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"SPEAKING THE TRUTH IN LOVE."

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MISSIONARY DAY IN THE SUNDAY SCHOOL AND HOME AND FOREIGN MISSIONS.

By J. W. Gillon, Corresponding Secretary.

Last week the special committee appointed to prepare and send out the program for Missionary Day in the Sunday Schools of the South finished its task. By now every Sunday school superintendent in Tennessee ought to have this literature. It is to be hoped that each superintendent has put the special posters upon the wall of his church or Sunday school rooms. This program, properly carried out, will bring many dollars into our office for Home and Foreign Missions. All that is raised on the 26th of March by the Sunday schools will be credited on the local church's apportionment for Home and Foreign Missions for this year.

Some Possibilities.

It is easily possible for many Sunday schools in the State to raise all the local church is expected to raise for these two great causes and thus leave the church clear to make a great advance in its gifts. It is altogether possible to so use this day in the Sunday school as to bring on new interest in missions throughout the whole church life. This, of course, can be true only provided great effort is made to get everybody to attend Sunday school on this day.

Pastors May Greatly Help.

1. By announcing the special program and urging its observance.
2. By insisting on all attending the exercises of the Sunday school for the day.
3. By preaching a great sermon on Home and Foreign Missions before the day comes for the Sunday school program. Special literature has been prepared for the pastors and can be had, without cost, by any pastor who will order it of me.

The Appeal of Our Task.

Up to the time of the writing of this article, Monday, March 6, of the \$24,000 for Home Missions and the \$32,000 for Foreign Missions which Tennessee Baptists have been asked to give by May 1, only \$4,426.23 have been given for Home Missions and \$9,259.51 for Foreign Missions. Of the above amounts, \$274.92 must be credited on debt on Home Missions and \$1,423.33 to debt on Foreign Missions, thus leaving only \$4,151.31 toward Tennessee's part on current Home Mission work and \$7,835.18 of Tennessee's part on current Foreign Mission work.

Comparison Between This and Last Year.

Home Missions	Foreign Missions.
March 6, 1915—\$4,003.89	\$8,335.33
March 6, 1916—4,151.31	7,835.18

PERSONAL AND PRACTICAL.

"The smallness of the saints does more to hinder the coming of the Kingdom than the greatness of the sinners."—William T. Ellis.

"Ideas go booming through the world louder than cannon; thoughts are mightier than armies; principles have achieved more victories than horsemen or chariots."

—After twenty years of faithful services as pastor of the Martin Baptist church without a vacation, Dr. I. N. Penick is now visiting his children in Arcadia, resting and recuperating in that balmy climate.

—We call especial attention to the communication on page 1 of this week by Dr. J. W. Gillon with reference to Home and Foreign Missions. It is important that every pastor shall read the communication. And still more important that he shall act upon it.

—No one can express the relation of the Old Testament to the New more finely than it was expressed long ago by Augustine: "The New Testament is enfolded in the Old; and the Old Testament is unfolded in the New."

"This war has unified humanity."—William T. Ellis.

—In Nashville last week a white man was convicted and sentenced to 60 days in the work house for stealing chickens from a negro! That was rather reversing the usual order of things, was it not? As a rule, it is the white man who has the chickens and it is usually the negro who does the stealing. We call the special attention of our friend, Dr. J. B. Cranfill to this incident as illustrating the fact which we stated recently that it is possible for a negro to get justice in the courts as against a white man.

CLINGING FAITH.

By A Woman.

When the dark clouds of sin and doubt
Come in and drive my joy all out,
'Tis then that I to Jesus flee,
For He has never failed me.

Yes, when to Him I go in prayer,
Jesus my all doth meet me there,
And sunshine comes into my soul
Chasing the clouds and leaving me whole.

Oh, let me always ever near
Keep to my precious Saviour dear,
Then the dark clouds of sin and doubt
I will be able to keep out.

Stronger and stronger day by day
I may grow along the way,
If I take Jesus as my guide
He will always with me abide.

Thus, living closer hour by hour,
To me He will give His gracious power,
And I will conquer in His strength
And dread temptations keep at length.

My Redeemer, Friend and Lord,
Teach me to feast upon Thy word,
That it may prove my guide and stay
As I strive upward along Thy way.
Morristown, Tenn.

—We do not know when we have ever received so many requests for sample copies as we are now receiving. Our friends all over the State, pastors and others, seem to be going to work in dead earnest for the paper. We hope that they may be successful in securing a large number of new subscribers. On account of the many calls for sample copies of the paper we have sent out each week about all the copies which we could spare and have barely enough left for our files.

—In renewing his subscription to the Baptist and Reflector, Brother T. O. Dake, of Niota, writes: "I can always find that much money to pay for a paper like the Baptist and Reflector." Exactly. A man as a rule can find money for what he wants bad enough, such, for instance, as the secular paper, tobacco or some article of clothing or of food, and so on. The question is, How bad does he want it?

—Well, March certainly came in like a lion this time. We hope it will go out like a lamb. As a matter of fact, we would rather that it would come in like a lion and go out like a lamb than come in like a lamb and go out like a lion. It is better to have bad weather in the early part of the month and good the latter part than have good weather the first part and bad the latter part, as is not infrequently the case. We trust that its coming in like a lion will presage an early spring.

—In sending us several renewals to the Baptist and Reflector, Pastor J. R. Chiles, of Rogersville, says: "Here is the fundamental agency in our general work, and it seems hardest for a pastor to handle. Still all have a good word for the paper." It being true that

the paper is "the fundamental agency in our general work," then why should it be "the hardest for the pastor to handle," especially when "all have a good word for the paper?" The first and third statements being true, then should it not be true that the paper is the easiest rather than the hardest for a pastor to handle? The first statement being true, should not the pastor make it his business—as Brother Chiles does—to try to handle it? If he does, he will educate his people up to the importance of reading the denominational paper and make it easier to get subscribers.

—In his interesting editorial correspondence with reference to the Panama Congress, Dr. Curtis Lee Laws, editor of the Watchman-Examiner, says: "We have heard of perhaps a score of Baptist churches, unaffiliated and independent, started by Baptists just because they could not be anything but Baptists." They of course had the Bible. Given the Bible and an open mind and the result will be Baptists. This has been the case not only in Panama, but in many other countries. Dr. Laws adds: "In the Canal Zone the Southern Baptist Convention spent last year \$12,000, doing a really great work. The Southern missionaries from the Zone are here, and are rejoicing in the fellowship of the Congress."

—The death on March 2 of the Queen Mother Elizabeth of Roumania, better known by her pen name of Carmen Sylvia, was announced last week. She was a princess of Wied, a small principality in Germany, but married Prince Charles, who in 1868 was chosen ruler of Roumania. Losing her only child at the age of 4 years, she gave her mother love to all the children of Roumania, who returned her love with the greatest intensity. She devoted herself also to literature. She was a poetess of no mean ability. She was also an accomplished musician, having been a pupil of the famous Rubenstein. She once said: "A woman is made for the home. Her hands should be trained to do beautiful things, things which she can do by her own fireside, and there her husband should find her."

—Here is something new under the sun. We are sure that Solomon with all his wisdom never heard of anything of this kind. Brother A. T. Crim, of Trenton, sends us a check for \$2.25, and says: "The two dollars is to set my time up on paper. The quarter is for interest on paper for not paying when due." Now did you ever hear the like? You have known of a man being penalized for doing something wrong. Did you ever hear of a man penalizing himself for failure to pay his subscription promptly to a religious paper? We pass this question on to our exchanges and ask if any other editor in our Southern Baptist editorial fraternity ever had an experience of the kind. If all of the subscribers to our denominational papers would do that way, the Kingdom would soon come. At any rate, it would look mightily like it was about to come.

—By a vote of 68 to 14 in the United States Senate on last Friday the resolution of Senator Gore to warn Americans off the armed ships of European belligerents was defeated. A similar resolution was to come before the House for action on Tuesday. There was stronger opposition in the House than in the Senate, but it was thought that it would pass. At this writing we have not learned the result. Our advice has not been asked. We should like, though, to suggest a compromise, which would be simply to the effect that American citizens have the right under international law to sail on armed ships of the European belligerents, but that in view of the dangers to which they would expose themselves in doing so, and the liability of involving this country in the European war, it would not be right for them to do so; and while they are "warned" to stay off of such ships, they are earnestly advised so to do. Why would not a resolution of this kind meet the wishes of both sides? At any rate, we believe it would meet the wishes of the people of this country.

THE SECRET PLACE.

I know an old house on a hill,
A mountain road, a grove, a rill,
And billowed hilltops, stretching far
To sunset and the evening star.
I take a path through glade and wood,
Deep drinking of its solitude;
And find a spot, o'er arched and still,
Where peace and poise the spirit fill.
The Master's presence there is near,
The Master's plan again is clear;
And far removed from work or strife,
I reappraise the worth of life.
The hill, the outlook and the wood,
The time, the place, the attitude,
Hold not the secret of the prayer;
The secret place is anywhere.

—C. K. Ober.

THE SUFFERING OF THE LOST IS
ENDLESS.

By J. W. Gillon, D.D.

In view of the aggressiveness of the Seventh Day Adventists, Christadelphians and Russellites, who are teaching hurtful heresies with reference to this subject, it is important that we have a brief but clear statement of what the Scripture teaches on the subject. The Russellites in particular are very active in circulating literature in an effort to prove that the Bible does not teach eternal punishment. In this article proof is submitted that if the Bible teaches the eternal existence of God, Christ and the believer, it also teaches eternal punishment for the wicked.

This is distinctly a question of revelation. It is not a question for scientific inquiry, for scientists have no data on which to base conclusions. It is not a question of human testimony, for no one has gone into the invisible world and then returned to bear testimony. It is a question to be determined solely by the interpretation of revelation. Since revelation is for us written, it becomes a question to be determined by the significance of words. There are but two chief words involved in this interpretation. These are the Greek words "aion" and "aionios." The correctness of the position taken in this article depends on the significance of these words. In determining the meaning of words, appeal will be made to recognized sources of authority on the meaning of words.

The Testimony of the Greek Classic
Writers.

Aristotle, the greatest of the Greek scholars, says concerning the meaning of "aion": "For, indeed, the word itself, according to the ancients, divinely expressed this, for the period of the whole heaven, even the infinite time of all things, and the period comprehending that infinity is ('aion') eternity, deriving the significance from 'olam,' ever being, immortal and divine." Thus this greatest Greek scholar of ancient times determines the usage of the word by the Greeks of his time.

Diodorus Siculus, a great Greek historian, who was in his prime at the beginning of the Christian era, says: "There are two theories as to the origin of man, one that the world was uncreated and immortal and that men existed from (aion) eternity and had no beginning; the other that all men by the weakness of nature lived but a part of (aion) eternity and then perished forever."

Trojan, one of the greatest of the Greek philosophers, says that aion is formed of the two words, "aei and on," and denotes eternal and endless, as it is regarded by theologians.

Arian, a noted Greek historian of the second century, said: "I am not by nature imperishable and (aion) eternal, but a man, a part of the universe as the hour is a part of the day."

It can thus be seen that, if the great Greek classics can be depended upon to determine the significance of the word, "aion" means everlasting, eternal, unending. Surely no one will be so unreasonable as to fail to recognize the right of the Greeks to determine the significance of their own language.

The Testimony of the Greek-Speaking
Jews.

In dealing with their testimony, we are, of course, shut up to a study of the Septuagint. Whatever significance the Jews attached to the word will be revealed in the Septuagint, which, as everybody knows, is the translation in Greek from the original Hebrew. This was done by the world's, then, greatest

Greek-speaking Hebrews. This translation was made about two hundred and fifty years before Christ. In the translation the Greek-speaking Jews used "aion and aionios" to translate the Hebrew word "olam," this being the word in common use in Hebrew for expressing remote time.

Gesenius, the great Hebrew lexicographer, in his Hebrew and English Lexicon, gives as the meaning of olam "remote time," "eternity," "everlasting."

In examining its usage in the Septuagint, attention is called to a few striking passages. The first is found in Gen. 21: 23 and reads as follows: "And Abram planted a tamarisk tree in Beer-sheba and called there on the name of the (olam) everlasting God." In translating this into Greek, the Jews translated "olam" by "aion." No man can doubt for a moment that the purpose here is to express God's eternal existence, and if "olam" in the Hebrew and aion in the Greek do not express this, then we have no word in either language that will express it.

In Exodus 15: 18 we have, "Jehovah shall reign forever and ever." Here again we have our Hebrew word olam translated by the Greek word aion. The thing expressed is the eternity of God's reign.

Deut. 32: 40, "For I lift up my hand to heaven and say, As I live forever." Here again the Hebrew word for forever is olam and is translated by the Greek word aion.

Micah 5: 2, "Out of thee shall one come forth unto me that is to be ruler in Israel, whose goings forth are from old, from everlasting." The word here again, as in the other passages, is olam and in the Septuagint is translated by the Greek word aion.

These are only a few instances of the usage of the word by the Greek-speaking Jews as that usage is revealed in the Septuagint. There are nearly 400 cases in which olam is found in the Old Testament, and in all of these, excepting about twenty instances, olam is translated by some form of aion. In over 100 cases it is translated by aionios. So, if we are to take the testimony of Greek-speaking Jews, it is forever established that aion bears the significance of "everlasting," "eternal," "unending."

The Testimony of the New Testament.

It is very much more important that we know how the inspired writers used the word than that we know just what we have learned from the Greeks and the Jews. When we come to discuss the testimony of the New Testament, we have a double task. We must first find the New Testament use of the word aion, and second we must determine the New Testament usage of aionios.

First, then, attention must be given to "aion." This word is found 108 times in the New Testament and in 70 out of the 108, or in two-thirds of the instances, it has the sense of eternity, either past or present.

Of these instances where eternity is expressed, 42 times it refers to the everlasting existence, glory, praise and dominion of God the Father, the work of the Holy Spirit, or the eternal sovereignty and priesthood of Jesus Christ. John 8: 35, John 12: 34, John 14: 16, Romans 1: 25, Romans 9: 5, Romans 11: 36, Romans 16: 27, 2 Cor. 9: 9, 2 Cor. 11: 31, Gal. 1: 5, Phil. 4: 20, 1 Tim. 1: 17, 2 Tim. 4: 18, Heb. 1: 8, Heb. 5: 6, Heb. 6: 20, Heb. 7: 17, Heb. 7: 21, Heb. 7: 24, Heb. 7: 28, Heb. 13: 8, Heb. 13: 21, 1 Pet. 1: 23, 1 Pet. 1: 25, 1 Pet. 4: 11, 1 Pet. 5: 11, 2 Pet. 2: 17, 2 Pet. 3: 18, 1 John 2: 17, 2 John 2, Rev. 1: 6, Rev. 1: 18, Rev. 4: 9, Rev. 4: 10, Rev. 5: 13, Rev. 5: 14, Rev. 7: 12, Rev. 10: 6, Rev. 11: 15, Rev. 15: 7.

Twelve times it is used with reference to the inheritance, kingdom and reign of the saints of the Lord. Luke 1: 33, "And He shall reign over the house of Jacob (aion) forever and of His kingdom there shall be no end." John 4: 16, "And I will pray the Father and He shall give you another comforter that He may be with you (aion) forever." Rom. 9: 5, "Whose are the Father's and of whom is Christ as concerning the flesh who is over all God blessed (aion) forever." Gal. 1: 45, "He gave Himself for our sins that He might deliver us out of this present evil world according to the will of our God and Father, to whom be the glory (ton aion) forever and ever." Eph. 3: 9, "And to make all men see what is the dispensation of the mysteries which (ton aion) for ages hath

been hid in God who created all things." Rev. 5: 13, "Unto Him that sitteth on the throne and unto the Lamb be the blessing and the honor and the glory forever and ever." Rev. 10: 6, "And swear by Him that liveth forever and ever who created the heaven and the things that are therein." Rev. 22: 5, "For the Lord God shall give them light and they shall reign (aionios ton aionion)."

Six times the word is used with reference to the eternal mystery and promises of God as revealed in the gospel.

Five times the word has a miscellaneous usage.

Four times it denotes the punishment of the wicked. These last deserve and shall have more specific attention and discussion.

The first passage to which attention is called where the word is used with the significance indicated with reference to the punishment of the wicked is found in Jude 13: "Wild waves of the sea foaming out their own shame, wandering stars for which the blackness of darkness hath been reserved forever." Here the Greek is eis ton aiona. This use of it is found in a highly figurative passage, to be sure, but this does not in any way affect the meaning of the Greek word. The ones for whom the blackness of darkness is reserved forever are those spoken of in verses 3 and 4: "For there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men turning the grace of our God into lasciviousness and denying our only Master and Lord, Jesus Christ." It will be observed that they are distinctly and specifically called ungodly men and that blackness of darkness is their punishment and it is to last (aion) forever.

The second passage is found in Rev. 14: 11, "And the smoke of their torment goeth up forever and ever." Here the ones spoken of are those who worship the beast. The passage is figurative, perhaps, but this does not in any way affect the meaning of our word. The punishment of the worshipers of the beast, whatever it is, is said to be eternity long. The Greek is eis aionas aionan. Literally it means forever and forever.

The third passage is found in Rev. 19: 3, "And a second time they say, Hallelujah, and her smoke goeth up forever and ever." Here the one spoken of is called the great harlot. Her sin is said to be fornication and blood. The punishment is said to be forever and ever (eis ton aionas ton aionan).

The fourth and last passage is found in Rev. 20: 10, "And they shall be tormented day and night forever and ever." Here the ones spoken of are the devil, the false prophets and those whose names are written in the book of life. Their punishment is in the lake of fire, whether literal or not no one knows, and it is to be torment to them forever and forever. Here the Greek is eis tous aionas ton aionan.

