B. Y. P. U.

Binghamton—Pastor R. Davis preached at both services to good audiences. 104 in S. S. Revival closed with good results. Seven additions for baptism.

Boulevard—Pastor Jasper R. Burk preached. One profession. One approved for baptism. 109 in S. S.

Central—Pastor Cox preached on "Recognition in Heaven," and "Forgiveness." Five additions by letter and two for baptism. Two baptized. 236 in S. S. S. S. picnic on Saturday.

Calvary—Pastor Norris preached on "Soul Health," and "Forbidden Sweets." Two baptized. One by letter. 118 in S. S.

First—Pastor Boone preached to good congregations. One by letter. 370 in S. S.

Greenland Heights—Pastor, C. S. Koonce. Rev. J. F. Black preached and will assist pastor in a tent meeting this week. Pastor preached at Etta Station. One conversion.

LaBelle Place—Pastor D. A. Ellis preached to good congregations. 266 in S. S. Five additions since last Sunday. Pastor at Bastrop, Ga., in a meeting.

McLemore Ave.—Pastor A. M. Nicholson preached to splendid congregations. 125 in S. S.

Rowan—Pastor O. A. Utley preached at both hours. Fine crowd at evening hour. One profession. One baptism. 80 in S. S. Subjects, "He Was Manifested to Take Away Our Sins," and "We Are All the Children of God by Faith."

Seventh Street Church—Pastor J. T. Early preached at both morning and evening services to large congregations. One profession of faith. One asked for baptism. two baptized; 258 in Sunday school.

Temple—Pastor W. A. Gough preached at both hours. Meeting closed with 60 additions, 38 by baptism, 22 by letter. Greatest meeting in history of the church. People were delighted with Dr. Inlow's preaching.

Union Avenue—Pastor Farrow preached, morning and evening on "Forgiveness," and "Two Forces." 208 in S. S. One baptized.

White Haven—Pastor, L. E. Brown. W. M. Couch preached on "The Plan of Redemption," and "The Father's Care."

JACKSON.

First—Pastor Luther Little preached on "The Christian's Panic," and "The Greatest Servant." Good con-

gregations. 420 in S. S. Two additions.

Second—Pastor J. W. Dickens preached on "Good Citizenship," and "What to Pray for and How." 191 in S. S.

West Jackson—Pastor W. J. Bearden returned from a month's vacation and preached on "A Plain Home Question," and "What Think Ye of Christ?" 113 in S. S.

Royal Street—Pastor, W. M. Couch. Rev. L. E. Brown filled the pulpit at both hours in the absence of the pastor.

Whiteville—Pastor Jas. H. Oakley preached at Harmony at 11 a. m. Good S. S. Fine children's program rendered at the night's service. Very large crowds at both hours. Rev. S. B. Ogle will assist us in our revival beginning the third Sunday in August. Preached the funeral of Deacon E. H. Poore at Willitson on Thursday; also Mrs. William Howell of Hillsville. Preached at Liberty Baptist church on Thursday night.

Coal Creek—Pastor, J. Henry DeLaney. Rev. O. C. Peyton preached on "Intercessory Prayer." The pastor preached at night on "The After Awhile of Life." 168 in S. S. An interesting program was rendered by the children of the S. S. at 3 o'clock in the afternoon, and was enjoyed by all present. A collection was taken for the Orphanage, amounting to about \$9.

Cookeville—Pastor E. A. Cate preached on "The Man of Galilee," and "Stirring Men Up." 60 in S. S. One baptized. Four received by letter. Pastor held a good meeting at Crawford. 26 added to church. Ordained four deacons.

Dayton (First)—Pastor, R. D. Cecil. Evangelist J. A. Scott of the Home Board preached three times. Four additions. 108 in S. S. Meeting continues.

There is a feast at Ridgecrest this summer and no mistake. I have had to keep as quiet as a clam about it heretofore because we were always overrun with people without a bit of advertising. Last year we had registered 1,286 people from twenty States, and did not spend twenty-five dollars in printing and did not have an invitation in a single Baptist paper. Our hotel was not ready, and our boarding facilities were limited. They are yet, but the hotel is ready now, and there are nine other boarding places, to say nothing of several camps, available.

The summer school begins July 2, and the first of the summer conferences begins two days later, July 4. The railroad rates are all that could be asked. I hope that a large number of Tennessee people will come to this delightful summer capital for the Baptists of the whole country. A look at the program will make you want to come. It may be had for the simple request. There are six summer schools and nine conferences during the summer. Surely the most fastidious should be suited with an array like that. B. W. SPILMAN, General Secretary.

The Southern Baptist Assembly Grounds, Ridgeport, N. C.

Will you please correct, through the Baptist and Reflector, the announcement that I have been called by the First Baptist church of Paducah, Ky. It is a mistake, growing (I am told) out of a statement published in the daily papers of Memphis and Louisville. I hope that no embarrassment will come to the Paducah church from this erroneous announcement. My name is not even before the church.

Let me say just a word about Paducah. It is a great situation, especially for evangelistic and educational work. Tull did marvelous things there—built a magnificent house of worship, re-organized every department of the church, increased the Sunday school three-fold, and did much evangelistic work.

I have some good things to tell you about Murfreesboro, "but that is another story."

AUSTIN CROUCH.

Murfreesboro, Tenn.

On Friday, June 4, 1915, the church at Riddleton ordained three deacons. Brethren A. S. High, Joe Moss and W. T. Corum. The pastors and deacons from the following churches composed the presbytery: Hartsville, Dixon Creek, Peyton's Creek, and Mount Tabor. Former pastor Rev. S. N. Fitzpatrick preached the ordination sermon, subject "The Church." Text 1 Cor. 12:27, "Now ye are the body of Christ and members in particular." It was a great service, and all went away feeling it was good to be there.

R. J. BOWMAN,

Riddleton, 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, Callendar Station, via L. & N. R. R. Express packages should be sent to Nashville, in care of Rev. W. J. Stewart.

Ministerial Education—For Union University, address A. V. Patton, Treasurer, Jackson, Tenn.; for Carson and Newman College, address Dr. J. M. Burnett, Jefferson City, Tenn.; for Hall-Moody Institute, address 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; Geo. J. Burnett, President, Murfreesboro, to whom all money should be sent.

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

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

Home Mission Board—Rev. B. D. Gray, D.D., Cor. Secy., Atlanta, Ga.; Rev. E. L. Atwood, Brownsville, Tenn., Vice-President for Tennessee.

Foreign Mission Board—Rev. J. F. Love, D.D., Cor. Secy., Richmond, Va.; Rev. Wm. Lunsford, D.D., Nashville, Tenn., Vice-President for Tennessee.

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

Ministerial Relief—Carey A. Folk, Chairman, Nashville, Tenn.; B. F. Jarman, Secretary, Nashville, Tenn.; J. W. Gillon, D.D., Treasurer.

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

PRAYER AND POWER.

(Paper read before Big Emory Associational Federation of B. Y. P. U.'s, and requested to be published in the Baptist and Reflector).

First, to have power, we must have God dwelling within us.

We must either let God reign in our hearts, or Satan will take up his abode there. From this fact there is no escape.

We can first learn a great lesson from the life of Jesus as is told us in that blessed book, the Bible.

Jesus began His ministry by forty days' fasting and prayer. Every important step that was taken by Him was preceded by prayer. It looks as though it would have been impossible for even Jesus to have had power with God without prayer.

Then Jesus should not only be our example on this subject, but our teacher.

The secret of his powerful life was submission to the will of the Father. We should always pray His will be done, not ours. For we do not always know what is best for us ourselves. Therefore we should always be submissive to His holy will. When Jesus was

hanging on the cross He prayed for his enemies. He said; "Father, forgive them, for they know not what they do." When Jesus went to the grave of Lazarus He prayed before bidding him come forth.

Take for another example Peter, that beloved disciple. While Jesus and His Disciples were eating the Passover, Jesus warned Peter of being boastful. Peter seems to have been one of these proud, haughty, know-everything kind of fellows, like many we have today. If Peter would have been more humble to Jesus, and prayed that he might not fall, he perhaps would have had more power over Satan. But yet Jesus said, "Peter, Satan has desired thee, that he might have thee, and sift thee as wheat; but I have prayed that thy faith might not fail." Satan did sift Peter, but he could not take away that love Peter had for Jesus. Jesus went to his death with Peter in disgrace, but when He arose from the dead He showed a special interest in Peter. Why? Because He loved him and had prayed that his (Peter's) faith might not fail.

We see another example of the power of prayer as we look back upon the transfiguration. While the disciples were sleeping, where was Jesus? He was praying. When the glory of the transfiguration broke upon Him, he was praying. Who can tell but what He was praying for just such an experience? We can say that while He was praying this experience came upon Him. From His knees He was glorified of the other world.

Perhaps that which keeps us from such experiences is that little link of prayer. Too many of us are sleeping today just as those disciples were, and letting Satan take too much possession. Too many of us are failing to catch a glimpse of the better things prepared for us.

Jesus' whole life was a life of prayer, and all power was given unto Him in heaven and on earth.

He had special times and places for prayer. Lifting His eyes to heaven, He gave sight to the blind man; lifting His eyes in prayer, he received the glad announcement that "This is my beloved Son."

There is no one that enjoys close fellowship with God without bearing visible results on his countenance.

One missionary writer says that his father would withdraw every day to talk with God, and the children would notice with wonder the beautiful light upon their father's face when he returned from this interim. Jesus commanded His disciples to follow him. Can we follow Him without praying? If Satan can get us to cease to pray, he begins to laugh, for he knows he is fast gaining his victim.

We are surrounded daily by ungodly influences, and we must watch and pray lest we enter into temptation.

We are sometimes inclined in our day to be weak and sentimental in dealing with evil. Let us be bold soldiers, ever ready to hold up the blood-stained banner of Jesus Christ. So many of us think if we don't get just what we ask for when we pray, that our prayers are not answered, and we become discouraged. As stated before, we often do not know what is best ourselves.

We are commanded to pray without ceasing. "The effectual prayer of a righteous man availeth much."

Take the Prophets of old for another example of prayer and power.

When they wanted to win a great victory or have great power, they always asked Jehovah's divine guidance. Elijah was a man subject to like passions as we are; and he prayed earnest-

ly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and the heavens gave rain, and the earth brought forth her fruit.

Jonathan is another example of a man who combines deeds of faith with the spirit of prayer. He asked God's blessings, and that God would indicate His will to him. In the meantime Jonathan was doing that which it seemed must be done, yet he was willing to abandon it if God did not approve of it. He sent up a prayer as one who was working, not one who was thinking about working. Jonathan was not concerned about the number he was to defeat; he was simply concerned about God being back of him.

When Samuel wanted help he prayed to God, and the wisdom and how to act always came to him in answer to his prayer. Samuel called for a great day of prayer to be held on the hill of Mizpah. The people all gathered, hosts of them. It was a day of confessing sins and of repentance, and what a day it was! And the Israelites said unto Samuel, "Cease not to cry unto the Lord for us, that he will save us out of the hand of the Philistines." Thus another example of power through prayer. The Israelites gained the victory.

David said to the Philistines, "Thou comest to me with a sword, and with a spear, and with a shield. But I comest to thee in the name of the Lord." And David slew the great giant, Goliath. It certainly seemed impossible for David to do this, for he was only a slender youth, but he was not trusting in his own strength, he was trusting in God's.

The Philistine was trusting in his own power, which in itself was great, while David trusted in Jehovah.

Prayer is the great power for us, for if God be with us who can be against us?

We all have great giants to face each and every day. Satan is going to and fro upon the earth seeking whom he may devour, and his temptations must be overcome.

Intemperance is one of the great giants we are facing every day.

We cannot too earnestly fight the liquor demon, which is ever seeking to destroy both body and soul of our boys, wrecking the homes of our beautiful Southland, building the slums, and filling our jails, prisons and asylums with inmates, increasing crime and robbing the children of bread.

Let us pray for more power that we may put it beneath our feet as David did Goliath, and God hasten the time when the sin-cursed poison will not be made beneath our beautiful horizon.

