

Baptist and Reflector.

"SPEAKING THE TRUTH IN LOVE."

(Old Series Vol. 83)

NASHVILLE, TENNESSEE, JANUARY 11, 1917

(New Series Vol. 27, No. 21)

—DID YOU KNOW that this is renewal season? If you have not renewed, DO IT NOW.

—The following figures are given for the first five weeks of the Billy Sunday meetings in Boston: Trail hitters, 30,435; offerings, \$56,256.69; attendance, 857,400.

—In connection with his work as editor of the Alabama Baptist, Dr. Frank Willis Barnett is to be associate editor of the Birmingham Age-Herald. Mr. H. S. Limmer will be business manager of the Alabama Baptist.

—Pastor W. D. Nowlin of Knoxville has recently held several very successful meetings in Kentucky. These were in Lexington, his old pastorate, Mt. Sterling and Cynthiana. The pastors of these churches all report large congregations, splendid preaching and excellent results.

—We have received from Fleming H. Revell Company a copy of Dr. A. T. Robertson's new book, "The Divinity of Christ in the Gospel of John." The price is \$1.00 net. Since the Sunday School lesson for the next six months will be in this book, every teacher and student of the lesson will want to purchase this volume. It is written in Dr. Robertson's scholarly and vigorous style and is a very valuable contribution to Biblical and Sunday School literature.

—The Nashville Sunday School Union met at the First Baptist church last Sunday afternoon. The following officers were elected for the ensuing year: Dr. G. C. Savage, president; W. Rufus Beckett, vice-president; R. J. Cowan, secretary. The meeting was a memorial service, in honor of Dr. J. M. Frost. The memorial address was delivered by the editor. The next meeting will be held at the Immanuel church. Dr. G. S. Dobbins will be the speaker.

—A congressional investigation is being held to inquire into an alleged "leak" with reference to the advanced information about the peace note of President Wilson, given to Wall Street, and which enabled some of the brokers to make considerable money on a falling market, as a consequence of the information. So far, while many rumors have been flying around, and a number of persons have been examined, the guilty person has not been discovered. Every one denies any personal knowledge of the matter.

—The last day of Dr. R. W. Weaver as pastor of the Immanuel Baptist church, was probably his best day. In the morning two deacons were ordained, Dr. I. J. Van Ness delivering the charge; the Lord's Supper was observed; six were received for membership, and two were baptized. At night the other churches of West End adjourned and joined in the Immanuel church in a farewell service to Dr. Weaver. There was a large congregation. Dr. Weaver preached an impressive sermon on "Finally, brethren." The pastors of the other churches made appreciative talks. At the close of the service many came forward to express to Dr. Weaver their regret at his leaving. His pastorate closed with a most pleasant feeling, though with deep regret.

—Edison, who celebrated his sixty-ninth birthday recently, prepared some years ago the schedule for his future life. Dyer and Martin, the authors of his authorized biography, "Edison: His Life and Inventions," Baptist Standard thinks "this is the beginning of the quotes him as saying: "From now until I am seventy-five years of age, I expect to keep more or less busy with my regular work; not, however, working as many hours or as hard as I have in the past. At seventy-five I expect to wear loud waistcoats with fancy buttons; also gaiter-tops; at eighty I expect to learn how to play bridge whist and talk foolishly to the ladies. At eighty-five I expect to wear a full-dress suit every evening at dinner, and at ninety—well, I never plan more than thirty years ahead."

YOU ARE IN DANGER

if you are a 1915 subscriber, unless you pay your subscription on or before next Monday, January 15. As stated in our letter, to you, we shall be compelled to put in the hands of the Publishers' Adjusting Association the accounts of all of our subscribers whose subscription expired in 1915, who have not paid their subscription before January 15. A large number have responded, and we hope EVERY ONE will respond before it is too late.

DISAPPROVES OF SUNDAY BASEBALL.

The Sunday morning service at the First Baptist church was in keeping with the grandeur and the beauty of the recently refinished interior of its splendid auditorium. One of the most interesting features ever witnessed in a public meeting was an incident which followed a terrific arraignment of the movement being launched to legalize Sunday baseball and Sunday picture shows in Chattanooga. No sooner had the pastor, Dr. W. F. Powell, ceased speaking than a young man quietly came to the pulpit bearing a request that the congregation assembled be given an opportunity to express itself upon the subject. The pastor at once presented the matter, a motion was made declaring the congregation's disapproval of any legislation favoring Sunday baseball, and the great audience overwhelmingly adopted the motion by a rising vote. To see so large an audience of people standing in response to their pastor's appeal with such eager readiness and unanimity was as striking as it was significant.

Special attention is called here to the resolutions introduced Monday morning in the Chattanooga Pastors' Association, and unanimously adopted by that body:

"Whereas, it seems to be contemplated by some to repeal our present Sunday law so as to make legal Sunday baseball and the operation of moving picture shows on Sunday. Therefore be it resolved:

1. That we, the members of the Chattanooga Pastors' Association, view with disfavor any movement against the preservation of Sunday as a day of rest and worship.

2. That we memorialize the House of Representatives and the Senate of the State of Tennessee not to favor such legislation.

3. That a league for the defense of Sunday as a day of rest and worship be formed in each of the congregations represented in our Pastors' Association as far as practicable, respecting the independence and customs of the individual churches herein represented.

4. That the Inter-Church Federation be requested to meet with the Pastors' Association at the earliest possible date to perfect such an organization for Chattanooga and to inaugurate a movement for the formation or similar defense leagues throughout the State."

The resolution was unanimously adopted by a rising vote.

—Dr. D. G. Whittinghill, superintendent of Southern Baptist work in Italy, writes an interesting letter to the Watchman-Examiner, in which he gives the following figures: There are in Italy more than 600,000 people who refuse to tell what they believe religiously; 874,532 are professed atheists; 1,435,743 have abandoned the Catholic church, in addition to the first two categories; Protestants have almost doubled, going from 65,092 to 123,253. Dr. Whittinghill adds: "These are stubborn facts worthy of serious consideration, but the European war is producing facts that will render the next census far more startling than the last one." As the Pope has shown his sympathy more with the central powers than with the Allies the result of the war will perhaps be to intensify the antagonism already existing between the Roman Catholic hierarchy and the Italian people. And this will furnish a good opportunity for Baptists.

—We see it stated that a convict in Sing Sing prison, New York, has expressed the desire to remain in prison rather than go back home to his wife. That wife must be a holy terror.—Word and Way. "Terror," yes. But "holy?" Would not the proper spelling be wholly?

—Underofficer Daunert of the German cruiser Westfalen, who was on duty in the casements in the North Sea battle on May 31, says: "We ate a hasty supper at our guns, washed down with lemonade and water. No alcohol was allowed." And this in Germany!

—Gifts from many sources have brought more than 28,000 volumes to the library of Congress during the year and comprised more than one-fourth of the additions to its shelves. Retaining its place as the third greatest library in the world, and the greatest in the western world, the library now contains 2,451,974 books, 154,200 maps and charts, 770,248 volumes and pieces of music, and 392,905 prints.

—Evangelist Biederwolf says: "Take away your sleeveless, decolleted, manicured, befrizzled and bepowdered society dames, and give us back the old-time, bread-baking, stocking-darning, trouser-mending, praying mothers, and our homes will be saved." We almost wish we were a Methodist—just for this occasion—so that we could shout out a loud, long Amen! Not being a Methodist we believe we will shout it anyhow—Amen!

—On February 29, 1892, the Supreme Court of the United States expressed the following unanimous opinion: "The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the prefatory words of all wills, 'In the name of God, amen;' the laws respecting the observance of the Sabbath, with the general cessation of all secular business; and the closing of courts, legislatures, and other similar organizations which abound in city, town and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations with general support, and aiming to establish Christian missions in every quarter of the globe—these and many other matters which might be noticed add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation." And so it is in name and on the outside. But is it a Christian nation in deed and in truth?

—In the recent centennial edition of The Congregationalist President William DeWitt Hyde, of Bowdoin College, under the above heading contrasted conditions existing in 1816 and 1916 as follows:

Then there was more outward observance;

Now there is more inward obedience.

Then there was more rigidity of doctrine;

Now there is more expansiveness of life.

Then there was more prohibition of evil;

Now there is more promotion of good.

Then there was more profession in proportion to service;

Now there is more service in proportion to profession.

Then there was more concern about the future;

Now there is more responsibility for the present.

Then the minister had more official authority;

Now the minister has more personal influence.

Then the church was more intent on saving souls;

Now the church is more interested in improving society.

Wisdom is justified of both her children.

Whether or not one is in agreement with every statement made above the resume is certainly interesting.

THE NEW YEAR.

Oh, the years, the years, how swift is
their flow!
They come like the wind, they pass like
the snow;
With whistle and shout, with bell and
with horn,
The Old Year is dead, the New Year
is born.
The Old Year is past, its troubles all
o'er,
Ground it many grists, but will grind
no more;
All praise to the Year with its work
all done,
All haid to the Year with its work just
begun!
Good night to the Old, good morn to
the New!
Shine on pretty stars, sweet-robed, in
your blue;
Your light is the first to bring the
good cheer;
Shine on, pretty stars, shine on all the
New Year!
Hark! The bells, the bells in the mid-
night cold
Ringing in the New, ringing out the
Old!
How plaintive the sound, the Old still
clinging;
How joyous the sound, the New Year
bringing!

—Dennis Alonzo Watters.

BAPTIST FARMERS, HEAR ME.

J. F. Love, Cor. Sec'y.

I wish to ask some questions of the Baptist farmers of the South. Few of these have ever received such prices for cotton and tobacco as they are now receiving. You may not realize it, my brethren, but this prosperity is going to put a stronger test on your Christian character and more seriously involve the character of your children than any day of adversity you ever saw. Will you allow one who is familiar with the labor of the farm to ask you some questions?

1. Will you at a time like this give to God and your brethren tokens of your gratitude for prosperity, or will you give them evidence of vanity and self-indulgence? The farmers of the South have preserved to the world the wholesome example of simple living, of modest behavior and clean social life. Can this be maintained through a period of exceptional and great prosperity? Shall the world say that the farmers have set this example because they were poor and could not indulge themselves in the extravagances of others? I do not believe it, and yet I know that the farmers and the farmers' wives themselves must give the world a conclusive answer on this question, and the time has come for them to give answer. No other large class of people among us have so much surplus money as Southern farmers as a class have at this time. What use will they make of it? There will come to you from the cities many temptations to spend your money on vain and unnecessary things. You will be circularized to buy automobiles, fine clothes and other things that you have gotten along very well without. With money in your pockets you will also be tempted to buy more land, build more houses, and get ready to plant larger crops. You will be tempted to lay ambitious plans for your children in temporal wealth.

2. What do you regard as the chief blessing which God has vouchsafed to the country people of the South? What is that which has made country life pleasant, safe and wholesome? Is it not religion? Would any farmer for one moment hesitate to give that as the answer? But for the religion of Jesus Christ barbarism would reign in the country districts. Ought not the blessing which religion has brought to you and your families provoke you to new devotion to Christ?

But do you know that the country districts of other lands have scarcely been touched by the influ-

ence of the gospel of Christ? Missionaries have gotten into some of the great cities of China and Japan and other countries, but they are just now undertaking in great earnestness to reach the country people. Would not the farmers of the South, who enjoy the blessings of our holy religion, like to have a part in giving it to the country people of other lands? Would they deny to the farmers of Asia that which has been the chief blessing of the farmers of the South? Scores are now waiting to be sent and anxious to go to carry the gospel to these people. There are thousands of farmers in the South who could each give a bale of cotton to God, and that would not be God's tithe on their increased prosperity. I am wondering if some who read these lines will have the heart and the courage to write me and say that they will give the bale of cotton that the farmers of other lands may have a knowledge of the Christ. Brother farmer, pray over it and write me your decision.

Not only are there many ready to go and carry the gospel, but a large number of those who have already gone are breaking in health under great burdens, of which our gifts might relieve them if we would respond quickly and liberally so that the waiting volunteers could go to their help.

A personal letter from Mr. Richard Edmonds, the distinguished editor of the Manufacturers' Record, who perhaps better than any man in the South keeps himself informed concerning the South's welfare, says of this great and sudden prosperity. "Here is the great opportunity of every preacher in the South to undertake as quickly as possible, and as vigorously as possible, to impress upon the South the necessity of using this money wisely and not wastefully." He dwells at length upon this increased prosperity in the Manufacturers' Record. He says: "With cotton now commanding 19 cents and over, it seems fairly safe conservatively to estimate that this year's crop, including seed, will be worth to the growers at least a billion three hundred million."

"If to this we add about 3,000,000 bales brought over from previous crops—and the world's demand will this year probably take this surplus stock of former years and this year's crop, and leave the markets almost bare a year hence—there will be brought into the South about \$1,500,000,000 for the cotton and seed marketed during this crop year."

Culling again from his personal letter, he says: "I believe it is only necessary to emphasize these facts to the people of the South to bring forth a great contribution to all missionary causes."

The Foreign Mission work of the Southern Baptist Convention has upon it the evidence of the favor of the Lord. As fast as we send forth missionaries, God adds His blessing, and hundreds and even thousands are turning to Christ from heathenism and Romanism. However, our workers are all too few in number to compass the great task. While Southern Baptists have in the South among some thirty millions people, white and black, twelve thousand white Baptist preachers, they have among six or seven hundred millions in other lands where they work a total of 133 preachers and 166 ordained natives. The country people of other lands will become the hope of the gospel of Christ, as they are in this land, if only we will hasten to them with the gospel. Will not the Southern Baptist farmers in this day of their prosperity help us in a beautiful and great way to do this glorious work? Help, brethren, and ask your neighbors to help, and God will continue His favor upon you. "If riches increase, set not your heart upon them." "Honor the Lord with thy substance, and with the first fruits of all thine increase: so

shall thy barns be filled with plenty."

I have resigned the work at the Charleston church, which is located ten miles east of Covington and seven miles west of Stanton on the Land North road. This was done because I could not do the work as I thought it ought to be done and go to school, too. The people have greatly endeared themselves to me, and I take this method of telling through our beloved paper that whoever gets work there will have a fine field. There are now 230 members with an average of nearly 90 in Sunday school. This is one of the oldest and richest country churches in Tipton county. They want a man on the field and are able to pay a very good salary and build a home for him. They have, too, one of the best country schools in the county with an enrollment of about 200. About two-thirds of the children go to the Baptist church. A splendid field for a live wire and a place where things can be brought to pass for God's glory.

CHESLEY L. BOWDEN.

Covington, Tenn.

AN OPEN LETTER

To the Board of Trustees of Carson And Newman College.

