

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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—“Close up the Ledger, Time!
Hark, the knell of the year gone by!
Have I run out my golden sand?
Where shall I be when the next shall die?
Where shall the soul within me stand?
Naught beyond but in guilt and crime?
Listen! I hear the New Year's bell:
Shut up the Ledger, Time.”

—A recent official dispatch from abroad indicated that Turkey might acknowledge that it was one of her submarines that sank the British ship, the *Persia*, instead of an Austrian submarine, as was thought at the time to be the case, but denied afterwards by Austria. If it turns out to be true that it was a Turkish submarine, that will result in more complications and in more correspondence.

—The saying that this is a “government of the people, for the people, and by the people” is generally attributed to Abraham Lincoln. In his book, “The Mission of Our Nation,” Dr. J. F. Love states that this dictum was first written by Wycliffe in the introduction to his translation of the Bible—namely, “This Bible is for the government of the people, by the people, and for the people.”

—Judge John E. McCall, of the Federal District Court at Memphis, handed down a decision on January 20 that intoxicating liquors shipped into Tennessee are subject to the laws of the State from the time they reach their destination in Tennessee until they again leave the border of the State or are placed in the hands of an interstate carrier for transportation out of the State. Under the ruling, “selling in transit” by reconignment from local jobbers is effectually barred as being unlawful. Fifty liquor dealers met after the decision and announced that they would discontinue the practice. Some of them will leave the State. We wish all of them would.

—Statements as to the losses of the various nations now at war are only estimates, for few official reports have been given by the governments involved. One of the leading papers of this country gave recently a statement which is as nearly accurate as perhaps is possible to make at this time. That statement says that the total losses of the Allies are 4,840,230; and of this number, 968,406 have been killed. The central powers have lost 3,762,983 men; and of this total, 752,416 have been killed. The grand total to date in killed, wounded, and missing is given as 8,602,313. The cost of the war to January 1 is estimated to be \$22,880,000,000, the cost to the Allies being approximately two-thirds of this total. The estimated daily cost is now \$88,000,000.

—Contrary to the usual opinion, Dr. Talcott Williams, Director of the Pulitzer School of Journalism in Columbia University, in an address to the graduating class of Hartford Theological Seminary, asserted that from 1880 to 1910 the number of ministers grew faster than the number of lawyers or physicians. “In this thirty years, the United States census being witness, the number of ministers had increased from 64,698 to 132,988, or had more than doubled. The lawyers have increased from 64,137 to 121,149, while in the same time the number of physicians has grown from 85,671 to 157,956. The clergymen alone have grown faster than the population. Further, the number of theological students in the United States has doubled in thirty-three years. There were 5,242 in 1880 and 10,965 in 1913; while in Germany theological students have fallen off one-half in this generation, and in England the number remained the same. During the last fifty years the population has trebled, while the value of church property has grown sixfold; during the same time national wealth has increased from four to sixfold. From 1890 to 1906 church membership increased from twenty and a half millions to thirty-three millions—about sixty per cent—which was greater than the increase in population.”

—Abraham Lincoln once said:
“I am not bound to win, but I am bound to be true—I am not bound to succeed, but I am bound to live up to what light I have—I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong.” Noble utterance! Was it not Luther who said, “God and one make a majority?”



THE OTHER SIDE OF THE GATES OF PEARL.

“O what do you think the angels say?”
Said the children up in heaven,
“There's a dear little girl coming home today.
She is almost ready to fly away
From the earth we used to live in.
Come, let us watch at the gates of pearl.
And be ready to welcome the dear little girl.”
Said the children up in heaven.

“God wanted her here where his little ones meet.”
Said the children up in heaven:
“She shall play with us in the golden street;
She had grown too fair and pure and sweet
For the earth she used to live in.
She pined for the sunshine, this dear little girl,
That gilds one side of the gates of pearl.”
Said the children up in heaven.

“So the King called down from the angel's dome,”
Said the children up in heaven:
“My little darling, arise and come
To thy prepared place in the Father's home,
The home that my children live in.
So come, let us watch at the gates of pearl;
For Jesus has called her, the dear little girl,”
Said the children up in heaven.

“Far down on the earth do you hear them weep?”
Said the children, up in heaven:
“For the dear little girl has gone to sleep;
The shadows fall, and the night clouds sweep
O'er the earth we used to live in.
But up here there is joy at the gates of pearl.
O why do they weep for their glad little girl?”
Said the children up in heaven.

“Fly with her quickly, O angels dear!”
Said the children up in heaven:
“See, she is coming. Look there! Look there
At the jasper light on her sunny hair
Where the veiling clouds are riven!
O hush, hush, hush! All the swift wings furl!
For the King himself at the gates of pearl
Is taking her hand, dear, tired little girl,
And leading her into heaven.”

—Selected.



—Emperor William of Germany has been sick. What was the matter with him? The French said it was a cancer. The Germans said it was a boil. It now turns out that it was only a “Bindegewebentzündung.” He is said to be recovering.

—We stated last week that Montenegro had made an unconditional surrender to Austria-Hungary. It appears that the terms of the surrender laid down by Austria-Hungary were so severe that Montenegro was not willing to accept them and fighting between the two armies has been resumed.

—Dr. G. H. Crutcher, Corresponding Secretary of the State Mission Board of Louisiana, was in Nashville last Tuesday on his way to Chattanooga to attend the annual meeting of the Southern Baptist State Mission Secretaries. On his way he stopped at Lewisburg to visit his mother, Mrs. C. J. Crutcher, who has been ill. We are glad to know that she is better. Dr. Crutcher is a Tennessean, born, bred and educated. He is one of the finest products of our Tennessee soil. He is doing a notably great work in Louisiana.

—Speak a shade more kindly
Than the year before;
Pray a little oftener,
Love a little more;
Cling a little closer
To the Father's love;
Then the life below shall grow
Into the life above.

—The fourth mid-winter conference of the Southern Baptist Educational Association meets in Nashville January 28, 29. In our issue of January 6 we published a full program of the meeting. The Conference will bring together a large number of Southern Baptist educators, and we are sure the discussions will prove very enjoyable and valuable to those in attendance. We extend to our educational brethren a cordial welcome to Nashville.

—It was reported early last week that Gen. Francisco Villa had been captured, and the statement was made that he would be brought to Juarez and executed. The story of his capture, however, was afterwards denied. But later it turned out to be true that he was captured by a woman. He was reported to have been married. This is said to be his third living wife, one being now in San Antonio, another in Havana. Evidently he deserves execution.

—This is Fifth Sunday Meeting Week. Fifth Sunday meetings are being held in many Associations throughout the State. They are always very interesting, very practical and very helpful. We wish we could attend all of these meetings, but of course that is physically impossible. We hope to attend one or two of them anyhow. We should be glad, though, to have some one at each one of the meetings represent the Baptist and Reflector.

—The third Sunday in January is said to have been the best day the First Baptist church of Dallas has ever known. The church had already given its pastor, Dr. George W. Truett, for a period of two months, to lead the educational campaign in connection with Dr. J. B. Gambrell. On the second Sunday in January, Dr. Truett preached to his people a strong sermon on Christian education. On the third Sunday he made an earnest appeal to them for contributions for the cause. In a few minutes over \$27,000 was provided. The Baptist Standard says:

“Everybody—merchants, clerks, teachers, lawyers, physicians, toilers in the shops, newsboys, joyfully added their sacrificial gifts to the great offering for Christian education.”

With such a beginning there can be no doubt of the success of the plan to raise \$250,000 for Christian education in the next two months. On what a great scale do they do things in Texas!

—“Says the Midland Methodist: ‘The winds which whistle about the house and through the trees and which make the pedestrian button up his coat should not make him button up his pocketbook. Help the shivering.’ Which means, we presume: ‘Send in your subscription to the Midland Methodist.’—Baptist and Reflector.”

“Right you are, Dr. Folk, though that was not in the Midland mind. Subscriptions are always in order, always welcome, and always needed. So much so that we will not be a bit particular about the mode of the money-coming: money order, check, stamps, express, or greenbacks will find equal warmth of reception. We might even be persuaded to take apples, potatoes, spareribs, backbones, or a big fat turkey. We do not mince over methods.”—Midland Methodist.

But, suppose that instead of sending you \$1.50—the subscription price of the Midland Methodist—the subscriber should send you 50 cents, would you accept that in payment of a year's subscription? Suppose he should send you a Mexican dollar and a spurious fifty cent coin, would you accept them in payment?

LIFE'S LESSON.

I learn as the years roll onward
And leave the past behind,
That much I have counted sorrow
But proves that our God is kind;
That many a flower I longed for
Had a hidden thorn of pain,
And many a rugged by-path
Led to fields of ripened grain.

The clouds but cover the sunshine,
They cannot banish the sun;
And the earth shines out the brighter
When the weary rain is done;
We must stand in the deepest shadow
To see the clearest light,
And often from wrong's own darkness
Comes the very strength of right.

We must live through the weary winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing,
The flowers must be buried in darkness
Before they could bud and bloom;
And the sweetest and warmest sunshine
Comes after the storm and gloom.

So the heart from the hardest trial
Gains the purest joy of all,
And from lips that have tasted sadness
The sweetest songs will fall.

For as peace comes after suffering,
And love is reward of pain,
So after earth comes heaven—
And out of our loss the gain.

Selected.

FAMILY TALKS WITH JESUS.

No. IV.

By LEN G. BROUGHTON, D.D.

STRENGTH, BLESSING, WEAKNESS.

"He that humbleth himself shall be exalted."—
Luke xiv. 11.

Judging from our point of view, the fact that Jesus was invited to the home of a Pharisee, and especially the chief among the Pharisees, is very strange. There were three classes of people that confronted Him when He was on earth, that had nothing at all in common with Him. First, there were the self-righteous Pharisees—the religious bigots. Then there were the Sadducees—the sceptics of the day, especially sceptical about supernatural revelation, and the resurrection of the dead. Then there were the Essenes—a class particularly hard to deal with; they were the hermits, the class that regarded religion so sacredly as to cause them to live in the background. These three classes ever held themselves aloof from Jesus. Here, however, we have an exception to this general principle. One of the chief among the Pharisees is entertaining Him at his house as a guest, and that, too, upon the occasion of a great feast. There were a number of very distinguished people at the feast.

And then, it is strange that Jesus allowed Himself to be entertained under such circumstances. But when we think of it from the standpoint of Jesus Himself, and His mission to men, it is not strange. Jesus was here to make followers and friends of every class of men and women; indeed He knew no class. He was as anxious about one as another. The thing that was upon His heart was the salvation of lost men and women, and He always stood ready to enter the open door. In His sojourn among men, the one thing Jesus ever looked for was an open door. Here, He found one which was to Him an opportunity for service and teaching, and He entered it.

I wish we might be half as much concerned about finding doors of opportunity today! I am quite sure if we were we would find ourselves in places we never enter at all. We would find ourselves grappling with opportunities that never have impressed themselves upon us.

But when we come to look at the motive at the back of the invitation of this Pharisee, and its acceptance by Jesus, and His presence there, we find there was a great difference. The Pharisees had it in his mind to criticize Jesus; that was why he invited Him. In the account it is said, "They watched

Him there." And it was doubtless for the purpose of watching Him, with the hope of getting something against Him, that that Pharisee invited Him into his house.

But Jesus also had a motive for accepting. He well understood the motive of this Pharisee; He knew He was being watched. And because He was being watched He was so very keen to do what He did. Jesus had in mind to teach the Pharisee and the others there at the feast, one of the most needed lessons of His time, and also one of the most needed for the Church of Christ at the present time.

Commentators generally separate the healing of the man with the dropsy, and the teaching that Jesus gave concerning the highest room at the feast. They regard the healing of the man with the dropsy as an incidental thing, and the parable that Jesus submitted for teaching, as the essential thing. But the healing of this man with the dropsy is not in any sense incidental, it is essentially a part of the whole teaching. I want us to see how this works out. In order that we may do this, it is necessary that we call to mind the feast.

The first thing that strikes us is that feast was given on the Sabbath day, and that, too, by a Pharisee. The Pharisees of all people in the world were the greatest sticklers for law, and the Old Testament regime. Their hope of salvation rested in their obedience to Old Testament requirements. And as you well know, there was no requirement more rigid than the observance of the Sabbath. Yet, somehow, here is a Pharisee, and the chief among them, disregarding altogether the teaching of the Old Testament with reference to the Sabbath, and holding a feast in his house.

Then, again, it is strange as we look at it, that Jesus did not use the occasion to teach the Pharisees how to observe the Sabbath; He did not even criticize them for holding the feast on a Sabbath day. As I understand the failure of Jesus to do this, I see in Him a great, over-mastering motive on that particular occasion, one that far outweighed the matter of entertaining one's friends on the Sabbath. Jesus always knew how to rightly weigh truth, and He always gave precedence to the truth that weighed most.

I wish we might learn how to do the same thing; we might save ourselves a great deal of wasted energy when great things stand out before us.

Again, Jesus knew full well that it was necessary for some one to give Him food on the Sabbath, and hence, if it was necessary, it was no more wrong for the Pharisee to supply it, than for any other man or woman. Grace would always master and supply necessity. So Jesus says not one word to him about the abuse of the Sabbath, but proceeds at once to give Himself to the one thing that is dominant in His mind, and that one thing is the teaching of the great lesson which we are now in considering.

What is that great lesson? It is the obligation that strength owes to weakness. First, let us see those present at the feast. Jesus was there. It is a great thing to have Jesus at the feast. Then there were other Pharisees there. There were present lawyers, doctors and the most distinguished people of the day. Then there was also the man with dropsy, and he was evidently there by invitation. He would not have thrust himself upon so great an occasion without an invitation. He was invited for a purpose, for of all people, Pharisees were contenders for the proper thing. There was a motive for his presence, and the motive was a part of a general plot that had been evolved by this chief of the Pharisees, and his associates, for the catching of Jesus in a trap.

Now what was the trap? Every one of these men had perhaps heard of Jesus, and if they had not heard Him themselves, they had heard tell of His claims. That He was in sympathy with all the needs of humanity; that His heart went out for suffering humanity everywhere, and of whatever kind. They had heard that He claimed to have all power over disease; and they said among themselves, "We will bring this man with the dropsy to the feast, and place him by the side of Jesus, and see if He will think more of this man's suffering than He does of the feast." Their trap was to see if Jesus was true to His teaching.

Now just as it was true with reference to Jesus when He was on earth, that He was always being inspected, always being held up to see whether or not He was true to His teaching, so is His church at the present day. Do you know that the only way that the character of Jesus can be tested today is through the life of His church? And do you know, further, that this is the great testimony to which all the men

and women of the world are looking, and upon which they are making up their estimation of Jesus Christ?

Some time ago, it was my privilege to travel a number of days in the Western States in company with one of the most distinguished scientists in all the country, a professor in one of our leading universities. I knew the man by reputation; I had read his books; and I knew that he was sceptical, and I hesitated to get on any lines that would lead him out in that direction, for I felt he was far more able to present his case than I was mine. Finally, he said to me, "Do you know there is one line of testimony that is absolutely unanswerable?" I said, "What is it?" He said, "It is consistency of life with the teaching of Jesus Christ. There is no argument against that."

That is nothing new; it has always been so. It was so in the days of Jesus on the earth. The Pharisees looked upon the life of Jesus for the proof of His teaching; and Jesus Himself realized that this would be so. When He was asked on one occasion to give some sign of His deity, He said, "Behold My life, the things I do, the sick are healed, the blind see and the deaf hear, the poor have the gospel preached unto them."

I remember coming across the Atlantic ocean some years ago with a representative of the United States Government, who had been on the Continent as a Consul-General for three years. He was going back home to give up his post. I said, "You ought to have a monument erected to you when you get back." He said, "For what?" I said, "That there is one man in politics ever known to resign his job." "Well," he said, "If they had all had my experience they would all resign; I am just tired of being everlastingly inspected. Everywhere I have gone in the country, I have had the eyes of everybody turned on me. They say everywhere I go, 'There is Uncle Sam.' And when I eat they say, 'That is the way Uncle Sam eats;' when I drink, they say, 'Look at Uncle Sam drinking. See how he does it!' I am tired of everlasting inspection."

My Christian friends, it is exactly so with the church; and whether you want it to be so, or not, you cannot help it. The only way you can keep from being so is to get out of it and reckon yourself as a man of the world. So long as you stand as a representative of Jesus Christ you are on inspection. It is not how you live, but how your Lord lives in you. And that should make our calling very, very serious.

But that is not the only thing I want you to note: I want you to note that Jesus healed him—the first thing He did! He did not wait to eat till He healed him. I want you to note another thing: He did not ask the Pharisees' permission to do it. He simply turned round, breaking all etiquette and custom, and healed him.

Now follow me, that man with the dropsy stands before the door of every Christian church in Christendom. He may not be after healing; he may be after something that is far more significant to him than that. He may not be there in person, but his cause is there. His cause today beats and throbs upon the heart and conscience of every church and every man in the church. The poor, weak, defenseless part of humanity! It may be that he is a man sick in body. His cause is presented to the church, for the church of Jesus Christ is just as much commanded to heal the sick, as it is to do anything else. What is the answer that the church makes to that man? Does it say, "Go off; let the State take care of you. It is not our business to take care of sick people; our business is to preach the gospel." Jesus made it our business. It may be that it is a girl just come from the country districts to the town to live, and she wants a home, and does not know where to find it—a home that will guarantee protection. Her case comes and thumps upon the church. What is your answer to it? With the thousands and thousands of such girls today coming into the city ignorant of the ways of the city, there ought to be church homes to take these girls into, to shelter and care for them and teach them until they know the ways of the city. And until the church does this, it is no use giving a little support here, and a little support there to social purity, looking only after the ragged fringes of society. God help us to go back of these things and see the fountain that originates them.

It may be a man or woman in need of a hand that has a warm touch. I have seen the time, as a stranger in a great city, when I would have given a good deal for somebody to have turned round and given me a hand that had not been held over an iceberg—just a warm, loving, Christian hand.

Oh, in the healing of this man with the dropsy there is more than an incident. There is a truth, a great

lesson that Jesus wanted to teach the church for all ages, that strength is obligated to weakness.

But Jesus did not stop there with His teaching. He proceeded to give the parable concerning the feast. "When thou art bidden to a feast, sit not down in the highest room lest a more honorable man be bidden of him: but when thou art bidden sit down in the lowest room, that when he that giveth the feast cometh, he may say, Friend, go up higher. Then thou shalt have worship in the presence of them that sit at meat with thee; for whosoever exalteth himself shall be abased, but he that humbleth himself shall be exalted."

Now this is far more than a lesson in good manners, though I think it was very much needed. It is to show how strength is obligated to weakness. For example, the man first at the feast had a right to the first place. He had got there first, and if all the seats were free and none assigned, he had a perfect right to the first place if he wanted it. But our Lord said, by this teaching, "You have also another right, a higher right, the RIGHT NOT TO EXERCISE THE RIGHT WHICH YOU HAVE." You have the right to surrender your right which is always the highest right."

Let me give you an Old Testament illustration of this. Abraham had the right to all the plains around Sodom, but Abraham surrendered the right that he had to Lot, and in so doing he exercised a higher right. Some people I know say, "That is all right for the Bible, but too lofty for present-day people. We cannot run the world, or business, or politics on that principle to-day. We cannot run the government, or society, or even the church on that principle." That may be true; but if it is, there is something the matter with present-day life, which has got to be put right or the world is going to continue to go wrong. Here is the plain teaching. In every transaction a man must endeavor to weigh his neighbor's rights on the same scales, and with the same weights that he weighs his own rights. If this principle is non-workable, it is because of the innate selfishness of the age in which we live; and the Church of Jesus Christ is sharing in the selfishness of the age.

But it is workable. There is no Scripture teaching that is not workable. Jesus was not a mere sentimentalist. He was a practical Philosopher; He was a Man that came with a workable philosophy of life—the only workable one. But somebody says, "Yes, and He was crucified." Yes, and it might be better for the world if lots of us were crucified. I do not know any special reason why we should live. There is something far more important for a man than life. Why have we any right to say, If this mode of life threatens me with danger to my life, I will push it aside and adopt one of my own?