In every one of these instances mentioned the Greek word is used in the strongest and most intense form in which it is ever found in Scripture. If it does not express future eternal duration in these cases, then it does not and cannot express it in any case. To claim that it does not express it here will compel the one who makes the claim, if he is honest and consistent, to deny it that meaning in the 42 cases where it refers to God, Christ and the Holy Spirit and to also deny it that significance when it refers to the blessedness of the saved. If this word does not express eternal, everlasting, unending, then there is no word in the Greek language which does express this idea.

Having thus examined the use of aion, attention must now be turned to the New Testament use of AIONIOS. This is the chief word on which hinges the issues of the inquiry. Around this word great battles have been fought. If we can, from the New Testament, determine its significance, we have the matter settled. This word in its multiplied forms is found in the New Testament 71 times. Of course, it is altogether impossible that in the compass of a brief article we should examine all of these passages. We are, therefore, under the necessity of selecting such passages as we deem conclusive and then confine what we shall say to an examination of the selected passages.

Aionios is used to set forth the everlastingness of the blessings of the re-

deemed. Matt. 19: 29, "And every one that hath left houses or brethren or sisters or father or mother or children or lands for my name's sake shall receive an hundred fold and shall inherit (zoain aionion) eternal life." Heb. 5: 9, "And having been made perfect He became unto all them that obey Him the author of (sotarias aionion) eternal salvation." Heb. 9: 12, "Nor yet through the blood of goats and calves, but through His own blood entered once for all into the holy place, having obtained (aionion lutsosin) eternal redemption."

We find it used also to set forth the everlastingness of God, Christ and the Spirit. Rom. 16: 26, "But now is made manifest by the scriptures of the prophets according to the commandment of the (aioniou Theos) eternal God." Heb. 9: 14, "How much more shall the blood of Christ through the (aioniou pneumatos) eternal Spirit offered Himself without blemish unto God."

It is used to denote the permanence and indestructibility of the invisible realities of the things of the future. 2 Cor. 4: 18, "For the things which are seen are temporal, but the things which are not seen are (ta-de-ma-blepsomena aionias) eternal."

It is used to set forth the honor and power everlasting which is to be God's. 1 Tim. 6: 16, "Who only hath immortality dwelling in light unapproachable whom no man hath seen nor can see, to whom be honor and power (tima-kaitheatos aionion) eternal." 2 Tim. 1: 9, last clause, "Which was given us in Christ Jesus before times (aionio) eternal."

It is used to denote the FUTURE punishment of the lost. Matt. 18: 8, "It is good for thee to enter into life maimed or halt rather than having two hands or two feet to be cast into the (aionion) eternal fire." Matt. 25: 41, "Then shall He say unto them on the left hand, Depart from me ye cursed into the (aionion) eternal fire which is prepared for the devil and his angels." Matt. 25: 46, "And these shall go away into (aionion) eternal punishment, but the righteous into (aionion) eternal life." Mark 3: 29, "But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an (aionion) eternal sin." 2 Thess. 1: 9, "Who shall suffer punishment even (aionion) eternal destruction from the face of the Lord and from the glory of His might." Heb. 6: 2, last clause, "And of the resurrection of the dead and of (aionion) eternal judgment." Jude 7, last clause, "Are set forth as an example suffering the punishment of (aionion) eternal fire."

As in these cases cited, so also in all the 71 times the word is found in the New Testament, it is used in the sense of eternal duration. There can be but one conclusion from all of this, and that is that either the Bible does not establish the eternal existence of God, Christ and the Holy Spirit and the eternal blessedness of the saved and the eternal duration of the invisible, or else it establishes the eternal duration of the punishment of the lost. If the word does not bear the significance of eternal when applied to the lost, then it does not bear this significance when applied to the existence of God, Christ, and the Holy Spirit or the blessedness of the saved.

The Testimony of the Words of the
Lord Jesus.

When we come to examine His words, we find that, in talking about eternal life, Christ never uses any other words than "aion" and "aionios." If then these words, when used by Christ, do not mean endless when applied to life, He has not given us one promise of eternal life. He uses the word "aion" eight times to express the facts with reference to the future life of the blessed. Each one of these instances is here cited.

John 4: 14, "Whosoever drinketh of the water that I shall give him shall (ton aiona) never thirst, but the water that I shall give him shall become in him a well of water springing up into (aionion) eternal life."

Mark 10: 30, "But he shall receive an hundred fold now in this time houses and brethren and sisters and mothers and children and lands with persecution and in the world to come (aionion) eternal life."

Luke 1: 33, "And He shall reign over the house of Jacob (tous aionas) forever."

John 8: 35, "And the bond servant

abideth not in the house forever, the son abideth (ton aionas) forever."

John 8: 51, "Verily, verily I say unto you, if a man keep my word he shall never (eis ton aiona) taste of death." Literally, never forever.

John 10: 28, "I give unto them (aionion) eternal life and they shall (eis ton aionia) never forever perish or die." Clearly these references establish the fact that if Christ delivered any message on eternal life and the eternal blessedness of the believer, He used this Greek word to express that eternity.

He used it twice to express His own abiding and the fact that the Spirit will be always with the godly.

Luke 1: 33, "He shall reign over the house of Jacob forever, and of his reign there shall be no end."

John 14: 16, "I will give you another Comforter that He may abide with you (ton-aiona) forever."

If this word does not express His own and the Holy Spirit's eternal abiding and reign and helpfulness, then there is no word used by Him that does express this idea.

He uses it twice with reference to the fig tree. Of course, the fig tree did not last forever, but the barrenness of the fig tree is forever. Mark 11: 14, "And He answered and said unto it, No man eat fruit from thee henceforth forever (literally forever and ever), and His disciples heard it."

He uses it once with reference to the forgiveness of the blasphemy against the Holy Spirit.

We find, by examining the Greek concordance, that Christ used "aionios" 26 times and that out of these 26 times 22 times it refers to the eternal life and blessedness of the believer and four times to the condemnation and suffering of the lost. Since all are glad to agree that the word, when applied to God's spiritual children, has the significance of never-ending or eternal, it is not necessary to quote the 22 passages where it is so used. Since the passages in which it is used with reference to the punishment of the wicked have already been quoted, it is not necessary to quote them again. The result of the examination of these words from the four standpoints is that we must be convinced that the Greek words are used in the great number of cases in which they are found in the New Testament to convey the fact of eternity, and when they are used with any other significance such use is the exception rather than the rule.

It might be interesting to study the testimony of the Greek lexicons and of the early church fathers, but what we have already seen ought to suffice to establish the significance of the words, and if what we have seen will not convince the doubter, quotations from Greek lexicons and early church fathers will not convince.

Some Words of Practical Application.

1. God does not warn us against insignificant and unimportant things. Since He has taken pains in His Word to warn us with reference to the eternity of punishment, the inevitable conclusion is that He considers the punishment eternal; terrible and to be shunned. The repeated emphasis which He puts upon the eternity of the punishment and suffering of the lost is not due to His desire that men shall be punished or suffer, but to His desire that men shall repent and turn from their sins and thereby escape the eternal punishment which He lovingly, faithfully, and in detail warns them is to come to the one who dies in a final state of impenitence. If the testimony of God's Word is to be taken, surely God takes no pleasure in the death of the wicked, but finds His pleasure rather in their turning from their wickedness and living forever.

2. If men cover up God's warning concerning eternal punishment by quibbling with reference to the meaning of words and men perish for lack of warning because they have thus been blinded and deceived, the blood of all such lost will be required at the hands of the unfaithful teachers who so lead the lost astray. It is a fearful crime against God and man to deny what God has so repeatedly declared to be true. The men who spend their time trying to prove the plainest and most evident meaning of God's Word away are piling up for themselves and all their disciples wrath against the day of wrath. The crime of the man who leads men astray as to the meaning of God's Word is worse than

the crime of the man who steals man's goods or takes his natural life.

Not merely is the man guilty who denies God's Word, but the man has fearful guilt who keeps silent with reference to God's message on eternal punishment. Paul claims for himself guiltlessness as to men's blood because he hesitated not to declare the whole gospel of God. The inference is that the man who does not declare the whole gospel of God is guilty before God and that God will hold him to account for all who perish for want of a whole gospel. God has put these warnings in His Word because He saw the need of them and the man who does not know that the thought of punishment is oftener a deterrent from a course of evil action than the thought of reward for doing good is, has not lived to good purpose and has not observed human life aright. Not only is the man who denies eternal punishment guilty, but the preacher who is silent with reference to God's message on eternal punishment is a guilty preacher. To be silent when the things at stake are so great is wickedness beyond compare.

3. If any one hears the warning and does not heed, clearly the message of God's book puts all the responsibility of such one's loss upon himself. It is no small matter that the readers of these words have been warned by the message in this article, but now that they have been read, if the reader goes on in willful neglect of the warning, his guilt will be all the greater and his loss the less excusable. No man can read the solemn words which have been quoted in the body of this article with reference to eternal punishment and then neglect to flee from the punishment about which they speak without having a consciousness throughout eternity that all he suffers he deserves to suffer because of his hardness of heart and stubbornness of will and refusal to believe. No man who has read this article can make the plea to God that he did not know that the punishment would be eternal, for if God's Book settles anything, it forever settles the fact that the punishment of the lost is to last forever and forever.

NOT OPPOSED TO WOMAN'S WORK.

Dear Dr. Folk: On account of an erroneous impression that has gone out, that I am opposed to the work of our women, I am requested by some of the ladies of my church to write a letter to the Baptist and Reflector, setting forth my views and feelings in the matter as they know them to be.

Personally, I have no concern in the matter, except to "help those women which labor with me in the gospel," and that the truth may run and be glorified.

There are just three things necessary to be said: First, a clear statement of my attitude toward the work; second, a statement of the possible cause of the impression being made; and third, a brief statement of my views of the matter in question.

In the first place, then, I wish to say once for all and in the plainest possible terms, that I heartily and unhesitatingly endorse every principle of their local and general work. Nor has there ever been a feeling either felt or expressed contrary to their work during the twenty-one years of my ministry. If I should say more, this is what it would be: Believing their work to be so thoroughly in accord with the teaching of the Word of God, I not only endorse its past history and its present efforts, but I take pleasure also in endorsing it for all time to come—so long as it proceeds upon its present principles and policies. This, of course, does not include all that individuals may have said or done in the past, or what such individuals might say or do in the future, but the splendid principles and policies upon which their noble work is done, and upon which as a body they are agreed.

Now, just a word about the possible cause of the erroneous impression that has been made. It has come to be a well-known fact among church people of our city and Association that I am an "old fogey" Baptist—standing in accord, however, with the policy of our Southern Baptist Convention and the faith of our fathers—in my opposition to the shifting of leadership from the men to the women in our churches, and their becoming leaders and teachers in mixed public assemblies. Though no

one can say that I have made my views, or myself on account of my views, disagreeable to those who do not see the matter as I do, yet I am sure this is the cause of my being misunderstood.

Having said this much, I am sure the reader would not regard this letter finished if I did not give briefly my reasons for the view that I hold, and I do so now with pleasure:

1. The great majority—almost all—of our women do not desire such leadership among men, and should not be misrepresented by the few who do. Our women, as in all the past, when they are not misguided into other ways of thinking, prefer that the men shall be the burden-bearers and leaders in all the affairs of life. Nor does the normal woman appreciate the uninvited presence of the unemployed man when they are about their own affairs, as such intrusion forces them to violate the most noble principle of their being.

2. Such abnormal conditions as the men shifting their God-given burdens and responsibilities to the weaker shoulders of the women, and their becoming willing to assume them, make cowardly men in every walk of life—in the home, in the State, and in the church. I do not believe an instance can be cited either in history or in present-day observation where this is not true, especially in religion. The result of all this abnormal condition is easy to be seen in the boys as they begin to approach manhood and want to be a man more than anything in the world. They lose their interest in the home because they do not regard it a man's job and as worthy of a man's attention. In like manner also they lose their interest in the church, and for the same reason, and go to seek the things that are big enough to command the strength of a man; and the world seems blind to the reason. The same conditions will also prevail in the affairs of State (as in the days of Deborah and Barak when not a man could be found who was brave enough to lead an army in the whole nation, except as directed by the woman who had assumed the leadership that belonged to the man) when the rights of government are placed in their hands.

3. There are many other good reasons for my position, but I mention only one more, which is the greatest of all—the Word of God supports it.

(1) The woman was created, not to be man's leader, but his HELPER. (Gen. 2: 18.)

(2) After the fall God established it as a law for all time (Gen. 3: 16), and it is to this law that Paul refers in 1 Cor. 14: 34, "But let them be in subjection, as also saith the law."

(3) This Divine law was applied by Divine direction to the home life and government. "For the husband is the head of the wife, even as Christ is the head of the church." (Eph. 5: 23.) This is further seen in the fact that God holds, not the mother, but the father, accountable for the bringing up of his children "in the nurture and admonition of the Lord." (Eph. 6: 4.)

(4) God has also applied the same Divine law to the church, or religious life of the man and the woman, where their work is thrown together, the man leading and bearing the burden and the woman helping. "But I would have you know, that the head of every man (in religious work—J. E. S.) is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Cor. 11: 3 A. R.) "As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law." (1 Cor. 14: 34, A. R.) The character of "silence" here referred to is easily understood by those who care to understand it—namely, "It is not permitted unto them to speak," or teach, as the connection clearly implies. "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works. Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over the man, but to be in quietness. For Adam was first formed, then Eve," etc. (1 Tim. 2: 8-14, A. R.) How any careful student could force upon these passages a mere local application, confining their

teaching to the times in which they were written, when in each instance the inspired writer supports the statement with that same old universal law, which is as old as Adam, I cannot see.

(5) That God applied the same old law to political and national government is seen in the fact that in the appointment of His leaders in the Jewish theocracy, which was a national government, all were men—Moses, Aaron and his sons, the seventy elders, etc. Is the Word of God "Our Rule of Faith and Practice?" J. E. SKINNER.

Nashville, Tenn.

THE SPURGEON COLLEGE.

By W. B. Riley, Minneapolis.

The Spurgeon Pastors' College, London, England, ought to be a name to conjure with. The remarkable work of the man himself, the wide-spread and blessed influence of the college he founded, are the bases of the interest that ought to abide with every Baptist in the world.

There has just come to me from my good friend, Dr. A. C. Dixon, the pastor of the Metropolitan Tabernacle, an appeal in the interest of this institution, in which he says: "There is now serious talk of closing the college for lack of funds. A deficit of nearly \$5,000 has already accumulated and it is increasing week by week. Under the great financial pressure here it is difficult indeed to raise funds for this work."

Laudable as it is to raise money and send it to the war-stricken countries to save them from famine and possible pestilence, is it not even more important to conserve for them their best educational institutions? Nearly one-half the Baptist pastors of greater Britain are Spurgeon College men. When I was there four years ago the President of the British Baptist Union was a Spurgeon College graduate, the noble secretary of foreign missions was a graduate of Spurgeon College. Mr. Fetter, of Russia, has stirred American Baptists in a remarkable way. His natural ability, combined with his missionary enthusiasm, have made him the most marked Christian in the great Russian empire. He also is a Spurgeon College man.

Is there not some man in our Baptist constituency who will send to Mr. Thomas Spurgeon, the noble son of a great sire, a few thousand dollars to tide over this awful time a college that has accomplished such remarkable things, that is committed absolutely to "the faith once for all delivered," and that has never compromised with the enemies of the truth? It is a rare opportunity for some American Baptist to make a contribution to the cause of Christ in England that could not be excelled. It might be as great a thing to save a college as to found the same. It takes a great sum to found a college, a few thousand would save this one. I would gladly correspond with any man interested, and answer any questions coming within the limits of my knowledge of the school.

A SUGGESTION.

Pastor Mahoney has just completed a series of sermons on "The Second Coming." These sermons have been remarkably interesting and instructive, thoroughly and soundly scriptural, revealing a wide range of reading, yet strikingly original in thought and method of presentation. There have been five sermons in the series with the following themes: "The Fact of His Coming," "The Program of His Coming," "The signs of His Coming," "When the King Comes," and "The Golden Age." It occurs to me that there are communities in East Tennessee where Russellism or Seventh Day Adventism or other like cults have disturbed the public mind where this series of sermons would be greatly helpful. My suggestion is that pastors in such communities arrange with Mr. Mahoney to deliver these sermons as a series of week-day evening addresses. The addresses are sure to attract large and interested audiences and do much good. I know Mr. Mahoney will be delighted to be of this wider usefulness, and this suggestion enables him to do so without being absent from his own pulpit on Sunday. Be sure to act on this suggestion, and arrange at once with Bro. Mahoney to give these addresses in your church.

J. M. BURNETT.

Carson-Newman College, Jefferson City, Tenn.

FROM JONESBORO, ARK.

By L. R. Burress.

Thanks for your notice of "Baptist Refreshments According to Scripture." Please say price is sixty cents post-paid. The book is selling well, and testimonials of high appreciation are coming in from the brethren. Likewise some criticisms from the un-Baptistic. Nothing dreaded, for the book "speaks forth the words of truth and soberness."

By the way, I heard a strong sermon on a Tuesday night from the text, "How shall we escape, if we neglect so great salvation?" The discourse was impressive on the sin of "neglect." The greatness of salvation was well said. How to secure this salvation as follows: Believe, repent, and be baptized. The appeal to the unsaved because of the uncertainty of life was very impressive, and "now is the day of salvation." Three persons responded to the invitation to come forward and accept. After each had made the confession of faith in Christ, the preacher said: "I will baptize Thursday night."