The destruction by fire of our most valuable property, the Administration building, seems exceedingly unfortunate just at this particular time, when our college is passing through a crisis, when in fact all denominational schools are threatened with disaster and the future of denominational education itself, in the thinking of some, is problematical. In the loss of our main building the situation with us is made acute, and the question, what to do? is a serious one. I am sure I voice the feelings of almost your entire constituency—the patrons and friends of Carson and Newman College—when I say, that I deeply realize and appreciate the delicacy of your situation and the new and solemn sense of responsibility that has doubtless come to you as you are confronted by the very grave questions arising out of this new situation and are called upon to act officially in the most serious crisis ever witnessed in our college or denominational life. I had hoped that the news of the disastrous fire would have the effect of an awakening shock upon the Baptist brotherhood and unite our people and make them one heart and one mind in the sense of a common loss and in the experience of a common sorrow. But instead of this, the fire seems to have been an occasion, rather, of misunderstanding, division and strife.

The question is raised as to the propriety or advisability of changing the location of the college. My home happens to be, for the time being, in Jefferson City, a good place to live in. But I have no personal interests, material or otherwise, to be served in any way by the college, whether it remains here or is moved to another place. I am interested in the welfare of my alma mater, concerned for the prosperity and progress of our Baptist people.

I am addressing to you this open letter, my brethren, in the interests of a common cause, the cause of Christian education for East Tennessee Baptists,—a cause which appeals alike to us all. Carson and Newman belongs to the Baptists of East Tennessee; to one church as much as to another. It is the child of East Tennessee Baptists, but was born in Jefferson City, and is perhaps a little dearer to this city and church, than to any other community. Jefferson City is the foster-mother of the college, and has cared for it and sacrificed for it, these sixty-five years. There are no knockers in Jefferson City. She is a unit in the purpose to rebuild. Scarcely had the flames died down and the ashes become cool, when the friends of the college, without respect to church or denominational affiliation, gave expression to their interest by subscribing in a few hours several thousand dollars toward a building fund.

I ask that you consider with me in the light of calm reflection and unbiased thinking this question, which is foremost and uppermost in the minds of all who are thinking upon the situation,—a question which affects alike our vital interests as a denomination and our moral standing before the world: What would the removal of Carson and Newman college mean to the parties and interests involved?—what would it mean to Jefferson City and community?—to the denomination?—to the college itself?

1. We can readily see that there would be a great financial loss to Jefferson City and community, in the depreciation of property values. Nearly all our Baptist people, and other good people, who constitute the back-bone of the community, came to this place to give their children the benefit of the college. In good faith they invested their money and built up a business. They have been, as a rule, public spirited citizens, have given liberally to the college, and are still giving. Some of these self-sacrificing Baptists, I know, exhausted their means in helping the college in its infancy, and others, later, when the college was struggling for existence,—dying "poor" (but rich in faith) as the result of their sacrificial giving. Almost every business and home in Jefferson City would be "cut in two", depreciated in value 50 per cent., by the removal of the college. The question to be settled in this connection is essentially a moral question, I submit, and I am sure you will give it due consideration.

2. It would mean a loss to the denomination in buildings and material assets of not less than \$100,000. The buildings are suited only to school purposes. They could not be moved; they would be valueless where they are. The only alternative to a total loss would be to barter a spiritual asset for a small sum of money; that is, sell out, if we can, to another denomination. That would mean that Baptists get down and out and that another people come to the kingdom and wear the Baptist crown.

3. It would mean, I fear, discord and division in the denomination, loss of friends, and the crippling of our educational work. Jefferson City would be aggrieved, and justly so; all her friends would resent her injuries; and every Baptist in the community or elsewhere, who should suffer loss of money, or, what would be worse, loss of confidence in his brethren, would be alienated from the college. We cannot afford divisive actions or policies or uncertain experiments. A divided house cannot stand. With the present sharp and unequal competition in the field of education, the only hope of Baptist success is perfect unanimity of sentiment and an unbroken front.

4. The removal of the college would mean, to many, a "breach of trust" on the part of those who had been appointed to administer our educational affairs. Some interesting history could be recited here, but lack of space forbids. I will only say that the founders of our college, thoughtful and practical men, the wisest heads among us, representative and progressive East Tennessee Baptists, after repeated conferences and much deliberation and prayer, unanimously decided upon Mossy Creek as the most suitable location in all the country for a Baptist school. A "charter" was secured for a Baptist institution of learning at this place. Trustees were appointed and entrusted not only with the policies and finances of the institution, but also with the honor and good name of Baptists. Jas. H. Carson, founder of Carson fund for ministerial education and largest giver to the college, was particularly interested in his own community and people, and had faith in Mossy Creek as a Baptist center of education and influence. In his "will" it was stipulated that students of the Baptist ministry should be the first beneficiaries of his gift; next to them (if there was a surplus), poor boys, who were in reach of the college and could board at their homes, were to have a benefit. Perhaps every man and woman who contributed either to the endowment or to the building-fund of the college, did so with the expressed or implied pur-

pose of promoting Christian education at Mossy Creek, the chosen center. Could these lamented brethren come back to earth, they might revise their judgment, to be sure, and be of a different mind; but we owe it to ourselves, I am persuaded, and to the cause we represent, to respect the wishes of the honored dead and to keep faith with those from whom we have received so valuable a heritage; and, with all fidelity to a sacred trust, transmit that heritage, enhanced in value, to the next generation.

5. Might not a removal of the college mean a menace and a peril to the life of the institution itself? Can a tree or an institution of 65 years' growth be plucked up from its native soil and transplanted in another place, with a reasonable hope that it will live and prosper? A college, to be sure, cannot live without a favorable environment. If the environment is not what it ought to be, why not improve it?—that is not impossible—and leave the roots undisturbed? But a college lives and can live only in the hearts of its friends—its roots are there, its vital environment is there. Carson and Newman, therefore, can go anywhere and live and prosper, if only the hearts of the people go with it; just as surely can it live and prosper where it is, if we give it our heart's devotion. In my judgment, however, a college erected anywhere else, though bearing the name Carson and Newman, would not be the real Carson and Newman, but another institution.

My letter is being drawn out to too great length. May I ask, without discussing the matter: Is the city an ideal place for the home of a college? The city, I grant, is an ideal location for a university or theological seminary; but it has been the wisdom of Baptists, as well as other denominations, to plant the preparatory school and the small college in the country village. That is ideal.

Let the great Southern University of our dreams be built in the environs of Knoxville—but not upon the ruins of Carson and Newman College.

What can we do? What ought we to do? What ought to be done can be done. The blackened ruins up there on the campus make their mute appeal to us to arise and rebuild. Let us take high ground as to motives, see eye to eye, if possible, stand together for the best interests of the college, and above all, be sweet and loving, "for we be brethren."

Respectfully and fraternally,

Yours in Him,

J. J. BURNETT.

Jefferson City, Tenn.
Dec. 30, 1916.

OUTLINE STUDIES IN JOHN'S GOSPEL.

Wm. J. Mahoney.

Continuing A, The Presentation of Jesus unto Men:

III. Jesus Reveals Himself as the Son of God, 2:13-21.

1. He cleanses the temple (2:13-22).

a. Occasion (2:13).

It was at the Passover feast, to which He had gone with His disciples. Jesus observed every ordinance of the old dispensation, so long as it lasted.

b. His discovery (2:14).

As soon as He entered the temple, he found it being desecrated by market-men and money-changers. It had been built for a "house of prayer," but had been turned into a market-house.

c. His action (2:15-17).

He indignantly expels the traders for their profanation of the house.

d. His defense (2:18-22).

The Jews came questioning His authority, for they recognized in His words and His action the assertion of Messiahship. They demanded a sign as proof of His claims, and then rejected and disputed the sign He proposed. In His words, "Destroy this Temple, and in three days I will raise it up," Jesus pointed to His coming crucifixion and resurrection. This was the one sign He always gave (Vs. 19; Mt. 12:38ff; 16:1-4). Even His disciples did not understand the meaning until He had risen from the dead. The resurrection is the one great proof of His deity (Rom. 1:4).

2. By His knowledge of the human heart (2:23-25).

Attracted by His miracles, many professed to believe on Him. But He saw,

a. Superficial faith (2:23). This, and nothing more, characterized their professed belief in Him. They believed that He was a messenger from God, and were willing to listen to His teaching and to enroll themselves as members of His kingdom, which they believed He was about to set up. The belief they exercised in Him was the belief that men give to a statesman, whose policies they approve.

b. His attitude toward them (2:24).

While they professed to believe in Him, Jesus did not believe in them. He saw that they misunderstood Him and His mission to the world. He recognized their worldliness of heart and aim, and did not admit them to the intimacy He had established with the simple-minded Galileans, who trusted and followed Him. He saw that they did not really believe in Him, so did not give Himself to them.

c. He knew their character and their hearts (24).

He was able to read even their innermost secrets. He was able to estimate them accurately and fully.

3. In His discourse with Nicodemus (3:1-21).

(1). The Inquirer (3:1-2).

1. Why He came.

Nicodemus was one of those who are impressed by the miracles of Jesus. He accepted Jesus as a messenger from God, whom he was willing to follow, and whose policies he was willing to adopt. His coming was the expression of his willingness to attach himself to the Lord, and to any movement the Lord might begin.

2. His official character.

He was a Pharisee, a member of the Sanhedrin, and in a position of influence—"a ruler of the Jews." What a catch! You would think the Master would gladly accept such a prominent man as an addition to His company of disciples. But, as the record shows, we have here:

a. A Teacher—who needed to be taught the truth.

b. A Leader—who needed to be led into the way of life.

c. A man who had been telling others how to be saved—but who, himself, needed to be saved.

d. A man, whose office, whose standing with men, whose morality, and whose other qualities, were valueless to him in this supreme hour—for they did not save and could not save him.

3. His approach.

Afraid of incurring the hostility of his colleagues, he came at night to visit Jesus. He was a modest, reserved, cautious man and did not want to commit himself openly until he was sure of his ground. Perhaps, he should not be blamed too much for his timidity, for, while he went by night, *he went*.

4. His address.

"We know, &c." He did not confess the Messiahship of Jesus; but only that He was a remarkable man—a teacher—a prophet—such as had appeared in former times to teach the people. He confessed his acceptance of the miracles of Jesus as evidential—they proved to him that Our Lord had a divine mission to men. But this was as far as he went in his confession.

(11). Our Lord's reply (3:3).

1. He brushed the implied compliment aside. Paid no attention to it.

2. He stated the supreme necessity—for Nicodemus, and for every one who would enter, or even see, the Kingdom of God.

a. The Kingdom was something different from the common conception.

Spiritual, not carnal! heavenly, not earthly.

b. It was a Kingdom into which only the Spirit of God could give entrance.

c. And he could give entrance only by making men spiritual.

3. Jesus emphasized this great necessity—even for Nicodemus, despite what he was.

a. A son of Abraham—after the flesh.

b. A teacher of the Jews.

c. Upright in his character—his name implied that.

d. Devout in his practices—a Pharisee.

e. Clean in his life.

f. Sincere in his purposes.

g. And doubtless approved by his associates.

He was altogether an upright, honest, moral, religious man—who thought he was all right—but who "must be born again," before he could even "SEE the Kingdom of God."

(Continued next week).

REPORT OF THE COMMITTEE ON CONSOLIDATION OF THE BOARDS.

The committee appointed at the meeting of the Southern Baptist Convention at Asheville, N. C., last May to consider the question of the consolidation of the three boards of the convention have given extended thought and work in the premises and twelve members of the committee out of thirteen have agreed upon the vital matter to be contained in the report of the committee which will be submitted to the convention at its next annual meeting in New Orleans in May, 1917. The report of the committee, in substance, will be as follows; it being understood that the details will be worked out later.

The committee recommends to the convention the creation of an executive committee to be elected annually, whose nature, functions and duties shall be as follows:

1. Function. To be as its name implies a standing executive committee of the convention to act for the body as may be ordered during the interval between the annual session: To be a medium of contact and co-operation between the boards of the convention, the various State boards, and other denominational agencies as they may be related to the work of the convention: To hold towards the three boards of the convention, especially the two mission boards, an executive relation concerning the co-ordination of their work in the presenting of appeals and campaigns for funds, both regular and special: in general to definitely outline plans and methods of the presentation of the work of the boards, so as to prevent overlapping and competition.

To be the official representative of the convention in the interim of meetings in regard to such matters as vitally concern the body in its relation to other bodies of Christians, such as temperance and other reforms, co-operation, etc. To present to the convention each year a report of its actions for information and to receive instructions, it being clearly understood that the executive committee can not commit the convention to any course or policy without specific instructions by the body itself.

2. Membership. The president of the convention and one of the secretaries shall be ex-officio members of the executive committee and respectively chairman and secretary of the committee.

Besides the president and one of the secretaries of the convention the executive committee shall be composed of one member from each State co-operating with the convention in the promotion of the objects fostered by the convention. Each State convention or State assembly, co-operating with the convention may be requested to nominate one member of the executive committee, but in case no nomination is made by such State convention or assembly then this convention shall select the member from the State failing to nominate. No officer or member of any of the boards of the convention shall select the member from the State failing to nominate. No officer or member of any of the boards of the convention shall be eligible to membership on the executive committee, but the secretary of each board shall be expected to attend the meetings of the executive committee to give counsel or information concerning the work of such board.

3. Quorum. A majority of the members shall constitute a quorum for the transaction of business; but in case a majority shall not be present at the meeting and as many as five members are present, these may consider any pressing business and their findings be

regarded as tentative awaiting the action by the quorum of the committee.

4. Location. The committee shall have its headquarters at Nashville, Tenn., in the building of the Sunday School Board. The Sunday School board shall be instructed to provide an office, with suitable equipment, for the work of the committee and for the care of its files, minutes, papers, and other archives of the convention.

5. Meetings. The committee shall hold two stated meetings during the year—one in the winter, say, December or January, after the State conventions, and the other a day previous to the annual session of the convention, at the place of its meeting. Other meetings may be called, if necessary, by the chairman, upon conference with five other members, or at their request. Meetings shall be ordinarily held at the headquarters of the committee, but may be held elsewhere if the committee shall so order for special reasons.

6. Expenses. Traveling expenses and entertainment of the members of the committee at the stated meeting in the winter, or for called meetings, shall be provided, making these a charge equally divided between the boards: or by the creation of a special fund for the general expense of the convention to be raised from the churches for these and other purposes, and to be collected by the executive committee.

(Signed) M. H. WOLFE,

F. C. McCONNELL,

E. Y. MULLINS,

JOSHUA LEVERING,

E. C. DARGAN,

JOHN E. WHITE,

S. W. MELTON,

W. M. VINES,

E. STUBBLEFIELD,

POWHATAN W. JAMES,

W. A. McCOMB,

W. D. NOWLIN.

SOME REMINDERS.

By J. W. Gillon, Cor. Sec'y.

