

Baptist and Reflector.

"SPEAKING THE TRUTH IN LOVE."

Old Series Vol. 83

NASHVILLE, TENNESSEE, MARCH 1, 1917.

New Series Vol. 27, No. 28

Dr. Edgar E. Folk Called to His Reward

On Tuesday morning, February 27th, at 4:45 o'clock, Dr. Edgar E. Folk, the editor of the Baptist and Reflector, passed from his earthly home to the heavenly. Dr. Folk had contracted blood poison and, in spite of a heroic fight made by his physicians, succumbed to the disease. A brother beloved in Israel has gone and Tennessee Baptists generally will bow in sorrow and their hearts will go out to his bereaved family. The funeral services will be held at the Immanuel Baptist church on Thursday morning, March 1st, at 10 o'clock. It is hoped that many of the friends in the surrounding country will be present.

J. W. GILLON,
Cor. Sec. of State Mission Board,
Tennessee Baptist Convention.

OUR FAITHFUL LEADER HAS FALLEN.

Rufus W. Weaver.

Edgar Estes Folk, born in Haywood county, Tennessee, September 6, 1856; died, after a brief illness, in Nashville, Tennessee, February 27, 1917.

The Baptist denomination in Tennessee has lost a servant who, in his apostolic labors, in his untiring heroic ministry, in his patient, unconquerable spirit, in his constant and valiant service, was not only our leader for more than a quarter of a century, but one who has been the agent under God of promoting the peace and the prosperity of our denomination as no other man in Tennessee has ever done. Too often is it that during the life time of a faithful servant we fail to appreciate and to value properly the good he has accomplished. This is especially true of Dr. E. E. Folk.

Now that he has been taken away from us so suddenly, we are shocked and stunned, and in our grief there is a feeling that we did not appreciate him as we ought, and that we did not tell him how much we loved him, as now we wish we had.

His father, Henry B. Folk, of Brownsville, Tennessee, was a consecrated, noble Christian man; while his mother, Mattie Estes Folk, was a woman of rare gifts and beautiful Christian character.

Dr. Edgar Estes Folk was educated at Wake Forest College, graduating with the Master of Arts degree in 1877. Eighteen years later his alma mater conferred upon him the honorary degree of Doctor of Divinity. He completed his theological training at the Southern Baptist Theological Seminary at Louisville, Kentucky, in 1882. Later he won the heart of Miss Lizzie Handy, of Nashville, Tennessee, a woman of rare grace and constancy. They were married March 6, 1888. Their home life has been ideal. Five children have brought gladness to this Christian home, four of whom survive—Miss Annie White Folk, who now is in charge of "The Young South" column of "The Baptist and Reflector;"



EDGAR ESTES FOLK, D.D.

Born September 6, 1856

Died February 27, 1917

CROSSING THE BAR.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.
Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.
For though from out our borne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

—Tennyson.

Edgar E. Folk, Jr., who is making a splendid record in the college his father attended; Miss Cornelia Folk, and Joseph Henry Folk.

Dr. Folk was ordained to the Baptist ministry in 1882, accepting that year his first pastorate at Murfreesboro, Tennessee. Here he served for nearly three years. After a short pastorate at Millersburg, Kentucky, he accepted the Baptist church in Albany, Georgia.

In 1888 Dr. Folk entered the journalistic field as the editor of "The Baptist Reflector." The following year this paper was united with "The Tennessee Baptist" under the title of "The Baptist and Reflector." For nearly twenty-nine years Dr. Folk has been the editor of this paper. His labors have been prodigious, and his ability to undergo constant strain has been more than remarkable. Under his direction the paper has stood boldly and aggressively for Baptist doctrines; earnestly and vigorously for the support of Baptist institutions; constantly and heroically for moral and social reforms, especially for the destruction of the liquor traffic in Tennessee. He lived to see the Baptists of the State harmonized and happy in their co-operative work; the institutions which he aided in founding firmly established; and State-wide prohibition not only enacted into law, but rigidly enforced throughout the State.

Dr. Folk provided the office in which the Sunday School Board of the Southern Baptist Convention had its beginning. Through all of its successful career he has been an active member of our Sunday School Board, and for the past twenty-two years has been its honored president. He was one of the founders of the Local Option League, which later gave place to the Anti-Saloon League of Tennessee. When the latter organization took place, Dr. Folk was made its president and served for twelve years during the hottest and most bitter period of the temperance campaign of Tennessee. He was slandered, maligned and abused; but from his lips there never came a word of personal criticism of his detractors. During all the years that I have known him, I never heard him speak an unkind word of any one; but I never knew him to be diverted from his purpose or restrained in his passionate devotion to a cause by the unkind or slanderous words of his unprincipled opponents.

In 1912 Dr. Folk was unanimously chosen to be the president of the Tennessee Baptist Convention, the most conspicuous honor within the gift of the Baptists of Tennessee. He made an admirable presiding officer and served the Convention for three successive years. During the past fifteen years he has been busily engaged as a writer of books. His first book appeared in 1901. It is an admirable and thorough discussion of the Mormon church, under the title "The Mormon Monster." "The Plan of Salvation," a popular theological work, appeared in 1907; and "The Baptist Principles," setting forth in a lucid and striking way the principles which Baptists hold, was published in 1909. Dr. Folk visited Palestine, Egypt and other ancient lands, and in 1912 published a book of travels, called "A Southern Pilgrim in Eastern Lands."

The Folk family is conspicuous in Tennessee history. Ex-Governor Joseph W. Folk, brother of Dr. E. E. Folk was elected Governor of Missouri after winning a national reputation as a fearless reformer and a prosecutor of

(Continued on page 4)

OUTLINE STUDIES IN JOHN'S GOSPEL.

Wm. J. Mahoney, D. D.
Jefferson City, Tenn.

III. JESUS PRESENTS HIMSELF AS THE SOURCE OF TRUTH, 7:1-8:11.

(A). Controversy with His brethren, 7:1-10.

1. Why He remained in Galilee (1). "Because the Jews sought to kill Him." His time had not yet come, and He was not ready to give Himself into their hands until His hour did come.

2. His unbelieving brethren (2-8).
a. Their insinuating suggestion (2-4).

b. Their attitude toward Him (5). They did not accept Him as Messiah. They had no faith in Him.

c. His reply (6-8). In which He explains the reason for the world's hatred of Him; and assures them that they can go in safety, for the world does not hate its own—and they belonged to the world.

3. After their departure, He goes up secretly (9-10).

(B) Discourses at the Feast (11-39).

1. The Jews sought for Him (11-13). Note their varied opinions. Some said He was a good man; others denied this on the ground that He deceived the people. If He was not what He claimed to be, then He was a deceiver. But both of these classes failed to recognize Him in His true office and character.

2. Their challenge (14-15). They challenge both His authority and His capability as a teacher.

3. His defense (16-14). In which He sets forth the divine origin and character of His teaching as the basis of His authority, and also the reason for their inability to receive His teaching.

a. As to its origin (16-18).

(1) It was communicated to Him by the Father (16). It did not originate with Me, as the "Son of Man." In my humiliation and subordination it has been communicated to me by the Father, and I proclaim it as I have received it.

(2) How you may learn of its character and truthfulness (17). By doing the will of God. That is, doing so much as you know of that will through the revelation given and received.

(3) Self-evident proof of the truthfulness of His doctrine (18).
b. Reason for their inability to understand His doctrine (19-24).

(1) They were breakers of the Law they already had (19).

(2) They were blinded to the true application of that Law (20-23).

(3) Thus they were incapable of determining what was true (24).

4. His origin and mission (25-30).

a. Their perplexity (25-27). Show in their gross misconception of Him.

b. Ye know me outwardly (28-29). That is, you know my person and earthly parentage, but of my Divine origin and mission you know nothing; neither do you know Him who sent me.

c. Danger and protection (30). The incensed mob tried to take Him, but failed because His hour had not come.

5. The attempt to arrest Him (31-36).

a. Many believed and were inclined to support Him (31). They were convinced by His miracles.

b. The Sanhedrin aroused to an effort to apprehend Him (32).

c. His discourse (33-34). (1) With them a little while (33); then I return to My Father.

(2). Yours will be a different quest (34). Now you seek my life, but after I am gone you will seek my help; but you cannot find me and cannot come to me.

d. The query of the multitude (35-36). Where will He go? What does He mean?

6. "The last day" (37-39). On the

last day of the feast, Jesus declares Himself to be the Giver of the indwelling, life-giving, and life-sustaining Spirit.

(C) Varied results of the discourse (40-53).

1. The multitude (40-44). Some called Him a prophet. Others called Him the Christ. Still others repudiated Him.

DIVISION because of Him.

2. Officers and Sanhedrin (45-53).

a. Report of the officers—"Never man spake like this man."

b. Discussion and breaking up of the Sanhedrin.

In which Nicodemus defends Him, is assailed by the Sanhedrin, and then, "Every man went to his own house."

(D). The adulterous woman (8:1-11).

On the following morning Jesus returned to the Temple to teach. His enemies again sought controversy with Him. This time, they made an effort to render Him odious to the people and obnoxious to the Government. They brought to Him a woman taken in adultery and asked His opinion as to the punishment she ought to suffer.

1. They made statement of the case—she was taken "in the very act."

2. They cited the Mosaic Law—"Such should be stoned."

3. They demanded His judgment—"What sayest Thou?"

4. Their purpose—"That they might have to accuse Him."

5. His silence—"Jesus stooped down, and with His finger wrote on the ground, as though He heard them not."

6. Their persistence—"They continued asking Him." They kept pressing Him for an answer. They must have thought they had Him at a disadvantage.

7. His judgment—At last, referring to the same Mosaic Law which demanded that the witnesses should be the first to cast stones upon the sentenced, He said, "He that is without sin among you (you witnesses and accusers), let him first cast a stone at her." You charge her with crime and demand her death? Very well; let the one among you who has done no wrong, who is absolutely falseless, be the first to cast a stone at her.

8. The effect—the hypocrites were silenced; they were convicted of sin in their own consciences, and went out leaving her alone with Him.

9. His words of grace. "Neither do I condemn thee; go, and sin no more." These are not words of excuse, or of justification, but are words graciously designed to lead her to repentance and faith.

FALLING OUT OF RANKS.

T. B. Ray.

We have been greatly distressed lately by several sad deaths that have occurred in our missionary family.

Carolyn Hart, the six year old daughter of Rev. and Mrs. J. L. Hart, died of scarlet fever on December 9, in Rosario, Argentina. Brother R. S. Hosford writes as follows concerning this sad experience:

"Our good Brother Hart paid another installation of the price of missionary honors. He buried his eldest daughter last Lord's day in the quiet Protestant cemetery outside the busy rush and ignoble strife of the great Rosario.

"A severe epidemic of scarlet fever and diphtheria has been scouring the homes of the people, and hundreds of little ones have fallen. Some members of Hart's church had three or four children down with the awful malady, some of whom passed into the other world. Sister Hart, with much real denial, placed her Christian services at the disposal of the poor mother and made several long calls to the home (which is situated away out of the city, about ten miles from the centers.) Doubtless our sister brought the sickness back with her. There were no hospitals or such, near the afflicted family, hence Mrs. Hart deemed it her duty to aid the stricken mother.

"About one hundred people gathered in the cemetery at the burial. There was a good representation of those gathered to the Lord through Hart's work here. It was indeed sad to see him tearfully say goodbye to his little girl, but the sweet sympathy of those whom he had led into the light and pastored, was a true balm on that sad occasion."

Mrs. Frank Rawlinson, of Shanghai, who was on her furlough, passed to her reward, Jan. 7. On the evening of Dec. 17, she fell on the ice in Baltimore, and fractured her hip. An operation was performed but blood poisoning developed with the sad results announced. She leaves behind, her husband and six children.

Mrs. Rawlinson's maiden name was Carrie Dietz. She was born in Cambridge, Maryland, Oct. 4, 1877. She married Frank Rawlinson, Dec. 25, 1899, and sailed with him to China, Sept. 19, 1902.

As a missionary, she devoted herself to general work among the women and children. With the care of her large family upon her, it was not possible for her to do as continuous work as some other women missionaries. Yet, her presence in the missionary force was always felt. She did one great service—she built a Christian home that had wide influence. In making the appraisal of the work of the wives of our mission operations, how can we ever be able to fully estimate the far-reaching influence of the Christian homes which these women create? The Christian homes these missionary women maintain in the midst of heathenism are a missionary asset to be prized beyond our powers of realization.

Miss Lottie Price, who was a devoted friend of Mrs. Rawlinson, was visiting the Rawlinsons in Baltimore, when Mrs. Rawlinson was hurt. Miss Price, with characteristic devotion, looked after the Rawlinson household while Mrs. Rawlinson was in the hospital. At the cemetery on the occasion of Mrs. Rawlinson's funeral, Miss Price was thoroughly chilled, and being already weak in body, she developed pneumonia. She received the best of attention in the hospital. The good women of Baltimore were very gracious to her as well as to Mrs. Rawlinson, during their sickness. Miss Price died on Jan. 22, and was buried according to her request, by the side of her friend, Mrs. Rawlinson, in Woodlawn cemetery, Baltimore.

Miss Lottie Price was born, June 7, 1851. She was educated in the city schools of Philadelphia. She moved to North Carolina in 1889, and sailed for China, Nov. 1, 1894.

Her untiring efforts in school work, and in country evangelistic work in the Shanghai region, greatly endeared her to a wide circle of missionary and Chinese friends. Her quiet, patient, determined effort despite the handicap of a frail body, bore much wholesome fruit. The example of her faithful and devoted Christian life was a great inspiration to all who knew her.