The question suggested is, What relation do these baptized persons occupy regarding salvation? Were they "put in cold storage," to be kept fresh? Or were they put in Credal Limbo, to be delivered on Thursday evening? Would that men could see that children of God are "born from above" and not from beneath, as some say when the physical man is "born again in baptism."

Arkansas Baptists follow the old land marks, which are: Evangelize, Baptize, Organize, and Teach the observance of all things commanded. While the fathers adhered to the land marks, perhaps never before was there greater zeal according to knowledge than is now manifested.

Rev. J. C. Harris, the Superintendent of Missions in the Mt. Zion Association, is showing himself to be a fine organizer and leader of men. He "oversees" a great field and leads in the labors expecting a good harvest.

Dr. J. S. Rogers, Secretary of the State Mission Board, is neither "lukewarm nor cold," but "hot" in the pursuit of the "things concerning the kingdom of God." His appeals combine the gentleness of the lamb and the boldness of the lion.

Tennessee's release of Dr. J. R. Hobbs from Shelbyville to Jonesboro, Ark., is highly approved by all on the Arkansas side. A little girl of less than twelve hailed me on the street and said: "We do like our new preacher. I understand his sermons, and remember what he preaches." (See 1 Cor. 14: 19.) It was said of Davy Crockett that after reading one of Mr. Webster's speeches, he wrote to Mr. Webster, saying: "I have read your speech without referring to my dictionary, and I understand every word." Mr. Webster appreciated this as a great compliment, for Mr. Crockett had very little of what is called "book learning." Some one has said: "Brethren, speak so that children can understand, and grown folks will be attentive listeners."

I heartily endorse what you say in commenting on Dr. Cranfill's article about shooting negroes. He, like the writer of "Uncle Tom's Cabin," has taken extreme cases to establish a general rule. That book stirred passion rather than beneficence. All beneficent men deplore these outrages, and this kind of men is largely in the majority in the South.

The Baptist and Reflector is true to the name in a wise degree.
Jonesboro, Ark.

GET THE BEST!

This is Praise and Thanksgiving, the 320-page new song book for 1916, to which S. W. Beazley, A. J. Showalter, J. D. Patton, T. B. Mosley, C. H. Gabriel, B. B. Beall and H. M. Eagle are the largest contributors, more than 100 of the songs being from these foremost gospel song composers of America.

The price is 30 cents a copy for the limp binding, or 35 cents for the board binding, but 25 cents in stamps sent to The A. J. Showalter Co., Dalton, Ga., will bring you a sample copy of the limp binding. 40,000 copies were demanded of the printers in 30 days, and that is the best evidence that you will be pleased with it. Mention this paper when you write.

SEMINARY NOTES.

The Executive Committee of the International Sunday School Lesson Committee met in Louisville a few days ago, and we had the privilege of hearing one of its members, Dr. W. A. Brown, of Chicago, speak in our chapel exercises. He gave us some interesting and thoughtful facts about war and its effects. He looks at war as the greatest crime of the age, and earnestly contends that "there is a better way."

Dr. J. M. Carroll, of Texas, paid us a visit last week, and gave us an inspiring address on preparedness. He brought to us the importance of preparing a broad and firm foundation before entering into active life, where we would be building a life-time structure. He laid emphasis on three reasons for preparedness. First, you can do more work. Second, you can do better work; and, third, you can do it easier.

The enrollment at present is over 300. This is the largest enrollment that has been at any one time before in the history of the Seminary. Wednesday, January 1, was the monthly missionary day. The address was delivered by Dr. T. B. Ray, Educational Secretary of the Foreign Mission Board.

Dr. Mullins devoted his Systematic Theology lecture recently to the subject of "Theology in Evangelism." He confined his talk largely to the experience he had in his wonderful meeting in Blue Mountain, Miss., where he met various problems that arise during a series of meetings of that nature. The results of the meeting were over 100 conversions and 200 additions to the church.
Louisville, Ky. J. N. VARNELL.

TURN HAIR DARK WITH SAGE TEA.

If Mixed with Sulphur It Darkens so Naturally Nobody Can Tell.

The old-time mixtures of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's treatment, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the nussy mixing at home. All drug stores sell the ready-to-use product called "Wyeth's Sage and Sulphur Compound" for about 50 cents a bottle. It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive; besides, prevents dandruff, itching scalp and falling hair.

A LINE FROM WEST VIRGINIA

Might be of interest to some of the readers of the Baptist and Reflector. Our fall work opened on the 2nd of October, and we have continued from that date to the present, our meeting here being the eighth since our opening in October.

Our work has been confined entirely to Baptist churches, and while we do not have as large results as in union meetings, the results are more satisfactory.

In our meeting at Washington C. H., Ohio, with the First Baptist church the first of the year, there were forty-three additions, and in our meeting just closed at Fairmont, W. Va., there were some sixty-five professions.

The outlook for a successful meeting here is splendid. Last night was the second night of the meeting and the house was filled to its capacity.

Our present engagements run us into the middle of May, when we hope to turn our faces toward Tennessee for a little rest "out on the farm." The month of April will be spent with the Baptist Temple, Princeton, W. Va., Dr. W. F. Dimaway, Jr., pastor. We plan to spend the summer in Tennessee, and brethren who may wish to have us in special meetings during that time may address us at Parkersburg, W. Va., or Nashville, Tenn.

WILLIAM J. CAMBRON.

LAYMEN VOLUNTEERING.

During the past week an East Tennessee brother, residing in the country, saw a reference to the movement of Southern Baptist men to provide for the debt of the Mission Boards and handed a check to the treasurer of his church for this cause; a West Tennessee layman read a notice in the Baptist and Reflector, wrote a check for a liberal sum and forwarded to this office with his best wishes. A brother from a small Virginia town heard of this effort and sent a check for \$50. A layman in a country church became interested and induced two small groups of men to unite in making \$25, or a share each, and certificates have been forwarded. The conflict is still on and the cause cannot triumph unless we can have other volunteers. Remit to this office and we will see that you and your church get credit and that your money is promptly forwarded. I believe Tennessee Baptist men can be relied on in this emergency effort.
J. T. HENDERSON.
Station A, Chattanooga, Tenn.

CUT THIS OUT.

And save it until you have written for your copy of the catalogue of the Baptist and Reflector Plano Club. It will explain how by placing your order for a Piano or Player-Piano through the Club of one hundred members you get a Factory discount of forty per cent, secure convenient terms, and are absolutely assured of perfect satisfaction. Each member is responsible only for his own order, all freights are prepaid, and as you try the instrument for thirty days in your own home before accepting it there is no possibility of dissatisfaction. Every body is delighted with the big saving in price, the convenient terms and the superior quality and strong protective guarantees of the instruments. You are cordially invited to join. Address Associated Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.

EVANGELISTS WANTED!

The Executive Board of Beech River Association asks for brethren who will give two weeks or more of their time this summer in holding revivals in weak churches and destitute places in the bounds of the Association. Strong, city, village, or country pastors who want to do genuine missionary work among an appreciative people where there is great opportunity for reaching hundreds unsaved, should respond to this appeal.

If you can give any time to this class of work, please notify the writer, stating what weeks you can give. Our Board guarantees traveling expenses to and from the field of labor, and whatever else is contributed on the field goes to the visiting preacher. But we do not want money for the objective in any sense. Will any of the brethren thus set out afresh that they are truly Missionary Baptist preachers? We will easily get the field and the man together. Do it, brethren!

FLEETWOOD BALL, Chairman.
Lexington, Tenn.

PROGRAM WOMAN'S MISSIONARY UNION.

All-Day Meeting with Jacksboro Union.

THURSDAY, MARCH 23, 1916.

9:30 a. m.—Devotional services, Mrs. P. C. Perkins. Welcome address, Mrs. W. R. Irish. Response, Mrs. J. H. Francisco. Report of Organization Secretary. Reading Constitution and By-Laws. Solo, Miss Margarette Robinson. Society reports read. Sunbeam Work, Mrs. S. H. Johnstone. Recitation, Sarah Peters.
Dinner.

1:30 p. m.—Devotional services, Mrs. Norris. "What Is the W. M. U.?" Madams Harrell and Cross. "Importance of Mission Study," Madams Claiborn and Queener. "Importance of Personal Work," Mrs. W. S. Clark. "How to Create the Greatest Interest in Aid and Missionary Societies," Madams Will Sharp and Eva Gross. Paper: "The Tri-State Hospital," Mrs. H. G. Murray. Miscellaneous business. Adjournment.

Rev. W. P. Stuart has resigned the pastorate at Beechmont church, Louisville, Ky., to accept a call to Hampton, Va. Kentucky's loss is a distinct gain to Virginia.

ENRICH THE BLOOD

Hood's Sarsaparilla, a Spring Tonic-Medicine, is Necessary.

Everybody is troubled at this season with loss of vitality, failure of appetite, that tired feeling, or with bilious turns, dull headaches, indigestion and other stomach troubles, or with pimples and other eruptions on the face and body. The reason is that the blood is impure and impoverished. Hood's Sarsaparilla relieves all these ailments. It is the old reliable medicine that has stood the test of forty years,—that makes pure, rich, red blood—that strengthens every organ and builds up the whole system. It is the all-the-year-round blood-purifier and health-giver. It embodies the careful training, experience, and skill of Mr. Hood, a pharmacist for fifty years, in its quality and power to cure. Ask your druggist for it today.

Hartsville—John T. Oakley, pastor. Fine services at Friendship Saturday and Sunday. On account of pastor's absence at a funeral, Brother Burnley preached a splendid sermon, to the great delight of the good audience present. Sunday morning we had nice talks from Brethren Burnley and Smith, after which pastor preached on the "Judson Centennial," and took a nice free-will offering for the Centennial Fund. The church invited the next fifth Sunday meeting of Bledsoe Association. A fine, all-around day.

Portland—Good day. 171 in S. S.; fine B. Y. P. U. program. Pastor Bush preached at both hours on "America at the Cross Roads," and "Inspiration of Responsibility." Crowded house at each hour.

Whiteville—Pastor Jas. H. Oakley preached to two fine congregations Sunday. Fine S. S. and B. Y. P. U. Making good payments on the church debt. Had fine service at Mt. Moriah at 2:30 p. m.

Chapel Hill and Smyrna.—Pastor O. C. Peyton preached at Smyrna in the morning and at Chapel Hill at night. Largely increased congregations at both places. Interesting and helpful services.

Antioch.—Pastor W. M. Kuykendall preached in the morning to a fine congregation; also at night. Over 70 in B. Y. P. U. We have made quite an improvement on the inside of our church.

Ebenezer.—Pastor U. M. Bragg spoke on "The Great Conflict, or the Christian Warfare." Good interest in S. S. Fine prayer meeting. We shall begin our revival second Sunday in April.

Jacksboro.—Pastor D. A. Webb spoke on "What Constitutes a Christian Life," and "Saving the Life of Our Young Men." 179 in S. S.

CUT THIS OUT—IT IS WORTH MONEY.

Cut out this advertisement, enclose 5 cents to Foley & Co., 2835 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing:

(1) Foley's Honey and Tar Compound, the standard family remedy for coughs, colds, croup, whooping cough, grippe and bronchial coughs.

(2) Foley Kidney Pills, for overworked and disordered kidneys and bladder ailments, pain in sides and back due to Kidney Trouble, sore muscles, stiff joints, backache and rheumatism.

(3) Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic. Especially comforting to stout persons, and a purgative needed by everybody with sluggish bowels and torpid liver. You can try these three family remedies for only 5c.

POTATO PLANTS.

Ten million genuine Nancy Hall, Porto Rico, and Triumphs. Price, 500 for \$1.35; 1000 for \$2.50, postpaid and insured. By express, 1000 for \$1.75; 5000 to 10,000 at \$1.60; 15,000 to 20,000 at \$1.50 per 1000. Plants ready April 1. Prompt delivery and good strong plants guaranteed. Write for a descriptive price list.

PIEDMONT PLANT CO.
Albany, Ga., and Greenville, S. C.

PASTORS' CONFERENCE

Contributors to these columns are earnestly requested to make their communications brief. Our space will permit of publishing only notices which do not exceed five lines. Those longer than this will of necessity have to be published elsewhere, or omitted entirely. Will you help us?

NASHVILLE.

Third—Pastor S. P. DeVaul reported 224 in S. S. Extra large attendance at other services, and a fine, delightful spirit throughout the whole day.

Lockeland—J. E. Skinner, pastor. Dr. I. J. Van Ness preached on "What a Great Man Did with a Ministry," at 11 a. m., and Dr. C. D. Graves preached at 7:45 on "The Bearing of the European War on Foreign Missions." 189 in S. S.; good B. Y. P. U.

Seventh—Pastor C. L. Skinner preached on "No Cross, No Crown," and "The Power of Jesus to Save from Sin." Several signified an interest in prayer. Good S. S. and B. Y. P. U. Good congregations.

North Edgefield—Pastor J. A. Carmack preached on "The Security of the Believer," and "Some Reasons Why Sinners Will Not Believe in Jesus." Good S. S. and B. Y. P. U. One profession; 1 addition by baptism.

Central—Pastor John R. Gunn preached on "Salvation," and "What I Think of the Young Men of Nashville." Revival meeting, with Evangelist C. A. Ridley assisting.

Edgefield—Pastor Lunsford preached at both hours on "The Christian Knight," and "A Lawyer's Sophistry."

Lockeland—Dr. I. J. Van Ness preached in the morning, and Dr. A. C. Graves at night. Good congregations.

Centennial—Pastor J. Henry DeLaney preached on "Serving Jesus," and "What Will You Do With Jesus?" Good S. S. Splendid B. Y. P. U. Bro. J. J. DeLaney gave a fine talk to the young people. Come again, Bro. DeLaney.

South Side—Pastor C. W. Knight preached morning and evening on "Our Heavenly Friends," and "Prayers for Another." Good congregations and S. S. One addition to the church.

Belmont—Pastor Roy Chandler preached morning and evening to good congregations. Lord's Supper at the morning service. Good S. S. and B. Y. P. U.

Donelson—Preaching in the morning by Dr. E. E. Folk. Pastor preached at night on "The Companionship of Christ in Service." Pastor preached the funeral of old Brother McMahon, one of the oldest deacons in Concord church, in the morning.

Park Avenue—Pastor I. N. Strother preached on "The Temptation of Jesus," and "Successful Seeking." 171 in S. S. Splendid audiences.

Calvary—Pastor A. I. Foster spoke at both hours. Splendid Communion service. Evening subject, "The Lure of the Unknown." 125 in S. S. One received by letter.

Judson Memorial—Pastor C. H. Cosby preached on "Signs of Prosperity," and "Debtors to God." We had a fine debate in our B. Y. P. U. Good day.

First—Preaching by Pastor Allen Fort. Themes: "The Baptism of Jesus," and "A Policy That Pays Good Dividends." 380 in Bible School; 4 additions; 2 baptized. Splendid B. Y. P. U.

Thompson Station—Elder C. W. King's Mission. Preaching by C. A. McIlroy on John 12:21—"Sir, We Would See Jesus." Congregations larger than formerly.

Immanuel—Pastor Rufus W. Weaver preached on "The Order for the Universal Enforcement of the Gospel," and "The Secret of the Return." One baptized.

Grace—Pastor W. Rufus Beckett preached on "Sanctification," and "Baptism." 269 in S. S. Large crowds. Four baptized at night.

Eastland—Dr. Carver of the Seminary preached at 11 o'clock. Observed the Lord's Supper. Dr. I. J. Van Ness preached at 7:30 p. m. Good S. S. and B. Y. P. U. Large crowds. Everybody enjoyed to the fullest, both Dr. Carver's and Dr. Van Ness' sermons. Pastor sick.

Grandview—J. F. Savell, pastor. 158 in S. S. Good services all day. Pastor preached on "Light Through Law," and "Drink Until Full."

North Nashville—Pastor Boyd preached at both hours on "The Power of Praise," and "The Good Samaritan of Mankind." 130 in S. S. Good B. Y. P. U. Great day.

KNOXVILLE.

Bell Ave.—Pastor U. S. Thomas preached at both services. 696 in S. S.; 1 baptized; 5 received by letter; 1 conversion.

South Knoxville—W. E. Miller, pastor. Brother W. J. Stewart preached on "Ye Are the Light of the World," and "The Unfailing Cruze." Two excellent services.

Deaderick Ave.—Pastor Wm. D. Nowlin preached on "Growth in Grace," and "Christian Beneficence." 787 in S. S.

Lonsdale—Pastor J. C. Shipe preached on "The Millennium," and "The Significance of a Name." 250 in S. S.

Burlington—Pastor Geo. W. Edens preached on "How to Use the Bible," and "Godliness Profitable Now." 145 in S. S.

Lincoln Park—Pastor Charles P. Jones preached on "The Ideal Teacher," and "The Momentous Event." 175 in S. S.

Mountain View—S. G. Wells, pastor. Rev. E. H. Peacock preached in the morning on "Where Art Thou?" and the pastor in the evening on "A Better Faith by the deeds of Others." 232 in S. S.

Immanuel—Pastor A. R. Pedigo preached on "Ps. 27:7," and "Temptation of Jesus." 185 in S. S. One approved for baptism.

Grove City—Pastor J. F. Williams preached in the morning on "The Rent Vell," and Rev. G. W. Shipe in the evening on "The Signs of the Times." 147 in S. S.; 1 received by letter.

Glenwood—Pastor G. W. Shipe preached in the morning on "The Lord is Our King." Good day.

Island Home—Pastor J. L. Dance preached on "Source and Meaning of Affliction," and "Relation of Spirit to the Apostles in Kingdom Building." 500 in S. S.; 1 received by letter.

Mt. Lebanon—Pastor L. A. Hurst preached on "Some Things Religious on the Decline." 67 in S. S. This church is beginning to make regular offerings for missions.

