

# Baptist and Reflector.

"SPEAKING THE TRUTH IN LOVE."

Old Series Vol. 81)

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(New Series Vol. 26, No. 33

## OUR 1,400 COUNTRY CHURCHES AND HOME AND FOREIGN MISSIONS.

Baptists are, for the most part, found in large numbers in the country. We glory in the fact that here we greatly outnumber any other denomination in our state. This being true, if, as Baptists, we do large, worthy and Christly things, our brethren in the country churches do the larger part of it.

### Our Worthy Task Now.

Just now Tennessee Baptists have one task that is more imperative than any other. This task is the raising of:

\$32,000.00 for Foreign Missions.  
25,000.00 for Home Missions.  
7,000.00 on Home and Foreign mission debt.

Total \$64,000.00

Up to this Monday morning, March 27, we have received:

\$10,085.95 for Foreign Missions.  
1,511.66 for Foreign Board debt.  
5,067.56 for Home Missions.  
292.59 for Home Board debt.

Total \$16,957.76 for Home and Foreign Missions and debt.

This leaves yet to be raised.

\$21,914.05 for Foreign Missions.  
19,932.44 for Home Missions.  
5,195.75 for debt on the two Boards.

Total \$47,042.24 yet to be raised.

### The Country Churches' Chance.

Our 1,400 country churches each have just one more Sunday in which to get a great offering for these worthy causes. Very few of our country churches have more than once a month preaching, so if they take an offering this spring it must be done at the next regular preaching service. At least 300 of the country churches have service on the first Sunday in April, which means that there ought to be 300 collections taken next Sunday for Home and Foreign Missions. Each Sunday in April ought to witness 300 churches taking collections for these causes. The thought that 300 churches are taking offerings for the same cause at the same hour ought to stimulate every one of these splendid churches to do better than they have ever done in their lives. We have yet to raise \$47,042.24 for Home and Foreign Missions and the debt on these Boards. If each of our 1,400 country churches would send us \$20.00 it would make a total of \$28,000.00. If they did this the town and city churches would easily raise the remainder and thus guarantee success. Some of these churches cannot give \$20.00, but many of them can give \$20.00 and much more, and thus guarantee that the average will reach \$20.00 for each of the country churches. Collections ought by all means to be taken at the next service of each church in the State, and the remaining days of the month ought to be used in seeing the membership of the churches not present when the collection was taken. Let us all work together and glean every dollar possible, so that when we come to the end of the last day of April, Tennessee Baptists will be victorious in their undertaking.

J. W. GILLON, Cor. Sec.

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—The literacy test, barring with a few exceptions all aliens over 16 years old physically capable of reading who cannot read the English language or some other language or dialect, was approved Monday by the house, working as the committee of the whole, by a vote of 225 to 82. This presages the passage of the bill by an overwhelming majority despite the record of Presidential vetoes of several similar measures on account of the literacy test, which were, as we stated, vetoed by Presidents Cleveland, Taft and Wilson. We earnestly hope that President Wilson will not again veto the bill on account of the literacy test. It seems to us that it is very evidently needed, and will be much more needed after the European war is over.

## RESPONSES TO STATEMENTS.

On the first of March we sent out statements to those of our subscribers who were in arrears, as a large number of them were. A good many responded promptly to the statements, but many others, we are sorry to say, have not done so. We wish they would respond. We are greatly in need of the amounts due us with which to meet obligations. We could easily meet these obligations if those to whom statements were sent would remit. While the amount which each one is due is small, these amounts become large in the aggregate to us. If you cannot send the full amount which you are due now please send as much as you can conveniently now, and send the other later. Be sure, however, to let us hear from you soon.

## SINGING BETTER THAN SIGHING.

If things don't go to suit you,  
What use to frown and sigh?  
You can't frown back the sunshine  
That's missing from the sky;  
Nor frown away the winter  
In wishing it were spring;  
The wisest thing to do, my friend,  
Is just keep sweet—and sing!

A song will make one's burden  
Seem lighter, while a sigh  
Adds to the load we carry.  
We can't tell how, or why;  
We only know it does it,  
And that the lilt and swing  
Of cheerful song makes happy heart;  
So just keep sweet—and sing!

Don't fret and fume and worry,  
And make things worse, say I.  
Since we can't help what's happened;  
So laugh away the sigh,  
And trust that on the morrow  
The clouds will all take wing,  
Believing God knows what is best;  
So just keep sweet—and sing!

—Presbyterian of the South.

—Dr. H. W. Wiley tells a good one in the Good House-keeping Magazine. Old Hans Schmidt was considered the meanest man in the neighborhood. He died, and according to an old Pennsylvania custom some neighbor had something good to say of the deceased as they stood around the open grave. Silence reigned around this grave until at last Gustav Schultz stepped forward and said: "Well, I can say jooost one goot t'ing about Hans: he wuzzn't always as mean as he wuz sometimes." We are glad that we can say the same thing about some of the living.

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—Villa is still fleeing—not flying as one of our daily papers expressed it, he has no airship—before the American troops. It was thought some days ago that he was hemmed in, but after a short, but not very sharp battle with Carranza forces, they gave way and let him escape to the south. He is making his way to the Sierra mountains. If he reaches them it is acknowledged that his capture will be very difficult. The American cavalry, under the command of General Pershing, is pushing him very closely. He is evidently greatly in need of everything—men, munitions, horses, food and feed. It is hoped that he may be compelled, through sheer exhaustion, either to surrender or to stand and fight—which latter would mean either his death or capture.

—Do you know who invented the wheelbarrow? It is said to have been invented by Leonardo da Vinci, the great Italian painter, who painted what is considered the greatest picture ever made, "The Last Supper," in the refectory of a church in Milan.

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—Dr. Z. T. Cody, editor of the Baptist Courier, recently said that there are some men who pay \$2.00 a month for a telephone, whereby they can keep in touch with the neighborhood, and say that \$2.00 a year is too much for a denominational paper whereby they can keep in touch with Christ's work throughout the world. Not only that, but they will pay ten cents a week, or \$5.20 a year, for a daily paper whereby they can keep in touch with the affairs of the world. They will pay six, eight, ten, twelve, fifteen, twenty, forty or fifty dollars a year for tobacco to smoke or to chew up and spit out. But they are too poor to pay \$2.00 a year for their denominational paper. Christian men, they are, too—Baptist men. Curious, isn't it?

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France's embargo of the export of rags has caused many American manufacturers to fear that they may have to curtail production of their mills. The Department of Commerce has appealed to American housewives to save old papers and rags and sent out one million circulars to be posted in postoffices and elsewhere carrying such request to the people. And the Department of Commerce promises to put the homes of the country in touch with manufacturers who will handle this waste product. It is hoped that in this way the shortage of the paper stock, which is already producing a serious situation for the newspapers of this country, may be relieved. So save your old papers and old rags and after awhile they may return to you in the shape of—the Baptist and Reflector, for instance.

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—A gentleman visiting one of our Philadelphia churches lately gives some interesting information. It was a Sunday morning service. A young man was being received for baptism. In that connection the pastor gave him some timely counsel. Among other things he suggested that now as he was becoming a member of a Baptist church, he should know something of what it meant to be a Baptist, as well as what Baptists are doing. He urged upon the young man that, although it was not required, yet it would be wise for him to become a subscriber to The Baptist Commonwealth. He was told the price, and the one he might see at the close of the service who would receive his subscription. A procedure something like this is followed with every one who is received.

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In speaking of a recent visit to Richmond, Dr. A. T. Robertson said in the Watchman Examiner: "There are many things that excite one's interest in historic Richmond, rich in memories of great days, all the way from colonial times. There are other schools of learning like Union Theological Seminary, Presbyterian, and the Union University, colored Baptist, and the Medical College of Virginia. There are famous authors here like Miss Mary Johnston, Mrs. Boshier, Miss Ellen Glasgow, Henry Sydnor Harrison. There are great churches, and preachers likewise, and famous newspapers, factories, museums and statesmen. Unless I am woefully mistaken, however, the greatest power plant in Richmond is the Foreign Mission Board of the Southern Baptist Convention, which girdles the globe with its missionaries and is the agent through which the interest in foreign missions among Southern Baptists functions. It has no skyscrapers for its offices and attracts no attention from the street and is not one of the show places of the city. But here is centered one of the great agencies of our age for spreading the kingdom of God." Dr. Robertson then pays a beautiful and certainly a well deserved tribute to Dr. R. J. Willingham, for 22 years secretary of the Foreign Mission Board.

## IF I CAN LIVE.

If I can live  
To make some pale face brighter and to give  
A second luster to some tear-dimmed eye,  
Or e'en impart  
One throb of comfort to an aching heart  
Or cheer some wayworn soul in passing by;

If I can lend  
A strong hand to the fallen or defend  
The right against a single envious strain,  
My life, though bare,  
Perhaps, of much that seemeth dear and fair  
To us of earth, will not have been in vain.

The purest joy,  
Most near to heaven, far from earth's alloy,  
Is bidding cloud give way to sun and shine;  
And 'twill be well,  
If on that day of days the angels tell  
Of me: "She did her best for one of Thine."  
—Helen Hunt Jackson.

## FAMILY TALKS OF JESUS.

## X.

## "THE MEMORIAL SUPPER."

By Len G. Broughton, D.D.

Luke 22: 19-20: "And He took bread and when He had given thanks, He brake it, and gave to them, saying, This is My body which is given for you: this do in remembrance of Me."

"And the cup in like manner after supper, saying, This cup is the new covenant in My blood, even that which is poured out for you."

I want us at the outset to get fixed in our minds something of the nature of this Thursday, the day of the memorial supper. It is the busiest day in our Lord's life. You may run through the whole of the Gospels, and you will find this Thursday is His busiest day. The things He gives Himself to do on this day are the most important of all the rest of the things that He did in the whole three years lying back of it. In the morning of this day we find Him making preparations for the Passover. Then in the afternoon of that day, He goes over Olivet with His disciples to that upper room for the purpose of partaking of the Passover.

Then in the early afternoon He rebukes the disciples for their selfishness at the Feast. And then in the mid-evening the Passover supper is celebrated, and late at night He institutes the Memorial Supper. These are the things, briefly stated, that our Lord gave Himself to on that Thursday.

This brings us to the consideration of the topic for the day.

## The Memorial Supper.

Now the special text I would have you keep in mind is verses 19 and 20 of chapter 22: "And He took bread, and gave thanks, and brake it, and gave to them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new covenant in My blood, which is shed for you."

I want you first to note the difference in the order of events that took place, for all four Evangelists speak of the story and describe it, but they differ. There are very little differences between them.

Take Luke 22 and Mark 14—that is, in the order of events, and then take Matthew 26 and John 13, and you will find considerable difference; but in the main they are all agreed. Some give a more detailed account than others. As you study all four accounts of the Memorial Supper you are impressed with the following as the order of events as they took place: First, there was contention at the table. This contention was about the best seat. Second, the feet washing. Third, the Passover supper. Fourth, the identification of Judas as traitor. Fifth, the withdrawal of Judas. Sixth, the institution of the Memorial Supper.

It is almost certain that Judas was away before the Memorial Supper was instituted; and so our Lord had eleven disciples, Judas having gone.

This brings us to our first proposition—the significance of the supper.

## Its Significance.

What is it? First, it is a transfiguration of the Jewish Passover. I do not know anything that people need more instruction about than the Lord's Supper. So few Christian people seem to have any well founded idea of its significance; and I want that we shall at least get fixed in our minds what the Lord's Supper stands for—what it is, what it is intended for.

First of all, it is a transfiguration of the Jewish Passover, and I am going, as best I can, to make a comparison here. If you want to get instructions about the Feast, read Exodus, and then study the Lord's Supper, and you will see that it is a transfiguration.

Now in what respect? First, the Passover signifies the anniversary of the Hebrew nation. So the Memorial Supper signifies the anniversary of the Christian Church. Second, the Passover signifies deliverance from Egyptian bondage. So the Memorial Supper signifies deliverance from sin bondage.

Third, the Passover signifies the beginning of a new national life. So the Memorial Supper signifies the beginning of the Christian life. Fourth, the Passover signifies the prophecy of final sacrifice. So the Memorial Supper signifies the fulfillment of the Final Sacrifice. The Passover of the Jews was not only a memorial, it was a prophecy; and from the day when the Passover was instituted, the Jewish nation looked forward to a time when there would be final sacrifice made for sin. They did not know how it was going to be made, but they looked forward to it, and all along the celebration of the Passover was prophetic of the coming of Christ, and the final offering of Himself as a Sacrifice for sin. So that the Memorial Supper signifies the final fulfillment of that sacrifice.

Fifth, the Passover signified atonement unto the children of Israel. By having the blood sprinkled upon the lintels and doorposts of their houses, on the occasion of the visit of the destroying angel, they were spared. And that blood was taken by God as a sign of their Jewish nationality, and of their obedience to His request. In the New Testament the same is true of us, so far as our salvation is concerned.

Sixth, the Passover signified the Jewish nation—the Jewish nation was really created at the Passover. And so the Christian Church was created by the death of Jesus, and the Memorial Supper is a testimony perpetual of these things.

Now the most significant thing in all this is that it is a memorial; and you will remember the words of our Lord in Luke 22: 19: "This do in remembrance of Me."

Let me stop here to say this: Many people think when they come to the Lord's Supper that they have got to give themselves to a long and serious season of heart searching of a rigid character. For instance, a great minister said to me once: "I never partake of the Lord's Supper that I do not sit still until I see myself a sinner. I find some sin in my heart that I can put my hand on before I leave the church."

I think that man has got the wrong idea of the Lord's Supper. I do not believe the Lord's Supper is intended as an occasion to lead us into introspection—to the deepest of heart searching for sin. I do not find it stated so. The one thing the Lord's Supper is intended to do for us to lead us to remember Him. A man ought never to look at himself when he comes to the Lord's table. The only person for him to look at is Jesus. You need not be at all afraid about your sins and your inability to discover your sins if you get a proper view of Jesus. There is nothing that gives one the view of one's self like the sight of Jesus. The more we see Jesus, the more we see in Him, and the more we see in ourselves that is unlike Jesus. And so we find our Lord on that occasion saying, "This do"—not in search for your sins, or in fellowship with your family, but—"This do in remembrance of Me."

I know a great many people that will not partake of the communion unless they have their families with them; they say they must have their people there, their loved ones at their side, when they partake of the Lord's Supper. To me it is an entirely erroneous conception of the Lord's Supper. A man ought to be so serious about this business of par-

taking of the Memorial Supper of the Lord that he would not look to see whether his family are with him or not. The one and only absorbing personality at that time should be Jesus: "This do in remembrance of Me." And as far as possible we ought to get our minds off everything else in the world, even off our own sins and think of Jesus.

Hence I believe a good thing would be for a church to have a preparation for the Lord's Supper, but not such as a great many churches and Christian people practice. With many these periods of preparation are periods of introspection, in which their minds are led to look into their hearts and see if anything is wrong, and if so, get it out before they partake of the Lord's Supper. It is wrong! It is contrary to the purpose of our Lord, as I see it. The blood of Jesus Christ is the only thing that can get these sins out, anyhow. What we want with our periods of preparation for the Lord's Supper is to go through serious meditation concerning the Lord Jesus—not concerning ourselves.

If you want the very best preparation for the communion service next time you attend it, give yourself to considering Jesus along the line I shall indicate now, and you simply cannot follow these lines of consideration and not come to the Lord's table with a different feeling. You will feel your sins—of course you will—you will feel them without having to feel for them, without having to search for them. It is a most fatal thing for a man to start out in cold blood to find his sins, for his "searcher" is as sinful as that that he is searching after. His "feeler" is just as tainted with sin as the sin it is feeling for. We see ourselves in God's sight SINNERS, when we see HIM as He should be seen.

So if we want to give ourselves to a line of searching, we will come to these conclusions: Seeing Jesus with keen memory we will know where we stand. We will see ourselves so far separated from Jesus that we will feel ourselves unworthy even to partake of the communion, but we will do it.

So I am going to venture to give you a few suggestions: First, let us remember His supernatural birth. You say, "What has that got to do with the communion?" If Jesus did not have a supernatural birth, then there is no need for the communion. If He came and died merely as a martyr, then you and I have no need for a Memorial Supper. So begin at the beginning, if you want to remember Jesus as He said.

Secondly, let us remember His supernatural childhood.

Thirdly, let us remember His baptism. You will ask, "What has that to do with it?" When you come to study the baptism of our Lord, do not put it aside as a trivial thing; it is all-important. There are three things it has to say concerning His Cross. You think of His baptism. Coming down into Jordan, being baptized in the Jordan, and coming up out of it. Jesus typified three things when He was immersed: (1) The baptism of His Cross. (2) His burial and resurrection. (3) His new birth.

Fourthly, let us remember His teaching, first, concerning His Mission; second, concerning His Salvation; third, concerning His Ethic.

Then let us remember Him in His toil; His self-denial; His persecution; His loyalty to truth; His atoning death; His resurrection; His final commission; and in His ascension, and His second coming.

I want to make the Lord's Supper mean more to you next time, so begin a few days before and read over again these commonplace things that you have heard all your life, and read them together, one after another. It will not take you long. You cannot see that supernatural child loving among men without having a great love for Jesus.

I want to raise this question, What would be the result? I think we have anticipated it. What would be the result if we were to do exactly what Jesus told us to do when we come to take the Lord's Supper? I venture to indicate some things that I know would result. In the first place, remembrance of His toil would make us fret less over our toil. You cannot study the toiling life of Jesus without thinking less of your own toil. Remembrance of His self-denial would lead us to think less of our hardships. I venture to say that no Christian man or woman could consider Phil. 2: 5-8 fifteen minutes and not see his or her own hardships fade away or

get lighter. You think of what He gave up, and took on, and how He did it! How our own hardships just fade away! Some of us are so afraid we are going to have our stipends cut, or our food will get dearer, or we will lose our job. He lost His job—and I say it very reverently of Him. For three years He lost it. He gave it up that He might come down here and help find a better one for us. These things fade out of us when we get right down with Him.

Remembrance of His persecution lead us to regard less the way we are persecuted. Remembrance of His shed blood would keep before us the final atonement He made for our sin—the only way by which we are admitted into the family of God. Remembrance of His resurrection would speak to us of our own resurrection. Remembrance of His final commission would make us all missionary. Remembrance of His ascension would place Him back with the Father. Remembrance of His second coming to reign and rule in peace would cause us to say with John on Patmos: "Even so, come Lord Jesus."

Now the communion of the Lord's Supper should always end in three things: In the first place, it should end in a greater consciousness of His love. When we see that bread which speaks of His broken body, and when we see the wine that speaks of His precious innocent blood shed for us, it should lead us, I say, to a greater consciousness of His love for us.

In the second place, it should lead us to a surer consciousness of His atonement.

Finally, it should lead us to a nearer consciousness of His second coming: "This do in remembrance of Me," and as it is said elsewhere, "Till He come."

Unless we think of our Lord as He has prompted us to think of Him, we will come out of the communion without that great consciousness of Him and His work for us which it is intended to give.

## THE WHITE MAN AND THE NEGRO.

By J. B. Cranfill.

I have been much interested in the very kind comments that have recently appeared in the Baptist and Reflector concerning my article recently published in The Western Recorder. I was glad you quoted as much of that article as you did, and yet it would have been difficult for your readers to have gained a really intelligent conception of what I said without having had the privilege of reading all that I said.

I did not mean to inveigh against the better class of our Southern white men, and distinctly stated as much. My reference was to the general trend of events, which I think no intelligent Southern man would care to deny. Thus far I have never known a white man convicted for killing a negro, nor have I ever known of a negro who killed a white man to fail of conviction. If the mob does not get him, the court will. It is not so much that hitherto our Southern people have been careless concerning the measure of justice that has been meted out to the negro, but it is the growing animosity of the average white man toward the negro that is a distinct cloud upon the horizon of our national life.

The hostility to the negro on the part of the white man is not confined to the South. It is perhaps as great, if not greater, in the North. All of the antebellum sentimentality held in the North has disappeared, with the result that the average Northern man is more intolerant of the negro criminal than the average white man. There is this difference, however, that it is a crime to kill a negro in the North, and a white man would be liable to be punished there if he should murder any man of negro blood.