One sin leads on to another. Sinful desire, encouraged and cultivated, grows to be a master instead of a servant. We should always watch and pray lest we enter into temptation.

If we will only look around us we will have signs abundant to show us that God's spirit is in the world and that He is giving power to His people that ask it.

God's way is the best way. Many times we prefer the worldly way, because that is the way the people around us are doing. We need to ask more divine guidance. Many of us pray without acting, while many others act without praying.

We should ask divine help in anything we undertake. For example, a Sunday school teacher ought not to go before his class on Sunday without asking God's help in understanding the lesson.

In the public schools of today the Bible should be taught our children

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every day. We do not make Christians of our children by training them, but we make the work of the Spirit much easier.

Sometimes we think if we had God's power manifested in us as plainly as the Prophets of old, we could be better servants. He is the same yesterday, today and forever. He tells us that a thousand years to Him are as but one day to man.

Let us pray without ceasing.

MRS. JESSIE KELLY.

South Harriman B. Y. P. U.

TEACHERS' TRAINING COURSE.

(The following letter we are sure will be read with much interest.—Ed.)

The Rev. P. E. Burroughs, D. D., Nashville, Tenn.

Dear Dr. Burroughs:—I enclose a list of nine names, with a certificate that these persons have completed the New Normal Manual prescription of work. I may add that I have personally taught the class and conducted the examinations. Very thorough work has been done. The class has numbered three times as many as have qualified for the diploma. Some moved away after doing half or more of the work. Some have lacked perseverance in hard work. But the war has been the chief disturber. A number of the men enlisted for military training, which took their evenings. One member of the class is now on the ocean and will soon be in the trenches. The work of others has been menaced in other directions, and they have not been able to study enough to pass the examinations. In view of all the circumstances, I am glad to have carried even nine through. There are others, however, who are likely to complete the work, having failed in one or two examinations. I will send certificate concerning them when they pass. One of these is Miss Ina B. Muir, who was away at school when we took the first examination. In the other three she has made 85, 100 and 100. Another is Mr. William S. Elliot, who on the first three made 100, 100 and 100, but has been so busy lately he was unable to review for the fourth, and I suppose did not want to write till he could make another 100. Some others have failed to get 70, and may not write again. I enclose cheque to pay for nine diplomas, adding 25c for exchange.

Yours sincerely,

C. A. WALLACE.

Don't give up—look up! Disappointment and despair lie in the mud. The rainbow-painter works in the heavens.

Woman's Missionary Union.

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

OUR CORRESPONDING SECRETARY.

Miss Margaret Buchanan underwent a serious operation on June 7 at the Tri-State Baptist Hospital Memphis. We understand that the operation was successful, and that Miss Buchanan is recuperating nicely. Our Secretary has labored faithfully and lovingly for our State Union. She has undertaken tasks that seem stupendous to some of us. Shall we not remember her now with messages of love and sympathy and in our prayers? In the Calendar of Prayer, June 23 is set aside as a time for special prayer for our Corresponding Secretaries. Miss Buchanan has asked that we may be with her in spirit and in prayer at this time.

HOME MISSIONS IN PICTURES.

The above is the title of a charming book arranged by Dr. Victor I. Masters, Editorial Secretary of the Home Mission Board, and published by the Publicity Department of the Board. The price is 25 cents, post-paid.

There should be copies of this book in every missionary society.

The secretarial group is shown, and different departments of the work taken up.

"The Southwest and Its Wards" is the first topic, with clear, attractive pictures of the country, mission churches, groups of pastors and people, the baptizing of converts, showing effectively the work among Indians and Mexicans.

"The Stranger Within Thy Gates" makes a strong plea as we look into the faces of immigrants—Polish, Servian, Russian, and our own Miss Buhlmaier. Again we see groups of these foreign people; children in mission Sunday schools, visiting missionaries, children in sewing classes, and an impressive baptismal service in an open stream.

Scenes in Cuba and Panama give a distinctly foreign touch.

"Our Mountain Schools," with glorious mountain views and groups of students and teachers, together with school building, show us the value of the spiritual and mental development of these strong, rugged mountain people.

Under the head of "Evangelism" are shown the evangelistic staff and pictures of great evangelistic meetings. An impressive scene shows a Home Board evangelist baptizing the sister of the Congressman of the district in Big Sandy river.

We next come to "The Enrollment Staff," and growth and improvement in country churches is depicted.

"Church Buildings" gives us an idea of what is being done along these lines, with some exceedingly interesting features.

We thank the Master and the Home Board for the beautiful book, and believe that many of our women and societies will avail themselves of the pictures in missionary work, they being the work of the Home Board before us, in a most interesting and helpful way.

PURPOSE OF THE MONTEAGLE WOMAN'S MISSIONARY ASSOCIATION.

The charm of Monteagle is its distinctively religious and intellectual atmosphere, combined with the social. As missions are the open expression of religion, this great cause early became a prominent feature. In 1898 the Missionary Association was formed, its purpose to advance the cause of missions. Plans were made to hold an annual conference of a week, when representatives of all evangelical denominations might meet and confer as to methods of work, to meet the workers from foreign fields, and to hear speakers capable of presenting the great cause in a way to arouse the enthusiasm of all. Feeling the need of a place where such speakers and missionaries could be comfortably entertained, the Association undertook the erection of a Home.

The present Home stands as a beautiful, harmonious expression of the unselfish efforts of its founders, and as such becomes their monument.

Missionaries of any denomination needing a rest are invited to enjoy a month at Monteagle as the welcome guests in the Home of the Monteagle Woman's Missionary Association.

Special Railroad Rates July 13-14, Good Until September 5, 1915.

Boarding rates range from \$8.00 to \$10.00 per week, depending upon the room and number in room. The hotels are higher. For list of boarding places write F. W. Haller, General Manager, Monteagle Assembly, Monteagle, Tenn.

Program for Woman's Missionary Association and Summer School, July 14-18.

9:30 a. m. Missionary Stories, in Warren Hall—Miss Dockie Shipp.

10:00 a. m. Song and Prayer.

10:10 a. m. Demonstration of Junior Work—Mrs. Mazie T. Allen.

10:50 a. m. Intermission.

11:00 a. m. Address in Warren Hall—Rev. Egbert Watterson Smith, D. D., subject "Show Me a Penny."

5:00 p. m. Orchestral Concert on the Mall.

7:30 p. m. Twilight Prayers in Warren Hall.

8:15 p. m. Midweek Concert in the Auditorium.

Thursday, July 15.

9:30 a. m. Missionary Stories in Warren Hall, Miss Dockie Shipp.

10:00 a. m. Song and Prayer.

10:10 a. m. Demonstration of Young Women's Societies: (a) "How Not to Do It," Miss Dockie Shipp; (b) "How to Do It," Miss Paralee McLester.

11:00 a. m. Address in Warren Hall, Rev. Egbert Watterson Smith, D. D. Subject, "Vision and Faith."

5:00 p. m. Orchestral Concert on the Mall.

7:30 p. m. Twilight Prayers in Warren Hall.

8:15 p. m. "Landing of the Immigrants," in the Auditorium.

Friday, July 16.

9:30 a. m. Missionary Stories in Warren Hall—Miss Dockie Shipp.

10:00 a. m. Demonstration of Women's Societies—Mrs. B. W. Lipscomb.

10:50 a. m. Intermission.

11:00 a. m. Address in Warren Hall—Miss Laura Bassett. Subject, "Our Mountain Neighbors."

11:30 a. m. Address in Warren Hall—Miss Maria Buhlmaier. Subject, "Aliens or Friends."

5:00 p. m. Orchestral Concert on the Mall.

7:30 p. m. Twilight Prayers in Warren Hall.

8:15 p. m. Reading in the Auditorium—Prof. A. M. Harris. Subject,

"The Servant in the House."

Saturday, July 17.

10:30 a. m. Song and Prayer in Warren Hall.

10:40 a. m. Business.

11:00 a. m. Address in Warren Hall

11:00 a. m. Address in Warren Hall—Prof. Li Tien Lu.

11:30 a. m. Message from Africa—Mrs. Mettie Martin.

The Conference of Mission Workers this year offers features that should prove attractive to all interested in this form of activity. The program seeks to demonstrate the successive steps in the missionary chain, with inspirational and instructive addresses from speakers of renown in their line of work. If you are planning a short rest away from home, let it include a visit to Monteagle during Missionary week. Very low rates are given, that from Nashville being only \$3.25 for the round trip, good until September. Other points at a corresponding reduction.

To those who have been to Monteagle it is not necessary to enumerate its many attractions; to those who have not, we urge a trial visit.

WORK OF THE OCOEE W. M. U.

In the North it is the custom of the Quakers to hold all-day meetings at stated intervals. In sections of the country where these are held there is a saying that "it always rains on Quaker meeting day," and the downpour seldom fails to materialize. With equal certainty it may be said in Tennessee, "It always shines on W. M. U. day." As usual, the sun did shine on Wednesday, May 19, when the Ocoee W. M. U. held its quarterly all-day meeting at the St. Elmo church, Chattanooga.

Mrs. Rolston, the superintendent, presided. The devotional exercises were in charge of Mrs. Nuchols, who also made the address of welcome. Mrs. W. E. Brook spoke on the work of the Southern Baptist Convention in recent session at Houston, Texas. Strong emphasis was placed upon the stand taken by the Convention against child labor and the prevalent use of narcotics.

Business items occupied the remainder of the morning. Most interesting of these were reports from various churches on personal service. These reports show that the women have been serving with faith and zeal. In the churches in which the Circle system has been adopted, difficulty developed over the fact that the women refused to report what they termed trifles. "Let not thy left hand know what thy right hand doeth," was often quoted. "Report ten cents to a woman for car fare? No! A bowl of soup to a poor neighbor? No, no! A tiny doll to a desolate child? Never! Might just as well report smiles and cheery words!" But the difficulty has been overcome, and now each month unsigned cards reach the secretaries of circles, and no one knows the givers, but all are astonished and deeply touched by this insight into the daily lives of Christians and by the large sum total reached by a little plus a little. It reminds one of the song of our childhood, which begins with

"Little drops of water,
Little grains of sand."

Through the efforts of members of the W. M. U., work has been secured for several fathers, homes provided for three girls, sewing done for the Vine Street Orphanage, visits made to the Old Ladies' Home, flowers, fruit and literature taken to the sick, and in ways that words fail to express brightness and cheer have been carried to

FRECKLES

Don't Hide Them With a Veil; Remove Them With The Othine Prescription

This prescription for the removal of freckles was written by a prominent physician and is usually so successful in removing freckles and giving a clear, beautiful complexion that it is sold by druggists under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double strength othine; it is this that is sold on the money-back guarantee.

falls and hospitals and to the wretched corners of the city. In all, over 4,600 visits were reported, and food, clothing and rent to the value of more than \$1,000 provided for those in need—and this even though some churches failed to report. At the meeting in February, the report of the women of the Tabernacle church was received with special enthusiasm. This church now employs two assistants to the pastor and is coming into close touch with a part of the city in which there is great spiritual need and where many families of the unemployed must be helped. The report of this church is again an inspiration. Over 2,800 visits have been made, and more than \$836 contributed in cash and in value of groceries, clothing, fuel, medicines, etc. The First church has planned to give \$500 for the Home Mission Memorial Fund, 400 garments were given, and the women continue the education of a girl in Murphy College. Ridgedale church is preparing to send a girl to school. Highland Park church reports more than 600 visits made.

Summons to a bountiful luncheon met with ready response.

At the meeting in February Mrs. H. A. Winters led the devotional service of the afternoon session and spoke on "Satisfaction in Service." Today, satisfied in His likeness, she is serving in the presence of the King.

The devotional hour on Wednesday was in charge of Mrs. W. C. McCoy, and took the form of a memorial service for Mrs. Winters. With the thought of "Things That Remain," the leader spoke of the love, the joy, the work, the fruit-bearing of the beautiful life now closed on earth. Addresses were made by Mrs. Ida Bryan, representing the Sunday school class of which Mrs. Winters was teacher for eight years; by Mrs. H. D. Huffaker, representing the Woman's Auxiliary of the First church, of which Mrs. Winters was one of the organizers; and by Mrs. Rolston, representing the Ocoee W. M. U., of which Mrs. Winters was Assistant Superintendent.