Euclid Ave.—Pastor W. M. Griffith preached on "Stephen's Dying Prayer," and "Parable of the Lost Sheep." Splendid services; outlook encouraging. Revival will begin about April 1.

Oakwood—Pastor Wm. D. Hutton preached on "The Ark a Type of Christ," and "Hastening Lot." 326 in S. S.; 1 for baptism; 1 conversion. House crowded at both hours.

Beaumont Ave.—Dr. D. W. Lindsay preached on "The Three Hebrew Children's Loyalty to God," and "Paul's Message to Felix and Drusilla." 173 in S. S.; 1 enrollment; 1 renewal; \$10.35 for Orphans' Home. Good services at both hours.

Fountain City—Pastor Tyree C. Whitehurst preached on "The Unknown God," and "The Last Days." Three received by letter. Our new choir director took hold of the music.

Broadway Baptist—H. C. Risner, pastor. Rev. S. G. Wells preached in the morning, and Rev. A. F. Green in the evening. 394 in S. S.; 90 in Mission.

Central Fountain City—Pastor A. F. Mahan preached on "Back to the Old Paths," and "Grow in Grace." 157 in S. S. One approved for baptism.

CHATTANOOGA.

Oak Grove—Pastor D. E. Bialock preached on "Casting the Net," and "Serving Two Masters." 214 in S. S. Junior B. Y. P. U. growing in numbers and interest. Fine Senior B. Y. P. U. One conversion; 3 baptized. Crowded

house at night.

North Chattanooga—Pastor Buckley reported another helpful day. Rev. J. W. Hickerson preached at both hours, and the revival is growing in interest. 32 in Junior B. Y. P. U. and 28 in Senior B. Y. P. U. 166 in S. S. Four additions by letter; 3 approved for baptism; 9 forward for prayer.

East Chattanooga—Pastor J. N. Bull preached on "The Humanity of Jesus," and "The Men God Sends." 195 in S. S.

Chamberlain Ave.—Pastor J. E. Merrell preached on "The Ready Harvest," and "Paul's Charge to Timothy, and His Confession of His Faithfulness to God." Pastor resigned to accept the call to East Lake.

Baptist Tabernacle—Pastor J. B. Phillips preached on "How Can I Pray?" and "Downward Steps of a Girl." One addition; 419 in Bible School.

Rossville—Pastor J. Bernard Talant preached on "The Sin of Omission," and "The White Life." Two united by letter; 1 by experience and baptism. 263 in S. S. Splendid B. Y. P. U. We will soon be an A-1 Union.

Central—Pastor Grace reported a very good day. Topics: "The Man of Sorrows Victorious," and "The Stature of a Man." 203 in S. S.

Alton Park—Pastor Duncan preached on "Seeing Ourselves As God Sees Us," and "The Failure of the God's in the Presence of Jehovah." Two by letter; 1 for baptism; 159 in S. S.

First—Pastor W. F. Powell preached on "In Remembrance of Me," and "A Full Salvation." 438 in S. S.; 1 baptized; 1 profession of faith.

Highland Park—W. S. Keese, pastor. Covenant meeting. Deacons spoke on our covenant. Observed memorial supper. Pastor spoke at evening hour on "Satan and His Power." One addition for baptism. Splendid congregations. 408 in S. S. Excellent B. Y. P. U.

Avondale—Pastor preached on "The Shadows Gone," and "Repentance that Saves." 200 in S. S.; 4 joined by letter; one for baptism.

East Lake—Pastor Fuller preached his farewell sermons on "Determination," and "Who is My Neighbor?" More than 500 people were present and many were turned away. At the close of the evening service the church presented the pastor with a beautiful watch, chain and charm. We leave Wednesday for our new field, Flora, Miss.

Woodland Park—Had a splendid service at 11 o'clock. We ordained four of our splendid young men as deacons. Rev. E. A. Eaker preached the sermon; subject, "Influence." The charge was given by the pastor. Large audience; 95 in S. S. Good B. Y. P. U. No service at night.

MEMPHIS.

Bellevue—Pastor R. M. Inlow preached at both hours to fine congregations. Two received by letter. Good B. Y. P. U. meeting. 370 in S. S.

Boulevard—Pastor F. N. Hale preached on "What is Your Life?" and "The Biography of a Man." 156 in S. S. Sunday School collection, \$24.88. One addition for baptism.

Central—Pastor Ben Cox preached morning and night. 271 in S. S.

Calvary—Pastor Norris preached at both hours on "By Faith," and "Convention Nuggets." Fine crowds. Spiritual interest deepening. 114 in S. S. Good B. Y. P. U. One marriage. Will finish basement in near future.

Eudora—Pastor Jasper R. Burk preached at both hours. One received by letter.

First—Pastor Boone preached on "The Purpose of Christ," and "Acquaintance with God." 478 in S. S. One received by letter.

Highland Heights—Pastor W. W. Harris accepted call of church and preached at both hours. One received by letter. 74 in S. S.

Hollywood—Brother C. S. Koonce preached to fine congregation. One profession 30 in S. S.

La Belle Place—Pastor D. A. Ellis preached morning and evening to very large congregations. Two men received, one by letter and one for baptism. Great interest. 287 in S. S.

McLemore Ave.—Pastor A. M. Nicholson preached in the morning on "The Basis of Our Hope," and in the evening service was conducted by the Mission Board from the Memphis

Rescue Mission. Fine congregations. 118 in S. S.

New South Memphis—Pastor T. E. Rice preached at both hours. Three additions for baptism, one by relation, one profession; 116 in S. S.

North Evergreen—Brother Wynn Mear preached at the evening hour.

Rowan—Pastor J. F. Black preached at both hours.

Seventh Street—S. A. Wilkinson, pastor. Splendid congregations at both hours. 267 in S. S. B. Y. P. U. had a delightful meeting.

Temple—Pastor W. A. Gaugh preached to splendid congregations. 164 in S. S.

Union Ave.—Pastor W. R. Farrow preached on "World-wide Missions," and "Sin of Disobedience." One addition by letter; 217 in S. S. Fine congregations.

COLUMBIA.

Second—Pastor preached at 11 a. m. and 7:30 p. m. on "God Loveth a Cheerful Giver," and "Catch Men." Fine congregations, house running over at evening hour. One addition by letter. Pastor preached at Fairview in afternoon. Meeting will begin first Sunday in April, with Bro. Geo. H. Freeman to help. Twelve volunteered and pledged to tithe at Fairview and eleven pledged at Second church to tithe.

Burwood and Kedron Mission—W. E. Walker, missionary, preached at both points. Good attendance, good interest. Subjects: "The Love of Christ," and "The Life Christ Came to Give."

First—Charles T. Alexander, pastor. Largest congregations this year in all services. Best meeting of the B. Y. P. U. and largest attendance in Sunday School. Since the union of morning service with the school, the latter has increased forty per cent, while the audience at the usual church hour fills the house. Morning subject: "The Wisdom of Soul-winning," and evening subject: "The Ram's Horn Brigade; or, Jericho Besieged."

Preached at Santa Fe on "Paul's Vision," and "The Call to Macedonia." Set first Lord's day in April for Foreign Mission collection. Splendid audience.

J. W. PATTON.

Minor Hill—W. S. Yarbrough, pastor. Sunday services well attended. Morning subject, "Salvation by Grace;" evening, "The Ordained Ministry." Good interest in S. S. In the afternoon I drove down on Tackett Branch to Mt. Carmel church and held an enjoyable service. Subject of discourse, "Perpetuation of Christ's Name." The people were delighted with the service. This house was once used by the Methodists, but for some time has been left out. To some the 11th day of February was a memorable one. On that day a delegation from Minor Hill church, with the pastor, held a service in the home of J. T. Hunter, and they received him as a candidate for baptism and church membership. The second Sunday of February, though cold and rough, I was met at Lynville by Bro. Will Van Cleave and conveyed to Mars Hill, where I preached on "Human Regard" to a small crowd. This church of which I am the pastor is in Duck River Association.

Rockwood—D. Edgar Allen, pastor. Fine day Sunday. 119 in S. S., with an increased audience for the morning preaching service, 7 additions for baptism and 1 by letter. About fifty in the B. Y. P. U. and a great audience at the evening hour, 3 more additions, 1 for baptism and 2 by letter; 11 additions for the day.

"No, we are not hungry, for they have visited our pantry in the good old-fashioned way and we are feeling fine.

With a population of 5,000 in the town and immediate community, over 2,000 of them unsaved and 1,000 or more Baptists inclined, we certainly need your prayers.

Harriman—Pastor M. C. Atchley spoke on "Home Missions," and "Contrary Winds." 314 in S. S. A full house at both services.

Invigorating to the Pale and Sickly
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, and builds up the system. A true tonic. For adults and children. 50c.

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

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

The Nashville B. Y. P. U. Training School was a decided success and there was much good accomplished there in that school. The Demonstrations were good and the work done by Miss Tiller and Mr. Flake was high class, as well as the class work by the other teachers. Following are the names taking the study courses:

Those who took the "B. Y. P. U. Manual" under Mr. Flake are Linna DeMonbreum, J. Evert Griffin, J. K. Lancaster, Ruby Rives, Mrs. E. N. Brown, Thomas Hill, Agnes Smith, J. C. Delaney, H. O. Watts, Alberta Carroll, Sadie Belle Howell, Mrs. L. M. Dadds, S. A. Freeman, Louise Banks, and Zula Williams.

Those taking "How Baptists Work Together" under Mr. Hudgins are Frank Stansberry, Mary Louise Mallory, Bernadine Lancaster, Gladys E. Cunningham, Mrs. W. E. Lee, Miss Georgia Booth, Miss Gertrude Berton, C. D. Edmonston, Mary Bell Davidson, Lulagere Brown, Flora Morgan, W. A. Brown, Lena G. Page, Bertha Burton, Albert Anderson, and A. E. Parks.

Those taking Dr. Van Ness' class have not been reported to this office and hence we cannot give the names.

The Chattanooga Training School for B. Y. P. U. Workers was one of the best ever held in the South. In numbers and work done the very best ever held in Tennessee. The young people had worked this meeting up in fine shape and the young people came from every quarter. We cannot mention the names of all who contributed to the success of this training school because so many helped in various ways it would be impossible to give credit to a few. This very fact made the school what it was. The fact that 25 or more young people in the City Union got behind this matter with their lives and the organization was so complete that every one had a job and yet there was no overlapping anywhere. The newspapers of Chattanooga gave unusual space to this school and continued to do so all during the week. The committees made personal visits to the unions over the city and even into the country churches, advertising this school and extending the work. Something like 19 Unions were represented with a total enrollment of over 500. There were present in the classes something like 225 each night. But the best of all is the results secured. You know "the test of the pudding is the eating." We delivered 134 certificates to the young people taking the examinations in this school. We haven't the names of the two classes taught by Mr. Flake and Miss Tiller, so we defer giving any this time and will give them all when they are turned in. The Demonstrations and Flashlights were very fine indeed. The play given by Highland Park Union deserves special mention, as it was one of the best we have seen at all. The play was a magnificent setting forth of the habits and customs and religions of Africa. A purely missionary program in the form of a play. The young people of Chattanooga are to be congratulated upon the success of this great week. The lunches were well served and at a minimum cost to the Unions. There were fed altogether nearly 1,200 during the five nights at a cost of \$65.

The date of the Encampment has been fixed for the first week in August, and will meet at Ovoca. Every one get ready now for the best week ever spent in the encampment of our young people. The program is well under way and a feast of good things is in store for us. Ovoca is about three miles from Tullahoma, half-way between Nashville and Chattanooga, on the main line of the N., C. & St. L. Railway. Rates will be had to this meeting as before. Entertainment will be \$1.00 per day as usual, and they tell me that we may expect fine meals as well as good rooms. Every one will also be interested to know that there is a fine swimming pool on the grounds, with bath houses, both tub and shower bath, free to all our visitors. Automobiles will meet the trains and the fare to the grounds will be only 25 cents each way. Get ready now to spend this week at Ovoca.

The date of the State B. Y. P. U. Convention has been changed to May 31, June 1 and 2. There will be a half-rate to Chattanooga during these days and this caused the change in date. The Chattanooga people promise free entertainment to all the people and a very unusual program has been arranged for at this Convention. Our young people all over the State are interested in this Convention, for it is the first one ever had in Tennessee. Don't forget the dates and the place.

Programs have been sent out for all three of the large Sunday School Conventions and we are expecting the greatest conventions this year ever seen in the State. Tullahoma is looking for 500 delegates to the Middle Tennessee Convention. Humboldt expects as many and so does Johnson City. Let us not disappoint them, but surprise them with even more than that number.

First Annual Preacher School for Ministers and other Religious Workers to be held with Baptist Church, Parsons, Tenn., March 20 to 26, 1916. Rev. Fleetwood Ball, Director.

"Come, let us reason together."
"Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Faculty.

Dr. A. U. Boone, Memphis, Tenn., "What Baptists Believe;" Dr. J. W. Gillon, Nashville, Tenn., "Extending the Kingdom;" Rev. Fleetwood Ball, Lexington, Tenn., Director of School; W. D. Hudgins, Estill Springs, Tenn., "Bible Division Manual."
Monday Night, March 20, 7:00 P. M.

Opening service. Talks by members of faculty.

March 21 to 26.

Working schedule for every day alike.

MORNING.

8:30 to 9—Devotions, led by pastors of the Association.

9 to 10—"Bible Division Normal Manual," taught by W. D. Hudgins.

10 to 11—"What Baptists Believe," by Dr. A. U. Boone.

11 to 12—"Kingdom Extension," by Dr. Gillon.

12 to 1:30—Rest, recreation, and lunch.

AFTERNOON.

1:30 to 2:10—"Bible Division Manual," W. D. Hudgins.

2:10 to 2:50—"What Baptists Believe," A. U. Boone.

2:50 to 3:30—"Kingdom Extension," Dr. J. W. Gillon.

There will be a short rest between each study period.

EVENING.

7 to 7:15—Devotion led by pastors present.

7:15 to 7:50—"Sunday School and B. Y. P. U. Work," W. D. Hudgins.

7:50 to 8:30—"How Baptists Work Together," Dr. Boone.

8:30 to 9:10—"Practical Suggestions to Preachers," Dr. Gillon.

NOTES.

This school is specially prepared for preachers who have not had advantage of a college education and who desire to study the Bible anew and also other lines of denominational activities. Others are specially invited, as the studies will be just as helpful to laymen as to preachers, both men and women.

There will be no cost to the ministers taking the course.

The books will be furnished by the State Mission Board free to all preachers.

The people at Parsons will entertain free all who come.

It is hoped that every preacher in West Tennessee will take advantage of this opportunity and study with us this week at Parsons.

The book taught by Dr. Boone, "What Baptists Believe," is a splendid study of our fundamental doctrines and he will surely make it live with you if you study with him this week.

The study of Dr. Gillon during the day periods will be along the lines of Bible plans of "Kingdom Extension" and other practical lines of missionary endeavor.

The work done by Mr. Hughes will cover the entire Bible by outline and will be exceedingly helpful to all who have never studied the Bible from a real definite outline.

Certificates will be awarded to all who take the work.

The work at night will be along practical lines of Sunday School, B. Y. P. U.,

Missionary and Bible Study Work. Every one should be interested in the things to be taught in this school.

We hope that every preacher will tell the other man about this school and let us make it a real benefit to all concerned in the Master's kingdom in West Tennessee.

Write for information and programs to W. D. Hudgins, Estill Springs, Tenn.

If you have a friend who ought to attend this school, send us his name and we will send program and information to him.

We seek the co-operation of every one in this undertaking.

Following is a copy of the minutes of the Missionary Commission which met at Nashville last week, setting forth some general policies decided upon for our Sunday schools, and I trust that all our superintendents will fall into sympathy with these suggestions and that they will help to work out these plans. It will mean a great thing to the kingdom if we can get this program on foot in all our schools:

Minutes of the Commission on the Sunday School and Missions.

That it be the sense of the Commission that the use of the lesson period in the Sunday school should be always primarily for the study of the Bible.

That in our opinion the Sunday school should, on Sunday morning, teach missions so as not to interfere with, but rather help, all other missionary organizations in the Sunday school.

That we shall take into consideration in our plans the relation of the Sunday school to the various activities of the denomination. (Interpreted to mean that we plan on this wider basis, rather than on an exclusively missionary basis.)

That there be set apart during the year, for special programs, four days; and that we do not recommend the general observance of other days. The four days we recommend for special programs to be generally carried out are:

(1) The last Sunday in March, for Home and Foreign Missions.

(2) The last Sunday in June, for Christian Education.

(3) The last Sunday in September, for State Missions—in connection with Rally Day.

(4) The last Sunday in December, for Beneficence.

By common consent the periodicals of the Sunday School Board will feature the first three in a more extensive way than the last one.

We recommend the continuation and exploitation of the blackboard work in the Superintendent's Quarterly—dealing with denominational activities.

We recommend the preparation, for each Sunday of the year, of a special ten-minute program for the superintendent; this program to cover the activities of the local church and the denomination. In these programs there should be special emphasis upon prayer and missions in the quarter ending with the special day for Home and Foreign Missions in March, and the quarter ending with the special day for State Missions in September.

We recommend that the Field Workers' Association refer these suggestions to the Sunday School Board for execution.

We recommend that our Field Workers push the value and use of Missionary Libraries, Maps, Charts and other illustrative material dealing with missions and denominational activities.

We recommend that all questions relative to the exploitation of our Special Days for money be left to the Boards directly concerned.