The immediate occasion of her return home last spring, was that she might bring Miss Julia Mackenzie, who has since died. She cared for Miss Mackenzie until the ladies of the Third church, Owensboro, Ky., took Miss Mackenzie off her hands. This was another example of her devoted friendship.

In her last moments she left a message to the Foreign Mission Board to the effect that her years of service in China had been happy ones, and that it had been a great privilege to have had a part in the work, and that now at the end these years were as her crown of glory.

We are sure that Southern Baptists will feel deeply afflicted over the passing of these dear friends, and their prayers will be with those who are left behind. May their going from us bring us to a vivid realization of their unselfish lives which will lead us to a deeper devotion for the great cause of Foreign Missions. We must close the ranks and press the conquest more heroically.



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THE INTERMEDIATE STATE.

By W. T. Ussery, D.D.

It don't behoove me (a young man?) to "but" against the editor, but at the risk of it being said that I am "no respecter of persons," I shall humbly allude to some thoughts contained in Dr. Folk's excellent paper on above subject.

In this reference, I shall be rather interrogatory than contradictory or controversial.

1. Then in a modest manner, I would ask, why does Brother Folk hesitate to say that there are two departments in Hades? I agree with him in his meaning, but whether this realm be a place or a state; nevertheless, it consists of two compartments—Paradise and Tartarus—let us avoid confusion of expression.

2. While the occupants of Paradise are "comforted", how can we call them "supremely happy—being in a state of progressive felicity? Now while they may be satisfied—yes, completely happy—yet they have not reached the zenith of their glory; for the writer truly says, "Then he (the dead) shall be capable of the fullest enjoyment throughout eternity"—(i. e. after reunion of soul and body) let us be clear even if heterodox.

Remember that those "prisoners of hope" (of which John speaks) are still crying, "How long, O Lord, how long?" David says, "I shall be satisfied when I awake with thy likeness."

3. This receptacle of disembodied souls (Hades) is temporary—both departments being destined to depopulation and destruction—the writer agrees. But why say then that "the wicked shall be cast . . . into tartarus, the everlasting (?) prison"? God teaches that whole fabric shall go into "Gehenna" or hell. Again, let us be careful and not confuse by making Hades and Gehenna synonymous.

4. Since the author has so truly and clearly expressed himself concerning the "natural affinity" and recognitions of persons in their spiritual abode, why does he not go a little further, and venture (?) the conclusion that the dead are cognizant of our characters and conduct here? I think, this, as legitimate as some other conclusions that we deduce from this parable. Now Abraham had been dead 2,000 years, yet he manifested a very clear knowledge of both Lazarus, and the rich man, and addressed the latter as his "Son"—a Jew.

How did the rich man know but that his five brothers and repented? I verily believe that the dead have a knowledge of what takes place on earth. Heb. 12: 1. I think that they have a means of knowledge that we have not in this life. The rich man had never seen Abraham. Yet he knew him. Not a recognition but a sort of instinct, or spiritual perception. "Now we see through a glass darkly."

Don't call this "criticism", for I have preached Dr. Folk's view—or rather Bible teaching—for nearly 60 years.

The article deserves reading and preserving.
Columbia, Tenn.

"THE KINGDOM IDEA."

(By Rev. Chas. P. Jones.)

(Paper read before Knoxville Pastors' Conference, and requested for publication.)

"And this Gospel of the Kingdom shall be preached in the whole world for a witness unto all the nations; and then shall the end come." Matt. 24:14.

The Kingdom conception of gospel triumph is the predominating theme of gospel revelation. The term Kingdom of God in its widest meaning must include the whole universe in which God bears rule, but in the gospel sense the term Kingdom of Heaven has a narrower meaning and refers to a redeemed humanity and a restored world life.

The Church and Kingdom.

The church is not the Kingdom, but the herald of the Kingdom. In it there is the continuation of God's elective method, begun with Abraham, continued in Israel, and extended to the Gentile world. God chose Israel for the sake of blessing the nations and reaching world-wide Kingdom blessings. When Israel failed He did not change His method, but proceeded to choose a spiritual Israel as His church so that Kingdom blessings might yet reach all humanity. The church is the herald of the glorious Kingdom, but is not the Kingdom. The Church and Modern Civilization.

The church is not to allow herself to be placed in the leading strings of modern civilization and imagine because we have rapid transit, wireless telegraphy, the Kingdom of Heaven has been brought nearer. And because man can talk across the Continent without a wire, or mount to heaven in a machine heavier than the air he has already entered the Kingdom, or because a man is well born the first time he does not need to be born the second time. Many of the acknowledged leaders today in science and philosophy, are positive infidels; and many who disclaim absolute infidelity, deny the divinity of Jesus Christ.

The Mission of the Church.

The church is not here to make the world better, but to gather out of all nations a people to live in a better world. The church is to go forth and preach the gospel. Christ and Him crucified, and that the only ground of approach to a Holy God is through Him. That He did rise from the dead, in the body in which He died, sits at the right hand of God, clothed with power and glory, and He gives eternal life to all who own Him as such and will give immortality when He comes. The church is to go forth in the name of this crucified, risen, living and coming Lord to win men to faith in Him. This is God's program. But the Kingdom program considers that the church is to establish the Kingdom of Christ upon this earth, and that her mission will not be completed until Christ spiritually reigns in the hearts of men. I say just here that the progress has been slow. For 1900 years we have been preaching, teaching and praying, and not one nation,—no not even a county, or community—can be found where Christ is King, where He supremely rules. But still most we hear from platform, and from pew, and pulpit, is "Advancing the Kingdom", helping on the Kingdom, or "bringing

in the Kingdom", or extending the Kingdom, or the ongoing of the Kingdom. It is not the scriptural use (for there is a scriptural use of the word), but it is the abuse that has done much harm. It is the idea of a Kingdom without a King.

The Far Reaching Wreckage of the Kingdom Idea.

First. The Kingdom idea has robbed the church of the blessed hope of the gospel.

The New Testament commands the church to watch, wait, love, and to look, pray and plead for the coming of the Lord Jesus. The New Testament proclaims the eminence of the coming of the Lord Jesus. The Kingdom idea has taken away our Lord, and has robbed the church of her upward look, blessed hope. It demands an absent King.

A church with the idea of taking the world for Christ, is never inspired with the hope of Christ's return. A church with the self assumed task of causing all wars to cease will hardly, amid the present wars and rumors of wars, be eagerly looking for Him to come, whose coming alone can cause swords to be beaten into plowshares, and spears to be beaten into pruning hooks. The Kingdom idea preachers cannot warn their people of the coming of tribulation, or plead with them to be ready at His coming, lest they might be ashamed. No. They are building up a Kingdom. He can't come until it is complete. So I say it robs us of the upward look, and the blessed hope of His coming, the meeting in the air.

Second. It has robbed the church of the Stranger and Pilgrim nature. A church whose ideal is to establish among men the "Supremacy of Love" will hardly consider herself a Pilgrim through such a heavenly land. A church whose ideal is to consummate a universal brotherhood, will hardly count herself a stranger to such "Edenic blessedness." If this Kingdom idea is right, the teachings of Jesus is wrong. Jesus said, "Love not the world; marvel not if the world hate you; set your affections on things above." Where is the church commanded to pitch toward Sodom. Saints are pilgrims because they are strangers. Their citizenship is not here. We all remember the favorite song of the late Sam Jones:

"I am a stranger here,
Within a foreign land,
My hope is far away—
Upon the golden strand."

Yes it is there; not here.

Third. The Kingdom idea has led the church to deny that Satan is the god of this world.

There can be no "Kingdom of blessedness" with a loose devil. You may deny his personality, and mock his power, but you will never put the chains upon him. Jesus will when he comes. You read the daily papers, see what people do, and where they go. You will see who is "prince and power of the air." The Kingdom will come. Peace on earth will come. But not until Christ comes, and the devil is dethroned. Then the Kingdom of this world shall become the Kingdom of our Lord and His Christ.

Fourth. The Kingdom idea has led the church to adopt a false standard of service.

The commission of Christ to the

church was world-wide. Preach the gospel to every creature. The commission, however, does not carry with it an every-creature promise. The Apostles had this idea, and the Lord sent persecution; they were scattered, and were pressed to preach the gospel in other parts while Jerusalem still rejected Christ. There is no promise that the world will be saved. We are not to save the world, but witness to the world. Jesus said, "As it was in the days of Noah, so shall it be in the days of the Son of Man." Men did not all believe then and they will not all believe in the gospel age. But those who perished knew that they had been warned, and their punishment was the result of unbelief. "Two shall be in the field, one taken, the other left."

Let me close with this word: That the only hope for the people of God is the coming of the Lord Jesus. Let us wait, watch, and pray, and then when He comes we will all sing as never before: "Bring forth the royal diadem and crown Him Lord of all."

Knoxville, Tenn.

"FROM JERUSALEM TO GAZA."

It was in the month of February, 1890, that a trip was planned by the writer, to extend from Jerusalem to Southern Palestine. We had a goodly company, and as we had good roads, we traveled in the close eastern carriages, then in use. My traveling companion on this journey was Prof. S. S. Oris, D.D., Ph.D. The carriage only held the two of us.

Our first stop was at Bethlehem. As it is not the purpose of this article to give a description of this interesting old city, only a brief mention is made of our passing through.

Our next stop was Solomon's Pools, some miles out from Bethlehem. These interesting remains of the glory of Solomon occupied our attention for quite a while, but at length we passed on, and ascended to a table land, which after a few miles became a veritable desert. Nothing but sand and rocks were visible. After an hour or so, Prof. Oris called attention to the map he had been studying, saying: "Do you know that we are now traversing the identical road on which Philip and the Ethiopian eunuch traveled? Here on this Cook's map, the Roman road is marked by a red line. This old Roman road led from Jerusalem to Bethlehem, thence to Hebron. The sand would prevent a chariot from traveling over any road that was not graded and ballasted with stone. Here we see the broad flag stones laid by the Roman road builders. Notice that other roads are marked in black. These roads came together after we left Solomon's Pools. Philip came down from Samaria, and fell in with the Ethiopian where their roads came together. So they were riding together right along this road. Now," continued Dr. Oris, "Philip baptized that Ethiopian right along here somewhere: Where is the water? There is no stream, no river, no pool, no lake, not even a fountain. You have insisted that wherever baptism is said to have taken place in the New Testament, that water was had in sufficient quantity for immersion. But where is your water here?"

It looked very much like Dr. Oris had at last secured an advantage. But hearing a lamb bleat, I looked out of our carriage, and to my surprise and gratification I saw that we were approaching a pool. A herd of cattle and a flock of sheep were drinking at a large pool. Dr. Oris was riding backwards, and being so completely absorbed with his argument was not aware that we were approaching the pool. Feeling comfortable over the situation, I turned to Dr. Oris and remarked: "Professor, had we not better be entirely sure that this is the very place before we conclude there is no water."

"It is perfectly clear that we are very near the identical place where the baptism took place," said Dr. Oris. "See here, we are on the old Roman road that certainly was here at that time."

"We are on the road from 'Jerusalem to Gaza,' and it is a 'desert place,' Philip came down this road from Samaria and fell in at this point with the Ethiopian (pointing out the place), and right along here, near to this spot, the baptism must have occurred. Now," continued the interested doctor, "now, where is your water? What if I wanted to be baptized and wanted you to baptize me your way, what could you do?"

Fortunately the driver stopped to water his horses at this pool at this most opportune moment.

Pointing to the beautiful pool, I said, "See, here is water, what doth hinder thee?" The good doctor was amazed. He took off his glasses, to make sure it was not a mirage. "Well, upon my word!" he exclaimed.

"Yes, it is upon your word that this is the identical spot. I shall enter the record on my note book, and tell the papers that, according to eminent authority of Dr. Oris, this is the identical pool in which Philip baptized the Ethiopian."

But the good man, while dazed and confused, did not accept my challenge. The pool was an old Hebrew pool, about 100x100 feet in dimensions. It was supplied by the water shed of the surrounding landscape. I am not positive that this pool furnished water all the year. It may have dried up in the summer time. But now it was full, and looked as if it would last a year.

I have furnished these same facts many times before. I wrote them at once for the Texas Baptist and Herald, and the Arkansas Baptist, and perhaps also for the Baptist and Reflector. At the request of Dr. J. R. Graves, I wrote a chapter for his last book, "John's Baptism," and in this chapter I recited the incident herein set forth. But I had not then given the name of the gentleman with whom I was traveling. So many years have elapsed since this took place, that I have concluded to tell the entire circumstance, giving the name of the gentleman and scholar whose company I shared on that eventful trip.—A. J. Holt, in Baptist Witness.

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(Continued from page 1)

grafters. Hon. Beau E. Folk was for a number of years State Treasurer and Insurance Commissioner of Tennessee, leading in the enactment of laws in the interest of insurance reforms. H. B. Folk holds a high and responsible position in the home office of one of the State's leading insurance companies.

Dr. Folk was an humble, devoted Christian, simple as a child in his faith and courageous as a warrior in the defense of that faith. The last public address he made in the prayer meeting of the Immanuel Baptist church was to recite his Christian experience and to tell of his conversion. He held to the doctrines of grace and loved to preach upon these profound and heart-moving themes.

He loved his brethren in the ministry; he loved his denomination; he loved the Bible and its blessed teachings; above all he loved his Saviour and his God.

The funeral, which will be held in the Immanuel Baptist church Thursday morning, March 1st, at ten o'clock, will be conducted by his former pastor, Dr. Rufus W. Weaver, assisted by Dr. Wm. Lunsford, Dr. I. J. VanNess, Dr. Allen Fort and Dr. J. W. Gillen. The interment at Mt. Olivet will follow.

"Mark the perfect man and behold the upright; for end of that man is peace."

OUR FALLEN CHIEFTAIN—AN APPRECIATION.