A short business session followed. A decision to appoint a general superintendent of mission study classes resulted in the selection of Mrs. Harry Wells. Several churches are not represented in the W. M. U., and plans were earnestly discussed by which to interest these churches. Two automobiles have been placed at the service of the Union when needed and it is hoped that churches in the outlying districts will be reached and won for the work of the Union.

A paper on "Co-operation," by Mrs. Holt, and an address by Mrs. Muckert, taking as her subject "Inasmuch," closed a day that all felt had been of spiritual uplift.

M. M. DUNNING.

BAPTIST AND REFLECTOR

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THE COMMITTEE ON EFFICIENCY, NORTH AND SOUTH.

It was rather surprising to read the following paragraph in the Journal and Messenger:

"By a somewhat remarkable coincidence, both the Northern and the Southern Baptist Conventions had appointed committees on what is called efficiency, and both committees reported in similar strain, both recommending changes in methods which were not accepted by the Conventions. Both recommended, or proposed, the change of location of a board or society, suggesting that better results could be obtained by putting more power into the hands of a single board and so obviating some of the expense incident to the administration of two or more boards. In the case of the Northern Convention the suggestion was that the three general societies, Foreign and Home Mission and Publication, be concentrated in New York, and in the Southern Convention, that the three boards, Home, Foreign and Sunday School, be located in some central, or accessible point. Both propositions met with determined opposition, and the discussions brought out facts and considerations which seemed sufficient to stay the proceedings contemplated."

The Journal and Messenger is usually quite well informed about Southern Baptist affairs, but it is considerably mistaken this time.

It is true that the Southern Baptist Convention had appointed a Committee on Efficiency. It is not true, however, that this committee reported in a similar strain to the Committee on Efficiency in the Northern Baptist Convention; nor that the committee recommended any material changes in methods; nor that the report of the committee was not accepted by the Convention. Certainly it is not true that the Committee on Efficiency in the Southern Baptist Convention recommended "that the three Boards, Home, Foreign and Sunday School, be located in some central or accessible point." As a matter of fact, the committee recommended just to the contrary, saying:

"1. That the Sunday School Board, in the interest of efficiency, should not be combined under the same management with either or both of the other general Boards, or be otherwise related to them than it is at present.

2. As to consolidating the Home and Foreign Boards, your Commission has given the matter very extended and serious consideration, after having suggestions by letter and otherwise, from all parts of the Convention territory. But after canvassing the matter thoroughly, a vast majority of your commis-

sion do not think it would be wise or expedient to consolidate the two Boards, either now or in the future. One member of the Commission thinks the consolidation would be both wise and expedient, provided a sufficient degree of unity of sentiment among our people could be secured for the change. This member, however, does not feel that now is the time for any radical changes in our denominational machinery. There is absolute unanimity in the Commission in the belief that a radical change in the methods of administration involving fundamental and strongly antagonistic opinions would be exceedingly hurtful to the great interests of the Convention."

The report of the Commission on Efficiency, after much discussion, was adopted almost unanimously in the Convention.

THE HOUR OF MEETING.

In reply to the request of Dr. O. L. Halley, chairman of the Committee on Order of Business in the Southern Baptist Convention, asking for suggestions with reference to the order of business, we take occasion to say that we like the suggestion of Dr. Halley that the Convention shall be called to order on Wednesday morning at 10 o'clock, instead of Wednesday afternoon at 3 o'clock. This would give us almost an additional day.

It would probably be impracticable, however, for the Convention to meet on Wednesday morning next year on account of the schedule of the trains, the main ones from both directions reaching Asheville early in the afternoon. Also, we suppose that there is a general understanding that the Convention will be called to order at 3 p. m. next year. But there is nothing in the constitution or the by-laws of the Convention, or in the report of the committee on arrangements for next session, or in the minutes of the Convention, requiring or indicating that the hour of meeting will be 3 p. m. The time is set on "Wednesday after the second Sunday in May, the 17th day of May, 1916," but the hour is not mentioned.

We think, though, it would be well for the Convention to decide next year to meet at 10 o'clock regularly hereafter. We know all about the difficulties of the time of meeting. We know that the Convention used to meet on Wednesday, then changed to Thursday to include a Sunday, and then when some of the brethren left, changed to Friday, so as to hold them over Sunday; then again changed back to Wednesday afternoon. But, inasmuch as most of those who are present on Wednesday reach the place of meeting either Tuesday or early Wednesday morning, we see no need of waiting until Wednesday afternoon to begin the Convention. It seems to us an unnecessary waste of time.

Another suggestion that we would make is that the committee on order of business provide for sessions on Wednesday, Thursday and Friday afternoons, but leave Saturday afternoon vacant so that it may be used in sight seeing or for any important business which the Convention may find it necessary to finish. The meetings on the three afternoons, as well as in the mornings and at night, will give plenty of time for the consideration of all of the business before the Convention, and will enable the Convention to get through with its work by Saturday night, bringing us up to Sunday, which would be utilized for preaching as heretofore, and enabling the brethren to leave for their homes on Monday morning.

BILLY SUNDAY IN PATERSON, N. J.

Rev. Charles Schweikert, in the Watchman-Examiner, gives the following results of the recent "Billy" Sunday campaign in Paterson, N. J.:

"Paterson is a better city today than when 'Billy' came seven weeks ago. 'Booze' has been hit hard. Thirty-four saloons are already out of business. Hundreds of men have quit drink. Thousands have pledged to vote against the liquor interests. Scores of intemperate men now go home sober to their wives and children, to love and not to curse. Modern society shams were torn into shreds by this modern Elijah. Church-going women who knew more about bridge whist and the turkey trot than about the Bible, were shamed into penitence, and scores of these society people have burned their cards and are now enlisted in Bible classes and the work of saving souls. The devil and sin of every form were also hit hard. The lid of hell was lifted and the pearly gates of glory were flung open. It was choose one or the other—no middle path, no compromise, and 13,480 persons—no middle path, no compromise, and 13,480 persons 'hit the trail' to declare by this act their decis-

heaven. Mr. Sunday's preaching glorified true manhood and womanhood; exalted the marriage relation, honored the home, and scored terrifically the double standard of morals. Thousands of husbands and wives are testifying to the fact that since hearing Mr. Sunday preach, pure, simple love has returned to their fireside, and their homes are sweeter, happier than in many a day gone by. The churches of Paterson and surrounding towns for miles have been greatly benefited. Thousands of indifferent Christians have been reawakened by the preaching which has unmercifully revealed the hollow mockery of religious formalism, and these penitent Christians have said good-bye to worldly pleasures and reconsecrated themselves again to an undivided service for Christ. Thousands of converts are coming into our churches, and our Sunday services are crowded to the doors."

Are not these results worth while, and well worth while, especially in a city like Paterson, which was recognized as one of the most wicked cities in the country?

MR. BRYAN'S RESIGNATION.

Quite a sensation was created throughout the country last week by the resignation of Mr. W. J. Bryan as Secretary of State, on the eve of the dispatch of President Wilson's second note to Germany in connection with the Lusitania case. The ground of the resignation was that the note would tend to provoke war and Mr. Bryan is opposed to war with all its horrors. The President, Mr. Bryan said, had rejected two suggestions of Mr. Bryan—that the Lusitania case should be submitted to arbitration, allowing a year for its decision, and that meanwhile Americans should be warned to keep out of the war zone.

Following the rejection of these suggestions, Mr. Bryan resigned rather than sign the note as Secretary of State.

We have a warm admiration for Mr. Bryan as a great orator, a man not only with the courage of his convictions, but with the courage to have convictions, a strong temperance man and a noble Christian gentleman of the highest type. We are thoroughly in sympathy with him in his desire for peace. It seems to us, however, that he has made a mistake, for two reasons. (1) The ground of his resignation was inadequate. The note of President Wilson did not tend to provoke war. While insisting firmly that Germany in her submarine warfare should conform to international law and to the rights of humanity, it was nevertheless written in a tone of the utmost friendliness and instead of provoking war would have a tendency to prevent war.

(2) The resignation was inopportune. Coming at the time it did, it would have the tendency of bringing about war by encouraging Germany in her violation of international law and of the rights of American citizens. Under the circumstances it was liable to place Mr. Bryan in an unpatriotic attitude, which is very far from being characteristic of him. And then, too, in the crisis through which not only our government, but the whole world is now passing, we need the clear brain and steady hand and true heart of Mr. Bryan at the helm of the ship of State. It is a pity to lose them.

ROGERSVILLE.

We had a very enjoyable visit last Sunday to Rogersville. This is the county seat of Hawkins County. It is one of the oldest towns in the State, being founded about 125 years ago, before Tennessee had become a State. Situated at the end of a branch railroad from Bull's Gap, it is an important commercial center.

For many years it has been a stronghold of Presbyterians. They maintained a flourishing school for girls. It seems a pity that its spacious buildings and beautiful grounds should now be idle. They have a large church membership—by far the largest of any denomination. The Baptist church was organized only about 25 years ago. Until this year, it was a mission of the State Mission Board, but it has declared its independence, being enabled to do by the fact that a number of good Baptists had moved to Rogersville from the surrounding country. Rev. J. R. Chiles is the wide-awake pastor. Since he took charge about a year ago the church has grown in every way. The Sunday school, under the efficient superintendency of Bro. J. M. Southern, has about doubled. Now the question is one of room. To solve this, a lot adjoining the church has been bought, and it is proposed to erect in the near future a building suitable for Sunday school purposes. The church now has a membership of about 150, including nine baptized last Sunday. The congre-

gations morning and night about filled the house. We have seldom spoken to audiences so attentive and responsive. We are indebted to Brethren E. S. Clifton, T. T. Webb and J. M. Southern for very kind hospitality. Some ten or twelve years ago we delivered a temperance address at the courthouse in Rogersville. But this was the first time we have preached there or have had the opportunity of meeting many of the Baptists. We hope that we may have the pleasure of accepting the numerous invitations to come again.

TWENTY REASONS.

The following twenty reasons have been given for supporting the denominational paper:

1. A religious paper makes Christians more intelligent.
2. It makes them more useful.
3. It secures better pay for the pastor.
4. It secures better teachers for the Sunday School.
5. It secures better attendance at the prayer-meeting.
6. It leads to a better understanding of the Scriptures.
7. It increases interest in the spread of the Gospel.
8. It promotes unity of faith and practice in the denomination.
9. It exposes error.
10. It places weapons in the hands of all to defend the truth.
11. It affords a channel of communication between brethren.
12. It gives the news from the churches.
13. It awakes the talent of the denomination and makes it more useful.
14. It throws light upon obscure questions of practical interest.
15. It is a great aid in the study of the Bible.
16. It cultivates a taste for reading.
17. It makes the children more intelligent.
18. It makes better children.
19. It creates interest in the salvation of others.
20. It gives the current news of general interest.

—Exchange.

SAM DAVIS.

There was an exhibition at a moving picture show in this city last week, pictures representing the life and death of Sam Davis, the Confederate hero, who was hanged at Pulaski because he would not betray a trust or the confidence of the man who gave him the important papers which were found upon his person when he was captured. We do not often go to moving picture shows. In fact, we have been to but few. But we commend this one to any one who may have the opportunity of seeing it, both on account of its historical interest and especially the fine lessons it teaches—lessons of heroic devotion to duty, of unswerving loyalty to a friend, of sublime self-sacrifice. "Greater love hath no man than this, that a man lay down his life for his friends." That was what Sam Davis did.

QUESTION BOX.

Why should Masons be called upon to lay the corner stones of churches?

Among the many unanswered questions in the writer's mind is the one stated in the caption of this note. For long years he has waited for some satisfying explanation, and no one has arisen, so far as he can know, to show the appropriateness and value of such a procedure. Now and then we read of where the corner stone of some church has been, or is to be, laid by Masonic ceremonies, and hence the question is repeated with the accumulating force of a delayed answer.

The writer has some abiding convictions on the subject, and would be glad to have the editor of the Baptist and Reflector give the reasons usually assigned for such action.

B. F. WHITTEN.

Memphis, Tenn.