We need the following sums each month in order to meet our monthly obligations:

For State Missions ----- \$3,884.10

For Foreign Missions ----- 14,255.18

For Home Missions ----- 2,083.33

For Christian Education ----- 2,083.33

For Ministerial Education ----- 250.00

For Ministerial Relief ----- 250.00

For Baptist Memorial Hosp. ----- 833.33

For Colportage work ----- 208.33

Already two months of the Convention year have passed and we have received only:

For State Missions ----- \$2,107.01

For Foreign Missions ----- 4,525.18

For Home Missions ----- 4,135.33

For Christian Education ----- 646.27

For Ministerial Education ----- 75.34

For Ministerial Relief ----- 472.22

For Baptist Memorial Hosp. ----- 27.92

For Colportage work ----- 162.27

We need to have 1,801 churches, the number of white Baptist churches now in our State, that will give to all our causes at least quarterly.

We need to have our pastors observe the special seasons for special emphasis on special causes in order to lead our people to do their full duty to all of our causes. Remember the seasons for special collections are:

1. For Christian Education, January and July.

2. For Home and Foreign Missions, February, March, April.

3. For Ministerial Education, May.

4. For Baptist Memorial Hospital, August.

5. For State Missions, September and October.

6. For Orphans' Home, November, December and June.

7. For Ministerial Relief, every fifth Sunday.

Every other cause and representative of a cause that has a mind to do the fair thing will give Christian Education a clear field for January.

The minutes of the State Convention will be out soon. The printers have, for some cause, been very slow this time. The Corresponding Secretary will send a copy of the minutes to every pastor and

church clerk in the State whose address can be secured. The brethren whose names and addresses do not appear in the last Association minutes would do well to send me these at once.

We have not yet received in the mission rooms copies of the 1916 minutes of the following Associations: Big Emory, Bledsoe, Cumberland, Enon, Nashville, New Salem, Sequatchie Valley, Southwestern District, Stewart County, Stockton Valley, Watauga, Western District, William Carey, Wiseman.

Let everybody remember that regular, systematic giving to all the causes will save interest accounts. The Lord's people ought to do their work on a cash basis. If we can not help borrowing, it is not wrong to borrow money, but if we can help it and won't, we do wrong.

Send in Mission money every month and let us grow able to pay our missionaries every month.

Let all the brethren note the fact that it is not worth while to send in applications for help for this Convention year. The Board has made all the contracts it can make for this year. The Board is sorry to have to say this, but it cannot be helped.

Let all the pastors form the habit of sending to me any special Mission news from their churches, that I may from week to week make note of the progress of Missions in our State.

ARE BAPTIST INTERESTS FOR SALE?

At the meeting of the Board of Trustees of Carson-Newman College on Wednesday, December 20, to consider the matter of re-erecting the Administration building, recently destroyed by fire, there were presented tentative propositions looking to the moving of Carson-Newman College from Jefferson City to some other place. The discussions of the proposition at the meeting of the Board, and the subsequent discussions through the Knoxville papers, reveal the fact that the question really involved in the whole agitation is whether Baptists are ready to "sell out" their interests and their institutions to any who may bid. The proposition is wholly commercial, and is backed by commercial interests that are governed wholly by the principle of value accruing to the town that is able to bid in and buy East Tennessee Baptists' greatest educational asset. The agitators for a change of location seem to have lost sight of every consideration but this, that the town that can raise the most money and can successfully bargain for and purchase Carson-Newman College will buy for itself that which will be a most valuable commercial asset. The interests of the denomination are not taken into account. The interests of the patrons of the school do not seem to have part in the consideration. The interests of the students, present and prospective, do not seem to have any place in the minds of the gentlemen who are "worked up" over the idea of "buying in" the college for "our town." One gentleman is reported as saying, "To my mind a college like Carson-Newman, located in this city, would be as great, if not a greater asset than the proposed munitions plant which we are trying to have located here." Another gentleman announces himself in these terms, "Not in a long time, in my judgment, has anything

come before us that will do more to advertise the town." This same gentleman further says, "We are going after this matter for what it will mean to Knoxville as a city." The Commercial Clubs of other towns are "getting in the game" with the same ends in view.

Is it not time for people, and especially Baptist people, to stop and ask themselves some questions about the whole matter? Do we really want to move Carson-Newman College from its present historic site? Will the interests of the denomination be better served by such a removal? Will it be wise to break up the associations, to root out the memories, and to destroy the ties that have been formed about the old college through the many years of its life and service? Will the removal of the college to another place mean that the purposes for which it was established by its founders will be carried out more effectually? Then, if it be decided that it is best to move to another site, is this great educational institution of the great Baptist brotherhood of East Tennessee a thing to be put on the block and auctioned off to the highest bidder? These are questions to be answered, not by any Commercial Club, not by the Board of Trustees, but by the Baptists of East Tennessee, who are called on to support and patronize the school. The Board of Trustees of Carson-Newman College, as well as the Baptist Educational Commission, must be governed by the Baptists of East Tennessee and by no other body in determining the question at issue.

Jefferson City is not indifferent to the proposition. The hearts of Jefferson City people are entwined about this institution. The men and women of Jefferson City throughout the long years of struggle have sacrificially given of their tears, their prayers, and their means, in building up the present properties and in advancing the interests of Carson-Newman College. When the main building of the college was destroyed by fire, Jefferson City people again rallied with their efforts, and their prayers, and their enthusiasm, and their means, beginning their active preparations for rebuilding on a larger scale. The first efforts were put forth before the ashes had cooled, or even the flames had died down. Must this love and loyalty be lightly cast aside? Must this people be bereft of that which is a very part of themselves? Is it to be said to this people, you have nurtured and cared for this college until it has become a "great commercial asset," and we are going to take it from you because we have the most "cash," and because it will "advertise our town," and will be a greater asset to us than even the "munitions plant" which we are trying to have located here? The attitude of Jefferson City people is not correctly represented by the intimation that they are "willing to part with the college" upon any mere commercial proposition. Jefferson City people strongly protest against the commercialization of any of our great denominational interests. And Jefferson City people must voice their protest against the proposed trafficking in the institution which fills such a great place in their hearts and lives. Our attitude is, that if it be the expressed will of the Baptist brotherhood throughout East Tennessee that Carson-Newman College shall be moved from this to another place, we will yield to that will. With this in view, I, as a member of the Board of Trustees of Carson-Newman College, am asking the churches, the pastors, and the individual Baptists, throughout East Tennessee—the territory served by Carson-Newman College—to express themselves by resolution, by letter, or otherwise, at the earliest possible moment. Please send to me some indication of your will in the matter that we, at Jefferson City, may know and be governed by the expressed will of the churches throughout this section.

WM. J. MAHONEY.
Jefferson City, Tenn.

MINISTERIAL EDUCATION AT UNION UNIVERSITY.

Just an earnest word to the Baptists of the State in regard to this department of our work. We have about

seventy-five preacher students before Christmas in Union University, and now others are seeking to enter for the spring term. Of this number about one-third are needing and securing help. Our local board is doing all it can to keep these dear fellows in school. Sometimes it looks as though some of them will have to give up and go home. This we can not allow as long as there is a hope to keep them in school. The outside world would be surprised at the economy that is practiced by these boys. It is also inspiring to see the grit and grace they manifest in order to get an education.

I am making this appeal to the brotherhood for help in this great cause. There is no place where money brings greater returns than in ministerial education. How can we encourage young men to enter the ministry if we do not aid those who have already surrendered their lives to the Master?

Send all remittances to Prof. C. A. Derryberry, Treas., care Union University. Please do so to-day.

LUTHER LITTLE,
Chairman of Board Ministerial Education, Union University.
Jackson, Tenn.
Dec. 4, 1917.

BROWNSVILLE NOTES.

Sunday, the last day of the old year, was very fittingly celebrated in our church by having with us Bro. Norman S. Wiggs, who preached for us his first sermon. Mr. Wiggs lived in Brownsville a number of years and by his genial manner, integrity of character and unbounded usefulness won the love and esteem of everyone. About two years ago he offered himself as a candidate for a medical missionary and in September entered Union University that he might better fit himself for this noble calling. His sermon was practical, strong and to the point and was listened to by a large crowd of sympathetic and prayerful hearers.

The day was also the 20th anniversary of the ordination, as a minister, of Dr. E. L. Atwood, our beloved pastor. At the evening service he delivered the sermon. He dealt in reminiscences, going back to the time of his ordination on through his college course, his first pastorates and up to his present work. These were listened to by his people who love him and appreciate him for the great service he has rendered us in the six years he has been with us, as he has faithfully and ably expounded the Word and shared alike our joys and sorrows.

We rejoice to enter the New Year with prospects for greater efforts and greater achievements. S. A. D.
Brownsville, Tenn.
Jan. 1, 1917.

Here is my New Year's gift, for which you will please put forward my figures. The paper keeps me in touch with Tennessee affairs among Baptists, in which I have an abiding interest. The reading is as a letter from home. I am made sad to see the names of brethren with whom I have labored, enrolled among the dead, but for that we are born. Our work here has been very encouraging. Think perhaps I am doing about the best work of my life, when viewed from every angle. New Year's blessing upon you and your constituency.

T. T. THOMPSON.
Helena, Ark.

South Harriman—Pastor J. H. O. Clevenger preached at the morning hour on "The Responsibility of Fatherhood and Motherhood." Evening on "Orphans' Home and Our Responsibility to the Poor." 127 in Sunday school. Treat to the small children. Good congregations. More than \$20 offering for Orphans' Home; also Ladies' Aid preparing box for the orphans. Preached in afternoon at Walnut Hill, just east of Harriman, to fine congregation.

Enclosing check for renewal of subscription to Baptist and Reflector.

SAGE TEA DANDY TO DARKEN HAIR

It's Grandmother's Recipe to Bring Back Color and Lustre to Hair.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications—the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

This preparation is a toilet requisite and is not intended for the cure, mitigation or prevention of disease.

SPLENDID TONIC FOR THE STOMACH AND LIVER.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old time reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Liver Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Fleet-Mansfield Drug Co., Memphis, Tenn.

RENWAR RELIEVES RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50c bottle has done me more good than all sanitarium treatments, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.

KEEPS OUR BODIES WARM.

Pure, rich, red blood is a necessity in the production of animal heat. It keeps our bodies warm. We all know very well that when the arteries that carry it to a limb are bound or tied, the temperature of the limb is immediately lowered.

There is a suggestion in this that, at this time of year especially, we should take Hood's Sarsaparilla, if our blood is impure, impoverished or pale. Hood's Sarsaparilla makes the blood good in quality and quantity. It has an unequalled record for radically and permanently removing blood diseases, scrofula, rheumatism and catarrh, and giving strength and tone to the whole system. It is a scientific combination of roots, barks, herbs and other medicinal substances that have long been used by successful physicians. Get it today.

PURE RICH BLOOD PREVENTS DISEASE

—Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it today.

TO THE PASTORS:

Owing to the enormous amount of advertisements appearing in this issue, and in the absence of the editor, who is out of the city adjusting the advertising space question, the office force has no alternative than omit the matter usually appearing on this page, in order to comply with contract space. We have endeavored to solve the matter without omitting the pastors' notes, but cannot do it. We are sure you will be patient with us, and whatever disappointment may be caused, must be accredited to the office force, and not to the editor. Thank you.

IF KIDNEYS ACT
BAD TAKE SALTSSays Backache is Sign You
Have Been Eating Too
Much Meat.

When you wake up with backache and dull misery in the kidney region it generally means that you have been eating too much meat, says a well-known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells, your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

CONSTIPATION.

You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax for it is the ideal treatment for constipation. Contains no Calomel and habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

PILES—PAY IF CURED!

Sample treatment Red Cross Pile and Fistula Cure and book how to cure piles sent by mail FREE. REA CO., DEPT. R, MINNEAPOLIS, MINN.

STOPS TOBACCO HABIT.

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

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

The Inward Effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alterative and tonic, whose merit has been everywhere established.

SOLEMN ATTENTION.

By W. T. Ussery, D. D.

At the threshold of a new year I want to drop three Bible expressions into our beloved Baptist and Reflector.

1. "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth" (Prov. 27:1). Tomorrow belongs to God, and not to us, so where then is boasting? We cannot know, we ought not to know, and we would better not know the eventful future. But known or unknown to us, every year, yea, every hour is pregnant with perils and uncertainty. "Let him that thinketh he standeth take heed lest he fall."

2. "This year thou shalt die" (Jer. 28:16). We know that every year thousands do die, and in our own jurisdiction and community we witness the mortal dissolution of many. Then would it be a strange freak if our "obituary" should be chronicled in 1917? Judge not the future by the past—that because you lived last year, you shall live this year. Your time and lease of life will soon be annihilated or eliminated. "Be not deceived." We can discern and predict the decay of others, but oh, how hard to realize our own mortality.

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

3. "There is but a step between me and death" (1 Sam. 20:3).

What a fearful proximity! A step, only a moment, and we face our God. At this crucial crisis, what will be our status? If we should die the next moment, will there be any regrets for unfaithfulness to God or neglects to humanity? And would we like to pray again to God, or to converse with some neglected or mistreated absentee. What a gloom within and without!

Remember, also, that there is but a short span—a "step"—between others and death. Then they may die ere you see them. Our meeting is not so certain as our parting. Surely, then, it behooves us to hasten to make all wrongs right and get in favor with both God and the absent ones. Move at once.

Oh, how sad to depart without another interview—not even a tender "good-bye." Alas, life is so uncertain. "It is soon cut off, and we fly away" (Ps. 90:10).

May these three Scriptures speak with omnipotent tongues to every and destiny.

Columbia, Tenn.

THAT TEMPERANCE REPORT.

I think it is necessary for me to make a statement concerning that misquoted and falsely stated temperance discussion at Morristown. Certain of my friends, who read the daily papers, have said to me that they were surprised to know that I would say you cannot legislate prohibition into a people. This very language shows that there has been a twisting of the statements which were really made, because there is no sense in this language. It would be correct usage of words, at least, to say that temperance cannot be legislated into a people. It would also be good English as well as truth, to say that prohibition can be legislated into a community, State, or nation. It would not be correct language to say you cannot legislate prohibition into a people, for the simple reason that prohibition is a cold blooded legal term and is not necessarily a part of human character. Temperance, as the word was defined in that report, is a part of human character.

Whoever the gentleman was that reported the discussion to the daily press, said the difficulty grew out of the fact that the report did not define the two terms, prohibition and temperance. This statement is not true, because that is exactly what was done and it was in the light of these definitions that I made all of my statements and all that prohibi-

tion has accomplished was credited in the report. It was also stated that with more perfect prohibition laws prohibition would completely prohibit, but the following statement is what has been misquoted, viz.: "Real temperance cannot be legislated into a people," and surely no one questions this declaration. Of course we hope, and believe it is true, that because of prohibition many who are now intemperate will, ere long, not only submit to prohibition, but will become, at heart and in their lives temperate. Those who have unsuccessfully fought prohibition are now, for the most part, I should say, unwillingly submitting to it, and while prohibition now reigns among them real temperance does not reign so far as these same people are concerned. Temperance, I repeat, is a part of character, and as the Heavens are high above the earth, so is the significance of it unspeakably greater than mere legal prohibition.