Albert Richmond Bond, D.D.

Edgar E. Folk—Chieftain by right of measurement by that regal prophecy of greatness: "He that is greatest among you shall be your servant." Fallen by the hand of the World-Foe whose sting brought no personal terror because it had been destroyed by the Master of Life. For more than twenty-seven years he walked among us as one who had caught the vision splendid and sought to translate its glories to the brotherhood. Real prophet was he, who saw the larger day for Tennessee Baptists and yearned that he might inspire them to glimpse its dawning privileges. Confident that God would enlarge the service that we should offer to the world, he labored unceasingly that we might realize upon our opportunity. Prophet also was he in that he had a virile message of warning lest the brotherhood should be content with error of doctrine or practice. He desired that we might hold to the truth with loyalty and devotion, but at the same time rebuked us in gentle words lest we make our orthodoxy a form without the power of life. To him that only was real truth which had vitalized itself into obedience to the command for holy living.

His was the constructive ambition. Coming to his place at a time when the denominational forces had not yet realized the dynamic of correlated and integrated activities, he sought to bring unity out of apparent chaos and to centralize the forces about a supreme program that would be an adequate expression of our powers. His ambition was built up the kingdom upon abiding methods. He was the friend of all true progress.

Many years ago this writer heard a prominent pastor remark: "Folk is one of the sanest editors in the denomination." Oft has this judgment been verified. He did not easily lose his head and write at a tangent. Sane, well-poised, careful in his own opinions, he tried to bring to attention only the worthy and abiding principles. Consequently he rarely was called upon to revise his positions. Sure footed he could walk where others tripped and stumbled, when the brotherhood sought passage through an unknown forest of untried or doubtful courses.

Determined loyalty to conviction did not deter him from courteous respect to varying opinions of the brethren. He seemed to know what he wanted and was brave enough to wait patiently

Sometime, when all life's lessons have been learned,
And sun and stars forever more have set,
The things which our weak judgment here have spurned,
The things o'er which we grieved with lashes wet,
Shall flash on us and light dark night
As stars shine most in deeper tints of blue,
And we shall see how all God's plans were right
And what we deemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me,
And how he heeded not our feeble cry
Because His wisdom to the end could see,
And e'en as parents disallow
Too much of sweet to-craying baby-hood,
So God perhaps is holding from us now
Life's sweetest things because it seemeth good.

And if, comingled with life's wine,
We find the wormwood and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out the potion for our lips to drink.

ly upon the brethren until they could come to his views.

Often lonely, sometimes misunderstood, hardly appreciated, he did his work as under the eye of the great Taskmaster, feeling assured that as brought his pen to serve God he would not fail of his reward.

"What know we greater than the soul? On God and God-like men we build our trust.

Hush, the Dead March walls in the people's ears;
The dark crowd moves, and there are sobs and tears;
The black earth yawns; the mortal disappears;

Ashes to ashes, dust to dust;
He is gone who seem'd so great.—
Gone, but nothing can bereave him
Of the force he made his own
Being here, and we believe him
Something far advanced in State,
And that he wears a truer crown
Than any wreath that man can weave him."

DR. FOLK AND THE FIGHT FOR PROHIBITION.

Henry Beach Carre, President Tennessee Anti-Saloon League.

In the passing away of Dr. E. E. Folk the temperance forces of Tennessee have lost one of their best friends. A more inveterate foe of the liquor traffic never tread the soil of our State. He fought it with apostolic zeal, for he felt that in opposing it he was doing God's service. He counted it as a part of his commission as a minister of the gospel to devote his time and energies to the overthrow of this monstrous iniquity.

It has been a quarter of a century or more since he took up the fight on liquor. The progress in this reform has been so great that today we can hardly appreciate what it meant in those early days for one to raise his hand and voice against the organized liquor interests. It meant abuse and vilification at the hands of politicians and newspapers that represented the liquor interests, and their name was legion. Dr. Folk came in for his full share of this abuse.

In 1896, three editors of religious papers in Nashville, Drs. E. E. Hoss, E. E. Folk and Ira Landrith, organized the Local Option League of Tennessee, the purpose of which was to secure the passage of a local option law. Dr. Hoss was made the president. The plea of this organization was met by the

And if some friend we love is lying low
Where human kisses cannot reach his face,
Oh, do not blame the loving father so
But bear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the fairest gift God sends His friend.

Sometimes the sable pall of death
Conceals the fairest boon His love can send.

If we could push ajar the gates of life
And stand within and all God's workings see,
We could interpret all this doubt and strife—
And for each mystery could find a key.

But not today. Then be content, poor heart,
God's plans like lilies pure and white unfold.

We must not tear the close shut leaves apart,
Time will reveal the calyxes of gold
And when through patient toil we reach the land
Where tired feet with sandals loosed may rest,

Where we shall clearly know and understand,
I think that we shall say, God knew the best.

spokesman of the liquor traffic with the objection that a local option law would be unconstitutional in Tennessee. When, ten years later, the liquor traffic was being crowded to the ropes, and the temperance people were demanding State-wide prohibition, the liquor press and politicians became ardent advocates of local option. Some of us can well remember with what satisfaction Dr. Folk would rehearse the history of the Local Option League and contrast the attitude of the liquor interest to local option then and ten years later.

In January, 1899, the Tennessee Anti-Saloon League was organized. The moving spirits in its organization were: Drs. Hoss, Folk, Landrith, S. W. Tindell and D. C. Kelly. Dr. Folk was its first president, and he held this position till January, 1911, when he asked to be relieved of the duties of the office. He felt that, since he had served in this capacity until the State-wide and manufacturers' laws were put on the books, which was done in 1909, he was entitled to relief. It was the privilege and honor of the writer of this sketch to be his successor.

But his resignation of the presidency of the Tennessee Anti-Saloon League did not terminate his connection with that organization, or bring to an end his efforts for the complete overthrow of the liquor traffic both in this State and in the country at large. He at once accepted membership on the State Executive Committee of the League and continued as a member until his death. There was not a member of the committee whose judgment was clearer or whose opinion on the delicate questions which we had to consider was more highly prized than were those of Dr. Folk.

As editor of the Baptist and Reflector he kept the status of the liquor question always before his readers and stirred their fighting blood with his editorials. He traveled throughout the State, preaching and lecturing and in particular attending the Associations and Conventions of his church. In these gatherings he was almost invariably called on to write the temperance resolutions, or speak on the subject, and often both services were demanded of him.

In the temperance crusade to which he consecrated his best energies he was a knight who knew no fear, and his vow of consecration to the holy war was as fresh and binding on his conscience at the end of his life as the hour of his taking it. And could he have been granted an answer to his

last prayer, we may be sure that it would have been that he might be permitted to live to see the stars and stripes float over a saloonless Nation.

THE WEARIED EDITOR'S REVIEW OF HIS APOSTOLIC LABORS.

Two years ago Dr. Folk realized that the burden he had been bearing for over a quarter of a century had grown too heavy for him, and he urged his brethren to relieve him by assuming some of the financial responsibilities which he had been carrying alone. He addressed a letter to the Tennessee Baptist Convention, in which there appeared the following review of his long and faithful service. The collapse, which he feared has come, and from the mountain to the river there are hearts that are filled with sorrow. In this letter Dr. Folk said:

"I have not spared myself. I have done the work usually done by several men on a paper of the kind. For over 27 years I have been editor, office editor, book editor, proofreader, business manager, and field editor—all of them most of the time and most of them all the time. In addition to my office duties, I have traveled constantly from one end of the State to the other, going day and night, on trains, in buggies, in wagons, on horse back, on foot, any way to go and keep going, so as to keep the paper going—which, but for my efforts, it could hardly have been able to do. Last year, as a result of my personal work on the field, I brought to the paper about \$1,900 above my expenses. This is not only the difference between life and death, but it is a very considerable difference. During these 27 years I have attended the Southern Baptist Convention every year but two, when I found it impossible to go. I have attended every meeting of the Tennessee Baptist Convention. I have attended from 20 to 30 Associations each year. I have attended Fifth Sunday meetings innumerable. I have spoken more or less, as occasion seemed to require, at all of these meetings. I have preached nearly every Sunday, preaching in every city and town and almost every village and many country districts in the State. I have preached in church houses, in school houses, in court houses, under arbors, outdoors—anywhere to preach. After preaching on Sunday, I have frequently canvassed the membership of the church, with the valuable aid of the pastor, on Monday following, and sometimes have spent the whole week in canvassing. All the time my editorial work and the business management of the paper have been kept up. In short, I may say: I have written as much as a reporter for a daily paper, I have preached as much as a pastor, I have spoken as much as a lawyer, I have had as much business to attend to as a merchant. I have traveled as much as a drummer. Besides all these things, are the financial cares and responsibilities which have constantly pressed upon me; heavy, grinding, almost crushing with their weight and vexations.

"This has been the task, or rather these have been the tasks, which I have been compelled to perform as editor of the Baptist and Reflector. I feel like asking, Who is sufficient for these things? I candidly confess that I am not. With so many things to do in so many different directions, it is impossible for me to do my best work in any one direction. I have had to make bricks without straw. You demanded the bricks, but you compelled me to go out and gather the straw for them. Let me ask, Do you think the children of Israel made, or could possibly make, the best bricks when they had to gather the straw with which to make them? May I say modestly also that, with all these things upon me, the Baptists of Tennessee do not get the best work out of me. It may be egotism on my part, but I feel that with less to do in so many directions I could do better in some directions. It is, therefore, not a matter of injustice to myself alone, but to you also that I should have all these things to do.

"Besides, I may say I cannot keep up this pace much longer. The Lord has

graciously blessed me with health and strength during all these years. It is seldom that I have been sick at all, and for the past 26 years I have not been in bed as much as a day at a time. But I am reaching the period of life when I must slacken my pace or there will come an inevitable collapse. If this collapse should come—and it may at any time—then what?"

REV. GEO. W. EDENS.

An Appreciation.

Having known Rev. Geo. W. Edens for some twenty years, and having been associated with him in denominational work for a part of this time, I take this opportunity to express my appreciation of him as a man, as a preacher, and as an official of the Tennessee Association. I first became acquainted with Bro. Edens as a student in Carson and Newman college. It was here that I learned his real worth. He was faithful to his task as a student, he was zealous in the Lord's work as a Christian; he was kind and courteous and helpful to his fellow students. He was honest, upright and clean in his living. In after years it was a source of joy to see the unfolding of these worthy principles in his most useful life. As a preacher he was filled with the Spirit of his Master. He not only believed in his Lord, but he knew his Lord, his soul was on fire for His cause. He was rooted and grounded in the Word. He was a faithful and efficient pastor, having the true shepherd's heart. He was progressive in his methods of work and earnestly and persistently held before his people the highest ideals and urged them to be satisfied with nothing short of their attainment. He served the Tennessee Association as clerk for four years and as assistant clerk for one year. His only reason for giving up the work was that other duties and obligations incident to his pastoral work were so pressing upon him that he could not give the clerkship the attention that it ought to have. His interest in the Association was so intense that he would not lay down his work until he had the assurance that another capable brother would serve, and even then the spirit of his Master was beautifully displayed as he agreed to serve as assistant clerk, which he did as I have stated for one year. Now that he is gone we shall miss him in our fellowship, in our labors, and in our counsels together in the interests of the kingdom. "Yet we shall meet again in peace, to sing the songs of festal joy, where none shall bid our gladness cease, and none our fellowship destroy. There hand to hand firm linked at last, and heart to heart enfolded all, we'll smile upon the troubled past and wonder why we wept at all."

J. C. SHIPE,

Moderator Tennessee Association.

ATLANTA CONVENTION OF BAPTIST MEN. MARCH 13, 14, 15.

Scores of devout preachers and laymen have voluntarily pledged themselves to pray daily for the blessing of God upon this generation of men. The report that came to this office are quite encouraging.

A North Carolina pastor writes: "We feel reasonably sure of having ten men there from our church. I cannot think of no other investment of time and money that will yield greater returns to them and to us."

A South Carolina layman in sending the registration fees for himself and a friend, says: "I shall write letters to various laymen over the State. Am sure that our State will have a good representation. Practically every pastor in our Association has been provided for, I am praying for the meeting and I am sure that we shall have a meeting of great spiritual power."

In many cases the laymen that remain with their business should make financial provisions for their pastor and one or more representative laymen.

Feb. 22, 1917. J. T. HENDERSON.

A FRANK WORD ABOUT OUR MISSION COLLECTIONS.

By J. W. Gillon,
Corresponding Secretary.

Tennessee Baptists are expected to give each month to our three mission causes as follows:

State Missions—\$3,884.25.
Foreign Missions—\$2,750.00.
Home Missions—\$2,083.33.

Up to this hour nine and one-half months of the time for securing Home and Foreign Mission gifts have passed. We ought to have sent for Home and Foreign Missions to our general boards the following amounts:

To the Foreign Mission Board—\$26,125.00.

To the Home Mission Board—\$19,791.66.

We have so far received only \$18,122.94 for Foreign Missions and \$5,144.75 for Home Missions.

We owe now to these boards as follows:

To the Foreign Mission Board \$14,877.06; to the Home Mission Board, \$19,855.25.

We do not treat these boards right when we compel them to go to the banks and borrow money that we owe them. We certainly ought not to wait until the last day of the convention year (April 30) to send in this money.

Nearly four months of our State Convention year has passed and we have received from all sources for State Missions only \$4,832.16. Our expenses so far, including the \$4,000.00 debt brought over from last year, have been \$15,496.12. I have, therefore, been compelled to borrow already \$11,500.00. We ought not to have one cent of debt in the bank for this year's work. Our brethren could have sent in the money already if they had only tried hard enough.