In your last issue you instance the fact that a white man has been convicted in Tennessee of stealing chickens from a negro, and this occasions no surprise. It reminds me of the decision of a negro justice of the peace who had his habit down on the line between Texas and Arkansas. It was not absolutely clear in which State he administered, but when a white man was brought before him under the double charge of having murdered a man and then having stolen his horse, the negro knit his brows and delivered himself as follows: "T'se not suah which State

dis coat is in. If it's in Arkansaw I'll hang dis man for murda, and acquit him for stealin' de hoss; if dis coat is in Texas, I'll hang de man for stealin' de hoss and acquit him of murda."

It has always been a crime to steal chickens. It has never been a crime to kill a negro. I have yet to learn of the first jury of white men who have ever assessed a death penalty against another white man for killing a negro. I note that in a former issue the Baptist and Reflector instanced a case of this kind, but did not give the particulars. I want the names and dates.

I do not wish any of your readers to misunderstand me. I am a Southern man, and to the manner born. I know the weaknesses of the negro. On the other hand, I know his good qualities. The alarming fact to which I called attention in The Recorder's article is the growing indifference among the white men of the South to the sacredness of the life of the negro. The State of Georgia, which adjoins the State of Tennessee, has murdered more negroes by mob violence this year than it did during all of the year 1915. While I grant that Tennessee is a better State with regard to the punishment of crime than Georgia is, at the same time I am looking for that case from Tennessee in which a white man was hanged for the murder of a negro. Will our good editor furnish the data?

Dallas, Texas.

**HAVE BAPTIST PASTORS TRIED THIS?**

(The following unique and fruitful plan of securing foreign mission money appeared in the February number of the Missionary Review of the World. If any of our Baptist pastors have tried it, we wish they would report same to us.—J. F. Love, Cor. Sec'y.)

**The Talent Plan.**

Rev. Egbert W. Smith, Nashville, Tenn., Secretary of the Executive Committee of Foreign Missions, Southern Presbyterian Church.

In 1913 the Southern Presbyterian Church paid off a large Foreign Mission debt. One of the most effective methods employed for this purpose, a method approved by the Assembly's Executive Committee of Foreign Missions, and widely used throughout the church, was the Talent Plan. Scores of societies, Sunday schools and churches broke all their previous contribution records by the use of this plan.

An ex-moderator of the Assembly and pastor of one of our largest city churches wrote:

"In the twenty-one years of my present pastorate I have never advocated a plan which worked so smoothly and pleasantly, which brought forth as satisfactory results, and which I can as confidently and heartily commend as I do the Talent Plan."

A few quotations and answers will explain the plan to those not familiar with it.

**Whence?**

From the illustrative teaching of our Lord himself.

"And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come."

**What?**

The putting into practice of the Parables of the Talents and the Pounds (Matt. 25: 14-30; Luke 19: 12-26) by distributing sums of money among as many as will accept them, to invest, trade with, and increase, for Christ.

Dollars are suggested as suitable talents for the congregation, quarters for the Sunday school, and dollars, halves, or quarters, as preferred for the church societies.

**How?**

The talents—for distribution may be borrowed from bank at regular interest by some responsible person, or may be advanced, individually or jointly, by members who wish to render this service.

**Why?**

1. It is a thoroughly scriptural plan.

2. It solicits no money, imposes no extra canvass or subscription, and interferes with no regular contributions.

3. Instead of soliciting, it offers a talent for Christian service "to every one" (Matt. 25: 15), enabling the poorest to join in work for Christ on equal terms with others.

4. It is an object lesson in Christian

stewardship. It says: Just as this talent is not yours, but is entrusted to you to be used for Christ; so nothing that you have is yours, all is entrusted to you by God to be used in His service.

5. It is pre-eminently suited to that largest class of every ordinary congregation, the men and women and young people who have little or no ready money, but some unemployed time and energy. Furnishing them a little capital to start with, it invites them to become successful workers and liberal givers.

6. It is a wonderfully fruitful plan. For example:

In the case of the original talent-users (Matt. 25: 14) the increase was 87½ per cent, the one of the three was a "wicked and slothful servant."

In the case of the pound-users (Luke 19: 13) the increase was 500 per cent, the one of the three was an "unprofitable servant."

A pastor borrowed 50 silver dollars from a bank. Fifty of his members took one each to invest and trade with for Christ. At the Report Meeting four months later \$600 was brought in, out of which the pastor paid back the loan plus one dollar interest, leaving \$549 net gain, an elevenfold increase.

A Sunday school superintendent offered five-cent pieces (quarters would have been much better) to his pupils to increase for Christ. At the Round-Up Rally a few months later 116 pieces came back with \$109.37 in addition, an eighteenfold increase.

A class of girls, starting with 25 cents of talent money, in six weeks made \$13, a fifty-two-fold increase.

A good lady invested her one dollar talent in calico, made aprons, and returned her talent increased tenfold.

Another seventy years old invested her dollar in bulbs, nursed them into flowering plants, and returned her talent increased fifteenfold.

A youthful member invested his much smaller talent in a board of rich pine, made it into bundles of fagots, reinvested, "was diligent in business," and returned his talent increased 260-fold.

The field for consecrated enterprises and ingenuity is boundless.

**SPECIAL NOTICE.**

The Union has a plan of awarding at each Convention a banner to the State having to its credit the largest number of miles traveled based on the number of registered delegates and visitors present, figuring the distance from the capitol of the State to the place of meeting. The State in which the Convention is held is not eligible to competition. In connection with this the Executive Committee are this year offering an additional reward to the delegation that secures the banner referred to above, in the shape of a complete set of books published by the Union or on its account, the list being as follows:

**Books Published by the Union.**

Life of Jesus, Wallace. Young Christian and His Bible, Geistweit. Dawn of Christianity, Vedder. Young Christian and His Lord, Kirtley. Doctrines of Our Faith, Dargan. Great Christian Truths, Judson. Young Christian and the Early Church, Conley.

**Books Published by the Publication Society for the Union.**

Social Gospel, Mathews. The Gospel at Work in Modern Life, Whittaker. Truths that Abide, Dawley. Seed Thoughts for Right Living, Hobart.

**Books Published by the Publication Society for the Union in Conjunction with the Young People's Commission.**

A Re-Statement of Baptist Principles, Jones. The Church a Field of Service, Rust. The Efficient Young People's Society, Case and others.

**Books Published by the Union in the Advanced Course.**

Monuments and the Old Testament, Ira M. Price. Two Thousand Years of Missions Before Carey, Lemuel C. Barnes. Why Is Christianity True? E. Y. Mullins.

The committee will present this to the State delegation and will request such delegation to present the books to the local society within the State which they think is entitled to the same on account of the representation at the Convention compared with the membership of other local societies.

**IMMANUEL BAPTIST CHURCH, MAIN AND WILSON. JOHN NEWTON GARST, B.D., PASTOR.**

The church has enjoyed a splendid development in the past year, during which time 41 members were added to the church, 19 of whom are men, 22 women, 36 adults. Ninety-one per cent of the membership are resident. During the year the pastor made 816 calls, wrote 842 cards and letters, preached sermons and gave addresses to the number of 208, and conducted 120 other meetings. The church has 37 regular monthly meetings and a fourth as many special meetings each month. Meetings conducted in all the departments of the church during the year total 554.

The finance of the church is in a splendid condition. The church adopted a mission budget of more than 15 per cent increase over last year's and then pledged per week for missions much more than the budget adopted. The current expense budget for the year has been pledged. Seventy-six per cent of the resident members have made pledges to the church for the ensuing year, and in some cases all or parts of those pledges have already been paid in advance.

Extensive and effective organization has received much consideration during the year. A church choir had been organized, now having 26 members, with E. D. Gaige as director. The Young People's Senior Society has been reorganized with Leon S. Utter president, and a Junior Society is now in process of organization with Floyd Lent superintendent. The Board of Deacons, I. E. Ingraham, chairman, have for the first time had regular meetings. Regular monthly Sunday School Cabinet meetings have been established. The Sunday school, under the superintendency of William Hubert, is rapidly increasing in interest, enrollment, and efficiency. The Ladies' Aid is active under Mrs. Charles Scott's leadership. The Ladies' Missionary Society is being reorganized under Mrs. George Nye's leadership. The trustees, W. D. White, president, are doing splendid work. Sixty-five per cent of the resident members hold some office or place on a committee in some organization of the church.

The weekly church prayer meetings are well supported. At the Sunday morning and Sunday evening services the attendance is growing. The church has never been in a better all-round condition than at the present time. Under these prevailing conditions the future looks exceedingly encouraging.

The pastor's condensed Annual Report, February, 1916. Alhambra, Cal.

**TENNESSEE COLLEGE NOTES.**

On the evening of March 3 the faculty entertained at dinner in honor of the senior class. A six-course dinner was served, covers being laid for eighteen. The center of the table was decorated with the class flower, the white rose, which flower also appeared on the hand-painted place cards. The toast, touching on the class motto, "Excelsior," read by Dean Forster, was beautiful in thought and spirit. Miss Ruth Alexander, class president, responded in a simple, appropriate manner. The occasion was delightful throughout.

The faculty dinner, given Saturday evening, in honor of Mrs. Ella Gridley Rounsavall, the mother of Mrs. George J. Burnett, was a pleasant event of the week.

A musical program, the third number in the Lyceum Course, was rendered at the Normal School Friday evening by Madame Grace Hall-Riheldaffer, vocalist; Alexander Von Skibinsky, violinist; and Clarence J. Velie, pianist. The Tennessee College students attended and gave these talented artists an appreciative hearing.

A large number of Tennessee College students enjoyed the Japanese opera, "Mikado," given in the Opera House under the auspices of the Woman's Club of Murfreesboro on Thursday evening. The entertainment was a commendable portrayal of "home talent," each part being intelligently and confidently rendered.

Miss Rebecca Lewis was honored with a picture show party on Saturday evening, her birthday. Those enjoying the occasion were: Misses Kate Transou, Florie Borach, Lucile Corder, Rena Lynn and Willanna Walker, Kate Cannon,

Ruth Holt, Nancy Cannon, and Mr. W. N. Walker.

Miss Sadie Shatz, of Kenton, Tenn., was the guest of her sister during the week.

Mrs. L. K. Brown, of Augusta, Ga., spent the week-end in the college with her daughter, Laurie.

Mr. Will N. Walker visited his daughters, Rena Lynn and Willanna, Saturday.

Miss Lois Jarrell left Friday to visit her parents at Humboldt, Tenn.

ERIC W. HARDY, Field Secretary.

**NOON PRAYER MEETING.**

The noon meeting of last Monday will long be remembered, especially from the standpoint of testimonies to answered prayer. A business man said: "I made special request for prayer Saturday and before six o'clock that day the prayer was answered." Another said: "About two weeks ago I requested prayer for a man in whom I was especially interested. Last night I had the pleasure of seeing this man give his heart to Jesus and join the church." A man with his wife and little girl came into the pastor's office just before the meeting started and said: "I am sure you do not remember us; we walked from Hot Springs, Ark., to Memphis last July and came to you for help. Since then we have been in the dairy business and doing well. We are leaving for Illinois this afternoon, but wanted to come by and tell you how much we appreciate your kindness." The wife spoke up and said: "We feel that your prayers have pulled us through."

A man who had had a wonderful conversion at the meeting eight weeks before was present. His mother and sister who live in Nashville were getting anxious to see him since his conversion, so he left to visit them last Saturday, returning to Memphis on Monday. He told of the great rejoicing there was in that Nashville home and how every one had noticed the vast improvement in his condition.

Today I took lunch at a new institution which has just opened in this city. As I noticed the busy manager of this new place, my mind went back to Thanksgiving day when he attended the noon meeting and came forward for prayer. I found myself saying: "What hath God wrought!" BEN COX, Central Baptist Church, Memphis.

**THE TWENTY-FIFTH ANNIVERSARY CONVENTION OF BAPTIST YOUNG PEOPLE'S UNION OF AMERICA.**

One of the significant gatherings of Baptists for 1916 will be the Twenty-fifth Anniversary Convention of the international organization to be held in Chicago, Ill., July 6-9. The local Committee of Forty-nine is making preparations for a minimum of 5,000 delegates.

The program is not yet complete, but the following speakers will indicate something of what our young people have in store. The Convention sermon will be preached by Rev. E. Y. Mullins, D.D., LL.D., President of The Southern Baptist Theological Seminary, Louisville, Ky.; a historical address by Rev. H. W. Reed, Ph.D., of Illinois. The devotional address will be delivered by Rev. L. R. Scarborough, D.D., President of the Southwestern Baptist Theological Seminary of Ft. Worth, Texas. The quiet half hour and coronation services will be in charge of Rev. Emory W. Hunt, D.D., of Boston, Mass. Mr. Arthur Flake, of the Baptist Sunday School Board of Nashville, Tenn., will conduct conferences on Methods. The Pacific Coast will be represented on the program by Rev. W. K. Towner, D.D., of Oakland, Cal.; Canada by Mr. Joseph Wearing, of Peterborough, Ont., and Rev. O. C. S. Wallace, D.D., of Montreal. Other speakers are: Rev. George T. Webb, D.D., of Philadelphia; Rev. Wm. E. Chalmers, Dean Shailer Mathews, of Chicago, and Mr. John Chapman, first president of the organization. When the program is complete, it will include former Secretaries and other prominent men in our denominational life. For information concerning the Convention, address,

JAS. A. WHITE, General Secretary, 107 S. Wabash Ave., Chicago, Ill.

**TO THOSE INTERESTED IN MINISTERIAL EDUCATION.**

As Treasurer of the Board of Ministerial Education for Union University, I am moved to place some facts before the denomination. We have a large number of ministerial students in attendance at the University and the personnel will compare favorably with any previous year. We have some choice spirits and it is deplorable to see the way their needs are overlooked.

For the first month of this new year, we received only \$70.74. For the second month we received \$70.04, and for the third month just closed we received only \$28.99. We have ten students who have stated to the Board that unless some aid is extended they cannot possibly attend school. We have looked into their cases and after close examination these ten students have been extended the promise of enough aid to pay their board. Now it is a fact that one cannot buy nourishing food enough to live on for the amount of money each will receive from the amount received above. It has been stated to me that one student has been receiving the left-over food from one of the tables at the hall to eke out his table for his family. So far no contributions of food nor otherwise other than above mentioned have come to my hands, except in two instances specified contributions have come for specific individuals. This state of affairs ought not to be, and I do not see how the students can remain in school this way.

This is not written in a complaining spirit, but simply to let the denomination know how matters stand here. The responsibility belongs to all of us. If you desire to build up the standard of our ministry, it can be done in no better way than by feeding the students while they are receiving instruction, but unless they can have enough to eat, they cannot possibly remain.

A. V. PATTON,  
Treasurer Board of Ministerial Education.

**TENNESSEE'S QUOTA.**

I thank you sincerely for your kind notice calling special attention to my article in last week's paper with reference to the Foreign Mission situation in our State. I do not believe that any worthy cause ever received more faithful editorial support than you give to the affairs of the kingdom in Tennessee, through the Baptist and Reflector. I appreciate more than I can tell you the effort which you put forth to urge our Baptist hosts to victory in this hour when so serious a crisis confronts our Home and Foreign Mission Boards.

Tennessee must raise her quota this year. Whatever sacrifice or special service doing this may demand of the pastors and people in churches of our State Convention, the full amount expected for each Board can be raised by April 30. God has gloriously blessed our people this year. The Volunteer State must not fail Him now. May His spirit come mightily upon us in this hour of our opportunity to glorify Him by completing this Convention year with all Tennessee's apportionments raised. You express it well when you say: "It is a steep hill we have to climb, but it is a short hill, and with a strong pull and a pull all together, we can easily make it. Let everyone do his best."

W. F. POWELL,  
Chattanooga, Tenn.

**THE DEBT.**

I was in the office of Brother J. T. Henderson today and was much encouraged to find that Tennessee is at last waking up to its share of the responsibility for the debts on the Mission Boards. He showed me a letter from one Tennessee brother received yesterday, with check enclosed for \$100 on this account. He had just received a check for the same amount today from another place, and had numerous pledges and encouraging assurances.

It was a tremendous task that he took upon himself, and the Laymen's Movement, to arouse the Baptist men of the South to raise \$120,000 to pay off the debt on these Boards, without dimin-

ishing the regular gifts. It would appear, however, that the folks are realizing the situation, and coming to the relief of the Boards from nearly every State. I am greatly interested in seeing Tennessee come up and do its part, and I hope that the churches and brethren who have agreed to assist will remit promptly to Brother J. T. Henderson, Chattanooga, who will see that proper credit is given. And if some who have not made pledges will forward as much as \$25, a certificate of stock in attractive form will be issued and sent, that being a form of recognition for co-operation in this matter.

EMMETT H. ROLSTON.

**EVERYBODY TO THE WHEEL: \$32,000 BY APRIL 30.**

The task assigned Tennessee Baptists for Foreign missions is \$32,000 by April 30. This, in comparison to numbers and wealth, is a very easy thing to do. We only need to realize we can do it, set ourselves to the task and do it. However, it will mean all at work and everyone giving. Those who read this could reach many others about them, who perhaps will not read it. You go out and get someone else to join in.

"Greatest Convention" to decide unanimously to return to "America's greatest health resort" for this the greatest meeting of Southern Baptists. Many have spoken in the highest terms of the entertainment received here at former meetings of the Convention and we are now in a position to do even better than we did in the past. We want the Convention and we believe the Convention will want to come to us.

Hot Springs ministers:

- DANA TERRY,
- C. F. J. TATE,
- H. E. KIRKPATRICK,
- C. N. DeWITT,
- J. W. McDONALD.

Hot Springs, Ark., March 20, 1916.

**A WORTHY OFFER**

Following the appearance of the article in the Reflector two weeks ago on 7000 laymen and Home and Foreign Missions. I received a letter from a layman, who is one of the largest givers, for his means, in our State; stating that, over and above the large amount that he had already pledged himself for the Mission causes this year, he would be one of one hundred to give \$10.00 each to raise an extra \$1,000.00 with the hope

low. I feel that the church has been greatly revived.

Dr. Lunsford's preaching made a profound impression on everybody who heard him. The entire church was delighted and all agree that the meeting was one of the greatest in the history of the church. Without hesitation I wish to say that I have never been in a meeting where the sermons were on as high a plane as Dr. Lunsford's were. They breathed the atmosphere of dignity, of culture, of gentleness, and above all, they were charged with the Holy Spirit. People were led by that spirit to confess the Savior. The meeting was free from excitement, although large crowds attended every service. I consider it the greatest meeting ever held in a church of mine, for while the number of conversions and additions was not as large as I have had sometimes, still I feel that the work done in reviving the church was of such an order as to guarantee permanent and far-reaching results. Lake City will not soon forget Dr. Lunsford.

Our friends in Tennessee will be glad to know that our work here is progressing nicely. We have been here less than ten months, and there have been between fifty and sixty additions. The spirit of the church is splendid, and all departments are prospering. The finances of the church are in ideal condition. Our regular contributions are more than paying all current expenses, and I expect the church to raise more than its budget this year.

Love to the brethren in Tennessee.  
C. D. CREASMAN.

Lake City, Fla.

Last Sunday was one of the greatest days in our history. We had a splendid Sunday School, followed by a graduation program in charge of Bro. Hudgins. We had music by two quartettes; Brother Hudgins then delivered the address, which was great. The blue seal was then awarded to eight persons. It has certainly been a pleasure to work with this class. We have a number of others who say they are going to push on to the blue seal who now hold the red seal and some of those who graduated last Sunday have already decided to go through to the gold seal.

At 6:30 we had our Young People's Meeting and the B. Y. P. U. room would not nearly hold the people. I believe we would have had 100 present if they could have all been in the room. At the evening service we had another great message from Brother Hudgins on B. Y. P. U. work. This "Man of God" is indeed doing a great work in our State. Our Sunday School is doing some excellent work under Superintendent James T. Harris.