May I say that I had as soon know that I had repudiated my faith in the Bible or in God as to know that I had become traitor to the cause of prohibition, and may my tongue cleave to the roof of my mouth before I shall utter one word to mar the progress of its cause. I should state, therefore, that after I saw their positions I very greatly appreciated the criticisms of the brethren. If it is a fact that there is no honor, no justice, in the men engaged in the liquor business, then the precaution of the brethren was doubtless wise. The trouble(?) with me was, I had not thought of liquor men thus, and I believe yet that there are many of them who would regard the report, as it was first read, as the most fair and honest statement of the facts and would come nearer being convinced and persuaded to the right by a frank and honest statement than by one of any other type. Hate Sin! Yes, a thousand times yes, but not the sinner.

J. A. CARMACK.

Cleveland, Tenn.

ISAIAH 21, 11, 12.

Matthew Henry acknowledges that this burden of Dumah is hard to understand. It is brief, and is therefore quoted entire: "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning said, 'The morning cometh, and also the night; if ye will enquire, enquire ye; return, come.'"

If we will acknowledge that a glorious day is coming to them that obey the gospel, and an awful night is coming to them who do not repent and believe, and that both are coming with equal pace, the answer of the watchman is easy to understand.

The glorious day that is coming is so glorious that our present day is night; and the night that is coming is so densely dark that the night we now live in is day. A part of the human race will be cast into outer darkness, not a star, not a glimmer. At the same time the other part of the human race will be ushered into light and glory undimmed by cloud or speck.

Those who see the day of God's wrath in national calamities find the burden of Dumah hard to understand, hard to place. Dumah is a name applying here to every place on earth.

The prophet points the three steps to be taken to escape from that awful night which is coming: enquire, return, come; hear, repent, believe.

This is why I think that the preaching of the gospel is the most important, the most humane work in the world.

G. M. SAVAGE.

We thank God for the firm stand you always take for the Bible and our Baptist work. Please find enclosed post office money order for subscription to the Baptist and Reflector. Mr. Nelson reports great interest in the work all over our vast mission fields in Brazil, S. A. May the New Year be great because of Kingdom victories.

MRS. E. A. NELSON.

Stillwater, Okla.

I just closed a good meeting at Pleasant Hill: W. M. Hightower helped me. I wish you a happy New Year. Clinton, Tenn. W. L. DOTSON.

Vapo-Cresoline For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresoline for the distressing and often fatal affection for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresoline stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresoline relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresoline's best recommendation is its 27 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

THE VAPOR-CRESOLINE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

Lice-Proof Nests SPECIAL OFFER

WRITE QUICK for Catalog and Nests won't cost you 1c Your hens will lay for them in three days

You will get 25 to 50 per cent more eggs with **NUSSON** Lice Proof Nests. These wonderful sanitary nests last a lifetime. Satisfaction—Unlimited Guarantee.

The illustration shows our leader—6 Nest Set. Cost Less Than Wood Nests. 25000 in use. Don't Wait, Make Big Money on Poultry. Write Nusson Mfg. Co., Box 233, St. Joseph, Mo.

CLASSIFIED ADVERTISEMENTS.

PERSONAL OPPORTUNITIES.

Be a Detective.—Earn from \$100 to \$300 per month; travel over the world. Write C. C. Ludwig, 418 Westover Bldg., Kansas City, Mo.

BUSINESS OPPORTUNITIES.

Business Man available as New York representative. Part time, low salary. Office for Manhattan headquarters without charge. R. Wood, 1482 Broadway, N. Y.

FREE—The Western Miner, 3 months to get acquainted. Devoted to News and Opportunity. 2533 W. 37 Ave. Denver, Colo.

REAL ESTATE.

Virginia Farms.—Best bargains ever offered in Virginia. Many on salt water. All sizes. Write for our list. H. C. Hoggard & Co., Norfolk, Va.

DEAFNESS IS MISERY

I know because I was Deaf and had Head Noises for over 30 years. My invisible Anti-septic Ear Drums restored my hearing and stopped Head Noises, and will do it for you. They are Tiny Megaphones. Cannot be seen when worn. Easy to put in, easy to take out. Are "Unseen Comforts." Inexpensive. Write for Booklet and my sworn statement of how I recovered my hearing. A. O. LEONARD, Suite 247, 150 5th Ave., N. Y. City

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently.

DR. CANNADAY, 1225 Park Square, Sedella, Missouri.

RECIPE FOR GRAY HAIR.

To half a pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and remove dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

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F. P. Provost . . . Vice-President
C. A. Folk . . . Secretary

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MISSION DIRECTORY.

State Convention and the State Mission Board—J. W. Gillon, D.D., Nashville, Tenn., Corresponding Secretary and Treasurer, to whom all money for the following causes should be sent:

Foreign Missions, Ministerial Education, Home Missions, Christian Education, State Missions, Memorial Hospital, Colportage Work, Ministerial Relief, Sunday School Work.

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.

Baptist Memorial Hospital—A. E. Jennings, Memphis, Tenn., Chairman, to whom all communications should be sent. Sunday School Board—L. J. Van Ness, D.D., Acting Corresponding Secretary, Nashville, Tenn.; A. U. Boone, D.D., Memphis, Tenn., State Member of Board from Tennessee.

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

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

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

A Happy New Year to all the workers over the State and may this New Year bring added successes and joys to every one.

The school at Auburn was well attended and a large class took the work in the manual. The school was graded and a movement put on foot to build ten Sunday School rooms. This is a great church and can do anything they choose to do. There were 136 in the school Sunday and four classes were added.

The Unity Associational School this week was not so well attended on account of the rain, but a fine class took the work and we greatly enjoyed the work there. Miss Tiller and Mr. Filson took the work after we left and continued until Thursday.

The program is out for the Memphis school and we are expecting a great time there. Ten books will be taught and we hope to enroll more than 1,000 workers. Mr. L. P. Leavell, Miss A. L. Williams, Mr. H. L. Strickland, Dr. Scarborough, Dr. Boone, Rev. J. C. McCoy, Dr. Wilkinson, Dr. Ellis and the writer have part on the faculty.

The program for the Chattanooga B. Y. P. U. training school is out and looks like we are to have a fine time there again this year. Mr. H. L. Strickland, Miss Tiller, Mr. Filson, Dr. U. S. Thomas and the writer will have charge of this school.

The school beginning next Sunday at Hall's bids fair to be well attended and the program shows a fine array of teachers and speakers. Following appear on this program:—Mr. Filson, Miss Tiller, Rev. E. L. Atwood, Dr. Austin and others.

Mr. O. E. Crowe, McMinnville, writes: "We are through the first division of the manual and ready for the test. Please send questions at once as we are ready to begin the second division. Our class is getting along nicely."

Mr. R. F. Crawford, L. A. Leatherwood, Purnie Pool, Margaret Helms and Mrs. R. M. Inlow, all of Memphis, have received seal 6; the last three receiving Red seal also.

Bro. E. F. Adams, Gibson, is planning another institute beginning Feb. 5th and continuing the week following. He asks for a helper for this institute. We shall endeavor to give him some one.

The faculty of the Memphis Training School will have charge of the noon-day prayer meetings at Central church during the week of the school. Bro. Cox always extends this courtesy to our workers and we all enjoy being with him and the people there.

Mrs. Lula Martin, Big Rock, writes: "Our Sunday School is much better than before Mr. Filson came to us. The attendance is good, averaging 57 with an enrollment of 64."

Jesse Lewis writes for B. Y. P. U. Quarterlies and reports the work going well at Harrison. The workers in Ocoee are doing a magnificent work.

Rev. J. W. O'Hara, Newport, is to help in the campaign in Holston Association beginning Jan. 5th. He goes in our place and will represent Sunday School and B. Y. P. U. work.

Rev. O. W. Taylor, Trenton, writes that they are ready for the school to begin there Friday. We are expecting a good time there this week with Mr. Filson and Miss Tiller.

Tennessee had during the month of December 24 diplomas, 5 Red seals, 9 Blue seals and a number of post graduate awards. This makes Tennessee to date 1906 diplomas, 457 Red seals, 215 Blue seals, 57 post graduate diplomas and 18 Gold seal diplomas. This is a fine record but we hope to make this much larger during the year just beginning.

Tennessee now holds awards for 6 A-1 schools, 115 organized classes with a total enrollment of 2758.

Those receiving diploma during December are as follows:—Memphis: Mrs. J. L. Beauchamp, Mrs. B. B. Bowen, W. T. Brogdon, Mrs. C. E. F. Fitzgerald, Margaret Hickey, Kathleen Huffman, Ollie Middleton, Sad Poole, T. W. Ramsey, and Mrs. T. W. Ramsey. Nashville: Mrs. C. B. Bailliff, J. A. Carter, Mrs. J. A. Carter, C. L. Farmer, Mrs. C. L. Farmer, Mrs. H. L. Johnson, Mrs. Perry Palmer, Mrs. Sadie Rigbee, Lula Robinson, Mrs. Jesse Ruh, Ruby Rushing, Mrs. A. L. Stewart and Mrs. R. L. Vestel. Fayetteville: Mrs. Lucy L. Lancaster. Red seals: Mrs. Willie Marny, Harriman; Mrs. J. L. Beauchamp, Margaret Helms, Purnie Poole and Mrs. T. W. Ramsey, all of Memphis. Blue seals: Mrs. E. T. Banks, Mrs. G. W. Bonner, Mrs. John Bennett and Rev. T. M. Byrom, all of Decherd; Dr. R. W. Hooker, Rev. W. L. Norris and Rev. S. A. Walker, all of Memphis. Post graduate diplomas: Rev. W. L. Norris, Memphis; Rev. and Mrs. J. D. Hacker, Nashville. Gold seals: N. B. Fetzner and Rev. J. D. Hacker, both of Nashville. Organized classes listed: Baptist Philanthia, Union City, C. C. Clay, teacher.

To show how some busy pastors get ready for their work I am giving below a letter being mailed to every pastor.

Calcium's Value in Tuberculosis

As a tonic and remedial agent in the treatment of tuberculosis, this element is being studied by scientists and physicians everywhere.

For more than two decades users of Eckman's Alternative have tested its efficacy in such cases, for calcium chloride is one of the chief constituents of this preparation, which has produced beneficial results in thousands of instances. And in this form it is so combined as to be easily assimilated.

If you are thus afflicted, a trial may prove this to be just what is needed to assist Nature in bringing about a return to normal health.

It is safe to take, because it contains no poisonous or habit-forming drugs of any sort. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

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tor of Concord Association by Dr. Austin Crouch, Murfreesboro, inviting them to attend the training school to be held there next week. Also an advertisement which he has had in the papers. This shows that a busy pastor can do much to make these schools effective if they will only take the time.

Dear Fellow-workers:—We are to have in Murfreesboro, a Sunday School and B. Y. P. U. training school, for Concord Association. It will run from Sunday, January 14th, through Friday, January 19th, 1917. We want to make the training school one of the best and biggest ever held anywhere. The faculty will be composed of Hudgins, our own State worker; Leavell, of Atlanta, Ga.; Powell, of Shreveport, La.; Miss Sadie Tiller, and others. They are all experts in their line of work. A program will be sent you later. We want every church, and every Sunday School and every B. Y. P. U. in Concord Association to have representatives in this school. Murfreesboro church will entertain all who come. Please call the attention of your people to this matter, at once, and get the names of the ones who will attend. Do not fail to send one or more! Let me hear from you.

Yours for the Master's work,
AUSTIN CROUCH.
Murfreesboro, Tenn.

BAPTIST TRAINING SCHOOL
FOR
CONCORD ASSOCIATION
TO BE HELD IN
THE FIRST BAPTIST CHURCH
MURFREESBORO, TENN.
SUNDAY, JAN. 14TH, THROUGH FRIDAY,
JAN. 19TH, 1917.

PROGRAM.
Study of Text-books on Sunday School Work, on Young People's Work, and on Bible Study. Besides this, there will be given each day, two addresses on practical subjects, and a round-table discussion for everybody.

FACULTY.
Hudgins of Tennessee, Leavell of Georgia, Powell of Louisiana, Miss Tiller of Tennessee, and others.

We want representatives from all the churches, Sunday Schools, and Young People's Unions. Free entertainment will be given.

Workers from other denominations are invited to study with us.

Rev. F. M. Dowell, Fountain City, writes for an institute at his church near Fountain City. Bro. Dowell is one of the good, loyal pastors who believes in Sunday School and B. Y. P. U. work.

Miss Eugenia Trout, Holtland, writes for information concerning the training work. They are planning to organize a school there.

Mr. W. D. Hudgins, Estill Springs, Tenn., Dear Sir: I want to make another report of our B. Y. P. U. First we are gaining in our standard work.

We have elected our new set of officers. Last night, Dec. 31st, 1916, was a missionary program. Since we thought that it was going to be especially interesting we (I am enclosing a program; two numbers were not printed that were on the program) asked all the other unions to be with us. Every one thought that it was very interesting and they seemed to enjoy it very much. The B. Y. P. U. played Santa Claus to some of the "empty stocking" children of McMinnville. We hope to send many other brilliant reports soon.
CORINNE STARK, Cor. Sec.

PROGRAM.

By Y. P. U. Missionary Meeting, Sunday, Dec. 31st, 1916.

"Redeeming the Time in China."

Leader, Mrs. Terry; Prelude, Corinne Clark; Doxology; Prayer; Song 67; Sentence Prayers; Bible Reader's Quiz; Introduction, by Leader; Scripture Reading, 91st Psalm, by Union; "The Growth of Democracy and the New Day in Chinese Education," Mr. Vertrice Hitchcock; Solo, Mrs. Cameron; Story, Miss Vergie Julian; "The Social Transformation of China and China's Attitude Toward Christianity," Miss Carmine Clark; Letters from Chinese girls, Miss Nettie Grove; Secretary's report; Song 236; Benediction.

A SIMPLE MESSAGE.

Sent Out By Mr. Bray, Greenfield, to His Workers.