We have only \$20,000.00 credit at the bank for this year's work. This was asked for and secured before our State Board voted to spend \$46,610.50, and when I expected our expenditure to be only \$38,000.00. I can only get from the bank \$8,500.00 more. If the churches do not send in more money for State Missions this quarter than they sent in last quarter, we will go to our limit at the end of this quarter and will have no credit at the bank for the third quarter of the year. We are always compelled to borrow heavily August 1st in order to pay salaries. Brethren, if possible, come to our relief.

ATLANTA CONVENTION.

Dr. Green, the pastor of the First Baptist church of Johnson City, reports that sixteen men from his church have already decided to go to this meeting. Including a few from adjacent communities, the leaders expect to increase this number to twenty-five.

J. T. HENDERSON.

On train, Feb. 26, 1917.

Evangelist John W. Ham, who is conducting a revival in the Immanuel Baptist church of Chicago, Dr. Johnston Myers pastor, will begin a Tabernacle Campaign at Dyersburg, Tenn., March 25th, all of the churches of the town co-operating.

CURED HIS RUPTURE.

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 493C Marcellus Avenue, Manassas, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

The By-Products of Christian Education

Through the kindness of Dr. G. M. Savage, president of Union University, we are permitted to furnish our readers one of the most interesting, illuminating arrays of figures ever published by this paper. The value of a Christian college as an evangelizing and missionary agency has been too often ignored. Read carefully the last page.

The ministerial students of Union University report for the past year in meetings held during the summer and in the regular work of churches that they serve throughout the year as pastors, 1136 professions of faith and 902 baptisms.

The work done by these young men can be appreciated only by comparison. The Baptist churches in fourteen different northern States report fewer additions by baptism than came into the churches of West Tennessee and Northern Mississippi through the earnest labors of our consecrated student preachers.

Five out of every thousand baptisms in our Southern Baptist churches, including the baptisms reported by all State, Home and Foreign missionaries were baptized by the ministerial students of Union University.

There are 81 young ministers studying in Union University; many of them are pastors. They serve 64 Baptist churches. They reach sixteen Baptist Associations. They led to Christ last year 1136 persons. They baptized 902, more than 8 per cent. of all the baptisms reported by all our Tennessee Baptist churches for the year 1915. We must multiply our offerings to Christian education.

The by-products of Christian education as illustrated in the work of the ministerial students of Hall-Moody Institute and Carson and Newman College will be given in later issues.

READ THE LAST PAGE AND STUDY THE FIGURES GIVEN.

WILL RETIRE AS SECRETARY.

I have announced through the Baptist Chronicle that it is my intention to retire from the secretaryship of Missions in the State of Louisiana not later than the close of this Conventional year.

This is my fifth year's service in this capacity, during which time the work has been enlarged in several respects. The French work has been multiplied twelve-fold. The Italian work has been begun, with two strong men doing extensive Italian work. Enlistment work has been carried on for several years, which has resulted in doubling the number of full-time churches that are taking care of themselves.

I have endeavored during these years to do intensive rather than extensive work, and yet God's blessings have been signally upon it from the extensive viewpoint. The offerings to our missions have advanced during these four years over the previous four, 72 per cent, while State Missions have advanced 91 per cent. There has been an increase by baptism as reported by the missionaries during these years over the previous four, 134 per cent, with a total increase in membership reported by the employees of the Board of 83 per cent.

I expect to retire to the pastorate, in which God has so signally blessed my efforts in previous years. Southern Baptists have no more important missionary field than Louisiana.

G. H. CRUTCHER.

Shreveport, La.

PHENOMENAL IS THE WORD.

The White Pine Baptist church is enjoying a season of phenomenal prosperity. Since the first of the year we have received fourteen into the fellowship of the church, three have been approved for baptism, and the S. S. and B. Y. P. U. have assumed the air of aggressive activity.

A little more than a year ago the church went forward to half-time preach-

ing, and within less than a year there has been a splendid new pastor's home built, with every convenience, giving the comforts of the city with the advantages of country cleanliness.

The finances of the church are a perpetual joy to the pastor's heart. Our finance committee has the honor of being presided over by the Rev. R. A. Hale, formerly pastor of the church at Athens, who makes a superb chairman.

Brother Hale, being himself a preacher, is prepared by experience to lead in this kind of work. In addition to the fact that his head sets in the right position on his shoulders, his heart beats in the right place. So that, our finance committee is assured of a good degree of grace, as well as greenback.

Last year was the most prosperous, as well as the most pleasant, year in the history of the church.

We have a good W. M. U., G. A. and B. Y. P. U. The two last are important factors in the church's life. Harmony is our watchword.

W. B. RUTLEDGE.

DR. AUSTIN CROUCH IN FLORIDA.

For the past two and one-half weeks the Baptists of Tallahassee and their friends have been extremely fortunate in the preacher who has been with them conducting a revival. Dr. Crouch has a unique way of introducing a subject, and an attractive way of discussing it, so that people must hear him.

Lots of men can do that. Yes, that is true, but a very important part of it is the subject which he causes them to hear. It is the opinion of our people that no man has ever in the same length of time discussed more of our distinctive doctrines. But, in a revival, is not the place for such discussions. That is what a preacher wrote him. Every evidence is the other way. Our people were blessed, other folks have more respect for us and notwithstanding the freeze—the first in 18 years—was on most of the time he was here, the ingathering was about as good as we have had in the six years I have been here. We had 32 additions, and quite a number more will come in. One man of another denomination who has been prominent in church and State, and an educator for forty years, said to me: "If I had heard your distinctive doctrines so presented 50 years ago, I would have been a Baptist all these years." Look after the Murfreesboro saints and see that they take proper care of Dr. Crouch, or Florida might take him away from them. With all kinds of good wishes for the Baptists of my dear old Tennessee.

J. DEAN ADCOCK.

Tallahassee, Fla.

Find enclosed my check for \$2.00, as per statement. I have had the paper since it was published by Bro. Robertson at Chattanooga—have forgotten the date—and I always enjoy it. Would be glad if every Baptist in Tennessee would read it. If so, we would have no trouble financially. All would contribute and it would be no burden to any one.

B. M. CANTRELL.

Smithville, Tenn.

Pastor Allen Fort will begin a series of meetings at the First Baptist church, Nashville, March 7, and will continue at least two weeks. The Clark Memorial College quartette will sing. Pastor will do the preaching. Prayers of the Christians are asked in behalf of the services.

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.

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

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

The school at Chattanooga was a great one. Had more than 200 take the study courses. Enthusiasm ran high and reached the climax in the great hour on Education led by Dr. R. W. Weaver. He made a great address and placed our denominational schools in the thinking of the Chattanooga Baptist. The work was all well done. Mr. Strickland did excellent work in the Senior Manual Class, as well as on the platform. Dr. U. S. Thomas endeared himself to the young people while there and led a class of 35 in the study of Baptist Home Missions. He also made a great address on "Does Missions Pay?" Miss Tiller taught a class in the Junior Manual and had a large number take the test. Her address on "And He Went a Little Farther" was one of the features of the Training School. The writer taught a class on "Training in the Baptist Spirit" and had a fine class with much interest. Following are those who took the test and have sent in their papers. Others will send in their papers later.

Those Taking Miss Tiller's Test:—Bertha Hancock, Irene McMurray, Helen Hodge, Edna Austin, Stella Denny, Ruth Denny, Vinson Humphrey, Ruby Denny, Chester Irwin, Bessie Bean, Eva Moore, Minnie Lou Perry, Gladys May, Frances King, Emma Burgess, Linnie Vaughn, Lois Dairo, Estelle Burch, Margaret Kirk, Idonell Kirk, Lou Ferguson, Mareno Daniel, Clark Kirk, Marie Daniel, Carl Barker, Jordan Gray, Paula Johnson, Arnold Burnette, Hazel Brummett, Thelma Hinton, Harold Fonville, Iva Hinton, Douglas Guthrie, Edwards Rutledge, Lillian James, Douglas Culbertson, Robert James, Addie Hefner, Will Keese, Irene Peak, Ullis Keith, Homer Lewis, Grace Johnson, Walter Johnson, Mary Johnson, Marie Bard, Forest Scaggs, Jessie Scoggins, Thelma Scoggins, Thelma Rogers, Sava Carver, Lois Dearing, Clifford Gault, Emmette Gault, Thomas Long, Jack Thompson, Samuel Harris, Rubie Burk, Bernice Mullinix, Bernice Phillips and Mildred Brown.

Those Taking Training in the Baptist Spirit:—Clark Hatfield, Rev. W. S. Keese, and W. D. Powell.

Only one taking the Manual has been sent in, but many took the test, but have not sent in their papers to me as they sent them to Mr. Strickland and he has not reported yet. Mr. C. G. Pullen has been awarded this certificate as he sent his paper direct to us. Dr. Thomas' class did not report to us, but will later.

The Knoxville Training School is now on and we are having a good time here. Miss Williams, H. L. Strickland, J. E. Byrd, Paul Powell, Miss Sadie Tiller and your servant are all here hard at work. Excepting the writer, they are all doing splendid work and the Knoxville people are well pleased with the school. Something near 150 have been enrolled in the classes. Report of this school will come out next week.

We are sad to note the death of Rev. Edens, who died here this week. He once was the secretary of the Knoxville City Union and did as much to promote the Teacher Training Work as any one in the city. We deplore the loss to this city and to his church. We grieve with Mrs. Edens the loss of this splendid preacher and gentleman.

A fine class has been reported from Ripley, having taken the work under Brother Storer. The names who have received the diploma follow:—Rev. and Mrs. J. W. Storer, Mr. Robert Klutts, Miss Carrie Lou Summers, Miss Katie Klutts, Mrs. C. C. Cherry, Mrs. J. A. Porter. We thank Brother Storer for this good work and trust that this class may continue the study until they are all Blue Seal Holders.

Miss Ethel Hancock, Auburn; Miss Bertie Duggin, Auburn; Mr. White Yearwood, Murfreesboro; Miss Elizabeth Swift, Memphis, and Miss Louise Johnson, Nashville, and also Miss Georgie Booth, Nashville, have had the diploma since our last notes.

Cordova sends in a fine class of seventeen who have begun the work under Mrs. S. B. Goodwin.

A fine letter from Bro. Robert A. Johns, Tazewell, follows:

Mr. W. D. Hudgins, Estill Springs, Tenn.—Dear Brother Hudgins: I will send in another report of our work here; we are still on the up-grade, our Sunday School is still growing, we have 196 enrolled, an average attendance of 128 for the Sundays of this year, collections average \$3.87, and we have an average of 36 Bibles. Our Baraca and Fidelis classes are fine, and we are nearing the Standard of excellence, for we will soon have the "Diplomas," we are about to send in the result of our studies on the last division of the manual. I want you to send me another package of "Class Report Cards." I expect you had better send about 400, and send the bill to me. Everyone is well pleased with the progress of the Sunday School and the church work; we have had several additions to the church at Tazewell, and more than twenty at New Tazewell since you were with us; I have 19 awaiting baptism at the two churches now. We are getting ready to begin work on our new pastors' home; will have it ready for the new year of the work here. Let us hear from you as often as convenient.

Sincerely and fraternally,

ROBT. A. JOHNS.

Below is a fine class having taken Division One and Three under Bro. Filson and Rev. V. B. Boston at Friendship: Dr. D. A. Walker, Miss Ola Ward, Mrs. Lofton, Taylor, Mrs. B. F. Hall, Mrs. J. T. Jones, Mrs. W. H. Stallings, Miss Mary Fanes, Mrs. H. T. Cherry, and Mrs. Ira D. Parks.

Rev. V. B. Boston, Associational Missionary for Friendship Association has finished the Manual and has been awarded the diploma. Brother Boston is doing some fine work in his Association along all lines. He is a Sunday School missionary as well as evangelist.

Mr. Filson reports some good work at Fruitland. They have taken the census and graded the school. He also sends in the following classes having been organized while he was there: Berean class with enrollment of 12; Fidelis, enrollment 14; C. B. C., enrollment 10; T. E. L. class, enrollment 7; Hy. Shy. Ny. class with 14, and a Week Day Workers (Girls) with 12. This is a fine beginning of larger things. We hope to see things come in Fruitland.

Rev. J. W. O'Hara, Newport, gives some suggestions as to how to get teachers interested in the study of the Sunday School lesson. Following are some practical questions that he sends to each of his teachers prior to the teachers' meeting:—Feb. 11, Jesus and the Woman of Samaria (Jno. 4:1-29.)

Briefly review—Locate on map Judea and Samaria. 1. Jesus coming to the well; 1-12, what was His destination? V 3; 2. why pass through Samaria? V 4; 3. to what place did He come? V 5; 4. give some history of the well? 5. tell the origin of the Samaritans? 2 Kl. 17:24; 6. what was Jesus' condition? V 6; His humanity; 7. who came for water? V 7.

II. The Conversation at the Well—1. what question did Jesus ask? V 7; 2. why was the woman surprised? V 9; 3. what great fact did Jesus state? V 10; 4. what objection did she raise? V 11, 12; 5. how did Jesus contrast the water? V 13; 14. Make plain His meaning that He is the Water of Life. He only can satisfy; 6. what reply did she make? V 15; 7. what does Jesus say about worship? V 23, 24; 8. what promise is there to the sinner who comes? Jno. 6:37 and Motto Text.

III. Results at the well—1. what evidence is there that she believed Him? V 28, 29. The new experience must be told; 2. what was the result in the village? V 29, 42. Have you accepted Him as Saviour? Are you telling to others the old, old story? Come to Jesus, Jno. 6:37; confess Jesus, Rom. 10:9; believe Jesus, Jno. 1-12, 13; worship Jesus, Jno. 4:23, 24; follow Jesus, Mt. 16:24. Suggestions: Do you wish to be a soul winner? Study Jesus' method in this chapter. Seek personal interview with your unsaved pupils.