Answer.—We are not a Mason, and so we are not prepared to answer the above question. We confess that we, like Brother Whitten, have frequently wondered "why Masons should be called upon to lay the cornerstones of churches." Brother Whitten says he "has some abiding convictions on the subject." We shall be glad to have him express them in the Baptist and Reflector, if he wishes. Also, we should like to have any of our Masonic friends, many of whom are subscribers to the Baptist and Reflector, to give our readers information on the subject.

We have need of some copies of our issue of May 6. We would appreciate it very much if some of our readers who may not themselves keep a file of the paper, will send us their copy of that issue.

RECENT EVENTS.

The Baptist and Reflector comes out with a new headgear, or spring bonnet. It is a good thing sometimes to shift the furniture around in the room at the time of spring cleaning.—Baptist Record.

It is stated that there were about 15,000 converts in the "Billy" Sunday meeting in Paterson, N. J. This was certainly very remarkable, considering the opposition which Mr. Sunday met at Paterson, and his very cool reception at first.

Dr. R. A. Venable has assumed his duties as president of Clarke College, succeeding Dr. M. O. Paterson. He has been teaching in the college already, and is thoroughly familiar with its work and entrenched in the esteem of all the college people.

Hon. W. A. Owen of Covington honored us with a call as he was passing through the city this week. Brother Owen is one of the leading lawyers of Covington. He is superintendent of the Baptist Sunday school and is one of the most active and useful members of the Big -atchie Association.

We were sorry to miss the visit of Brother Robert J. Rhodes of Whiteville, who called at the office on his way home from the Confederate Veterans' Reunion in Richmond. Brother Rhodes was not only a gallant Confederate soldier, but he is a noble soldier of the Cross, as well.

We greatly lament the loss of Bro. M. E. Miller from our State. He is among the foremost of our young ministers, and has accomplished a splendid work in our State. He is true and tried and will do to tie to. There will always be a wide open door to him in Kentucky.—Western Recorder. While you in Kentucky lament, we in Tennessee correspondingly rejoice at the coming of Brother Miller to us.

Drs. J. R. Love of the Foreign Mission Board, and B. D. Gray of the Home Mission Board, stopped over in Nashville on their return from Orinda, where they had been to deliver addresses at the Institute held there last week. The Institute, under the conduct of Pastor W. R. Ivey, was quite a success. Secretary J. W. Gillon spent several days there and delivered a number of interesting addresses.

Rev. J. A. McCord has resigned the pastorate of the church at Pinckneyville, Ill., and accepted a call to Pineville, Ky. Brother McCord has been pastor at Pinckneyville for four years. During that time 155 were added to the membership of the church, making the present membership about 500. The contributions to all denominational objects were increased considerably. The congregation was built up to be one of the largest in the town.

Rev. N. H. Poole, pastor of the Eastland Baptist church, this city, requests us to change the address of his paper from McMinnville to Still Rock Spa, Waukesha, Wis. Brother Poole writes: "I go there to the Sanitarium. My health continues to grow worse. Please get the next issue of the Baptist and Reflector to me if possible. It is such a comfort." We are sorry to learn of Brother Poole's continued ill health. We hope that he may find full restoration in the healing waters at Waukesha.

Dr. J. H. Dew of Liberty, Mo., is now engaged in a great meeting at Orangeburg, S. C. In telling of the meeting, the Orangeburg Sun has the following double-column head lines: "Mighty Religious Wave Sweeping This City.—Dr. Dew is Doing a Wonderful Work.—Evening Services Tax Capacity of Large Auditorium of Baptist Church. Crowds Continue to Grow. Many from Different Parts of County and of Calhoun Come to Hear Great Evangelist."

On Thursday, June 10, Mr. J. D. Hutton and Mrs. Sallie McDonald Sandusky were married in this city at the home of the bride's uncle, Mr. T. M. Robinson. The ceremony was performed by Dr. J. R. Hobbs, pastor of the Baptist church at Shelbyville. Both bride and groom are from Shelbyville. Mr. Hutton is a prominent banker. Mrs. Hutton is the daughter of our friends, Dr. and Mrs. J. P. McDonald. They have gone on a trip to the Panama-Pacific Exposition. After their return they will be at home at the Doxie Hotel, Shelbyville. We extend warm congratulations.

It is announced that L. P. Leavell, the Sunday school specialist, has been elected associate professor of Sunday School Pedagogy, in the Southern Baptist Theological Seminary. He is to give four months in each year to this work.

The many friends throughout Tennessee of Miss Margaret Buchanan, Corresponding Secretary of the W. M. U., will be glad to know that she is getting along nicely at the Baptist Memorial Hospital at Memphis. She hopes soon to be again at her desk.

The First Baptist church of Maryville, Tenn., has lately dedicated a new church house. Twenty years ago this writer preached a dedicatory sermon for the church house that this new one now displaces. Ninety years ago the grandfather of this writer organized the church at Maryville and became its first pastor.—A. J. Holt in the Baptist Witness.

Mr. William Montgomery Isaacs, one of the most active workers and generous supporters of the Calvary church, Borough of Manhattan, New York, during more than the forty-one years of Dr. MacArthur's pastorate, and long recognized as one of the leading laymen of the city, died after a brief illness at his home, 29 East Sixty-ninth street, on May 26, ten days after his eighty-first birthday.

Calvary church, Borough of Manhattan, New York, of which Dr. Robert Stuart MacArthur was for more than two score years the distinguished pastor, has invited Rev. Joseph W. Kemp, of Charlotte Chapel, Edinburg, Scotland, to become its minister. He recently spent four weeks with the church, and immediately upon his return to Scotland the call was extended. He is said to be a young minister of much brilliance and is especially gifted as an expositor of the scriptures.

A revival of religion is the most unexpected result of the great war in Europe. At the outbreak of the war it was cynically said that Christianity has been disproved and religion had broken down. On the contrary, religion has not been so dominant in the minds and hearts of men for centuries as it is today. Testimonies have abundantly come from all the countries engaged in the war that the people are bowed before the Lord and are filling the churches. This is especially true in rationalistic Germany and in what used to be called godless France. The day of pure intellectualism is over. The revolt against it which has been growing in recent years has been brought to a climax by the war. Men have ceased to trust their unaided reason, and are learning to trust in God. The heart is asserting its place against the undue supremacy of the head. The most significant sign of the times is the revival of mystical religion. Even in the United States, which is least affected by the war, "Billy" Sunday has been upsetting all the predictions as to the evolution of an unemotional religion and the impossibility of an old-fashioned revival.—Watchman-Examiner.

For twenty-six months Dr. R. A. Kimbrough has been the pastor of the First Baptist church of Abilene. He came to the church from the Presidency of Union University at Jackson, Tenn. He had also been pastor of several important churches east of the Mississippi. He began at once with an earnest purpose to know his people and to be a real under-shepherd to every one of them. He has worked tirelessly to this end. Many a home has felt the power and influence of his prayers. He has been a true pastor to the rich and poor. He has known no classes.

In the pulpit Brother Kimbrough has preached as pure and as tender a gospel as any man on earth could preach. More than 300 have been added to the church, 100 of them being by baptism. The contributions have kept up remarkably well. Every interest of the church has been carefully guarded.

It is a pleasure to also speak of the invaluable work of Sister Kimbrough. No pastor's wife, it seems, could have done more. Her praise is heard on every hand. Her efforts to second the work of her husband in furthering the Lord's work has only been limited by her physical ability. Dr. Kimbrough, his wife and the entire family will go away from Abilene carrying with them the lasting gratitude and the profoundest respect of every member of the church and many others in the city that felt the touch of their kindly ministrations. We most cordially and sincerely commend them to their new field of labor wherever God shall direct that it shall be.—Western Evangel.

THE HOME PAGE.

A SHORT STORY AND ITEMS OF INTEREST
FOR THE HOME.

THE CHALLENGE.

(By George Whitman, D. D.)

They led the way, those men of God,
Who saw the eastern light;
They bowed their heads beneath the
rod,
They bore the mocker's blight,
They blazed the trail across the world,
They sought its pride to stem,
They backward Satan's agents hurled—
Who dares to follow them?

Our Judson, of heroic faith,
Our Rice, of deathless fame,
Who rode, in spite of wrath,
Through fiercest flood and flame;
Those men and women of the past,
Who wear faith's diadem,
Who answered to God's trumpet blast—
Who dares to follow them?

What noble company is this
That spreads the world around?
That dares to pierce the world's abyss,
And call it holy ground?
They seek the Jewels of our God—
The diamond and the gem—
They tread the path our fathers trod—
They dare to follow them.

THE TALK OF TOBIAS.

Suppose you were a fat, roley-poley little puppy, and lived with your brothers in a big box, in a nice large stable, would you want to be picked up and carried 'way, 'way off by a big man you had never seen before? Well, that is just what happened to Tobias, and he didn't like it a bit, and he didn't mind that everyone knew just how he felt about it, for he yapped and barked, until he was all tired out. But yapping didn't make any difference, for he had to go just the same. He was a parting present from Dolly, his chubby little mistress, to big Uncle Lieutenant Ben. Dolly had held Tobias and Mathias in her arms, for Uncle Ben to choose which he would take, and he chose Tobias because he was marked prettier. This was the only time, ever, that Tobias was sorry that he was so pretty looking.

Uncle Ben took him to live with him on a big warship, and, while Tobias was lonesome at first, with no other puppies to play with, he soon grew to be a pet with all the officers of the ship, and with many of the crew, who took delight in teaching him all sorts of tricks.

They taught him to sit up and beg, to give a paw for a shake, to sneeze for something to eat, and the funniest trick of all, to pick up anything which was dropped and carry it to the railing along the side of the ship and drop it overboard, by putting out his head between the rails.

This was very amusing to watch, when they dropped articles on purpose, for him to throw away, but very often things were missed which were dropped by accident, but which, true to his teaching, he had taken to the side of the vessel and thrown away. He was Lieutenant Ben's shadow, and when shut up in his stateroom, at times when he really must not be tagging at his heels, he always found something of his beloved master's to "guard" (which meant lying on it), and if nothing was left around he nosed about until he found something, however small, and growled freely if anyone passed the door, while, with nose on paws, he watched over either a necktie or stocking.

But Tobias was not meant to live and die just like an ordinary little dog. The very trick which the men had taught him of dropping things overboard brought him honor and glory.

It was during target practice down in Massachusetts Bay, when all the fleet were there to show what they could do, at firing their guns, that Tobias stepped into the front line for honors.

There was on Lieutenant Ben's ship a visitor, a friend of the captain's, a man who didn't know anything about navy rules, and who was very fond of smoking, and when he grew very interested in anything he didn't look to see where he threw his cigar stubs.

Tobias went on deck, because he dearly loved a fight, even a play one, and he loved to hear the big guns roar, and feel them shake the deck when the explosion came. Lieutenant Ben had shut him in his stateroom, but one of the orderlies, hearing him whimpering, had let him out, and he bolted for the deck, where he kept out of the way of the swiftly-stepping feet, but yet seeing all the fun.

All at once Tobias saw the visitor throw away a cigar butt. That would never do, so he trotted across the deck, picked it up, trotted to the railing and tossed it overboard.

Three times did he do this, and the fourth time the smoking stub went close to a package of gun powder, left there by a careless orderly. The brisk breeze blew the smoking stub into a small blaze, but faithful little Tobias went for it just the same, and, nipping it up as carefully as he could, he ran to the edge of the vessel and then sat down with a tiny whimper to lick his burned chops. But one of the officers saw this act of Tobias, and, picking him up in his arms, carried the small hero below decks to the ship's doctor to have his burned mouth dressed, while the visitor was asked to quit smoking or put his cigar butts in his pocket.

And now Tobias is a proud little dog, for he wears a collar with a gold plate, (a gift of the men of the warship), and from it hangs a gold medal engraved: "For courage in face of danger."—Elizabeth Townly, in *The Child's Hour*.

A SCAR OF DISOBEDIENCE.

(By a Young Writer.)