To my Sunday School Teachers and Pupils I come to you with the closing of the year with a thankful heart. I am truly glad I have been permitted to enjoy with you the blessings and pleasant associations that have come to us as Sunday School workers. Taking a view backward in the space of time I fully realize I have not been to you what I should have been, but I hope you will in some degree pardon me for the mistakes I have made. I have long since felt my unworthiness in even trying to be your leader, in this great work, but in some way you seemed not willing for me to lay down my work. For such respect and confidence let me thank you all with the closing of the year. The year 1916 will soon close. Have we lived and labored in the Master's vineyard as best we could? As we enter the New Year of service we should realize that we can not afford to take any backward steps, as greater responsibilities will face us, and as we come to them day by day, we can only surmount them through the guidance of the unseen hand and I trust God will give us strength to meet them. In the many years of service to you I have tried to be faithful to your trust, and now will you permit me to lay down the mantle at your feet and let you place it upon some one who is better prepared to serve you more efficiently. Our lives are albums written through with good or ill, with false or true and as the blessed Angels turn the pages of our years God grant they read the good with smiles and blot the bad with tears.

Sincerely,
C. L. BRAY, Supt.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. S.—(Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 200,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 101 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.

Woman's Missionary Union

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WATCHWORD: "Steadfastly in Prayer and Ministry."—Acts 6:4.

A RESOLUTION.

If thou wilt walk, O Father, by my
side
Along the climbing pathway of the
year,
In lowland mist, through forest gloom,
on radiant height,
I will not fear!

I will be true—
True to myself, that thought of mine
in flesh
To be made perfect; true to man, to
thee,
O God! Keep me, lest I prove false
in one to all!

I will be true!
I will be strong:
Burdens are muscle-makers; tests
wake powers,
And weariness well won brings happy
balm. 'Tis
Fretful, coward weakness saps our
strength and kills.
I will be strong!

I will be kind;
To bird and beast, to friend and foe
alike—
A priest of joy! O churl, to make
aught sad!
Better unborn than leave a crawling
trail of woe!
I will be kind!

I will be great;
Not in my littleness, nor in the mouth
Of men, but in my work and spirit.
Must
I fret, if Fame doffs not her cap? Use
me, O God!
I will be great!

Then walk, O Father, daily by my side
Along the climbing pathway of the
year;
For so I shall clasp hands with Love
and Power,
And shall not fear!
—Hattie V. Whitten.

JANUARY, EXECUTIVE BOARD MEETING.

Mrs. Carter called the meeting to order at the usual hour. Several Scripture quotations given by the members present at the opening hour; prayer led by Mrs. Morelock. Usual reports read and adopted. The chief topic of interest was our training school matters. The board was unanimous in its endorsement of the suggestion to apply \$5,000.00 of our \$6,500.00 apportionment for the building fund of training school, to a memorial room in honor of Miss Evie Brown. Our trustee, Mrs. Burroughs, presented her plans for the State-wide training school movement to secure this fund, to be put on in February. Each W. M. S. and Y. W. A. will be asked to enter heartily into this movement. The board endorsed the plan. These plans will be fully explained in a letter to be sent to each society president on our mailing list, in time for all to prepare for this day or days in February.

The Foreign Mission Board appeal in Dr. Love's letter sent with the Christmas programs, was read and the board spent a season in earnest prayer for increased interest in our week of prayer and the Christmas offering.

Roll call showed 29 members present, several churches not represented.

REPORT OF CORRESPONDING AND FIELD SECRETARY FOR DECEMBER, 1916.

Field work—Miles traveled, 50; societies visited, 3; talks made, 4; societies organized, 6; 3 W. M. S.; 3 S. B. B.

Office work—News articles written, 6; letters received, 70; cards received, 22; letters written, 76; cards written, 37; packages mailed, 47.

Regular—One Home and Foreign field; three Royal Services; six R. A. manuals; seven Sunbeam manuals; two personal service manuals; five year books; one Standard of Excellence; six dozen mite boxes; six packages of envelopes; leaflets, 764; packages Christmas literature, 688; treasurer's records, 705.

REPORT OF FIELD WORK OF MISS LUETTA HESS.

Miles traveled, 200; conveyance, 48; churches visited, 9; organizations visited, 6; Y. W. A. organized, 1; talks made, 18; days on field, 14; expense, \$4.57.

EXPENSE FUND ACCOUNT FOR DECEMBER, 1916.

Receipts—Cleveland W. M. S., \$2.00; Shelbyville W. M. S., \$1.00; Saulsbury W. M. S., 25c; total, \$3.25.
Disbursements—To calendars, \$29.17.
Letters received, 8; letters written, 5.
Respectfully submitted,
MRS. J. T. ALTMAN, Treas.

WHY SUPPORT THE DENOMINATIONAL PAPER?

First of all, it is the greatest earthly missionary agency. It would be practically impossible to originate or maintain missionary enterprises without the aid of the religious paper. It disseminates missionary information and keeps the matter of missions before the public more effectively than can be done through any other medium.

It affords a channel of communication between the churches that cannot be established by any other means. Without the religious paper, it would be impossible for anyone to be informed concerning the work of the churches. The denominational paper would justify its existence, if it did nothing else, but give the news of the kingdom.

The religious journal gives the best methods of work, and thus enables workers to render better service. It brings to the worker the methods and results of our most successful workers, thus giving him useful knowledge that he could acquire in no other way.

It promotes a unity of faith and a band of brotherhood that are indispensable to denominational progress. Without them, our churches would quite naturally tend to a selfishness born of solitude. The denominational paper is the most practical remedy for the contracted vision.

It is one of, if not the greatest, conservators of the faith once for all delivered to the saints. It can expose and refute error more successfully than any other agency. Naturally, the heretic hates and fears, above all things,

How to avoid Operations

These Three Women Tell How They Escaped the Dreadful Ordeal of Surgical Operations.

Hospitals are great and necessary institutions, but they should be the last resort for women who suffer with ills peculiar to their sex. Many letters on file in the Pinkham Laboratory at Lynn, Mass., prove that a great number of women after they have been recommended to submit to an operation have been made well by Lydia E. Pinkham's Vegetable Compound. Here are three such letters. All sick women should read them.



Marinette, Wis.—"I went to the doctor and he told me I must have an operation for a female trouble, and I hated to have it done as I had been married only a short time. I would have terrible pains and my hands and feet were cold all the time. I took Lydia E. Pinkham's Vegetable Compound and was cured, and I feel better in every way. I give you permission to publish my name because I am so thankful that I feel well again."
—Mrs. FRED BEHNKE, Marinette, Wis.

Detroit, Mich.—"When I first took Lydia E. Pinkham's Vegetable Compound I was so run down with female troubles that I could not do anything, and our doctor said I would have to undergo an operation. I could hardly walk without help so when I read about the Vegetable Compound and what it had done for others I thought I would try it. I got a bottle of Lydia E. Pinkham's Vegetable Compound and a package of Lydia E. Pinkham's Sanative Wash and used them according to directions. They helped me and today I am able to do all my work and I am well."
—Mrs. THOS. DWYER, 989 Milwaukee Ave., East, Detroit, Mich.

Bellevue, Pa.—"I suffered more than tongue can tell with terrible bearing down pains and inflammation. I tried several doctors and they all told me the same story, that I never could get well without an operation and I just dreaded the thought of that. I also tried a good many other medicines that were recommended to me and none of them helped me until a friend advised me to give Lydia E. Pinkham's Vegetable Compound a trial. The first bottle helped, I kept taking it and now I don't know what it is to be sick any more and I am picking up in weight. I am 20 years old and weigh 145 pounds. It will be the greatest pleasure to me if I can have the opportunity to recommend it to any other suffering woman."
—Miss IRENE FROELICHER, 1923 Manhattan St., North Side, Bellevue, Pa.

If you would like special advice write to Lydia E. Pinkham Med. Co. (confidential), Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

the denominational paper. The publicity of the press shows him in his true colors, and minimizes his power for evil.

It is exceedingly helpful in solving the practical problems that confront our churches and pastors. The denominational paper gives us the benefit of the experience of others in solving like problems.

It increases our knowledge in the Bible, and stimulates a desire to study the Scriptures. It is a perpetual advertisement for spiritual things.

It is the friend and helper of every Kingdom interest and yearly gives thousands of dollars' worth of space, for which it makes no charge, and hopes for no earthly return.—J. W. Porter in Western Recorder.

The Second church, Lexington, Tenn., is to be served as pastor by Rev. W. L. King of Parsons, Tenn., missionary of Beech River Association, who will preach there once a month. The field offers large opportunity and is fortunate in securing the king of preachers in that section.

Evangelist J. H. Dew of Ridgecrest, N. C., is holding a meeting

with Dr. Fred D. Hale of the First church, Lexington, N. C. He goes January 17 to Tabernacle church, Raleigh, N. C., and will be in Louisiana and Texas in the spring.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

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

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

Editorial

ANTIQUITY OF THE BAPTISTS.

The above is the heading of an editorial published in the Nashville Tennessean and American of December 29th, and which we reproduce entire as follows:

"ANTIQUITY OF THE BAPTISTS.

A correspondent, feeling that an injury has been done the Baptist church by an erroneous statement in the questions and answers department of a local afternoon newspaper, has sent to The Tennessean and American an article making correction of the statement. The Tennessean and American, for several reasons, cannot print the article. It raises questions that are subject to controversy among religious denominations, and no newspaper can afford to print matter of that kind. However, since the correspondent seems to take the matter deeply to heart, The Tennessean and American is glad to do what it can toward correcting any erroneous impression that may have been made.

The question to the afternoon paper had to do with which of the religious denominations is the oldest, and a part of it was, "When do we first hear of the Baptist church?" The answer was, "The first we hear of the Baptists is about 1854." The correspondent thinks that this statement was made with deliberate intent to injure the Baptist church. In that he is mistaken. No newspaper could have any such motive. Neither is it likely that any injury has been done, since the error is such a glaring one as to be recognized and smiled at as an error even by the casual reader.

In 1854 the Baptist church was one of the strong denominations of evangelical Christians. It had been established in the United States for more than two hundred years. It had been established in Tennessee for almost seventy-five years. The separation of the Northern and Southern Baptists had taken place, and the Baptists of the United States were divided into two great bodies.

The history of the Baptist church as an organized denomination traces to the very early years of the seventeenth century. By 1609 the "Anabaptists" of England became organically, as they had been for some time individually, separatists upon the principles of believers' baptism. By 1641, Baptist principles as now practiced had become thoroughly crystallized in England. These principles were based upon the old evangelical systems of Lollardism and Dutch "Anabaptism" out of which had grown English Congregationalism. The Baptist separation, begun in 1609, was definitely completed by 1633.

The Baptist writers of that century refer to the movement as a "reformation." The inference may be that it was not a de novo affair. There are many evidences of sects that, under various names, practiced principles conforming somewhat to those of Baptists far back of the seventeenth century, but the facts of their history are more or less hazy and need not be considered. With more than three hundred years of history as an organized church, the Baptists need not fear the effect of a newspaper error."

As stated, the reference in the above editorial is to a question and answer in the Nashville Banner of December 23:

"When do we first hear of the Baptist church?"

"A. About 1844."

Now on the whole subject let us say:

1. We thank the editor of the Tennessean and American for coming to the defense of the Baptists from such a gross misrepresentation of their history as was the answer of the Banner. Even if, as we presume was the case, it was made in ignorance, it was unpardonable.

2. But we are sorry to say that the misrepresentation in the Tennessean and American is hardly less than that in the Banner.

(1) In the first place, Baptists never speak of the Baptist church. They do not believe that there is such a thing as one big Baptist church, in the sense in which the Roman Catholics or Episcopalians or Methodists use the word; but that there are many Baptist churches, the aggregate of

which may be called the Baptist denomination, but not the Baptist church. They do not believe the word church is ever used in that sense.

(2) It is almost as bad to say the Baptists started in the early years of the seventeenth century as to say they started in 1844. In principle the error is the same. The extra 200 years accorded them by the Tennessean and American make little difference. Baptists claim that they started 1,600 years before the date assigned them by the Tennessean and American. In other words, they claim to have started with Christ Himself.

We can tell exactly where the Catholics, Episcopalians, Methodists, Presbyterians, Disciples, all started. We can put our finger upon the year of their birth—the Catholics in 606, the Lutherans in 1524, the Episcopalians in 1531, the Presbyterians in 1536, the Methodists in 1784, the Cumberland Presbyterians in 1810, the Disciples in 1828, etc. But not so with the Baptists. "Their origin," says Mosheim, "is buried in the depths of antiquity." You cannot put your finger upon any year this side of the Apostles and say that the Baptists originated then. The only place to look for their origin is in the New Testament. It was then they started. And they have been in the world ever since. It is not claimed that you can trace their history distinctly all down the ages. This is due to several reasons:

a. During the Dark Ages, for a period of about a thousand years, there was little history of anything or anybody to trace. It was all a dull monotony.

b. There were few historians during the period. Learning almost disappeared from the earth. What little there was took refuge in Catholic monasteries.

c. As indicated by the above facts, the historians were all hostile to Baptists, and made mention of them as little as possible, and then only to condemn some doctrine or practice of the Baptists.

But, despite these things, the following facts stand out: All down the ages there have been people holding essential Baptist principles, such as the Novatianists in 250, the Donatists in 311, the Cathari in 455, the Paulicians in 656, the Vaudois in 750, the Petrobrusians in 1130, the Henricians in 1135, the Albigenses in 1180, the Waldenses in 1200, the Anabaptists in 1450, the Mennonites in 1530.

It is not claimed that all of these sects held all Baptist principles, but that all of them held some Baptist principle—some essential Baptist principle—so as to differentiate them from other denominations besides Baptists and classify them more or less distinctly as Baptists.

Drs. Dermont and Ypeig, who were appointed by the Government of Holland to investigate the claims of the Dutch Baptists to descent from ancient Waldenses, etc., said in their report:

"The Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses. On this account the Baptists may be considered as the only community which has stood since the days of the apostles, and as a Christian society that has preserved pure the doctrine of the gospel through all ages."

Mosheim says of their origin:

"The true origin of that sect, which acquired the denomination of Anabaptists, by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity, is hid in the remote depths of antiquity. The various sects were comprehended under the general denomination of Anabaptists, on account of their opposing the baptism of infants, and their rebaptizing such as had received the sacrament in a state of childhood."

One thing is certain: At the time of the Reformation under Luther, these Anabaptists appeared in large numbers in all the countries of Europe. Says Dorner: "This malady of Anabaptism and fanaticism had, in the third and fourth decades—1520 to 1540—spread like a hot fever through all Germany; from Suabia and Switzerland along the Rhine to Holland and Friesland;

from Bavaria, Middle Germany, Westphalia and Saxony, as far as Holstein." Another writer has said: "In the centuries that preceded, influences were in operation, which, growing in strength, as time rolled on, prepared the way for this widespread movement."