J. CARL MCCOY,  
Newbern, Tenn., March 22, 1916.

Regardless of the great fire that swept thirty-five business and residence blocks, our meetings in the four Baptist churches go on. The next day after the fire I preached in the Dreamland theatre, where we hold noon services. There were many requests for prayer. Two women made a public stand for Christ. Remember Augusta. My heart goes out for Nashville.

S. W. KENDRICK,  
Home Board Evangelist,  
Augusta, Ga.

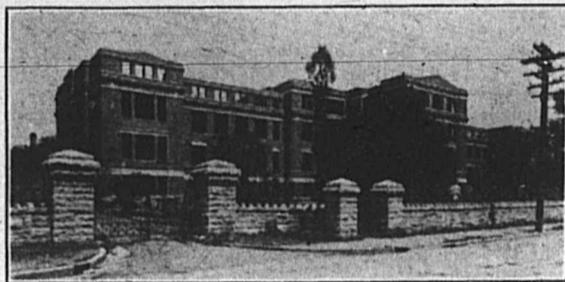
Lexington Sunday school planned to give \$200 to Home and Foreign Missions Sunday, but when the class reports came in the contribution had reached \$204.17. God be praised.

FLEETWOOD BALL,  
Lexington, Tenn.

Brownsville—We had over 200 in S. S. yesterday. Splendid program on Missions, and nearly \$60 collection from S. S., the total offering reaching nearly \$500. We will probably reach \$600 for Home and Foreign Missions.—E. L. Atwood.

Harriman—Pastor M. C. Atchley preached on "Running Away," and "Throwing Rocks at the Lord." 281 in S. S. Mission offering in S. S., \$129.62, an increase of \$18.82 over last year.

Clarksville—Pastor Ryland Knight preached on "A Small Lack and a Great Loss," and "The Story of Gideon." 335 in S. S. Five for baptism. Good B. Y. P. U.'s.



**GALLOWAY MEMORIAL HOSPITAL.**

The building as it looks now in the course of construction. It will furnish one hundred free and fifty pay beds. In addition to the amount already expended on this building, it is estimated that \$200,000 in building and endowment subscriptions will be necessary to put it into operation.

Pastors in centers might get out in the country and help the country churches and pastors. Laymen might likewise go out in teams during April and stir up other laymen. God's people everywhere could and should make a sacrifice this year. We want to be clear of debt. The European war has made it impossible for other countries to do much for several years. The world looks to America for the bread of life. Tennessee Baptists should in this, as in everything, do their part. Aim—an offering from each of 190,000 Baptists by April 30.

J. W. O'HARA.

Newport, Tenn.

**CARSON-NEWMAN COLLEGE.**

Rev. S. M. McCarter, a former student of the college, at present an honored pastor in Kentucky, visited the college this week and arranged to establish a scholarship in memory of his wife, Mrs. Calloway McCarter, to be known as the Carrie Calloway Memorial Scholarship.

Brother McCarter also established a Loan Fund to be used in aiding some worthy young man or woman through college year after year. These funds will make it possible for two students at least to obtain a college education, who in all probability would not otherwise be able to do so. Who can estimate the possible returns on these investments?

J. M. B.

Jefferson City, Tenn.

**HOT SPRINGS WANTS THE CONVENTION.**

Permit us, through your columns, to call attention of the brotherhood to the fact that Hot Springs, Arkansas, is bidding for the Southern Baptist Convention for 1917. Our invitation will be extended to the Convention at the regular meeting in Asheville, and quite naturally we are expecting "America's

that this would help us to reach Tennessee's apportionment for Home and Foreign Missions. Surely there ought to be more than one hundred laymen in Tennessee who would be willing to take up this proposition. I wish all the laymen who see this proposition and are willing to give \$10.00, over and above what they had planned to give for Home and Foreign Missions, would write me at once, stating that they may be depended upon for this amount. Let them in each case give this money through their church but have the church treasurer to notify me that this is a special gift.

J. W. GILLON, Cor. Sec.

**THE TIME IS SHORT.**

The figures given us by Dr. Gillon up to March 20 are not only distressing, they are painfully embarrassing. For more than ten months the Baptists of Tennessee have given less than one penny per month per capita for Home and Foreign missions combined.

Our pursuit of Villa in Mexico is costing about forty thousand dollars per day. If we would defend the honor of our Kingdom, let us rally to the battle cry of the "Prince of Peace."

Shall not each one of us loyally and liberally make amends during April for our neglect of the previous months. The responsibility is on us pastors, is on every individual member of the Kingdom.

Let us maintain a good name; let us make our offering more nearly in keeping with our prosperity.

W. S. KEESE.

Chattanooga, Tenn.

I wish to say a few things through the Baptist and Reflector about our meeting, which closed yesterday. Dr. Wm. Lunsford, of the Edgefield church, Nashville, Tenn., did the preaching. There were twenty-five conversions, and so far there have been nineteen additions to the church, with more to fol-

## 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.

Grandview—J. F. Savell, pastor. 143 in S. S. The S. S. took mission offering. Collection amounted to \$52.71. The pastor preached in the morning on "Good News Stimulates Christian Activity." Rev. D. L. Sturgis spoke at night on "Glorifying In the Cross of Christ." Good congregations and a good day.

Lockeland—Pastor J. E. Skinner spoke on "God's Message to a Lost World," and "Forgiveness." One baptized. Congregations large. 281 in S. S. Good B. Y. P. U.

Edgefield—Pastor Lunsford preached at the morning hour. No service at night because of fire. Large S. S.

Eastland—Pastor S. P. Poag spoke on "Costs and Sacrifices," and "Some Evidences of Regeneration." Good S. S. and B. Y. P. U. Good day.

Seventh—Pastor C. L. Skinner spoke at the morning hour on "Order and Progress in the Churches of Christ." At the evening hour Dr. J. W. Gillon delivered a great sermon on "The Qualification and Duty of the Deacon." We ordained Brethren Hix, Bulison, Childers, Thompson as deacons. 203 in S. S. Fine B. Y. P. U. Medical missionaries had charge and gave us great addresses.

Grace—Pastor W. Rufus Beckett preached on "Obedience is Better Than Sacrifice," and "The Duty of Baptism." Observed Missionary Day in S. S. 301 present. Offering, \$198.54.

Donelson—Pastor R. J. Williams preached on "Witnessing for Christ," and "Co-operation in Soul-Winning." 45 in S. S. Pastor preached in the home of Brother Huggins at 3 p. m., and had one profession.

Rust Memorial—Pastor J. N. Poe spoke at both hours to large crowds. Fine interest. 120 in S. S. \$12.65 for Home and Foreign Missions.

Centennial—Pastor J. Henry DeLaney preached on "God's Unbroken Word," and "Salvation by Jesus Only." 115 in S. S. Eight baptized. Two by letter. One profession. Four approved for baptism. 60 in B. Y. P. U. Great day.

South Side—Pastor C. W. Knight preached on "The Deity of Jesus," and "Putting Christ's Cause First." Good congregations and S. S. Four additions to the church.

North Edgefield—Pastor J. A. Carmack preached on "The Characteristics and Doctrines of a New Testament Church," and "The Blood." Fine audiences. Observed Missionary Day in S. S. Good offering for Missions. One addition by baptism.

Park Ave.—Pastor I. N. Strother preached on "Some Thoughts on Death," and "Some Difficulties to Salvation." 200 in S. S. \$82.19 for Home and Foreign Missions from the S. S.

Belmont—Pastor Roy Chandler spoke on "The Church at Antioch," and Prov. 27:1-10. Had a splendid session of S. S. Observed Missionary Day with \$50 for Home and Foreign Missions.

North Nashville—Pastor J. W. Boyd preached at both hours on "One God and One World," and "The Character of the Devil vs. His Manifestations." One by letter. Fine congregations. Pastor preached at Litton Ave. Mission. Seven conversions. Good S. S. and B. Y. P. U.

Calvary—Pastor A. I. Foster spoke on "Happy Homes," and "The Prodigal Coming Home." 123 in S. S. Good congregations.

First—Bro. J. H. Rosenberg of the Jewish Mission preached at the morning hour, and Bro. I. J. Van Ness at night.

Third—Pastor S. P. DeVault reported 245 in S. S. Good collection for Home and Foreign Missions. Extra large congregations.

Judson Memorial—Pastor C. H. Cosby spoke on "Our Greatest Need," and "The Simplicity of Salvation." Observed Missionary Day in our S. S. Good day.

### KNOXVILLE.

First—Pastor Len G. Broughton spoke on "The Filling Of the Spirit," and "Rachel." 591 in S. S.

Broadway—Pastor H. C. Risner spoke on "America's Need," "He Thought Thereon and Wept," and "The Secret of Manliness." 518 in S. S. One for baptism. Great spiritual uplifts.

Fountain City—Pastor Tyree C. Whitehurst preached on "Missions," and "Jesus the Author of Christian Experience." S. S. collected \$36.98 for Missions.

South Knoxville—Pastor M. E. Miller preached on "Father Forgive Them." 345 in S. S. One by letter.

Euclid Ave.—Pastor W. M. Griffith preached on "Missions," and "Christ Interesting a Woman In Her Salvation." 158 in S. S. Our church was treated to special music by Etowah Male Quartette. Good day. Raised our apportionment for Home and Foreign Missions.

Beaumont Ave.—Pastor D. W. Lindsay preached on "A Royal Feast," and "Invitation to a Royal Feast." 170 in S. S. One restored. The young people had a great prayer meeting in the afternoon. Good B. Y. P. U.

Oakwood—Pastor Wm. D. Hutton preached on "Opening the Seals," and "Backward Glance of Sorrow and Forward Glance of Fear." 289 in S. S. A splendid day.

Gillespie Ave.—Pastor W. H. Rutherford. Rev. R. H. Smith preached on "Teach Them to Observe All Things." Pastor preached at night on "The Measure of a Sin." 181 in S. S. Revival meeting first week. Eight conversions.

Burlington—Pastor Geo. W. Edens preached on "The Spread of the Gospel," and "Paul's Estimate of Love." 148 in S. S.

Lincoln Park—Pastor Chas. P. Jones preached on "The Blessings of Full Assurance," and "The Disobedience of Inaction." 183 in S. S. Two by letter. One under watchcare waiting letter. S. S. Convention met with us in afternoon. Inspirational services this week. Evangelistic meetings begin next Sunday.

Lonsdale—Pastor J. C. Shipe preached on "A Call from the Depths," and "The Spirit-filled Life." 245 in S. S. Three by letter. Splendid attendance.

Deaderick Ave.—Pastor Wm. D. Nowlin preached on "Christian Conduct," and "The Down-and-Out Child." 755 in S. S. One by letter. Two for baptism.

Mountain View—Pastor S. G. Wells preached on "Home and Foreign Missions." 247 in S. S. \$85 for Home and Foreign Missions.

Grove City—Pastor John F. Williams spoke on "An Obedient Servant," and "The Two-mile Christian." 153 in S. S. One baptized.

Central of Fountain City—Pastor A. F. Mahan preached on "The Purpose and Program of Christ for His Churches," and "What Is a Christian?" 163 in S. S. One by letter. \$35 for Home and Foreign Missions.

Jacksboro—Pastor D. A. Webb spoke on "The Sin of Neglect," and "The Man That is Found in the Wrong Place." 130 in S. S.

### CHATTANOOGA.

Oak Grove—Pastor D. E. Blalock preached in the morning on "What Is a Christian?" Dr. Hammond of the Anti-Saloon League, spoke at night. 199 in S. S. Two joined for baptism. Two baptized.

North Chattanooga—Pastor Buckley preached on "Life's Golden Stairway," and "The Purpose In the Heart." Four by letter. Two for baptism. Eight baptized since last report. 140 in S. S. Excellent Jr. and Sr. B. Y. P. U. Missionary Day in S. S. Good collection taken.

Chamberlain Ave.—100 in S. S. Morning hour given to special mission program. Offering, \$19.69. Rev. W. C. Tallent preached in the evening to a good congregation. The church is taking on new life and all members getting into active work. Interior of church painted recently and we all hope for a great work this year. Rev. G. T. King

will preach for us April 2.

Rossville—Pastor J. Bernard Tallant. Bro. T. A. Swanson preached in the morning on "Personal Responsibility." Bro. S. E. Carroll preached in the evening on "Second Coming of Christ." 274 in S. S. S. S. Teacher-Training school begins May 1.

Central—Pastor Grace reported a good day. Senator Webb spoke in the morning in the interests of the Anti-Saloon League. The pastor preached at night on "A Trinity of Great Discoveries." Three by letter. Average attendance of S. S. for March was 211, the highest record the school has ever made.

Highland Park—Dr. Clarence D. Graves spoke most acceptably at the morning hour to a good congregation. Pastor spoke at night. Two baptized. 416 in S. S. Average attendance during March, 411. 81 per cent attendance in B. Y. P. U.

East Chattanooga—Pastor J. N. Bull preached on "Adding the Seven Graces Spoken of by Peter." At night the B. Y. P. U. rendered a very helpful program. 185 in S. S. Six by letter. One by experience.

Tabernacle—Pastor J. B. Phillips. Revival in progress. Evangelist John W. Ham and party in charge. 47 additions last week. Meeting continues through next Sunday. 432 in S. S.

Daisy—Rev. G. A. Chunn preached on "The Church—the Light of the World," and "The River of Forgetfulness." Good S. S. Good congregations. Splendid services. The church seems to be taking on new life, and will soon take its stand with the active churches in the advancement of the Kingdom.

Woodland Park—Splendid program by the W. M. U. Society at the morning hour. Pastor preached at night on "Why Can't I Pray?" Good audiences. 113 in S. S. Good B. Y. P. U.

East Lake—Pastor J. E. Merrell spoke on "Spiritual Farming," and "Choice." Good S. S. and B. Y. P. U. Two converted in the evening service. Large audiences.

First—W. F. Powell, pastor. 415 in S. S. Dr. P. A. Baker preached for the Anti-Saloon League in the morning; pastor preached at night on "The Bible vs. the Bar Room." Three additions.

Avondale—107 in S. S. Good B. Y. P. U.'s. Pastor Hamc preached on "The Comforter," and "Old-Time Religion."

Alton Park—Pastor Duncan preached on "The New Life," and Bro. C. D. Graves preached at night on "The Source of Supply." 153 in S. S. One by letter.

Ridgedale—Pastor Jesse Jeter Johnson. We met yesterday in our beautified church. Perhaps it was the best day during the present pastorate. Enjoyed large morning congregation and fine service. Missionary Day in the S. S. was well observed. Program was rendered by men, \$31 collection. At 7:30 we met, as is our custom, in the evangelistic Tabernacle, where we heard Dr. Baker of the National Anti-Saloon League.

Ooltewah—We voted in the S. S. to have our school graded the first Sunday in April. There were 69 present. Associational Evangelist Sprague preached at both hours. Outlook bright. We are expecting a great time in June, when a tent meeting will be held.

### MEMPHIS.

Bellevue—Pastor R. M. Inlow spoke to fine congregations. 353 in S. S. Very good B. Y. P. U.

Boulevard—Pastor T. N. Hale spoke on "The World's Most Popular Sin," and "What the Christian Owes the Community." 151 in S. S.

Central—Pastor Ben Cox preached at both hours. One received. 268 in S. S.

Calvary—Pastor Norris preached on "Willing Service." Had Missionary service at morning hour. \$20 for Missions. 168 in S. S. Large crowds. Three valuable additions by letter. Our prospects are bright.

First—Pastor Boone preached to good congregations. One baptized. 535 in S. S.

Forest Hill—Preaching by Pastor Bruton on "Faith," and "The Wrath of God Against Ungodliness and Unrighteousness." Splendid congregations.

LaBelle Place—Pastor D. A. Ellis preached to large congregations. One by letter, and one by restoration. 288 in S. S. Start work on new church this week.

McLemore Ave.—Pastor A. M. Nicholson preached at both hours. One baptized. 112 in S. S.

Seventh Street—Pastor S. A. Wilkinson. At the morning hour the S. S. observed the Mission Day program. Bro. Flake spoke to a large congregation at night. 295 in S. S. Three by letter.

Temple—Pastor W. A. Gaugh spoke to good congregations. Two by letter. 155 in S. S.

Union Ave.—Pastor W. R. Farrow preached on "The Heathen Lost Without the Gospel," and "Come Unto Me." Four by letter. 210 in S. S. Good day.

Whitehaven—W. W. Harris preached to large congregations. Services exceedingly spiritual.

Egypt—Pastor Chapman preached on "Pure Religion" in the morning. \$10 for Missions. Church called pastor for half time.

Raleigh—Pastor preached at night on "God's Controversy With His People." 43 in S. S. \$12.58 for Missions.

### CHILHOWEE.

Happy Valley—Pastor W. M. Brown preached on "Present and Future."

Hopewell—Pastor E. L. Tittsworth preached on "Christian Activity," and "Brevity of Life." 40 in S. S. Hope for better things this summer.

Pleasant Grove—Pastor Wm. H. Fitzgerald preached in the morning on "Glorifying In the Cross." Church paid little over four shares on debt of laymen. 87 in S. S. \$19.50 for Missions.

Island Home—Pastor preached on "Patient Continuance." 503 in S. S. No preaching at night because of lights being out.

Immanuel—Pastor A. R. Pedigo spoke on "Christ Revealed," and "Behold I Stand at the Door." 202 in S. S.

Piney Grove—Pastor W. H. Hodge preached in the morning on "Laying Up Treasures in Heaven." No night service because of rain. 109 in S. S. Two by letter.

Maryville—Pastor James Allen Smith preached on "Reward of Fidelity to God," and "Difficulties of the Christian Life." 439 in S. S. 13 baptized. 12 by letter.

Fairview—Pastor John M. Waters preached in the morning.

Columbia—First—Pastor Chas. T. Alexander preached on "The World Program of Jesus," and "The Golden Candlestick, or Light In the Sanctuary." Morning attendance a little below average because of rain. Large and enthusiastic B. Y. P. U. meeting, and fine congregation at night. Two additions.

Second—Pastor O. A. Utley preached at Mt. Pleasant at both hours. Spoke at Allensville in afternoon. Good day.

Jackson—Second—Our church believes in and enjoys having Missionary Day in the S. S. Our S. S. had a rich day yesterday. Nearly 300 present. A splendid missionary program. \$107.60 given to Missions. The educational value of such a program and service is most helpful. I hope 1,000 S. S.'s in Tennessee observed worthily this day.—J. W. Dickens.

Hickman, Ky.—Pastor Cook preached at the First church at both hours. Pastor J. B. Hansley of West Hickman dedicated their new house of worship in afternoon. Jesse Neal of Martin, Tennessee, preached the dedication sermon. He preached again at 7:30. One conversion, one addition for baptism.—B. F. Stamps, Missionary Colporteur, West Kentucky Association.

Chapel Hill and Smyrna—Pastor O. C. Peyton preached at Chapel Hill at both hours on "Prayer and Service," and "Jesus at the Well." Offering for Missionary Day in S. S. Conference held Wednesday night, March 29, to decide on purchase of lot. Sentiment nearly all one way.

Rockwood—Pastor preached to large audiences. 137 in S. S. Good B. Y. P. U. Sunbeams reported over \$10 for the Orphans' Home, and S. S. took collection for Foreign Missions. Two baptized at night.—D. Edgar Allen, Pastor under State Mission Board.

South Harriman—Pastor J. H. O. Clevenger preached on "The Divine Family," and "Hands Full of Honey." Large congregations. S. S. offering for Missions, \$20.

## MISSION DIRECTORY.

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

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

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

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

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

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

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

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

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

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

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

### "REDEEMING THE TIME."

By Rev. L. W. Clark.

The year 1915 has gone into the eternity of the past and we find ourselves in the opening days of the New Year. The past year has brought joy and prosperity to some and sadness and sorrow to others. The year is gone and with it some we loved.

No one can study carefully those wonderful messages of the Apostle Paul, which the New Testament has preserved for us, without realizing the immense importance he attached to the right use of time. "Rather let him labor, working with his hands, the things that are good, that he may have to give to him that needeth," he writes to the Ephesians. And again he exhorts: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Later, he advises the Colossians to "Walk in wisdom toward them that are without, redeeming the time."