The wind was howling dismally about a lonely cottage. But inside that lonely cottage all was bright and cheerful. The house was small and had only three rooms. But all were neat and clean. In one room were Mr. and Mrs. Robinson, Fred, and, in a cradle, a sick baby girl, named Mary. Mary kept coughing. "I expect you had go for the doctor," said Mrs. Robinson. "Very well, I will go," said Mr. Robinson. It seemed a long way to the doctor's house, for Mr. Robinson lived a good ways out of town, for such a cold day. Mr. Robinson had only one horse, so he hitched it to the buggy and went after the doctor. Fortunately he did not have to face the north wind as he was going. When he got there he rang the doorbell. A maid came to the door. "Is the doctor in?" asked Mr. Robinson. "Yes, come in," said the maid. The maid led the way to the doctor's room. Mr. Robinson went in and found the doctor. Mr. Robinson told what he wanted. The doctor and Mr. Robinson soon found out that Mr. Robinson's horse could not carry both men.

"You can let your horse and buggy stay in my stable and we can go in my automobile," said the doctor. He called a servant to put up the horse and buggy and went to get the automobile. They

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

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

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BAPTIST AND REFLECTOR

Nashville, Tennessee

were son off and in sight of Mr. Robinson's house. The doctor examined the baby carefully, and then with a troubled face said, "It is a complicated case of pneumonia in both lungs. I need another doctor. Would you let Fred go as quickly as possible after another doctor?" "Yes," said Mrs. Robinson. While Mrs. Robinson was putting Fred's overcoat on him she said, "Don't go 'round the fork road." The doctor wrote a note to another doctor and told Fred to give it to the doctor. He had to walk, as he could not manage a car, and their only horse and buggy was at the doctor's house. He soon found out that he had to run to keep warm. When Fred got to the forks in the road he thought "I believe mamma wouldn't care if I went by the fork road, as it is shorter than away around over the bridge. I don't see any rattlesnakes." So he yielded. Fred ran as fast as he could. After a while he heard a strange little noise. He knew it was a rattlesnake. Sure enough, as Fred ran by, a rattlesnake jumped up from a bunch of grass and bit Fred on the leg. Fred sat down and took out his knife and extracted the injured flesh and tied up his leg with his handkerchief. He got up and kept running, but his leg pained him very much. He was in town now. He found the doctor's house. He rang the doorbell. The doctor came to the door himself. Fred gave the note to the doctor. He bandaged Fred's leg and said, "You were a brave boy. You did the right thing. But come, we can go in a minute. They went in the doctor's car. They were soon spinning along home. They jumped out of the car and ran in the house. While the doctors were examining the baby, Fred was telling his mother all about it. When the new doctor got through he said "I believe the baby will get well, but Fred saved her life. For I got here just in time. Mrs. Robinson, you surely have a brave boy." The baby soon recovered, for the doctors and Mrs. Robinson were very attentive. When Fred grew up he still had a scar which reminded him of disobedience. You may be sure that he didn't have to be bitten twice by a snake. He called the

scar on his leg the "scar of disobedience."—Ruby Windsor.

MINISTER'S WIFE IS
CURED OF PELLAGRA.

Lamar, Miss.—W. S. Selman, a Methodist minister of this place, writes: "I have advertised your remedy as far as I have been and have received several letters asking for your address. I wish you great success in your work. I believe it (Baughn's Pellagra Treatment) is THE treatment, and I will advertise it wherever I go. Mrs. Selman is just fine. Will also state that her general health is better than it has been for years past."

This is the heartfelt word of a minister, grateful that his wife has been spared to him. There is no need to suffer from Pellagra when a cure is at hand. Don't delay a minute.

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

There is hope. Get Baughn's big free book on Pellagra and learn about the remedy for Pellagra, that has at last been found. Address American Compounding Co., Box 2035, Jasper, Alabama, remembering money is refunded in any case where remedy fails to cure.

Note—In case you have any doubt as to the merit of this treatment, you are at liberty to write to the advertising manager of this paper, who did not accept this advertisement until an investigation was made that satisfied him that we had cured hundreds of cases of pellagra.

"SPECIAL" SILK HOSE OFFER.

To introduce the beautiful "La France" silk hose for ladies and gents, we offer three pairs 50c quality for only \$1, postpaid in U. S. Pure silk from calf to toe for long wear. Sizes, 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.

Don't take medicine for sleeplessness; take a bath.

The Young South

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

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

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

Somebody said it couldn't be done,
But he, with a chuckle, replied
That maybe it couldn't, but he'd be one
Who wouldn't say so till he'd tried.
So he buckled right in with the trace
Of a grin
On his face; if he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.
Somebody scoffed "Oh, you'll never do that—
At least no one has ever done it."
But he took off his coat and he took off his hat,
And the first thing he knew he'd begun it;
With the lift of his chin, and the bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done—and he did it.
There are thousands to tell you it cannot be done;
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start to sing as you tackle the thing
That "cannot be done"—and you'll do it.

Mr. W. S. Robinson, of Harriman, met the editor-in-chief on the train a week or two ago and handed him \$10.00 to give to the Orphans' Home through the Young South. This was certainly very generous in Mr. Robinson. But he is always doing such things. About a year ago he sent \$15.00. In addition to this amount, Mr. Robinson stated that his church, the South Harriman, was going to take a collection for the Orphans' Home the following Sunday. We are not sure whether this will be sent through the Young South or directly to Mr. Stewart. At any rate, we thank Mr. Robinson for this contribution.

The following letter was received last week:

"Memphis, Tenn., Route 5, June 8, 1915.—Miss Annie White Folk, Nashville, Tenn. Dear Miss Annie White:—Please find enclosed twenty-three dollars and thirteen cents (\$23.13), for the Baptist Orphanage at Nashville, given by our Sunday school at Eudora Baptist church, White's, Tenn.—Yours in the work, Lucile Brinkley, Sunday School Treasurer."

This is another very generous contribution. The Eudora church, we understand, is a suburban church near Memphis. If every Sunday school in the State would do as well, comparatively, as the Eudora Sunday school has done, then there would be no lack of money for provisions and clothing and the other necessities of life at the Orphans' Home. Please express to the Sunday

school, Miss Brinkley, our gratitude for their generosity.

THE MISSING QUARTER.

On a Saturday morning Philip Hartley was sent on an errand that made him feel just as if her were grown up, like his big brother, Rod, who wore a watch and chain, and who sometimes jingled money in his pockets. Phil's mother put three shining silver coins into his hand—each one a quarter of a dollar—and told him to go down to Peter John's cobbler shop for his shoes, which were having new soles and heels put on, so that he could wear them on Sunday. Also she gave him a penny to spend at Miss Mary's candy store on the way home.

Phil had never before been trusted with so much money, and it made him feel very big and proud. He dropped the four coins into his trousers pocket, and jumped up and down a few times to hear the tinkling, jingling sound.

Then, with a happy "Good-bye!" he ran out into the sunshiny garden, crawled through a hole in the picket fence, and made his way into the lane that led to the village road.

For a while he kept his hand in his pocket, and tightly gripped the four coins, as if he had feared that they would take wings and fly; but a little later he let them toss about and clink together, and when he came to the old oak in the lower branches of which Brother Rod had built a snug little tree-house, he almost, if not quite, forgot about them.

The ladder seemed to call him to mount its tiny rounds, and to sit in the broad, comfortable seat above, where the breeze was whispering among the leaves.

He had never been up alone before, but now he felt old enough even to build a tree-house himself. He climbed quickly upward, and in a moment had reached the house. One side was open, and the floor was made of huge knotted limbs, with here and there a board to fill the spaces.

From this shady perch he could see the village and the lake; but soon he heard the town clock striking nine, and he scrambled down to the lane again, and trotted straight along to Peter John's cobbler shop, opened the door, and shouted, "Hello!"

"Good morning, Friend Phillip!" said Peter John, reaching for Phil's shoes, which looked as good as new. "I suppose you've come for your boots."

"Yes, and I've got the money, too," said Phil, putting his hand into his pocket.

When he withdrew it, there was the penny, but there were only two of the shining silver coins. One of the quarters was gone!

"Why, I had it just a minute ago!" Philip cried, and he put his hand into his pocket again; but the quarter was not there. Suddenly a lump came into the boy's throat, and the tears tried to fill his eyes. He could not believe that he had lost so much money!

"Well, now," said Peter John, kindly, "I wouldn't feel too bad. Perhaps you can find it again," and he kept right on wrapping up Phil's shoes in the paper that he had pulled from under his stool.

"I'm going back to try," declared the boy, and he ran out of the shop quickly, so that his friend, the cobbler, could not see the tears in his eyes.

Along the road he looked carefully, but never a glint of silver in the dust

did he see. He hunted under the oak tree, and even climbed to the house in the branches, but the quarter could not be found; and after a weary search, Philip went sadly back to the shop to tell Peter John all about it.

The cobbler sat still on his stool, mending boots. There was a twinkle in the eyes behind his spectacles as he took the two quarters, and gave Philip the shoes.

"Perhaps some fine day that missing quarter will turn up," he said, and shook his head, and chuckled, when the boy tried to make him take the penny, too.

But Phil never expected to see the silver coin again, and indeed it was a long time before it came to light. One winter evening more than a year later, Phil was sitting in the big leather armchair, close to the pleasant glow of the open fire. Sticks that had been chopped from the very oak that had held Rod's playhouse were lying in the wood-basket, for the old tree had been cut down when the lane was widened.

Philip bent forward to place another piece on the embers, when the firelight, of a sudden, sent for a shining ray from something embedded in the stick that he was grasping. The next moment he shouted:

"Mother, here's the missing quarter!"

There, to be sure, was the coin, almost covered by wood that had grown round it in the crook of a limb, where it had lain since Philip climbed up into the tree-house.

The next day Peter John, the cobbler, was surprised to see Phil rush into his shop with a stick of wood under his arm.

"Now what in the world have you got there?" he asked, and he laughed aloud when Philip showed the silver coin in its strange resting place.—The Youth's Companion.

THE NATIONAL SPIRIT DEMANDS A NATIONAL DRINK.

The dominant characteristic of the American people is their remarkable energy and push. In labor, in business, in professional life, we have no place for the laggard. As nature abhors a vacuum so our modern civilization abhors the man or woman who is afraid of hard and prolonged effort, whether of muscle or mind.

There are those that decry the spirit of the times. They tell us that we are living too fast; that we are burning the candle at both ends. But if life is to be measured by accomplishment, as our greatest thinkers declare, it is evident that our modern civilization is worth the price we pay for it, and more.

The reward of our modern civilization is accomplishment; the price is physical and mental fatigue. The apostles of leisure complacently accept the fruits of our toil. They praise the great discoveries and inventions of our master minds; they laud the material conquests of our manufacturers and merchant princes; they appropriate the fruits of toll from our fields, our forests and mines. And they forget that the price of it all is physical and mental fatigue.

What shall we do with fatigue? Our scientists tell us that it kills. They say that work is good for us; that it exercises and develops our nerves and muscles, but that when work is carried to the point of fatigue our tissues begin to break down rapidly. As fatigue is the price of accomplishment, as it is universal and inevitable, we must face the problem of relieving it. To ignore it is to court disaster;

to avoid it is impossible under modern conditions of life.

Like other great problems of modern life, the solution of the problem of fatigue is being worked out by the process of selection and elimination. Alcoholic beverages have been tried and found wanting, not that they do not relieve fatigue, but that they relieve it by artificial stimulation which in turn is followed by a corresponding depression, resulting in a tendency to increase the quantity daily until their use constitutes a habit.

Thus far only two strictly wholesome and efficient fatigue-relieving substances have been found, viz: xanthin, the refreshing agent in beef tea and meat extracts, and caffeine, the refreshing agent in coffee, tea and Coca-Cola. Caffeine and xanthin belong to the same physiological group, the former being of vegetable origin and the latter of animal origin. Both are xanthins, both relieve fatigue in the same manner and both may be used year after year for a lifetime with only the most pleasant and beneficial results. This statement requires modification in the case of coffee and tea, at least when carelessly prepared, for overboiling dissolves more or less of the tannic acid, an astringent substance which interferes with digestion. Those who have experienced unpleasant effects from the use of coffee or tea will find that by more careful attention to preparation of these beverages all disagreeable effects will be avoided. Coffee and tea should never be boiled. Use the drip method and you will avoid the acrid taste and the unpleasant effect, both of which are due to an excess of tannic acid.