Either these Anabaptists must have sprung up spontaneously as soon as the Bible was thrown open to the common people, thus indicating how readily the reading of the Bible leads to the adoption of Baptist principles, or there must have been many already in these countries holding essential Baptist principles, but hiding away from the eye of the world, worshiping in dens and caves of the forest, ready to come to light at the first opportunity, as they did as soon as Luther led the revolt against Rome. Probably both of these things were true. Like a stream of water, the Baptists have come down the centuries, now flowing smoothly through level plains, now dashing among rocks, now running under ground, hidden from view, then bursting out into the world's view again, when opportunity presented, gathering volume and velocity as it flowed down the ages, but always and everywhere essentially the same stream.

While we may not be able to trace a succession of Baptist churches all down the line of history, we can, as we have seen, trace a succession of essential Baptist principles. The existence of the principles would indicate the existence of the churches.

3. A Baptist church was established in the United States in 1636, nearly 300 years ago. A Baptist church was established in Tennessee in 1779, one hundred and thirty-eight years ago. In fact, there are three Baptist churches in the Holston Association—the Buffalo Ridge, Cherokee, and Sinking Creek churches—all claiming to have been established about that date. The Holston Association itself is 130 years old. We attended the 130th session last August.

This let us add: We think our readers will see in the above quotations from the Banner and the Tennessean and American the need of having a Baptist paper to defend our principles, our history, and our practices, as well as to form the medium for the dissemination of information with reference to our denominational work. But for such a paper, who would defend the Baptists from attack, or what is hardly less objectionable, from misrepresentation? Without a Baptist paper Baptists might as well disband as a denomination. Their principles attacked, their history perverted, their practices misunderstood, and with no general organ to defend them, refused admission into the columns of the secular papers, it would be only a question of time, and perhaps of a short time, when they would be forced to disband, or at least could not amount to much.

THE REPORT OF THE WOLFE COMMITTEE.

We publish on page three the report of the committee appointed at Asheville, of which Mr. M. H. Wolfe is Chairman, to consider the question raised by Mr. Wolfe of the consolidation of the Home and Foreign Mission Boards. The report will be read with much interest by Southern Baptists. It is a matter both of gratification and of gratitude that the committee found itself able to present a practically unanimous report. The unanimity of the committee will, we believe, presage the unanimity of the Convention and so of the denomination.

There are just a few questions we should like to ask with reference to the proposed Executive Committee. Is it contemplated that the President and one of the Secretaries of the Convention, who are to be ex-officio Chairman and Secretary of the Committee, shall reside in Nashville? If so, they would have to receive a salary to maintain them here. If they are not to reside in Nashville, what would be the use of keeping an office for them when it is to be occupied only occasionally? How could the members of a committee scattered over the South keep in effective communication with each other? Would such a committee, so widely scattered, contribute to the efficiency of the Con-

vention? In either case, how much authority will the committee have? Will this committee be in supreme control over the different Boards? Will their word be law? Will their decisions have binding force? We can see how, as an Advisory Committee, or as a connecting link between the different Boards of the Southern Baptist Convention and also the State Boards, the committee could perform a useful service. But we hardly see how, without binding authority, and its members scattered over the whole South, it could perform a service sufficiently distinct and important to justify the expense attached to it and the friction which is liable, if we may not say likely, to be caused by it.

We should be glad to have Bro. Wolfe answer the above questions in our columns, if he will. Of course, he and every one else understands that they are asked in no captious spirit, but with an earnest desire that whatever is done may be for the best interests of the Baptist cause in the South and the cause of Christ in the world.

THE PAPER INVESTIGATION.

Attorney-General Gregory last week took over the yield of the Federal trade commission's inquiry into the print paper market with a view to determining whether there is a paper trust, and to instituting civil and criminal proceedings against manufacturers or others who may have violated the anti-trust laws. President Wilson is actively interested in recent disclosures of practices pursued in the production and distribution of print paper and is understood to be following the inquiry closely. A mass of complaints and testimony and a large number of secret reports from the commission's investigators have been placed in the attorney-general's hands. Paper manufacturers terminated the final trade commission hearing suddenly a little more than a week ago, when they refused to discuss figures gathered by the commission bearing on costs and profits.

There is no doubt in our mind, and we believe there is no doubt in the mind of the public, that these paper manufacturers, taking advantage of the war as an excuse, arbitrarily put up the price of paper for the purpose of making all the profit possible. This is shown by their course in the investigation. It is shown also by the fact that while they put up the price to the papers with comparatively small circulation, such as the religious and county papers, they let the large dailies have paper at the same prices as heretofore. One who has opportunity of knowing explains that the reason for this is that otherwise these big dailies would "howl" and thus make it unpleasant for the manufacturers. They do not seem to mind the howling of the others.

We hope that the Department of Justice will prosecute the matter to the limit, even if it involves the prosecution of the paper manufacturers. If as a result some of them are compelled to do a little howling, they will find few to sympathize with them.

NEW YORK STATE AND THE LIQUOR TRAFFIC.

In his address at the New York State Convention Superintendent W. H. Anderson, of the Anti-Saloon League, gave the following information about the curse of the liquor traffic in the Empire State:

"The liquor traffic takes 46,000 children every year out of the three highest grammar grades of the New York schools. It takes 40,000 young people every year out of the high schools of the State. Of 1,387,000 of school population, 316,000 are below the standard of intelligence because of the liquor traffic. Of these 117,000 are absolute dullards. On an average 185 boys in New York begin to drink every day. As a result, ten boys a day are sent to the penitentiaries and State prisons, and 100 boys a day are committed to jails. An average of four to five girls in New York State every day begin a life of shame because of the liquor traffic. About 300,000 men and 75,000 women in New York are afflicted with social diseases because of the liquor traffic, and alcohol is responsible for 20,000 major surgical operations performed every year upon women in New York State because of the immorality of their husbands due to drink. Imagine a road from Albany to Buffalo 300 miles long. The liquor selling places of this State if placed end to end would make an unbroken line. The cost

of the liquor traffic to the State would build that road 133 times every year at the rate of \$15,000 per mile. Every mile of this road there would be a road-house with sixty girls. Every mile a jail with 275 prisoners. There would be practically a solid human wall of delinquents and dependents caused by the liquor traffic. Every year because of the liquor traffic there would be a new gravestone every 120 feet along this road. This is all permitted in order that 75,000 men engaged in the liquor traffic may continue to make inflated profits."

FEATS OF MEMORY.

The Columbia, S. C., State, commenting on a letter recently appearing in the Baptist and Reflector to the effect that Dr. B. H. Dement, pastor of the First Baptist Church of Greenwood, memorized when a boy the New Testament, says:

"That was no common feat of mind—though it is not without parallel and sometimes has been surpassed. The story is told and is pretty well authenticated that the celebrated Episcopal clergyman, Dr. Minnegerode, who was rector of St. Paul's Church, Richmond, when President Davis was a member of the congregation, committed to memory in his youth the whole Bible. The task was accomplished during three years that he spent in a German prison (he was a native German), where he was confined because, while a university student, certain documents that belonged to some of his fellow students and that connected them with a political conspiracy, were found in his possession. He refused to testify against his friends, and in consequence was kept in solitary confinement. At the end of three years he was banished from the country and came to Virginia, subsequently entering the ministry.

"Thirty years ago it was said among the students of the University of South Carolina that the late Dr. Edmund L. Patton had committed the Bible to memory, but we do not remember that Dr. Patton ever said so himself. It is certain that Dr. Patton had remarkable powers of memory, that he could recite without apparent effort hundreds of lines from classic Greek and Latin poets and dramatists—or from French and German writers, too. No feat of memory attributed to him would be incredible."

Other feats of memory are recalled by the Nashville Tennessean and American as follows:

"Magliabechi, a Florentine booklover who was born in 1632 and died 1714, earned the title of 'the universal index and living encyclopedia.' Woodfall, an old-time editor of a London paper, could attend a debate and without notes report it accurately next morning. It is related of Dr. Aaron Hutchinson, born in Connecticut in 1722 and died in Vermont in 1800, that if the New Testament had been lost he could have reproduced it from memory in the original Greek. During his fifty years of preaching he never used a book for conducting services."

THE CHRISTIAN INDEX.

The Christian Index has rounded out its ninety-sixth year and now enters its ninety-seventh. During the first twelve years of its existence it was published in Washington, D. C., and Philadelphia, Pa. For eighty-four years it has been published in Georgia. Washington, Penfield, Macon and Atlanta, in the order named, have been its homes. Its owners have been individuals, the Georgia Baptist Convention, partnership and now a corporation. Its size has varied from time to time, but in its present form its reading space is larger than ever before. The subscription price has been from \$3.50 per year down to \$2.00 per year. Beginning with this issue the subscription price is \$2.50 per year.

The Index has certainly had a long and noble career. We trust that it may not only round out a century of existence, as it will in three years, but may live on and on for many years to come. During the seventeen years that Dr. B. J. W. Graham has been editor the Baptists of Georgia have increased from 171,417 to 310,000, in round numbers. Their contributions have increased from

\$86,722 to \$248,664.74.

In the accomplishment of these splendid results the Index has had a large share. And yet, while for eighty-four years the Index has been the willing servant of the agents of the Convention, without any tax on its funds, the support which it has received at the hands of the Baptists of Georgia has not been commensurate with their numerical growth—and with their increase in Christian liberality. Seventeen years ago it had a circulation of about eight thousand, and now has only about ten thousand. Its maximum circulation in its long history has been twelve thousand eight hundred.

SUNDAY DEFENSE LEAGUES.

We call especial attention to the communication on page 1 from Dr. W. F. Powell of Chattanooga on the subject of "Sunday Defense Leagues." As he states, the occasion of the organization of these leagues is a movement on foot for the legislature to legalize baseball and moving picture shows on Sunday. The Sunday Defense Leagues are intended to prevent the carrying out of this movement. We most heartily commend the proposed leagues and we hope they will be organized all over our State. The Sabbath is to a large extent the bulwark of Christian civilization. It is the outlying fort. When that is captured it is easier to capture the other forts, and then to capture the fortress of Christianity itself. It was at this point that civilization broke down in Europe and we see the result in the terrible war now being waged on that unhappy continent. We want no continental Sabbath in America. Certainly we want none in the South. And most certainly we want none in Tennessee. Let us meet the advancing hosts of evil at this outlying fort, and drive them back.

A SUGGESTION—AND ANOTHER SUGGESTION.

Dr. E. M. Poteat, President of Furman University, says in the Baptist Courier:

"The Judson Centennial movement provided enlarged equipment for our foreign work. Let the New Orleans Convention project an adequate enlargement of Baptist educational facilities throughout our territory; and it will go down to history as epochal in the life of Southern Baptists."

We heartily second the suggestion of Dr. Poteat. And, then, we want to make a suggestion. Let the next Convention after the New Orleans one project an adequate enlargement of Baptist literature facilities throughout our territory. That Convention certainly will go down in history as epochal in the life of Southern Baptists. Will Dr. Poteat second our suggestion?

WATCH PAGE SIXTEEN.

HAVE YOU READ PAGE SIXTEEN?

HAVE YOU READ IT? READ WHAT? PAGE 16?

Hon. W. S. Tucker, a prominent member of the Erwin Baptist church, a representative in the legislature, favored the office of the Baptist and Reflector with a call.

We were sorry to learn of the recent death of Rev. Joseph Allen, of Benton county. He was a good man and a useful minister of the gospel. He was a brother of Bro. D. J. Allen, of Camden.

We will try it again. The minutes of the Tennessee Baptist Convention are out. They are well printed. They make 200 pages full of important reading matter. If you wish a copy, write to Secretary J. W. Gillon, Nashville.

Dr. J. L. Gross, pastor of the First Baptist church, Houston, Texas, has accepted the position of enlistment secretary of the State Board of Missions of Texas. Gambrell Copass, Gross, they will make a strong team.

The retirement of Maj. W. L. Danley as the General Passenger Agent of the Nashville, Chattanooga and St. Louis Railway, after a service in that capacity of nearly 50 years—since Sept., 1868—is quite a notable event. Maj. Danley not only served long, but most faithfully and efficiently. Mr. W. I. Lightfoot succeeds Maj. Danley as General Passenger Agent. He has been for some years Assistant General Passenger Agent, and is thoroughly qualified for the responsible position which he assumes.

The Home Page

A Short Story and Items of Interest in the Home.

"A MAN MUST LIVE."

"A man must live!" We justify
Low shift and trick, to treason high;
A little voté for a little gold,
Or a whole senate bought and sold,
With this self-evident reply—
"A man must live!"

But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
A man must live?
There are times when a man must die!
There are times when a man will die!
Imagine for a battle-cry
From soldiers with a sword to hold
From soldiers with a flag unfurled,
This coward's whine, this liar's lie,
"A man must live!"

The Saviour did not "live"!
He died!
But in his death was life—
Life for himself and all mankind!
He found his life by losing it!
And we, being crucified
Afresh with him, may find
Life in the cup of death,
And, drinking it,
Win life for evermore.

—Unknown.

THE ARMENIANS.

Just who the Armenians are racially is a matter of dispute, but they are among the most ancient inhabitants of the ancient lands on which they live. They, and not the Turks, are aboriginal. As the Indians were displaced by the white men, so the Armenians were displaced by the Turks, excepting that the change was from a higher to a lower civilization. The Armenian kingdom dates from some centuries before Christ, and until the rise of Mohammedanism it was a buffer kingdom between the Roman Empire and the Persian Empire. It still continued for some centuries after the Mohammedan conquest, and finally went down about A. D. 1200 in a sea of blood in the days of Genghis Khan and his successors. It was a Christian nation with a Christian king. Under Turkish rule they have been a progressive element in the population, and one cause of their troubles is that, financially, they have been better off than the Mohammedans about them. Christianity is always economically superior to Islam.

The Armenians became Christians in about the fifth century after Christ. The center of influence from which they received Christianity was Edessa, now Urfa, in Mesopotamia, which was the center of Syriac Christianity and from which the Nestorian Church took its origin. Doctrinally the Armenians are monophysites, that is, in order to maintain the reality of the Deity of our Lord, they taught that His human nature was taken up into the

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divine nature, and made one with it. This doctrinal difference has made them separate in their ecclesiastical organization. While in worship and in spirit they are allied to the Orthodox Greek Church of the East, they are entirely independent and form a truly national church, using the old Armenian language in church worship. The head of the church lives at Etchmiadzin, in Russia, not far from Mount Ararat. There is in the Armenian Church a considerable evangelical element, which has been growing. There are also some forty thousand Protestant Armenians separated from the old church, and perhaps as many more who are members of the Roman Catholic Church. The number of Armenians in Turkey was variously estimated at from one to two millions before the present calamities.