The message ought not to fall on deaf ears at the present, because the times are undoubtedly evil. To say they are not is to evade the truth. We are very fond of talking about our great national wealth. We look out over the country and see all the varied industries beating with life and energy. Most of us have a column of statistics at our tongue's end to prove that times are good and that there is nothing wrong with the nation.

We are so apt to boast of our spiritual prosperity. It is not a prosperous sign of the times to be told by our denominational papers what a small percent of our people frequent any kind of religious service. It is not a hopeful sign to be told of the large untouched foreign element within our borders, nor is it right for us who claim to be Christ's followers and profess to love Him with all our hearts to do so little to bring to Him those myriads of souls for whom He hungers. It is not the sign of spiritual prosperity to be told that

it does not matter what one believes and how baptism is administered. One who came from God and knew whereof He spoke, insisted that the ordinance thus inaugurated would never lose its attractive power.

If we all redeemed the time and spend not a moment of the day in idleness, or in harmful pursuits, ah, what a gain to our own lives and to those around us! How much more the circling months would hold for us, how rich the harvest would be at the end! Moody, I think it was, said: "The world has yet to learn what can be accomplished by a soul on fire for Christ."

Our lives are so brief and the world is so full of work. Which of us can sit down when the shadows of evening fall and say, "To-day I have done all that was in my power to do for humanity? We cannot afford to lose a moment of usefulness, or the sum of our influence will be less than God intended it to be.

Our Heavenly Father is so patient with us. Each day He gives us a new task, a little bit of work to do for His Kingdom. Perhaps it is a song to sing, a book to share with some one, a friend to cheer, some good deed for the less fortunate. And oh, the rapture of the "Well done," when it is finished!

"Thou hast been faithful. I will give thee yet more things to do for me. For, if thou lovest me, thou must love to do the work I give thee."

It is never the good deeds we do that we are sorry for afterwards, but the ones we omitted to do. "We have left undone those things which we ought to have done," we murmur penitently.

Every one who has tried to do church work has frequently been met with the oft-repeated excuse: "I would like to, but I really haven't time." Nearly every church has societies that languish for lack of consecrated workers. The minister dreams of work, but finds no one who is willing to assume the burden of it. And all the while the energy that might be productive is visible; but it spends itself in clubs and social organizations. To be sure, these things may have their place, but is such an expenditure of energy the fulfilling of a Christian's vocation? Has not the Kingdom of God a prior claim? Has not the Holy Spirit given us gifts with the expectation that they will be used in His service?

Is it "redeeming the time" to spend two or three afternoons, or an evening or two, every week in playing cards? Strange, is it not, how we find time for all the foolish and trivial things of life: to read the daily paper, to study the fashions, to listen to news of the community? The days are long enough for the round of duties by which we earn our food and clothing, but to feed a hungry soul, to offer our prayers at night and morning, to set aside the quiet hour when alone with the Bible, we listen for the voice of God: these are the things for which time is lacking.

A young American girl, who with a party of friends was visiting relatives in Scotland, came back from church one Sunday and seating herself at the piano, began to play one of the popular airs of the season. Her hostess came silently into the room and laying a gentle yet restraining hand over the fingers moving so swiftly over the keys, said: "My dear, you may play that as often as you like to-morrow, but on Sunday here we have only religious music." Perhaps the

## WHEN RUN DOWN

Hood's Sarsaparilla, the Reliable Tonic Medicine, Builds Up.

The reason why you feel so tired all the time at this season is that your blood is impure and impoverished. It lacks vitality. It is not the rich red blood that gives life to the whole body, perfects digestion and enables all the organs to perform their functions as they should.

Get Hood's Sarsaparilla from any druggist. It will make you feel better, look better, eat and sleep better. It is the old reliable tried and true all-the-year-round blood purifier and enricher, tonic and appetizer. It revitalizes the blood, and is especially useful in building up the debilitated and run-down.

Hood's Sarsaparilla is helping thousands at this time of year. Let it help you. Get a bottle today and begin taking it at once. Be sure to get Hood's. Nothing else acts like it.

## WHY "RENWAR" RELIEVES.

A great many people who are suffering from Rheumatism have tried many remedies but without gaining relief. The reason is that these remedies have not reached the seat of the trouble. The reason for the remarkable work of "RENWAR" is the fact that it DOES reach the seat of the trouble, purifies the blood and drives out all impurities. No matter how many remedies you have tried, if you are suffering from Rheumatism, we guarantee to refund your money if "RENWAR" fails to give satisfactory results. Get a 50-cent bottle from your druggist today. If he does not have it, we will send a bottle postpaid upon receipt of price. Warner Drug Co., Nashville, Tenn.

hostess was a trifle strict, yet think of the gain spiritually of shutting out, for one day in seven, the music of the world. The field of sacred music, as every pianist knows, is a very interesting one to enter, and the daughter of that good Scotch household had made a study of sacred music, though the little American girl condemned as "foolishness."

We like to think of God as all merciful, and so He is. He "desireth not the death of a sinner, but rather that he should turn from his wickedness and live." But we are apt to forget that God is also a Judge and that one day we shall have to give account of the treasure, the time and the talent entrusted to us. How little we shall have to show for the fleeting hours! How empty will seem our hands! Let us remember this as we try to redeem the time.

Utica, Ky.

### PROGRAM

Fifth Sunday Meeting of Robertson County Association, to be held with Pleasant Hill church April 28 to 30, 1916.

Friday, April 28.

7:00 p. m.—Sermon, N. B. Williams.

Saturday, April 29.

10:00 a. m.—Devotional Service, C. G. Hurst.

10:15 a. m.—Evangelism, F. P. Dodson.

11:00 a. m.—Missionary Sermon, L. S. Ewton.

Dinner.

1:30 p. m.—Devotional service, Sylvanus Dorris.

1:45 p. m.—The Ordinances, W. T. Martin.

2:30 p. m.—Financing the Kingdom, W. B. Woodall.

3:15 p. m.—Sunday School Work, A. T. Jackson.

Adjournment.

7:00 p. m.—Sermon, Sylvanus Dorris.

Sunday, April 30.

10:00 a. m.—The Evergreen Sunday School, N. B. Williams.

11:00 a. m.—Sermon, C. G. Hurst.

Short discussion after each subject. All are invited to come and take part.

H. W. McNEELEY,

W. R. IVEY,

Committee.

### PROGRAM.

Southern Baptist Press Association to be held at Asheville, N. C., May 16 and 17, 1916.

MAY 16<sup>th</sup>

2:00 p. m.—Devotional exercises, conducted by the President, Z. T. Cody.

2:30 p. m.—"The Cash Basis for the Denominational Paper. Is It Desirable?" R. H. Pitt. "Is It Practicable?" S. M. Brown.

3:15 p. m.—"The Price of the Denominational Paper," E. C. Routh, H. C. Moore.

4:00 p. m.—"The Denominational Paper and the Mission Journals," E. J. A. McKinney, V. I. Masters.

4:45 p. m.—"The Denominational Paper and the W. M. U.," Miss Kathleen Mallory.

7:30 p. m.—Devotional exercises, conducted by Archibald Johnson.

8:00 p. m.—"The Denominational Paper As An Advertising Medium," F. W. Barnett, C. P. Stealey.

8:45 p. m.—"A Southern Baptist Advertising Syndicate," Thos. A. Johnson, J. W. Cammack.

9:30 p. m.—"Medical Advertisements in Religious Papers," P. I. Lipsey, E. O. Ware.

MAY 17.

8:30 a. m.—Devotional exercises, conducted by William Francis Fry.

9:00 a. m.—"The Denominational Paper and the Denomination. What the Denominational Paper Owes the Denomination," Z. T. Cody. "What the Denomination Owes the Paper," W. H. Smith.

9:45 a. m.—"The Denominational Paper and the Southern Baptist Convention," J. W. Porter, R. L. Breland.

10:30 a. m.—"The Denominational Paper and the Denominational Boards," E. C. Stephens, E. E. Folk.

11:15 a. m.—"The Denominational Paper and the Pastor. What the Paper Owes the pastor," A. J. Holt. "What the Pastor Owes the Paper," I. N. Penick.

12:00 m.—Election of officers and miscellaneous business.

12:30—Adjournment.

The principal speakers will be limited to fifteen minutes. Other speeches on the subject to five minutes.

Z. T. CODY,

E. E. FOLK,

H. C. MOORE,

Committee.

## HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

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

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

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

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

Name \_\_\_\_\_

Address \_\_\_\_\_

Shipping Point \_\_\_\_\_

250 STORIES.

And every story a good one. They are entertaining, but that is not all you can say about them. You know there is hardly a periodical published that is not full of time-wasting stories, but not a single story in The Youth's Companion is a time waster. Take the stories of C. A. Stephens. It would be hard to pick out one from which you cannot learn something useful and yet entertaining.

Some of The Companion stories refresh your knowledge of geography; some tell you the mysteries of chemistry; some reveal the secrets of forestry and of general farming. They cover a wide range. They are chosen with an eye to the possible likings of every member of a Companion family—stories of vigorous action and stirring adventure for boys, stories of college life and domestic vicissitudes for girls, stories that range all the way from sheer drollery to deep seriousness for men and women. There are no stories quite like those in The Companion, and you get 250 of them, and a lot besides, for \$2.00.

If you are not familiar with The Companion as it is today, let us send you sample copies and the "Forecast" for 1916.

THE YOUTH'S COMPANION,  
Boston, Mass.  
New Subscriptions Received at this Office.

## Woman's Missionary Union.

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

### MIDDLE TENNESSEE.

By Mrs. A. F. Burnley.

A poet, in love with our rocks and rills,  
Our deep, dreamy woodlands, and misty blue hills,  
Our rivers like silver, with banks willow-fringed,  
Our sunsets so glorious with rainbow-hues tinged,  
Exclaimed in his rapture o'er Middle Tennessee—  
"Tis the dimple of the universe," proudly said he.

How cold is the heart and how palsied the hand  
That loves not and helps not our own lovely land;  
No paeon of praise and no carol too sweet,  
No laurel too hard-earned to lay at her feet—  
O land by the Great Master Artist made fair!  
Are we yielding allegiance to him for his care?

Is the strength of our manhood, our womanhood true,  
Conserved for exalting and broadening our view?  
Shall we play with the ermine that falls round his feet,  
Nor help lift our land to his bosom, so sweet?  
O Christian, "the tide turns for weal or for woe,"  
The Master is watching—which way shall it go?

### MIDDLE TENNESSEE W. M. U. CONVENTION, APRIL 18, 19.

Sisters, how many of you will make an effort to be at the opening session of this Convention on the evening of April 18? You will want to hear our welcome address and response, the sermon by Dr. Charles L. Alexander, and the sweet music that the good Tullahoma people are sure to have. You will have a good night's rest and "be on the scene" for business the morning of the 19th. A train from Nashville about 3 o'clock p. m. of the 18th would give those from this section ample time to get to Tullahoma and enjoy this first session.

If you can arrange to go on the 18th kindly write Mrs. John Osborne, President Tullahoma Society or Mr. Walter Smithwick, Chairman Entertainment Committee, and a home will be waiting you the evening of the 18th, as well as for other days of the two Conventions. W. M. Societies of Middle Tennessee, please take notice.

In a letter just received from Mrs. Osborn, she says: "We Tullahomans are anticipating the greatest event in the history of our church and have been looking forward with keen pleasure ever since we knew the Conventions would meet with us; and now, that the time is so near, we find ourselves impatiently waiting, etc." Let us be prayerful, dear sisters, asking the dear Lord that our meetings may be helpful and uplifting to us all.

God bless the good people of Tullahoma! We are looking forward to the glad day when we shall clasp your friendly hands.

Yours in the work,  
MRS. A. F. BURNLEY.

### PROGRAM.

Tuesday Evening, April 18, 7:30 p. m.

Song.  
Invocation.  
Address of Welcome—Mrs. John Osborne, President W. M. S., Tullahoma.  
Response.  
Song.  
Sermon—Dr. Charles T. Alexander, Columbia.

Wednesday Morning, April 19, 9:30.  
Devotional, Mrs. E. L. Davis, Tullahoma.

Minutes of last meeting.  
9:45—The Society's Attitude Toward the Superintendent—

(a) It's Responsibility for Associational Expense Funds.

(b) How to Secure and Maintain Such a Fund, Mrs. E. T. Banks, Decatur.

Short Talks.

(c) How May We Help Weak Associations? Mrs. J. W. Patton, Santa Fe.

(d) Things That Make for Efficiency, Quarterly Meetings, etc., Mrs. B. F. Jones, Lebanon.

(e) Inspiration of Personal Contact, Mrs. T. L. Thompson, Shelbyville.

Song.  
10:30—Superintendent's Conference. Led by Mrs. L. A. McMurry, Supt. Nashville Association.

11:30—Y. W. A. and G. A. Hour.  
Young Womanhood and Girlhood the Hope of Our W. M. U., or Preparedness for Service, Mrs. S. P. DeVault, State Y. W. A. and G. A. leader.

Some Phases of Preparedness that are Worth While—

Short Talks—

(a) Our Training School, Miss Agnes Whipple, Superintendent Duck River Association.

(b) Practical Missions in Settlement Work and Good Will Centers. Volunteer talks.

(c) Tennessee College, Miss Olive Martin, Thompson Station.

(d) Our Mountain Schools, Miss Minnie Pennington, Mt. Pleasant.

12:30—Announcements.  
Adjournment for lunch.

Wednesday Afternoon, 1:30.

Devotional, Miss Agnes Whipple.  
1:45—Sunbeam Hour.

The Uninterested Mother and the Untrained Child—How Can We Reach Them? Mrs. I. J. Van Ness, State Sunbeam leader.

2:00—Watching the Foundation of Our W. M. U. Structure, or Influences that Count in the Child Life, Mrs. G. P. Stewart, Shelbyville.

Song.  
2:30—Kaleidoscopic Glimpses of the Work in Middle Tennessee, with Suggestions for Strengthening Weak Places, Miss Margaret Buchanan, State Corresponding Secretary and Field Worker.

3:00—Tonics for Every Member of W. M. U. Family Mission Study Class, Mrs. M. M. Ginn, State Mission leader.

Personal Service. General discussion.  
Song.

Closing Prayer.

### ATTENTION, PLEASE!

During the next few weeks we wish to keep before our readers our financial standing and our Training School pledges. Let us prayerfully and earnestly consider our obligations to these various lines of work which we have undertaken, and let us read carefully what Miss Buchanan has to say about these matters. We shall certainly feel happier, and enter a new Southern Convention year with more energy and enthusiasm, if all pledges are paid and all obligations met. By concerted action on the part of our women, and a deep sense of responsibility, these obligations CAN be met. Reports from the field show enthusiastic meetings, consecration and development. Our work is growing and will continue to grow. Many of us are happy to have a part in the great missionary movement, but many more should join our ranks. Our own magazine, "Royal Service," keeps us in touch with our missionary enterprises, and should be in the hands of all missionary workers.

### OUR FINANCIAL STANDING.

We are now in the middle of the last quarter of the Southern Baptist Convention year. Our State report must be in the hands of Mrs. Lowndes, Treasurer of W. M. U., Baltimore, by May 1. We must do heroic giving and have prompt reports to meet our obligations before the books close.

For the three quarters since May, 1915, our figures stand for Foreign Missions, \$4,651.52; Home Missions, \$2,258.25; S. S. Board Bible Fund, \$56.25. Our apportionments are: Foreign Missions, \$12,240; Home Missions, \$8,160; Bible Fund, \$180; Margaret Fund, \$60.

You see from these figures we must give freely and report all to Mrs. Altman by the date she calls for blanks to be in. Treasurers will get her quarterly reminder soon. Let's make a strong pull and a pull altogether this quarter.

MARGARET BUCHANAN.

### OUR TRAINING SCHOOL PLEDGE.

Will not every one who reads these lines please see that every woman in her society has a chance to help redeem the honor of Tennessee W. M. U. The figures to date, \$1,260.14, still due on the first \$2,000. Dear sister, please help and help now.

MARGARET BUCHANAN.

### SOME FIELD WORK.

Friday, March 10, by invitation of the Missionary Society, Mrs. McMurry, Mrs. DeVault and your Secretary went over to Franklin for an all-day program on Home Missions. Although the weather was disagreeable, a goodly number of women were present. Mrs. Walker presided. The pastor, Dr. Bond, welcomed the visitors graciously and also gave a splendid talk in the afternoon.

Some splendid papers were read and talks made. Mrs. Bessie Baldwin's paper on "Our Southland was especially fine. The visitors each contributed something to the program of the day. A delicious lunch was served at noon. Altogether a very pleasant and I trust profitable day.

Tuesday the 14th, Mrs. McMurry was again traveling companion on a trip to Gallatin, where the Mission workers of Bledsoe Association were gathered to organize an Associational Union auxiliary to the Association after the devotional service, led by the pastor, Bro. Woodcock, and an explanation of the purpose and importance of the Union. A business session was held. Mrs. G. B. Bush of Portland and Miss Geneva Carr of Hartsville were elected superintendents. Leaders for Y. W. A. and Junior work were chosen and Mission Study and Personal Service chairmen were appointed.

After a delicious lunch and the social hour, an hour and a half was spent in discussing different departments of our W. M. U. work.

The missionary organizations of five churches were represented by thirty-one messengers, with a good attendance of the local people, including several Methodist and Presbyterian sisters.

Friendship church had the largest number present. All entered enthusiastically into the new work, and every thing looks good. The next quarterly meeting will be with Friendship church, near Hartsville, the third Thursday in July, while Portland will have the Associational meeting in October.

Nashville and Wiseman lose some good societies entering into this new Union.

Thursday the 16th, was given to Wattertown church. The W. M. S. had as guests the Round Lick W. M. S. and the societies of the Methodist and Presbyterian churches.

A half hour was given to discussing practical plans with this society before the program was begun. The subject was Social Service, and the Home Mission Board. Splendid papers and talks by Mesdames Baker, Thomas, Davis and others. Your secretary spoke on the departments of Home Mission work.

The refreshments were delicious and the social hour delightful. It was a privilege to be with Mrs. Mason in the pastorium for the night. I hope to visit the Round Lick society in the near future.

MARGARET BUCHANAN.

### MRS. MARTHA DAWSON.

We realize we have sustained a great loss in the going, on Feb. 13, 1916, from this world to her Heavenly Home, of our sister and co-worker, Mrs. Martha Dawson.

She has for many years been a member of our W. M. Society of Santa Fe Baptist church, and has ever been faithful to all the work of the Society. Much of the time she was too frail to be present at our meetings, but she was prompt to inquire what we planned to do and assure us she wanted to help.

A good woman has gone to her reward, and may we emulate her consecrated, Christian life.

MRS. M. C. WALKER,  
MRS. CARRIE CROWLEY,  
MRS. J. W. PATTON.

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

### THE REAL DEFINITION OF LIFE IS NERVE-FORCE.

People often wonder what the difference really is between the living and dead body. Apparently nothing has been taken away, but still the complicated machinery of the body has stopped and cannot be started. What is missing is "life" and the modern definition of life is "nerve-force."

This nerve-force must be distributed regularly all over the body. Directly it does not run smoothly ill-health will follow.

Dr. Miles' Nervine benefits the health by evening up the distribution of this vital force of life, and by taking all the "jars and jolts" out of the system.

In this conjunction the Rev. C. H. Cox, of Mason City, W. Va., has stated:—

"I have found Dr. Miles' Nervine to be unexcelled in all nervous disorders and I have always recommended it to anyone whom I hear is suffering in this way. We also always keep Dr. Miles' Anti-Pain Pills on hand, as we feel they are invaluable. No words can truly express the real merit of Dr. Miles' Restorative Remedies."

Dr. Miles' Nervine can be used with advantage in all ailments which have a nervous origin or which have affected the nervous system. It is particularly beneficial in case of sleeplessness, nervousness, epilepsy, hysteria, chronic headache and neuralgia.

Dr. Miles' Nervine is on sale at all drug stores and is strictly guaranteed to benefit you, or your money will be refunded by the druggist.

MILES MEDICAL CO., Elkhart, Ind.