REPORT OF THE KNOXVILLE FEDERATION OF B. Y. P. U.

The regular monthly meeting of the Knoxville B. Y. P. U. Federation was held at the South Knoxville Baptist church. The meeting opened with the president presiding. The minutes of the last meeting were read and adopted. A favorable report was heard from the membership committee. The treasurer reported a balance in the treasury of \$18.55. A splendid report was also heard from the statistical secretary, who read reports from ten senior and four junior unions. The president announced that at the next meeting an efficiency banner and an attendance banner would be awarded. The roll was then called. A beautiful selection from the S. Knoxville male quartette was very much enjoyed. At this time a very interesting debate was held between the Island Home and the Deaderick Avenue unions. Subject:—Resolved, That the home influence is stronger in the life of the individual than that of the church. Speaking for Deaderick Avenue on the affirmative were Messrs. Howard McDonald and Walter Felix. Messrs. Singer, Gray, and McNealy were appointed by the president to act as judges. After many most excellent points had been brought out by both sides, the judges rendered a unanimous decision in favour of the affirmative. The female quartette from the North Side Mission rendered a splendid selection. The president announced that at the next meeting a debate would be held between Broadway and Bell Avenue. Question: Resolved, That Sunday School is more important than B. Y. P. U. Broadway Union will take the affirmative, and Bell Avenue the negative. The next meeting will be held at the First Baptist church. Bell Avenue Union was awarded the spizerinktum banner for having the most representatives at the late training school, which was held at the Deaderick Avenue Baptist church. A selection was beautifully rendered by a double mixed quartette from the N. Side Mission. The choir asked that the fee assessed each union as dues, be paid at the door on passing out. The meeting was then dismissed in prayer by the president, Mr. Elmer Lambkin.

C. E. WRIGHT, Sec'y.

AN APPEAL TO MEN AND WOMEN OF WEALTH.

By J. W. Gillon, Cor. Sec.

It is not my pleasure to know many such in Tennessee. The few I know of you are, for the most part, the salt of the earth. I know of some whom I do not know personally. Of these I hear it reported that they are the mainstay of their churches. There are, doubtless, many wealthy men and women in Tennessee whom I do not know and about whom I have never heard. To all those blessed with more of this world's goods than their brethren, I am making this appeal in an open letter.

You are indebted to God for Your Wealth.

You have been very busy making money. You are sure you have made money. Have you kept in mind God's injunction to His children? Read Deut. 8:18 and see if you have remembered God's injunction. It must be a comfortable feeling to know that you have much of this world's goods. It must be more comforting to know that God has given it to you and so approves of your handling it and being steward of it for Him. I am sure you would not claim to have made your wealth except as God says by the power He gave you with which to make it. I wonder if you have ever thought God gave you your riches? He claims He did. 1 Sam. 2:7.

Do You Not Feel Special Obligations. To Missions?

I would not claim the right to judge you or any other man. I do not know what you are doing. But as a lover of the Lord you must feel that we are doing too little to make the Lord know men. We are all under obligation to do what we can, the poor and the rich alike. God asks that we give according to His blessings. This, of course, means that your gifts shall be much larger than the gifts of the poor brother. Just

now our conditions are such that if you do not give more largely than you have ever done our Mission causes will suffer. You know as well as any other that, in the past, salaried men and women have given the greater part of the money we have received for all the causes we foster in the name of the Lord. The fact that the salaried man's salary has not increased as the cost of living has increased will make it most difficult for him to give as he has done in the past. You have not suffered as has the man with the salary. Your wealth has kept pace with the prosperity of the period. Gratitude to God for your blessings mightily calls upon you now to give to Missions as you have never done and as you never dreamed you would give.

Your Church Needs Your Leadership Now.

Those who have small means cannot so lead as to make their leadership influence others. With your ample means you could lead out with such splendid gifts as to inspire all the church to follow your example. Of course, if you do this, your gifts will have to impress the brethren that you are giving as much in proportion to your wealth as any one in the church does or can afford to give. Does the thought of this stagger you at the amount you would give if you did this?

Your Lord Deserves Your Best.

You probably do not have time to serve Him much in any other way. He deserves this service all the more. All you are you owe to His blessings. All you have you are indebted to Him for. He suffered for your redemption. He suffers and longs for the redemption of the lost, both at home and abroad. He cannot redeem men without money with which to support those who go in His name to tell the story of God's love. He cannot have the money unless His children give it to Him. He cannot have sufficient money for His needs unless the wealthy give to Him largely and liberally. How do you know but that it is just for this purpose that He gave to you your wealth?

The Task Set For Us Challenges Your Liberality.

We have no way of knowing just how much God expects Tennessee Baptists to give this year to our great Mission causes. We know our representatives have planned an expenditure that requires Tennessee Baptists this year to give \$46,610.50 for State Missions, \$33,000.00 for Foreign Missions and \$25,000.00 for Home Missions, a total of \$104,610.50 for the three mission causes. This does not include worthy gifts to be made for other causes.

We all know that, with our small givers hampered as many of them are, and with the majority of our people not doing anything because their leaders have not succeeded in developing them, it is not possible for us to realize our great expectations unless you give largely—unless, indeed, your gifts this year exceed anything you have ever done.

An Appeal For A Pledge.

Will you prayerfully consider your duty in this matter? After prayerful consideration, will you make a wise use of your increased gift to get your church to do more this year than it has ever done? You can lead it in this matter if you will seek to do so. All of your gifts to the causes ought to stimulate others to give. Your church ought to be made to feel the thrill of your gifts and so ought to get credit for all of your gifts. It would greatly cheer me as I work far away from the churches and walk in anxiety about the outcome of our work if I could have a word from you giving assurance that you are going to do greater things than ever.

Remember that, in financing our work for the greater part of the year, I am compelled to walk much alone, and you will pardon this open letter and appeal.

Whenever You Need a General Tonic Take Grove's

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

Woman's Missionary Union

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

FIELD NOTES.

Leaving Nashville Tuesday afternoon, a delayed "Dixie Flyer" brought me into Chattanooga at 5:30. The night was spent with Mrs. W. F. Robinson pleasantly. Wednesday they gathered representatives from eight of the city and suburban churches, with Cleveland, 87 in number. An inspiring audience. Ocoee women evidently appreciate the privilege of fellowship in the Lord's work. The opening devotional was informal and spiritual a large number taking part in scripture quotations and sentence prayers. The reports were encouraging in number and amounts given. Especially good were the reports on Personal Service. Chattanooga workers do not neglect the needy about them; they are "steadfast in ministry." The discussions were free, easy and enthusiastic. The visitor from headquarters was given right of way to present our Training School interests, and was accorded a fine response. A campaign, Association wide, will be put on for the month of March. One church had their plan already perfected for last week in February. The pastor's wife is a Training School student, and of course it will go in that church. St. Elmo dispensed cordial and abundant hospitality. The day was well spent and enjoyable to all. The next Quarterly meeting will be at Ooltewah. Cleveland proposes to capture the banner for attendance. East Lake won this time. I had the pleasure of a visit to the B. Y. P. U. Training School on at the First church for the City Union. An enjoyable evening. Large attendance heard Miss Tiller in the Junior Class work, Dr. U. S. Thomas in his Mission Study class, "Baptist Home Missions," and the demonstration by the Rossville, Ga., B. Y. P. U., a missionary play which was well presented with good effect. Every time I touch one of these Training Schools I am more impressed that our mission workers need some such school of methods for training our workers. Our cry of lack of efficient leadership will never be hushed till we train our leaders for efficiency.

What city or Association will be first to ask for such a school? It is always a joy to be with the Ocoee workers.

MARGARET BUCHANAN.

HISTORIC NEW ORLEANS.

1917 Convention City.

Over a hundred years ago this quaint old city was founded, and many of the original buildings, churches, markets, theatres, etc., are in use today. Visitors especially enjoy sightseeing through this portion of the city, which is known as "French town."

The old French Market which is world renowned, is still doing business in the old stand.

"Place de Arms," which is now called "Jackson Square," was a place to congregate. Women would stop to and from market to gossip while bus-

iness men would spend a portion of their noon hour in the shade of the luxuriant palms. This square is still one of the picturesque spots in New Orleans.

Nearby is the French Opera House where today we still have opera in that tongue. This historic theatre plays a prominent part in our Mardi Gras festivities, as it is there the Carnival tableaux are given.

Not far distant we find the Spanish Cabildo. Jotted here and there are many curio shops that visitors find so interesting. Many of the residences in this section are built right on the sidewalk on "banquet," but if you are fortunate enough to get a peep into the rear yards, you will find in most instances beautiful flower gardens or "courts," as they are called.

Historic cemeteries play a large part in making New Orleans quaint. It has been truly said, "there is no other place on the globe like New Orleans."

Come and see for yourself the many, many places of interest that is impossible to mention in this article.

Come to the great Convention city in May, and see how greatly the Lord has blessed this great Southern city.

MRS. CICERO A. RAMSEY,
Publicity Chairman.

2414 Octavia Street.

A MESSAGE FROM THE TRAINING SCHOOL.

For the first time in its history the W. M. U. Training School faces a debt. During the thirteen years of its life the management through the generosity of the Southern W. M. U. has been able to meet the expense of the growing school and to enlarge its operations, closing each scholastic year without debt.

Now the new building is going up, and its full cost will be due when completed in July. Will Southern Baptists rally to the need? Their past interest in the school and the volume of prayer ascending to heaven in behalf of this great institution give us faith that the money will come into the treasury in time to avert the calamity of a debt on the building. This can only be done by each State carrying a part of the responsibility.

Recently Louisville Baptists in a wonderful campaign, have generously and unselfishly raised the amount of money for the building which had not been assumed by any State. With this amount pledged there remains only the apportionments which have been accepted by the different States to be raised, but if these do not come in then debt and heavy interest will result. To those of us who bear the greatest responsibility this is appalling. Even as the storm tossed ships send out the S. O. S. call, so we cry to you today.

Tennessee has already pledged herself for her share, and we are looking to her as our strong, capable sister who will surely bring into the treasury her offering for this cause in which she has evinced such vital interest. So completely do we trust the women of Tennessee in this great matter, that in our hearts we are al-

ready thanking God for their gifts even before they are in.

Friends, be true to this trust, that we may gather in New Orleans with a prayer of gratitude in our hearts and a song of thanksgiving on our lips.

MAUD R. McLURE.

Louisville, Ky.

WINNING THE DAY.

No enterprise among women more clearly and exultantly to loyal hearts of our Baptist churches of the South than the Training School at Louisville, Ky.

It was undertaken by Southern Baptist women, and grandly it has achieved.

It has during its life of thirteen years sent out numbers of prepared, efficient workers who are "seeing service" in the noblest of activities in this and other lands.

We are called on to rejoice that the new and commodious building, "The House Beautiful," is so soon to become a reality. It is to be completed in July next.

The cost will be \$150,000.00. Of that sum \$52,000 was reported last May as on hand.

Recently Louisville Baptist women conducted a campaign which resulted in an additional thirty thousand dollars.

With the goal thus brought nearer, activity has increased until now a sentiment favoring the payment in full this year (indeed by April 25) of the entire cost of building has taken root. By so doing debt will be avoided. Let us remember that.

Every Union of every State doing its best will bring the hoped-for result.

Think of what Tennessee Baptist women can become to each other in such glad co-operative undertaking. Let us stand together, working with God and His angels for this cause of His. Directing, encouraging one another with Prayer and Praise.

Tennessee's portion is to contribute \$6,500 of the \$150,000. Already some of this has been forwarded, but much yet remains uncollected. To give according to one's ability is the limit fixed for willing minds. When it is a cross to most women to solicit from individuals, those who are willing-minded might also be fair-minded, and not require the personal appeal before making their gifts. None know the sweetness of voluntary giving like those who have tasted its delight.

May our "best" be unloosed to this task, our best of helping and engaging high, exalted giving; serving with understanding and loving with all sincerity. MRS. A. J. WHEELER.

FAVORABLE REPORTS FOR FINE KIDNEY MEDICINE.

We have been handling your preparation for the past ten years and during that time have heard nothing but the most favorable reports regarding same. We know of several cases of gravel and liver troubles which were entirely restored after using Dr. Kilmer's Swamp-Root. It is a pleasure to recommend this preparation as it tends to make better customers and we believe it is the best all-around preparation of its kind on the market.

Very truly yours,
THE EUREKA DRUG CO.

By L. E. Bishop, Mgr.,

Waats Mills.

Nov. 4, 1916. Laurens, S. C.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.

Prove Whet Swamp-Root Will Do For You.

Send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample size bottle. It will convince anyone. You will also receive a booklet of valuable information, telling about the kidneys and bladder. When writing, be sure and mention the Nashville Baptist & Reflector. Regular fifty-cent and one dollar size bottle for sale at all drug stores.

Hopes Women Will Adopt This Habit As Well As Men

Glass of hot water each morning helps us look and feel clean, sweet, fresh.

Happy, bright, alert—vigorous and vivacious—a good clear skin; a natural, rosy complexion and freedom from illness are assured only by clean, healthy blood. If only every woman and likewise every man could realize the wonders of the morning inside bath, what a gratifying change would take place.

Instead of the thousands of sickly, anaemic-looking men, women and girls with pasty or muddy complexion; instead of the multitudes of "nerve wrecks," "rundowns," "brain fags" and pessimistic we should see a virile, optimistic throng of rosy cheeked people everywhere.