We appreciate all steps taken for enlarging the curriculum of the Teacher Training Course, and all efforts made to solve the problem of training teachers for the widest activities; we recognize the difficulties of the Sunday School in placing a mission text-book in the Teacher-Training Course. In view of these difficulties we recommend that as soon as possible a text-book be prepared which will set forth the Bible foundation for denominational activities.

We recommend the continuance of the hearty co-operation of all our agencies in the promotion of these plans.

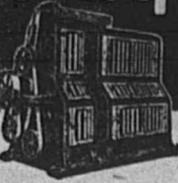
We recommend to the Field Workers that in all their plans they feature the policies presented in this paper.

I. J. VAN NESS, Chairman;

L. P. LEAVELL, Secretary.

Those present as members of the Commission: I. J. Van Ness, Miss Mallory,

Flour Milling Pays Big Steady Profits



If you want to get into something paying you more, dollar for dollar invested, than anything else, let us start you into the flour milling business where your earnings won't be dependent upon the weather and other uncertainties. People must have flour. And there's a market at your very door for every barrel you can make with this money-making

"Midget" Marvel SELF-CONTAINED FLOUR MILL

No previous milling experience necessary for you to operate it and make good money from very start as it is a complete roller flour mill all condensed in one frame; requires very little power or attention. Comes in 12½, 25 and 50 barrels a day capacity, finest roller patent flour. No "get-rich-quick" scheme, but a sure "get-independent-quick" business proposition. Write for our free book, "The Story of a Wonderful Flour Mill," prices, plans, 30 day free trial offer, confidential sales helps and letters from owners telling how it turns wheat into gold for them and will do the same thing for you.

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ANGLO-AMERICAN MILL
COMPANY, Inc.

1556 Fourth St., OWENSBORO, KY.

Miss Forbes, W. D. Hudgins, F. M. Purser, V. I. Masters, L. P. Leavell. By invitation: J. W. Gillon, P. E. Burroughs.

The program for the Preacher School is out and being distributed this week. We are also giving it in full below:

WHAT IS THE CLUB?

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

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

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

Under the caption, "A number of Things," a writer in the Baptist Flag of last week, who signs no name, attacks sorrow for sin, weeping on account of sin and mourning for the same cause. In fact, the article smacks strongly of Campbellism. We can't say it is surprising to see such rot in that paper, for it has long been a forum for heretics and malcontents, but we are confident a majority of the readers are disgusted at such vapors.

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.

Woman's Missionary Union.

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

A ONE-SIDED CHAT.

As this is being written, plans are being made by wide-awake, earnest presidents of societies for the observance of the Week of Prayer for Home Missions. The "chief emphasis must be upon prayer"—prayer that God's will in and for the world may be done, and prayer that the scales may drop from our poor earth-blinded eyes; so that we can see clearly the tremendous task to which Southern Baptists have committed themselves. And what is this task? "The supreme task of Southern Baptists is to elicit, combine and direct their resources and forces for the conquest of this land and all lands for Christ our King." Our land for Christ, all lands for Christ! May the Holy Spirit's presence be felt in each heart as we observe this blessed season for prayer, study, and gifts!

It was decided at Houston that the Home Mission offering from our Women's Societies should be used in mountain school work. This will meet the approval of every one. The very cream of our Baptist brain and brawn has been drawn from the mountains, and the W. M. U. is only too glad to show its appreciation of this fact by aiding in the educating and development of the thousands of mountain boys and girls who are eager for that which our gifts help to make possible for them. Young America, we salute you—but better still, we pray for you and will do our "level best" to give the \$8,160, our apportionment for Home Missions.

In accordance with the recommendation of the Executive Board, that all societies not reporting to the State Treasurer for a year be dropped from our mailing list, we have to record that 49 societies have been dropped. The year before we dropped from our list 100. When a Missionary Society dies, it shows that its members have lost their conception—if indeed they ever had it—of Christ's whole mission on earth. And if just one member had held on, with loving zeal and loyalty to her Master—would that society have died? Would it? The list of non-reporting societies for the year ending November, 1915, are as follows:

W. M. S.

Big Emory, Petros; Big Hatchie, Charleston; Big Hatchie, Mt. Lebanon; Central, Bradford; Clinton, Bethel; Concord, Little Cedar Lick; Duck River, Tracy City; Holston Valley, Independence; Holston Valley, McPheter's Bend; Holston Valley, New Hope; Holston Valley, Oak Grove; Holston Valley, Wallen's Bend; Little Hatchie, Ebenezer; Nashville, Union Hill; Nolachucky; Blackwell's Branch, Brown's Springs, Mooresburg, Robinson Creek; Ocoee: Avondale, Beech Springs, Birchwood, Blue Ridge Temple, Blue Springs, Chickamauga, Cross Roads, East End, Georgetown, Lebanon, Little Hopewell, Mt. Carmel, Philippi, Providence, Soddy (2nd), Spring Creek, Tyner, West View; Western District, West Paris.

Y. W. A.

Big Emory, South Harriman; Western District, Jones Chapel.

S. B. B.

Little Hatchie, Ebenezer; Ocoee: Avondale, Beech Spring, Chickamauga, Daisy, East Chattanooga, Little Hopewell, Philippi. Providence: Western District, West Paris.

Total:—W. M. S., 37; Y. W. A., 2; S. B. B., 10.

We note with "joy unspeakable" the growth of the quarterly meeting plan for Associations. This means that our chart at the next Annual Meeting is going to register growth along numerous lines. Frankly, we cannot see any use in adopting recommendations at our Annual Meetings, or anywhere else, then go off and pay no further attention to them. When we adopt recommendations, we, in a way, pledge ourselves to carry them out. Watch the difference in the reports of the Associations not holding quarterly meetings and of those who do. We rejoice in the seven Associations which won the efficiency pennants for

holding quarterly meetings regularly last year, and our little heart is singing all kinds of joyful songs over the other Associations which are doing their duty along this important line. They are: Big Emory, Duck River, Beulah, Big Hatchie, Shelby County, and Holston Valley. Campbell County is planning to hold its first one soon. Blessings on them all!

Our Corresponding Secretary and Field Worker had a very delightful and profitable stay in East Tennessee, and is now planning for other trips, which will take her into different portions of the State. Miss Buchanan has a fine knowledge of the work and its needs, and will prove a veritable tower of strength as she speaks on the subject that lies so very close to her heart—our great W. M. U. If your Association is weak, Madame Superintendent, call for Miss Buchanan to help you. She will do so gladly.

Miss Olive Edens, who did such good field work for us last year, will give us several months of her time, beginning March 1. She will be in East Tennessee for some weeks, working in various Associations. Olive is a fine girl, sincere and conscientious, and is very much in love with her work.

There are other things I could write about, but I will spare the "gentle reader" and desist. The only excuse I have for bursting into print in this lengthy way is that I wanted to help my good friend, Mrs. Phillips, the editor—the good, better, best editor of our page—fill up space. But what I have written comes from my heart, and I trust will go to yours.

Yours for growth and efficiency,
MRS. AVERY CARTER.

A CALL TO PRAYER.

May I not ask the women of our Tennessee W. M. U. to be earnestly praying for the leading of the Holy Spirit that we may have unity in heart and mind when we come to the election of a successor to our beloved President, Miss Heck, at our Annual Convention in Asheville.

MARGARET BUCHANAN.

ON THE LAST STEP. SHALL WE COME TO THE SUMMIT WITH VICTORY?

When this is read, we will be in the midst of the last quarter of our Southern Baptist Convention year. Our offerings for Foreign and Home Missions must be rounded out, and our Training School obligation is pressing on us, unless that was taken care of in February. Then the smaller apportionments to the Sunday School Board, Bible Fund, and Margaret Fund, just \$60 for this last for all of Tennessee. I would call your attention to the article on page 5 of Royal Service Magazine for March. This gives an explanation of this fund. This item was inadvertently omitted when our State apportionments were published, but it is so small we can easily take care of it in these two months if we will. These are the interests of the General Union outside our own State and local work. If we fail to complete these before April 25, when our reports should be in our State Treasurer's hands, we will fail in our State aim, and most of all will not please our "Master, who is watching over against the treasury," as surely as He did in the temple when the people cast in their gifts.

MARGARET BUCHANAN.

FROM MISS MALLORY.

This message comes to your State Secretary from our General Secretary: "Your co-operation is needed in encouraging faithful preparation and enthusiastic carrying out of the March Week of Prayer and Thank Offering for the Mountain School Department of Home Missions. Is it too great a test of faith to pray that the thank offering may be at least \$25,000?"

PREPAREDNESS.

By Adelia Lowrie.

This word expresses so well our desire and aim at the Training School—preparedness for the business of our King. The motto of the school is: "We would see Jesus;" and truly we do see

GRAY HAIRS

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food, and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original lustre. As a hair dressing it has no equal, keeping scalp in a clean, healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps, as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price, \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Him as we come to know His Word, and knowing His Word always brings us to closer communion with Him in prayer. I shall never, so long as I live, cease to be thankful for this, the highest privilege that could have come to me—the privilege of these two years, where my time, my thought, my strength is all given to preparation for the service so dear to my heart. The task is so high and holy! Helpless indeed would we be if we did not have His promise: "Lo, I am with you always," and the blessed assurance, which is the motto of the class 1916: "I can—through Christ."

The preparedness we desire is not attained in a day, but is a growth that shall continue on and on. Often we make mistakes—become intemperate in study to the neglect of prayer, which humiliates us at the Master's feet. Sometimes it is vice versa.

I know a girl who came here and, on account of many and hard studies, did not prepare her daily personal work lessons as was needful. The first quarter passed and examinations came on. Two days beforehand she "cramped" and "crammed," trying to store away in her heart and mind enough Scripture passages to make her a soul-winner, but she failed. Was it any wonder? This was a very dear lesson to her and she learned it well, that the King's business is great and requires nothing less than the very best preparation.

It takes not only God's word hid away in our hearts, but it takes faith and courage to tell it to others. The devil is on the alert to knock our plans to pieces at every attempt to render service to our King. Never had I realized this fact so forcibly as this morning when a long sought opportunity came of speaking to a precious intermediate girl, who had told me in class, with tears in her eyes, that she wanted to be a Christian. You would be interested in the story, if space would permit, of how I persuaded her to walk my way and how, just as I was about to approach the subject, along came a chattering school "chum" of hers and snatched her from my arm, and they walked on in front of my co-worker and me. "That was nothing but the scheme of the devil," I said. And so with shamed face I'm asking the Lord for another chance. What we want is the whole armor of God that we may wield the sword and withstand the fiery darts of the evil one.

Do you know that the world is looking to our Seminary and Training School for men and women thus armed, as never before? And why not? This is the largest Protestant theological seminary in the world, and has the best curriculum and ablest teaching force. Through their courtesy, the Training School has all of these, together with its own advantages. What opportunities for young women who would be more efficient for the Master's use!

I would that the women of Tennessee could get a vision of the need of a splendid new building, roomy and adequate to accommodate all the dear girls in our Southland who long for this prepared-

ness. The crucial time has come. The building cannot be begun until a large amount of the \$75,000 is in hand. No better investment of money and thought and prayers could be made. As we, your own five girls, meet together to pray for the work in Tennessee, we are not forgetting to ask that you will count it a privilege to give to this enlargement, and that you will come up nobly with your part, and we believe you will.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of othine—double strength—from your druggist, and apply a little of it at night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

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

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, solid 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.

The Bible Conference, which under the direction of Dr. Len G. Broughton, was to have been held with the First church, Knoxville, Tenn., from March 12 to 20, has been postponed indefinitely because the speakers could not get there, due to war conditions. Dr. G. Campbell Morgan of London was one of the notables expected.

WOMAN HAD NERVOUS TROUBLE

Lydia E. Pinkham's Vegetable Compound Helped Her.

West Danby, N. Y.—"I have had nervous trouble all my life until I took Lydia E. Pinkham's Vegetable Compound for nerves and for female troubles and it straightened me out in good shape. I work nearly all the time, as we live on a farm and I have four girls. I do all my sewing and other work with their help, so it



shows that I stand it real well. I took the Compound when my ten year old daughter came and it helped me a lot. I have also had my oldest girl take it and it did her lots of good. I keep it in the house all the time and recommend it."—Mrs. DEWITT SINCEBAUGH, West Danby, N. Y.

Sleeplessness, nervousness, irritability, backache, headaches, dragging sensations, all point to female derangements which may be overcome by Lydia E. Pinkham's Vegetable Compound.

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GIVE US A CHANCE.

A denominational paper is not only the eyes of the
 denomination to see things. It is its hands to pass
 them on to others. But it can pass things on to others
 only as it is given opportunity to do so. And so, to
 make its eyes and hands effective, it must have feet.
 The feet will enable the hands to pass on what the eyes
 have perceived. Without feet its eyes and hands will
 be useless. What will it avail, how much information
 about the denominational work and workers the denomi-
 national paper may gather and be ready to hand out if
 it is not able to pass it on? What difference will it
 make how strongly it may advocate denominational
 principles and practices, if its utterances are unread?
 What good will it do the brother, in city or town or
 country, if he never sees the paper and never knows
 what it says? So far as he is concerned, it might as
 well not be published. Little does he care whether the
 paper lives or dies. In fact, judging by his actions, he
 prefers that it should die, and he is doing all he can
 to bring about that result. Indeed, it might as well be
 dead so far as any good that it does him is concerned.
 It is dead to him and he to it. And so, brethren, pas-
 tors and others, we come to you and plead that you
 will add the feet to the eyes and hands of the paper,
 so as to extend its circulation and increase its useful-
 ness. This we ask not for the sake of the paper alone,
 but for the sake of the person, in order that he may
 be the better developed and prepared for service in the
 Master's vineyard. Information brings inspiration. En-

lightenment brings enlistment. Pastors tell us contin-
 ually, as a group of pastors did only a few days ago,
 that the members of their churches who read the Bap-
 tist and Reflector are the ones who take the most in-
 terest in their church and are the most liberal con-
 tributors to all of our denominational work. Then why
 not give us a chance to reach as many as possible?
 The paper can do nothing in a home where it does not
 go. Give it feet to enable it to go into as many homes
 as possible.

It is to the interest, therefore, of pastors and of the
 representatives of all our denominational work, to have
 as many subscribers to the paper as possible, because
 the larger the number of subscribers the more readers
 of their communications to the paper, and presumably
 the larger amount of contributions to the causes which
 they represent.

Another thing: Give the paper a chance at Associa-
 tions, Fifth Sunday meetings, etc. Do not crowd the
 subject of Religious Literature into a corner, putting
 it on the last day or late in the afternoon, as has so
 often been the case. Why not at least sometimes give
 it a good hour, so that it may have adequate discus-
 sion? Give the paper a chance.

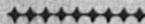
May we add a word personal? Give the editor a
 chance at Associations, at Fifth Sunday Meetings, in
 Bible Institutes, in churches and wherever opportunity
 may present. He may be allowed to say that he loves
 to preach the simple gospel of salvation by grace through
 faith in Christ, and the longer he lives the more he
 loves to preach it. He loves also to discuss our glorious
 old Baptist doctrines so true and so greatly needed. On
 every suitable occasion he will be glad to discuss any
 of these important Baptist themes, such as "Loyalty to
 God's Word," "The Atonement," "Regeneration," "The
 Plan of Salvation" from man's side—including a discus-
 sion of Repentance, Faith, Baptism, Works—"The Lord's
 Supper," "What a Baptist Church Stands For," "The
 Dynamite of the Gospel," "The Old-Time Religion," etc.
 He is anxious to be of as much service as possible to
 the brethren in telling the story of Jesus and His love
 and in promoting our Baptist principles. Give him the
 chance to do so. Many have. He wishes many others
 would. He would like to be kept busy along these lines.
 His editorial work can be carried on in connection with
 these sermons or lectures or addresses, and at the same
 time he will be the better enabled to extend the cir-
 culation of the paper.

May we add this other personal word? Brethren have
 said to us, "Why don't you do for our Baptist cause
 in Tennessee what you did for the temperance cause?"
 Well, in the first place, we do not claim credit by a
 great deal for all the progress made along temperance
 lines in Tennessee, though we are proud to have had
 some part in it.

In the second place, we were given every opportunity
 to help the temperance cause. We seldom ever at-
 tended a Convention or an Association or a Fifth Sun-
 day meeting or a meeting of any kind, but that we were
 called upon to speak on temperance.

In the third place, we want to say that while we are
 a temperance crank, and do not deny it, we are still
 more of a Baptist crank. In proof of that fact we may
 state—for the first time publicly—that a few years ago
 we were offered one of the most responsible and most
 influential positions in the United States in the tem-
 perance work. But we declined it largely for the reason
 that it would have taken us out of direct touch with
 our Baptist brethren, and we preferred to spend our
 life among them and for them, especially our Baptist
 brethren in Tennessee. We love them. We would rather
 live and labor among them than among any people in
 the world. Having chosen to spend our life among them,
 despite strong inducements elsewhere, we want it to
 count for the most possible for their sakes. We are
 anxious to be of any assistance we can to them. But
 we can be of help to them only as we are given the
 opportunity either through written or spoken words,
 or both.

Give us a chance. Is this too much to ask?



THE LIQUOR PROBLEM.

We referred recently to the petition presented
 by a delegation of 2,000 persons to Congress ask-
 ing for an amendment to the Constitution of the
 United States forbidding the manufacture and sale
 of intoxicating liquors in this country. The prin-
 cipal speaker for the petitioners was Mr. Ernest H.
 Cherrington, who is perhaps one of the best in-
 formed men in America on the temperance ques-
 tion as it relates to State, national and interna-
 tional politics. He was appointed by President

Wilson to represent America in the great Interna-
 tional Congress against Alcoholism held at Milan,
 Italy, this year. He is the author of numerous
 standard works on temperance and is the editor
 of The American Issue.