Evangelist T. N. Compton has been the supply pastor of the First Church, Lebanon, Tenn., since Jan. 1st and during that time there have been 62 additions and 38 more are expected soon.

Evangelist D. P. Montgomery and son, Paul, of Blue Mountain, Miss., are to assist Dr. R. M. Inlow of Bellevue Church, Memphis, in a revival beginning April 23.

### STORING NERVOUS ENERGY.

The human body resembles quite closely the electric storage system used on automobiles. By the processes of digestion nervous power or force is developed. The body, like the storage battery, stores energy to sustain it under emergency needs, when it can be called upon to carry the body through intense muscular strain, or to sustain the mind through an intense and prolonged nervous strain. However, these body strains tend to exhaust the nerve force, and with the exhaustion of this force there is a letting down of the whole nervous system and a weakening even of the organs of assimilation. Thus intense nervous strain interferes with digestion, and also interferes with the organs of elimination.

If this is persisted in there are developed diseases of the liver, gall, stomach, pancreas, kidneys and bladder. Health conditions generally are much more sanitary today than they were years ago. Nevertheless we have an enormous number of cases of kidney and bladder troubles due to the unusual strains of modern life.

Fortunately, there is an excellent combination for rectifying most of the troubles of the digestive and eliminative organs. It is Warner's Safe Kidney and Liver Remedy, which has been found by tens of thousands of people to have produced excellent results in cases of incipient Bright's Disease, Uraemic poisoning, rheumatism, and related kidney and liver ailments. This preparation is a combination of valuable extracts, compounded for the treatment of all of the organs of elimination and digestion, for if there is trouble of this type, all of these organs are usually involved. Warner's Safe Kidney and Liver Remedy is for sale at all drug stores in 50c and \$1.00 sizes.

# BAPTIST AND REFLECTOR

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### THE NASHVILLE CONFLAGRATION.

It was far more than a fire. Beginning about 12  
 o'clock noon on March 22, it raged for five hours. Dur-  
 ing that time it consumed 35 city blocks, embracing  
 about 700 houses, rendering 3,000 people homeless and  
 entailing a property loss estimated from one and a half  
 to two million dollars. Beginning near the river at  
 First and Oldham streets, borne along by a northwest-  
 erly gale, which blew at the rate of about 40 or 50 miles  
 an hour, it swept diagonally across East Nashville  
 in a southeasterly direction to Ninth and Shelby streets,  
 a distance of a mile or more, cutting a wide  
 swathe through the heart of that portion of the  
 city from one to four blocks wide, and leaving devastat-  
 ion and desolation in its track, with nothing but ruined  
 walls and a heap of ashes, where formerly had been  
 beautiful homes. The firemen soon found that it was  
 impossible to attempt to stop the march of the fire in  
 a southeasterly direction and confined their efforts to  
 checking its progress on both sides, which they succeed-  
 ed in doing.

Among the homes destroyed were those of Dr. J. W.  
 Gillon, secretary of the State mission board, and Dr.  
 William Lunsford, pastor of the Edgefield Baptist  
 church, and a number of other Baptists, as well as the  
 members of other denominations. Among the public  
 buildings were: St. Columba Catholic church, The Little  
 Sisters of the Poor hospital, Woodland Street Disciples'  
 church, Woodland Street Presbyterian church and War-

ner school. The fire passed between the Tulip Street  
 Methodist church on the southwest corner of Sixth  
 and Russell, and the Edgefield Baptist church on the  
 southeast corner of Seventh and Russell, scorching, but  
 not consuming them. Houses burned on three sides of  
 the Edgefield church. It caught fire, but by heroic ef-  
 fort on the part of the firemen was saved. The main  
 damage was from water. Just the extent of the dam-  
 age done we do not know, but we understand that it is  
 covered by insurance. Drs. Gillon and Lunsford did  
 not own their homes, but lost all of their furniture,  
 which, however, was insured, though not, of course, for  
 its full value. Practically all of the burned houses  
 had insurance upon them, as was the case also with  
 most of the furniture, though not all.

It was certainly a pitiful sight to see so many beauti-  
 ful homes laid in ruins and so many good people rendered  
 homeless. The citizens of Nashville, however, went to  
 work at once to relieve their needs as far as possible.  
 They made liberal contributions of money and of  
 clothing and appointed committees to make distribution  
 according to the needs of those who suffered from the  
 fire. Insurance companies have given notice that they  
 will pay promptly the insurance, so that everything  
 possible is being done to bring relief to the victims  
 of the conflagration. And yet, of course, many will  
 and must suffer very grievously from the loss of their  
 homes, loss of their furniture, and of many household  
 relics, which had been accumulating for a lifetime and  
 which, while perhaps possessing no intrinsic value,  
 possessed for the owners a priceless sentimental value.

#### The Origin.

The origin of the fire is said to be this: A little  
 negro boy, living in a cabin on First street, had a ball  
 made of yarn. As he was bouncing it on the floor it fell  
 into the fireplace. He snatched it out and threw it out  
 into the yard. The grass caught fire from the ball of  
 yarn, the cabin caught from the grass, a pile of shav-  
 ings in a lumber yard nearby caught from the cabin,  
 the lumber yard caught from the pile of shavings. The  
 wind then bore the flames several blocks away and swept  
 them onward in their path of destruction. It was like  
 the story of Mrs. O'Leary's cow, which kicked over the  
 lamp and set fire to the barn in which she was being  
 milked and started the great Chicago fire. "Behold how  
 great a matter a little fire kindleth."

#### Might Have Been Worse.

And yet after all, bad as it was in all conscience,  
 it might have been worse. It looked at one time as  
 if the whole of North Edgefield, and, with the shifting  
 of the wind, of Edgefield would be destroyed. It was  
 a matter for sincere congratulation that, thanks to the  
 heroic efforts of the firemen and to a merciful provi-  
 dence, it was confined to the comparatively narrow path  
 in which it travelled. It is a matter of still more con-  
 gratulation that only one life was lost—that of a crip-  
 pled old negro, who at first refused to leave his home  
 and was caught by the flames and fell dead on the  
 sidewalk. Had the fire occurred at 12 o'clock at night,  
 instead of 12 o'clock in the day as it did, with the  
 same gale blowing, thus causing such rapid destruction  
 of property, the probability is that there would have  
 been hundreds of lives lost.

#### Others Worse.

While our own fire was terrible, Nashville may well  
 congratulate herself that she did not suffer as much  
 as her sister Southern cities, which had fires about  
 the same time. Paris, Texas, where 8,000 to 10,000  
 people out of a population of 12,000 were rendered  
 homeless, and where the property losses amounted to  
 some \$8,000,000 or \$10,000,000; and Augusta, Ga., where  
 a large portion of the business district as well as many  
 of the residences were consumed, entailing a property  
 loss of some \$5,000,000. In the midst of her own sor-  
 row and from the ashes of her ruins, Nashville extends  
 sympathy to these sister cities.

#### Sympathy.

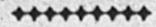
It was beautiful to see the sympathy elicited by  
 this great calamity. People in other parts of Nash-  
 ville at once organized for the relief of the fire suf-  
 ferers. Every one stood ready to do what he could  
 in rendering assistance to them. Telegrams of sym-  
 pathy and of proffered help came from many places  
 around. After all "one touch of human nature makes  
 the whole world kin." It is almost worth a great  
 calamity such as that which befell Nashville to see  
 how it elicited sympathy and co-operation upon the  
 part of the citizens generally and fused all hearts into  
 one. Never have the people of Nashville been so united  
 as now. Never have they been so fully determined to stand  
 by their own beloved city, and to make it still more

beautiful and glorious. We believe that the ultimate  
 result of the fire will be, not only that the burned  
 district will be rebuilt with newer and more modern,  
 though perhaps not so stately homes, but that all of  
 the citizens will stand together and pull together as  
 never before for the upbuilding of the city. And this  
 upbuilding we trust will be, not simply along material  
 lines, but along moral lines as well.

#### Scriptures Appropriate.

There are several passages of scripture which we  
 think are peculiarly appropriate just now to the peo-  
 ple of Nashville. "And we know that all things work  
 for good to them that love God." May the truth of  
 this beautiful verse be realized even in the midst of  
 the ashes of our great conflagration. "For our light  
 affliction, which is for the moment, worketh for us  
 more and more exceedingly an eternal weight of glory;  
 while we look not at the things which are seen, but at  
 the things which are not seen: for the things which  
 are seen are temporal; but the things which are not  
 seen are eternal." "For we know that if the earthly  
 house of our tabernacle be dissolved, we have a building  
 from God, a house not made with hands, eternal in the  
 heavens."

Thank God, no fire can consume that house, no earthly  
 conflagration, no matter how great, can destroy it.



#### THE MINISTRY OF HEALING.

The ministry of healing is one of the noblest, most  
 helpful ministries in all the world. That is the minis-  
 try of the physician, of the trained nurse, of the mother,  
 who combines both physician and trained nurse. Di-  
 rectly or indirectly it may be and should be the ministry  
 of every christian. Both by precept and example our  
 Lord commended such a ministry. In sending forth  
 the twelve and also the seventy he distinctly instructed  
 them to "heal the sick" as an important part of their  
 mission. The record with regard to the twelve is  
 "And they departed and went throughout the villages  
 preaching the gospel and healing everywhere." (Luke  
 9:6) Of the seventy it is said that they "returned with  
 joy, saying, Lord even the devils are subject unto us  
 in thy name." (Luke 10:17)

A very considerable part of the ministry of our  
 Lord himself consisted of healing. More than a score  
 of specific instances of healing are mentioned—the son  
 of a courtier at Capernaum, a demoniac in the syna-  
 gogue at Capernaum, Peter's mother-in-law, a leper, a  
 paralytic, a woman who only touched the hem of his  
 garment, two blind men, a dumb demoniac, an infirm  
 man at the pool of Bethesda, a man with a withered  
 hand, a centurion's servant, two Gadarene demoniacs,  
 a Phoenician woman's daughter, a deaf and dumb boy,  
 a blind man, a demoniac boy, a man born blind, a  
 woman who had an infirmity 18 years, a man with the  
 dropsy, blind Bartimeus and his companion.

In addition to these specific instances of healing we  
 are told that "Jesus went about in all Galilee, teaching  
 in their synagogues, and preaching the gospel of the  
 kingdom, and healing all manner of disease and all  
 manner of sickness among the people. And the report  
 of him went forth into Syria; and they brought unto  
 him all that were sick, holden with divers diseases and  
 torments, possessed with demons, and epileptic, and  
 palsied; and he healed them." (Matt. 4:23). "And  
 there came unto him great multitudes, having with  
 them the lame, blind, dumb, maimed, and many others,  
 and they cast them down at his feet; and he healed  
 them; insomuch that the multitude wondered, when  
 they saw the dumb speaking, the maimed whole, and the  
 lame walking, and the blind seeing; and they glorified  
 the God of Israel." (Matt. 15:30,31). We have three  
 specific instances given where his healing power ex-  
 tended to the extreme limit of raising the dead to life  
 —in the cases of the daughter of Jairus, the son of the  
 widow of Nain and Lazarus.

This ministry of healing is directly connected with  
 the coming of the kingdom. In response to the question  
 of the doubting John in prison through his disciples,  
 "Art thou he that cometh or look we for another?"  
 Jesus "answered and said unto them, go and tell John  
 the things which ye hear and see: the blind receive  
 their sight, and the lame walk, the lepers are cleansed,  
 and the deaf hear, and the dead are raised up, and  
 the poor have good tidings preached to them." (Matt.  
 11:4,5). These are evidences of the Kingdom of God.

We are told that "Jesus went about all the cities and  
 the villages, teaching in their synagogues, and preach-  
 ing the gospel of the kingdom and healing all manner  
 of disease and all manner of sickness." (Matt. 9:35).  
 The seventy are told to "heal the sick and say unto

them. The Kingdom of God is come nigh unto you." (Luke 10:9).

It is natural that the ministry of healing and the kingdom should be so closely connected. The soul is reached oftentimes through the body. It is easy to get into the sympathies of a person when he is sick. His heart is tender and easily touched. And then if through healing him the element of gratitude in his nature is aroused he is ready to receive any instruction from his benefactor and to do anything he says. The following recent instance is in point: A woman, blind in both eyes, entered a missionary hospital in Taiku, Korea. "Do you believe in Jesus?" she was asked. "No," she replied, "but if you can restore my sight I will." She was cured, became a Christian herself and led her son and daughter to become believers also.

Originating, organized, systematized under Christian influences, it is natural and proper that this ministry of healing should be conducted under those influences. It is therefore a matter both for congratulation and gratification that Baptist and Protestant people are beginning to establish hospitals, controlled and conducted by Christian men.

The Catholics long ago saw the value of the ministry of healing and they have made use of it in the establishment of hospitals in nearly every large city. We honor them for their wisdom and their zeal in this regard; but we do not believe that so important a matter as the ministry of healing should be left entirely to them. In Memphis for many years, whenever a Baptist, or a person of any other denomination for that matter, within a hundred miles of Memphis needed to be taken to a hospital for an operation or treatment, he was carried to a Catholic hospital. Now, thank the Lord, he can go to the Baptist Memorial hospital, where he not only receives the benefit of the best medical skill, but where he is in congenial surroundings and is ministered to by loving Baptist hands. In Nashville the main hospital has been a Catholic one. We have frequently been called upon to visit Baptists in that hospital. We have known as many as eight Baptists to be there at one time, four of them Baptist preachers. We wish that we could have a Baptist hospital in Nashville, but as that does not seem practicable at present we are glad that our Methodist brethren are erecting what is known as the Galloway Memorial hospital. We hope that it may be completed without debt and may receive liberal patronage by those in need of treatment for diseases. If so, it will, we are sure, be carried on for the good of humanity and the glory of God.

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- NAMES SIGNED TO CHALLENGE.**
- Allen, J. R., South Carolina.
  - Black, F. H., England.
  - Belch, I. E., North Carolina.
  - Booth-Clibborn, J. E., England.
  - Connely, F. H., Missouri.
  - Conerly, G. F., Mississippi.
  - Corbett, L. O., North Carolina.
  - Davidson, W. E., Missouri.
  - Davis, E. B., Ohio.
  - Decker, J. W., Virginia.
  - Duncan, V. E., North Carolina.
  - Erickson, H., Pennsylvania.
  - Gresham, R. C., South Carolina.
  - Hawkins, J. F., Texas.
  - Holmes, E. W., Alabama.
  - Huling, F. G., California.
  - Hunt, J. P., Tennessee.
  - Jackson, J. E., South Carolina.
  - Larson, I. V., Missouri.
  - Lumbley, J. E., Mississippi.
  - Luton, C. R., Kentucky.
  - McGraw, R. E., Missouri.
  - Miller, W. B., Virginia.
  - Poarch, O. G., Virginia.
  - Porter, H. E., Mississippi.
  - Podlesney, A. G., New York.
  - Potat, E. M., Jr., South Carolina.
  - Sorrell, C. R., North Carolina.
  - Smith, L. J. B., New Zealand.
  - Stultz, H. C., Brazil.
  - Zwick, W. W., Ohio.

**TURKEY.**

The report at Washington is that Turkey seeks peace with Russia. The recent victories of Russia at Erzerum, Bitlis, and elsewhere, under Grand Duke Nicholas, has flushed the Russians and disheartened the Turks. Moreover, the Arabian instinct seems to seek the winning side. In addition to all this, the resources of Turkey are exhausted. Her crops have not been poorer for a generation than last year. The locusts from Egypt made a frightful havoc in her crops. The first through train from Berlin to Constantinople arrived on January 17, and it was hailed as the harbinger of relief. But the only result is that quantities of salt meat were sent out of Turkey to Germany, but very little was shipped in of the things she needed, like bread and oil. The only result was that meat doubled in price. In addition to all this, Turkey is financially in a bad condition. The budget for the coming year shows a deficit of \$70,000,000, which is \$25,000,000 more than the deficit of the year just closed. She is about to borrow \$100,000,000 from Germany, which is the equivalent to what she has already borrowed from the central powers in installments. Notwithstanding Turkey's desire to make peace with Russia, and her willingness to give Russia what she most desires, a free passage to the sea, yet Russia will not treat with her, as she is under obligations to the Entente powers not to arbitrate with a single power. When Turkey entered the war upon the side of the Teutonic powers, the remark was made by Sir Edward Grey, we believe it was, the English foreign secretary, that Turkey had committed suicide. Turkey for a while scoffed at the remark, but it begins now to look like it was a true prophecy. If there shall be no other result from this war but to drive Turkey out of Europe and also out of Palestine—a much to be desired result which certainly ought to be accomplished by the allies—that would almost be worth the whole cost of the war.

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**INFORMATION CONCERNING BAPTISTS.**

Number of Baptists in the world.....	7,096,471
Number of Baptists in United States.....	6,013,912
Estimated number negro Baptists.....	2,083,240
Number of Baptist churches in United States .....	52,410
Number of ordained ministers.....	37,371
Number of baptisms last year.....	309,245
Value Baptist church property, United States .....	\$173,057,287
Number Baptist colleges in United States..	100
Value Baptist college property.....	\$ 24,408,737
Amount Baptist college endowment.....	\$ 33,054,839
Number students in Baptist colleges.....	37,734
Number Baptist theological seminaries in United States .....	14
Number students in these seminaries.....	1,315
Value seminary property and endowment...\$	7,440,149
Number Baptist academies in United States	97
Number students in these academies.....	14,674
Property and endowment, academies .....	\$ 8,052,124
Gifts of United States Baptists last year...\$	29,043,181
Gifts to missions .....	\$ 3,275,351
Gifts to home church expense .....	\$ 22,486,248

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**RECENT EVENTS.**

Pastor Little began a meeting last Sunday at the First Church, having the valuable assistance of Dr. W. B. Riley of Minneapolis. A gracious time is expected.

The Biblical Recorded announces that Dr. E. C. Doran has declined the call recently extended to him to the pastorate of the Wake Forest church.

Rev. Gip Daugherty has been called to and has accepted the pastorate of the church at Peabody, Kas. Brother Daugherty was formerly pastor of Lenoir City, Tenn.

The Deaderick Avenue Baptist church of Knoxville, of which Dr. W. D. Nowlin is pastor, has had 254 additions within the last ten months. The Sunday school record is running about 100 ahead of last year, which was the best record in her history. This is a fine showing. It may be of interest to some of our readers to know that Dr. Nowlin has been engaged to deliver four lectures at the Ridgecrest Bible conference in August, on the general theme "The City Pastor and His Problems." Dr. Nowlin has had experience with large city churches.

We spent a day or two in Jackson last week in the interest of the Baptist and Reflector. We are indebted to Pastors Luther Little and C. H. Warren and Bro. Fred Cooper for kindnesses. We enjoyed very much spending a night in the hospitable home of our friends, Mr. and Mrs. L. R. Phillips, and also taking a meal with Bro and Sister Fred Cooper. Bro. Cooper is a ministerial student at Union University. He preaches on Sunday afternoons at the work house, under the direction of the First Church.

The recent evangelistic meetings at Waynesville in which Rev. Calvin B. Waller, D. D., of Asheville, did the preaching resulted in what is being characterized at the greatest revival in the history of that city and community. There were 200 or more professions of faith. There were eighty-nine additions to the First Baptist church of which Rev. A. V. Joyner is the beloved pastor, and there were about forty accessions to other churches. The effects of such a meeting are incalculable.—Biblical Recorded.

Rev. S. P. DeVault gave notice last week that he would close his work as pastor of the Third Baptist church the first of July. During the summer and fall he expects to engage in evangelistic work. Bro. DeVault is an eloquent preacher and an experienced and successful evangelist. He is open to engagements. Write to him at Nashville. Bro. DeVault has done a fine work at the Third Church and his many friends in the church and in the city would regret to see him leave Nashville.

Rev. W. D. Wakefield has resigned the pastorate of the Second Baptist church, Columbia, S. C. He returned to his home at Shelbyville, Ky. The Baptist Courier says of him: "Brother Wakefield has been in Columbia for three years and his pastorate has been a most successful one. Both the congregation and the Sunday school grew under his ministry and the church was much increased. He was a prime factor in the union of the Second and Elmwood churches and in the welding of the two congregations into a most beautiful unity. This achievement alone is enough to make his pastorate in Columbia notable. But it is not alone. It is only a part of a delightful service he has rendered not only in our capital city but throughout the State."