An inside bath is had by drinking, each morning before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to wash from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour fermentations and poisons, thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

Those subject to sick headache, biliousness, nasty breath, rheumatism, colds; and particularly those who have a pallid, sallow complexion and who are constipated very often, are urged to obtain a quarter pound of limestone phosphate at the drug store which will cost but a trifle but is sufficient to demonstrate the quick and remarkable change in both health and appearance awaiting those who practice internal sanitation. We must remember that inside cleanliness is more important than outside, because the skin does not absorb impurities to contaminate the blood, while the pores in thirty feet of bowels do.

ECONOMY


Each package of Knox Sparkling Gelatine will make enough jelly to serve twenty people, or it is so easily measured that one can make an individual dish.

Mrs. Charles B. Knox,
President

KNOX ORANGE JELLY

Soak 1 envelope Knox Sparkling Gelatine in 1/2 cup cold water five minutes, and dissolve in 2 cups boiling water. Add 1 cup of sugar and stir until dissolved. Then add 1 cup orange juice and 2 tablespoons lemon juice and strain through cheese cloth into molds first dipped in cold water, and chill.

NOTE—If desired, add fresh or canned fruit or chopped nuts when making. Serve with or without whipped cream.



KNOX SPARKLING GELATINE

FREE Recipe Book

For your grocer's name. If you have never used Knox Gelatine, enclose 4c in stamps for pint sample.

CHAS. B. KNOX GELATINE CO., Inc.
201 Knox Ave., Johnston, N. Y.

A WARNING—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla today.

Editorial

THE ORIGIN OF NAMES.

Did you ever think about the origin of names? Every one has a name. Every one must have a name to distinguish him from others. Otherwise one would never know when he was addressed. Suppose every one were named Adam. How would anyone know whether he or some other Adam was the one meant? And so names are necessary. But how did so many different names originate? What is the significance of names? Every name has a meaning. Its original meaning may be lost. But it had a significance when first given.

For instance, Adam means red earth, because God formed him of the dust of the ground. Eve means "Living" or "Life" because she was the "mother of all living human beings." Abraham means the "Father of the Faithful", Moses "Drawn out", Jacob "the Supplanter," etc.

The Indians named persons on account of some peculiarity of body or character. For instance, Sitting Bull, Long Hat, Rain-in-the-Face, Young-Man-Afraid-of-his-Horse, etc. The following are the names of some Indians baptized recently at certain Home Mission stations: Left Hand, Rides-a-White-Hipped-Horse, Bull Tongue, Bull-All-the-Time, Flat-Head-Woman, Sees The Horses, Talks To Many, Gives To Many Tribes, Runs Toward The Enemy, Dreams The Truth, Susie Sweet Mouth, Hazel One Goose, Buffalo That Shakes.

Boys constantly give each other nick names after some peculiarity, like "Skinny", "Screwdy", "Piggie", "Chicken", "Shorty", "Chunky".

There was "Rabbit" Curry, the noted football player, so called because he could run like a jack rabbit; "Home Run" Jackson, the base ball player who made several home runs at a world series. We are familiar with "Stonewall" Jackson, who, as Gen. Bee said of him at the battle of Bull Run, stood "like a stone wall", "Old Hickory" Jackson, with character as firm and tough as hickory. In the same way people with whom we meet every day are named for some peculiarity of body or character, not in themselves it may be, but in some ancestor, however remote. Ask a person where he got his name. He will tell you he got it from his father. And he from his father. And so on back to the first man by that name. How did he come to be named that? From some peculiarity. They had to hunt for names to distinguish people. They seized upon any peculiarity or any marked resemblance.

For instance, take the human body. There is Mr. Bodie, so named because his original ancestor by that name had a large body. The spelling of the name was changed from Body to Bodie by some one down the line. That matters not. Both the spelling and the pronunciation of names are arbitrary and each individual may spell and pronounce his name just as he pleases, though he is not permitted to change it entirely without special act of legislature. Mr. Smith may, if he chooses, spell his name Smythe, and pronounce it with the long "i" or long "y" sound. But he cannot change it to Jones.

Then there was Mr. Head, so named because he had a big head—not necessarily the big-head—or maybe because he was the head of some corporation or institution. There was Mr. Hair who had long hair; Mr. Cheek who had prominent cheek bones; Mr. Temple with high temples; Mr. Hand who had a large hand; Mr. Legg, who had a long leg; Mr. Leggett, who had a small leg; Mr. Shinn, with long shins; Mr. Shanks, with long shanks; Mr. Cruikshanks, with crooked shanks; Mr. Bone, or Bones, with large bones; Mr. Foot, or Foote, with big feet; Mr. Lightfoot, light of foot.

They named people for colors:—Mr. Black was very dark, Mr. Jett was markedly so; Mr. White was light complexioned; Mr. Brown was of a brownish color; Mr. Gray was strikingly gray; Mr. Redd was quite red; Mr. Reddish was inclined to be red; Mr. Green had a greenish cast; Mr. Blue a bluish cast; Mr. Violet was strikingly red; Mr. Vermillion very strikingly so; Mr. Lavender of a lavender color. This takes in about all of the colors but yellow. Did you ever know any one named Yellow? We never did, though we have known people named after all the other colors we have mentioned.

They named people after animals because of some fancied resemblance to the appearance or characteristics of that animal, such as Lion, or Lyon; Tiger, or Tigert, or Tigrett (a little tiger); Bear, Behr, Bull, Hoss (Horse) Hogg, Choate (Shoat), Pigue, Lamb, Hare, Deere, Doe, Hinds, Fox, Beaver, Catt, Catts.

They named people after the fowls of the air, as Bird, Dove, Partridge, Eagle, Crow, Crain, Hawk, Herron, Wren, or Wrenne. They named them after the insects as Fly, Bee.

They named men after some peculiarity in getting around, as Walker, Trotter, Pace, Rider.

They named them after trees, flowers, grain, as Tree, Flowers, Oakes, Maples, Bush, Brush, Hurst, Rose, Thorne, Thorn, Ivy or Ivie; Wood, Woods, Rice, Bean, Corn, Cobb, Wheat, Wheatly, Oates, Hawthorne.

They named them after their occupations: Smith, Highsmith, Goldsmith, Baker, Farmer, Hunter, Fisher, Weaver, Steward or Stewart, or Stuart, Wagoner or Wagener or Wagner; Driver, Wright, Cartwright, Hooper, Cooper, Dyer, Shoemaker, Gardener, or Gardner, Carpenter, Porter, Carver, Glover.

They named them after personal characteristics: Bright, Keen, Keener, Wild, or Wilde, Wilder, Savage, Burrow, Burroughs, Rich, Poore, Million, Billions, Lively, Love, Lovett, Ladd, Young, Olds.

They named them after the seasons: Winters, Summers, Spring, Springer; Fall.

They named them after the points of the compass: North, Northern, Northen, South, Southey, Southern, East, West.

They named them after the phenomena of nature: Raines, Rainwater, Frost, Snow, Hall, Waters, Waterhouse.

They named them after titles: King, Queen, Queener, Duke, Earl or Earle, Knight, then plain Folk or Folks or Folkes, or Fowlkes, Peoples or Peebles.

They named them for their physical characteristics: Strong, Armstrong, Stout, Hale, Weakley, Biggs, Little, Small, Smalley, Swift, Slowey, High, Lowe, Long, Short, Stone, Featherstone, Silvertooth, Silverstone.

They named them for their character: True, Faithful, Goode, Virgin, Maiden, Bachelor, Loveall, Goodall, Naive, Skinner.

They named them after some object as House, Howse, Greathouse, Hall, Church, Chapel, Nave, Lodge, Gunn, Castle, Castleman, Tunnell, Hightower, Hill, Fort, Ford, Ball, Wall, Barnes, Barnett, Pitt, Webb.

They named them for their power of endurance, or their disposition to suffer, as Paine, Hurt, Burns.

Then there are some names difficult to classify, such as: Pickell, Measle, Provence, Call, Slaughter, Chatham, Chatham—all having originally some significance.

Then there are the sons in every language, as Bar in Hebrew, Mac in Scotch, Son in English; McAdams, McArthur, McKellar, Jackson, Johnson, Jameson, Jamison; Robertson, Robinson; Thomason, Thompson, Adamson, Anderson (Andrewson), Davidson, Davison, Williamson.

These are only a few names as we recall them of persons we know. Each one of our readers can add to the list the names of persons in his acquaintance. In fact, the list might be multiplied indefinitely. For people were named after almost every conceivable thing in the world.

WHY THE CHANGE?

Until the last General Conference the Methodist discipline, in giving direction for the baptism of infants, had the following paragraph:

"Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous goodness He will grant to this child, now to be baptized with water that which by nature he cannot have: that he may be baptized with the Holy Ghost, received into Christ's holy church, and be made a lively member of the same."

The Conference changed this paragraph so as to read:

"Dearly beloved, for as much as all men, though fallen in Adam, are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit; and that our Saviour Christ said, Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God; I beseech you to call upon God the Father through our Lord Jesus Christ, and of His bounteous goodness He will so grant unto this child, now to be baptized, the continual replenishing of His grace, that he may ever remain in the fellowship of God's holy church, by faith that is in Jesus Christ."

It is none of our business particularly, but we are curious to know who had the wording of this paragraph so radically changed, and why it was changed. Had the views of the delegates composing this General Conference undergone so radical a change since the meeting of the General Conference four years before? What caused so radical a change in sentiment? Was the purpose of this change to pave the way for the union of the Southern Methodists with the Northern Methodists? Are our Southern Methodist brethren so fickle as all that? Are they like a chameleon and change the color of their theology according to their surroundings? If they believed the former paragraph are they willing to sacrifice principle in order to secure a union with their Northern brethren? Is there sufficient need for such a unions to justify this radical change in a fundamental doctrinal statement? Or do our Methodist brethren now repudiate their former belief? Have they all fallen from grace in this regard?

In this connection, it may be of interest to recall a rather curious incident. Soon after the meeting of the General Conference we had a discussion on the question of infant depravity with a writer in the Midland Methodist. When we began the discussion we thought that the writer was the editor of the Midland Methodist. We soon found, however, that he was not, for after we had passed several articles, the editor of the Midland Methodist came out on the editorial page in endorsement, not of the position of the contributor to the Midland Methodist, but of our position, which was the position of the Methodists up to the meeting of the General Conference. Of course in our reply to the contributor all we had to do was to give liberal quotations from the editorial in the Midland Methodist. This ended the controversy. This incident shows that the Methodists are not all agreed as to the change in this doctrinal statement.

UNIVERSAL MILITARY SERVICE.

The military committee of the United States Senate reported recently a bill framed by a subcommittee creating a military and naval citizen reserve force based on universal military training and service. The bill requires six months' training without pay for all youths during their 19th year. Exceptions are confined to the members of the regular army and navy, those physically unfit, those who are the sole support of dependent relatives and those affiliated with religious creeds which forbid them to bear arms. The latter class are liable, however, for training in the noncombatant branches of the army.

It is estimated that the bill would provide for the training of 500,000 boys annually, each of whom would be furloughed into a reserve for nine years after his training period. With allowances for a shrinkage of classes due to various causes as the years pass, this plan would give a total force of 1,165,000 men who had had six months training, at the end of the first nine-year cycle, all subject to call for service only in the event of a "defensive" war or the imminence thereof.

The bill disagrees with the theory of the army general staff as to the amount of training necessary to make a soldier fit to go on the battle lines, although it contemplates about the total strength proposed by staff officers. A year of intensive instruction has been declared by Maj.-Gen. Scott, the chief of staff, to be the minimum of safety for the training of even defensive soldiers. A universal training bill, carrying the indorsement of virtually the entire membership of the general staff and based on a year's training, is almost ready for final submission to Secretary Baker and the President. Neither official has committed himself on the principle of universal training.

It looks, though, as if we are to have universal

military training. The only question is as to whether the length of training shall be 6 months or one year. We confess we hardly see the necessity for universal military training in this country. If we are to have a war with Germany, that will come in a very short while and there will not be time enough to put the universal training into effect. After the great European war is over we believe there will be universal peace for many years to come.

Still, if the government thinks it necessary to have universal military service we at least believe that the young men of the country should not be compelled to undergo that service before they are 21 years of age. A youth at 19 is not matured either physically or mentally or spiritually. Most boys are in school at that age. To compel them to quit school and spend six months or a year in military training would work quite a hardship on them. It would be much better if it could be arranged that the military training would be given in connection with their school duties. Then, besides, it would be quite an injustice to them to take them from the moral atmosphere and refining influences of their home or a Christian school and throw them in a camp where that moral atmosphere is lacking to a great extent. At 21 they will probably be much more able to withstand the temptations of life.

THE DEVIL AS AN IMITATOR.

The devil is a great imitator. When the Lord of Heaven became incarnate, the devil took it upon himself to become incarnate. The Society of the Jesuits was organized by Ignatius Loyola to meet and check the Reformation under Luther, which it succeeded in doing to a large extent.

Brigham Young organized Mormon Sunday Schools in order to keep Mormon children away from Christian Sunday Schools. Now the Buddhists in Japan are organizing Buddhist Sunday Schools. In April, 1916, there were 800 Buddhist Sunday Schools, with 120,000 members.

These Sunday Schools follow closely the organization and methods of the Christian Sunday School, including the imitation of Christmas, Thanksgiving, Children's Day and Rally Days, Christian hymns are appropriated bodily, with the substitution of Buddha for Jesus. For instance:

"Buddha loves me, this I know

Because the Buddha Scriptures tell me so."

A set of twenty-two attendance cards reveals the skill with which they have arranged their lessons, illustrations, and moral teachings in imitation of the Christian text cards. These cards have a picture on one side, with a text or a short extract from the Buddhist scriptures. The following list mentions first the picture, then the text:

A butterfly, and girl examining a flower. "Truth is the heart of Buddha."

A little girl stringing cherry flowers. "Benevolence is the heart of Buddha."