In his speech presenting the petition, Mr. Cher-
 rington called attention to the fact that the peti-
 tioners were acting in harmony with the spirit of
 the Constitution in appearing at the doors of the
 Capitol of the Republic. He said they were not
 there in any spirit of bombast or parade, nor were
 they fanatics who had narrowed their thought and
 vision to a single propaganda. These were pa-
 triotic men and women who, because they did real-
 ize the importance of other questions which were
 pressing upon the attention of the National Con-
 gress, had a better understanding of the real im-
 portance of the questions involved in prohibition.

He also pointed out the prohibition policy of the
 Federal Government, as shown by its prohibition
 of the liquor traffic in Indian countries, in certain
 portions of the territories, in military forts and
 reservations, in the United States Navy, in the
 Capitol building, in National and State soldiers'
 homes and in other areas under Federal control.
 The Supreme Court of the land has decided that
 "there is no inherent right in a citizen to sell in-
 toxicating liquor by retail," and has placed itself
 on record as holding that a greater amount of
 crime and misery are attributable to the use of
 ardent spirits obtained at retail liquor saloons than
 to any other source.

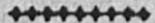
The speaker also presented some very interest-
 ing statistics. There are nine prohibition States,
 seventeen near-prohibition States, thirteen partial-
 ly license States and nine license States. More than
 47,000,000 of the people of the United States live
 in territory where the sale of liquor is prohibited
 by law. When it is considered that a great many
 people living in license territory favor prohibition,
 it will be seen that the petitioners are not pre-
 sumption in asking that a prohibition amendment
 to the Constitution be referred to the legislatures
 of the several States.

Interesting statistics were also presented show-
 ing the effects of a well-enforced prohibition law.
 In Kansas, where the law is better enforced than
 in any other State, two-thirds of the counties are
 without a single prisoner serving sentence for a
 crime, while in some of the counties a jury to try
 a criminal case has not been called in ten years.
 The effects of prohibition in economics, education
 and general social uplift were also graphically pre-
 sented by comparisons between license and no-
 license territories.



STAGGERING TOWARD SOBRIETY.

The following resolution, moved by the Archbishop of
 Canterbury, was recently adopted by the Christian
 churches of England: "This conference, including the
 representatives of twelve Christian denominations in
 England and Wales, places on record the solemn convic-
 tion that the evils resulting from strong drink are so
 grave and so hurtful to the moral and spiritual life as
 to demand unremitting and united endeavor on the part
 of Christian churches to remove them." A lord of the
 realm in a speech before the meeting declared that he
 had been shocked by seeing men just returned from the
 front under the influence of liquor. It was Mr. William
 T. Ellis, we believe, who said at the recent Laymen's
 Convention in Nashville, that England was "staggering
 toward sobriety"—a striking way of putting it. We
 hope that the prophesy may prove true. England is
 certainly paying a fearful price for the "personal lib-
 erty" which her citizens are enjoying (?).



"FIFTY YEARS AGO."

Our friend, Mr. Frank Woodson, of the Times-
 Dispatch, digs up many interesting items from the
 files of Richmond newspapers, and gives them to us
 under the title, "Fifty Years Ago." Here are two
 which the Herald family will be sure to read:

"September 13, 1865.—J. Lansing Burrows, son of
 Rev. Dr. J. L. Burrows, the distinguished pastor of
 the First Baptist Church of this city, has been ap-
 pointed local editor of the Richmond Times. Mr.
 Burrows knows the city thoroughly, being one of the
 boys and is a laborious worker, a graphic writer and
 painstaking searcher after the facts. The Times
 considers him a real acquisition to the paper."

He is now the beloved president of the Southern
 Baptist Convention, but he can no longer pose as a

youngster. City editor in 1865! That tells the story. Here is the other item, taken from the same issue: "A prospectus" announces that the Rev. J. B. Jeter, D.D., and Rev. Mr. A. E. Dickinson will next week, or as soon thereafter as possible, begin the publication in this city of a weekly church paper, to be known as The Baptist. Its name implies what manner of paper it will be and the names of its projectors are a guarantee that it will be a model Christian journal."

We do not think The Baptist ever made its appearance. A few months later Jeter and Dickinson bought the remains of the Religious Herald—which had been burned out by the evacuation fires, and had practically nothing left but the name and good-will—from Sands and Shaver, sending out a sample copy in the late autumn and resuming regular publication January 1, 1866.—Religious Herald.

Others besides the readers of the Herald will read the above facts with much interest.

RECENT EVENTS.

Let every preacher be sure to read the communication on page 1 of this week by Secretary J. W. Gillon.

Dr. J. W. Gillon returned last week from Little Rock, Ark., where he spoke at the Baptist Laymen's Convention, which preceded the General Laymen's Convention held in that city.

Rev. Ashley V. Pickern, the wide-awake pastor of the church at Lenoir City, has made arrangements to publish a department in the Lenoir City News entitled, "The Baptist Bulletin." This kind of an arrangement is something new. We hope it may work successfully.

The following is quite interesting: "1866—1916. Mr. and Mrs. Lee Fuller Gregory announce the Golden Wedding Anniversary of their parents, Dr. and Mrs. Oliver Fuller Gregory, Monday, March 6, 1916. Govans, Baltimore, Maryland." We send cordial congratulations and very best wishes.

Dr. L. J. Van Ness, Editorial Secretary of the Sunday School Board of the Southern Baptist Convention, has been elected President of the Sunday School Council of Evangelical Denominations for the ensuing year. The Christian Index says: "This is an honor that Dr. Van Ness richly deserves."

The Baptists of Shelbyville, as well as the Baptists of all Tennessee, reluctantly surrendered to the Jonesboro church, Dr. Hobbs. It is said that the Tennessee State Convention never heard a greater sermon than Dr. Hobbs preached at the last session of the Convention. Here is a great preacher on a great field. All Arkansas rejoices at his coming.—Baptist Advance.

The Biblical Recorder makes the following interesting announcement: "Our church at Wake Forest has called to its pastorate Rev. E. C. Dargan, D.D., pastor First Baptist church, Macon, Ga., formerly professor in the Southern Baptist Theological Seminary, for three years President of the Southern Baptist Convention, and one of the foremost preachers in America. We earnestly hope that he will accept."

Dr. E. W. Sikes, Dean of the Faculty of Wake Forest College, North Carolina, has accepted the presidency of Coker College, South Carolina. Dr. Sikes is a graduate of Wake Forest College and Johns Hopkins University. For eighteen years he has been professor of Political Economy in Wake Forest College. He married Miss Ruth Wingate, daughter of Dr. W. M. Wingate, who, for twenty-five years, was the beloved president of Wake Forest College.

We mentioned last week the critical illness of the little son of Rev. and Mrs. H. H. Drake, of Union City. We regret to record his death, which occurred early Monday morning, February 28. The funeral services were conducted Monday afternoon by Rev. B. T. Huey. The little boy, William Barrett Drake, was about 9 years of age. He was said to be a remarkably bright child. He had been seriously ill for about 18 months, and critically so for 10 days before his death. But while not unexpected, his death was deeply felt. Their many friends in Union City, Martin, and elsewhere in Tennessee, will join us in profound sympathy to Brother and Sister Drake in the great sorrow which has come into their home.

We have just received the directory of the First Baptist church, Holdenville, Okla. Rev. Charles H. Bell, who went from Nashville to Holdenville, is the pastor. Judging from the pictures of the house of worship and some assistants, to say nothing of that

of the pastor, and judging, also, from the organization of the church as indicated in the directory, the Holdenville church seems to be a very progressive and prosperous one. The lines have evidently fallen to Brother Bell in pleasant places.

We stated last week that Rev. J. H. Fuller, of East Lake, had accepted a call to the pastorate of a church in Mississippi. We learn that the point in Mississippi to which he goes is Flora, where he orders his paper sent, and where correspondents may address him. Brother Fuller is a strong preacher and a fine man in every way. We are sorry to lose him from Tennessee. We commend him very cordially to the Baptists of Mississippi as a faithful minister of the Word and a brother greatly beloved in these parts.

In celebration of the 74th birthday of Brother A. J. Carver of Murfreesboro, a dinner was given at the home of his youngest son in this city, Granville Carver. The following children were present: W. O., H. B., Joseph, B. J., Granville, Mrs. George B. Graves, Mrs. Roy Goodall, and Miss Gertrude, besides sons-in-law, daughters-in-law and a number of grandchildren. The occasion was quite an auspicious one. Brother Carver is one of the staunchest Baptists and noblest Christian men in our Southland: We hope he may be spared to celebrate many other birthdays.

The Biblical Recorder publishes a picture and sketch of Dr. William B. Royall, who, as we mentioned recently, has been for over fifty years a teacher of Greek in Wake Forest College, North Carolina. A more accomplished scholar, a finer teacher, a gentler spirit, a more high-toned Christian gentleman can hardly be found on this earth. He is now only three score and ten and two years over of age. We hope he may be spared to reach at least four score years, to bless the world with his able ministry of teaching and no less with his godly example.

It was with very great regret that we read in the daily paper of the death on February 28 of Brother Robert J. Rhodes, of Whiteville. As we said a few weeks ago, the Baptist and the Baptist and Reflector had been in the home of Brother Rhodes for 81 years. He loved the paper dearly and read it until a few weeks before his death when his eyes failed him so that he could not read it longer. Brother Rhodes was a strong Baptist, a warm-hearted, generous Christian man, a helpful church member and a useful citizen. He will be greatly missed in the Little Hatchie Association and in the Whiteville and Mount Moriah churches, which he attended regularly. We feel his loss as that of one of our very best friends. We extend deep sympathy to the bereaved wife and children and numerous friends.

We had the pleasure of preaching on last Sunday morning at Donelson for Pastor R. J. Williams, who had to be absent preaching a funeral. The Donelson church is about two years old. It now has a membership of only 35, but they are quite a plucky band. They have a good Sunday school and good congregations. At present they are worshipping in one of the portable buildings of the City Mission Board. They have bought an eligible lot, however, and are planning to build a nice house upon it soon. On account of having a good stone quarry near by, they think they can build a stone house cheaper than they could a brick or frame building. Brother Williams is leading the church wisely and well. We enjoyed taking dinner with our friend, Brother L. E. Lannon.

The Sunday School Board has made extensive plans for Missionary Day in the Sunday schools for Home and Foreign Missions, which will be March 26. In the Teacher for March is the program for Mission Day in the Sunday School on March 26, which will be found very interesting and very suggestive. One of the special things the Board is featuring is the use of envelopes for the collection. The Board is sending packages of posters and other information to every superintendent whose address could be secured. It is also proposed to furnish every Sunday school with a sufficient supply of envelopes to give one to each member of the school. These envelopes are to be returned on March 26 with the collection. Missionary Day in the Sunday schools has always yielded large returns in the past and it is expected to yield larger returns this year.

Married on the evening of March 1, Rev. S. N. Fitzpatrick, of Lebanon, and Miss Ella Rice, of Una. The ceremony was performed by the Editor of the Baptist and Reflector in the Una Baptist church in the presence of a large congregation of relatives and friends of the bride and groom. Brother Fitzpatrick is a well-known and useful minister of the gospel in Middle Tennessee, being pastor of various churches. Mrs. Fitzpatrick is

the daughter of Rev. J. S. Rice, who for many years was a faithful minister of the Word. She was one of the most efficient members of the Una church. For a number of years she was teacher in the Sunday school and has for some years been President of the Woman's Missionary Union. A host of friends will join us in extending to them cordial congratulations with best wishes for happiness and continued usefulness.

Rev. J. N. Booth, of Newberry, died in Rock Hill on Wednesday morning of last week. He had preached at the Northside Baptist church at the morning service on the previous Sunday, and after the sermon had gone to the home of Mr. J. H. Dickert, who lives in the Aragon village. Either while dining or soon after he was stricken by apoplexy. It was the summons of the end. The body was carried to Newberry and after the funeral, which was conducted on Thursday by Pastors Stone and Babb, it was laid to rest in Rosemont cemetery. At the time of his death Brother Booth was fifty-eight years old. He had filled several most important pastorates in the State, the last of which was the West End church of Newberry. He was a truly good man, an able preacher and was greatly loved by his brethren. He is survived by his widow and two sons; and to these loved ones we extend our tenderest sympathies.—Baptist Courier.

The Baptist Student Missionary Movement Convention for North America will be held March 22-26, 1916, with the Broadway Baptist church, Fort Worth, Texas. Mr. Charles P. Ball, the Executive Secretary, informs us that the program contains the names of some fifty leaders in our denominational work throughout the United States and Canada, who will take part in the work of the Convention, either as platform speakers or in the work of the seven Section Conferences. The Section Conferences are to be as follows:

1. Conference of Professors and Students on Missionary Education.
2. Conference on Mission Study for Women.
3. Conference on Life Work.
4. Conference of Editors in Relation to Missions.
5. Conference on Religious Instruction for Baptist Students in Public High Schools, and State and Private Institutions.
6. Conference on Latin-America.

At the close of the great meeting which he held at the First Baptist church, Beaumont, Tex., Dr. Henry Clay Risner received a telegram from Dr. J. B. Standefer, President of Simmons College, Abilene, Tex., asking him to spend ten days there, conducting their annual meeting. Simmons College has over 600 students with a splendid faculty. The Beaumont Enterprise devotes over a column to a report of the last day's services conducted by Dr. Risner at Beaumont and publishes a number of fine tributes to him. Among others, we quote the following: "Dr. George B. Butler, the pastor, said: 'It is of a high constructive spiritual character; nothing of the bombastic denunciatory, but strong, vitalizing, idealizing, freighted with cultured values.' George W. Carroll said: 'I have been in many revivals and heard many great preachers and evangelists, but Dr. Risner is the greatest, especially from three combined thoughts—namely, making the plan of salvation so plain that any child could understand; giving the duties of a Christian; the appeal to young men to build better characters. He is the most competent man, but as humble as a little child in his work for God, and every other way.'"

Never before in the history of the world has it been possible for a man to commit so gigantic a crime as Yuan Shihkai has committed in signing away the liberties of four hundred million people. It is the crowning act of his long career of intrigue and treachery. He has in turn betrayed all parties which have trusted him. He betrayed the Emperor and betrayed the Empress Dowager. He betrayed the Boxers and betrayed their opponents. He has betrayed the Manchus and betrayed the Chinese. He has betrayed the monarchy and betrayed the public. Made President through the self-abnegation of Dr. Sun Yat-sen, who accomplished the revolution, he used his office to make a god of Confucius and a monarch of himself. He is condemned out of his own mouth, for in 1912 he said: "On the day on which the Republic was proclaimed I announced to the whole nation that never again shall a monarchy be proclaimed in China. At my inauguration I again took this solemn oath in the sight of heaven and earth." From the rumors of risings in the North and South it appears that the Chinese people will not tamely submit to his usurpation of power. We hope they will not.—Independent.

The Home Page

A Short Story and Items of Interest in the Home.

A MOTHER'S GIFT, THE BIBLE.

(2 Tim. 3:14, 15.)

Remember, love, who gave thee this,
When other days shall come;
When she who had thy earliest kiss
Sleeps in her narrow home.
Remember, 'twas a mother gave
The gift to one she'd die to save.

The mother sought a pledge of love,
The holiest for her son;
Out from the gifts of God above
She chose this holy one;
She chose for her beloved boy
The source of light and life, and joy.

I bid thee keep the gift, that when
The parting hour shall come
We may have hope to meet again
In an eternal home.
Thy precious faith in this shall be
Sweet incense to my memory.

And should the scoffer, in his pride
Laugh that fond faith to scorn,
And bid thee cast the pledge aside
That thou from youth hast borne,
I bid thee pause, and ask thy breast
If he or I have loved thee best.

A mother's blessing on her son
Goes with this holy thing;
The heart that would enjoy the one
Must to the other cling?
Remember, 'tis no idle toy—
A mother's gift, my darling boy.

—Ex.

THE BOY THAT STAYED HOME.

"O mother, please let me go!"
The tears that he was bravely holding
back made Robin's voice sound husky.
A boy of ten ought not to cry just
because he couldn't go to help put out
the fire. That was what Robin would
have done a week ago, when he had
been nine; but a boy of ten was
supposed to have self-control enough
to choke back a few tears even if it
did sting his throat a little to do it.

"Mother, why can't I go?" he pleaded,
as Zenas Parsons passed the window
on a run, waving a beckoning hand.

"I have told you why, Robin," his
mother answered in a firm tone.

"Luther always gets the best of
everything! He doesn't have to ask,
either; he just pitches in and goes,"
the boy passionately burst forth.

CALOMEL SELDOM SOLD HERE NOW.

**Nasty Drug Salivates, Makes You Sick
and You Lose a Day's Work.**

Every druggist in town—your
druggist and everybody's druggist
has noticed a great falling-off in
the sale of calomel. They all give
the same reason. Dodson's Liver
Tone is taking its place.

"Calomel is dangerous and people
know it, while Dodson's Liver Tone
is perfectly safe and gives better
results," said a prominent local
druggist. Dodson's Liver Tone is
personally guaranteed by every
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give easy relief in every case of
liver sluggishness and constipation,
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money back.

Dodson's Liver Tone is a pleasant-
tasting, purely vegetable remedy,
harmless to both children and
adults. Take a spoonful at night
and wake up feeling fine; no
biliousness, sick headache, acid
stomach or constipated bowels. It
doesn't gripe or cause inconvenience
all the next day like violent
calomel. Take a dose of calomel
today and tomorrow you will
feel weak, sick and nauseated.
Don't lose a day's work. Take
Dodson's Liver Tone instead and
feel fine, full of vigor and
ambition.