My friends, it is workable. Try it in connection with capital and labor and see how it works. There would be no necessity for labor unions, nor for the trusts of capitalists.

Try it in connection with character, see how it would preserve the character of the world. Who would be the man who would damage his neighbor under the operation of this principle?

Try it in connection with the sorrow and suffering of others, and see how it would work. We sing:

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.
We share each other's woes,
Each other's burdens bear;
And often for each other flows
The sympathizing tear."

Is it so? If not, how long will we sing falsehoods? The law of Jesus Christ, which is the law of the Christian dispensation, binds the strong to the weak.

Knoxville, Tenn.

THE INTERDENOMINATIONAL MOVEMENT.

By Rev. Ashley V. Pickern.

It has been said that "the primary purpose of the interdenominational movement is to 'inter the Baptists.'" The persistence of this movement and the prominence of those who are connected with it brings us under the necessity of deciding whether this statement is true or false. If it is true, then every Baptist who is not ready for "interment" should not only refuse to have anything to do with this movement in any of its various phases; but we should engage as lovers of the truth to set clearly before the people the facts in no uncertain manner. If it is false, then those of us who have opposed the movement heretofore should confess our mistake and unite heartily with all interdenominational efforts in future.

Some among us object to the interdenominational movement because of what it does not stand for, and their objection is well grounded, but we venture to assert:

1. The history of the interdenominational movement proves conclusively that it fosters falsehood and denies the essential truths of the Gospel. Hear Mr. Hubert Carleton, Secretary of the Men and Religion Forward Movement, in the introduction to "Men and Religion": "No definition of evangelistic work is to be found in the literature of the movement. Each is to do what he believes to be the work of Christ in his own way. The faithful Roman Catholic, for instance, will sacrifice none of his principles, and may follow implicitly the teachings of his church, and in doing this he will be carrying out to the fullest degree the aim of the Men and Religion Forward Movement."

Let us ask: What principle taught by the "Mother of Harlots" may be retained by those who work in fellowship with us? What teaching of the "blood-stained murderess of Rome" may be "followed implicitly" by those who would represent Jesus Christ as the only Savior of lost men?

Surrender the principle which makes us Baptists and unite with these interdenominational enthusiasts, and this is the extreme to which they take you at one step.

Again, hear Mr. Fred B. Smith, Campaign Leader of the same movement, who in Kansas City said:

"Don't be afraid to let religion move you deeply. Whether you are Jew or Catholic or Protestant, stand by your principles. The biggest men in history were profoundly moved by religion. It will help you in your fight for character to follow a great leader. Next to Jesus Christ, my ideal of a leader is Phillips Brooks."

What principles, we ask, shall the Roman Catholic stand by? The principles that are now and always have been taught by the Jesuits, the Dominicans, the Redemptorists, the Paulist fathers, and in fact by the entire Romish church, of SALVATION BY WORKS—"That the recompense of eternal life must be earned." The principles of the Inquisition? The principles which prompt the followers of Rome in crime, intrigue, insurrection and boycott?

What principles does Mr. Smith recommend to the Jew to stand by? Shall he stand by his ancient principle of slaying the prophets, or rejecting and crucifying the Son of God, and of resisting and doing despite to the Holy Spirit? Or those principles of Atheism and Infidelity that are the only foundations of the religion of the Reformed Jews of this day?

Is it not true that the very thing which this mouth-piece of the interdenominational movement recommends would make such a movement impossible if carried out?

Why does he set forth Phillips Brooks, next to Jesus Christ. He knew, and all of us know who have read anything about Phillips Brooks or his sermons, that he was a Unitarian preacher. You may search many of his sermons through and you will never read a line about the blood of redemption, nor a line about Christ dying for sinners, or about anything distinctly Gospel. Yet this is the model which this modern leader who decries distinctive principles and urges co-operative effort holds up before men.

The recent meeting of the Federation of Churches of Christ in America (so-called) declared, according to press reports, in favor of abolishing all distinctive doctrines, and wherever there are too many churches in a community uniting them all by eliminating everything that might be offensive to any. Speakers were heard and widely quoted who actually related instances where this had been and was being done, and where success was had by "never mentioning any creed or any doctrine upon which Christians differ." It is needless to say that when they succeed in eliminating all that is objectionable to "the mixed multitudes" which have been brought into their congregations by the process of "infant sprinkling," every vestige of the plan of redemption will have been eliminated and such sophistries substituted as will bring unspeakable joy to the devil who is the prime mover in this latest effort to substitute "another gospel" for the "Gospel of God."

2. The interdenominational Sunday school movement is the foe of every Baptist interest. It will require no argument to convince those who are engaged in Baptist Sunday school work of the truth of this statement. The interdenominational Sunday school association is kept alive by Baptist energy and Baptist money, which if turned into denominational channels would enable our board to double its work for the Baptist Sunday schools of the State. Not long since we heard of a prominent Baptist pastor in Tennessee opposing the organization of a Baptist Sunday School Association on the ground that it would be in conflict with the interdenominational

organization. Is it not a pity that such a pastor will not go to Sunday school awhile and learn what he is?

3. Interdenominational, or "union" meetings, are held with the same end in view as the Federation of Churches of Christ in America (so-called), viz.: The obliteration of all contenders for those principles of the gospel to of all contenders for those principles of the gospel to which the world so strenuously objects. Those who foster "union meetings" are crafty enough to know that once they get Baptists into such entanglements they have spiked their guns, and rendered their preaching of distinctive truth weak and ineffective. We shall not deny that the evangelists who hold union meetings do good. Much good may be wrought, hundreds may be reached and some converted. Communities may be morally better for the time being. But WE DO DENY with all the force of truth, that God would have His people unite in any effort to give the gospel to the world with those who:

(1) Deny the necessity of the New Birth.

(2) Teach that anything will do for Baptism.

(3) Tell people they must be saved by Grace—Plus WORKS.

(4) Teach people that they can be saved and lost over and over again, indefinitely.

(5) Teach that "one church is as good another, and the church of your choice is the best of all for you."

These five indictments we bring against the modern Pede-Baptist evangelist who is usually active in securing the co-operation of Baptists—narrow, selfish Baptists.

We saw a statement recently in the secular press that the pastor of a First Baptist church had "assured the pastors of the city that they would have the hearty co-operation of the Baptists" in planning for and conducting a "Union Evangelistic Meeting" to be held, of course, by a prominent Pede-Baptist evangelist. Perhaps they will. But who gave one Baptist preacher the right to pledge the co-operation of thousands of loyal thinking men and women to something they do not believe in?

This is the drift of the times, and seems popular, but we charge here and now, plainly, that any Baptist preacher or layman of influence who leads his people into such a movement proves false to the Gospel we have professed to love and is guilty of the sin of "bidding them God-speed." (2 Jno. 10-11.)

Brethren, if we have no distinctive message, we have no excuse for our existence. Then let us shut up shop and go out of business. If one church is as good as another, let us all join the Roman Catholics for convenience. But if we are Baptists from conviction and love the doctrines of the New Testament, let us beware of entangling alliances, strengthen our backbones and loosen our jaw-bones until every person in all this land shall know that WE KNOW WHY we are WHAT we are.

What say you, brethren?

Lenoir City, Tenn.

The following from Dr. G. W. Perryman, pastor of the Central Baptist church at Winchester, Ky., in the Baptist Word recently will be read with interest by the friends, both of Dr. Perryman and of Brother Davis in this State where they were both pastors: "I was with Pastor John A. Davis for a few days meeting the last of November. This is the best church in Bracken County and for the membership it is the best in the State. A year or so ago they as a church decided to tithe. They have no committees, no subscription, nothing is said about money. I was there on Sunday morning. Brother Davis made the announcements and then said, 'Brethren, bring in the tithes,' and when the baskets came back I took a look at them, and behold I saw one, two, five and ten dollar bills. Not a penny was seen, and when I spoke about it, Brother Davis said: 'Pennies have not been attending church here since we began to tithe.' I gave him a penny and told him of the great throngs of them that attended most all the churches in Kentucky. Many times they outnumber all other worshippers put together. Davis says if any church wants to get rid of the 'penny family' go to tithing. Think, will you, of a country church giving from \$50 to \$140 on Sunday. Then think of one John Davis and his bright and well-trained wife and you will know why 'Mr. Brownie' does not attend their church. I have never been with a people who appreciated their church and enjoyed their religion and loved their pastor more than these noble saints at Old Two Lick church. Lesson: When people give as the Lord would have them give, things go well in the Kingdom. Yes, happy people, happy pastor."

BROADWAY JUBILEE.

By Senator T. J. Hoskins.

Broadway Baptist church of Knoxville has just added another chapter to the history of church progress in Tennessee. This church on watch night celebrated the complete payment of its debt, from which it had not been free in its thirty years history. It had fluctuated at different times, but for several years had stood at \$18,000.

In consequence of this outstanding debt, the church met to worship in a house on which there was a mortgage. While this has to be done by many churches, it is rather an impeachment of their pride which Broadway church set itself to remove. Their plan may be stated, for it is good reading, and what is more, it is worth following.

Two years ago the leading members of the church met to evolve a plan for liquidating the church debt. The plan finally adopted was that each member would sign a series of notes that should mature quarterly, the first instalment in three months; the second in six months; the third in nine months, and so on, the last notes being due in two years.

By this plan the debt was legally subscribed and the money to finally liquidate it began to come in three months after the subscriptions were made, and continued to come in until there was enough money to pay off the entire mortgage. Ninety-seven per cent of the original subscription was paid in, and the surprisingly small amount that remained unpaid was supplied by voluntary contributions on the last regular meeting day of the old year.

This event was fittingly celebrated. The program was arranged for the last evening of the old year. The service was presided over by Rev. E. H. Peacock, the assistant pastor, and was attended by a large number of visitors from the other churches of the city, and addresses were made by leading pastors of the different denominations, including an address by Rev. J. C. Shipe, Moderator of the Tennessee Association, and Dr. Henry Clay Risner, the pastor of Broadway Baptist church.

After the addresses the youngest member of the church, Miss Elizabeth Stooksbury, nine years of age, and the oldest member, Mr. Isaac Gore, seventy-nine years old, came forward. The youngest member deposited in the burning pot, which had been prepared for the occasion, the notes that represented her subscription; the oldest member deposited the notes that represented his subscription. To the flame thus started, each member added his cancelled note, and as the entire audience marched, in exultant phalanx by the blazing pot, the first act in the great celebration was made complete. After the notes had been burned the mortgage was placed in the pot, and, mingling with the incense of holy prayer, even the paper that had represented our financial bondage was given in smoke and flame to the elements.

The glad audience sang, "Praise God from Whom All Blessings Flow." At this juncture the audience were asked to be seated and there were presented to Dr. Risner, the pastor, and to Rev. E. H. Peacock, assistant pastor, gifts from the members in appreciation of the esteem in which they were held by the church. The present to Dr. Risner was a solid gold watch, the finest that the committee could secure. The present to Brother Peacock was a signet ring, and each present is to be suitably engraved that it may remain a memento of love and esteem during the coming years of their lives.

The progress of Broadway Baptist church is a strong testimonial to the excellent work of Dr. Risner since he became its pastor. He came to Knoxville a little more than five years ago, and began his labors under many difficulties. The church was in debt and wanting in progressiveness. The payment of this debt so signally is but an index to the general progress that has been made. The membership has greatly increased and the sphere of church usefulness has been very much extended. From a position of comparatively unknownness the church has secured recognition as one of the foremost churches of the city.

The labor of Dr. Risner has not only been unique for brilliancy and wearing qualities, he having filled the pulpit for five years with increasing rather than diminishing interest and attendance, but has been equally distinguished in other ways.

Notwithstanding that he has occupied

a pulpit in which any one might have the pleasure of hearing his discourses upon no greater inconvenience than that of having a contribution box passed in front of him, Dr. Risner has appeared for the seventh time in the city of Knoxville before large audiences who gained admission by paying for it, and each time the attendance has strongly attested his power as a lecturer. His last appearance was to deliver his lecture on "The Mission of Poetry," and was before a guaranteed fifteen-hundred-dollar house.

We point to our achievements with pride, confidently believing that in the future we shall accomplish more than in the past.

Knoxville, Tenn.

AN APPEAL, EXTRAORDINARY.

The First Baptist church of Palisades, Colorado, in the Gunnison Association, is about to lose their property, consisting of five lots, church and parsonage, by reason of the foreclosure of a mortgage held by an ungodly man, who is not interested in any line of Christian work. When the mortgage was placed prosperous times were in the peach and apple district of the Western Slope, of which Palisades is the center. War conditions, excessive high freight rates, and high speculative price of land have all resulted in financial reverses for the members of the church almost without exception, so that a crisis is on just at this time.

The Colorado law calls for the sale of all property until the mortgage is satisfied, and at this time this would mean the loss of the entire property, which represents an investment of more than \$15,000.00, while the mortgage is only for three thousand dollars. The members of the church at best cannot raise over one thousand dollars, and the holder of the mortgage will not accept partial payment, but like Shylock, he demands the money or the property. The loan cannot be rewritten in the district, as money calls for an excessive rate of interest, and people as a rule do not like to loan money on church property.

This appeal has the endorsement of the Executive Committee of the Colorado Baptist State Convention, under whose authority the appeal is made. Three other churches have already been compelled to give up their work in this town which serves 2,500 people. Only the Methodists and Baptists are carrying on active work at Palisades, and the foreclosure of the mortgage would mean our permanent withdrawal from the field. Will you help to save this property? We are hopeful that all who read this appeal will respond in amounts ranging from one-dollar to five, either by personal offering, Sunday school class subscription, or church offering, sent to F. B. Palmer, Secretary Colorado Baptist State Convention, 368 Gas & Electric Bldg., Denver, Colo., on or before March 1, 1916. A liberal response to this call, together with efforts made to aid the church within the bounds of the Colorado Baptist State Convention, we feel sure will enable the church to satisfy the mortgage before the 10th day of March, 1916. The church services are well attended, and they have a large Sunday school and Young People's Society. Ever since the church was organized they have been liberal along all lines of missionary activity.

Brethren, where can you invest a small amount to better advantage for Kingdom upbuilding than in response to this appeal?

ORDINATION SERVICE.

The Missionary Baptist church at Prospect, Roane County, Tenn., enjoyed a fine service on January 9, 1916. The occasion was the ordination of Rev. Robert James to the full work of the gospel ministry.

The presbytery was composed of Rev. W. J. Osborne, Rev. M. S. Long, Rev. N. E. Reynolds, of Harriman, and Rev. U. S. Meroney, of Oliver Springs, and the resident deacons of Prospect church, Brethren L. M. Peters and W. D. Beasley. The presbytery organized by electing Rev. W. J. Osborne moderator and Rev. U. S. Meroney clerk. The ordination sermon was preached by Rev. W. J. Osborne in a strong, practical manner from 1 Tim. 4: 16: "Take heed unto thyself and unto the doctrines, continue in them, for in doing this thou shalt both save thyself and them that hear thee." The examination was conducted by Brother Osborne and the presbytery in such a way that it was clear that Brother James was apt to teach and sound in the faith. The ordination pray-

er was offered by Rev. N. E. Reynolds with great spiritual fervor, and Rev. M. S. Long presented the Bible and gave a strong, forcible charge to the candidate.

Brother James has lately been called to the care of Prospect church, and we predict a bright future for Brother James and the church.

W. T. WEBSTER, Church Clerk.

LAWRENCEBURG, TENN.

Yesterday, January 23, was a great day for Baptists in our town. The services were conducted by the pastor, Rev. Sigel B. Ogle. At the morning service, subject, "Christian Education," was delivered to a full house, with special music assisted by the Lawrenceburg Orchestra. The night service, subject, "A Prodigal Daughter." A great many people were turned away from the house from the fact it was packed to its capacity. One of the special features of the service was a solo by Mr. W. W. Combs of Locust Grove, Ga. Mr. Combs is a great singer, besides he is a deacon of the Baptist church at that place.

We had the greatest number in Sunday School since the organization of the church—142 present. Bro. Ogle has not been here a year yet, and things are coming our way. We are delighted with him as pastor, and he is not only a fine preacher, but a singer and a "booster" in general.

We are forced and are now planning to build an addition to our building to make room for our Sunday School and the overflow crowds that we are having.

Come to Lawrenceburg and see what is going on.

J. M. ALLEN.

The Baptist church of Sparta, numbering 32 members, in a town of something over two thousand inhabitants, has undertaken the task of erecting a house of worship, and we take this method of appealing to the Baptist brotherhood of Tennessee for assistance.

Not more than six of the thirty-two members own their own homes, and none of us are anything but poor folks, yet during the time since our organization, last July, we have raised enough money to purchase a building lot in the heart of the town and pay the cash for it, and we have one of the best locations in the town for a church house, a corner lot on Main Street, just one block from the public square.

Every member of the church will give to their limit, and we feel that this is a critical time in the history of the Baptist church at this place. The opposition has been strong, and the same charge has been made against us that was made against the Savior, "He stirreth up the people," and that is what we as Baptists here intend to do—"Stir up their pure minds to remembrance." We need the help of the great Baptist host of Tennessee. Will you help? Right now? Will not each Sunday school send us one Sunday's offering? I am sure that if you could see our little band gathering in the courthouse each Sunday morning and see with what zeal they attend to the lessons, you would be willing to heed the admonition of Paul when he said: "That there may be equality." Now, please do not pass this appeal by, but send in your mite now, at once, and surely God will bless you. Send all money to the pastor, or to Mr. J. L. Daman, Treasurer of Building Committee. Yours for His service,

ROBT. A. JOHNS,
Missionary Pastor.

Sparta, Tenn.

Please find inclosed check for \$1.50, for which please move up my time one year and let the paper come on, as wife and I consider our home would be incomplete without it. Costly literature is the cheapest literature in the home where boys stay, for it means the saving of life and soul; while cheap or trashy literature in the home means the damnation of the life and soul.

Winnsboro, Tex. E. Z. NEWSOM.

After a hard spell of pneumonia, I am sitting up again and walking around the house. I was forced to go to bed December 27 with a bad case of grippe. I soon developed pneumonia in one lung, and just as I was getting over that I took it in the other lung. I was very close to the border-line for nine days, but two of the best doctors in the land and the best nurses night and day for two weeks beat the undertaker.

The people have been overwhelming

in their kindnesses. In fact, they employed the nurses. Special prayer services were held at almost every church in town for me, including the Episcopal. Scores of people not Baptist came or inquired after me every day. I can never forget the great kindness of all the town as well as the church.

I am hoping to get back to my pulpit by last of the month. I hope all goes well with you.

CHAS. T. ALEXANDER.

(The Baptists of Tennessee will join with us, Dr. Alexander, in rejoicing that you have been spared to us and in praying that your restoration may be speedy and complete.—Ed.)

Rev. W. E. Connor, who recently resigned his pastorate of the Euclid Avenue Baptist church at Knoxville to take up evangelistic work in Sevier County, has just closed a ten days' series of meetings with the White Oak Flats Baptist church at Gatlinburg, of which he has been elected pastor. From the beginning the meetings showed the working of the Spirit, and the interest grew until the close, the audience room being filled both morning and night with a most attentive congregation. The meetings were marked by the interest of backsliders, and many of them were reclaimed to the church. At one session sixteen men and boys were at the altar. Twenty-two presented themselves to the church for membership, among whom sixteen were accepted for baptism and the rest were received under the watch-care of the church until their letters were obtained from the churches where their membership now is. There is every indication that the church will go on to larger things under the continued leadership of their pastor. A B. Y. P. U. organized three months ago is in flourishing condition, the Sunday school is growing both in attendance and in interest, under the consecrated leadership of the superintendent, Isaiah Trentham, and there are plans on foot for the organization of a Junior B. Y. P. U.

M. O. P.

I am due you an apology for not remitting sooner, and in order to partly make amends for my seeming neglect, I herewith enclose check for two years' subscription instead of one to your most excellent paper, the Baptist and Reflector, a paper that by all means ought to be in the home of every Baptist family in Tennessee. I trust that you may take into consideration that the whole human family are liable to err and sometimes fall far short of their duty and obligations to their fellow-men. Hope you will accept my apology and that the year 1916 may be the happiest and most prosperous year of your life.