Men riding horses through the tall grass. "Faith means listening to the truth of Buddha, believing it deeply, and not having a doubting heart."

Two children in an auto. "Envy is not overcome by envy, but where envy is met by an absence of envy it will cease."

A child putting his hand to his breast. "Do many good deeds instead of bad. Keep your heart pure. This is the teaching of Buddha."

A villain kneeling down before Sakya (another name for Buddha). "A reformed villain."

Sakya standing in the archery range with bow and arrows. "Unrivalled bravery."

A girl before Sakya. "Suppression of the devil."

Then follow three cards, picturing Buddha becoming a priest, Buddha and his wife, and the reclining Buddha.

Mr. Frank L. Brown, Joint General Secretary of the World's Sunday School Association, closes a very interesting article in the Sunday School Times, on "The Buddhist's Sensational Move in Japan," from which the above facts are taken, with these very significant observations:

"How far is this Buddhist Sunday School effort likely to be permanently successful, and what may be its effect on the Christian Sunday Schools?

As to the latter, the Christian schools report over 40,000 more members than a year ago, and there are still over ten million of Japanese children and youth not gathered in any school; so the field is broad.

The whole future of the Buddhist Sunday School in Japan will depend upon its ability to produce character of a type that will stand moral tests. In this Buddhism has always failed.

Then, too, the overwhelming motive of Christianity in the making of Christian character, namely love, cannot be imitated. The Christ love cannot be imitated. It is a heart experience. Such a Buddhist priest to a missionary Buddhism has no such love motive as Christianity, and you must succeed.

Under the impetus of the Buddhist organization, backed by a fund said to equal several million yen, the Buddhist Sunday School may seem to succeed temporarily. But what have they to take the place of the Living Christ, in whom and for whom the Christian Sunday Schools exist and work their miracles?

At the end of a Chinese valley, on an elevation, is a little temple. Inside is a sitting Buddha. The clay of the image is fashioned over a human skeleton. The clay has fallen off in spots, revealing the bones. The image is called The Living Buddha. Time has revealed the failure of the imitation of life, in all its grotesqueness."

How very, very true! No imitation can equal the original in anything. And especially is this true in the spiritual realm. Any imitation there is necessarily spurious, and is foredoomed to failure.

But the fact that the Buddhists have found it necessary to organize Sunday Schools to counteract the Christian Sunday Schools is a tribute to the growing influence of Christian Sunday Schools and incidentally of Christian missions. And so let Christian people take courage and press forward with still greater zeal and liberality.

RECENT EVENTS.

The United States Senate on February 15, adopted a drastic amendment to the postal bill, making it a crime for persons in dry States to order, purchase, or cause to be transported any intoxicating liquor into such States.

It is announced that Dr. Lloyd T. Wilson, pastor of the Grace Baptist church, Richmond, Va., has accepted a call to the Broadway church, Knoxville, and will take charge April 1st. Dr. Wilson is well known in Tennessee, having been pastor of the Humboldt and Edgefield Baptist churches, in both of which pastorates he was quite popular and did a splendid work. He went from the Edgefield church to the East church, Louisville, Ky.; from there to Newport News, Va., and from there to the Grace church, Richmond. Now he comes to Knoxville. We are glad to welcome him back to Tennessee. He is an uncommonly fine preacher, a helpful pastor and a brother beloved by all who know him.

Baron Devonport, the British Food Controller, has cut down the annual brew of beer to 18,000,000 barrels—less than half a barrel for each inhabitant. This is a reduction of thirty per cent., and will release 286,000 tons of barley and 36,000 tons of sugar for other purposes. The Controller feels called upon to explain that this must not be considered a measure of temperance or social reform. "The fact is, the barley, sugar and other ingredients used in brewing are required for food. It is really a question of bread versus beer." "Bread versus beer!" Why, the breweries have been telling us that "beer is bread." Is the British Food Controller so ignorant as not to know that?

Mr. James L. Lumpkin, a member of Bethlehem Baptist church, who lives about two and a half miles from Whiteville, on R. F. D. 2, planted thirty-five lbs. of cotton seed last spring on about one-quarter of an acre of ground, all for the Lord. The work in planting, working and gathering amounted to only about three days. When the cotton was gathered there were 417 lbs. and it sold for 5 cts. per lb., which brought \$20.85. Mr. Lumpkin placed the money in The People's Bank, some days ago as the Lord's money. We recommend to one and all this beautiful way to raise money for the Lord. Mr. Lumpkin states that it is the best way he has ever seen to make a man feel right and do things for his Lord. Suppose we have several of our farmers to plant some corn or cotton this spring for the Lord.—Whiteville News.

Says the Christian Advocate: "Mr. Lloyd George is an active member of a Baptist church and is the first Nonconformist to be Prime Minister of the United Kingdom. He has many Free Church men about him. Bonar Law is the son of a Presbyterian minister; Arthur Henderson is a Wesleyan local preacher; Postmaster-General Illingworth is a Baptist; the Minister of Labour, John Hodge, is a Wesleyan; the Minister of Munitions, Dr. Addison, is a Presbyterian; George Barnes, Minister of Pensions, a Congregationalist, and Sir F. E. Smith was at least brought up a Wesleyan." This is certainly remarkable, that a government which is united by law with the Church of England should be in the hands for the most part of men who are not members of that church, but are Nonconformists, as they are called. It means that a new day has come to England, a day of a greater democracy.

This year the corn crop is worth to the farmer over half a million dollars more than the crop of last year was worth. The wheat crop this year is worth \$96,000,000 more than the wheat crop of last year; the oat crop is worth \$96,000,000 more this year than last, the potato crop is worth \$95,000,000 more this year than last and the cotton crop is worth the enormous amount of \$475,000,000 more this year than last. The farmer is the nabob now. Even his butter, milk and eggs, chickens, turkeys, meats and hay are "out of sight." Commenting on the above facts, the Florida Baptist Witness says: "Everybody is getting more but the preachers and the editors. The Baptist Witness, while paying thrice as much for material as formerly, still may be had for \$2.00 a year. We may be forced yet to advance the price." Why not? Everything else is advancing, why should not the price of religious papers advance, if not in proportion, at least so as to keep within sight?

Dr. Lloyd T. Wilson, after five years of pastoral service of the Grace Street Baptist church, in this city, tendered his resignation on Sunday morning with a view to the acceptance of the pastorate of Broadway church, Knoxville, Tenn. The resignation takes effect March 31st. The church on Sunday morning referred the resignation to a committee. Dr. Wilson, in addition to his useful services as pastor of one of the great churches of the community, has been active in the life of the denomination and has borne an honorable and useful part in the civic life of the community. The church to which he goes in Knoxville is one of the most vigorous and growthful bodies in Tennessee. The membership is now about 1,200, and a recent visit convinced Dr. Wilson that the opportunities for usefulness there were singularly great and attractive. Personally, we regret to chronicle any changes in our Richmond pastorates. It moves us profoundly when we think of what a procession of pastors have come and gone during our residence in the city. Our own relations with this departing pastor have been so unbrokenly cordial and affectionate that we can not but grieve at his going. He will carry with him into his new field our best wishes for a successful and happy pastorate.—Religious Herald.

The federated churches of Cleveland, Ohio, are about to make a great evangelistic effort which is to reach its climax at Easter. They recently held a mass meeting in the interest of this movement. An Episcopal bishop from another State was brought in to make the crowning speech of the occasion. Dr. John Bunyan Lemon, in a letter to The Journal and Messenger, laments the fact that the evening was wasted because of the note that the visiting bishop struck. Dr. Lemon gives the following as the bishop's conclusions: "The world must be saved by improving social and economic conditions, and that can be done by organization which will move whole masses of men with efficiency, as the German armies move. To waste time in singling out men as individuals, to be labored with as individuals, with the idea of bringing a little heaven into one man's soul, while the other souls round about him are in darkness, is unscientific and impracticable. It does not appeal to thoughtful men. We must get the concerted action of a whole multitude so as to clean up our cities, drive out sin and bring heaven down into the earth." The Watchman-Examiner says very truly: "No revival will ever be held in Cleveland or anywhere else along the lines described by this eminent ecclesiastic, though some men among us are guilty of talking the same kind of twaddle."

The Home Page

A Short Story and Items of Interest in the Home.

THE HOUSE OF "THEY."

Have you heard of the terrible family of "They"?

And the dreadful, venomous things they say?

Why, half the gossip under the sun, If you trace it back, you will find begun

In that wretched House of "They."

A numerous family, so I am told, And its genealogical tree is old; For ever since Adam and Eve began To build up the curious race of man Has existed the House of "They."

Gossip mongers and spreaders of lies, Horrid people, whom all despise; And yet the best of us, now and then, Repeat queer tales about women and men

And quote the House of "They."

They live like lords and never labor, A "They's" one task is to watch his neighbor

And tell his business and private affairs.

To the world at large they are sowers of tares—

These folks in the House of "They."

It is wholly useless to follow a "They" With a whip or a gun, for he slips away

And into his house, where you cannot go.

It is locked and bolted and guarded so—

This horrible House of "They."

Though you cannot get in, they get out,

And spread their villainous tales about, Of all the rascals under the sun,

Who have come to punishment, never one

Belonged to the House of "They."

—Youth's Companion.

THE BOY WHO MADE UP HIS MIND.

It was the last day of school. Larry watched Miss Grant as she laid the children's report cards on her desk. What would his card say? Would it be "Promoted" or "Not Promoted"? Way deep down in his own heart Larry knew.

Miss Grant began to call the names: "Eric—Jimmie—Carl," and then came "Larry."

Larry went up the aisle and took his card, but somehow he didn't want to open it. He remembered how he had whispered and laughed and scrawled his arithmetic and blotted his spelling. Yes, Larry knew what his card would say.

Slowly, very slowly, he drew off the cover. There it was in big red letters—"Not Promoted."

Larry was sorry now. Father would be angry, and he would be punished. And mother! How bad mother would feel! Oh, if only he hadn't been naughty! If only he had another chance! And Larry winked back two big tears. The

boys shouldn't see him cry.

"Wait, Larry. I want to speak to you," said Miss Grant, as the line marched out.

In a few minutes all the children had gone and Miss Grant called him to her. "Larry," she said, "I know you're sorry now. You don't want Jim and Eric and Carl to get ahead of you. So I have a plan to help you out. Be a man. Study this summer and make up your lessons. Then, when school opens again, we'll give you a test. If you can do it, and do it well, you may be promoted."

It was a very grateful little boy who took the book teacher lent him and said: "Good-bye, Miss Grant. I'll try."

"Yes, Larry. Remember. A little studying every day."

And Larry did study that summer! Every day mother helped him read, as mothers always do. Sister Ellen heard him say "the three times table" while she made his bed. And in the evenings father showed him how to "carry."

It was not easy. One day Eric and Jim came to the window and called: "Larry! Larry! We're going blackberrying. Come on! Leave your old books!"

But Larry's examples were only half done. Father would ask for them that evening. So Larry called back, "Can't till this afternoon," and then stopped his ears.

At last September came and the first day of school. Larry went early. His heart thumped and bumped as he read out of his book and said his "tables" to the principal.

But how fast he could say them! When he was all through, the principal smiled and said, "Well, Larry, you certainly have those right on the end of your tongue. I think we'll let you go on."

What a happy boy raced home that noon! Sister Ellen met him at the door. "O Ellen, Ellen!" he cried. "I'm promoted; I'm promoted! The principal said he'd try me in third year. I'm sure I can do it, Ellen," and Larry's voice grew very earnest. "You and mother will just see how I'm going to try. I promise."—Westminster Teacher.

A HINT TO HIM.

A prosperous-looking citizen, on a down town corner in Boston, bought a newspaper from an alert little newsboy, who made change instantly, without speaking a word. But the man lingered. "How many papers do you sell here a night?" he asked.

"About fifty," said the newsie.

"What is your name?"

"Tim Manning."

"Listen, Tim," said the man.

"When I was your age I had this very corner for a stand. But I sold two hundred papers a night, and I did it by carefully saying, 'Thank you' to everyone who bought a paper. I said it loudly, so that they would be sure to hear it."

Three evenings later the man came by again and bought another paper of the little chap on the corner.

"Thank you!" said Tim, not recognizing him.

"How's business?" asked the man.

The Weekly Bulletin

Baptist Sunday School Board
NASHVILLE, TENNESSEE

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Order Part III for Second Quarter Use.

BAPTIST SUNDAY SCHOOL BOARD

NASHVILLE, TENNESSEE.

161 EIGHTH AVENUE NORTH,

Then Tim knew him. "I'm selling seventy-five papers every night, sir," he said. "Ain't going to forget that any more, either," and he grinned all over his honest, freckled face.

Tim had learned his first lesson of the value of courtesy to all.—King's Treasuries.

HAIR NEEDS FOOD

just as every other living thing does and just as every other living thing it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only \$1.00 and it will be the life of your hair. If he can't supply you write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

CONSTIPATION—HEADACHES—BILIOUSNESS.

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Company, 2843 Sheffield Avenue, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

PILES—Don't be Cut

Until You Try This Wonderful Treatment.

If you have piles in any form write for FREE sample of Page's Pile Tablets and you will bless the day that you read this. Write today. E. R. Page, 430 Main St., Marshall, Mich.

Send your Order
Early in March
Let's Help Each Other

EPILEPSY, ST. VITUS' DANCE AND OTHER FITS.

Epilepsy is one of the most dreadful of nervous disorders. Moreover, it is far more common than is generally supposed. In thousands of homes there are parents who are struggling with children subject to "spasms," "convulsions," or "fits," which would yield to proper treatment.

St. Vitus' Dance is another ailment that frequently appears in children, and which cause great sorrow to parents.