**MANY FAILURES ARE DUE TO
HEADACHES.**

A headache saps your energy and
ambition. It kills your vigor and
vitality.

Many have become not only nervous
wrecks, but business and domestic
failures, owing to the constant drain
on their nervous systems by
headaches.

Dr. Miles' Anti-Pain Pills have for
the past quarter of a century proved
to be the popular relief for
headaches and other forms of pain.
They bring the desired relief
surely and quickly.

They contain no habit-forming
drugs and have no bad after-effects.

People who have used them are
only too glad to testify to their
merits so that others may also be
free from pain.

The Rev. J. A. Riley of Trout, La.,
has the following to say:

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natural sleep. I also find that
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the exclusion of all other remedies
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single instance have they had any
bad after-effects. I heartily
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and effective remedy."

Dr. Miles' Anti-Pain Pills are sold
by all druggists at 25c for 25 doses.
Your money will be returned if
they are not found perfectly
satisfactory.

MILES MEDICAL CO., Elkhart, Ind.

"Why didn't Robin 'pitch in and go'?"
the mother asked with a tender
note in her voice.

"Because—because—well, because
I knew you didn't want me to.
Luther just went, as he always
does, without asking." Robin
stammered, as if almost ashamed
to confess his loyalty to his
mother's wishes.

"Luther is nearly four years
older than you are, my son, and
will be of great assistance to the
men who have gone to the rescue
of lives that are in danger. Besides,
the fire may spread; should it do
so and reach our wood lot I should
be alone but for you. Sometimes
the one who stays at home turns
out to be the greatest hero. Do you
care to listen to a story?"

Robin's brown eyes answered by
their sudden look of interest.

"Once, very long ago," began the
mother, "there was a great war.
Young men were enlisting by the
thousands. The son of a village
blacksmith felt his young heart
burn to join the little company
that was forming in his own
village; but the father had already
joined, and the shop must be kept
open. Horses must be shod to be
of service; and this little lad, by
a little practice, had learned his
father's trade well enough to keep
the business going during the
latter's absence. So, smothering
his own longing, this brave youth
donned the blacksmith's apron and
presented a cheerful countenance
to the customers who daily
brought their horses to be fitted
with new shoes.

"One morning, in great haste,
a man in a splendid uniform
dashed up to the door of this
humble blacksmith's shop and
begged this young boy to use all
possible speed in shoeing the
animal that he rode. A great
battle was to be fought and he,
a general, must be on duty to
lead his troops.

"You can imagine the feeling of
pride with which this lad took
in his hand the hoof of this
restive charger and went
immediately to work. Perhaps
his father might be in this very
battle, who could tell? He put
forth his best efforts and in a
very short time the horse was
made ready to continue his
onward hurried flight.

"Had this little village shop
been closed the battle that ended
so victoriously would have been
lost, for a limping horse could
not have covered the distance
required to carry this brave
general to his post of duty. So
the boy who stayed at home that
day and kept his father's shop
open, in a way, served his
country better than did the

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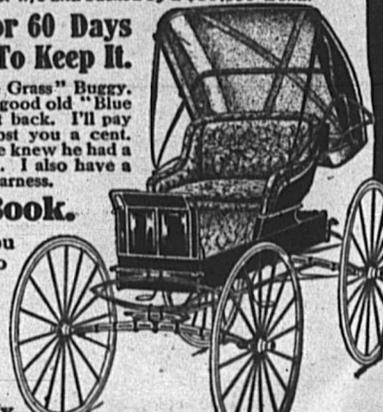
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father who had left his work to join the ranks."
As the last words were spoken, from the window near which he was standing, Robin's eyes caught sight of a lurid flame that suddenly shot up into the sky, and discovered that the fire had already reached a wood lot very near their home.
Rushing to the door, the boy was met by sparks that at first caused him to shrink back, but only for a moment. Springing across the threshold he shouted back to the mother who was watching him: "Mr. Hanson and Mr. Rhodes both have cows out in that wood lot!" and he was dashing down the road before her answer could reach his ears.
The timely warning and the aid of Robin in helping to get the cows home in all probability was the means of saving their lives, for nothing so terrifies animals as fire.
Hard and prompt service on the part of the citizens prevented the fire from gaining further headway.
When Luther returned, several hours later, to relate his thrilling experience, brave little Robin lined up beside him and told of his own.
The story that his mother had told him remained in his mind, however, and at night he said to her: "I suppose I was something like the blacksmith's son who stayed at home."
Robin's mother's only reply was a fond kiss upon his uplifted forehead.—Morning Star.

THE YOUNG SOUTH

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

THE WEAVER.

By Susan Coolidge.

One stitch dropped as the weaver drove
 His nimble shuttle to and fro,
 In and out, beneath, above,
 Till the pattern seemed to bud and grow
 As if the fairies had helping been—
 One small stitch which could scarce be seen;
 But the one stitch dropped pulled the next stitch out,
 And a weak spot grew in the fabric stout;
 And the perfect pattern was marred for aye
 By the one small stitch that was dropped that day.

One small life in God's great plan,
 How futile it seems as the ages roll,
 Do what it may, or strive how it can,
 To alter the sweep of the infinite whole
 A single stitch in an endless web,
 A drop in the ocean's flow and ebb,
 But the pattern is rent where the stitch is lost,
 Or marred where the tangled threads have crossed;
 And each life that fails of its true intent
 Mars the perfect plan that its Master meant.

Rhea Springs, Tenn.

Dear Miss Annie White: Enclosed you will find \$1.00 for the orphans.

A GROWN-UP CHILD.

We thank you so much for this timely offering.

A friend at Mt. Juliet says: "Please find inclosed a \$5.00 bill. I want to give \$3.00 to our orphans and the remainder equally divided between State, Home, and Foreign Missions and the Judson Memorial Fund. I hope the orphans are all well now.

"A FRIEND TO EACH CAUSE."

In the name of the orphans we thank this unknown friend who helps so generously this week.

In the death of Mr. Robert J. Rhodes, of Whiteville, the Young South loses one of its best friends. Our hearts are sad, for we shall miss him. His nice, long letters were an inspiration and his contribution always so generous.

CAREY'S CHEW.

Carey had decided to take a chew of tobacco. How often he had watched John, the gardener, produce from his coat pocket a bag of "scrap" and take carefully from it a quantity of the stuff, which he placed just as carefully into his mouth with evident relish.

It made Carey hungry for something, likewise; but he dared not ask John to share some of it with him.

Carey knew that it was wrong for little boys to use tobacco, because once he had experimented in a small way with a cigar which had been left on the porch rail by one of his papa's callers, and the result was not satisfactory. At that time his mamma had told him that she hoped he would not be so foolish again, and for him to wait until he was a great big man before tampering with tobacco.

But to chew! Surely, since John enjoyed it so much, it would not harm him as the cigar had, because probably the fire and smoke accounted for that sickness, and how much like a man he would look and feel!

So Carey watched his chance, and one warm day John left his coat hanging on the lawnmower and busied himself about the garden.

Here was the opportunity for a good chew; so gradually approaching the coat under the pretense of playing with a ball, Carey succeeded in extracting a generous amount of the coveted "scrap," which he conveyed to his mouth.

Now off to the garage—in the machine would be the place to chew and spit; and having reached the building in a stealthy manner, he climbed into the machine and settled himself manfully at the wheel.

My, how funny it tasted; not a bit sweet, as he had expected. Why, it wasn't good at all! But perhaps he had it on the wrong side of his mouth. Really he hadn't noticed which side John used, so he changed it over; for, like a man, he was determined to be.

This didn't help the flavor any; and presently Carey grew very, very sick. Sicker than the time he had smoked the cigar for a little while. Should he give up the chew? Yes. So, with a quick motion, he spit it out, and oh, how queer his stomach felt.

"If I can only get to mamma," he mumbled.
 Almost falling from the machine in getting to the ground, he staggered out on the lawn, where he pitched forward and lay prostrate, a pathetic little figure. John, noting that something was wrong, hurried to his aid, picking him up in his arms.

This proved the climax for Carey, whose face was very near John's. Something which met his gaze suggested chewing tobacco, and he fainted.

He next realized that he was laying in his small white bed, and mamma was crying softly while bathing his face.

"My poor little boy," she said, as she kissed his pale cheek, "whatever made you so sick? Did you eat something? I have sent for the doctor."

"Oh, mamma!" sobbed Carey, weakly, "I'd rather be just your little boy. Old tobacco is so nasty."

Boys, tobacco is poison. In no form will it convert you from boyhood to manhood; neither will it benefit you when manhood is reached.

Slender persons formed the subject of conversation at a social gathering recently, when David F. Houston, the Secretary of Agriculture, told this about a doctor:

The doctor was very thin. One afternoon a small newsboy entered his office, and on opening the door to the inner room, he was confronted by a grinning skeleton. He gave a terrified yell, and dashed for the middle of the street, panting for breath.

"That's all right, little boy," soothingly said the doctor, who had hastened to the door on hearing the yell. "Come in, and I'll buy one of your papers."

"No, you don't!" was the rejoinder of the boy. "You can't fool me, even if you have got your clothes on."

Mrs. Mason's colored washerwoman, Martha, was complaining of her husband's health.

"Why, is he sick, Martha?" asked Mrs. Mason.

"He's ve'y pol'y, ma'am, pol'y," answered the woman. "He's got the exclamatory rheumatism."

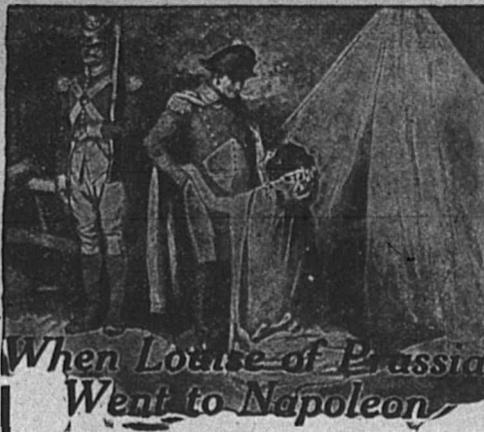
"You mean inflammatory, Martha," said the patron. "Exclamatory means to cry out."

"Yes, ma'am," replied Martha, with conviction, "dats what it is. He hollers all the time."

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Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

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3. Napoleon and Blucher.
4. Queen Hortense.
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16. Andreas Hofer.
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18. Frederick the Great and His Family.

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A noted temperance orator was in the habit of saying to a new audience, "If any one in the audience can tell me of any calling that is benefited by the drink traffic outside of the maker and seller, I will make him a present of this watch, holding out a valuable gold watch. After he had made the statement one evening a man in the audience said, "I can tell you of one occupation that is benefited by the liquor traffic." "What business is benefited by the liquor traffic?" asked the orator. The answer was, "The undertaker." The speaker was nonplussed, and for a moment thought the watch was a gener, when an undertaker present said,

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"Wait a minute. I am an undertaker, and I lose more money burying people who have died or some of whose family has died from the use of liquor than from any other class of people."

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A small, henpecked little man was about to take an examination for life insurance.

"You don't dissipate, do you?" asked the physician, as he made ready for tests. "Not a fast liver, or anything of that sort?"

The little man hesitated a moment, looked a bit frightened, then reelected in a small, piping voice, "I sometimes chew a little gum."—Ex.

STIMULATING INFLUENCE.

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Husband—"Well, let him burglar. It seems to me that ever since I insured my life you keep pushing me into danger."

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Total number of diplomas awarded to date, 32,285; total number of Red Seals (for four books), 4,845; total number of Blue Seals (for eight books), 2,466. Total number of Post-Graduate Diplomas, 267; total number of complete Post-Graduate Diplomas (five books), 91.

In number of enrollments for the past month, North Carolina leads with 95, Alabama follows with 46, while Texas has 29.

Texas leads in the number of Diplomas for the month, having to her credit 67; Mississippi and Virginia follow with 44 and 41 respectively. Oklahoma has 33, North Carolina, 24; Georgia, 19; Alabama, 15; Kentucky, 12.

In Blue Seals for the month, Alabama leads with 8; Kentucky, 7; Mississippi, 3.

In total number of Diplomas, Texas leads all the States, with 5,581; Kentucky comes next with 4,408; Georgia has 3,412; North Carolina has 3,254; Mississippi has 2,664; Alabama has 2,585;

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"DIGNIFYING THE COOK."

Dr. Len G. Broughton's sermons under the general subject, "Family Talks of Jesus," have been enjoyed very much by the writer, and those who are failing to read them are missing much, but the one on "Dignifying the Cook" impressed me so much I wish to call special attention to it in the paper of February 24.

R. D. CECIL,
Cleveland, Tenn.

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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.



Carl Borden
EAGLE BRAND
CONDENSED MILK
THE ORIGINAL

Your baby will thrive and grow plump and rosy if you give him rich, nourishing "Eagle Brand."

Pure cows' milk so prepared that it comes to your baby a safe, easily digested food—that is "Eagle Brand." Just dissolve in freshly boiled water and it's ready.

Arthur Flake, of Baldwin, Miss., writes from Dallas, Texas: "How a B. Y. P. U. Helps a Church! I think would be a good subject for my Wednesday afternoon discussion at the Convention in Humboldt. Five hundred or 600 in our B. Y. P. U. Training School here. Three hundred and fifty in actual class work."

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

Rev. J. W. Wood, of Monterey, Tenn., writes: "Our church at Monterey has been greatly blessed in the past year. Have had about 68 additions and our Sunday school is excellent and B. Y. P. U. running at its best. We have 8 teachers taking the Normal Course, and we are having additions at almost every service."

DANGEROUS
as well as painful

Backache Neuralgia
Lumbago Rheumatism
Stiff Joints Sprains

Combault's Caustic Balsam
WILL RELIEVE YOU.

His penetrating, soothing and healing and for all Sores or Wounds, Felons, Exterior Cancers, Burns, Boils, Carbuncles and all Swellings where an outward application is required CAUSTIC BALSAM HAS NO EQUAL. Removes the soreness—strengthens the muscles. Price \$1.50 per bottle. Sold by druggists or sent by express prepaid. Write for Booklet L.

The LAWRENCE-WILLIAMS COMPANY, Cleveland, O.

Rev. S. A. Wilkinson, of Memphis, writes: "I am planning to be present at the Sunday School Convention in Humboldt and shall be glad to serve in any way I can. I beg to assure the brotherhood of my heartiest co-operation in all the denominational interests of Tennessee Baptists."

GOLDEN GOSPEL BELLS
Our New 1916 Song Book For Sunday Schools, etc., is filled with beautiful songs, splendid NEW Choruses and a few special favorites. Every piece will stand the test—every song is the very best. We assure you that the book is just as good as the title is beautiful. It "rings" true, we made it for you. The price 25c a copy; \$2.75 a dozen, postpaid. Either Round or Shaped Notes. JAMES D. VAUGHAN, Music Publisher, Lawrenceburg, Tennessee.

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, 35c per 100.
ALFRED JOUANNET, Mt. Pleasant, S. C.

SWAMP-ROOT FOR KIDNEY DISEASES.

There is only one medicine that really stands out pre-eminent as a remedy for diseases of the kidneys, liver, and bladder.

Dr. Kilmer's Swamp-Root stands the highest for the reason that it has proven to be just the remedy needed in thousands upon thousands of even the most distressing cases. Swamp-Root, a physician's prescription for special diseases, makes friends quickly because its mild and immediate effect is soon realized in most cases. It is a gentle, healing vegetable compound.

Start treatment at once. Sold at all drug stores in bottles of two sizes—fifty cents and one dollar.

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.

Rev. Martin Ball, of Clarksdale, Miss., writes: "I am having good congregations and moving nicely. The church is supporting a mission Sunday school across the river. N. W. P. Bacon comes to Marks, Miss., as pastor March 1. I am glad of that. He is a strong, genial fellow. We Masons had a great time at Greenville. I am now Grand Chaplain of the Host in the Grand Chapter and Grand Chaplain of the Grand Council."

REQUIRED FOR HEALTH AND BEAUTY.

It is surprising that it is necessary to repeat again and again that the health and beauty of the skin require that the blood shall be pure. If the arteries of the skin receive impure blood, pimples and blotches appear, and the individual suffers from humors. Powders and other external applications are sometimes used for these affections, but will never have the desired effect while the causes of impure blood remain.

The indications are very clear that Hood's Sarsaparilla is the most successful medicine for purifying the blood, removing pimples and blotches, and giving health and beauty to the skin. It gives tone to all the organs and builds up the whole system. Insist on having Hood's Sarsaparilla when you ask for it. Don't take anything else.

In the Biblical Recorder of February 2 appeared the statement that Rev. R. E. Grimsley, of Mountain City, Tenn., had accepted the care of the church at Boone, N. C. Am glad it is a mistake and that Brother Grimsley remains in Tennessee.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 241, South Bend, Ind.

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To introduce the beautiful "La France" silk hose for ladies and gents, we offer three pair 50c quality for only \$1, postpaid in U. S. Pure silk from calf to toe for long wear. Sizes 8 to 10½; in white, tan or black, assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

J. O. Johnston of Little Rock, Ark., a leading lawyer of that city, lately came before Immanuel church, of which he is a member, stated his conviction of a call to preach, was immediately licensed and preached his first sermon last Sunday.