Murrinstown, Tenn. J. S. CRUMP.

(Now that was gracefully done. But it was like Brother Crump. We wish that a good many others of our subscribers would apologize in the same way.—Editor.)

I am moving on my field of work. Will be in the center of my four churches. Will be able to do better work for them. Do not wish to lose a copy of the Baptist and Reflector. I am going to do my best work to put the paper in as many of the homes of my people as possible this year. With best wishes to our faithful editor.

L. D. AGEE.

Shelbyville, Tenn.

I feel much better prepared to preach and do the work either of a pastor or evangelist than ever before. Have better health and less encumbrances, and I hope deeper consecration. My work here is in good condition and might be permanent, as far as I know, but we want to be in Tennessee for the rest of life.

Ferris, Tex. J. B. ALEXANDER.

WHEN THE BABY IS FRETFUL,

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

Pastors' Conference

NASHVILLE.

First—Preaching by Pastor Allen Fort. Themes: "Locating Jesus," and "Sowing and Reaping." 270 in Bible School; 9 additions; 5 baptized. Good B. Y. P. U. Pastor returned from meeting with Second church, Jackson, Miss.

Eastland—Pastor S. P. Poag preached at both hours on "Sin of Youth Productive of the Sorrow of Age," and "Sin Destructive." Good S. S. and B. Y. P. U. One profession, 2 by letter. Large crowds, with splendid interest.

Grandview—Pastor J. F. Savell preached on "Coming of the Kingdom," with blackboard illustration, and "Jacob as a Trader." Splendid attendance at all services. 183 in S. S.; 40 in B. Y. P. U. with the visitors.

Park Ave.—Pastor I. N. Strother preached at both hours on "The God Man Needs," and "Daniel, a Young Hero." 161 in S. S.

Hebrew Christian Mission—Service was held Sunday afternoon with a fair attendance. Many are becoming interested and are searching the Scriptures. The Jewish people are visited; portions of Scripture and tracts in various languages are distributed amongst them.

North Edgefield—Pastor J. A. Carmack preached on "The Baptism of the Holy Spirit," and "The Four Essential Steps in Regeneration." A very happy day.

Calvary—Pastor A. I. Foster preached on "Drawing Near to God," and "The Sin Bearer." 117 in S. S. Good B. Y. P. U.

Belmont—Pastor Roy Chandler preached on "Lessons from the Life of Asa," and "Christ a Stumbling-stone."

North Nashville—Pastor Boyd preached on "Moses—His Regeneration; His Choice, the Principal By Which He Was Influenced," and "Behold! I Stand at the Door and Knock." Splendid B. Y. P. U. Fine S. S. Five deacons ordained. Great day.

Third—Pastor S. P. De Vault reported 225 in S. S. Good B. Y. P. U. Large congregations. Fine spirit in all services.

Immanuel—Pastor Rufus W. Weaver preached on "Working Together for Jesus Christ." Rev. Paul Jones preached at night on "His Name Shall Be Called Wonderful."

Lockeland—Pastor J. E. Skinner preached on "The Voice of God in His Providence," and "The Powers of the World to Come." 201 in S. S. Fine B. Y. P. U.

Seventh—Pastor C. L. Skinner preached on "The Good and Evil of Jealousy," and "The Judgment of the Righteous and Wicked." Fine congregations. 183 in S. S. Good Junior and Senior B. Y. P. U. Fine day.

South Side—Pastor C. W. Knight preached morning and evening on "The Mission of Jesus," and "God's Dealing with His Disobedient Children." Good congregations and S. S. One addition to the church.

Edgefield—Pastor Lunsford preached at both hours on "The Ministry of Healing," and "A Man Born." Large S. S.

Judson Memorial—Pastor C. H. Cosby preached on "The Chariots of God," and "The Helpful Hornets." Large S. S. and B. Y. P. U. Good day. Preached at 3 p. m. at the Protestant Home for Tennessee Girls. Four requested prayer.

Franklin Church—Pastor Albert R. Bond preached on "The Developing Life," 2 Peter 3:18. Largest congregations and S. S. during present pastorate. Good Sunbeam and B. Y. P. U. Concord—Pastor R. J. Williams preached at both hours on Acts 2:38, and Rom. 8:29. Good day.

Centennial—Pastor J. Henry DeLaney preached on "The Almost Christian," and "What Think Ye of Christ?" 111 in S. S.; 1 received by letter; 1 approved for baptism. Splendid B. Y. P. U. Good music by choir.

Grace—Pastor W. Rufus Beckett preached on "Election," and "Christian Education." 233 in S. S. Organized a class of 10 to take New Convention Normal Manual.

KNOXVILLE.

Bell Ave.—Pastor U. S. Thomas spoke on "Laying Up Treasures," and "Excuses." 602 in S. S.; 1 baptized; 3 received by letter, 1 by experience and 1 conversion.

Grove City—Pastor J. F. Williams preached on "The Object of Life," and "The Mote Hunter." 143 in S. S.; 1 received by letter; 3 under the watch-care of the church, 3 approved for baptism.

Broadway—Pastor H. C. Risner preached on "Greatest Need of Our Times," and "How to Talk," Matt. 5:37. 402 in S. S.

Fountain City—Pastor Tyree C. Whitehurst preached on "The Plan of Salvation," and "Heaven—How to Get There." Meeting progressing nicely. Packed house at night service, chairs in aisles.

Euclid Ave.—Pastor W. M. Griffitt preached on "The Light of Liberty Penetrating the Gloom of Spiritual Darkness," and "Render to Caesar the Things that Belong to Caesar and Unto God the Things that Belong to God." 177 in S. S. Good services.

Calvary—Pastor A. F. Green, J. Pike Powers preached in the morning on "Exposition of the Eighth Chapter of Romans." The pastor preached in the evening on "A Voice." 69 in S. S. Good day, large crowds.

Central of Fountain—Pastor J. L. Edington preached at both hours. Evening subject, "Overcoming Faith." 135 in S. S.; 4 received by letter.

South Knoxville—Pastor M. E. Miller spoke on "Missions," and "Temptation." 310 in S. S.; 1 received for baptism. Pastor preached special sermon to women and took a collection of \$225.

Lonsdale—Pastor J. C. Shipe preached on "A Vital Christianity," and "Jealousy." 221 in S. S. Fine services.

Lincoln Park—Pastor Chas. P. Jones preached on "The Ever Present Christ," and "My Partner." 155 in S. S.

Deaderick Ave.—Pastor Wm. D. Nowlin preached on "The New Birth," and "The Justice and Certainty of the Destruction of the Wicked." 749 in S. S.; 2 baptized. Two others received for baptism. Sid Williams with us in meeting.

Mountain View—Pastor S. G. Wells preached on "The Christian Taking Stock," and "The Secret Place of the Most High." 242 in S. S.

Beaumont Ave.—Pastor D. W. Lindsay preached on "The Power of Christian Influence," and "Our Citizenship Is In Heaven." 207 in S. S. Two conversions. There was great spiritual interest in B. Y. P. U.

Burlington—Pastor Geo. W. Edens preached on "Lengthen the Cords and Strengthen the Stakes," and "The Relation of Religion to Life." 169 in S. S.

Gillespie Ave.—Pastor W. H. Rutherford preached on "Treasures in Earthen Vessels," and "The Universal Law of Harmony." 195 in S. S.; 1 received by letter.

Oakwood—Pastor Wm. D. Hutton preached on "The Intermediate State of the Soul," and "Thy Word Suffices Me." 284 in S. S.; 1 received by letter. House crowded at both hours.

First—Pastor, Len G. Broughton. Rev. P. Campbell Morgan preached at both services on "God is Love," and "Cain's Worship." Brother Morgan is a son of the great G. Campbell Morgan of London.

CHATTANOOGA.

Avondale—Pastor, W. R. Hamic. Preaching at 11 by Bro. Chunn and at 7:30 by the pastor. Subject, "Living Above the Clouds." 160 in S. S.

East Chattanooga—Pastor J. N. Bull preached on "The Call of the Multitude," and "What is Your Life?" 150 in S. S.

East Lake—Pastor Fuller preached in the morning on "The Supreme Need of the Hour," evening, "The Dead Sea and Galilee." Dr. J. B. Phillips, the "sledge-hammer" preacher is with us in a meeting, and preaching as no other could, dealing with God's word in a way to hit sin with all his power. Meeting continues this week.

Alton Park—Pastor Duncan preached on "Take Root Downward, Bear Fruit Upward," and "Present Salvation." 162 in S. S.; 1 professed conversion.

Woodland Park—Pastor McClure preached on "Bringing Sinners to Christ," and "Pleasing God." Good audiences. 80 in S. S. Good B. Y. P. U. One of the best days in several weeks.

Ridgedale—Jesse Jeter Johnson, pas-

tor. Splendid Sunday School, 156 in attendance. Good B. Y. P. U. There was no preaching service in our church again yesterday on account of the Hicks' revival, which is being conducted by the five leading churches in this part of the city. These meetings are held in a large tabernacle built especially for this campaign. Evangelist Ira Evens Hicks and party are conducting the revival. There were 129 professions of faith in the services yesterday. Great good is being done.

Central—Pastor Grace reported a fine day. 190 in S. S. Topics: "Jesus in Everyday Life," and "When I Make Up My Jewels." Three additions by letter.

Highland Park—Pastor Keese preached both hours on "The Healing Touch of Our Lord," and "Ephraim Joined to His Idols." 361 in S. S. Excellent B. Y. P. U. Meeting of men Tuesday evening, with Drs. Gillon and W. N. Johnson, of North Carolina, guests of honor.

Chamberlain Ave.—Pastor J. E. Merrell preached on "Peace Can Only Be Obtained by Strife—Against Sin," and "What is Salvation?" Two by letter. Good S. S. Good day.

Rossville—Pastor J. Bernard Tallant preached on "How to Have a Strong Church," and "God's Salvation." Splendid B. Y. P. U. 241 in S. S. A great day.

North Chattanooga—Pastor reported a splendid day in all departments. 103 in S. S. Sermon themes: "What God Did With a Trickster," and "One Holy Name." Excellent B. Y. P. U.

First—Pastor W. F. Powell preached on "Life's Great Battle Grounds," and "Cain's Wife." 434 in S. S.; 4 additions.

Baptist Tabernacle—Pastor J. B. Phillips preached on "How I May Be Filled With the Spirit," and "Baptism and Communion." 383 in S. S.; 4 additions; 2 baptized.

Oak Grove—Pastor D. E. Blalock preached on "Seeking the Lost," and "Seeking Jesus." 205 in S. S. Good B. Y. P. U. One conversion at evening service. Baptized 2. Good day. Fine congregations.

MEMPHIS.

McLemore Ave.—Pastor A. M. Nicholson preached on "Four Months to Harvest," and "The Miracles of Christ." Two professions; 126 in S. S. New South Memphis—Pastor T. E. Rice preached in the morning and Bro. D. M. Crawford preached at evening hour. 152 in S. S.

Union Ave.—Pastor W. R. Farrow preached on "Peter's Sermon and Results on Pentecost," and "Healing the Lame Man at the Beautiful Gate." One profession of faith and joined by baptism. 202 in S. S. Large congregations.

Bellevue—Pastor Inlow preached at both hours to very fine congregations. Three received, two for baptism and one by letter. 337 in S. S. Good B. Y. P. U. meeting. President George J. Burnett worshipped with us at both hours.

Boulevard—Pastor T. N. Hale preached on "Why a Christian?" and "The Supreme Choice." 178 in S. S.; 2 professions. Great crowds. Best day yet.

Calvary—Pastor Norris preached to best crowds ever had at both hours on "Sounding Forth the Gospel," and "Our Lord's Message to the Weak." Two additions by letter, one by statement. Fine B. Y. P. U.; addressed by Brother Ripley and Miss Martha Boone of the First church. 106 in S. S. Pastor had one marriage.

Germantown—W. W. Harris preached at 11 o'clock a. m. House full.

First—Pastor Boone preached to splendid congregations. Three received by letter, one approved for baptism. 475 in S. S.

Binghamton—Pastor Roswell Davis preached on "No Condemnation in Christ," and "Persuading Concerning Christ." 104 in S. S.

Central—Pastor Ben Cox preached. One by letter, three baptized. 281 in S. S.

La Belle Place—Pastor D. A. Ellis preached morning and evening to very fine congregations. 308 in S. S.

COLUMBIA.

Second—Pastor O. A. Utley preached at funeral at Allensville at 10 a. m. Services at Mt. Pleasant 11 a. m. Preached in union services at Methodist church at 7 p. m. Fine day. 82

in S. S.; 1 profession; 1 addition for baptism.

Knob Creek—Pastor J. E. Hight preached at 11 a. m. Subject Dan. 6:20; theme, "What God Does With a Believer's Sins." Good service; large crowd; fine interest.

First—Pastor Chas. T. Alexander met with the church at morning service for the first time since his illness, and spoke briefly on "An Exhortation to Persevere." Splendid congregation; good S. S.; one addition by letter. No service at night.

Chapel Hill and Smyrna—Pastor O. C. Peyton preached at both hours at Chapel Hill. Observed the Lord's Supper for the first time. I have asked for and been given the shepherd's heart, and it pains me beyond measure to see those who profess to love Jesus ignore His positive command and do hurt to their own souls by turning away from this sacred ordinance. Mud, bad weather and much sickness have hindered our work. Striving to impress on all a sense of greater responsibility because we are so few. Each one will greatly help or hinder. Some of our ladies of both churches hope to attend the all-day missionary meeting at Shelbyville.

Preaching the fifth (next) Sunday morning at Smyrna.

White House—Pastor C. G. Hurst preached on "Faithful and Unfaithful Church Members," and "Watchfulness." 60 in S. S. We will begin our parsonage at once. Our lot is purchased already and our lumber contracted for.

Del Rio (Big Creek Church)—Pastor R. A. Hale. Evangelist R. D. Cecil preached on "God's Two Three" and "The Lord's Side." Meeting will continue indefinitely. Splendid S. S.

Jacksboro—Pastor D. A. Webb preached in the morning on "The Atmosphere of Christians." No meeting at night. 149 in S. S.; 2 received by letter.

Harriman—Pastor M. C. Atchley preached morning and evening. 290 in S. S.

Yesterday I was with Dr. Watters' people at Bradford. It was a good day. The Sabbath School shows progress. The bulletin board, among other things, showed a comparative report for the same Sabbath two years back; in 1914, the number in attendance was 74; in 1915, 87; 1916, yesterday, 134. This growth seems to be normal and healthy. I knew Brother Hudgins had been there, and was assured on inquiry that he had been. Few men in Tennessee have the opportunity of doing for the Baptists of this State the work that will tell on the near and distant future like his. He is one of the elect.

They received me so kindly. Seventeen joined different companies in my regiment. The Sabbath before I was with the First church in Nashville, in the absence of the pastor, Dr. Allen Fort, who was in Jackson, Miss., but against this fact and clouds and wind and snow, there were splendid audiences both morning and evening.

This last week a son of the late Ben Muller of Mexico entered Union University. He has come preparatory to taking up the work his father was doing at the time of his death. Ben Muller was one of the best interpreters an English-speaking preacher ever had; he was a sweet-spirited Christian. Alfredo's face speaks intelligence and piety.

G. M. SAVAGE.

Rev. Brown Bowers, of Butler, Tenn., assisted our pastor, Rev. C. P. Holland, in a two weeks' meeting. We had a glorious meeting. Our church at Siam seems to be in a constant revival. There were sixteen added to the church. We recommend Brother Bowers and our pastor to any church which desires to have revival meetings.

We are now having preaching twice a month. We advise churches to arrange their fields for twice a month preaching; for that gives the pastor more time to mix and mingle with his flock.

KATE L. SLEMP.

Elizabethton, Tenn., R. 1, Jan. 18, 1916.

The Haskell Avenue church, Dallas, Tex., has called Rev. Alvin Swindell, of Frost, Tex., and he has accepted. He goes to a field of large possibility.

MISSION DIRECTORY.

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

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

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

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

Sunday School Board—J. M. Frost, D.D., Corresponding Secretary, Nashville, Tenn.; A. U. Boone, D.D., Memphis, Tenn., State Member for Tennessee.

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

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

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

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

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

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

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

Brother Newport, of Careyville, sends in a fine class for enrollment in Normal Manual. Following are the names, all from Newcomb Baptist church, Newcomb, Tenn.: S. A. Clark, Mrs. S. A. Clark, Mrs. C. A. Rodeheaver, D. H. Rosier, Mrs. D. H. Rosier, A. L. Wright, H. L. Wright, Miss Martha Collins, Thomas Hodge, Edgar Smith, Miss Mary Hayes, Harry Lay, Clifford Lay, Miss Hattie Rosier, and J. M. Newport. Last name to be teacher of the class. This is a fine class and we wish them much pleasure in pursuing the study.

Mr. E. A. Roper, Memphis, writes as follows: "Well, we are feeling the effects of the Training School. To-night (Friday) I start a little Training School of our own. Going to have two classes in the Manual and one in Winning to Christ, and hope to have one in the Seven Laws. Have a half-dozen who have finished the first two divisions of the Manual and are ready for the Bible Division, but who preferred not taking it so fast in the Training School and taking more time with it at home. Also those who took the last division at the training school will begin the first two divisions to-night. Our supply preacher who holds a diploma and several seals will teach the class in Winning to Christ. Whatever these schools do for other schools and churches besides the training, they are certainly the deepest inspiration to Seventh Street along all lines. This last school carried Memphis to the high-water mark in effective work done, and my hat is off to the one who made this school possible with its splendid faculty and high class work done. Send Miss Pattie Sue Arnold examination questions on Seven Laws at once. She will send answers to you. Mrs. H. W. Strother this week becomes a Blue Sealer, giving Seventh Street five Blue Seal Graduates

and others striving to finish the course. Five others hold the Red Seal." This is one of many good letters received from the workers in the Memphis School. Mr. Roper helped to make this school a success. The superintendents of Memphis churches, together with the splendid pastors, are the key to the situation.

The Training School held at Clarksville last week was a decided success. No book work was done, but did some definite things which, we trust, may prove to be of great benefit to the Clarksville churches of all denominations. Dr. Sampsey gave some high-class lectures on Old Testament characters. I never heard him do better work, and you may know what this means. Dr. W. S. Wiley, of Muskogee, Okla., was with us all the week and rendered splendid service, talking twice each day on the intermediate pupil. Miss Margaret Frost did elementary work and did it most efficiently. I think we have not had better work done anywhere than she did there in the four days she spent with us. The writer spoke on "Practical Sunday School Problems," and on Thursday took the census of the city and on Friday tabulated the returns and put them in shape for real work to follow by the schools. Something near 5,000 names were found and these were all tabulated by churches into classes and departments and five copies made of every name and these placed in the hands of the workers. It was very cold and disagreeable on Thursday, but notwithstanding this extreme cold more than one hundred workers came to the church by nine o'clock and went out to take the census. On Friday the students of the Commercial Department of the High School rendered most splendid service with their typewriters tabulating the returns. They worked from 9 a. m. until 5 p. m. without a bite to eat. I have never seen such faithfulness on the part of young people. We also greatly enjoyed working each night with the young people of the city in doing some practical young people's work. I find a great band of the best young people there I have seen anywhere. They have a live B. Y. P. U. in the Baptist church and a most splendid Junior B. Y. P. U. made up only of boys. A finer bunch of boys cannot be gotten together anywhere in all the land. Manly fellows. Altogether the week was delightful and we are greatly indebted to Dr. Knight and his good people for this helpful and pleasant week. Brother F. N. Smith, the efficient superintendent, rendered every possible service and missed nothing that happened, he being among the first to come and the last to leave.

Financial Report of the First Baptist Sunday School, Memphis, Tenn.

Receipts.

Balance cash on hand Jan. 1, 1915	\$ 16.18
Money received during the year from all sources	1,042.43
Total	\$1,058.61

Disbursements.