This leads us up to Coca-Cola, popularly known as the National Drink. In it we have the nearest approach to a perfect relief for fatigue. It is better than tea and coffee in that it contains no tannic acid; better than beef tea and the meat extracts in that it is far more delicious and refreshing; better than all the fatigue-relieving beverages in that its universal sale makes it accessible at the time when you first feel the approach of fatigue rather than after it is too late or before relief is needed, as in the case of beverages served at meal times.

The Coca-Cola Company wishes the public to know everything that is to be known about the National Drink. To this end it has prepared an exhaustive booklet describing its composition, its preparation and its effects in quenching the thirst, in relieving fatigue and in refreshing the mind and body. The booklet contains the scientific opinions of the world's leading authorities. Write for a copy. Read it carefully and understand why Coca-Cola is the nearest approach to a perfect solution of the problem of fatigue. Copies of this booklet may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.

SENT FREE AND PREPAID.

To every reader of the Baptist and Reflector who needs it and writes for it to the Vernal Remedy Company, Buffalo, N. Y., a sample of Vernal Palmettona (either liquid or tablet form). Only one small dose a day perfectly and permanently relieves catarrh, flatulency, indigestion and constipation. It clears the liver and kidneys of all congestion and inflammation and takes all irritation from bladder and prostate gland. Good men and women are wanted as agents for this and other high-class articles. Write immediately.

Looking down never lifts up.

RHEUMATISM CONQUERED

I say that I can conquer rheumatism with a simple home treatment, without electrical treatment, stringent diet, weakening baths, or in fact any other of the usual treatments recommended for the cure of rheumatism.
Don't shut your eyes and say "impossible," but put me to the test.



You may have tried everything you ever heard of and have spent your money right and left. I say "well and good," let me prove my claims without expense to you.

Let me send you without charge a trial treatment of DELANO'S RHEUMATIC CONQUEROR. I am willing to take the chance and surely the test will tell.

So send me your name and the test treatment will be sent you at once. When I send you this, I will write you more fully, and will show you that my treatment is not only for banishing rheumatism, but should also cleanse the system of Uric Acid and give great benefit in kidney trouble and help the general health.

This special offer will not be held open indefinitely. It will be necessary for you to make your application quickly. As soon as this discovery becomes better known I shall cease sending free treatments and shall then charge a price for this discovery which will be in proportion to its great value. So take advantage of this offer before it is too late. Remember, the test costs you absolutely nothing. F. H. Delano, 541 F. Delano Bldg. Syracuse, N. Y.

RESOLUTIONS ON DEATH OF REV. E. D. BOWEN.

Whereas, God in His providence has seen fit to take from us our beloved brother, Rev. E. D. Bowen.

Whereas, He was pastor of our church at Blackwater for nearly twenty years, in which capacity he did a great and lasting work. He was a noble Christian, a power in the church, and took great delight in cheering and uplifting those with whom he came in contact.

He was a bold soldier of the cross, having professed faith in Christ at the age of seventeen, and was an active minister of the gospel for about thirty years. He had the confidence of the people and was called upon to fill offices of public trust in his county.

Therefore be it resolved, That we, the Committee on Resolutions, take this means of expressing our deepest sorrow in the loss of our beloved brother and pastor. And, further, that we extend to the mother, sister, wife, children, and a host of relatives our deepest sympathy. And resolved that we make his life an example for ourselves, in that he had a pleasant smile and kind word for every one. He is not dead, but has just begun to live the grander and nobler life of eternal joy at the right hand of the Father, where he will know no sorrow, pain or suffering.

Let us, therefore, not weep for him, but with renewed courage and determination strive to gain an abundant entrance into that Eternal Rest.

Resolved further, That a copy of these resolutions be sent to the family, also that they be published in the Sneedville News and the Baptist and Reflector.

Respectfully,
W. T. TESTAMAN,
L. J. COTTON,
L. S. PRIDEMORE,
Committee.

HOW TO HAVE FOOT COMFORT.

In these days of many shoe styles, women and men too, who like to dress up-to-date, suffer agonies by wearing missfit shoes. A good many never know their shoes don't fit. They think it is the fault of their feet, for they often say, "It's no use, I can't wear anything but a common sense comfort shoe," and they give up wearing stylish shoes.

Mr. Simon, of the O. Simon Shoe, 1589 Broadway, Brooklyn, N. Y., has proven that nearly everybody can wear stylish shoes providing they are fitted properly; and his mail order business has grown extensively because of his ability to fit perfectly. In fact he has invented a scientific measurement system that enables him to determine your exact fit by mail. For example, one customer in Dresden, Tenn., recently wrote:

"I beg to acknowledge the receipt of your letter of the 19th inst., and to inform you that the shoes came to hand safely. They fit perfectly and feel as comfortable as though I were measured and fitted by you. Everyone who has seen them admires the fit and style. Now that I have found where I can best be suited, it will be my pleasure to order from you whenever the need arises. My wife means to place an order with you in a few days."

Mr. Simon receives such letters every day. This surely is enough evidence that he can do as much for you. So don't waste any time, but write for free catalogue, illustrating over 500 styles, and Simon's scientific measurement blanks.

You take no risk. You can have your money back if dissatisfied.

Mr. Simon personally attends to the filling of mail orders, so just send to the O. Simon Shoe, 1589 Broadway, Brooklyn, N. Y., and your communication will receive his attention.

FREE

All you need do is to send us **this advertisement, your dealer's name** and three trade-marks—the large, red words "MERRY WAR" cut from can labels of **MERRY WAR LYE.**

Then we will send you this

Genuine Guaranteed WM ROGERS & SON FREE OAK DESIGN SUGAR SHELL

Only One To Each Family On This Special Offer

You'll find uses every day for Merry War Lye

Disinfecting—Cleaning—Softening Water—Feeding Hogs and Poultry—Soap-making and many others. Full directions on label. With your Sugar Shell we will tell you how you can get a Complete Set of beautiful Oak Pattern Tableware to match—and absolutely free—enough to furnish your table elegantly for a lifetime.

Your dealer has Merry War Lye or can easily get it for you.

Be sure to give us your own and your dealer's name and address.

E. MYERS LYECO, Dept. 202 St. Louis, Mo.

PROTECT THE POULTRY.

Every poultry raiser should, if possible, raise several times as many fowls as he knows he will require for the following year—this gives him a better chance for selection in the fall. Greatest care should be taken in the prevention of disease. The following directions are safe and reliable for keeping fowls sturdy, to better enable them to resist White Diarrhoea, Diarrhoea from Indigestion, Cholera, Roup, Limberneck, Gapes and Worms. Thoroughly mix one teaspoonful Merry War Lye in two gallons of drinking water. Or it may be mixed with dry feed or mash by thoroughly dissolving one teaspoonful of Merry War Lye in one pint of water, which should then be stirred

into two gallons of dry feed or mash. Feed regularly. Poultry raisers who have tried this simple and inexpensive treatment are enthusiastic in its praise.

WHITE FLOATING SOAP.

You will never know how great is the satisfaction of using a mild, home made, white soap that floats, until you have tried it. Easy to make, too; just put two quarts melted grease into a kettle; then stir one can of Merry War Lye which has previously been dissolved in a quart of hot water and allowed to cool until luke warm, into the grease; add immediately one cup of ammonia and two table-spoonfuls of borax dissolved in half cup of warm water. Stir five minutes; beat the warm soap until it is too stiff to be handled, and put away to cool. Do not use until four weeks old. (All soap improves with age). This formula which is so simple that anyone can follow it makes, at small cost, a batch of excellent floating soap which will give the greatest satisfaction in use.

TENNESSEE COLLEGE
For Young Women

MURFREESBORO, TENN.

A four year college course with 14 standard units for entrance, leading to the A. B. degree.

Thorough preparatory course with diploma, for those not ready for college.

Conservatory advantages in piano, voice, expression and art.

Beautiful and healthful location in the foothills of the Cumberland Mountains.

The home life of the student is delightful socially and religiously. Terms reasonable.

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GEORGE J. BURNETT, A. M., President,
Tennessee College,
MURFREESBORO, TENNESSEE.

That "velvety" quality in ice-cream comes from the action of the Automatic Twin Scrapers and Famous Wheel Dasher which are found only in the

LIGHTNING FREEZER
Saves Ice and Salt, Too
Your dealer can supply you with Lightning Freezers
Recipes for Frozen Desserts, by Mrs. Rorer, sent free
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HABITS Treated successfully without shock, without restraint and NO FEE UNLESS CURED. Home or Sanitarium Treatment. "Ask our patients."
CEDARCROFT SANITARIUM
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Get Your Machine at Half Price

\$12.95

Five dollars brings you this high quality sewing machine, freight prepaid. Give it a thorough thirty-day trial; if you are entirely satisfied, pay for it in three monthly installments. If after thirty days you don't think it is the equal of any machine regularly sold at double the price, send the machine back; we pay the freight and return your money. This, in a nut-shell, is the big money-saving plan of the **Religious Press Co-Operative Club.**

Get our catalogue and investigate fully the six splendid bargains in high-grade sewing machines offered you under these terms. These machines are all fully warranted for ten years—during this period we replace free any defective parts. Prices range from \$12.95 to \$27.80. Not "cheap" machines, but absolutely the best that can be manufactured at the price—machines that you would have to pay twice as much for from agents or at retail stores. They are all sold under the same plan—

Easy Terms—Thirty Days Trial

The Club represents the co-operative plan of buying. By agreeing to sell a large number of these machines, we secured from a highly reputable manufacturer prices very little above actual cost. In buying from us you get your machine at carload-lot prices, plus the very light expense of operating the Club. All middlemen's profits, agents' commissions, salaries, etc., are saved.

Send us this Coupon Today and get our catalogue. Let us tell you more fully about the Club Plan. Investigate the superb, easy-running, guaranteed machines that you can buy under this plan at half usual prices and on easy terms. Remember the thirty day trial feature. Simply cut out this coupon, write in your name and address and mail to us.

Religious Press Co-Operative Club
112 W. Carolina Ave., Clinton, S. C.

FREE CATALOGUE COUPON

Religious Press Co-Operative Club
112 W. Carolina Ave., Clinton, S. C.

Please send me your catalogue, and show me how I can save half the purchase price on a high quality sewing machine through the Co-Operative Club Plan.

Name

Address

The Message That Led 300,000 to "Hit the Sawdust Trail"

Billy Sunday has probably led more persons to make a public confession of discipleship to Jesus Christ than any other man that ever lived. Men and women of every type have been fired by this amazing prophet with burning zeal for practical religion.

"BILLY" SUNDAY
The Man and His Message
By William T. Ellis, LL. D.
AUTHORIZED BY MR. SUNDAY

Tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America, and also contains the heart of his message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. Published by special agreement for the use of copyrighted material and photographs.

The Only Book That Explains "Billy" Sunday
Cloth 496 Pages Illustrated, \$1.50 Cheaper Cloth Edition \$1. Postpaid
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Take One Pain Pill, then— Take it Easy.

To Head-Off a Headache

Nothing is Better than Dr. Miles' Anti-Pain Pills They Give Relief Without Bad After-Effects.

"I can say that Dr. Miles' Remedies have been a godsend to me and my family. I used to have such terrible headaches I would almost be wild for days at a time. I began using Dr. Miles' Anti-Pain Pills and never have those headaches any more. I can speak highly of Dr. Miles' Nerveine also for it cured one of my children of a terrible nervous disorder. I can always speak a good word for your Remedies and have recommended them to a good many of my friends who have been well pleased with them."

MRS. GEO. H. BRYAN, Janesville, Iowa.

For Sale by All Druggists. 25 Doses, 25 Cents. MILES MEDICAL CO., Elkhart, Ind.

IF THE BABY IS CUTTING TEETH USE

Mrs. Winslow's Soothing Syrup A SPLENDID REGULATOR PURELY VEGETABLE—NOT NARCOTIC



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.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hixco Chemical Works, Patchogue, N. Y.

BIG DEAL ON STERLING HOSE.