\$120.00 SURE Congenial work at home among church people. Man or woman, 60 days or less. Spare time may be used. No experience required. International Bible Press, Dept. SA, Philadelphia

MONEY IN PIGEONS

Make Your Back Yard Profitable

THE demand for squabs in the Northern, Eastern and Southern markets has never been supplied, because pigeon raising as a business is comparatively new. Buy a half dozen pair of select birds, fence in a small portion of your back yard and watch them go to work. Success is easy. They raise from eight to fifteen pairs of squabs a year. Your squabs and fancy birds will bring handsome returns. You will actually make money in a hitherto useless part of your back yard. Pigeon raising is a fad or fancy. It is a profitable business. Let us start you right. Our breeders are the best, and raised from prize winning parents. We will furnish you with the birds and teach you how to raise them, and you will reap a handsome profit with a very little outlay. Thousands are taking advantage of this same opportunity. Write to-day for our literature on pigeon raising as a money making proposition, or better still, write us to send you a few pair of Belgian Carneaux at \$3.00 per pair, White Swiss Mondaines at \$5.00 per pair, White Kings at \$3.50 per pair, or White Maltese at \$4.00 per pair. Our birds are all guaranteed. Your money back if after two months you are not satisfied with their work. Better prices on larger orders. Write to-day and get the pick of the flock.

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Pen Series F — CLINTON, S. C.

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Most Accurate Corn Planter Ever Invented
No Brush or Cut-off, Can't Injure Seed

Perfect Planter For Peanuts Velvet Beans
And Almost Every Known Kind of Seed

(View into Hopper as it looks to the man using the planter. Wheels, etc., are left out of the picture.)

The seed are carried up and dropped into the spout at the top, by little cups in the edge of the sloping seed-plate. All done right before your eyes. Any seed carried part way up in front of the cups soon slide back of their own weight. No brush or metal cut-off—Gravity does the work.

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Simple and Accurate for All Seeds

Drops perfectly any kind of Shelled Peanuts and DROPS SPANISH PEANUTS IN THE HULL. Drops Velvet Beans and all kinds of Beans and Peas, Cantaloupes, Cucumbers, Watermelons, Sorghum, Milo Maize, Rice, Kaffir Corn, Sudan Grass, etc. etc. ALSO MADE DOUBLE to drop Corn and Velvet Beans, or any two crops, in alternate hills in same row at one trip.

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Rev. S. A. Cowan, of Bonham, Texas, has been elected B. Y. P. U. Field Secretary, and W. P. Phillips, Sunday School Field Secretary for Texas. We can vouch for Sam Cowan being one of the best in the Lone Star State.

Makes Stubborn Coughs Vanish in a Hurry
 Surprisingly Good Cough Syrup
 Easily and Cheaply
 Made at Home

If some one in your family has an obstinate cough or a bad throat or chest cold that has been hanging on and refuses to yield to treatment, get from any drug store 2½ ounces of Pinex and make it into a pint of cough syrup, and watch that cough vanish.

Pour the 2½ ounces of Pinex (50 cents worth) into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 54 cent, and gives you a full pint—a family supply—of a most effective remedy, at a saving of \$2. A day's use will usually overcome a hard cough. Easily prepared in 5 minutes—full directions with Pinex. Keeps perfectly and has a pleasant taste. Children like it.

It's really remarkable how promptly and easily it loosens the dry, hoarse or tight cough 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. A splendid remedy for bronchitis, winter coughs, bronchial asthma and whooping cough.

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

Avoid disappointment by asking your druggist for "2½ ounces of Pinex," and do not accept anything else. A guarantee of absolute satisfaction goes with this preparation or money promptly refunded. The Pinex Co., 232 Main St., Ft. Wayne, Ind.

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.

What Causes Tuberculosis?

In the opinion of many medical authorities, tuberculosis is aided, if not actually caused, by a loss of lime from the system. "Where there is a decalcification, the lime salts must be supplied medicinally," says Dr. J. W. Carhart, of San Antonio, in the May, 1913, issue of "Medical Progress."

To supply these salts often is difficult, since in some forms they are not easily assimilable. In Eckman's Alternative, however, calcium (lime) is so combined with other valuable ingredients as to be assimilated by the average person, and to this, in part, is due its success.

We make no boastful claims, but many cases of tuberculosis apparently have yielded to it. It contains no opiates, narcotics or habit-forming drugs, so is safe to try. Price \$1 and \$2 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.



Purely Vegetable—Not Narcotic

Successfully used for over seventy years, for teething children. Soothes the child, softens the gums, allays all pain, dispels wind colic and is the best known remedy for infantile diarrhoea. Makes baby's teething safe. Insist on "Mrs. Winslow's Soothing Syrup" and accept no substitute. Twenty-five cents at good druggists.

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

TENNESSEE COLLEGE NOTES.

One of the most delightful occasions of the winter was the Valentine dinner at the college on last Monday evening. This occasion is usually given over to the entertainment in a special way of the Junior Class, and right royally was it done. On Tuesday morning the Juniors had charge of the chapel services. Their speaker was Rev. W. W. Alexander, the brilliant new pastor of the Methodist church.

On Thursday evening the Freshman Class entertained at dinner in honor of their class president, Miss Nell Peterson. It was a birthday feast, and a most beautiful and appropriate scheme of toasts and responses was carried through. It was a complete surprise to Miss Peterson.

Mr. and Mrs. J. Henry Burnett entertained the entire student body and faculty at their delightful home on Monday evening. The students and teachers always look forward with a great deal of pleasure to this occasion, which has become a sort of annual event at the college. Mr. and Mrs. Burnett know how to do such a thing in good old college style, which is always coupled with genuine old Kentucky hospitality.

Dr. H. H. Nast, the Director of the Conservatory, has been away from the college for a few days on a business trip to New York.

Miss Sadie Tiller has just returned from a week in the great B. Y. P. U. rally at Chattanooga. Miss Tiller was one of the most popular speakers in this notable gathering, and reports one of the most enthusiastic young people's meetings she has ever attended.

President George J. Burnett left on Saturday for Memphis and West Tennessee on business for the college.

ERIC W. HARDY, Field Secretary.

Herewith enclosed you'll doubtless find Reason in dress of rhythm and rhyme, Not in our verse, but reason's voice Is heard in cash, your needful choice.

This painful rhyme, as plainly seen, Is borrow'd not from Fairy Queen; But in coin cash there is a chime That gives it rhyme most all the time.

With measur'd feet, rhythm seeks to run In vales of grief, o'er heights of fun; Yet rhythm bespeaks Reflector's need, The state's defense of Baptist creed.

We need not try; we cannot sing; But make request that you may bring To lyric note, upon receipt The cash enclosed, in music sweet.

Sweetwater, Tenn. J. W. McCALL.
 (Amen.—Ed.)

Please change my paper from Fordyce, Ark., to Monticello, Ark., as I have moved here to take up my duties as General Superintendent and Financial Secretary of the Baptist Orphans' Home located in Monticello. I have been a constant subscriber of the Baptist and Reflector since August, 1881, when Dr. J. R. Graves delivered his matchless lectures at Piney Grove on the Church, its marks, and ending with his four-hour lecture on the "Issue between the Roman Catholics and Baptists," the greatest deliverance on the question I have ever heard. It was a prophetic deliverance of what is now taking place in our government. The Baptist and Reflector is not a whit behind the old Baptist in its clear utterances on our distinctive principles and doctrines. Blessings on the paper and its Editor. W. F. DORRIS.
 Monticello, Ark.

I have just completed my first year's work with White House church. All things being considered, we have had a prosperous year. In membership we have gained 25. Our Sunday school has gained about 30 per cent. We have a fine B. Y. P. U.; there were 85 present at our last meeting; 52 in Sunday school. We are building a preacher's home. The lot has been purchased and the lumber is on the ground and paid for. We have some splendid people here, and a finer band of young people cannot be found.
 C. G. HURST, Missionary Pastor.
 White House, Tenn.

Just to say I am in one of the greatest meetings of my life; 100 conversions yesterday; 150 in all. This is a great and needy field.
 EVANGELIST W. L. HEAD.
 Lead, S. D.

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

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

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

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Send \$2.00 for the entire machine with all attachments and complete instructions.

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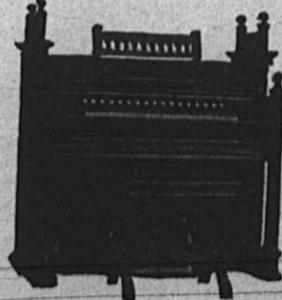
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ELECTRIC WHEEL CO., 29 Elm Street, Quincy, Ill.

It was my pleasure to spend last Thursday evening and Friday in Lebanon. By special invitation I returned to address the University Club, an organization of long standing and composed of the faculty of Cumberland University and other teachers there and a few members from the outside. The subject of my address was "The Coming Church and Its Campaign." We spoke to a full house in the Presbyterian church. The greeting from the people there was a delight that we cannot soon forget. We found Brother Compton fully in command of the situation, and heard good things spoken of him from every quarter. Those who know him, however, could not be surprised. Lebanon has just had the greatest revival, perhaps, in a decade. It was held in the Methodist church, but the Baptists are reaping large results from it as well as the Methodists. Lebanon ought to be a strong center for our Baptist cause, as Wilson County is one of the strongest Baptist counties in the State, so far as the number of churches count.

CHAS. T. ALEXANDER.

Perhaps I preached my last sermon to our church here last night. The weather was very cold, but a great crowd greeted me. Some of the best people in the world are in this church. As I looked into the faces of the great audience I felt highly complimented. I have tried for two years to lead these people in the ways of righteousness. Some of my dearest friends are here.

Copperhill, Tenn. H. F. BURNS.

I am glad to say to the brethren of Tennessee that my health is sufficiently recovered to enable me to do evangelistic work as I once did, and I should be glad to correspond with any town wishing my services.

BURTON A. HALL.
Long Beach, Calif., 2015 E. 7th St.

I have just come to the pastorate of the First Baptist church here. The work begins with enthusiasm. Had 116 in Sunday school last Sunday and full house at both services. I am well pleased.

A. FLOYD CRITTENDON.
Rector, Ark.

Perhaps one of the best meetings ever held in a country church in Bell County is now in progress under the leadership of Rev. H. C. Brooks, of Tazewell, Tenn. The meeting has been going on for the

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.

Save 1/2 on these splendid Books

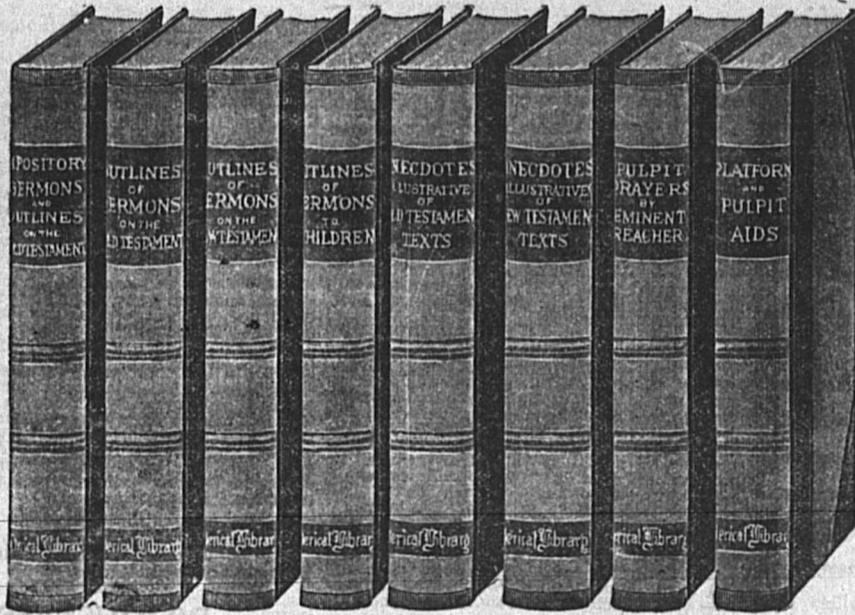
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Outline Sermons on the Old Testament

This volume, containing 139 outlines of sermons by 46 eminent English and American clergymen, is fully indexed by subjects and texts.

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This volume contains 300 outlines by 77 eminent English and American clergymen; it is fully indexed by subjects and texts. The outlines furnished in these two volumes have been drawn from the leading pulpit thinkers of every denomination in Great Britain and America, including Rev. Drs. Wm. M. Taylor, John Cairns, Howard Crosby, Theodore L. Cuyler, Charles H. Spurgeon, R. S. Storrs, H. J. Van Dyke, James McCosh, J. T. Durvea, Alex. Maclaren, Joseph Parker, C. F. Deems, Canon Farrar, Dean Stanley, Bishop Phillips Brooks, and many others. The subjects are practical rather than controversial.

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With numerous anecdotes; fully indexed by subjects and texts. This volume, containing 97 outlines of sermons of a very high grade of thinking, by men of acknowledged eminence in possessing the happy faculty of preaching interestingly to the young. It contains enough illustrations and anecdotes to stock for many years the average preacher of children's sermons.

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529 anecdotes and illustrations, fully indexed by subjects and texts. Dr. Guthrie says his hearers often remembered the illustrations in his sermons when they had forgotten the abstract truth.

Anecdotes Illustrative of New Testament Texts

614 anecdotes and illustrations, fully indexed by subject and texts. Preachers will find this book a very godsend to their preparation for the pulpit, and full of windows to let in the light.

Expository Sermons and Outlines on Old Testament

These sermons by distinguished preachers embrace a great variety of subjects from the Old Testament, are rich in application, and will be an education and inspiration to many.

Pulpit Prayers by Eminent Preachers

These prayers are fresh and strong; the ordinary ruts of conventional forms are left and fresh thoughts of living hearts are uttered. The excitement of devotional thought and sympathy must be great in the offering of such, prayers, especially when, as here, spiritual intensity and devoutness are as marked as freshness and strength.

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Consisting of striking speeches and addresses on Home and Foreign Missions, the Bible, Sunday-school, Temperance, and kindred subjects, with illustrative anecdotes. Just the book an overworked pastor who has many speeches to make, with little time or study, will appreciate.

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Customers living a long distance from us may send, if they choose, 70 cents additional, and we will prepay express or mail charges and guarantee delivery. As to our Responsibility, we refer to this paper or to any Commercial Agency. Established 1866.

last two weeks and continues in greater interest each service. Conversions are reported every night. At the present time some forty have united with the church, nearly all for baptism.

I am told that during the ministry of Brother Brooks more than 6,000 souls have been baptized. He is indeed a great power under God for good, and his labors have been abundantly blessed in the salvation of the lost.

He is a man of much prayer and waiting before the Lord and preaches with much zeal. I have seen hard-hearted, God-forsaken sinners melt under his preaching of the old-time gospel.

If your church has large numbers of unsaved who are hard to reach, you should by all means secure the services of this man of God, because if any one can be reached at all by the gospel, this noble servant of the Lord can reach them.

W. T. ROBBINS,
Evangelist Bell County Association.
Wasioto, Ky.

Minor Hill—Pastor, W. S. Yarbrough.
With a small delegation of members of

Minor Hill church we visited the home of Mr. J. T. Hunter. A very sweet service was held there. The pastor addressed the crowd on "Receiving Christ." At the close of the service James Thomas Hunter presented himself as a candidate for baptism and after baptism to be received into the full fellowship of the church. Sunday, February 13, was my day for Mars Hill. The day was rough, but Brother J. W. Vancleave met me to convey me out from the railroad. A small crowd gathered at the church, to whom I preached on "Human Regard."

I am now happily situated on this field preaching for Kingston and South Harriman churches. We are having fine congregations and a very appreciative people. A few days ago we were delightfully surprised by about 250 or 300 people from these places with a "pounding" we will not forget soon, leaving us about \$50 or \$60 worth of flour, meat, sugar, coffee, chickens, sausage, canned goods of all kinds, jellies, preserves—in fact, ev-

erything to eat. Can you imagine how this makes a poor humble Baptist minister feel? Come up and we will give you a "square meal."

The Big Emory Association is to meet with our South Harriman church this fall. Will look for you. We find plenty of work to do here, but the Lord helping, we are willing to work. Had a splendid day at South Harriman yesterday.

J. H. O. CLEVINGER.

Our church has just closed a good eleven-days meeting. Evangelist T. O. Reese faithfully and mightily preached the true and whole gospel. Results: 42 accessions—31 for baptism and 11 by letter and otherwise. To God be all the glory!

Norman Institute, one of our very best Baptist schools, is located here. This greatly enlarges the opportunities and responsibilities of our church, which is one of the very best in South Georgia.

J. H. RIFFE,
Pastor Norman Park Baptist church.
Norman Park, Ga.

Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring



THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired. For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the utmost confidence in the Shivar Mineral Spring Water for to it I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia. I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. I. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914. I feel it my duty to suffering nupanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT, President Unity Cotton Mills.

Johnston, S. C. I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.

H. C. BAILEY, Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C. I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914. For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH, Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C. I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Fredericksburg, Va. Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER.

Roper, N. C., Oct. 30, 1914. I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911. I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914. It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914. For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice, however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable — its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

Buena Vista, Va., Oct. 2, 1914. It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE, Co-President Southern Seminary.

LIVER AND KIDNEY

Ochoopee, Ga., Aug. 21, 1914. I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Spring Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS.

Carlisle, S. C. It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Columbia, S. C. I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

Virginia, Va., March 25, 1914. Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F.

Wesley, Ga., May 12, 1914. I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.

S. B. D.

High Point, N. C., Oct. 6, 1914. My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C. Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C., Oct. 2, 1914. My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Columbia, S. C. My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Bostick, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. DRAFFIN.

URIC ACID & DIABETES

Chancellor, Ala. I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M. D.

Lexington, Va. I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE.

Roxboro, N. C. I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.

JOHN K. PETTIGREW.

Derma, Miss., May 8, 1914. Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

Mrs. J. J.

Sanford, N. C., April 15, 1914. Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

Mrs. J. D. H.

Sanford, N. C. Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

MRS. J. D. H.

Derma, Miss. Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,
Box 20T Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name..... P. O.....

Express Office.....

Please write distinctly.