Ice for Sunday school	\$ 2.70
Supplies for the year	368.12
Postage in all departments	5.74
Expense, Normal Institute	20.90
To Mrs. J. W. Kirkpatrick for missions	468.46
Furniture	23.12
To Leath Orphanage	5.00
Special Day expense (Children's Day)	10.25
Balance on piano	32.45
Repairs for Sunday school purposes	11.00
W. Tennessee Convention	5.00
Street car fare (S. S. visitor)	5.00
Miscellaneous expense	70.97
Total	\$1,028.71
Balance cash on hand	29.90
Total	\$1,058.61

Comparative Statement.

	1914.	1915
Average enrollment.	602	675
Average attendance.	363	398
Largest attendance.	591	660
Smallest attendance.	205	167
Total collection.	\$1,002.88	\$1,042.43
Average collection.	19.28	20.04
Enrollment.		
Sunday school	780	
T. E. L. H. D.	120	
Gleaners H. D.	25	
Young Ladies' H. D.	40	
Lois Circle	15	
Cradle Roll	72	
Total	1,052	

J. F. REED, Sec'y and Treas.

SEVERE RHEUMATIC PAINS DISAPPEAR

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process. Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

Miss Maude Brogdon, Memphis, sends a good paper on "Talks with the Training Class" and receives seal No. 3.

Don't forget the dates of the great conventions. Middle Tennessee Sunday School Convention meets at Tullahoma April 5, 6 and 7; East Tennessee Sunday School Convention at Johnson City April 12, 13 and 14, and the West Tennessee Sunday School Convention at Humboldt April 18, 19 and 20. The State B. Y. P. U. Convention meets at Chattanooga May 23, 24 and 25. Keep these dates in mind and prepare to attend one or more of these great conventions.

The following received Lecture Certificates at the Clarksville Training School; Mrs. Tandy Smith, Miss Nannie Northington, Charlotte Ritter, Mr. G. C. Smith, Mrs. Elmer Winn, Virginia Smith, Mrs. L. E. Ladd, F. N. Smith, Mrs. F. N. Smith, Mrs. Wylie Batson, F. Norman Smith, Jr., Milam F. Smith, Mrs. Agnes Smith, Miss Alice Fox, G. T. Smith, Sarah Smith, Mrs. P. L. Harned, Mrs. Edward Baker Ely. One other name that got misplaced some way but received the certificate.

Great B. Y. P. U. State Convention at Chattanooga May 23, 24, and 25. Let everybody get ready for this great convention. We will have a splendid railroad rate and the good people of Chattanooga will take special care of you while there. Let us set a high mark for the attendance upon this convention. What do you say? Suppose we make it 400 the first meeting? Can we do it? I believe we can do most anything we undertake. Pass the word along down the line and let the young people know about it.

Brother Freeman, from Dickson, reports fine work in the Senior B. Y. P. U. and also reports a new Junior Union.

Mr. L. C. Sparks writes for B. Y. P. U. Literature from Newport, and we hope by next week to report a new B. Y. P. U. from his church. This is not the Newport church. They have a live Union at Newport.

Miss Lula Tucker, Baileyton, writes for B. Y. P. U. Literature with a view to organizing a Union there. Let the good work go on. We ought to have a Union in every church in the State.

Programs are about ready for the B. Y. P. U. Training Schools for Nashville, February 6 to 11; Chattanooga, February 13 to 18, and Knoxville in March.

Memphis is also planning for a B. Y. P. U. Training School. Hope to have it some time this spring.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again. Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

THE BAPTIST DENOMINATION.

Numbers.	
The number of Baptists in the world	7,006,471
The number of Baptists in the United States	6,013,812
The number of Baptists in Southern Baptist Convention	2,588,633
Estimated Negro Baptists in the South	2,083,246
The number of White Baptists in South Carolina	146,314
Number of Negro Baptists in South Carolina	202,491
Churches and Schools.	
Number of Baptist churches in United States	52,410
Number of ordained ministers	37,371
Number of baptisms last year	309,243
The value of Baptist church property in U. S.	\$173,057,287
The number of White Baptist churches in S. C.	1,127
The value of church property in South Carolina	\$ 3,481,958
The number of Baptist colleges in United States	100
The value of the Baptist college property	\$ 24,408,737
The amount of the Baptist college endowment	\$ 33,054,839
The number of students in Baptist colleges	37,734
The number of the Baptist seminaries in U. S.	14
The number of students in these seminaries	1,315
Value of seminary property and endowment	\$ 7,440,149
The number of Baptist academies in United States	97
The number of students in these academies	14,674
Value of property and endowment of academies	\$ 8,052,124
Gifts and Work.	
The total gifts of Baptists of U. S. last year	\$ 29,043,181
Their total gifts to missions, domestic and foreign	3,275,351
Their total gifts to education	424,391
Their total gifts to home church expenses	22,486,248
The total gifts of churches of the Southern Baptist Convention	13,073,939
Their total gifts to all missions last year	1,759,821
Their total gifts to foreign missions last year	537,076
Their total gifts to home missions last year	359,269

PROGRAM.

The following program has been arranged for the fifth Sunday meeting of Cumberland Association to be held at the Erin Baptist church on January 28, 29 and 30:

Friday.
10 a. m.—Meeting to be called to order by the President of the Association W. M. U. The day will be given to a program prepared for the occasion.
7:30 p. m.—Sermon by Dr. Ryland Knight. Subject, "Tithing."

Saturday.
9:30 a. m.—How to Reach Men in and Out of the Church, E. R. Harris, W. H. Vaughan.
11:30 a. m.—Soul Winning: Its Place in the Church, A. J. Mitchum, J. R. Hunt.
11:30 a. m.—Prayer, B. McNatt, P. W. Carney.
Intermission for dinner.
1:30 p. m.—Personal Responsibility, L. Uffleman, G. C. Smith.
2:30 p. m.—The Needs of Cumberland Association, H. Whitfield, D. S. Brinkley.
7:30 p. m.—Sermon by Rev. P. W. Carney.

Sunday.
9:30 a. m.—Sunday School Mass Meeting; (a) Who Should Teach in a Sunday School; (b) How to Teach a Class; (c) What Should Be Taught.
11 a. m.—Sermon by Rev. B. McNatt. Services at 3 p. m. and Sunday night. These meetings will be made as interesting as possible and the public is invited to attend them.
Query box will be opened each day.

A lady, visiting Colorado, suffered greatly from the elevation. One day after an attack of breathlessness, she sighed out: "I am sure I shall die!" "Will you go to heaven if you die?" inquired her little son, anxiously.

"I hope so, dear."

The small boy burst into tears. "Oh, mother, dear," he sobbed, "don't go to heaven. You could never stand the altitude."

Woman's Missionary Union.

We are fortunate this week in having a splendid paper by Mrs. Y. N. Hale, of Memphis, on "Why Have a Quarterly Meeting?" It would be well worth the while of each one of us to read this carefully and ponder it deeply. This subject of quarterly meetings is one that is on the heart of our State President. She considers them very necessary for the development of our work. Consequently, we hope that this paper may help the women of many associations to see the need of such meetings. Some reports must go over until next week, but we are sure that all will bear patiently with us.

WHY HAVE A QUARTERLY MEETING?

In the beginning, I hasten to assure you that this, my first appearance before your quarterly meeting, is to me no uncommon pleasure. I am a stranger to you—yet no stranger. I am new among you—yet one of you. I anticipate many happy hours in company with this splendid body of women. I count myself fortunate indeed to be in your city, to be associated with you and have some humble part in the advancement of the cause of our common Savior. Whenever and where I can be of service, it is but yours to command.

Before entering wholly into the subject given me, I would like to make a few suggestions as to the time for our quarterly meetings. I would suggest a definite time—the same time each quarter so as to prevent confusion of dates of meeting, following the quarters as laid down in the record books—namely, first quarter ending January 31; second, April 30; third, July 31; and fourth, October 31. Having our quarterly meeting just before the close of the quarter would give the superintendent an opportunity to collect society reports and read her quarterly report which she submits to Nashville before the whole Auxiliary. By having quarterly meetings and hearing the reports of our workers, we may be able to keep up repair work. We will thus see our weak spots before they become so large that it will be impossible to fix them up. The oftener we meet, the better work we can accomplish in meeting our apportionments, and then at the end of the convention year it will not be a hasty call for help, for four times during the year we can right ourselves.

However, to be able to faithfully keep up our denominational work we must reach the local society leaders. We simply must reach every local society. A great step toward the ideal quarterly meeting will be when each society sees to it that they at least have a representative at these meetings. Are you a member of a weak, struggling society of only a few members, and all of you untrained in the work? Then yours is the society that will receive the greatest good from the quarterly meeting. One Auxiliary Union have a map drawn of the Association showing the churches within its bounds. Small pieces of blue, red and black ribbon are provided. The blue is pinned to the church which has a society that is represented at the meeting, the red is attached to the one that has regularly reported during the quarter, and those who have neglected to look after either of these points must wear mourning during the next quarter. "A little mourning now and then might cause the dead to live again."

But why have a quarterly meeting? What do we expect to gain from these meetings? In 1914 at the annual meeting of the W. M. U., the Commission on Organized Efficiency made the following statement:

"The aim of our missionary enterprise is the evangelization of the world through obedience to the great commission. To accomplish this without unnecessary delay there must be efficient organization as shall utilize the forces on the home field to the best advantage. Careful consideration reveals the fact that for real efficiency there is needed a reliable constituency, one to be depended upon for support. This may be created through education, training and personal service. The great hindrances to our work are mostly ignorance, lack of missionary information and knowledge of the Bible; indifference of influential women, and lack of larger inspirational meetings." They

recommend the holding of quarterly meetings regularly to help overcome these hindrances to our work.

What are the advantages of the quarterly meeting? They easily fall into four divisions: Social, educational, practical and inspirational.

The social feature of our meeting should be one of greatest blessing. Oh, the joy of Christian fellowship. How necessary that the superintendent comes to know personally her "right hand men." To talk with them of their trials and joys and share her own longings with one whom she knows will sympathize. How we delight to come in contact with our leaders, to see them and to know them personally. It brightens the outlook for local leaders to come together in a social way. A good Baptist handclasp, how it brings our hearts together! I pray that we may make our quarterly meetings a regular love feast for Christian fellowship. May we fulfill Paul's injunction to the Romans to "be kindly affectioned one to another with brotherly love."

In the second place we may make of our quarterly meetings great educational advantages. Knowledge must come before enthusiasm. Here we can learn about our missionaries, the fields, the needs of our boards, plans of W. M. U., the work our Association has before it, and especially of our own local needs. Often we may have a real live missionary with us who will draw us into closer touch with the claims of the various fields. Then, our boards outline a plan of work and expect us to assist in carrying out that plan. We must understand just what our part is and how we are to help, and at no place can we learn of our work more than at one of our quarterly meetings, for few of us can attend the annual State Convention. There is no excuse for one to say: "I am not interested in missionary society work, I know nothing about it." It is our business to know. Paul exhorts us to "grow in grace and KNOWLEDGE." We here meet the different superintendents of each phase of our work. The personal service chairman brings her appeal for better service and gives us such a working knowledge of that department that we are enabled to do something. The Y. W. A. superintendent makes us clearly understand what she is trying to do and how much she needs our co-operation. And greatest of all superintendents, the Royal Ambassadors and Sunbeam leaders. How we neglect this part of our work because of lack of knowledge of the way to bring the little ones into earnest work for the Master, thus training a future leadership that will carry on our work to more glorious heights. Oh, to know how to DO that which the Lord would have us do, to come to a realization of what depends on our own efforts and how they are absolutely needed. Don't you know that it is our business to tell others what we have learned and for them to bring to us their knowledge. We must "study to show ourselves approved of God, a workman that needeth not to be ashamed." You have heard ladies say: "I can't lead." Why can't you? It is because you have not become filled with the longing to do what God wants you to do, that you do not care to go to the trouble to put thoughtful and careful study into your work. Anyone can become a leader, or at least a helper, who wants to be one. I must say, ladies, that it is "up to us" just what we become in our local society and in Kingdom work. There is no need for lack of knowledge, with such literature as we have, and such gatherings together for no other purpose than assisting each other to a more perfect knowledge of Kingdom plans and aims.

We must come to know our work so thoroughly that at any time we may be able to intelligently and with sure knowledge lead others on. I am reminded of a story of a woman whose wealth and education were of exceeding recent acquisition. According to her accounts, the trip around the world that she had completed had been socially most successful. Some of her friends were questioning her about the "places of interest that she had visited." "Did you see the Dardanelles?" asked one, "and the Himalayas?" inquired another. "Why certainly," replied the lady, "I dined with them both in Paris." May we so educate ourselves through these quarterly meetings that we can go out and talk to others as to bring glory and honor to our women's work.

But, you say, we may learn about the work, but how put that into practical use? It is here that our quarterly

meeting opens a door that can be opened nowhere else. Here we meet together to discuss our plans. One society has at last attained all the points in the Standard of Excellence. How did they do this? Another is reaching the ladies of their church. By what means? Another has put into use some personal service plans that are uplifting to her community and society. What are they? Here we come to hear about just such things. We come to discuss plans and methods of work. Our vision broadens "as we compare experiences, we gain cheer and courage. Sometimes the comparison makes us see our own advantages and so gives us confidence and self-respect." We learn here how to accomplish the things we are asked to do. I hope that we shall use our query box in a very large way. It can be the high tribunal before whom we lay our troubles and trials and have them adjusted. Our local societies will have every advantage to be able to push the work in the very best way. Our ideals become our practical plans. Let's "Be strong. We are here not to play, to dream, to drift. We have hard work to do, and loads to lift. Shun not the struggle—face it; 'tis God's gift."

Then, too, in our quarterly meetings we have great inspirational advantages. Our meetings should be a dynamo of power. They should create such a zeal for the Master's work that would literally set on fire the local societies. We are saved and sent to serve. We will want to learn to serve. Love must act, enthusiasm must have an outlet. We must do something. Our meetings must generate a new spirit of service. They must widen our vision so that we may take in the whole world for whom Christ died. They will cause the individual to so grow in grace and knowledge and Christian fellowship that she may go back to her society filled with high ideals and a practical working plan for those ideals. The great need is that we go forward, and go forward together, keeping in line with each department of our work and move onward and upward. We must heed God's command given us by Isaiah: "Enlarge the place of thy tent, and let them stretch forth the curtain of thy habitations; spare not; lengthen thy cords, and strengthen thy stakes." May we follow the injunction of a great missionary who said: "If God be your partner, make your plan large." Let's rally around our W. M. U. forces, our State leaders, and especially our Associational Superintendent. Let's make of Shelby County Association a regiment that will forge to the head of the mighty army of women workers in all our Southland. May each of us "stir up the gift that is in us," and use it for the glory of God. Bring to the quarterly meeting yourself, your friends, and your gifts of service, and cause another to catch your vision, your zeal and enthusiasm. Much depends on you in furthering the work in our Auxiliary.

(Paper written and read by Mrs. T. N. Hale before the quarterly meeting of W. M. U. of Shelby County Association, held at the Union Avenue church, Memphis, November 4, 1915.)

NEW YEAR'S GREETINGS FROM PERSONAL SERVICE CHAIRMAN.

So manifold and gracious were the blessings attendant upon our personal service work during the past year, and so marked was the advancement in many ways, that it is with joy, new courage, and a renewed sense of entire dependence upon our Heavenly Father that I take up this work for another year. I trust that all societies are planning to broaden their lines and enlarge their purposes for more effective work than ever before.

Again, as ever, we wish to keep the spiritual aspect in the forefront. Again I urge earnest prayer, diligent study of the Bible, and definite personal service study. It is most important that all societies supply themselves liberally with necessary literature from our headquarters at Baltimore.

Cottage prayer meetings have proven a great spiritual force, and their continuance and extension are earnestly recommended. It is to be hoped, too, that our workers will neglect no opportunity for personal talks with the unsaved.

Again I wish to call the attention of the societies in our larger towns and cities to the helpfulness of the city union and the desirability of establishing Good Will Centers, or some similar work, in needy sections. The work begun in Nashville seems most encouraging in its outlook and far-reaching

in its possibilities. Our Master himself carried the news of salvation and lent a helping hand to the poor, the needy, the down-trodden, and the outcast ones of earth, and surely we can do no better.

And then the reports. I think we all have learned just how and why we should send reports. May I not have the encouragement of more and fuller reports than heretofore?

My prayer for the personal service workers of the W. M. U. of Tennessee for this year of 1916 is that He, whose we are and whom we serve, may send you forth into broad fields of usefulness filled with zeal and imbued with His Spirit, and that you may realize that—

"One single truth that's lived is worth a thousand preached;
Through acts, not words, the highest good is reached.

However weak the man who wields the truth may be,
No armed and bannered host is half so strong as he."

MRS. HARVEY EAGAN,
State Chairman of Personal Service.

REPORT FROM WHITE PINE, TENN.

January 10, 1916.

The Woman's Missionary Society of White Pine Baptist church met at the home of Mrs. Jno. White on January 9. An interesting and helpful program was rendered. Officers for the new year were elected as follows: President, Mrs. J. B. White; Vice-President, Mrs. R. A. Hale; Secretary, Miss Essie Farmer; Treasurer, Mrs. W. B. Helm; Sunbeam Leaders, Mesdames L. Humpston and Jos. Wigginton.

We are hoping to reach the Standard of Excellence this year. Our society is growing both in interest and numbers. We went far above our apportionment last year, and are hoping to do the same this year. Our Mission Study Class, under the leadership of our pastor's wife, Mrs. W. B. Rutledge, is proving very interesting and helpful. Our church is moving forward in every respect under the leadership of our splendid pastor.

A large lot has been secured from Dr. W. B. Helm, on which to erect a parsonage. We are expecting in the near future to have a beautiful home for our pastor and family. The lot, on which the parsonage will be erected, joins the lot on which our church stands, and is a beautiful location. The church is very grateful to Dr. Helm, as he has largely donated this property.

We are starting the new year greatly encouraged in all departments of our church work. Pray for us, for "the fervent effectual prayer of the righteous man availeth much."

MRS. R. A. HALE.

THE WEEK OF PRAYER.

The January Week of Prayer, the first of the three special seasons of prayer, is being more generally observed by the Women's Missionary Societies of Tennessee, judging from indications of interest that have come to the office. Reports are already coming in of the spiritual blessings that have been received, and we are hoping the Christmas offering will be the largest yet given by our women and auxiliaries.

There is much truth in the fact that added blessing will come when a great host of God's people are praying for the same cause at the same time. But we are thankful that many societies will observe a week, even though it be some other than the one suggested. It is often best to take some other week. But some societies will miss the blessing by failing entirely to observe the season. The reasons assigned are "Too far from the church," "A scattered membership," "We have not the time," and similar reasons. But really are these reasons, or only excuses because we have not caught the vision? Many have never really tried.

Will not those who have observed the season in some way send a post card message to Mrs. Phillips of how your society was blessed in this service? And send in your offerings promptly to Dr. J. W. Gillon, designated "Christmas Offering." MARGARET BUCHANAN.

SALESMEN WANTED.

Sell Trees—Fruit trees, pecan trees, shade trees, roses, ornamental, etc. Easy to sell; big profits. Write today. SMITH BROS., Dept. 45, Concord, Ga.

BAPTIST AND REFLECTOR

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GEN. DODGE AND SAM DAVIS.

Gen. G. M. Dodge died at his home in Council Bluffs,
Iowa, recently. He was a gallant Federal general dur-
ing the Civil War. Probably his chief claim to fame,
though, will rest on the fact that at Pulaski, Tenn.,
he signed the death warrant of a boy who was a Con-
federate scout, and who had been arrested within the
Federal lines with important papers upon his person.

To the honor of Gen. Dodge it should be said that
he signed the death warrant of Sam Davis very re-
luctantly, and only after he had exhausted every effort
to induce Davis to tell who gave him the papers. This
Davis positively refused to do, saying: "If I had a
thousand lives, I would lose them all here and now
before I would betray a friend, or the confidence of my
informant," and went to his death. It afterwards de-
veloped, what Davis knew, that the man who gave him
the papers was then in jail at Pulaski—Capt. Shaw, or
Coleman as he was then known. "Greater love hath
no man than this, that a man lay down his life for
his friends." Ella Wheeler Wilcox has woven this
story into a beautiful poem.