The letter of the ex-distiller in the Baptist and Reflector recently reminds Dr. Holt of the following experience, which he tells in the Florida Baptist Witness: "There is a Baptist preacher in Tennessee named E. A. Cate. When he was a student in Carson and Newman College, he was serving also as a missionary colporter for the State Board. In his work as colporter he stopped at a distillery away up in East Tennessee, at Three Springs. He became acquainted with the proprietor, a Mr. White. It ended in his holding a protracted meeting at that place, and Mr. White was converted. The converted distiller at once said they must have a church there. He quit his distillery, tore it down, and then led in building a Baptist church on that spot. I was called in due time to go over and dedicate this new church. I became the guest of the ex-distiller, and had the pleasure of dedicating to the service of God a church set on foot and brought about by the grace of God through this modest missionary colporter."

We had a pleasant visit last Sunday to Lenoir City. The city has a population of about 5,000. The Baptist church has several hundred members, composed of many of the best people of the city. It has a handsome new brick house of worship. Since Pastor Ashley V. Pickern took charge of the church about a year and a half ago, there have been 143 additions. The basement of the church has been divided off into Sunday school rooms, including a large class room for the Baraca class, which is taught by Pastor Pickern. This is one of the finest Baraca classes we have seen in the State. Brother Pickern claims it is the finest anywhere. He has baptized some 40 members of the class. Brother Pickern is a Georgian, born and reared and educated. He came to Lenoir City from Atlanta. He is held in high esteem in Lenoir City, both as a preacher and as a man. We were glad of the opportunity of knowing him better. We enjoyed being in his home. It was a pleasure also to take a meal with our friends, Mr. and Mrs. S. P. Witt. A good list of new subscribers to the Baptist and Reflector was secured, with more to follow.

**The Home Page**

A Short Story and Items of Interest in the Home.

**FOLKS NEED A LOT OF LOVING.**

Folks need a lot of loving in the morning;  
The day is all before, with cares beset—  
The cares we know, and they that give no warning;  
For love is God's own antidote for fret.

Folks need a heap of loving at the noon-time—  
In the battle lull, the moment-snatched from strife—  
Half-way between the waking and the croon-time,  
While bickering and worriment are rife.

Folks hunger so for loving at the night-time,  
When wearily they take them home to rest—  
At slumber-song and turning-out-the-light time—  
Of all the times for loving, that's the best!

Folks want a lot of loving every minute—  
The sympathy of others and their smile!  
Till life's end, from the moment they begin it,  
Folks need a lot of loving all the while.  
—Strickland Gillilan, in the Ladies' Home Journal.

**THE SNOW HOUSE.**

Billy had many times resolved on having a house of his own where he could do as he pleased; and when he came in one day to warm himself after a fine coast on the snow crust and his mother told him to find something to do, and not be hanging round the stove, he resolved that he would wait no longer. The snow crust was good material for building, and he took the garden spade and went prospecting for a house site.

When his sister Beth learned of his intention she said he must make his house on the lawn where they could see it from the sitting room window. It was very windy there, but to please her he consented.

He first roughly outlined the boundaries of the house with the spade, and then cut up the crust inside this space into blocks about ten by fifteen inches; the crust was about four inches thick. He drove his spade down through the crust all round the block, then he put his spade under and pried it up. He piled these blocks up to form the west wall as men pile bricks; then he cut more as he needed till he had started walls about a space twice as long as he was and as wide as he was long. This would divide nicely into two rooms if he wished.

When he went in to warm himself Beth would make suggestions. "You must have a window in it, and a door," she said.

"Course!" said Billy.

"And a hall and a chimney and a fireplace," she counted them off on her fingers.

"Ah, go 'long!" he answered. "I can't make so much!"

"I'm coming out to help you!" she replied. So she put on her wraps and went out. They took down enough of the wall already laid to make an opening for a chimney, and when the wall was two feet or more high they laid a board across this open space and on this built up the front of the chimney; then they built out the sides and back; after which they built another and lower wall against the back on the outside to buttress it. They built up the chimney and the west wall first so that if the wind should blow they would have shelter to continue their work. They shoveled away all the loose snow from the place for the house and marked out the outer walls, leaving an opening opposite the fireplace for a door. This was all they cared to do that day; but they made many plans for having good

times in their house.

The next day was Saturday and they gave the whole time to their work. They put up the walls a little higher than their heads. By leaving off the roof they would need no window. They didn't know how to put on a roof and were afraid to try. Beth said they could throw a carpet over it when it stormed. On the east they put a half the whole length of the house. It was like another room, only not so wide. The door was to the south, where the sun could shine in. Then they piled up blocks for balustrades at the entrance to the hall and curved these outward both ways to give it a hospitable look. They were so interested in their architecture that they did not note how time was passing until they found the crust getting soft and realized that the sun was out on duty.

"This is fine," said Billy; "now we'll plaster up the chinks."

The snow where they had removed the crust was just right for mortar, so the two worked fast, plastering every crevice inside and out. It was nearly sundown when they put up the doors. For these they laid a piece of board across the walls and tacked a strip of carpet on it. There were two, one from the hall outdoors, and one from the hall into the room.

When Uncle Joe came home to supper and they had showed him all through and around the house, and he had praised it to their satisfaction, he advised them to put some boards over the top, as it was likely to snow before morning. He went around himself to the woodhouse and helped Billy get some out and put them on. Beth swept out the house and spread a piece of carpet over the floor in the room.

I don't know that anybody was ever so tired as they were that night, but it was worth it. When they got up Sunday morning it was snowing. The house looked beautiful, for every imperfection was covered up, and the roof boards were piled high with snow. Billy dug a path to it and went inside. It did not need a window even with the roof on. The light inside, filtered through the walls, was very soft and pleasant. No snow had gotten in except a little pile in the fireplace that had fallen down the chimney. Billy felt happy that he had done so well and decided that such a quiet, lovely place was just the spot for studying his Sunday school lesson in, so he went back to the house for his book and a box to sit on.

With these he returned to the snow house. When in reading his lesson he came to the words, "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head," "I'd 'a' made Him one," said Billy to himself; "I wish I'd 'a' been there; I'd 'a' made Him a house!" and his heart swelled with the thought that he not only would but could have made one.

While he was still thinking about it and wondering why the people of that country had not made Him a house, a cat, cold and hungry, came in and began rubbing against his legs after the manner of cats. Billy was no friend to cats, as all the neighbors' cats knew.

A dog, now, was different. This must have been a strange cat to have dared to invade Billy's privacy.

"Scat! Git out!" he said, and he gave a kick toward it. The cat turned and fled, but looked so forlorn in going that Billy's heart relented.

"Oh, come back! You can stay if you want to," he called, and then went to the door.

It was snowing furiously; a little snow had blown into the hall, but the cat was nowhere to be seen. She had sought some kinder shelter.

"This is my house," said Billy. "I don't have to let tramps in, nor tramp cats. I guess not! There's places where cats can go; 'Foxes have holes'— Ah! Billy was remembering his text. And what was that Beth had taught him about cats and other animals?

"For the dear God that loveth us, He made and loveth all."

"Maybe," said Billy, beginning to feel sorry. "Maybe if I'd 'a' been there, I'd 'a' turned Him out too, probably"—and he went to the door again, but the cat was nowhere to be seen.

Then Billy went into the house and put some scraps of food in an old dish and took them out.

"You mustn't play in your house today," said his mother, as he passed through the sitting room.

**Women Once Invalids**

**Now in Good Health Through Use of Lydia E. Pinkham's Vegetable Compound. Say it is Household Necessity. Doctor Called it a Miracle.**

All women ought to know the wonderful effects of taking Lydia E. Pinkham's Vegetable Compound even on those who seem hopelessly ill. Here are three actual cases:



Harrisburg, Penn.—"When I was single I suffered a great deal from female weakness because my work compelled me to stand all day. I took Lydia E. Pinkham's Vegetable Compound for that and was made stronger by its use. After I was married I took the Compound again for a female trouble and after three months I passed what the doctor called a growth. He said it was a miracle that it came away as one generally goes under the knife to have them removed. I never want to be without your Compound in the house."—Mrs. FRANK KNOBL, 1642 Fulton St., Harrisburg, Penn.

**Hardly Able to Move.**

Albert Lea, Minn.—"For about a year I had sharp pains across my back and hips and was hardly able to move around the house. My head would ache and I was dizzy and had no appetite. After taking Lydia E. Pinkham's Vegetable Compound and Liver Pills, I am feeling stronger than for years. I have a little boy eight months old and am doing my work all alone. I would not be without your remedies in the house as there are none like them."—Mrs. F. E. YOST, 611 Water St., Albert Lea, Minn.

**Three Doctors Gave Her Up.**

Pittsburg, Penn.—"Your medicine has helped me wonderfully. When I was a girl 18 years old I was always sickly and delicate and suffered from irregularities. Three doctors gave me up and said I would go into consumption. I took Lydia E. Pinkham's Vegetable Compound and with the third bottle began to feel better. I soon became regular and I got strong and shortly after I was married. Now I have two nice stout healthy children and am able to work hard every day."—Mrs. CLEMENTINA QUERRING, 34 Gardner St., Troy Hill, Pittsburg, Penn.



All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

"There's a cat out here—" he began. Uncle Joe looked up from his reading. "First time I ever knew you to care for a cat," he said; but noting the flush on Billy's face, said no more.

Though Billy called, the cat did not return. Lost opportunities seldom do. He set the plate down in the hall and went back into the house, perhaps thinking to spare himself reproach if something else made a claim on his charity.

His enjoyment in his house was gone. He tried to continue his lesson, but other thoughts would intrude: "Didn't a man have a right to a house, after he'd built it? Did he have to look out for hungry and cold things that came along? For the dear God that loveth us, he made and loveth all.' Did he have to share what he'd worked so hard to get? What did folks put locks on their doors for, then? 'As ye would that men should do to you.' Did that mean warming cold cats?—and folks? If a man had got to take into his house every old wretched thing that came along, he might just as well not have a house but live in a hole in the woods. 'Foxes have holes—'"

But his thoughts were too much for Billy. From being lifted up with pride over the thought of an ideal action, he had been dropped down hard on a plain practical question.

"Uncle Joe!" he said. "Well, my boy, what is it?" said Uncle Joe.

"Uncle Joe, does a man have to—I mean would it be right, or wrong—I mean, or—well—say, you can't find out about things by thinking about 'em, can you?"

"Different people think differently," replied Uncle Joe, sagely, "but about the right of a thing, it's always right to be kind, to help, and to share what we have." And Uncle Joe smiled. But Billy didn't.—Christian Work and Evangelist.

**BOILS AND PIMPLES DANGEROUS.**

Modern science has proven that boils and carbuncles, pimples and unsightly skin blotches are danger signals of diseased blood. It's the infected blood that's dangerous. Don't wait for the boils. If you have pimples and blotches, take instant action. Pimples tell you that your blood contains impurities. You must wash out your blood, and stimulate it to healthy action with Nature's own blood tonic, S. S. S. It is purely vegetable. You can get it at any druggist's. If yours is a long standing case, write for free expert advice to Swift Specific Co., Dept. Z, Atlanta, Ga.

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# 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).

## WORK!

Work! Thank God for the pride of it, The ardor, the urge, the delight of it— Work that springs from the heart's desire.

Setting the brain and the soul on fire— Oh, what is so good as the heat of it, And what is so glad as the beat of it, And what is so kind as the stern command.

Challenging brain and heart and hand?

Work! Thank God for the might of it, For the beautiful, conquering tide of it, Sweeping the life in its furious flood, Thrilling the arteries, cleansing the blood, Mastering stupor and dull despair, Moving the dreamer to do and dare. Oh, what is so good as the urge of it, And what is so glad as the surge of it, And what is so strong as the summons deep.

Rousing the torpid soul from sleep?

Work! Thank God for the swing of it, Thank God for the pace of it, For the terrible, keen, swift race of it; Fiery steeds in full control, Nostrils aquiver to greet the goal. Work, the Power that drives behind, Guiding the purposes, taming the mind, Holding the runaway wishes back, Reining the will to one steady track, Speeding the energies faster, faster, Triumphant over disaster. Oh, what is so good as the pain of it, And what is so great as the gain of it? And what so kind as the cruel goad, Forcing us on through the rugged road?

Work! Thank God for the pace of it, Thank God for the swing of it, For the clamoring, hammering ring of it, Passion of labor daily hurled On the mighty anvils of the world. Oh, what is so fierce as the flame of it, And what is so huge as the aim of it? Thundering on through dearth and doubt, Calling the plan of the Maker out. Work the Titan, work the friend, Shaping the earth to a glorious end. Draining the swamps, and blasting the hills, Doing whatever the Spirit wills— Rending a continent apart, To answer the dream of the Master heart. Thank God for a world where none may shirk, Thank God for the splendor of work! —Angela Morgan, in Christian Advocate.

## WANTED—A BOY.

"Why, what a funny advertisement, Bobby; listen to this!" and Mrs. Johnson read from the evening paper as follows: "Wanted—A good, smart, honest boy. Must be red-haired and freckled. None other need apply. Smith and Thompson."

Bobby laughed. "That's me, sure," he said; "especially the red hair and freckles. Guess I'll go around."

"Well, it really sounds as though this were meant for you," continued his mother, so seriously that Bobby laid down the book he was reading and looked at her in surprise.

"You were just fanning about the red hair and freckles, weren't you, mammy?" he asked.

"No, indeed; come and see for yourself."

"Whew—w—w!" whistled Bobby, looking at the paper; "I'll have to try, sure thing. But how queer for Smith and Thompson to put in an ad. like that. It's the very office I've had my eye on for months; but I didn't know there was likely to be a vacancy so soon."

At nine o'clock next morning Bobby found himself one of a row of boys in the waiting room outside Smith and

Thompson's private office. The youngsters all had hair of various degrees of redness, and freckles of all sizes and shades of brown. Some were speckled as a turkey's egg, others could only boast of a few of these valuable marks. It seemed so funny to Bobby that he forgot how badly he wanted the place himself and greeted each rival with a friendly smile.

The first boy to be admitted had a fiery red head and as many rust spots as any one could desire. Mr. Smith, the senior partner, opened the door himself to let him in, and swept an amused glance along the line of candidates.

In a few minutes that boy came out and another went in.

"Said my hair was too red, an' I had too many freckles," he intimated, with a grin which showed a front tooth missing. "Maybe you'll do," he added, good-naturedly to Bobby; "you ain't got too many freckles, and your hair is most brown."

Bobby felt encouraged, although he wondered very much about it all. But surely Mr. Smith was not a man with time to waste in looking over such a lot of boys without a purpose.

"He's got his mother in there with him; a little old lady with white hair and gold-rimmed eyeglasses, an' she said I wasn't the right one at all; I was too cheeky lookin'," remarked another unsuccessful one on his way out, making a face at Bobby as he passed.

Bobby laughed and grew still more curious. "Why should a business man have his mother in his office helping him to select an office boy? Perhaps—"

"Next!" called a voice from the open door, and Bobby was admitted.

"That's him. I should have known him anywhere. Such a manly little fellow!" exclaimed the old lady sitting by the office window.

"Why didn't you wait a minute after helping me off the car last night?" she continued, motioning the surprised Bobby to come nearer to her.

"What—I beg your pardon. I don't know what you mean," stammered Bobby, knitting his sandy-colored eyebrows.

"Oh," and his freckled face brightened into a smile. "I didn't want anything for just helping a lady. I wouldn't even if I were ever so poor," and he drew himself up with an air of sturdy pride.

"Would you like work, young man?" asked Mr. Smith with a smile, and Bobby replied promptly that he would.

"What can you do?"

"I don't know, sir. I'm just eleven, and I've always been at school; but I'm willing to try anything, and I'll do my best. I can study at nights with my big brother," he added.

"Well, a boy who is so good at looking out for helpless old ladies as I've been told by my mother you are, ought to do pretty well in my line," said Mr. Smith. "You may report here at one o'clock this afternoon."

The gentleman opened the door into the outer office and informed the red-headed brigade that they need not wait any longer, as he had found a boy to suit him. Then he turned to his desk, and Bobby, feeling himself dismissed, hurried home to tell his good news.

"Why, I really didn't do anything, mother," he said. "There was such a jam that the poor old lady had no chance to get off, for the conductor was so busy somewhere else, and didn't notice, so I just helped her, that was all."

"It was a little thing, but it had big results," said his mother, and Bobby thought so, too.—Presbyterian Banner.

## NOT TO BE BALKED.

A comparison, made by an old carpenter twenty years ago, may be applied in a much wider sense than he had in mind. He was speaking of two boys, brothers, who had been sent to him to learn the trade. They were bright boys, and their father, in telling the carpenter of his pleasure at their progress in their work, said he could not see but one had done just as well as the other.

"Um-h!" said the carpenter. "I presume to say their work looks about of a piece, but I'll tell you the difference between those two boys. You give Ed just the right tools and he'll do a real good job; but Cy, if he hasn't got what he needs, he'll make his own tools and say nothing about it."

"If I should be cast on a desert island and wanted a box opened, I should

## STOP! CALOMEL IS QUICKSILVER.

It's Mercury! Attacks the Bones, Salivates and Makes You Sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more billiousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

know there'd be no use asking Ed to do it, without I could point out a hammer.

"But, Cy!" said the old carpenter, with a snap of his finger, "the lack of a hammer wouldn't stump that boy! He'd have something rigged up and the box opened, if there was any way to open it! I expect Cy's going to march ahead of Ed all his life."

Twenty years have proved the truth of the words; for, while the boy "who made his own tools" is rich, his brother is still an ordinary workman.—Youth's Companion.

## FOOT COMFORT ASSURED; BROOKLYN MAN SOLVES THE PROBLEM.

It is no longer necessary to suffer agonies that are caused by misfit shoes. Simon's Ezwear Shoes are built to give every possible foot comfort. They are soft and stylish and do not need breaking in. They fit like the proverbial "old shoe" the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. B. H. Simon will gladly send a free catalogue of over 450 styles of Ezwear Shoes along with self-measuring blank to all who write him. Write for your copy today and make your feet happy. Address, Mr. B. H. Simon, 1589 Broadway, Brooklyn, N. Y.

## BIG DEAL ON STERLING HOSE.

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

## STOPS TOBACCO HABIT.

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

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

## TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless, no habit forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER," and positive proof.

# 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.

## A Foe to Tuberculosis

The Journal of the American Medical Association (August 9, 1914), reviewing an article on "The Influence of Calcium Salts on Constitution and Health," said: "They (the authors) report numbers of concrete instances in which patients gained in vitality and energy after taking calcium."

Doctors agree that in tuberculosis lowered vitality and lost energy must be overcome.

One of the constituents of Eckman's Alternative is calcium (lime), in such combination with other valuable ingredients as to be easily assimilated by the average person. To this, in part, is due its success in the treatment of tuberculosis—a service which even some ethical practitioners have acknowledged to their patients. We make no wholesale claims for it but since it contains no opiates, narcotics or habit-forming drugs, a trial is safe. 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.

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## AMONG THE BRETHREN.

By Fleetwood Ball.

(The following notes were omitted last week. The editor regrets that they could not have been published, as he, with others, regards them as a very essential and vital part of our paper.)

Dr. Lloyd T. Wilson of Richmond, Va., writes: "Have greatly missed your column in the Baptist and Reflector these two weeks past and have feared you might be sick. If so, I certainly hope that you may soon be yourself again. Learned to love you in the good old days when I lived in the dear old State and always read your department with pleasure and interest. Blessings on you and yours and your work."

Dr. M. E. Dodd of the First Church, Shreveport, La., writes: "Had 770 in Sunday School last Sunday. Have had 59 additions to the church. Regular services."