The Turkish Government, for military reasons primarily, determined last spring to get rid of the Armenian population. This was done by ordering their deportation, so that east of Constantinople, within the Turkish empire, apparently no Armenians have been allowed to remain in their homes; all have moved in the direction of Mesopotamia; that is, to the east and south. The deportation was done partly by railroad, the Armenians being compelled to pay fare on the railroad, to go, they knew not where, partly in their own ox-carts, and largely on foot. The reports that come from absolutely trustworthy sources show that in the deportation a very large proportion have died—some killed, and some dying of exposure and disease. One report says that only about twenty per cent reached their destination. Women and girls have suffered outrages, and thousands are held as captives in the nameless terrors of Mohammedan harems. None of the loss and suffering of the Armenians has taken place on the field of battle; most of the massacres and deportations have taken place hundreds of miles back of the line of battle. There has been no popular outbreak, and many Mohammedans have, with tears in their eyes, seen their Armenian neighbors taken away. Along with the Armenians, the Nestorians—about one hundred thousand in number, living partly in Persia and partly in Eastern Turkey—have been involved in the same awful doom. Those living in Persia have suffered massacre and pillage during the Turkish invasion of Urumia and Salmas last year, and those who live in Turkey are refugees in Persia or Russia.

One of the elements is religious use of to the utmost by the government. The high dignitaries of Islam evidently accept the massacres as justifiable from the side of religion, for they have unfurled the green flag of Islam, and declared it is a war of religion (jihad). It is the worst of the crimes of the war, because it was directed against a whole nation, including women and children; because thousand of women suffered violence, and because it was planned and carried out over a vast scale. The officials who ordered it are those who are closest in counsel with the Germans. Of the fact there is no manner of doubt.

The Weekly Bulletin

Baptist Sunday School Board
NASHVILLE, TENNESSEE

MANY hundreds of pastors answered our letters, promising to use sample copies of our new combined missionary journal, *Home and Foreign Fields*, in a campaign for subscriptions in their churches. Our large 50,000 edition for November was quickly exhausted and many of our pastors had to wait for the December issue.

WE understand how this brought you right up against Christmas, not a good time for such matters. We wish to ask if you cannot take the matter up now.

WE have run our regular list up from 25,000 in November to 30,000 in December. But if the nearly 2,000 pastors who wrote for samples do the job right, we will have a regular list of 50,000. Have you done your part?

EVERYBODY says it is good and worth while.

YOU would be surprised to know how few men and how many women we have for subscribers. The men ought to do better.

Sample copies at any time. Subscription price, 50 cents a year.

BAPTIST SUNDAY SCHOOL BOARD

161 EIGHTH AVENUE, NORTH, NASHVILLE, TENNESSEE

The number who have perished is unknown, but it is conservatively estimated at a half million.

Two questions come before us Americans—the first is whether as a nation we cannot protest against a crime committed by a government against helpless non-combatants; the other is what we can do to help those in distress. The British have been blamed for not interfering or formally protesting at the time of the much smaller massacres in 1895.

The cases are not entirely parallel, but surely for the American government to keep silence is to risk dishonor. The American Committee for Armenian and Syrian Relief, in New York, and the Armenian Relief Committee in Philadelphia, are prepared to send funds to relieve distress. A relief unit has been formed in Transcaucasia, with Rev. S. G. Wilson, D.D., of the Presbyterian mission at Tabriz, Persia, at its head; this commission is ready to administer relief to the 300,000 Armenian refugees in Russia. Another center of relief work is in Urumia and Salmas, where about 60,000 can be helped through the commission there. In Turkey, at various places, through the American consuls and the American missionaries, relief is being given to the Armenians who have been deported and who have survived the perils and hardships of the way. It is reported that 150,000 refugees are on the confines of Syria. Another body of about 6,000 are being helped in Egypt.

It is possible to give aid to hundreds of thousands of destitute people in danger of starvation, if the funds are provided. This work is being carried on largely by the missionaries, and it is a duty to Christianity as well as to humanity. The administrative expenses are paid by special gifts or the services are rendered gratuitously, as are all the services of the missionaries and consuls on the field. Every dollar given goes to the field.—The Presbyterian.

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

THE BUILDING OF THE YEAR.

Frank Walcott Hutt.

Seek, if ye may, of them that read,
Whereto the year thy hopes shall lead;
Toward what proud heights, in lines of flame,
The world may look to read thy name;

But know that in the deepest vales,
Where heroes strive and courage pales,
Amid the wilderness and fen,
Along the beaten paths of men,

Where, face to face with common things,
God's saints have known their stress and stings,
There, brave to share the lot of all,
Shalt thou endure thy part, or fall.

There only, shalt thou raze or rear
Thy building of Another Year.

—Selected.

Did you see the notice in last week's paper which promised that no more medical advertisements were to be used in the Baptist and Reflector? And do you know that that will give us more space for our Young South letters? Please don't disappoint and embarrass me by not sending me enough letters to fill it up. I'd like to have to borrow some space.

Now I'm going to scold some of you who haven't written to me yet: what's the matter? Didn't you make any good resolutions this year, and promise yourself that you would do better, or doesn't the Young South mean anything to you? I know deep down in your hearts it can't be that; you've just been busy with the holiday rush, and probably haven't had time to write letters, but now please do try to write at least one letter—to the Young South. I can't have too many.

The first letter this week is from the Sunbeam Band of Sevierville, and they send us one dollar and thirty-one cents to be used on the Baby Building. Now can you imagine a more appropriate place to put it than the Young South room, because that will be the home of little Sunbeams too? Thank every one of those dear little people, Miss Ina, who compose your Sunbeam Band.

"Sevierville, Tenn.—Dear Miss Annie White: Enclosed you will find check for \$1.31, from our little Sunbeam Band of Sevierville, to be used in the Baby Building, which we trust will help in a small way. Wishing the Young South, and the dear little Orphans a Happy and Prosperous New Year.—Ina Trevena, Treas."

"Ripley, Tenn., Route 4, Dec. 28, 1916.—Dear Miss Annie White: Please find enclosed check for \$3.30, to be used for the Orphans' Home. This is our Christmas offering from the minority Sunday School of the Edith Baptist church. We trust this will help in a small way. With best wishes for a Happy and Prosperous New Year for you and the Orphans' Home.—Mrs. J. H. Bibb, Treas."

Not long ago Mrs. Bibb wrote to us and sent us an offering from the minority Sunday School, and now we have another letter from her enclosing their Christmas offering. Maybe, very soon

they will make us all feel good by writing to us again.

And here comes a letter from our good friend, Mr. W. S. Robinson, of Harriman, enclosing a check for Twenty Dollars, the Christmas offering from the Sunday School of the South Harri-man church for the Orphans' Home. As Bro. Robinson does not specify that the amount is to go to the Young South room of the Baby Building, we presume that it was intended for the Home in general, and have so applied it. Bro. Robinson will please accept our sincere thanks.

"Jonesboro, Tenn.—Dear Miss Annie White: You will find enclosed \$5.00 (five dollars) for Orphans' Home—\$2.00 for Baby Building, \$2.00 for Orphans proper, and \$1.00 to aid in furnishing Young South room. From one who loves to see the good work go on."

Two dollars for the Orphans, two dollars for the Baby Building, and one dollar for the Young South room! She's being fair and square with all of them, isn't she? I don't know who she is, but I know she is a wonderful friend who is interested in us and does her share in helping.

"Bethpage, Tenn.—Dear Miss Annie White: Enclosed you will find check for \$5.00 (five dollars) for the Young South room in Baby Building. May God bless the babies and those who have care for them. Wishing you a Happy New Year.—Mrs. T. D. Johnson."

I was so glad to have this five dollars for the Young South room; it helps to swell our fund and make it possible for us to finish the room sooner. Thank you, Mrs. Johnson, you have been such a good friend to us.

"Dear Miss Annie White.—Enclosed please find \$5.00. I wish it to go to the dear little orphans. I hear they have measles in the Home, and I want this money used as Mr. Stewart thinks is best. A Friend to the Orphans."

Another five dollars for the Orphans from a friend. It certainly will be appreciated, because there has been a perfect epidemic of measles at the Home, and it will help pay doctor's bills and for medicine. I shall give it to Mr. Stewart and let him use it wherever it is needed most.

"Neva, Tenn.—Dear Miss Annie White: Enclosed find ten dollars for the Orphanage, from Pine Grove church, to help complete the Baby Building. Yours.—Eva A. Brown."

The next largest amount we have this week is ten dollars from the Pine Grove church, which is to be used to help complete the Baby Building. Thank you, Miss Brown, you are one of our very best and faithful friends.

"Shelbyville, Tenn.—Dear Miss Annie White: Please find enclosed our Christmas morning offering for the Orphans' Home.—Madison Goggin."

This letter expresses a beautiful Christmas custom which prevails in the Goggin home. Isn't that a lovely way to show that "it is more blessed to give than to receive"? And nine dollars will help so much at the Orphans' Home. Thank every one of those who helped to send it, please, Miss Madison.

"Spring Hill, Tenn.—Dear Miss Annie White: Enclosed you will find one dollar (\$1.00) for the Young South room in the Baby Building. I leave tomorrow (Tuesday) for St. Thomas' Hospital to undergo an operation. Will you please remember me in your prayers? Wishing that this New Year will be the most prosperous year that the Young South has ever known, I am, very respectfully your friend.—Mrs. W. J. Yancey."

I know all of you will be sorry to know that Mrs. Yancey is ill, and we hope that the operation has been successful and that she will soon be restored to health. Next week I shall tell you how she is, because I'm going over to see her at the hospital. And, dear Young South readers, let's remember Mrs. Yancey and ask God to make her well and happy again.



One Hundred Years Ago

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The Encyclopedia Britannica says: "Muhlbach's works show a talent for lively description and narration that gives enduring popularity and a power in weaving alluring romances from those stirring times that is unsurpassed."

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Marquette Bldg., Chicago, Illinois.

Please ship me for examination and approval one set Muhlbach's Historical Romances, eighteen volumes. Art Buckram cloth binding. If satisfactory, I will send you \$1.00 after five days' examination and \$2.00 a month thereafter for nine months. If the set does not meet my entire approval after five days' examination, I will notify you and hold subject to your order and return at your expense as offered Baptist and Reflector readers.

Name _____

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Enclose business card, letter head or give references

"Saulsbury, Tenn.—Dear Miss Annie White: Enclosed find money order for \$1.77 for the Baby Building, a Christmas gift from my Sunday School class—Clifton Newton, Thomas Newton, Johnnie B. Newton, Walter Smalley, Baynon Smalley, and Frank Clark.—Miss Jennie Black, teacher."

Bless this dear little Sunday School class! Aren't they sweet to send us their Christmas money for the Baby Building? And thank you, Miss Jennie, for putting it into their hearts to give to such a manly cause.

I want you to write to me, now and let's make our page boom!

Lovingly,
ANNIE-WHITE FOLK.

A boy's composition on breathing:
"Breath is made of air. We breathe

with our lungs, our lights, our liver and our kidneys. If it wasn't for our breath, we would die when we slept. Our breath keeps the life a-going through our nose and when we are asleep. Boys that stay in a room all day should not breathe. They should wait until they get out of doors. Boys in a room make bad, unwholesome air. They make carbonic acid. Carbonic acid is poisoner than mad dogs. A heap of soldiers was in a black hole in India, and a carbonic acid got in that there hole and nearly killed everyone before morning. Girls kill the breath with corsets that squeeze the diagram. Girls can't holler or run like boys, because their diagram is squeezed too much. If I was a girl I had rather be a boy, so I can run, holler and row, and have a great big diagram."

FIELD NOTES.

Catoosa.—Pastor R. J. Baker is doing a splendid work with the little Baptist church of six members. Evangelist Cecil assisted him a week in a meeting with two professions and one renewal, and Pastor Baker continued meeting and possibly will report the results.

The free-will offering for the Evangelist was splendid. Some new subscribers were added to Baptist and Reflector list at Catoosa. They have a Sunday School and this is a needy field and some splendid people are here. The entertainment during the meeting was good.

FREE TO ASTHMA AND HAY FEVER SUFFERERS

A Trial Treatment of "HIMALYA"

We don't care who you are or where you are—a man or woman, young or old, or whether you have had Asthma for fifteen years or fifteen months—all we want is your name and address, so that we can send you, free of charge, a trial treatment of "Himalya," our simple, convenient and reliable home remedy for Asthma and Hay-Fever.

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Don't Delay. Don't wait until another attack comes, but start the treatment at once. Send no money, simply mail the coupon below.



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Herbs Smoked in Pipe or Cigarette Relieve Catarrh.

Write for a Free Trial Package.

Dr. Blosser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medical herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette. The smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this Remedy is carried with the breath directly



to the affected parts.

This simple, practical method applies the medicine where sprays, douches, ointments, etc., cannot possibly go. Its effect is soothing and healing, and is entirely harmless, containing no tobacco or habit forming drugs. It is pleasant to use, and not sickening to those who have never smoked. No matter how severe or long standing your case may be, we want to show you what our Remedy will do.

To prove the beneficial, pleasant effect, The Blosser Company, 704 Walton Street, Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of the Remedy for smoking and also some of our medical cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay postage.

If you are a sufferer from Catarrh, Asthma, Catarrhal Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for the free package, and a copy of our illustrated booklet.

Oneida.—No pastor. Evangelist R. D. Cecil supplied Sunday (17). "Cast your bread upon the waters." "Comfort ye my people," sermons. 130 in S. S. This is a field of opportunity and the S. S. is doing fine work. We put in the World Evangel Song Books Sunday. The entertainment was excellent and offering small, but some work for Baptist and Reflector and books. The past month has been a fine month with my work. Ready to serve you.

Cleveland, Tenn.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

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

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

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A ready aid for pastors of all denominations. Contains Scripture Selection, Topics, Texts and Outlines, Suggestive Themes and Prayers, Quotations, Illustrations, Form of Service, etc. Over fifteen hundred suggestive themes and texts for every possible occasion. A limp leather-bound, gilt-edge book, pocket size, 214 pages, for 75c. and 4c. postage. Guaranteed the best on the market.

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I am a woman.
I know a woman's trials.
I know her need of sympathy and help.

If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address,

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Kidney Disorder

(BY DR. L. C. BARCOCK)

The most simple methods are usually the most effective ones when treating any disorder of the human system. The mere drinking a cup of hot water each morning, plenty of pure water all day, and a little Anuric before every meal has been found the most effective means of overcoming kidney trouble. Death would occur if the kidneys did not work day and night in separating poisons and uric acid from the blood.

The danger signals are backache, depressions, pains, heaviness, drowsiness, irritability, headache, chilliness, rheumatic twinges, swollen joints or gout.

Since it is such a simple matter to step into your favorite drug store and obtain Anuric, anyone who earnestly desires to regain health and new life will waste no time in beginning this treatment



IT'S DANGEROUS GROUND that you stand on—with a cough or a cold, and your blood impure. Out of just these conditions comes Consumption.

You must do something. Doctor Pierce's Golden Medical Discovery cures severe, lingering Coughs, Bronchial, Throat, and Lung Affections, and every disease that can be reached through the blood. Nervous prostration and debility are conquered by it. When you're weak after an attack of grip or fever—you will build up health and strength and put on needed flesh by taking the "Discovery."