Sam Davis.

By Ella Wheeler Wilcox.

When the Lord calls up earth's heroes
To stand before His face,
Oh, many a name unknown to fame—
Shall ring from that high place!
And out of a grave in the Southland,
At the just God's call and beck,
Shall one man rise with fearless eyes
And a rope about his neck.

For men have swung from gallows
Whose souls were white as snow,
Not when they die nor where, but why,
Is what God's records show,
And on that mighty ledger
Is writ Sam Davis's name—
For honor's sake he would not make
A compromise with shame.

The great world lay before him,

For he was in his youth,
With love of life young hearts are rife,
But better he loved truth.
He fought for his convictions,
And when he stood at bay
He would not flinch nor stir one inch
From honor's narrow way.

They offered life and freedom
If he would speak the word;
In silent pride he gazed aside
As one who had not heard.
They argued, pleaded, threatened—
It was but wasted breath.
"Let come what must, I keep my trust,"
He said, and laughed at death.
He would not sell his manhood
To purchase priceless hope;
Where kings drag down a name and crown
He dignified a rope.
Ah, grave, where was your triumph?
Ah, death, where was your sting?
He showed you how a man could bow
To doom and stay a king.

And God, who loves the loyal
Because they are like him,
I doubt not yet that soul shall set
Amid his cherubim.
O Southland! bring your laurels!
And add your wreath, O North!
Let glory claim the hero's name!
And tell the world his worth.

We said that probably the chief claim to fame of
Gen. Dodge would rest upon the fact that he had signed
the death warrant of Sam Davis. It seems strange,
but it is often so. The only claim to fame of some
aristocratic lords in England is that a young man by
the name of George Whitefield once blacked their
boots. The only claim to fame of the Roman governor,
Pontius Pilate, consists in the fact that during his ad-
ministration of the province of Judea, about 1,900 years
ago, he signed the death warrant against his will of a
Jewish prisoner named Jesus Christ. And so it goes.
The seemingly small things in our lives often become
the great things.



SAVE THE BABIES.

Hon. Cato Sells, Commissioner of Indian Affairs, re-
cently addressed a letter to "Superintendents and other
employees of the United States Indian Service." The
subject of the letter is "Save the Babies." The letter
is too long to copy in full. We quote a few para-
graphs from it:

"We must guarantee to the Indian the first of inalien-
able rights—the right to live. No race was ever created
for utter extinction. The chief concern of all ethics
and all science and all philosophies is life.

"The Indian has demonstrated his humanity and his
capacity for intellectual and moral progress amid con-
ditions not always propitious, and I am eager to partic-
ipate with all the favoring forces that contribute to
his racial triumph, believing as I do that when he comes
to himself as a factor in the modern world his achieve-
ments will enrich and brighten the civilization of his
native land.

"We cannot solve the Indian problem without In-
dians. We cannot educate their children unless they
are kept alive.

"The new campaign for health in which I would en-
list you is first of all to save the babies!

"Statistics startle us with the fact that approximate-
ly three-fifths of the Indian infants die before the age
of five years.

"The crux of the matter is this: We must, if possi-
ble, get rid of the intolerable conditions that infest some
of the Indian homes on the reservation, creating an at-
mosphere of death instead of life."

The closing paragraphs of the letter are as follows:

"There is among the Indians a marked and tender
affection for their children, but too often the wife, the
mother, is regarded and treated as the burden-bearer.
I wish we might see this habit overcome, for it is dis-
tinctly barbaric. I want to see developed and preva-
lent in every Indian school from the least to the largest
that modern and truly chivalrous spirit that recognizes
and respects the sacredness of womanhood. I should
like to have every Indian boy leave school with this
lofty and just sentiment fused into his character, as the
picture in the porcelain, because of the deep and ex-
quisite power it will have to bless his future home
with health and happiness.

"While, therefore, this appeal aims primarily at the
safety and health of the child and is intended to en-
force the thought that the future of the Indian race
may depend vitally upon what we shall be able to ac-

complish for its new generation, it is also a message
of re-enforcement to every utterance and every effort
expressed or put forth within the Indian Service in be-
half of the adult against tuberculosis, trachoma, and
every other disease; against the liquor curse and the
use of any kind of enervating drug or dope. I look to
the schools chiefly to safeguard the boys and girls en-
rolled there against these deadly scourges and there
must be no abatement but rather renewed and con-
tinuing energies in this direction.

"In closing, I ask every employee to do his or her
part in widening our work against disease until our
Indian reservations become the home of healthy, happy,
bright-eyed children with a fair start in life and our
schools become impregnable defenses against every en-
emy to healthy and high-minded boys and girls."

The suggestions of Mr. Sells with regard to the In-
dians in general, and the Indian babies in particular,
would not be inappropriate for the white people of this
country.



THE ROMAN CATHOLIC PERIL.

Is it a real peril? Have the Menace and other papers
been exaggerating the danger to this country from
Roman Catholicism? Have the Catholics no designs
on the country?

Read the answer in the following quotations given
by the Word and Way:

"Catholicity is the strongest political force in the
country."—The Church Progress, of St. Louis, Jan. 4,
1912.

"The Catholic church is the only true guide in religion
and politics."—Priest Phelan, in the Western Watchman,
Nov. 16, 1911.

"Ere long there will be a State religion in the United
States, and that State religion is to be the Roman
Catholic."—Priest Hecker.

"There has never been a period in American history
when the church's opportunity has been so close to her.
To a great extent the ancient antagonisms have died.
Protestantism is disintegrating before our eyes. The
moment is ripe to build a Catholic America, and strong
men are now laying the foundations."—The World
(Catholic).

"So great an honor has never been conferred on the
historic pile, the White House, as will be conferred
when there will be a 'Catholic Altar' erected, and by
the will, consent and hands of the American people.
The Catholic church is to-day the balance wheel of the
Republic, and the day is not far distant when she will
become the entire machinery of this Government and
perpetuate it."—Catholic News.

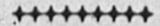
Suppose they do get possession of the country, what
will be the effect?

Rev. W. B. Bagby, who has been many years a
missionary in Brazil, and who knows what he is talking
about, says of Romanism in that country:

"It has held sway in Brazil for 300 years unmo-
lested; yet to-day there is all the superstition, sen-
suality and idolatry there that is to be found in the
heart of Africa. After 300 years of Romanism, eighty-
five per cent of the people can neither read nor write;
held down by the licentious and depraved priesthood,
the people are deprived of the Gospel, and a miserable
form of idolatry is substituted for it. The only dif-
ference in Catholicism in Brazil and the United States
is that in Brazil it is open and above board, while here
it is confined to the monasteries and nunneries."

We can only judge the future by the past, one coun-
try by another.

Rome boasts that she never changes—that she is sem-
per et ubique eadem—ever and everywhere the same.
She is right about it, so far as her principles and her
influence are concerned.



CANVASSING ON WHEELS.

Dr. Graham, of the Christian Index, accuses us of hav-
ing "cold feet," because we did not think his proposi-
tion to make a State-wide canvass for increasing the
circulation of the Index was a very practicable one.
He says he does not propose to use a bicycle, but has
one man out now on a motorcycle who is "already suc-
ceeding," and that he will "soon have another out, either
on a motorcycle or in a Ford, its half brother, and he
will succeed also." Dr. Graham adds:

"It takes warm feet, a cool head and a buoyant spirit
to make a Baptist paper go. The pastors and laymen
and our field force are in this physical and spiritual
trim, and success is already assured. If Brother Folk
will try this out, he will move up his subscription list
from about six thousand to ten thousand or more."

We congratulate Dr. Graham upon the success so far
of his motorcycle—we beg pardon for calling it a
bicycle—and Ford plan. It is certainly a novel one

and we think that we should be excused for ever expressing any doubt as to its success. We wish that in about a year from now Dr. Graham would let us know how the plan has succeeded. If it turns out as well as he seems confident it will, we may decide to get a motorcycle or a Ford and send an agent or two over the State. In fact, we do not know but that we may get on the motorcycle or in the Ford ourselves and start out canvassing for the paper. It would be a pleasant way to spend the summer—provided, of course, we could collect enough subscriptions on the trip to pay expenses, and provided also that the Dixie Highway and the Jackson Highway and the Memphis-to-Bristol Highway and other proposed highways shall have been completed, and also shall have been extended so as to run to the home of every Tennessee Baptist in mountain and hill and valley and plain.

We will take the occasion to say that we hope that when the Baptists of Tennessee see a man come riding up to their door on a motorcycle or in a Ford, they will not take to the storm cellar, but will meet him at the front gate with a pleasant smile and a glad hand with a two-dollar bill in it.

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WATERTOWN,

Situated on the Tennessee Central Railway, about 45 miles from Nashville, in a fertile valley, with a population of about 1,000, composed of a fine class of people, among whom Baptists largely predominate—as should be the case in a town of that name—Watertown is one of the best towns in Tennessee. It has two Baptist churches, each with a membership of about 200—the Round Lick church, over 100 years old, on the outskirts of the town, of which Rev. W. E. Wauford is the popular pastor, and the Watertown church, 12 years old, in the center of the town, of which Rev. John T. Mason is pastor. Brother Mason is a Missourian by birth, a graduate of the Southern Baptist Theological Seminary, the Rochester Theological Seminary, and the Moody Bible Institute. He is a thoughtful, scholarly preacher, a judicious pastor, a strong Baptist, and a brother highly esteemed. He came to Nashville under treatment of Dr. G. C. Sayage, and was called to the Watertown church about a year ago. In the year there have been 40 additions to the church. It raised for all purposes \$3,500 and closed the year out of debt. The church has a B. Y. P. U. and Woman's Missionary Union. Recently Brother Mason organized a men's meeting on Sunday afternoon, and a teachers' meeting on Wednesday night. The congregations Sunday morning and night were large. It is seldom we have spoken to audiences so attentive and responsive.

We already had a fine list at Watertown, thanks largely to our efficient agent there, Brother J. B. Bass, but this list had a substantial increase. We enjoyed being in the home of Brother and Sister Mason. Our pleasure was all the greater because he and we had taken pretty much the same trip abroad, and it was interesting to compare notes.

On Monday we had the pleasure of attending the opening exercises of the Watertown school of which Prof. B. Y. Neal is the efficient principal.

Altogether our visit to Watertown was a most delightful one.

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THE BROADWAY CHURCH NOTE-BURNING.

We publish on another page an article by Senator T. J. Hoskins, of Knoxville. That was certainly quite an interesting event about which he tells—the note-burning celebration at the Broadway Baptist church on the night of December 31. Senator Hoskins might have added that the speech of presentation of the watch to Dr. H. C. Risner was made by himself, as the Knoxville Sentinel tells.

Dr. Risner in reply remarked:

"Though in the future my feet shall be sore, my limbs weary, my hope dim, my faith weak, I shall listen to the tick of this watch, and recognize it as a token of the truest manhood and among the sweetest friendships that have ever come into my life."

We congratulate the Broadway church, Pastor H. C. Risner and Assistant Pastor E. H. Peacock upon the interesting occasion. The magnificent achievement in paying off the indebtedness, which has so long been an incubus upon it, will probably have an important bearing upon the future welfare of the church, setting it free to accomplish an even larger work for the Master.

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In renewing his subscription to the Baptist and Reflector, Rev. Terry Martin of Hampton, Ky., writes: "Wish you a happy Christmas and New Year. Have been one of your readers more than twenty-one years and want to continue. The Lord bless you."

RECENT EVENTS.

It is announced that Prof. J. A. Baber has accepted a professorship in the State Normal School in California. Prof. Baber was for some years President of the Southern Normal University at Huntingdon, Tenn.

In renewing her subscription to the Baptist and Reflector, Mrs. S. E. Taylor, of Mayville, N. Y., says that she is 81 years of age. This is interesting. We wish Mrs. Taylor would tell us how long she has been a subscriber to the paper.

Dr. Henry A. Brown has entered upon his 39th year as pastor of the First Baptist Church, Winston-Salem, N. C. During that time the Baptists have grown from one church to eight and from forty or fifty members to about 2,400.

Dr. L. R. Scarborough, President of the Southwestern Baptist Theological Seminary, recently assisted Pastor W. P. Throgmorton in a meeting at Marion, Ill., in which there were about 70 professions. Dr. Throgmorton speaks very highly of Dr. Scarborough, saying: "He is eloquent, logical, earnest, enthusiastic, and has a strong personality. The more people hear him, the better they like him."

The First Baptist church at Walter, Okla., has extended a hearty call to Rev. A. S. Wells, of the First Baptist church, Hugo. We understand that Brother Wells is expected on the field by the first of February. He leaves an important point, but goes to a great opportunity. We trust he may be richly blessed in developing this church in which there are a number of new converts that came in during the recent sweeping revival held there.—Baptist Messenger.

Rev. Eugene R. Pendleton, who recently tendered his resignation as pastor of the First church, Pensacola, Fla., has declined to reconsider his resignation, at the earnest request of the church, and will close his work on March 1st. Brother Pendleton is one of the four editors of the Baptist Witness. The others are Drs. W. A. Hobson of Jacksonville, C. W. Duke of Tampa, and John A. Wray of Miami. With Brethren Wray and Pendleton gone, it will leave only two editors, though Dr. A. J. Holt and others will continue to edit departments in it.

The meeting at the Second Baptist church, Jackson, is proving a great blessing to the city. Already forty-five or fifty people have joined the church, a majority of them by baptism. Many of these are people for whom the pastor and others have been praying for a long time and they are all very happy. Dr. Fort, who is preaching, is a man of great spiritual power and pleasant address. The large auditorium, including the Sunday school room, has been filled from night to night, and the meeting continues with increasing interest in spite of the almost unprecedented cold weather.—Baptist Record.

Dr. Edgar Blake, Secretary of the Board of Sunday Schools of the Methodist Episcopal church, says that the Methodist Episcopal church, South, has in distinctly Northern territory \$3,114,748 invested in church property and is spending \$135,426 annually for ministerial support. The Methodist Episcopal church has in distinctly Southern territory \$3,084,570 invested in church property and is spending \$230,175 annually for ministerial support. In territory in which the two churches are represented they together have more than \$12,000,000 invested in competitive church property.

In renewing his subscription to the Baptist and Reflector, Rev. E. C. Faulkner, well known in Tennessee as pastor at Ripley and other places for a number of years, now of Montgomery, Ky., writes:

"My residence burned down a short time ago and we lost everything but the clothes we had on and a few articles of bedding. My library was worth at least \$1,000, and I did not even have a Bible left. I have been keeping up my church papers as I did when in the pastorate. But now I am compelled to stop a number of them. But I hope to keep up the Baptist and Reflector as long as I live. I love it and its Editor as no other. I am now 73 years old, in bad health, and the loss of my home is a fearful loss. But the Lord rules, and if he will only let me see his hand, it will help me to bear my misfortunes."

The many friends in Tennessee of Brother Faulkner will join with us in deep sympathy for him in his misfortunes.

In renewing her subscription to the Baptist and Reflector, Mrs. J. P. Morris, of Humboldt, writes: "We feel that we can't well get on and keep in touch with the denomination without the paper, which to us seems to grow each year." We regret to learn of the recent death of the daughter of Mrs. Morris, Mrs. Mabel Freeman Luckey.

Married in the pastor's home at Watertown, on January 24, Mr. R. L. Richardson and Miss Mattie Belle Smith. The ceremony was performed by Rev. John T. Mason. Mr. Richardson is a prominent young business man of Watertown, and his bride is a charming and popular lady. We wish them the most abundant happiness and usefulness.

"John Wesley's Place in History," by Woodrow Wilson, President of the United States. This is an address delivered at Wesley University on the occasion of the Wesley bi-centennial. It is written in the clear, concise style of President Wilson. It gives a keen historical insight into Wesley's times and expresses a high appreciation of the work accomplished by him. It is published by the Abington Press of New York and Cincinnati. Price, 50 cents.

Says the Christian Index: "There is one thing certain with reference to the denominational paper, and that is it must have the co-operation of the pastors and churches if it pays its own expenses, whether it is owned by individuals or conventions. Lack of such co-operation is the secret of the trouble with all the papers. When the churches make their circulation their business, their troubles will be ended. They cannot be ended in any other way, no matter who owns them."

Mrs. Eliza Ann Wade, who would have been one hundred years old on March 1, 1916, died Dec. 15 at the home of her son in the Borough of Brooklyn, N. Y. She was a constituent member of the Trinity church, Brooklyn, and was said to be a "devoted Christian and an enthusiastic Baptist." She was born in New York City March 1, 1816, when most of Manhattan Island above Canal street was farm land. She attended the reception given to General Lafayette in old Castle Garden and shook hands with the distinguished visitor.

The Watchman-Examiner, at ninety-seven, claims seniority among American religious weeklies. The Christian Index is ninety-five years old. The Religious Herald, the Biblical Recorder and the Baptist and Reflector are octogenarians. The Christian Advocate is rather more proud of its youth than of its age and would not strive for a place in the home for aged newspapers. But the truth must be told. The first number of this paper was issued under date of Sept. 9, 1826, and we have at least one subscriber who has read it from that day to this.—Christian Advocate.

The many friends of Dr. R. A. Venable, who was for a number of years pastor of the First Baptist church, Memphis, Tenn., will read with interest the following paragraph from the Baptist Record:

"Judge W. W. Venable, of Meridian, was elected to Congress from the fifth district by a good majority. He is well known as the successful district attorney and judge of his district. He graduated at Mississippi College and at the State University. He is the son of Dr. R. A. Venable, once president of Mississippi College, later pastor of the First church, Meridian, and now president of Clarke College. He is also grandson of Dr. W. S. Webb, for many years president of Mississippi College."

The Legislative Superintendent of the Anti-Saloon League of America, Dr. Edwin C. Dinwiddie, writes from Washington City, January 5: "To-day completes the introduction of the National Prohibition Resolution by its introduction in the Senate by Senator Gallinger, of New Hampshire. Senator Sheppard introduced it in the Senate on December 16th, that resolution being S. J. Res. 55. The resolution introduced to-day by Senator Gallinger is S. J. Res. 64. In the House it was introduced yesterday by Representative Webb, of North Carolina, as H. J. Res. 84, and by Representative Smith, of Idaho, as H. J. Res. 85. The Senate Resolution will be known as the Sheppard-Gallinger and the House as the Webb-Smith Resolution. The reason for the dual introduction in the Senate and House is of course apparent to you—it being by a Republican and a Democrat in each body, and thus all appearance of partisanship is removed. There are a few verbal differences, but they are inconsequential, and the essence of the various Resolutions is identical."

The Home Page

A Short Story and Items of Interest in the Home.

FAITH.

Once upon a time a man oppressed with grief,

A man that ever wavered,
Hanging 'twixt hope and fear,
Laid himself down in prayer
Before the altar in a church,
And thus he thought and said:

"Did I but know I should hold on unto the end."

And, as he prayed, he heard a holy voice within him say,

"If you knew it,
What would you do?

Do now just what you would resolve to do,

And then you will be safe."

Forthwith, consoled and strengthened,
He gave himself unto the will of God.
And all his anxious wavering ceased.
No curious wish had he

To know what should befall him afterward,

But he rather tried to find,

As he began and as he ended any action that was good,

The acceptable and perfect will of God.
—Thomas a Kempis.

HEROES AND AGES THEREOF.

If Admiral von Tirpitz, creator of the German navy, should be superseded in the office of Minister of Marine by Admiral Hugo von Pohl, chief of staff of the Admiralty, the change will not be made for the sake of putting a younger man on the job because he is younger. They say that Tirpitz is ill and they say he is old, but was in his 65th year when the present war broke out, and he has showed not a little vigor, to put it mildly, in the year that has just passed. The Kaiser has a general working at the western headquarters who is 80 years of age—Count Gotlieb von Haeseler. But we were talking of the post of Minister of Marine. Admiral Pohl is 60.