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

"Sterling" Hose are stainless fast dye, good, clean, selected yarn, nice weight, full seamless double heel and toe, with elastic instep, long loop-on elastic ribbed top, full stand-ard 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 cheer-fully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The Rex Hat Co. Box F. Clinton, S. C.

CANCER CURED AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the knife, Acids, X-Ray or Radium, over 90 per cent of the many hundreds of sufferers from Cancer which it has treated during the past 18 years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va. Write for literature.

Remember the week-day to keep it holy.

PROGRAM OF THE EAST TEN- NESSEE BAPTIST SUNDAY SCHOOL CONVENTION.

To be held with the Deaderick Ave. Baptist church, Knoxville, Tenn., June 23, 24, 25, 1915.

WEDNESDAY EVENING SESSION.

7:30—Devotional service, J. R. Chiles.

7:50—Welcome address, W. D. Nowlin, pastor Deaderick Avenue church.

8:05—Response to address of wel- come, James Allen Smith.

8:20—Sermon, George W. Green.

THURSDAY MORNING SESSION.

9:00—Devotional service, O. C. Pey- ton.

9:30—Enrollment.

9:30—"What Should Be the Denom- inational Attitude Toward the Baraa- Philathea Class Movement?" W. F. Powell.

10:00—General discussion.

10:15—"How to Stop the Leaks in the Sunday School," W. D. Hudgins.

10:45—"How Best to Reach the Un- saved," J. R. Phillips.

11:15—"Building the Local Church," address, J. W. Gillon.

12:00—Adjourn for lunch.

THURSDAY AFTERNOON SESSION.

1:45—Devotional service, E. A. Cox.

2:00—"How to Enlist and Hold the Teen Ages," Spencer Tunnell.

2:25—"The Sunday School and Christian Education," J. M. Burnett.

2:50—Demonstration of Primary Methods, Mrs. J. M. Stokely, Miss Katie Sibb.

3:15—"Creating the Proper Atmos- phere in the Sunday School," A. V. Pickern.

THURSDAY EVENING SESSION.

7:45—Devotional service, S. P. White.

8:00—Special music by Deaderick Avenue chorus.

8:15—Address, "Teaching in the Home," Dr. Len G. Broughton.

FRIDAY MORNING SESSION.

9:00—Devotional service, W. R. Hutton.

9:30—Election of officers for the year.

9:45—"Where Rests the Responsi- bility for Success or Failure in Sun- day School Work?" W. H. Fitzgerald.

10:15—Discussion.

10:45—"Jesus' Plan of Training Leaders," E. K. Cox.

11:00—"The Teacher and His Bible," M. C. Atchley.

12:00—Adjourn for lunch.

FRIDAY AFTERNOON SESSION.

2:00—Devotional service, M. E. Miller.

2:15—"The Value of the Graded Lesson," J. W. O'Hara.

2:45—"Teaching Missions in the Sunday School," James Allen Smith.

3:15—Concluding summary of the Convention, W. D. Nowlin.

There will be free entertainment for all who attend the Convention.

CUTTING DOWN THE COST OF PIANOS.

Have you ever stopped to ask your- self the question why oranges which sell for five cents each cost only two cents by the box? Or why apples sell so much cheaper by the bushel than by a nickel's worth? It is the same way with Pianos. If you were to pur- chase one hundred pianos (eight car loads) from the factory you would get a much lower price than if you pur- chased only one. That is why the Baptist and Reflector Piano Club, com- posed of one hundred buyers, who club their orders into one big order, is sav- ing its members forty per cent. on high-grade Pianos and Player-Pianos. You are cordially invited to write for your copy of the Club's beautif- uly illustrated catalogue, which fully ex- plains the big saving in price, the con- venient terms and the guarantees of quality and permanent satisfaction. Address the Baptist and Reflector Piano Clubs, Atlanta, Ga.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.



MEMPHIS CONFERENCE FEMALE INSTITUTE

Historic College for Young Ladies of the South

Established in 1837, chartered in 1843. An honorable history of splendid achievement. All denominations attend. Located in Jack- son, Tennessee, a town of 20,000, which boasts of never having had an epidemic. Offers a health record unsurpassed anywhere. In a community of beautiful homes, intelligent, refined people, deeply reli- gious tendencies and a marked "school atmosphere." A safe home school in every respect, providing perfect conditions for thorough education.

Beautiful shaded grounds equipped with tennis courts, etc., in the heart of the city, affording every opportunity for healthful outdoor exercise together with the in- spiring and cultural influences of the city. A completely equipped and well appointed brick building of size, electric lighted, hot and cold water, plenty of light and ven- tilation. A gymnasium. Wonderful chalybeate well near.

(A. B. and B. L. Literary Courses.) Thirteen competent instructors. A conserva- tory of music, conducted by artists of highest reputation, offering great opportunities in Piano, Voice, Violin and Harmony. Splendid Schools of Expression, Art and Dressmaking. Educational trips to Memphis and St. Louis a feature of next session. Terms moderate. Attendance doubled last two years.

For Descriptive Catalogue and 1915-16 announcement, Address Rev. Henry G. Hawkins, A. B., President, Jackson, Tenn.

TO YOU—MY SISTER

Free to You and Every Sister Suf- ering from Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure.

I will mail, free of any charge, my home treat- ment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home with- out the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or White Discharges, Uteration, Dis- placement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles where caused by weakness peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, if it will cost you nothing to give the treatment a complete trial; and if you

wish to continue, it will cost you only about 15 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrap- per, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this home treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 241 - - South Bend, Ind., U. S. A.

CARSON AND NEWMAN COLLEGE

AND PREPARATORY SCHOOL.

This old Standard Institution affords many advantages to earnest young men and women.

1. It maintains the HIGHEST STANDARDS in all departments. The B. A. of Carson and Newman gives right to certificate to teach in any high school of the State without examination.

Our Students make good everywhere.

2. Carson and Newman is a CHRISTIAN institution, where Christian ideals are maintained and RELIGIOUS and SPIRITUAL life is cultivated.

3. The LOCATION is ideal; there is no more BEAUTIFUL or HEALTHFUL locality than the Mossy Creek Valley in the heart of East Tennessee.

4. The LIVING ACCOMMODATIONS are all that could be desired in the two splendid homes for young women and the two homes for young men, and many private homes in town.

5. The EXPENSES are kept at the LOWEST possible figure, and the accom- modations and instruction made equal to the best. \$150.00 may cover all neces- sary costs for ten months.

Write for Illustrated Catalogue.

Fall Term Opens September 1.

Address J. M. BURNETT, President, Jefferson City, Tenn.

REV. GEO. A. LOFTON, D. D.

He was the most versatile man in the Southern Baptist Convention; excepting one writer of fiction, the most popular author the South has produced, and as a Christian satirist without a peer in the world. A brave officer, who showed conspicuously his courage upon the sanguinary field of Chickamauga, an attorney at law, respected by the profession, Dr. Lofton entered the ministry with an equipment which few enjoy. He was a preacher of unusual eloquence and earnestness, a theologian profound and true in the faith, a pastor who led in the number of his visits and in the tenderness of the shepherd heart; a denominational leader, exhibiting the qualities of the statesman, yet ever displaying the spirit of humility; a courageous reformer, a public-spirited citizen. Thus he was known in Nashville, Tenn., where for thirty-six years he was the beloved pastor of the historic Central Baptist church.

Many who met him daily did not know of his high standing in other fields of endeavor. He was a poet, an artist, an essayist, a novelist, a satirist, an historian, a conversationalist, an exegete and a theologian, and whatever he did possessed merit. Over 500,000 copies of his books have been sold, and their popularity has not diminished. His book on "The English Baptist Reformation" is listed among the authorities dealing with this vexing period. Millions have read and enjoyed his "Character Sketches." The far-reaching influence of his ministry is convincing proof that Dr. Lofton was one of America's greatest and noblest men.

He loved our Seminary, and to the maintenance and honor of the standing of her distinguished professors Dr. Lofton sacrificed time and money to establish as a fact in history an event concerning which there was controversy. He used his influence in persuading students to attend the Seminary, and he gave to this body a faithful service. Our Board in the death of Dr. Lofton suffered an irreparable loss.

This memorial, at the request of the Board of Trustees of the Seminary, was prepared and read before the body by Rev. R. W. Weaver, D. D., Nashville, Tenn., and ordered spread on the minutes, a copy sent to the family, and furnished to the State Baptist paper.

M. D. JEFFRIES,
Secretary of the Board.

JUBILEE OF THE
CHINA INLAND BOARD.

The Mission will be fifty years old on June 25 next.

A Conference for Missionary and Bible study and for prayer and spiritual help has long been felt as a need by the Mission and its friends.

The condition of the church of the world and of China emphasizes the present need for waiting upon God for a new dedication of life to His service.

Our Jubilee year provides a fit occasion for calling such a conference.

The place is to be the pavillion—sacred in many hearts—where the old "Believers' Conference" was held at Niagara on the Lake, Ont.

The teachers are to be members of the Home Council of the Mission, including Dr. W. J. Erdman, Dr. R. A. Torrey, Dr. Farr, Principal O'Meara, Prof. Erdman, Wean McNicoll, Rev. Henry W. Frost, and others.

Testimonies of the grace of God in China will be given by missionaries.

The dates will be from June 15 through the 20th.

Accommodation is offered by the Queen's Royal Hotel at a reduced rate of \$2 per day for each person, two persons in a room. Write to the man-

ager. There are other hotels and boarding houses in the town.

Connections for Niagara on the Lake are easily made from Buffalo or Toronto.

Information in further detail will be sent, on application to the China Inland Mission, 507 Church street, Toronto. Mark letters "Conference."

INVITATION—We earnestly trust that old friends and new will plan their summer movements in advance, with a view to joining with us in the fellowship of this conference.

We ask that you will please remember the conference in earnest prayer, and expectation of large blessing.

Upon the resignation of our beloved pastor, Rev. Henry E. McKinley, the Buffalo Baptist church, Grainger County, Tenn., through a committee, adopted the following resolutions:

It gives us great pleasure to testify to the high esteem we hold for our pastor, who has labored with us so faithfully and untiringly for the past year, and whose labors have been abundantly crowned with suc-

ASSOCIATIONAL MEETINGS.