Obtain at your drug store a vial of "Pleasant Pellets," made up of the May-apple, aloe leaves and jalap. This is the well-known pellet made up nearly fifty years ago, by Dr. Pierce, and which can be had for a quarter from almost any apothecary. Simply ask for Dr. Pierce's Pleasant Pellets.

BEST TONIC IS S.S.S.

Few people get through the winter and spring without attacks from one of the many blood maladies that leave them weak and unfit to meet the trying warm season, and the blood so freighted with poisons that it is incapable of supplying the energy and tissue building properties necessary to health.

This condition is revealed in many ways, and by many symptoms, but all point to one thing—infected blood. And just as surely they call for the one true and tried S. S. S.

It insures blood purity and health. S. S. S. for 50 years has been the standard treatment for all blood troubles. Catarrh, rheumatism, malaria, skin diseases, and other troubles arising from impure and impoverished blood yield to S. S. S. The best tonic.

Get S. S. S. from the drug store, and regain your health. Don't take a substitute. It is guaranteed purely vegetable. Write us for free medical advice. Address Medical Department 53, Swift Specific Co., Atlanta, Ga.

D. B. YEARWOOD.

In the passing of our dear brother, D. B. Yearwood, from this life so suddenly, the Lascassas Baptist church has lost one of its strongest and most useful members and the neighborhood one of its best citizens. Bro. Yearwood was born Feb. 24th, 1846, and died Sept. 26th, 1916, aged 70 years, 7 months and 2 days. He was married to Miss N. A. Mitchell July 27th, 1869. Of this union eleven children were born; only six of these survive. Bro. Yearwood professed faith in Christ in 1864 and united with the Baptist church. He was a member of the Lascassas Baptist church for over twenty years prior to his death. He was a deacon at the time of his death, also a teacher of the young men's class in the Sunday School. Bro. Yearwood was an earnest worker for the spiritual progress of his church at all times, and being a close student of the Bible he was very much better posted than the average layman. To the family and friends who mourn his loss, we express our heartfelt sympathy to them in their sorrow, but beg of them to take consolation in the fact that he lived his life with a conscientious relationship with God that has carried him to that reward in heaven prepared for the faithful.

H. L. PHILLIPS,
R. H. MARTIN,
Church Committee.
W. O. BAIRD,
W. B. JARMON,
W. H. MARTIN,
Sunday School Committee.

WHAT THEY ALL SAY.

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

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

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

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

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

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

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

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

WHEN YOU WAKE
UP DRINK GLASS
OF HOT WATER

Wash the poisons and toxins from system before putting more food into stomach.

Says inside-bathing makes any one look and feel clean, sweet and refreshed.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important because the skin pores do not absorb impurities into the blood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not eliminated day by day it quickly ferments and generates poisons, gases and toxins which are absorbed or sucked into the blood stream, through the lymph ducts which should suck only nourishment to sustain the body.

A splendid health measure is to drink, before breakfast each day, a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases and toxins from the stomach, liver, kidneys and bowels; thus cleansing, sweetening and refreshing the entire alimentary canal before putting more food into the stomach.

A quarter pound of limestone phosphate costs but very little at the drug store but is sufficient to make anyone an enthusiast on inside-bathing. Men and women who are accustomed to wake up with a dull, aching head or have furred tongue, bad taste, nasty breath, sallow complexion, others who have bilious attacks, acid stomach or constipation are assured of pronounced improvement in both health and appearance shortly.

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 biliousness, 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.

PEACH AND APPLE
TREES 2c AND UP

Pear, Plum, Cherry, Small Fruits, Strawberries, Vines, Nuts, etc. GENUINE HALE BUDDED from Bearing J. H. HALE TREES. GENUINE Delicious APPLES. Write for free catalog. TENN. NURSERY CO., BOX 15 Cleveland, Tenn.

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Seed Free

Enter the contest! We will send you Free one package of our New Excel watermelon seed, and we will award on Oct. 1, 1917, \$10.00 in gold for the biggest watermelon grown from our seed. The New Excel is the largest shipping melon yet produced of good flavor. Rind tough and solid, flesh firm, keeps well. Color, dark green with wide darker bands. Big, red hearts, few seeds, very prolific. Averages more large melons than other varieties. Pkt. 5c, 1-4 lb. 25c, 1 lb. 75c, 10 lbs. \$7.00; postpaid. Write for free sample package of seed and annual catalog.

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\$10

\$10

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Engine Prices
Fool You

WITTE Engine should be compared only with engines selling for from double to three times as much. I build the very best I know how, regardless of price and profit and sell direct from factory to user at factory prices. No dealers.

WITTE ENGINES Built by Experts

are so good that the United States government, states, counties and cities buy them to run irrigation works, light plants, water works, etc., where absolutely dependable and economical power is required. When you buy a WITTE you will get just as good an engine as the government buys.



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The record of the Kellam Hospital is without parallel in history, having cured without the use of the knife, acids, x-ray or radium, over 90 per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1017 W. Main St., Richmond, Va.

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(No Oil) Pains of Gallstones
Stomach, Back, Side or Shoulder; Liver Trouble, Stomach Distress, Dyspepsia, Colic, Gas, Biliousness, Headache, Constipation, Flatulency, Nervousness, Blues, Jaundice, Appendicitis. These are common Gallstone symptoms—can be cured. Send for home treatment MEDICAL BOOK on LIVER STOMACH, GALL TROUBLES & APPENDICITIS. FREE GALLSTONE REMEDY CO., Dept. 323 213 S. Dearborn Street CHICAGO

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Address _____

THICK, GLOSSY HAIR
FREE FROM DANDRUFF

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

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

HUGO REVIVAL AND T. T. MARTIN

We have just closed a revival which has meant much in every way. As many who read these lines will know Hugo, Oklahoma is an exceedingly hard town for religious work. Some of the "select of the elect" are here, but like all western towns the population is made up chiefly of people who have come West to make money, hence have said "Good-bye God, I'm going to Oklahoma." We have been on the field five months and it has been our constant prayer for the Lord to direct us to the man or men to conduct a revival that would tell throughout the entire town and mightily glorify God. We were guided to Evangelist T. T. Mar-

GUARD YOUR BABY'S HEALTH



Cheerful,
Chubby
Children

Make the Home Happy

Weak, puny babies are a constant care to tired mothers and are subject to many diseases that do not affect healthy children.



Keep your children in good health. See that their bowels move regularly especially during the teething period. This is a distressing time in the life of every child and the utmost precaution should be taken to keep them well and strong.

By the consistent use of

Mrs. Winslow's Soothing Syrup

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It is corrective for diarrhoea, colic and many other infantile ailments. It soothes the fretting baby and permits the child to sleep well and to grow healthy. It brings comfort and relief to both mother and child.



Mrs. Winslow's Soothing Syrup

Makes Cheerful,
Chubby Children



Is absolutely non-narcotic. It contains no opium, morphine nor any of their derivatives. It is soothing, pleasant and harmless.

Buy a bottle today and have it handy

Relieve and Protect Your Children

Sold by all Druggists throughout the world.

Medicated Smoke Drives Out Catarrh



Catarrh is a disease of the mucous membrane. It is characterized by a discharge through the nostrils or into the throat. It usually begins with a cold in the head. Beginning in the nostrils it spreads to all the mucous membranes of the body. The nasty discharge being swallowed, it upsets the stomach and from the stomach it is taken into the blood, and poisons and deranges the whole body. The discharge is all the time inclined to work its way from the nose back into the head—down into the throat—into the bronchial tubes and lungs. Herein is its greatest danger. Catarrh often destroys the organs of hearing and removes the sense of smell.

Try This Pleasant Herb Smoke Free (CONTAINS NO TOBACCO)

Dr. Blosser, who has devoted 42 years to the treatment of catarrh, is the originator of a combination of medical herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette. This smoke vapor reaches all the air passages of the head, nose and throat. As shown in the accompanying illustration, the warm healing antiseptic vapor is carried directly to the very parts affected. This Remedy fights and kills the catarrh germs where liquids, sprays, douches, salves and medicated creams cannot possibly go. It is a most reliable remedy and is so simple and convenient that it can be used at home by any man, woman or child. It is entirely harmless, containing no tobacco or habit forming drug. No matter how severe or long standing your case may be he wants to show you what the Remedy will do for you.



Free Sample Package by Mail (FIVE DAYS' SUPPLY)

Write a post card or cut out and fill in the free sample coupon, mail it to Dr. Blosser and he will send you by mail a liberal trial package entirely free. This free package contains some of the Remedy for smoking in a pipe (new pipe included) and some of the medicated cigarettes. He will also send you an illustrated booklet explaining about catarrh and giving letters from customers who have used this Remedy. When you try the free sample you will see how the warm pleasant medicated vapor goes to every spot and gives such immediate relief.

If you suffer from catarrh, asthma, bronchial irritation, catarrhal deafness, or are subject to frequent colds, you cannot afford to neglect the use of this Remedy. The regular package contains 100 cigarettes or a 30 days' supply for the pipe, sent by mail postpaid for \$1. Send for the Free Sample Supply or a regular package today.

DR. BLOSSER'S REMEDY



CUT OUT HERE
DR. J. W. BLOSSER,
700 Walton St., Atlanta, Ga. **FREE SAMPLE COUPON**

Dear Doctor:—Please send me by mail, free of all charges, a trial supply of your Catarrh Remedy and your illustrated booklet.

Name _____

Post Office _____

R. F. D. No. _____ Box _____ State _____

P. O. Box _____ Street _____

(Spell out name with pencil, very, very plainly.)

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

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Here's an opportunity to earn big money—\$6 to \$12 a day, with easy work, all your time or spare time and obtain a Ford Automobile free besides. A straightforward from the shoulder business proposition. No voting or guessing contest. We want wide-awake men and women to introduce into every home our famous ZANOL Pure Food Products, Non-Alcoholic Food Flavors in tubes, Toilet Preparations, Perfumes and Soaps, 250 other light weight household necessities.

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tin, of Blue Mountain, Miss. I had heard much of Bro. Martin and some few years ago, because of false reports about some of his teachings, I had formed an aversion to him. But the Lord led on and we followed. Bro. Martin came to us for eight days and was followed by his reapers, F. J. Harrel and Sam Raborn, both of Waco, Texas. I have heard several preachers in my time from Gypsy Smith down to myself, but I can say with all frankness I have never yet heard the man who stresses the fundamentals in the plan of salvation as does T. T. Martin. He doesn't theorize, he just takes the Book and gives you a "Thus saith the Lord" for every portion he takes. Moreover, he does not hesitate to fight sin of every kind. His address on "The Four Social Evils" is wonderful. The reapers who followed him are splendid, earnest, consecrated fellows. They preach and sing a full gospel. But lest I put emphasis too much on man, let me say with one of old, "Not unto us, not unto us, but unto Thee be all the glory", for had not the Lord been with us neither T. T. Martin nor his helpers could have accomplished anything worth while. There were some fifty or sixty professions, and so far there are eighteen approved for baptism and some added by letter. Several more have indicated their intentions to unite with the church next Lord's Day. Brethren,

pray for us. Reader, "The grace of the Lord Jesus be with your spirit."

HARRY H. DRAKE, Pastor.
Hugo, Okla.

The Best Train Service TO

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CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 16
ESTABLISHED 1868
THE C. S. BELL CO., HILLSBORO, OHIO

Renew Your Health At Nature's Fountain

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



THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment.

I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

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

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

INDIGESTION

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

A. L. R. AVANT, M. D.

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

C. V. TRUITT,
President Unity Cotton Mills.

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

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

DYSPEPSIA

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

W. D. GRIGGSBY, M. D.

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

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

RHEUMATISM

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

C. A. CROSBY, M. D.

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

WM. C. CARTER.

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

MRS. H. C. EDWARDS.

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

MRS. THEO. KUKER.

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

MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 25, 1914.
For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable — its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

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

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

LIVER AND KIDNEY

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

M. L. STEPHENS.

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

REV. A. McA. PITTMAN.

RENAL AND CYSTIC

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

J. P. D.

Virginia, Va., March 28, 1914.
Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F.

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

S. B. D.

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

T. G. S.

GALLSTONES

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

W. J. STRAWN.

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

W. H. EDWARDS.

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

J. P. DRAFFIN.

URIC ACID & DIABETES

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

W. F. MATHENY, M. D.

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

J. H. WHITMORE.

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

JOHN R. FETTER.

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

Mrs. J. J.

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

Mrs. J. D. H.

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

MRS. J. D. H.

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

MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,

Box 20T Shelton, S. C.

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

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

Express Office.....

Please write distinctly.

The Legal Status of the Baptist Schools

The Boards of Trustees, owning and governing our Baptist schools, are under the law, self-perpetuating bodies, and the present method of nominating trustees by the Tennessee Baptist Convention to fill anticipated vacancies is a courtesy extended to the Baptists of the State rather than the fulfilment of a legal obligation.

TENNESSEE COLLEGE.

The deed to the Tennessee College property requires that the Trustees shall be elected from nominations made by the Tennessee Baptist Convention.

UNION UNIVERSITY.

Union University is required to elect one trustee each year from three persons nominated by the Tennessee Baptist Convention. The legal right of the Tennessee Baptists to control Union University is limited to the selection of nine persons, three of whom in the course of three years shall be elected as trustees upon a Board of thirty-five members.

HALL-MOODY INSTITUTE.

The charter of this school gives the trustees the right of self-perpetuation, and the Tennessee Baptist Convention has not been asked to nominate persons to fill vacancies which occur.

CARSON AND NEWMAN COLLEGE.

The original charter declared that the trustees "may have continual succession," while the last amendment describes the Board as "a self-perpetuating board of thirty-three trustees."

The Burning of the Administration Building of Carson and Newman College



This picture was taken by Charles Witt of Benton, Tenn., a student of the College.

THE CAUSES FOR EXISTING CONDITIONS.

The democratic organization of our denomination and the whole course of the legislation of the State of Tennessee are both unfavorable to the direct legal control of any Baptist institution.

THE DENOMINATION AND THE SCHOOLS ARE AGREED.

All the legal control the denomination desires can be secured by a contract between the Education Board, representing the denomination, and the Board of Trustees, representing the school. To this plan the Tennessee Baptist Convention and all the colleges have agreed. The contract becomes binding when \$5,000.00 has been paid by the Education Board to the College.

The January Offerings will be Given to Complete the Contract with Carson and Newman College

Send all contributions promptly to Dr. J. W. Gillon, 161 Eighth Avenue, North, Nashville, Tenn. The names of the pastors and churches giving to this fund will be printed on this page.

THE EDUCATION BOARD OF THE TENNESSEE BAPTIST CONVENTION.

RUFUS W. WEAVER,
Secretary of Christian Education.