He was 21 when he became a lieutenant in the Imperial German navy, and three years later he was made First Lieutenant. This man, whose name is mentioned with increasing frequency in the news dispatches, is one of the very few commanding German naval authorities who before the outbreak of hostilities in 1914 had been on board a German ship when it exchanged actual shots of war. The only opportunity Germany had had to try out her navy after Von Tirpitz had renovated it was at the forts of Taku, China, in 1900, when the Boxers were active. Admiral Pohl is extremely popular with the Kaiser and wears, as a gift from his sovereign, the medal of the second class (with block), Order of the Crown.

These sexagenarians of the German navy are by no means the only men in the war dispatches to remind us of the Oslerian age limit. Dr. Osler spoke half in jest, and no wonder, when we consider the ages of Von Hindenburg, 69; Von Buelow, 70; Von Bissing, 81; Von Heeringen, 71; Von Mackensen, 65; Von Kluck, 67; Emperor Francis Joseph, 85; Joffre, 64; Pau, 70; Kitchener, 65; French, 63; Fisher, 72; Foch is 64; Manouray, 63; d'Amade, 60; Cadorna, 65; Caneva, 70; Sir Henry Jackson, First Sea Lord of the British Admiralty, is 60; Gen. Hamilton, in command at the Dardanelles, is 62. Premier Asquith is 63; Balfour, 67; Lansdowne, 70. Thus we might go on with a list of sexagenarians, septagenarians, even octogenarians, who are active figures today in European affairs.

So, to paraphrase Shakespeare, what's in an age! At 9 Paganini was composing sonatas; at 87 Michaelangelo was completing the great cupola of St. Peter's. Referring to the history of past wars, we find that:

Nelson, Blake, Farragut and Dewey were beyond threescore when they achieved their fame. Von Moltke at 70 won the battle of Sedan. Oyama won his greatest victories over Russia when he was past 60. Cromwell was unknown at 40, which is hardly remarkable. Washington was 43 when he took command of the continental army, but 23 when he became the hero of the famous Braddock expedition. Caesar was 53

when he crossed the Rubicon and 55 when he sent his laconic message from Asia Minor: "I came, I saw, I conquered." But Alexander was only 21 when he stood at the head of his army on the plains of Thessaly, and the conqueror of the world was dead at 33. Napoleon crossed the Alps into Italy at the age of 30.

In the field of statesmanship, Gladstone and Bismarck were the controlling powers in the European politics when both were more than 75 years old. Gladstone won a great political triumph at 80 and was made Premier at 83. Palmerston's death, at the age of 81, came when he was serving as Premier. Prince Ito was at the zenith of his power when he was assassinated. He was then 69. Thiers, President of France, was 80 when he achieved his greatest diplomatic victory over Bismarck. But William Pitt was elected to Parliament at 21, and was Prime Minister while still in his twenty-fifth year. Wilberforce entered Parliament at 21.

At 22 Clay was a member of the Constitutional Convention of Kentucky, and at 29 was appointed to fill out a term in the United States Senate. Alexander Hamilton was 17 when he made a stirring speech at a meeting of American patriots in New York in 1774, and 19 when he performed work which drew him the special attention of Gen. Washington. But of Americans we shall speak further on.

It is in music that we look for the youthful prodigies. At 9 Balfe wrote a song which was sung by a prima donna, Mme. Westris, in "Paul Fry," and at 10 Schubert was the leading soprano in the Lichenthal choir in Vienna, playing the violin solos in the services, and at the same age he was composing for strings and the piano. Beethoven produced a cantata and made a concert tour at 11. Mozart composed an opera at 12. Rubinstein toured Europe at 14. But Haydn produced his sublime "Creation" at 66, and Verdi was past 70 when he wrote the score of "Falstaff." In art, Thorwaldsen took the silver medal of the Academy of Arts at Copenhagen for a bas relief when he was a youngster of 16; Landseer gained fame for his paintings at 16. At 20 Tintoretto was one of the most popular painters in Italy. Michelangelo at 18 executed his basso relieve of the "Battle of the Centaurs," and at 23 he finished "Pieta," his masterpiece in marble. At 80 he was still at work painting. To mention an American artist, Benjamin West was transferring his genius to canvas when ten years beyond man's allotted span.

In American political life we find that one of the commanding figures before the public today, Senator Root, is 70 years old. His speech of a week ago, coupled with the great ability of this remarkable man and the splendid achievements of his long career, may make him President of the United States. If he should be elected next year, he would be inaugurated at the age of 72. It may be interesting to note the ages of our Presidents at the time of inauguration. Washington was 57; John Adams, 62; Jefferson, 58; Madison, 58; Monroe, 59; John Quincy Adams, 58; Jackson, 62; Van Buren, 55; William H. Harrison, 68; Tyler, 51; Polk, 50; Taylor, 65; Fillmore, 50; Pierce, 49; Grant, 47; Hayes, 54; Garfield, 49; Arthur, 51; Cleveland (first time), 48; Benjamin Harrison, 55; McKinley, 54; Roosevelt, 43; Wilson, 56. John Quincy Adams was over 80 when, in Congress, he did some of his best work in statesmanship.

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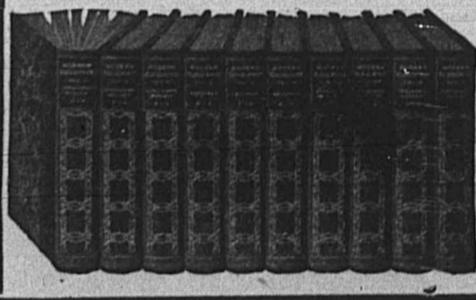
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Mr. Harold Begbie quotes in "The Happy Irish," an amusing story that he got from the doctor of a little town that he visited in the course of his tour of Ireland:

"I was run up pretty late one night by a peasant from an outlying village fifteen miles away. It was in the day before I had a car. The wind was blowing horribly, the rain was sweeping against the house, and it was deadly cold. The peasant asked me rather shamefully if I would come and see his mother. I invited him to come in. "Patrick," I said to him, "your mother is a very old woman."

"I know that, Doctor," he admitted.

"She's over eighty, Patrick."

"She's all that, Doctor."

"And nothing that I could do tonight would be of the smallest use to her."

"Sure, Doctor," said he, "I know very well it's the truth you are telling me; but me poor mother, do you see, would have me come and fetch you because she does not want to die a natural death."

He was a new customer from the country and he had given a fairly large order. The courteous old senior partner was conducting him over the establishment, and the various improvements caused Mr. Giles' boundless astonishment. A table telephone, with a loud-speaking attachment, interested him as much as anything. He had never seen anything of the sort before.

"It is a great convenience to us," explained the senior partner. "You see, I

can communicate with all our departments without moving from my seat here."

"My, that's wonderful!" said Giles.

"Can I try it myself?"

"Certainly."

The visitor got himself switched on to the packing-room.

"Have Mr. Giles' of Mudbury's goods been sent off yet?" he inquired.

Baek came the answer:

"No; we haven't packed 'em yet. We are waiting for a telegram from his town; he looks like a slippery customer."

He had but recently met an elderly maiden lady in a near-by town. On his return home he wrote, asking her to marry him and requesting an answer by telegraph. On receiving the letter the lady rushed to the telegraph office.

"How much does it cost to send a telegram?" she demanded.

"Twenty-five cents for ten words," answered the operator, and this was the telegram her suitor received:

"Yes, yes, yes, yes, yes, yes, yes, yes, yes."

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

IMANNUEL.

("God With Us.")

God spake to me in the sunset as the day a-dying lay,
And over the hills from the eastward crept the mantling mists of gray—
In the sunset's radiant nashes, 'ere the soft approach of night
Turned its splendor into ashes as the last pale rays took flight.
Standing alone by the casement, bathed in the afterglow,
Into my soul slipped gladness, out of my heart crept woe;
As the twilight shadows lengthened, and the evening star low burned,
My faith in good was strengthened, and My thoughts toward God were turned.
The world with its cares forgotten; stripped of its doubts my soul—
A sense of infinite calmness into my bosom stole,
"Fear not, I am with thee always," came a voice from out the deep,
"To the end of the world I am with thee; be still" it said, "and sleep."
—Paul Harris Drake, in Christian Register.

THE GUARDED GARDEN.

"How lovely the garden looks," sighed the tall lily blissfully. "Everything is clean and all of the flowers have on their finest dresses."
"Yes," answered the Rose. "I always feel so fresh after the spring house-cleaning! April is a great house-cleaner—she uses such quantities of water that everything is spick and span for months afterwards."
"And the gardener has pulled all the weeds and straightened up the walks," said the lily. "How imprudent the weeds are to intrude into our garden just as if they owned the place!"
"Some people have no sense whatever," sniffed the other. "They know this is our garden and that it is for the flowers, and yet they crowd right in, and if it were not for the gardener I sometimes fear that they would choke us out entirely. Horrid things!"
"One never seems to be able to have a place entirely to one's self," sighed the lily. "Even now there are intruders in the garden. Every time I open my lips to speak that horrid bumblebee flies right in and steals my honey. What right has he in the garden?"
"None whatever," answered the rose promptly. "Did you see what he did to wee violet yesterday?"
"No, indeed! What did he do?"
"The great clumsy fellow settled right upon her sweet little face and nearly broke her neck with his weight."

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I thought for a moment that the neck felt as if it were quite broken."

The lily bristled indignantly. "What an outrage!" she cried. It reminds me of the sad accident that ended the life of one of my cousins, a fragile grape hyacinth. A great rough bird settled upon her and broke her completely down and she never rose again."

The rose wiped her eyes in sympathy.

"How sad," she exclaimed, "and how terrible that such things are allowed to be! How I wish we could guard the garden from all of those intruders who have no right within!"

"The gardener has built a fence to keep the dogs and other animals out and to protect us from mischievous children," the lily answered, "but there is no way to keep out the birds and the bees and other insects. For my part I think the butterfly is as big a pest as the others, with his tickling feet."

"Quite as mischievous, no doubt," answered the rose, "but not as dangerous. However, I wish that we could exclude the bees and the butterflies and the birds, all of them."

"Let's call a council of the flowers," suggested the lily. "Perhaps we can think of something."

So that night at midnight, when the unwelcome visitors had withdrawn from the garden, the flowers held a council of indignation.

Finally the tall hollyhock spoke, "Let us call the south wind," it suggested, "and send a message to the queen of the flower fairies asking for the granting of a wish."

"A bright idea!" cried the others in concert. "She has never denied us a boon. Come forth, O south wind, and be our messenger."

The south wind came quickly and bore away their message. At daybreak he returned.

"What did she say? What was her answer?" demanded the flowers.

"She says that you may have a wish," answered the south wind, "but be sure that you wish wisely."

"A wiser wish than ours could not be imagined," said the rose, with great dignity. "We wish to have the garden guarded so that no more bees, birds, or butterflies will bother us."

The south wind whistled sharply, until he sounded much like his sterner brother. He gazed at the flowers in dismay. "Well, you shall have your wish," he observed, grimly, "but if you wish me to take another message to the queen to recall it, why, send for me quickly."

"Recall it, indeed!" said the lily. "We have no desire to recall it. What! Could the queen have our wish already? See the troop of elves that are chasing out the intruders with their little green whips!"

"How peaceful it is!" sighed the hollyhock. "I haven't had such a rest in weeks. I declare, my ears ring from the stupid buzzing of the bees and the chirping and singing of the birds—great noisy creatures! How much nicer the garden is without them!"

"How pleased the gardener will be!" remarked the rose. "He appreciates the fact that even he could not be rid of them. I know he will be pleased."

But the gardener did not look at all pleased when he next came into the garden. He examined the leaves and stems of the flowers very carefully, and peeped into the blossoms, shaking his head the while. Then he brought out a spray filled with very bitter-tasting fluid and gave the flowers a shower-bath.

"I do not like the stuff at all," cried the lily. "The bitter fluid nearly burns my eyes out, and, if he wants to give us a bath at all, I do not see why he doesn't shower us with clear water from the hose."

"He never did such a thing before," scolded the rose. "My, how it stings my tender leaves! I do not feel well today, anyway; my blossoms feel so heavy that I can scarcely hold my head up."

"That is queer," cried the morning-glories by the wall. "We were just complaining about the same thing. We never felt that way before."

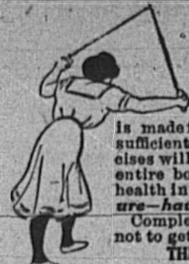
The next morning the flowers felt worse than they had the day before, and the next day following were very uncomfortable indeed.

"Something is gnawing at my roots," complained the lily. "I never was in such pain before."

"Some of my lower leaves are all eaten up," cried the frightened lilac.

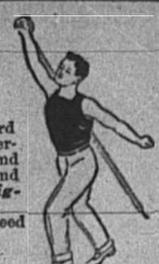
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"My leaves are covered with hundreds of small green bugs!" wailed the rose. "They are even coming into my blossoms. Oh, whatever shall we do?"

"Here comes the gardener," answered the lily. "Perhaps he will relieve us, although he cannot know about those awful worms cutting at my roots."

The gardener frowned when he saw the restless flowers. "What is the matter here?" he grumbled. "It looks as if the birds and the bees both had gone on a strike. If the birds do not attend to business, the flowers will be destroyed in spite of my spraying. And if the bees and the butterflies neglect the pollenizing of the flowers much longer, not a single seed will mature. Some of the flowers are heavy with pollen."

"That is what is the matter with us!" cried the morning-glories, aghast. "The pollen is what makes our heads so heavy. And the bees carry it away on their legs!"

"And the birds eat the bugs and worms," added the rose, excitedly. "I never thought of that before. And I know that the pollen must be carried from flower to flower before the seeds will mature, but I never thought about the bees and butterflies doing it, although, of course, they must! The wind could not do it."

"What is that I hear about the wind?" cried the south wind, popping into view.

"O, wind," cried the flowers, "did you know that the bees and the birds and the butterflies were useful in the garden?"

"Of course I did," declared the wind, "and I thought you would soon find out too. You cannot get along or live without them. I knew your foolish wish would do harm."

"I wish we had never done so foolish a thing," the rose said tearfully. "It was selfishness that caused us to do it. I wish you would send the birds and bees all back again."

The south wind laughed. "That is just what I was waiting in hiding to hear you say," he returned. "The queen gave me permission to dismiss the elves as soon as you came to your senses. I will bid them run back to fairyland." And he hustled away.

"Here come the bees and the birds and the butterflies!" cried the lily, joyously. "What handsome, playful fellows the butterflies are!"

"And how cheerful is the hum of the bees!" added the hollyhock. "I didn't realize before that I had missed it."

"The birds sing so sweetly!" said the rose, contentedly. "Just see them attacking the bugs and worms! Now we shall soon be happy again."

"And we will never again make such a foolish wish," they all decided together.—Fay N. Merriman, in Zion's Herald.

FOR EMERGENCY USE.

Every well regulated family should keep on hand a jar of Mentholatum.

Its uses are various, because it is an excellent antiseptic and germicide and also a delicate counter irritant—just the thing needed for scalds, burns, bruises, sprains, chapped skin, insect bites and stings.

Mentholatum is a combination of volatile aromatic oils with a heavier base. In the case of scalds and burns the heavy base keeps out the air, a very necessary condition.

The lighter aromatic oils disinfect the surface and protect it from infection from without.

The lighter oils also set up a delicate counter irritation which seems to draw the soreness out of the injured part, reducing the inflammation and encouraging rapid recovery.

For this reason it is very much used for colds, sore throat, catarrh, and croup.

GLASS OF SALTS CLEANS KIDNEYS.

If Your Back Hurts or Bladder Bothers You, Drink Lots of Water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad-Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

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

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

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

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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.

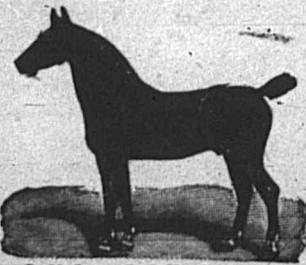
Let me send you without charge a trial treatment of DELANO'S RHEUMATIC CONQUEROR. I am willing to take the chance and surely the test will tell.

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.

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As a Human Remedy for Rheumatism, Sprains, Sore Throat, etc., it is invaluable. Every bottle of Caustic Balsam sold is warranted to give satisfaction. Price \$1.50 per bottle. Sold by druggists, or sent by express, charges paid, with full directions for its use. Send for descriptive circulars, testimonials, etc. Address The Lawrence-Williams Co., Cleveland, O.

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TENNESSEE COLLEGE NOTES.

The period since the holidays has been one of very earnest work on the part of teachers and students. The mid-session examinations will begin on the 20th. The character of the work thus far done during the session gives the students confidence in their ability to pass successfully their examinations, and there is a notable absence of "feverish cramming" and excitement so characteristic of these periods in school life.

The fourth of the series of lectures being given by the students complimentary to the people of Murfreesboro will be given by Dr. R. Lin Cave, of Nashville, on the evening of January 24. Dr. Cave has a reputation as a lecturer and entertainer, and every one looks forward with great pleasure to his coming.

On Saturday evening, the first of a series of faculty dinners being planned by Miss Forster, was given in honor of President and Mrs. Geo. J. Burnett. The decorations were simple and tasteful. The students added zest to the occasion as they proposed toasts and sung college songs, all of which breathed a spirit of loyalty to our President and college. After the dinner, the faculty enjoyed an evening together, playing progressive rook and swapping experiences of college life. Delightful refreshments were served.

One of the recent improvements in the college is the installation of a magnificent new range in the kitchen. Tennessee College has already a reputation for giving the best student fare, served in the most tasteful and delightful way. Too much praise cannot be given Mrs. McClain, whose oversight of this important department of the college makes the college dining room one of the most attractive features of the college life. With the handsome new range and other good kitchen equipment and service we are sure that there will be the same notable absence of complaint, and teachers and students will continue to find joy in this department of the institution.

Mr. and Mrs. F. M. Patterson, of Chapel Hill, spent Sunday at the college on a visit to their daughters, Misses Lois and Frances Patterson.

President and Mrs. Geo. J. Burnett, Dr. H. H. Nast, and Prof. E. W. Hardy were guests of Prof. and Mrs. J. K. Marshall at dinner on Sunday.

The two literary societies of the Preparatory School had delightful programs at their weekly meetings of last week. They are entering into the literary work of the new year with splendid enthusiasm. The programs are of an unusually high order, and the young ladies who take part in them show uniformly careful preparation.

ERIC W. HARDY, Field Secretary.

NATIONAL MISSIONARY CAMPAIGN.

Special Plans Made by Southern Churches for Active Co-Operation.

The mission boards of the churches in the Southern States are making special plans for active co-operation in the National Missionary Campaign, fourteen of the conventions of which are to be held in Southern cities. Some of the mission agencies regard the campaign as so important that they are throwing all

WOMEN SUFFERERS NEED SWAMP-ROOT.

Thousands upon thousands of women have kidney and bladder trouble and never suspect it.

Women's complaints often prove to be nothing else but kidney trouble, or the result of kidney or bladder disease.

If the kidneys are not in a healthy condition, they may cause the other organs to become diseased.

You may suffer a great deal with pain in the back, headache, loss of ambition, nervousness and may be despondent and irritable.

Don't delay starting treatment. Dr. Kilmer's Swamp-Root, a physician's prescription, obtained at any drug store, restores health to the kidneys and is just the remedy needed to overcome such conditions.

Get a fifty-cent or one-dollar bottle immediately from any drug store.

However, if you wish first to test this great preparation, send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure and mention the Baptist and Reflector,

most the entire strength of their organizations into it.

The total of registered delegates to the first twenty-two conventions of the campaign, held in the North between October 12 and December 12, was 34,325 men, each of whom paid his registration fee as a delegate.

The schedule of the conventions in the South is as follows:

- New Orleans, La., January 23-26. Jackson, Miss., January 26-28, 30. Birmingham, Ala., January 30, February 2. Atlanta, Ga., February 2-4, 6. Columbia, S. C., February 6-9. Greensboro, N. C., February 9-11, 13. Richmond, Va., February 13-16. Lexington, Ky., February 20-23. Nashville, Tenn., February 23-25, 27. Memphis, Tenn., February 27, March 1. Little Rock, Ark., March 1-3, 5. Oklahoma, Okla., March 5-8. Fort Worth, Tex., March 8-10, 12. Houston, Tex., March 12-15.