Dr. Ben Cox of Central Church, Memphis, writes: "It was my pleasure to be at the laying of the cornerstone of the new \$20,000 church that is being erected at Osceola, Ark., on Thursday, March 9. I feel that the popular pastor, E. L. Curle, and his co-workers are worthy of much congratulation upon the progress they are making. Bro. W. P. Hale is taking a special interest in the matter. I greatly enjoyed being entertained at his home. The new church they are building will be a gem when completed."

Rev. J. H. Oakley of Whiteville, Tenn., writes: "I am to be with Bro. Gilliam Hughes in a revival at Spring Creek Church, near Jackson, beginning the fourth Sunday in July. Revs. J. G. Chastain, C. D. Graves, Miss Margaret Buchanan, the pastors and myself will begin our church-to-church campaign next Monday, March 20th, in Little Hatchie Association."

Dr. A. E. Booth of the First Church, Harrisburg, Ill., writes: "We had 1,124 in Sunday School yesterday. Church roll is growing, too. Over 400 additions since present pastor came. No boost; just 'a growin'. We will reach 1,200 next Sunday."

Rev. J. E. Dew of Little Rock, Ark., has accepted the care of the church at Henning, Tenn., and enters upon the work at once.

Dr. Luther Little of the First Church, Jackson, writes: "Beginning March 26th, we are to have an eight-day revival meeting in the First Church, in which we are to have the assistance of Dr. W. B. Riley of Minneapolis, Minn. Thursday, the 30th, we are going to have Pastors' Day. In the afternoon of that day, Dr. J. W. Gillon of Nashville, our Mission Secretary, will speak to the pastors on the vital question of the hour."

Rev. J. H. Griffith, of Howell, Ky., has been called to the care of the church at Winter Haven, Fla., and he accepts. A \$20,000 church is to be built at once.

Rev. D. Edgar Allen, of Eagleville, Tenn., has been called to the care of the First church, Rockwood, Tenn., and it is feared by the Middle Tennessee brethren that they will lose him.

Hot Springs, Ark., will invite the Southern Baptist Convention of 1917. If our vote could determine the meeting place, it would go there.

Dr. C. E. W. Dobbs of Jacksonville, Fla., becomes associate editor of the Florida Baptist Witness, taking the place of Dr. E. R. Pendleton of Pensacola, who has resigned that pastorate.

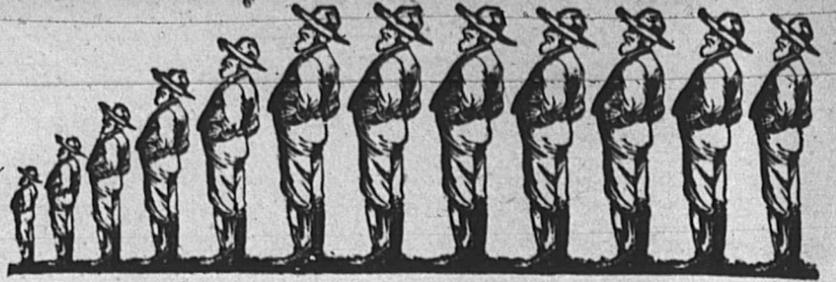
W. W. Willian has become Sunday School Field Secretary in Florida.

## NEW BOOK ON CANCER.

Just published. Gives a most comprehensive explanation of cancer and its successful treatment without the knife. Based on actual experience of more than sixteen years and laboratory research covering more than ten thousand cases. The book will be sent free by addressing O. A. Johnson, M.D., Suite 495, 1320 Main St., Kansas City, Mo. Send for a copy today and learn some facts about cancer.



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succeeding H. C. Hyman, who accepts the care of the church at Sanford, Fla.

Dr. A. J. Holt has resigned the care of the First Church, Kissimmee, Fla., effective June 1. He says he does not contemplate leaving Florida. If you do, beloved, remember the latch-string of old Tennessee's door is on the outside. You are beloved here from Carter to Shelby.

Rev. Levi E. Barton has resigned the care of Jackson Hill Church, Atlanta, Ga., but his plans for the future have not been matured.

Rev. W. C. McNeeley of the First Church, Kennett, Mo., has resigned that pastorate and is anxious to secure pastoral work in a more healthful climate.

Dr. M. P. Hunt of the First Church, Fayetteville, Ark., has resigned to accept a call to the West Broadway Church, Louisville, Ky., effective May 1. Louisville seems to have irresistible charms for Dr.

Hunt.

Rev. W. D. Wakefield has resigned the care of the Second Church, Columbia, S. C., and will return to his old home, Shelbyville, Ky., for recuperation.

Evangelist H. A. Smoot of DeSoto, Mo., is assisting Rev. C. M. Truex of the church at East Sedalia, Mo., in a great meeting in which many are being saved and added to the church.

Dr. M. P. Hunt of Fayetteville, Ark., lately visited Savannah Avenue Church, St. Joseph, Mo., to preach the dedication sermon. He took a collection of \$10,600, which was \$600 more than the amount asked for.

Dr. H. H. Hulsten of the First Church, Oklahoma City, Okla., declines the call to Gaston Avenue Church, Dallas, Texas. He is doing a marvelous work in Oklahoma.

The Baptist Advance writes in glowing eulogy of the addresses of Dr. J. W.

Gillon, of Nashville, Tenn., at the recent Men's Convention in Little Rock. He is said to have mightily stirred the Convention. Tennessee Baptists are used to that sort of conduct on Dr. Gillon's part and they welcome each thrill.

## YOUR HEART

is closely connected with your nerves, so close in fact that anything which affects your nerves must necessarily affect your heart, and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable druggists, 50c and \$1. Manufactured by The Van Fleet-Bransfield Drug Co., Memphis, Tenn.

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"Feed the Brute!"

Said the Witty Wife

When asked how to handle a husband. Good doctrine; and if she had added "and keep his liver working" it would have been perfect.

Jacob's Liver Salt

two teaspoonsful in water before breakfast, clears the stomach—will promote a continuous cheer in the well fed man because it aids in healthful digestion. 25c at druggists or sent direct by

JACOB'S PHARMACY, Atlanta, Ga.

Cured His Rupture

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 611-B. Marcellus Avenue, Monasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

WHY NOT TRY POPHAM'S

ASTHMA MEDICINE

Gives Prompt and Positive Relief in Every Case. Sold by Druggists. Price, \$1.00. Trial Package by Mail, 10c.

WILLIAMS MFG. CO., Props., Cleveland, Ohio.



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

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

SOME MEETINGS.

Beginning the 1st of January I held a meeting with Notcky Creek church, which resulted in about thirty conversions. From there I held a meeting at Big Creek church near Mt. Vernon, Tenn. During the eleven days' meeting there were forty conversions. From there held a week's meeting at Reed Springs church, near Philadelphia, Tenn., which resulted in eighteen conversions. The next meeting was at Englewood church, which lasted two weeks and there were fifty-five conversions. The next meeting was at Fork Creek church in Loudon County, and resulted in the greatest revival that has ever been held in that section of the country. Quite a number of the hardest sinners were converted and a number of heads of families were among the converts.

JOHN HAZELWOOD, Evangelist.

NEWS ITEMS.

This winter I have held several meetings in Georgia. Recently I was in a meeting in Kentucky. I have been with Rev. J. K. Haynes for two weeks. The weather has been unfavorable, yet the Erwin people rallied to the work, and we are closing out the services. There have been forty-five professions of faith and thirty-six additions to the church. Beginning March 23 I am to be in the Augusta, Ga., campaign.

161 Eight Ave., N., care Rev. J. W. Gillon, Nashville, Tenn.

-S. W. KENDRICK.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

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

Evangelist T. O. Reese of Birmingham, Ala., writes: "We are in the midst of a great meeting at Pelham, Ga. The large church is packed even at the day service. There have been up to this date 46 additions, 44 of whom are for baptism. Rev. J. P. Lee is pastor. We go to First Church, El Paso, Texas, March 19."

ARE YOU OUT OF SORTS,

Impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthily people look at the world through rosy glasses. Buy a bottle of Plantation Chill & Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

For sale everywhere. Manufactured by Van Fleet-Mausfield Drug Co., Memphis, Tenn.

The wide-awake editor, Dr. Frank W. Barnett, of the Alabama Baptist, is offering a rattle and beads of many varieties as premiums for new subscriptions. Evidently he is making a strong bid for the subscriptions of the rank and file of the Gospel Missioners. But will he hold them when he gets them?

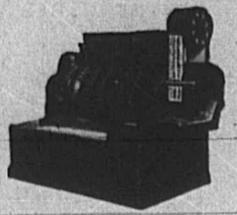
"SPECIAL" SILK HOSE OFFER.

To introduce the beautiful "La France" silk hose for ladies and gents, we offer three pair 50c quality for only \$1, post-paid in U. S. Pure silk from calf to toe for long wear. Sizes 8 to 10 1/2; in white, tan or black, assorted if desired. Money back promptly if not delighted. La France Silk Store, Rox G. Clinton.

His many Tennessee friends will learn with much regret that Rev. G. H. Stigler, of Rocky, Okla., has been compelled to come to the Baptist Memorial Hospital in Memphis, Tenn., for treatment. Many prayers will ascend for his speedy recovery.



A Great National Public Utility



That concerns all merchants and all people

THE original Cash Register rang a bell, indicated and recorded the amount of the purchase. It benefited the merchant only.

In a third of a century this old model has developed into a Cash Register that directly benefits every man, woman and child who spends money in a store.

This new Cash Register equally concerns every merchant and clerk, every banker and wholesaler in this land.

It furnishes every customer with a receipt or sales slip.

It prints on this the amount paid or charged.

On this is also printed the date of the sale and who made it.

It forces a duplicate, printed record for the merchant.

It prevents disputes over charges and bills paid.

It saves shopper's time.

It gives the merchant all his profits. It gives him more money for his family.

It promotes more and quicker sales.

It protects each clerk against making errors and against the mistakes of others.

It rewards the diligent clerk by telling his employer which one makes the largest number of sales and which one gets the greatest amount of business.

It assures the banker additional security for the money he loans the merchant.

It gives the wholesaler additional assurance that the merchant will have money to pay his bills.

It furnishes the banker and the wholesaler mechanical evidence that the merchant's statement of his business is correct.

It is a business necessity.

MERCHANTS!! We have new 1916 models that give this perfect service. Write us today or see our agent in your city and learn how you can secure one of these public service machines. Liberal allowances are made for Old National Cash Registers that were good in their day, but do not so completely protect you or give the valuable service our 1916 Models do. Address Dept. X.

The National Cash Register Company, Dayton, Ohio



LOOK FOR THIS SIGN IN THE WINDOW



FRIENDSHIP ONLY 12¢ BRACELET LINK

Advertisement for Friendship Bracelet Link, featuring an image of a bracelet and text describing the product and its availability.

To FAT People FREE

Advertisement for Golden Gospel Bells, featuring a photograph of a woman and text describing the product and its benefits.

DANGEROUS as well as painful

Advertisement for Combault's Caustic Balsam, listing ailments like Backache, Lumbago, Stiff Joints, Neuralgia, Rheumatism, and Sprains.

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's the very best. We assure you that the book is just as good as the title is beautiful.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes. 33 per hundred, samples 5c each. 15 songs, words and music. E. A. K. HACKETT, FORT WAYNE, INDIANA

Pulpit Bibles Largest assortment, finest Bibles at lowest cost. Write to us for full description and prices. ECCESTAL PUBLISHING CO., Inc., LOUISVILLE, KY.

**SOUTHERN BAPTIST CONVENTION.**

The sixty-first session (seventy-first year) of the Southern Baptist Convention will begin at 3 p. m., Wednesday, May 17, 1916, in the city of Asheville, N. C.

Preacher of the Convention sermon, Charles W. Daniel, D.D., Georgia; or his alternate, S. J. Porter, D.D., Texas.

The sessions of the Convention will be held in the City Auditorium, Flint and Haywood Streets, and the OFFICE OF THE SECRETARIES of the Convention, for the enrollment of delegates, will be open in the lobby of the Battery Park Hotel on Tuesday, May 16, 9 a. m. to 10 p. m., and on Wednesday, May 17, from 9 a. m. until the Convention is called to order in the afternoon.

All representatives, whether Financial or Associational, are earnestly requested to present their credentials and be enrolled as soon as possible after arriving in the city. Please do not wait until the last minute.

Representatives, after being enrolled, will be furnished with a badge, without which the ushers will not admit them to the floor of the Convention.

State Secretaries can greatly aid us in securing rapid and correct enrollment by reporting on their arrival at the office of the Secretaries.

OLIVER FULLER GREGORY,  
HIGHT C. MOORE,

Secretaries.

LANSING BURROWS, President.

**Woman's Missionary Union.**

The twenty-eighth Annual Meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will be held in Asheville, N. C., May 17-22, 1916. Twenty-five delegates, in addition to the State W. M. U. Vice President, may be seated from each State. It is sincerely hoped that many visitors, as well as all delegates and Vice Presidents, will be in attendance.

On Wednesday, May 17, at the Langren Hotel, the following sessions will be held:

- (1) Margaret Fund Committee, at 9 a. m.
- (2) Boards of W. M. U. Training School at 10:30 a. m.
- (3) W. M. U. Executive Committee at 2:30 p. m.

At 7:30 p. m. on Wednesday a Conference on Young People's Work will be held in the First Baptist church. In this church at 9:30 a. m. on Thursday, May 18, the regular session of the Annual Meeting will be called to order. The sessions will continue in the First Baptist church through Friday, with adjournment to attend the night services of the Southern Baptist Convention. Delegates and visitors should endeavor to register at this church in the forenoon of Wednesday, the 17th, or as soon as possible after arrival in Asheville.

Saturday morning, the 20th, at 11 o'clock, there will be a conference with our women missionaries; then at 1 p. m. a luncheon in their honor; and following that an informal social hour. The luncheon will be served at a nominal cost.

The W. M. U. annual sermon will be preached at 11 a. m. on Sunday, May 21, by Dr. E. Y. Mullins, of Kentucky. At 3:30 that afternoon the memorial service to Miss F. E. S. Heck will be held in the First Baptist church. On Monday, in this church, the annual all-day session of the Secretaries' and Field Workers' Council of the W. M. U. will be called to order at 9:30 a. m.

MRS. E. B. MATHEWS,  
Chairman W. M. U. Local Committee.  
KATHLEEN MALLORY,  
W. M. U. Corresponding Sec'y.

**RAILROAD RATES.**

**Southeastern Passenger Association.**  
Copy of Tariff special fares to Asheville, N. C., and return is sent with this to all Baptist papers in the territory of Southeastern Passenger Association.

Tickets will be non-transferable, and require signature of purchaser at going and transit limit.

Dates of Sales—May 13 to 17, inclusive. Final limit returning May 31, 1916.

Persons residing at non-coupon stations, desiring to avail themselves of these reduced fares, will be required to give the agent at their stations five days' notice, in order that he may procure their tickets.

Time limit may be extended to June 15 by depositing ticket with Joseph Richardson, special agent, 60 Patton Ave.,

Asheville, N. C., between 8 a. m. and 6 p. m. (Sunday excepted).

Stop-over will be permitted at Corinth, Miss., Atlanta, Ga., Birmingham, Ala., Chattanooga, Tenn., Nashville, Tenn., Flomaton, Ala., Mobile, Ala., Montgomery, Ala., Greenville, S. C., Memphis, Tenn., Meridian, Miss., Vicksburg, Miss., and such stop-overs as are authorized in the individual tariffs of the carriers—on either going or return trip or both, provided passengers who have not had tickets extended, as provided for above, must leave last stop-over point so as to reach original starting point not later than midnight of May 31.

In order to secure stop-over passenger must make application to conductor, and must deposit ticket with ticket agent, immediately upon arrival at stop-over station.

**Southwestern Passenger Association.**

Open rates of two cents per mile in each direction for the round trip from all points in Southwestern Passenger Association Territory to Gateways, plus rate of Southeastern Passenger Association from that point.

Dates of Sale—May 13 to 16, inclusive. Final limits, May 31, 1916. Except that points in Texas west of a line drawn through Amarillo, Big Springs, Eagle Pass, and Del Rio, where tickets will be on sale May 12-15.

Same privilege of extension as in Southeastern Passenger Association.

**Central Passenger Association, Trunk Line Association, Western Passenger Association**

Decline to grant special rates. For fuller information and special rates from your nearest stations, address either of the secretaries, enclosing stamped envelope or postal.

OLIVER F. GREGORY,  
Station H., Baltimore, Md.  
HIGHT C. MOORE,  
Raleigh, N. C.  
Secretaries.

**MIDDLE TENNESSEE BAPTIST SUNDAY SCHOOL CONVENTION**

—and—

**MIDDLE TENNESSEE BAPTIST WOMAN'S MISSIONARY UNION CONVENTION.**

Tullahoma, April 18-21, 1916.

**Wednesday Night.**

- 7:30—Devotions, "Jesus and the Cultured Pupil" (Nicodemus) (John 3: 1-12), Magness Bass, McMinnville.
- 7:45—Welcome Address, Judge E. E. Davis.
- 8:00—Convention Sermon, John R. Gunn, Nashville.
- 8:45—Assignment of homes.

**Thursday Morning.**

9 to 10—Sunday School Section Baptist church, W. D. Hudgins presiding. Conference on Practical Sunday School Methods.

9 to 10—Elementary Section. Presbyterian church. Mrs. M. M. Ginn presiding, assisted by Mrs. E. C. Wright and Mrs. Robert Wall. Conference for Elementary Workers.

9 to 10—B. Y. P. U. Section. Cumberland Presbyterian church. Arthur Flake presiding. Conference on Practical B. Y. P. U. Methods.

General Convention, Baptist church. 10:00—Devotions, "Jesus and the Uncultured Pupil" (Woman at the Well) (John 4: 5-15), Julius Hickerson, Tullahoma.

**SUNDAY SCHOOL ORGANIZATION.**

- 10:15—Grading, Tom Davis, Mulberry.
- 10:40—Officers, W. R. Ivey, Orlinda.
- 11:05—Equipment, Geo. L. Stewart, Nashville.
- 11:30—The End to Be Accomplished, Allen Fort, Nashville.
- 12:00—Adjourn for lunch.

**Thursday Afternoon.**

1:00 to 2:00—Sunday School Section. Baptist church. W. D. Hudgins presiding. Conference on Practical Sunday School Methods.

1:00—Devotions. 1:00 to 2:00—Elementary Section. Presbyterian church. Mrs. M. M. Ginn presiding.

1:15—(a) Equipment, (b) Handwork, Mrs. Robert Wall.

1:45—How to Hold Our Boys, Mrs. Shelton.

2:00—Importance of Story Telling, Mrs. Ed Wright.

2:30—The Teacher and His Class Work, J. F. Savell.

3:00—Round table discussion.

1:00 to 2:00—B. Y. P. U. Section. Cumberland Presbyterian church. Arthur

Flake presiding. Conference on Practical B. Y. P. U. Methods.

General Convention, Baptist church. 2:00—Devotions, "Jesus and the Junior Pupil" (Matt. 18: 1-7), O. C. Peyton, Chapel Hill.

Making the Sunday School Hour Effective:—

2:15—The Pastor's Part, C. L. Skinner, Nashville.

2:40—The Superintendent's Part, Chas. T. Alexander, Columbia.

3:05—The Teacher's Part, Wm. Lunsford, Nashville.

3:30—The Spirit of Worship in the Sunday School, L. S. Ewton, Springfield.

**Thursday Evening.**

General Convention, Baptist church.

7:30—Devotions, "Jesus and the Inquiring Pupil" (Luke 18: 18-27), E. E. Folk, Nashville.

Five-minute addresses by six Superintendents:—

7:45—Daily Life of Superintendent, N. B. Fetzer, Nashville.

7:50—Music of the Superintendent, Robert Clements, Dickson.

7:55—Teachers' Meeting and the Superintendent, E. P. Jennings, Watertown.

8:00—Absentees and the Superintendent, Joe Sims, Lawrenceburg.

8:05—Visitors, New Scholars and the Superintendent, S. T. Wall, Milton.

8:10—Evangelism and the Superintendent, J. Henry Burnett, Murfreesboro.

8:15—History and Outlook of Our Teacher Training, P. E. Burroughs, Nashville.

8:45—The Church School Curriculum, Rufus W. Weaver, Nashville.