ASSOCIATION.	PLACE OF MEETING.	TIME.
Shelby County	White Haven Church	Wednesday, July 14
Big Hatchie	Mt. Lebanon Church (four miles west of Covington)	Tuesday, July 20
Little Hatchie	Mercer Church	Friday, July 23
Concord	Una Church	Thursday, July 29
Holston	Chinquapin Grove Church (4 miles southeast of Bluff City)	Tuesday, August 10
Nolachucky	Jefferson City, First Church	Wednesday, August 11
Chilhowee	First, Chilhowee Church (Chilhowee Institute)	Wednesday, August 18
Cumberland Gap	Wolfenbarger's Chapel	Wednesday, August 18
Duck River	North Fork Church (8 miles northwest of Shelbyville)	Wednesday, August 18
East Tennessee	Swansylvania Church	Thursday, August 19
Salem	Union Church (12 miles south of Lebanon)	Thursday, August 19
Walnut Grove	Laurel Bluff (Roane County)	Thursday, August 19
Sweetwater	Etowah Church	Wednesday, August 25
Mulberry Gap	Big Creek Church (Hancock Co.)	Tuesday, August 31
Big Emory	Crossville Church	Thursday, September 2
Unity	Clover Creek Church (Medon, Tenn.)	Friday, September 3
Ebenezer	Scott's Hill Church	Wednesday, September 8
Central	Mt. Pisgah Church (near Idlewild, Tenn.)	Thursday, September 9
Tennessee Valley	Salem Church (2 miles southeast of Dayton)	Thursday, September 9
Watauga	Butler Church	Thursday, September 9
Stockton Valley	Locust Grove Church (5 miles south of Albany, Ky.)	Saturday, September 11
Midland	Bishopville Church (Heiskell Station)	Wednesday, September 15
Eastanallee	Lamontville Church (3 miles west of Calhoun)	Thursday, September 15
Ocoee	Concord Church	Tuesday, September 21
Friendship	Friendship Church	Wednesday, September 22
Indian Creek	Cedar Hill Church (near Springer Station)	Wednesday, September 22
Clinton	New Salem Church (near Laurel, Tenn.)	Thursday, September 23
Holston Valley	Fairview Church	Thursday, September 23
Hiwassee	Concord Church (Meigs County)	Friday, September 24
Beech River	Union Hill Church (10 miles south of Lexington)	Saturday, September 25
Beulah	Oak Grove Church (2 miles south of Martin)	Tuesday, September 28
Northern	Big Springs Church (Union Co.)	Tuesday, September 28
New Salem	Hogan's Creek Church	Wednesday, September 29
Providence	West Broadway Church (Lenoir City, Tenn.)	Wednesday, September 29
Sevier	Millican Grove Church	Wednesday, September 29
Liberty-Ducktown	Pleasant Grove Church (6 miles west of Murphy, N. C.)	Thursday, September 30
Riverside	Monterey Church	Friday, October 1
Judson	Vanleer Church	Saturday, October 2
Cumberland	Clarksville Church	Tuesday, October 5
Enon	Enon Church	Tuesday, October 5
Tennessee	Beaver Dam Church (Knox Co.)	Tuesday, October 5
Wm. Carey	Oak Grove Church (Lincoln Co.)	Tuesday, October 5
Weakley County	New Hope Church (12 miles north of Dresden)	Wednesday, October 6
Nashville	North Edgefield Church	Thursday, October 7
Western District	Bethlehem Church (3 miles east of Henry)	Thursday, October 7
Southwestern District	Liberty Church (12 miles south of Huntingdon)	Friday, October 8
Sequatchie Valley	Ebenezer Church	Tuesday, October 12
Stewart County	Hickory Grove Church	Wednesday, October 13
New River	Slick Rock Church (Scott, Tenn.)	Thursday, October 14
Campbell County	Cedar Hill Church (Lafollette, Tenn.)	Wednesday, October 20
Wiseman	Pleasant Hill Church (4 miles east of Fountain Head)	Wednesday, October 20
Harmony	No minute	Date not given
Old Hiwassee	No minute	Date not given
Union	Pleasant Hill Church (3 miles south of Sparta)	Date not given
West Union	Marsh Creek Church	Date not given

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cess. It has been a joy to us to have this consecrated man of God with us, and to listen to his earnest exposition of God's Holy Word. He is a strong, cultured, wise counselor, a great organizer, safe shepherd, and a talented musician. He has worked up our Sunday school from a dead one to the best in the county. We will sadly miss him and his departure leaves a vacancy hard to fill.

We commend him to any Christian brotherhood needing the services of a consecrated Christian co-worker. We pray that he may be successful in his new field of labor, which is to be singing evangelist in Kentucky, his home State, for a while, after which he goes to a conservatory of music in Chicago to finish his music and further prepare himself for usefulness in the Lord's work.

That the approval of God may rest upon him is our prayer.

EARL WEST,
G. C. GILMORE,
LEE GILMORE,
H. M. DOYAL,
Committee.



ERIC WEST HARDY.

Born at Johnston, South Carolina, reared on a farm, earned education by own effort.

Prepared for college in the High School of the home community, and at the South Carolina Co-Educational Institute.

Graduated from Furman University with degree of Bachelor of Arts, Graduate student University of Chicago, receiving degree of Master of Arts, and practically completing requirements for degree of Doctor of Philosophy.

Taught in Haywood Institute, North Carolina, one of the mountain schools of the Southern Baptist Convention.

While in residence at Furman University, did supply work in the Furman Fitting School, Instructor in Mathematics in Y. M. C. A. night school of the city, and Tutor.

Professor of Political Economy and History in Ouachita College, Arkansas.

President of Fork Union Military Academy, Virginia, the noted boy's school, founded by the late Dr. Wm. E. Hatcher.

President Lexington College for Women, Missouri. Restored a college without student body, standards or credit.

Dean and Acting President of Bessie Tift College, Georgia. Took hold at a time when Georgia Baptists were pessimistic and hopeless, and when no man dared undertake the task of bridging the chasm, and restoring confidence in the institution and its future.

As a student, worked in the field of the Social Sciences, specializing in Political Economy, History and Sociology.

The division of the fifth Sunday meeting of the Cumberland Association which met at Battle Creek church was one of the best I ever attended. Bro. Ewton's sermon Friday night, "Building on the Rock," was of high type and well received; and the speeches of L. S. Ewton, W. M. Bragg, F. P. Dodson, and N. D. Williams showed both preparedness and quickened power. The entertainment by the church was the best.

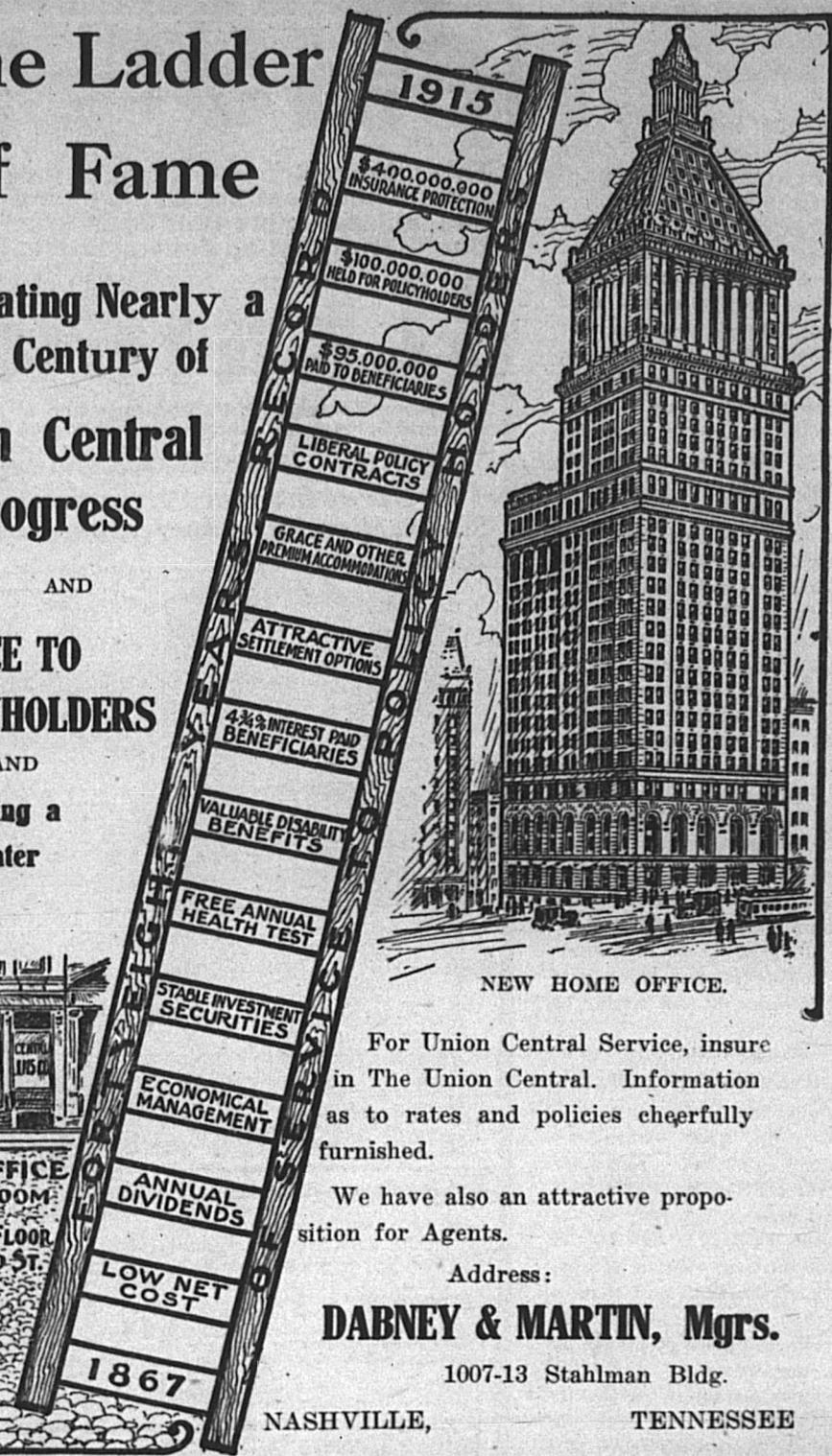
On Sunday the writer preached to a house full and yard full of earnest lis-

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teners. The young choir from Adams rendered fine music for the meeting. Rev. N. D. Williams has recently accepted this work, and he is bringing things up to a high mark in Christian work. I am certain that it was the best fifth Sunday meeting I ever attended, and I have been in them for 25 years. G. A. OGLE.

On the first Sunday in April the Corinth church at this place unanimously called Brother Johnnie Nelson as pastor. Brother Nelson is a good preacher. He preaches the gospel in its purity and with great power. He has won a warm place in the hearts of all the people of this community. Our regular preaching day is the first Sunday in every month; also Saturday night before the first Sunday. On last preaching day, my mother was sick and not able to go to church, but Brother Nelson came and preached in our home on Saturday night. We are having a fine Sunday school and also prayer-meeting on Saturday nights. We are expect-

ing a great meeting here this summer. Pray for us.

NANNIE ROBINSON.

Dover, Tenn.

Until the middle of July we will be located in Parkersburg, W. Va. Our closing meeting for the season at Danville, W. Va., resulted in more than 100 professions, among whom were a number of the leading citizens of the town and community. Nearly 800 persons made profession of faith in our meetings from October 20 to May 6. During our rest period of two months I will supply the Baptist church at Elizabeth, W. Va.

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NORTHERN BAPTIST THEOLOGICAL SEMINARY.

Dr. Henry C. Mabie recently lectured at the Northern Baptist Theological Seminary, choosing as his theme, "How to Preach the Cross of Christ," giving a most profound yet luminous discourse. Other special lecturers recently heard by the stu-

dents are Pastors Ford Neel and Ebersole of Chicago, President H. C. Morrison of Asbury College, Paul Rader of the Moody Church and Dr. F. A. Holtzhausen. Dr. F. L. Anderson has been assisting Mr. Luhman at the Lombard Avenue Church in special meetings. Miss Stockton spent Sunday, April 25th, with the Bohemian churches. There were some forty decisions for the Christian life. She has also lately held services with the Covenant Church and the Logan Square Church. F. C. Webber reports a gracious interest at Hinckley. Percy W. Stephens visited the Seminary a short time ago and reported baptizing fifty converts at Jacksonville. Charles Davies has taken the pastorate of a church at Forest City, Ill. The student body has recently organized into a Young Men's Christian Association. The new Seminary catalog has just been issued. The baccalaureate sermon will be preached on Wednesday night, May 26th, and the Seminary closes this year's work on May 28th with a reception by the student body to the trustees and faculty of the school.

You Look Prematurely Old

AMONG THE BRETHREN.

By Fleetwood Ball.

Dr. W. D. Nowlin, of Deaderick Avenue church, Knoxville, Tenn., writes: "My work here is great. Our average Sunday school attendance for May was 1,037. In the conference Monday morning L. G. Broughton said, 'It don't feel good a bit to a fellow who has always been in the lead to take a back seat. But we are not only not first here, but not even a close second to Deaderick Avenue. In all of my other pastorates I have had the biggest thing in town, but here Deaderick Avenue is so far ahead of us that even the hope of ever overtaking her is very remote. It is but fair, however, to say we have all we can care for.' We are now in a meeting, with Dr. G. W. Perryman doing the preaching. I suppose our auditorium will seat easily twice as many as any other church in the city."

Dr. H. E. Watters, of Martin, Tenn., writes: "I have decided to decline the presidency of the Baptist school at Campbellsville, Ky., also the call to become financial agent of Bethel College. I will leave Monday, June 14, to conduct a party of 200 for a 31-day trip through Yellowstone Park, Panama Exposition, Grand Canyon, etc."

A tent meeting will be held at Sardis, Tenn., beginning the first Sunday in September. Rev. A. U. Nunnery, of Parsons, is the aggressive pastor. It will be the pleasure of the writer to assist in the services.

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