The Mission Boards of the Southern Baptist Convention are planning to have a man in each convention city before and during the convention. Revs. C. D. Graves, of Nashville, Tenn., and C. J. Thompson, of Raleigh, N. C., will have principal charge of the work of securing the attendance of Southern Baptists as delegates and in getting the special denominational claims of the Mission Boards of the Southern Baptist Convention before their delegates. Dr. J. T. Henderson, of Chattanooga, General Secretary of the Southern Baptist Laymen's Movement, will give considerable time to the conventions, and a number of foreign missionaries are to assist. Dr. J. F. Love, Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention, will attend several of the conventions.

PROGRAM.

Bible and Workers' Conference, Third Division, Sweetwater Association of Baptists, to be held with the First Baptist church, Lenoir City, Tenn., January 27-30.

Thursday, January 27.

6:45 p. m.—Devotional service, Rev. J. R. Clabaugh. Music by choir under direction of Mrs. W. H. Stanfield.

7:15 p. m.—Address by W. D. Hudgins, State Secretary of Sunday School Work for Tennessee Baptist Convention. Subject: "The Sunday School and the Great Commission."

Friday, January 28.

10:00 a. m.—Devotional service, Rev. W. R. Early, Lenoir.

10:15 a. m.—Address, "The Church and the Holy Spirit," Rev. U. S. Thomas, D.D., pastor Bell Avenue Baptist church of Knoxville.

11:15 a. m.—Bible study on "The Second Coming of Our Lord," Rev. H. B. Woodward, of Sweetwater.

2:00 p. m.—Devotional service, Rev. C. C. Hunt, Vonore.

2:15 p. m.—Address, "The Church at Prayer," Rev. U. S. Thomas, D.D.

3:00 p. m.—Address, "The Sunday School and Doctrinal Standards," Mr. W. D. Hudgins.

6:15 p. m.—Conference of Sunday School and B. Y. P. U. Workers, led by Mr. W. D. Hudgins.

7:00 p. m.—Devotional service, Rev. B. C. Bennett, Greenback.

7:15 p. m.—Address, "The Responsibility of Sunday School Workers," by Mr. L. T. McSpadden, Superintendent of the Bell Avenue Baptist Sunday school, Knoxville.

7:45 p. m.—Address, "Our Educational Program," Prof. W. S. Woodward, of Sweetwater Seminary.

Saturday, January 29.

10:00 a. m.—Devotional service, J. T. Barnhill, Philadelphia.

10:30 a. m.—Bible study on "The Second Coming of Our Lord," by Rev. H. B. Woodward.

2:00 p. m.—Devotional service, Prof. E. G. Hall, Lenoir City.

2:15 p. m.—Address, "The Ministry of the Gospel," A. V. Pickern.

3:00 p. m.—"Keying Our Work to Efficiency," open parliament led by Mr. S. P. Witt, Lenoir City.

6:45 p. m.—Devotional service, C. M. Dutton, Lenoir City.

7:00 p. m.—Sermon, "Fellow-Helpers of the Truth," Rev. H. B. Woodward.

Sunday, January 30.

9:30 a. m.—Demonstration—A Live Sunday School in Action, S. P. Witt, Superintendent.

10:45 a. m.—Sermon.

2:30 p. m.—Devotional service, B. F. Larimer, Lenoir City.

- 3:00 p. m.—Address, by Rev. J. H. Sharp, of Sweetwater. 7:00 p. m.—Praise service. 7:30 p. m.—Sermon.

A NEW REMEDY FOR KIDNEY, BLADDER AND ALL URIC ACID TROUBLES.

Dear Readers:

I appeal to those of you who are bothered with kidney and bladder trouble, that you give up the use of harsh salts or alcoholic medicines and in their place take a short treatment of "Anuric." I have taken many of Dr. Pierce's medicines for the past twenty-five years with good results. I suffered with kidney trouble for some years. I recently heard of the newest discovery of Dr. Pierce, namely, his "Anuric" Tablets. After using same I am completely cured of my kidney trouble. A doctor pronounced me a well preserved woman for my age, all due, I believe, to Dr. Pierce's medical aid.

MRS. MELINDA E. MILLER.

Note:—Dr. Elberle and Dr. Braithwaite as well as Dr. Simon—all distinguished medical authorities—agree that whatever may be the disease, the urine seldom fails in furnishing us with a clue to the principles upon which it is to be treated, and accurate knowledge concerning the nature of disease can thus be obtained. If backache, scalding urine or frequent urination bother or distress you, or if uric acid in the blood has caused rheumatism, gout or sciatica, or you suspect kidney or bladder trouble just write Dr. Pierce at his Surgical Institute, Buffalo, N. Y.; send a sample of urine and describe symptoms. You will receive free medical advice after Dr. Pierce's chemists have examined the urine—this will be carefully done without charge, and you will be under no obligation. Dr. Pierce, during many years of experimentation, has discovered a new remedy, "Anuric," which is found to be thirty-seven times more powerful than lithia in removing uric acid from the system. If you are suffering from backache or the pains of rheumatism, go to your best druggist and ask for a 50-cent box of "Anuric" put up by Doctor Pierce.

The opening of the third quarter of the session of the Southern Baptist Theological Seminary will take place on Wednesday, February 2, which will be a good time for students to enter who are prepared to do so. New students should reach here if possible by that time, or as soon thereafter as they can. As the session's work is now arranged, students can enter at the beginning of any one of the four quarters and take up the work to advantage. The opening day of the third quarter will be the regular monthly missionary day. The principal address will be the opening lecture of Prof. L. P. Leavell, who will then begin his work as a seminary professor in the Department of Sunday School Pedagogy during the third and fourth quarters. The subject of his lecture will be "Missions in the Sunday School."

All students who desire further information about the Seminary and the opening of the quarter will please write me. E. Y. MULLINS, President.

Louisville, Ky., Jan. 18, 1916.

Rev. Chas. D. Owen, of Houston, Tex., a Tennessee product, has accepted the work as missionary in Union Association and will devote his labors especially to the work of building up the churches on the Gulf devastated by the storm.

AGENTS! Make a DOLLAR an HOUR Instead of a Dollar a Day

Sell MENDETS, the famous patent patch for instantly mending leaks in granite ware, hot water bags, tin, copper, brass, sheet iron, all cooking utensils and rubber goods without heat, solder, cement or rivet. They are put up in neat packages, are light in weight, easily and quickly demonstrated and sell all the year round.

Quick Sales—Big Profits.

Show a housewife how easily she can mend a leaky utensil of any kind and you have made a sale. Mrs. J. L. Baldwin, of Mass., writes: "My success has been wonderful. Have cleared \$21.00 in four days." M. E. Gartsdale, of Penn., writes: "Out of 54 calls I made 52 sales." Chas. W. Francis, of Conn., writes: "Worked nine hours and sold \$1 packages." Anyone, man, woman or child, can sell Mendets. You don't need a fine education or great experience to

• MAKE A SUCCESS If you are in earnest about making money, if you want to be free from financial worry, write for our liberal proposition at once and let us open the way for you to success and prosperity. Sample package of Mendets 10c, large package, all sizes, 25c, postpaid. Callisto Mfg. Co., Dept. 708, Amsterdam, N. Y.

MINISTER TELLS HOW HE WAS RESTORED TO HEALTH.

The splendid restorative powers of Dr. Miles' Nervine were never better demonstrated than by the experience of the Rev. W. J. Houck, of Greencastle, Pa. We will quote from a statement that he made recently:

"Several years ago I experienced some severe nervous shocks, which came at a time when my nervous strength and vitality had been greatly taxed by a severe season of work. My health was affected and I was seriously threatened with nervous prostration. I could not sleep at night and was so nervous that I would start at every little noise. My appetite was poor and it seemed almost impossible for me to gain strength. Through the advice of a friend I began taking Dr. Miles' Nervine and Liver Pills. I soon saw that my health was improving. Instead of that tired and worn-out feeling which had so oppressed me, I felt strong and cheerful. I could sleep soundly all night and would awake in the morning feeling rested and refreshed. Since that time whenever I am overworked or feel "run-down," I find a bottle of Dr. Miles' Nervine is a wonderful help in bracing me up and in giving me renewed strength and health."

Dr. Miles' Nervine will prove equally beneficial to others who are nervous and run-down from over-work or from any other reason, and if it fails to benefit you your money will be cheerfully refunded. It can be purchased at any drug store.

MILES MEDICAL CO., Elkhart, Ind.

NEW BOOK ON CANCER.

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

BIG DEAL ON STERLING HOSE.

Big purchase direct from the mills on "Sterling" Half Hose, enables us to offer them while they last at startling 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 standard length, come in any color wanted, one dozen to box, sold sizes 9 to 12.

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

AVOID CHURCH MONEY WORRIES.

Here is a plan that enables your church to get a handsome new organ without financial worries or inconveniences. The R. S. Hill Co., 4476 Louisville Ave., Louisville, Ky., manufacturers of high quality reed organs, will ship the instrument without a cent's deposit, for your approval, and allow special terms of payment that suit the church treasury. They also offer to make a careful study of your church building, and recommend an instrument that will exactly fill requirements. Their organs are of superior workmanship and lasting tone, and are protected by long-term guarantees. Their attractive prices mean a money-saving. Write them to-day for full details.

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

Corner Memorial church, Columbus, Ga., has called Rev. R. M. Rigdon, of Warthen, Ga., and it is believed he will accept. The church has a membership of 500.

GOOD NEWS FROM THE BAPTIST MEMORIAL HOSPITAL AT MEMPHIS.

A year ago nobody would have believed it. Then the prospects were encouraging, because Mr. E. A. Jennings had gone to work to make the hospital a success, but no one dreamed that he would outdo himself so far and make such a glorious report as was made to the trustees at the recent annual meeting.

Some Figures.

Patients treated in 1915.....	3,235
From Tennessee	1,332
From Mississippi	1,034
From Arkansas	268
From other States.....	601
Amount of charity work done...\$20,000	
Amount of reduction of debt (in round numbers)	\$40,000
At the present writing the hospital is	

crowded and is increasing in popularity and efficiency every day. Mr. Wilkes has wrought economically and wisely as manager at a salary of \$75 per month. His work has been so very acceptable that the trustees unanimously and enthusiastically made him superintendent with an increased salary. He now receives \$150 per month. Mr. Jennings, with Mr. Dockery, Mr. Gates, and Mr. Brown, have served as the Supervising Committee without salary, and there is no way of estimating the splendid work they have done. Now for another wing to the building. It is much needed. It will cost \$125,000. Memphis and Shelby County will raise half of the amount. Tennessee, Mississippi, and Arkansas will be expected to raise the remainder. Will not all the people help? The favor of God is upon the work.

Memphis, Tenn. A. U. BOONE.



REV. R. E. CORUM.

In the spring of 1915, Brother R. E. Corum accepted the position of Secretary-Evangelist of the Holston Association of Baptists, coming from the Newton Theological Institution where he had taken his degree. He is doing a splendid work.

There are several outstanding qualifications which fit him for leadership. He is gifted as a mixer with people. He makes friends readily, and does a great deal of personal work in a tactful way. He is energetic and takes hold of a situation with courage and enthusiasm. He preaches an evangelical gospel. This was characteristic of his work as a pastor, and it particularly qualifies him for secretary and evangelistic work. Then

the devotional and spiritual elements are remarkably prominent in his life. Brother Corum is also a fine organizer, and seeks to line up Christian people in a practical way.

He has been employed for the coming year, and we expect to see great good accomplished under his direction. In addition to his work among us in general, he is using his strongest efforts for the formation of country pastorates. A number of churches are interested in this movement. One field has been formed and another field has already been grouped and is now seeking to locate a pastor.

R. M. DeVAULT,
Secretary of Executive Board,
Holston Association.
Greenville, Tenn.

SCRAPS.

This scribe is just recovering from a tussle with "grip." I have been called for funeral services, during this time, of two of my dearest friends. It pained my heart that I could not be with their loved ones and perform this last rite. I refer to W. S. Tracy, of Commerce, a brother beloved. He had passed the meridian of life and had ever been found faithful to his Christian trust. I refer also to Isaac Cooper, of Alexandria. He would have been 90 years old in a few days. He was meek, gentle, and pure of life. He lost the companion of his youth some two years ago, and also lost his eyesight some time since. Blind and lonely, he was constantly looking out for the coming of his Lord to take him home. His life was full of service. The fruit of his own labor (for he was a fine workman) and his means went largely into the construction of two church houses—viz., Cooper's Chapel and Alexandria. Few men have rounded out a

nobler life. Peace to his and Brother Tracy's ashes.

I was made chairman of the Committee on Obituaries to report to the State Convention at Morristown a year hence. The personnel of the committee is: J. H. Grime, E. E. Folk, G. M. Savage, W. R. Cooper, and J. L. Dance. Let me request that each of these, in their respective field, keep a record of brethren of prominence who shall fall during the year. Help from any source will be appreciated.

I am still trying to carry the message to the lost. My work this year will be Fall Creek, Cedar Creek, Athens, Smith's Fork, and Rannah. As I draw nearer the end of the way I become more anxious to bear the message of life to those who "hunger and thirst after righteousness." I praise Him every day for having counted me worthy to be called into this work.

"The toils of the road will seem nothing When I get to the end of the way."
Lebanon, Tenn. J. H. GRIME.

Rev. Jno. A. Wray has declined to withdraw his resignation as pastor of First church, Miami, Fla., so will close his sixth year as pastor there this month and go to First church, Chickasha, Okla., February 1. Brother Wray

is one of the four editors of the Baptist Witness. He has just recently closed a ten days' meeting with the Plant City church, in which there were one hundred and seventeen additions, and sixteen others joined the following Sunday.

TO DARKEN HAIR USE SAGE TEA.

Look Young! Bring Back Its Natural Color, Gloss and Thickness.

Common garden sage brewed into a heavy tea with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant, remove every bit of dandruff, stop scalp itching and falling hair. Just a few applications will prove a revelation if your hair is fading, gray or dry, scraggly and thin. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use tonic, costing about 50 cents a large bottle at drug stores, known as "Wyeth's Sage and Sulphur Compound," thus avoiding a lot of muss.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur, no one can tell, because it does so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

ATTENTION, BOYS!

Would you not like to read a good book? We are sure you would. How can you get one? Very easily. Here is a list of books, either or all of which you may get. Now, send us one new subscriber to the Baptist and Reflector at \$2.00 and we will send you either of these books you select. Or, if you will send us two new subscribers at \$2.00 each, we will send you any three of the books. Or, if you will send us six new subscribers at \$2.00 each, we will send you all fifteen of the books. This will make a fine nucleus for a library for you. The following is the list of books:

Historical Tales and Travel Stories for Young People—By Everett T. Tomlinson. Price 50c per volume, by mail, in first zone 6c extra:
Colonial Series.

- With Flintlock and Fif.
- The Fort in the Forest.
- A Soldier in the Wilderness.
- The Young Rangers.
- War of the Revolution Series.
- Three Colonial Boys.
- Three Young Continentals.
- Washington's Young Aides.
- Two Young Patriots.
- In the Camp of Cornwallis.
- Jur Own Land Series (New.)
- Four Boys in the Yellowstone.
- Four Boys in the Land of Cotton.
- Four Boys on the Mississippi.
- Four Boys and a Fortune.
- Four Boys in the Yosemite.
- Four Boys on Pike's Peak.

Now go to work and see if you cannot get one or all of these books. Address Baptist and Reflector, Nashville, Tenn.

JOIN THE BAPTIST AND REFLECTOR PIANO CLUB.

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

CANCER CURED AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the knife, acids, X-ray or radium, over 90 per cent of the many hundreds of sufferers from Cancer, which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing.—KELLAM HOSPITAL, 161, West Main Street, Richmond, Va. Write for literature.

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New Styles - New Prices in 1916 Kalamazoo Catalog - Write today

See newest, richest looking styles in stoves, ranges, base-burners—scores of them—all at direct-to-you wholesale prices.

Also receive special 1916 Souvenir—"Recipes in Rhyme." Read your favorite recipes in original catchy unforgettable rhyme.

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New 1916 Kalamazoo Catalog—offers you 500 or more styles and sizes in best stoves and ranges made—backed by strongest quality guaranty ever written—we pay freight—start shipment within 24 hours—send any stove or range on 30 days' trial—allow year's approval test—accept cash or easy payments.

Ask for Catalog No. 452 Kalamazoo Stove Co., Mrs. Kalamazoo, Michigan

We manufacture stoves, ranges, base-burners, gas stoves, furnaces and metal white enameled kitchen cabinets and tables. Write for special catalogs.

A Kalamazoo Direct to You

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

Frost Proof CABBAGE PLANTS

OVER 100 ACRES HIGHEST QUALITY. At \$1 per 1000; 5000 or more, 85c. per 1000. Express collect. Varieties: Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Beet, Lettuce and Onion Plants, \$1.50 per 1000. Postpaid, 25c per 100. ALFRED JOUANNET, Mt. Pleasant, S. C.

CABBAGE PLANTS

Frost Proof, grown in open air from standard seed. By parcel post 500 delivered \$1.00. By express F. O. B. Burton, S. C., 1,000, \$1.00; 3,000, 90c. per M; 5,000, 80c. per M; over 5,000, 75c. per M. C. BACON & CO., Box 17, Burton, S. C.

CHURCH BELLS SCHOOL Ask for Catalogue and Special Donation Plan No. 15 ESTABLISHED 1858 THE C. S. BELLS CO., HILLSBORO, OHIO

SOME OBSERVATIONS ON THE BAPTIST EDUCATIONAL SITUATION.

IV. How Baptists Help to Endow Other Colleges Than Their Own.

So far as the writer is concerned in dealing with the above topic, the name of some other denomination might be put in the place of the word "Baptist." The same argument that challenges the lack of loyalty on the part of Baptists to their denominational enterprises also applies to the other denominations to the degree in which there is a lack of interest within their ranks regarding their institutions. In so far as the matter of education in general is concerned, statistics show that there are less Baptists in college in proportion to the number of their constituency than in the other leading denominations of the country. If statistics should be obtained showing the number of people from the various denominations attending other schools than their own, it would possibly place the Baptists at the very head of the list. WHY Baptists help endow other schools with money and reputation is easily answered. This is due to a pure lack of information and interest. HOW they do it is the main purpose of this article.

The Baptist helps to create endowments for other colleges than his own by educating his son and daughter in these other schools. This argument is not produced because the faculties and general facilities of other denominational schools are not as good, nor because the influences that surround student life are not as wholesome. Nor is it true that their rates and charges are upon the whole any greater than is the case with the Baptist schools. Neither is it true that anyone fears that there may be danger of proselyting for the churches that these various schools represent. It is because the Baptist institutions of this country for the most part have their origin in the very ranks of the great body of Baptist people, who, through their representatives in the State Baptist Conventions, have called these schools and other enterprises into existence. It seems a very simple and reasonable proposition to expect that these people, who own these institutions and have in them a real property right, should be expected to give them their unstinted moral and financial support. Certainly, all things being equal, that is, the character of material equipment and faculty, standards of scholarship, and actual cost to the patron in dollars and cents, the Baptist should be reasonably expected to patronize his own college.

What are some of the results of this lack of interest in the enterprises of one's own church? Briefly, it works itself out about as follows:

1. To patronize another denominational college gives to it a larger student body, and, beyond its fixed expense, helps to cut down its expenses of operation. That college then runs with smaller deficits, or less indebtedness, and when its representative approaches the agents of the great educational foundations for help, they are at once able to meet one of the fundamental conditions of such assistance. They are, thus, brought infinitely nearer the realization of permanent endowment, and enlarged and improved equipment.

2. To patronize another denominational college helps to build up for it an endowment of reputation, which in turn becomes the foundation and condition for other and larger endowments of material things. This influence becomes cumulative. The neighbor back in the home church, relying largely upon the judgment of his brother Baptist, will probably allow his daughter to attend the same college as the daughter of Deacon Jones. Deacon Jones has thus become a nucleus of influence for the school of the other church, and his neighbors in increasing numbers are soon following his lead in the choice of college.