**Friday Morning.**

9:00 to 10:00—Sunday School Section. Baptist church. W. D. Hudgins presiding. Conference on Practical Sunday School Methods.

9:00 to 10:00—B. Y. P. U. Section. Cumberland Presbyterian church. Arthur Flake presiding. Conference on Practical B. Y. P. U. Methods.

General Convention, Baptist church.

10:00—Devotions, "Jesus and the Multitude" (Matt. 14: 4-21), Wilson Woodcock, Gallatin.

10:15—Reports from Associational Vice-Presidents (5 minutes each).

10:45—Report of Committees. Election of Officers.

10:55—Report of Secretary and Treasurer.

11:00—The Advantages of Denominational Sunday School Conventions, J. W. Gillon.

11:30—Ordinances, Their Educative Influence, Austin Crouch, Murfreesboro.

12:00—Adjourn for lunch.

**Friday Afternoon.**

1:00 to 2:00—Sunday School Section. Baptist church. W. D. Hudgins presiding. Conference on Practical Sunday School Methods.

1:00 to 2:00—B. Y. P. U. Section. Cumberland Presbyterian church. Arthur Flake presiding. Conference on Practical B. Y. P. U. Methods.

General Convention, Baptist church.

2:00—Devotions, "Paul and the Teacher" (2 Tim. 2: 2), Chas. Price, Shop Springs.

2:15—The Holy Spirit in the Sunday School, G. A. Ogle, Springfield.

2:45—The Sunday School a Church-Building, C. H. Bailey, Wartrace.

3:15—Our Attitude Toward Others, S. P. DeVault, Nashville.

3:45—Final adjournment.

Walter Smithwick, Chairman of the Entertainment Committee, requests you to send in your name at once, that you may be assigned a home.

**WOMAN'S MISSIONARY UNION**

—and—

**EAST TENNESSEE BAPTIST SUNDAY SCHOOL CONVENTION.**

Central Baptist Church, Johnson City, April 11-14, 1916.

Officers: L. T. McSpadden, President; Lee F. Miller, Vice-President; Geo. W. Edens, Secretary; Mrs. T. E. Moody, President, W. M. U.

**W. M. U. PROGRAM.**

**Tuesday Evening.**

9:30—Devotional, Mrs. J. T. Whitlock.

9:45—Welcome, Mrs. George Green. Response, Mrs. J. W. Gregory.

Business—Recognition of Delegates and Visitors.

10:00—The King's Business Requireth Haste, Mrs. M. Buchanan.

10:30—Mission Study, Mrs. J. A. Chambliss.

My Favorite Study Book, Mrs. R. S. C. Berry.

Demonstration from "The King's Highway," Mrs. P. A. Gregory.

11:20—The Training School, Miss Olive Edens.

11:30—The Glory of Service, Address, Mrs. Kate Hinkle.

**Wednesday Afternoon.**

1:00—Conferences—Superintendents, Mrs. W. F. Robinson.

Sunbeams and R. A., Mrs. E. K. Cox. Y. W. A., Mrs. R. A. Brown.

1:30—Devotional, Mrs. D. S. Haworth.

1:40—Mountain Schools, Mrs. J. F. Hale, Miss Miriam Schell.

2:30—The Superintendent's "Good Fight," Mrs. W. A. Davis.

Informal discussion.

3:00—The Practical Plans for President, Mrs. J. T. Holt.

Informal discussion.

3:30—Y. W. A. Demonstration, Y. W. A. of Johnson City.

Quiet Hour, Miss Mary Tipton.

**PROGRAM SUNDAY SCHOOL CONVENTION.**

**Wednesday Evening Session.**

7:30—Devotional Service, Rev. W. H. Hicks, Butler, Tenn.

7:45—Welcome Address, Pastor George Green.

8:00—Response to Address of Welcome, Rev. S. P. White, Cleveland.

8:15—Sermon, Rev. W. F. Powell, Pastor First Baptist church, Chattanooga.

**Thursday Morning Session.**

9:00—Devotional Service, Rev. R. M. DeVault, Greeneville.

9:20—Enrollment, Organization and Report from Associational Superintendents.

**Sunday School Organization.**

10 to 12—Associational Organization, E. H. Holt, Chattanooga.

School Organization, V. B. Filson, Chattanooga.

Departmental and Class Organization, W. D. Hudgins, Field Secretary.

**Afternoon Session.**

1:30 to 3:00—Elementary Conference. Beginners, Mrs. W. B. Stokley, Newport.

Primaries, Mrs. John Stokley, Newport.

Juniors, Miss Debbie Fielden, Knoxville.

3:00 to 4:00—Adult and Senior Department.

The Big Boys and Girls, Prof. J. V. Rymer, Knoxville.

Open Conference.

How to Reach and Hold Men, Dr. W. D. Nowlin, Knoxville.

**Thursday Night Session.**

7:30—Devotional Service, Rev. E. K. Cox, Elizabethton.

7:45—B. Y. P. U. Organization and Work, W. D. Hudgins, Field Secretary.

8:15—Lecture, "The Man of the Street," Dr. Len G. Broughton.

**Friday Morning Session.**

9:00—Devotional Service, Rev. J. L. Shinn, Jonesboro.

9:30—Pastor Preparing His Teachers to Teach, Rev. J. W. O'Hara, Newport.

10:00—Teacher Preparing to Teach, Rev. Spencer Tunnell, Morristown.

10:30—Superintendent's Program, J. M. Leek, Supt. Deaderick Ave. S. S., Knoxville.

11:00—Teacher's Responsibility in Leading His Class to Christ, Rev. John L. Dance, Knoxville.

**Friday Afternoon Session.**

1:30—Devotional Service, Rev. A. J. Watkins, Jonesboro.

1:45—Teacher Handling His Bible, Rev. W. J. Mahoney, Jefferson City.

2:30—The Main Thing, Rev. U. S. Thomas, Knoxville.

**YOU ARE INVITED.**

Yes, cordially invited to write for your copy of the handsomely illustrated catalogue of The Associated Piano Club. It will explain to your thorough satisfaction how the Club of One Hundred Buyers has secured the maximum Factory discount (forty per cent) on high-grade Pianos and Player-Pianos. All you have to do is to place your own order through the Club at a saving of two-fifths the price, and on easy terms if desired. The instrument is shipped at once, freight prepaid, subject to your approval after one month's free trial in your home. You will be delighted, but in order to make you feel perfectly safe the Club offers to pay the return freight if you are not pleased with the Piano. Write for your copy of the catalogue Address, The Associated Piano Clubs, Baptist and Reflector Dept., Nashville, Tenn.

**OBITUARIES**

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." (James 4:14.)

We publish 200 words of obituary notices free. Above the 200 words we charge one cent a word. Count the words and you will know just how much to send with the obituary.

**SWEENEY.**—Joe Sweeney fell peacefully asleep at an infirmary after a serious operation, Jan. 30, 1916, at 6 a. m. in his 67th year. He had been a faithful member of a Baptist church since his 16th year.

To many hearts will this announcement bring deepest sorrow, and to many eyes tears of grief. In a large circle of acquaintances, friends and relatives was he admired, respected and loved. His pleasant manner, his cheerful, generous and affectionate disposition won the love and admiration of all who knew him. His absence will be sadly felt, but, oh, with what crushing weight does the blow fall upon his devoted wife, children and grandchildren.

In keenest pain are their hearts now bleeding. Weep not, his soul has taken its flight to a world of eternal glory.

Thou hast drank, dear one, the last bitter cup of pain or grief that shall ever press thy lips, and though thy form is sleeping beneath the sod and flowers, long will it be before the memory of thy words and deeds of love cease to yield pleasure to those who have been left this side of the stream over which thou hast crossed, and when we, too, like, thee, at His command, shall be called to cross over the river, may we be prepared to meet you around the bright throne of God.

'Tis ours to miss thee all our years,  
And tender memories of thee keep,  
Thine in the Lord to rest, for so  
He giveth His beloved sleep.

M. P. S.  
(One Who Loved Him.)

**SMITH.**—In memory of Sister Martha Jane Smith, who departed this life January 20, 1916, at the age of 70 years, who had been a member of Beaver Dam church for 55 years, professed faith in Christ at the age of 15 years. She was the daughter of J. M. McCloud, who served as deacon for 30 years and clerk of Beaver Dam church for 45 years. She married Rev. J. G. Smith, and from this union were born three sons and seven daughters, who grew up to manhood and womanhood. Mrs. Smith was a noble woman, faithful in her religion. It was not necessary for any one to tell you in words that she was full of piety and honesty and put her trust in her Master. Her every act in all her departments of life spoke that louder than words could tell it. But she was patient in all things and let patience have its perfect work thereby in the end. She had no harsh words for any one, even if they wronged her. While Sister Smith at all times lived such a Christian life, she came up through tribulations and bereavements. Her first-born son met with a sudden and violent death many years ago. Her husband was taken from her in middle life, and left alone upon her own resources, a part of her children small, she managed to rear them up, educate them and lived to see them all grown and embrace the Christian religion, and her two sons are in the ministry. Surely this is a great reward to her in this life, but the greater reward is still in the future for her, when those children follow on and meet her in the home of the blest and rise up and thank God for such a mother. I feel from what I read and understand in God's Word and from her life as I have observed it that all such characters will have an entrance into God's everlasting kingdom. For surely through her life she added to her faith virtue, knowledge, temperance, godliness, brotherly kindness, etc. Would it not be well for all of us; all—yea, the young mothers and fathers—to take inspiration from this dear mother to live the life of righteousness that we may die the death of the same, whose end was

peace, and is resting from her labors and her works still following on. In token of our esteem for the memory of our departed siter, we instruct our church to transcribe this on our church record.  
M. H. MYNATT, Clerk.

**McMAHON.**—A. A. McMahon was born August 3, 1840; died March 2, 1916; professed faith in Christ and joined Concord Baptist church in 1866; and was afterwards ordained deacon of said church. He was married February 14, 1870, to Miss Mary Jane Collier, who preceded him to the glory land a few years ago. To this union were given nine children, five girls and four boys. One girl died in infancy, two others going after having reached womanhood. One girl, four boys and four grandchildren are left to mourn their loss. Funeral services were conducted by the writer at the old home place where he was reared, and in the presence of a large crowd of sorrowing friends and relatives. He was laid away in one of the most beautiful and best-kept family graveyards it was ever my pleasure to see. It was my pleasure to know Bro. McMahon for about two and one-half years, and I never knew a more humble, consecrated Christian in my life. Many said at his grave: "I never heard any one say a harmful word of him." May the blessings of God and the comforting power of his Spirit be with the broken-hearted children.

R. J. WILLIAMS.  
Nashville, Tenn., 301 Elberta St.

**DANCE.**—Sister Cordie Dance was born May 17, 1859; departed this life December 25, 1915. She was converted when she was eight years old and joined Rocky Valley Baptist church, of which she lived a faithful member until death. She was a great sufferer for fifteen months and bore her afflictions with great patience. She was married to Wesley Dance December 23, 1883. To that union were born two daughters, of which the oldest preceded her to her heavenly home several years. She leaves to mourn their loss a husband, one daughter, a little grandson, and a little orphan boy they took when he was two or three years old to raise, two brothers and three sisters and a host of friends. May God's richest blessing rest upon the daughter, and may she train those little motherless boys right as they look to her as a mother, and may she ever look to Him who has said, "I will never leave you nor forsake you." We realize our loss is her gain.

Dearest sister, thou hast left us;  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us,  
He can all our sorrow heal.

HER SISTER.

**OLD FOLKS SAVED FROM SUFFERING.**

Mrs. Mary A. Dean, Taunton, Mass., in her 87th year, says: "I thought I was beyond the reach of medicine, but Foley Kidney Pills have proven most beneficial in my case."

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"HEAVENLY ECHOES NO. 2" The experience of a lifetime devoted to the preparation of church music has been drawn upon in the preparation of this book. It contains over 100 New Songs. Address: J. B. VAUGHAN, Branch Office, BOWMAN, GA. P. S.—For 10c and six names and addresses of song leaders or Sunday-school superintendents, we will mail you a copy of this wonderful book.

Since making my home in California, with my Christian work and interests all here, I thought I would drop my subscription to the Baptist and Reflector, but when the test came I felt that I must have it another year anyway. While we have excellent papers here, the

Baptist and Reflector seems a little dearer to me, perhaps because it's from my old home, and, too, it is so inspiring and contains so much food for the soul. Wishing you much success and blessings on your paper. MRS. J. H. WILKES, Redlands, Cal.

## JOHN H. PATERSON.

He is one of the most remarkable of America's big business men. As a pioneer in practical welfare work, he has won international recognition. He is 71 years old, but has the physical vigor of a man of fifty.

Special to the Baptist and Reflector:

Dayton, Ohio, March 27, 1916.

John H. Patterson, president and general manager of the National Cash Register Company, is the "star" in a very clever six-act business play now being produced before audiences of salesmen.

This play, "The Evolution of a Store," is the latest plan of the National Cash Register Company for the instruction of its large sales force in new selling methods. But the most striking feature of it is, of course, the appearance of President Patterson as the "star."

The president is noted for his originality of method in all things, more especially in developing selling talent. He founded the first "school" for salesmen, and he has made "teaching by the eye" an axiom of business training.

In every N. C. R. conference, his "chalk talks" are a feature. These consist of rough sketches, hastily drawn by the president in black and colored crayon, to drive home various points brought out. Throughout the cash register plant, you will find large paper tablets on easels and an abundance of crayons, and a "chalk talk" is just as likely in the shops as in the conference rooms. The president is also a strong advocate of moving pictures.

In the staging of "The Evolution of a Store," he has resorted to dramatics as an effective means of impressing, as well as interesting, his hearers. The play is based on the troubles of a storekeeper. Mr. Patterson takes the part of the cash register agent, and when the play had its severest try-out here recently, at the National Cash Register plant, he occupied the stage for a total of three hours.

More remarkable—his "lines" were entirely impromptu, and he gave a masterly demonstration of modern salesmanship.

In the first act, he made the "approach" to a retail grocer, inviting the latter's interest and confidence by suggesting in a friendly way improvements possible in store methods. In the second act, the agent had interested the grocer in the 1916 model of the National cash register and has also succeeded in converting the grocer's wife in favor of the proposition.

Next, the agent visited the grocer's banker and the wholesaler, and "sold" them. Then, after the cash register had been installed, two acts were given to explaining "N. C. R. Service." This service, which is a feature of the company's 1916 advertising, included such subjects as the training of clerks, window displays and the like.

Of course, "The Evolution of a Store" has its "happy ending"—better business for the grocer, an improved financial condition and increased home happiness.

The play affords the opportunity to Mr. Patterson to display those marvelous business traits which have made him a master of business. Both in his acting and in his "lines," he shows the supreme value of enthusiasm, sincerity, intelligence, kindness, courtesy and other factors of up-to-date salesmanship.

The play is intended for the benefit of the company's salesmen, and it will only be produced before audiences composed of salesmen brought to the plant for instruction.

## LEAVING COPPERHILL.

Rev. H. F. Burns, who has been pastor of the Baptist church at Copperhill for two years, is now leaving for his new field in Middle Tennessee. We wish to congratulate the lucky church to which he goes. He is an able preacher. His pastoral work both in the church and homes has never been equaled by any former pastor of our church. He is a live wire in religious work, both spiritually and financially. During his pastorate we have had a number of additions to the church and our old indebtedness that was hanging over our church on his arrival was soon relieved by his personal efforts. Our reports on missionary work have shown much better than ever before.

Though a competent and faithful pastor, he is a great stimulant to the Sunday school work. We are very sorry that the church clerk has so far been unable to furnish us with a copy of the resolution passed by the church for this letter, but same will be furnished Bro. Burns on his leaving our town.

In behalf of Sister Burns we wish to state that the pastor is not alone in his work. Mrs. Burns is likewise efficient and energetic in all of her work. She is a worthy leader of the ladies' societies and a Sunday school teacher of excellent ability.

We sorely regret to lose them, but cheerfully commend them to the field to which they go.

E. M. AKINS,  
Chairman Board of Deacons;  
J. S. AKIN,  
Church Treasurer;  
S. A. D. ELLIOTT,  
S. S. Superintendent.

## SEMINARY NOTES.

We are now in the midst of the third quarter examinations. It is a time that we all dread, when after two months of hard study we are summoned to the Judgment Hall to show how well or how poorly we have done our work for the quarter. However, we find that it is a test in which every man is rewarded according to the works which he has done, whether they be good or bad.

Rev. C. M. Dinsmore, the newly elected Superintendent of Missions in Indiana, was a recent visitor of the Seminary. His talk on "The Three Sins of Preachers; Ignorance, Lack of Commonsense and Laziness," was getting rather personal, but everyone seemed to enjoy it. Mr. Dinsmore declared that now abideth three sins—ignorance, lack of commonsense, and laziness—these three, but the greatest of these is laziness.

Another rare opportunity came to us last week to hear one of the great men of the world, Dr. W. M. Fetter, of Petrograd, Russia. Dr. Fetter has been the champion of religious liberty in Russia for several years, and is now an exile from his country because of his firmness with which he has stood for the gospel. He has been in prison, and on many occasions has suffered persecution of the worst type for his belief. He is a man who can say with Paul, "I bear branded on my body the marks of the Lord Jesus."

Dr. Fetter is using his time while in America trying to lay upon the hearts of American Christians to take up the work of giving Russia the gospel. He says that the greatest opportunity to give Russia the gospel that has ever been is now offered in the war prison camps. He says that there are at the present time in Germany and Austria over two and a half millions of Russian war prisoners. Both Germany and Austria are willing to allow religious literature to be furnished these prisoners, and also to permit them to have the gospel preached to them. Dr. Fetter says that these prisoners are eager for the gospel. Here he says is an opportunity to reach people that would be impossible to reach in Russia under the circumstances that exist in times of peace, since in these prisons are people from all parts of the Russian Empire, who if led to Christ would spread the gospel throughout the whole Empire, which would save the church of Christ a tremendous expenditure of its energies and resources in the future.

J. N. VARNELL,  
Louisville, Ky., March 25, 1916.

I know you will rejoice with me in the prosperity God is giving our work. A net gain of 98 members last year. Have just re-organized our young people into two B. Y. P. U.'s besides the juniors. My son, Francis, who is now 19 years old and a senior at L. S. U., has responded to the call of God to preach the Gospel. He has been preaching some with much favor from the people. I very much appreciate the weekly visits of your paper.

B. F. GEHRING,  
Baton Rouge, La.

It may be of interest to some to hear how the work is moving on here. The church had been without a pastor for some time before I came on the field,

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A-1585—10-in., 65c.—Hold the Forst (Bliss). With, The Wayside Cross (Palmer).  
A-1583—10-in., 65c.—I Want My Life to Tell (Lorentz). With, Why Did He Die?  
A-1584—10-in., 65c.—Let the Lower Lights Be Burning (Bliss). With, Softly Now the Light of Day (Gottschalk).



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but by the help of the State board, I am giving half time to the work now. We have had some valuable additions since I came on the field. The number of active members is small, but we are doing some things. We took our collection for Home and Foreign missions yesterday in the Sunday school, which amounted to \$10.00. We had given before this about \$3.50, making \$13.50 in all for the two objects. We will give to all the objects fostered by the convention. I believe the people will give if they are properly informed as to the needs of the work.

J. B. McCORRY,  
Missionary Pastor.  
West Point, Tenn.

You will please change my paper from Winchester, Tenn., to Huntsville, Ala., Route No. 4. It was sad to leave so many good friends in Tennessee. But I find some comfort in the fact that the Baptist and Reflector is one Tennessee friend that can come to me just the same in Alabama.

MRS. L. H. RUCH,  
Huntsville, Ala.

Monterey—Fine services yesterday, 112 in S. S. Excellent B. Y. P. U. Topics, "The Strait and Narrow Way," and "Where Will the Sinner Appear?" Two additions since last report.—J. W. Wood.

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Hopewell—Pastor J. T. Oakley spoke to small crowds both days. The Fifth Sunday meeting of Bledsoe Association meets at Friendship, three miles north of Hartsville. We are looking for several big guns. Come right on.