3. The other college, with a handsome endowment and magnificent equipment, made possible in part by the patronage of Deacon Jones and his Baptist neighbors, is now able to offer schooling at far less cost than the unsupported Baptist college.

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.

tist college. This matter of cost in dollars and cents remains a fundamental consideration with hundreds of other Baptists up and down the land whose means are meager and with whom economy is a matter of necessity. Consequently, wondering why the rates of the Baptist colleges are so much higher, they send their daughters away to the less expensive school of another denomination.

4. Growing out of the above, the sense of Baptist greatness and unity begins to dwindle. The passing of the years do not bring increasing student bodies—one of the evidences of steady growth and development. Without growth and progress, the laws of decay and ruin inevitably get in their work. The struggling college with its sacrificing teachers, people who have possibly permitted their already too meager salaries to be cut year after year, people who to help save the day have possibly denied themselves all the simpler luxuries of life as well as many necessities—this struggling college is finally sold for debt or closed for lack of sufficient patronage to keep it running. The trained men and women who come back into the world to do service in the Master's vineyard, the men and women who make a worthy contribution to the world's civilization, the people who do things, come out of the colleges of the other denominations. This may be a gloomy result, but the day is come when we must face the consequences of our indifference, both to the enterprises of the denomination with which we are affiliated and to the larger cause of the religion of Jesus Christ, which religion we profess. What becomes of the Baptist cause? Our sons and daughters, trained for service in the great institutions of other denominations, cherishing a loyalty and love for Alma Mater, and having unconsciously imbibed the spirit of another denomination, begin to drift away from the church of their fathers and mothers. Perhaps many of us somewhere adown the future will be ready to exclaim: "Never shake thy gory jocks at me and say I did it!" But all the pretended innocence in the world can never take away our heart-sick sense of the guilt of our neglect. Now is the time to begin to do our duty. What are we going to do about it?

ERIC W. HARDY, Field Secretary, Tennessee College for Women.

WHAT THEY ALL SAY.

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

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

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

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

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

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

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

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

How To Make the Quickest, Simplest Cough Remedy

Much Better than the Ready-Made Kind and You Save \$2. Fully Guaranteed

This home-made cough syrup is now used in more homes than any other cough remedy. Its promptness, ease and certainty in conquering distressing coughs, chest and throat colds, is really remarkable. You can actually feel it take hold. A day's use will usually overcome the ordinary cough—relieves even whooping cough quickly. Splendid, too, for bronchitis, spasmodic croup, bronchial asthma and winter coughs.

Get from any druggist 2 1/2 ounces of Pinex (50 cents worth), pour it in a pint bottle and fill the bottle with plain granulated sugar syrup. This gives you—at a cost of only 54 cents—a full pint of better cough syrup than you could buy for \$2.50. Takes but a few minutes to prepare. Full directions with Pinex. Tastes good and never spoils.

You will be pleasantly surprised how quickly it loosens dry, hoarse or tight coughs, and heals the inflamed membranes in a painful cough. It also stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, rich in guaiacol, which is so healing to the membranes.

To avoid disappointment, be sure and ask your druggist for "2 1/2 ounces Pinex," and don't accept anything else.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this preparation. The Pinex Co., 232 Main St., Fort Wayne, Ind.

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Take Time for Tuberculosis

In the Journal of the American Medical Association (July 27, 1912, Page 308), Dr. C. I. Dison, of Minneapolis, holds that a "deficiency of calcium" (lime) is responsible for the physical conditions which lead to tuberculosis, and the therapy he advocates rests on this basis.

One of the reasons for the wide-spread success of Eckman's Alternative in the treatment of tuberculosis is its ability to supply this deficiency. It contains a lime salt in such combination with other valuable ingredients as to be easily assimilated by the average person. Many cases seem to have yielded to it.

We make no exaggerated claims for it, but prefer that it be tried on the same basis as any other prescription, and since it contains no opiates, narcotics or habit-forming drugs, it is safe. Price 21 and 32 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY, Philadelphia. 23 N. Seventh St.

Mrs. WINSLOW'S SOOTHING SYRUP

Purely Vegetable—Not Narcotic

For over seventy years has been highly successful in relieving children during the dangerous teething period. It soothes the child, softens the gums, allays pain, dispels wind colic and is the best remedy for infantile diarrhoea. Demand "Mrs. Winslow's Soothing Syrup" and accept no other. Twenty-five cents a bottle.

ADDRESS AT NOON PRAYER MEETING.

By S. F. McDonald.

(The following is from an address made recently at the daily noon prayer meeting, Central Baptist church, Memphis, by Mr. S. F. McDonald, President of the Memphis Bread Co. Mr. McDonald has shown a very practical interest in the benevolent work of the meeting by furnishing over a thousand loaves of bread. Many unemployed men were present and lunch was given to seventy-five.)

I am glad to see so many here, because I believe this is one of the best places in the world you could be in, right now under the influence of the church and Dr. Cox, who has your interest so much at heart. You come here for inspiration, hope and confidence and I trust what I have prepared to say to you may be of some help in the work Dr. Cox is doing for you.

It's a pleasure to look into an honest man's face and you are honest, else in time of stress you wouldn't find your way to a place of this kind. Burns says an honest man is the noblest work of God, but Burns meant when he was honest in times of trial. A man deserves no credit for being honest when he has no temptation.

To some, at times the door of hope may seem to have closed and unkindly withhold from us that which seems to be given lavishly to others and causes us to slow up. It is a mistaken vision. Every cloud has a silver lining and the sunshine of better things will be ours if we keep on striving. None ever failed that sought the Lord aright.

The hen doesn't stop scratching because the worms are scarce. Men will learn many lessons from trying times. We will learn to think deeper and more intensely of the affairs of life, attain more efficiency, practice more economy and when experiencing more profitable times we will know how to lay away something for rainy days.

There is something to be learned from every experience in life. I see many young men here and I predict bright futures for some of them, for they are going to take to their hearts many lessons learned here and with new confidence are going to demand from the world through renewed and better efforts a share of its better things. It is there for you and for those who are willing to make the long, hard effort necessary to reach it. It's God's plan; you and I cannot change it. Equip yourself to grapple with the world's problems. Everything you do, try to do it a little better than any one else. Put character and personality into everything you do. Speaking of character, I want to illustrate it by telling you a story.

They say that down in one of our fishing towns there lived an old man who was a blacksmith. All day long he toiled at his forge making anchor chains. The boys used to come in and say: "Grand dad, what's the use of doing that now? Don't you know they have invented machinery you can feed

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hot iron into that cuts it into links and welds it all the way? You can't compete in this hand labor with modern America in making anchor chains." "Well," he said, "boys, I learned to do this when I was a young fellow and have never done anything else. There is nothing else that I can do, and, boys, I am pounding character into my chain." The story goes on that a terrific storm visited that coast at a time when practically all the inhabitants had gone on an excursion down the Bay. Coming back, the captain found that it was impossible to make the port on account of the heavy storm and ordered that they throw over the anchor. They heaved out the anchor and then the boat came up on the crest of a wave, brought the chain taut and it broke. He ordered another anchor thrown over, and again as the ocean began to break high and the boat raised to the height on a wave, the chain cracked and snapped. He said: "Throw out your old anchor chain." They pulled out the old chain that had been laid away and let it overboard and the boat, as the anchor grappled with the bottom, was caught upon the crest of a tremendous wave. The chain became taut and it pulled, but it held. It was an anchor chain into which a good man had pounded character.

Cherish your visions; cherish your ideals; cherish the music that stirs in your heart, the beauty that forms in your mind, the loveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all heavenly environment; of these, if you but remain true to them, your world will at last be built. To desire is to obtain; to aspire is to achieve. Shall man's basest desires receive the fullest measure of gratification and his purest aspirations starve for lack of sustenance? Such is not the law; such a condition of things can never obtain. "Ask, strive and receive."

Dream lofty dreams, and as you dream so shall you become. Your vision is the promise of what you shall one day be; your Ideal is the prophecy of what you shall at last unveil.

The greatest achievement was at first and for a time a dream. The oak sleeps in the acorn; the bird waits in the egg; and in the highest vision of the soul a waking angel sits. Dreams are the seedlings of realities.

Your circumstances may be congenial, but they shall not long remain so if you but perceive an Ideal and strive to reach it. You cannot travel within and stand still without. Here is a youth hard pressed by poverty and labor; confined long hours in an unhealthy workshop; unschooled, and lacking all the arts of refinement. But he dreams of better things, he thinks of intelligence, of refinement, of grace and beauty. He conceives of, mentally builds up, an ideal condition of life; the vision of a wider liberty and a larger scope takes possession of him; unrest urges him to action, and he utilizes all his spare time and means, small though they are, to the development of his latent powers and resources. Very soon so altered is his mind that the workshop can no longer hold him. It has become so out of harmony with his mentality that it falls out of his life as a garment is cast aside, and with the growth of opportunities which fit the scope of his expanding powers, he passes out of it forever.

The Vision that you glorify in your mind, the Ideal that you entrone in your heart—this you will build your life by, this you will become.

There is much in the world for you to attain and I hope you will gather up the faith and courage to make sufficient effort to continue the struggle until you have succeeded. There are a few lines that have always been an incentive to effort for me and I want to read them to you. It's a message from your mother and mine.

TO HER SON.

Do you know that your soul is of my soul such part, That you seem to be fiber and core of my heart? None other can pain me as you, dear, can do; None other can please or praise me as you. Remember, the world will be quick with its blame, If shadow or stain ever darken your name, Like mother, like son, is a saying so true, The world will judge largely of mother by you.

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CARSON-NEWMAN COLLEGE.

Dr. J. A. Chambliss, Professor of Biblical History and Literature, has just returned from Louisville, Ky., where he has been to deliver an address before the Southern Baptist Theological Seminary. The address was on the occasion of the celebration of "Founders Day." Dr. Chambliss reports a very enjoyable visit to the Seminary, and the Seminary people give an enthusiastic report of Dr. Chambliss' address.

Sixty new students have enrolled since the holidays. Ten or twelve of the number are ministerial students. The work all moves along smoothly, harmoniously, earnestly.

The financial campaign is getting under way. Mr. Smith, the Financial Agent, is now in the field getting his hand on the situation.

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A SURE THING.

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Rev. J. R. Hobbs, of Shelbyville, Tenn., has been called to the care of the First church, Jonesboro, Ark., so says Rev. E. J. A. McKinney, of the Baptist Advance. We will join his great Shelbyville church and host of other Tennessee friends in protesting against Dr. Hobbs' leaving this State.

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AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. Elmer Ridgeway, of Fort Worth, Tex., writes: "I note you state that I am on the field at Duncan. It is somewhat a mistake. I have accepted the church, but will remain in the Southwestern Baptist Theological Seminary until June. I supply from here each week, going up on Saturday. We have a great church at Duncan. Oklahoma is full of Tennesseans. God bless you always."

Rev. John T. Oakley, of Hartsville, Tenn., writes: "Sorry I could not be with you in your Mid-Winter Bible Institute. Dear wife has just undergone a serious operation which we hope has saved her life to us. Pray for your brother in the shadows."

Evangelist Andrew Potter, of Collinsville, Okla., writes: "Closed great meeting at Delaware, Okla. Two weeks of snow and rain, but had 49 additions, 40 by baptism. They made me an offering of \$151.83. The first three months of my second year with the Delaware District Mission Board I have raised \$374.93. I begin next Sunday with Pastor E. H. Owen in Tulsa. With love to all, I am yours in many bonds."

Rev. U. S. Thomas, of Knoxville, Tenn., writes: "I am glad to be back in Tennessee again. The work starts nicely. Pray for us, and come to see me some of these times. God bless you and use you more and more."

The Mid-Winter Bible Institute, January 16-23, in the First church, Blytheville, Ark., of which Rev. L. D. Summers is the conquering pastor, was a remarkable inspiration. While there to deliver two addresses we heard addresses by Dr. J. B. Moody, of Dawson Springs, Ky.; Rev. W. H. Setzer, of Caruthersville, Mo.; Rev. W. C. Wood, of Paragould, Ark.; and Editor E. J. A. McKinney, of the Baptist Advance. The work Brother Summers has done, under God, at Blytheville is little short of phenomenal.

Edgemont church, Durham, N. C., of which Rev. C. C. Smith is pastor, lately held a revival in which Evangelist F. D. King and singer, E. L. Walslagel, conducted the services. At last account there had been 175 additions, 119 by baptism and 56 otherwise. The meeting is to continue longer.

In the recent revival at the Baptist Tabernacle church, Raleigh, N. C., in which the pastor, Rev. C. E. Maddry, was assisted by Evangelist J. H. Dew and wife, there were 118 additions. Dr. and Mrs. Dew are now with the First church, Morgantown, N. C., in meetings.

Evangelist Al Jennings, of Oklahoma City, Okla., the converted bandit, is holding a revival in Tabernacle church, Atlanta, Ga., of which Dr. Jacob L. White is pastor. The crowds in attendance are enormous.

Rev. C. L. Owen, of Memphis, has been called to the care of the church at McKenzie, Tenn., and has accepted. He will move on the field at an early date. He goes to a field of infinite promise.

Rev. A. F. Crittendon, of Trimble, Tenn., has been called to the care of the church at Rector, Ark., and it would be a calamity to the saints on his present field should he accept.

Beech Street church, Texarkana, Ark., has called Rev. Joseph P. Boone, of Ervay Street church, Dallas, Tex., and his acceptance is assured. He is spoken of as one of the best in Texas.

Dr. J. M. Carrall has accepted the care of Riverside Park church, San Antonio, Tex., effective April 1, succeeding Dr. J. V. Dickinson, who enters evangelistic work.

Rev. J. E. Measells, of Sumner, Miss., will enter the seminary at Fort Worth, Tex., February 1. That's the kind of Measells heartily welcomed into the student body.

Beginning Sunday a revival was inaugurated at the First church, Tallahassee, Fla., of which Rev. J. D. Adcock is pastor.

SIX-YEAR-OLD HAD CROUP.

"I have a little six-year-old who has a great deal of trouble with croup," writes W. E. Curry, of Evansville, Ind. "I have used Foley's Honey and Tar, obtaining instant relief for her. My wife and I also use it and will say it is the best cure for a bad cold, cough, throat trouble and croup that I ever saw. Those terrible coughs that seem to tear one to pieces yield to Foley's Honey and Tar."

pastor. The preaching is being done by Dr. Hardy L. Winburn, of Walnut Street church, Louisville, Ky. They are congenial spirits, having been former schoolmates.

Revs. C. V. Jones and S. K. Hurst, of Decaturville, Tenn., aged ministers of the Word in Beech River Association, are the victims of grip. The latter is yet in the active pastorate. Many prayers are ascending for their complete recovery.

Evangelist Sid Williams and singer, Jas. F. Jolly, are in meetings with Deaderick Avenue church, Knoxville, Tenn., of which Dr. W. D. Nowlin is pastor. The services began Sunday. "They always have baptizings where your Brother Sid goes."

Rev. G. C. Hedgepeth, of Laurens, S. C., has been called as assistant pastor of the Cherokee Avenue church, Laurens, of which Dr. J. R. Pentuff is the pastor.

Dr. W. M. Wilson, of Pittsburg, Pa., comes South, having accepted the care of the Paolet Mills church in South Carolina. The name Wilson is at the top in America in these times.

The church at Maryville, Mo., loses Rev. L. M. Hale, who has been called to the care of Delmar Avenue church, St. Louis, Mo. They will hale his coming with joy.

Rev. John R. Clark, of Creal Springs, Ill., has resigned that pastorate and will devote some time to rest and recuperation of shattered health.

In the revival at the First church, Marion, Ill., Dr. W. P. Throgmorton, pastor, during the ten days' sojourn of Dr. L. R. Scarborough, of Fort Worth, Tex., there were 60 additions to the church. Evangelist H. C. Mitchell continues the work.

M. A. Webb, one of the leaders in the Baptist church at Whiteville, Tenn., has been elected Mayor of that thriving municipality. If all mayors in the nation were of his type, righteousness would exalt the nation.

Rev. R. E. Grimsley, of Mountain City, Tenn., has accepted the care of the church at Boone, N. C. He will preach also for Blowing Rock and Cave Creek churches.

Evangelist T. T. Martin, of Blue Mountain, Miss., is with one of the churches of Parkersburg, W. Va., in a great revival. Rev. G. E. Bartlett is the pastor. A great work of grace is being wrought.

Gerald H. Smart, of Greenwood, S. C., has accepted the position of assistant pastor of the First church, Paducah, Ky. He will be organist, have charge of the Sunday school work and otherwise aid Dr. R. G. Bowers, the aggressive pastor.

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Bear, Plum, Cherry, Small Fruits, Strawberry Vines, etc. Genuine Hale Budded from Bearing J. H. Hale trees. Genuine Delicious Apples. Catalog free.

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GOSPEL SINGER.

"I am open for engagements as singer in revival meetings or religious campaigns. All time available from February 12 to April 1. Calls will be considered in the order in which they come. Please write me about your meetings. Address GEO. W. SEBREN, Lawrenceburg, Tenn."

"I am sending check for the dear old Baptist and Reflector, as I notice on the label the time is out. May the Lord bless you, Dr. Folk, and spare you many years yet to service for Him."

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What miserable things men would be if it were not for good women and the training of mothers. Home life goes a great way in restraining men from sin and crime. The further men get from home the more vulgar and depraved they become. There is nothing so demoralizing to unregenerated men as to be away from home and the care of their mothers. The oil fields of Louisiana are full of sinful, depraved and homeless men. How wicked and profane some of them are! They have no respect for God, the Bible, the Sabbath, or themselves. Whisky, cards, and bad women are all they think about. Vulgarity and profanity are indulged in every moment they are not asleep. I am still trying to reach them by making a special effort along gospel lines to win them to Christ. I have visited two towns where there is not even a school house or religious services of any kind. What flagrant sin! What destitution! What large numbers of men, homeless and almost insane by sin, there are in the world—here at our door! I think sometimes every church member should be a home missionary. It is now ten times as hard to reach a homeless nonchurch-going man and lead him to church as it was ten years ago. The bad is getting worse all the time. The good is getting better all the time. The wheat and tares are growing together, but I believe the tares are growing faster than the wheat. Our effort should be to reach the lost and win them to Jesus, rather than spend so much time feeding old stall-fed sheep. We have too much machinery in our work. Men are not won by machinery, but by close contact, man to man. Men in the trenches is the need now. Sharpshooters, and not "skyrockets," are much needed. Soul-winning and not "sheep-feeding," is the need of the hour. The lost must be won to Jesus, whether the saved are ever educated or not. If saved church members don't become soul-winners, it is a waste of time to be always trying to educate them. An old "stall-fed sheep" in the church doing nothing is not a very good asset to the church. Occasionally I meet a fellow trying to teach everything but "soul-winning," as though what he was trying to teach was most important of all. Our denomination needs more "brush-breakers," more "sharpshooters," and men in the trenches, and less machinery. Let every saint do his or her best at soul-winning this new year. This is the kind of work that counts in heaven.

FRANK M. WELLS.

Jackson, Tenn.

Sunday was a sad day with me. I am by the bedside of one of the best and purest of God's jewels. A mastoid operation to save her life was performed last Wednesday. This is the fifth day and our hopes are brighter that she will be spared to walk life's checkered pathway with us. No preacher ever had a better and truer companion. May I ask the prayers of all for the restoration of wife to health, home, church and friends.

Dear Brother R. B. Davis is at the river's brink and the crossing time has come.

JOHN T. OAKLEY.

Hartsville, Tenn.

(We sympathize deeply with you and pray that God may spare her valuable life.—Editor.)

Enclosed you will find check for my renewal to the Baptist and Reflector. I have been reading your most splendid paper for several years, and I enjoy it so much. I hope to read it as long as I live. Wish it was in every Baptist home in our State. May the Lord bless you in your good work. You will please change my address from Jearoldstown to Jonesboro. H. F. TEMPLETON. Jonesboro, Tenn.

A clergyman at Croydon, near London, announced: "The collection today is in aid of the college for the dem and duff." Instantly correcting himself, he said: "I mean for the duff and dem."