Both of these ailments and their several forms has often been successfully treated by the use of Dr. Miles' Nervine. Cases have been reported by parents and adults from every state in the Union, and all of them give credit to Dr. Miles' Nervine.

If you know of any one who suffers from any of the above mentioned disorders, and if they have found the different forms of treatment they have tried to be unsuccessful, then you will confer a lasting favor on them by advising the use of Dr. Miles' Nervine.

A trial bottle will cost nothing, for if the first bottle of medicine fails to benefit, the empty bottle may be taken to the druggist who will cheerfully refund the money paid for it.

Write to the Miles Medicine Co., and they will send you testimonials from cases in your particular neighborhood.

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

THE BOY WITH THE HOE.

If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own willful way—
Good Lord, forgive!

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself should suffer through the strain—
Good Lord, forgive!

If I have craved for joys that are not mine,
If I have let my wayward heart re-
pine,
Dwelling on things of earth, not things
divine—
Good Lord, forgive!

If I have been perverse, or hard, or cold,
If I have longed for shelter in thy fold
When thou hast given me some part to hold—
Good Lord, forgive!

Forgive the sins I have confessed to thee,
Forgive the secret sins I do not see,
That which I know not, Father, teach thou me—
Help me to live.
—C. Maud Battersby.

THE BOY WHO STOOD ON THE BRIDGE.

Not Casabianca, as you will readily think; not the boy who perished rather than disobey his father. Yet this was another boy equally as courageous in the line of duty. Though he did not have to face the fiery test of the young French hero made famous for all time by Mrs. Hemans' poem, still this other boy, Henry Havelock, had his courage and his faithfulness tested again and again. Every time, like the pure metal, he rang true.

Sir Henry Havelock, England's great Christian soldier and hero of the siege of Lucknow, was the son of a wealthy ship-builder and was born at Ford Hall, in Wearmouth, Sunderland, April 5, 1795. He was the second of four sons. While quite young he began to display those fine traits of character for which he became illustrious in manhood—truthfulness, fearlessness, dependableness, and a steadfast stand on the side of right.

"Henry has never to be forced to obey," his father once said of him. "Obedience, when he realizes that it is right, is as natural to him as breathing. He is one son of whom I do not have to make a request the second time. Neither does he stop to question the

why and the wherefore. I am his father; that is enough."

One of the best stories told of Henry Havelock's early boyhood is of the time he stood on London Bridge in a chilling rain, drenched to the skin, yet patient, unflinching, with no thought of moving, because his father had placed him there and told him not to leave until his return.

Henry was only eleven at the time, just one year older than Admiral Louis Casabianca's heroic young son, Louis Jr. Henry was always delighted when he could go walking with his father, though his father was of a somewhat absent turn of mind and would sometimes get so absorbed in business care as to forget the presence of the sturdy little chap plodding beside him.

On the afternoon of which the story tells, just as they came to London Bridge, Mr. Havelock suddenly remembered a matter of business at one of the stationers. So he said to Henry, whom he left on the bridge: "Remember now, don't move away; but stay right here until I return." This he said to his son for fear the little fellow might wander away and get lost in the crowds.

At the stationer's Mr. Havelock met an old friend, a gentleman who owned a line of ships plying between London and foreign ports. The finest ship of the line had just come in. The gentleman was eager for Mr. Havelock to inspect it. He finally consented; for while they talked, the father had forgotten all about the little son he had left to await his return on London Bridge.

The ship was a beauty, and Mr. Havelock grew enthusiastic over its many fine points. Then a collation was spread to which he and others who had come at the shipowner's invitation were easily induced to sit down.

Suddenly, in the midst of the feast, there flashed upon Mr. Havelock remembrance of the boy he had left on the bridge full two hours gone. Consternation seized him as he realized that for some time it had been raining. He got speedily to his feet. "I trust you will excuse me, sir," he said to the shipowner, "and you too, gentlemen, that I leave at such an inopportune time. But I have just recalled that I left my son Henry on London Bridge, with the injunction that he remain there until I return. I fear he is in great distress, unsheltered as he is in this rain. I must go and take him home."

"Nonsense!" exclaimed his host. "Why distress yourself about nothing? Sit down again, friend. You surely don't expect to find that boy there now after all this time has passed and in this rain, too. Why, that boy has gone home long ago."

But the father confidently shook his head. "He is still there," he replied. "I am certain of it. He is right where I left him, despite the rain. You don't know my Henry. I told him to stay there until my return, and he is there yet."

So he was, spent with fatigue, hungry, drenched to the skin, but never once thinking of deserting the post where he had been told to stay till his father returned. It was this same unflinching obedience, this absolute loyalty that made him the great soldier that he was.

I think one of the finest points of this story of the boy on the bridge is the father's unswerving confidence in his

son, his unshaken conviction of the boy's trustworthiness. More than a hero is the boy whose father can have such steadfast faith in him.

At another time Henry was on his way from school with a crowd of chums. They were importuning him to come for a game of cricket on one of the old fields.

"No," he said steadily, "I can't go. I promised my father I would never go there to play. He has a reason for wishing me to avoid the place."

"O come on. Don't be a loony. He'll never know it."

Henry turned upon the speaker, his eyes flashing. "But I'll know it," he said.

Happy is the boy who goes straight, not because of fear of discovery if he turns off the right course, but because of his own fine sense of honor.

When he was sent to the relief of Lucknow, after he had proved himself one of England's most fearless soldiers, Havelock was reminded again and again by the officers associated with him how well-nigh hopeless was the task. It did indeed seem that naught but a miracle could take the little army commanded by Havelock through the swarming lines of Sepoy's and into the beleagured city.

But Havelock had been told to cut his way through at any price to the rescue of the besieged men, women, and children. He had no other thought but to obey. The queen herself had said: "Send Havelock. If any man can reach them, he can." Another splendid tribute to the man who, as a boy, had learned the lesson of obedience and faithfulness.

Day after day the little army fought its way onward, its ranks constantly diminished by Sepoy bullets and disease. Behind Havelock and his men were the awful scenes at Cawnpore, which they had not reached till after the massacre. Before them were the swarming, blood-thirsty Sepoy's and mile after mile of inhospitable country. No one realized more keenly than Havelock himself how desperate was the undertaking. But day after day, when in the council of officers he was advised, his answer was ever the same: "We must go on. They are depending on us—those men, and women, and children in Lucknow. We can't have another Cawnpore through any shirking of duty on our part." And go on he did, patiently, persistently, never flinching; never so much as entertaining a thought of turning back; steadfast, unswerving in the trust committed to him.

Finally, his ranks pitifully thinned by exhaustion, by disease, and by bullets, Havelock was compelled to return to Cawnpore to await re-enforcements. His army strengthened, again came the order to march to the relief of Lucknow, which still held out against the Sepoys, but was in desperate straits. Though disease had seized him now as its victim, he never thought of making it as an excuse to quit his post.

The second attempt to reach Lucknow was successful, though not accomplished till after many days of heroic endurance and of desperate fighting. We may well believe that as the overjoyed men, women, and children of the Lucknow garrison hastened to proclaim their gratitude to the men whose unswerving stand at the post of duty had delivered them from the horrible fate of Cawnpore, the heart of the great soldier was thrilled by the thought that all these precious lives

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

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

were his reward for steadfastness. We may believe too that it made him glad to remember that he had learned the splendid lesson of courage and faithfulness in his boyhood.—A. M. Barnes, in the Nashville Christian Advocate.

DON'T USE

HABIT-FORMING DRUGS

for catarrh. You cannot destroy catarrh through the stomach. If you suffer with excessive coughing, spitting, difficult breathing, ringing in the ears, catarrhal deafness, sore throat, bronchial ailments, you can get INSTANT RELIEF with CUTLER'S POCKET INHALER charged with the famous Cutler Carbolate of Iodine Inhalant because it goes right to the root of the trouble. Over 400,000 sold in the last forty years.

Remember you can have your money back if the Cutler does not instantly relieve bronchitis, asthma, hay fever, headaches, coughs, catarrh, etc.

W. H. Franklin, Bethel, Tenn., says, "I was immediately relieved of catarrh by your inhaler. Wouldn't take \$600 for it and be without it."

Catarrh, if neglected, becomes dangerous. Do not delay another day. Send a dollar bill, check or P. O. money order with your name and address, and we will send inhaler by return mail.

CUTLER INHALER CO., Est. 1856
Dept. A. Buffalo, N. Y.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

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

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

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

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

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
SOUTHERN SEATING
AND **CABINET COMPANY**
JACKSON, TENNESSEE.

PARKER'S HAIR BALSAM
A toilet preparation of merit.
Helps to eradicate dandruff.
For Restoring Color and
Beauty to Gray or Faded Hair.
50c. and \$1.00 at Druggists.
HINDER CORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hissox Chemical Works, Patchogue, N. Y.

Prepare This for a Bad Cough—It's Fine

Cheaply and Easily Made, but Does the Work Quickly.

The finest cough syrup that money can buy,—costing only about one-fifth as much as ready-made preparations,—can easily be made up at home. The way it takes hold and conquers distressing coughs, throat and chest colds will really make you enthusiastic about it. Any druggist can supply you with 2½ ounces of Pinex (50 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. Shake thoroughly and it is ready for use. The total cost is about 54 cents and gives you a full pint—a family supply—of a most effectual, pleasant tasting remedy. It keeps perfectly.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the inflamed or swollen throat membranes, and gradually but surely the annoying throat tickle and dreaded cough will disappear entirely. Nothing better for bronchitis, spasmodic croup, whooping cough or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, combined with guaiacal and is known the world over for its prompt healing effect on the throat membranes.

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

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

BOILS DISAPPEAR.

Away back in 1820 a North Carolina physician compounded an ointment for treating boils and other affections of the skin. So successfully did this preparation work that its fame soon spread. Today, it will be found in a vast number of homes. If you suffer from boils, carbuncles or other skin eruptions, ask your druggist for a 25c box of Gray's Ointment. It is also an effective protection against blood poison resulting from abrasions of the skin, cuts, sores, bruises, burns, etc. If your druggist does not sell Gray's Ointment, send us his name and we will send you a generous FREE sample postpaid. Address W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn.

THE BEST IN ALL SONGLAND

"Treasury of Song"—A storehouse of good Gospel Music, by the compiler of "The Evangel," "The New Evangel," "The World Evangel," "The Herald." Prices: Full cloth board, \$3.00 per hundred; \$4 per dozen; 40c per copy. Best manila, \$18 per hundred; \$2.50 per dozen, 25c per copy.

Our request is, that you thoroughly examine "Treasury of Song" before buying another book. You will find many of the same songs as in some other books, but the distinguishing characteristic of this book consists in those fine songs not found in the other books; there's a difference. Send all orders to Baptist and Reflector, 161 Eighth ave. N., Nashville, Tenn.

VIRGINIA CAROLINA

V-C Fertilizers

CHEMICAL CO.

Why not V-C Now?

Well Pleased With V-C Results:

"I have been handling V-C Fertilizers for 10 years. My customers and myself are pleased with results."

Grover, S. C.

Dr. W. P. Shuler

V-C to Beat Boll Weevil:

"Farm Demonstrators tell us to push our Cotton crops to beat the Boll Weevil. We know of no better way to do this than to use V-C Fertilizers."

AGNEW McELROY CO.

Baldwyn, Miss.

Never Had Any Trouble With V-C:

"We have sold lots of V-C Fertilizers and have never had any trouble with them—we find the V-C people perfectly satisfactory to do business with in every respect."

Luray, Va.

W. H. B. B. B.

Get Best Results With V-C:

"We have been dealing with the V-C Company and using their Fertilizers for a great many years. Why? Because we get best results."

W. D. G. W. Croff

Hilda, S. C.

V-C Superior to Other Brands

"Having sold V-C Fertilizers for many years we have always found them superior to other brands. Our business transactions with the V-C Company have always been of the pleasantest kind in every particular."

Enfield, N. C.

Carter Pearson Co.

V-C Satisfies Customers and Dealers:

"We have been selling and using V-C Fertilizers for years and they have always given satisfaction to our customers and ourselves."

Searcy, Ark.

Booth Bros

MANY THOUSANDS OF FARMERS

have made their Farms more Prosperous by profiting by the valuable information obtained in our Free Crop Books. Drop us a Postal, indicating what crops you are interested in, and we will also send you some of these Books. DO IT NOW!

Crop Book Dept. V-C FERTILIZERS, Box R.P. 1616, Richmond, Va.

Hurrah! How's This

Cincinnati authority says corns dry up and lift out with fingers.

Hospital records show that every time you cut a corn you invite lockjaw or blood poison, which is needless, says a Cincinnati authority, who tells you that a quarter ounce of a drug called freezone can be obtained at little cost from the drug store but is sufficient to rid one's feet of every hard or soft corn or callus. You simply apply a few drops of freezone on a tender, aching corn and soreness is instantly relieved. Shortly the entire corn can be lifted out, root and all, without pain.

This drug is sticky but dries at once and is claimed to just shrivel up any corn without inflaming or even irritating the surrounding tissue or skin.

If your wife wears high heel shoes she will be glad to know of this.

THAT LAYMEN'S MEETING.

Any man who attended the Chattanooga Laymen's meeting some years ago will be glad to speak a word of exhortation to his brethren in regard to the approaching Atlanta meeting. I doubt if there has ever been a meeting in the South which did more for the cause of missions than the first meeting of the laymen held in Chattanooga. Many men got their first adequate conception of missions at this meeting. Many churches found it easy to double their contributions, because pastor and laymen, especially laymen, were brought under the power of this meeting. It is hoped and confidently believed that the Atlanta meeting will be even greater.

I am writing this line to urge our laymen and pastors to embrace this great opportunity. If 300 men from Tennessee should go to this meeting, church life in our State would never be the same again. Happy the pastor who can induce a generous number of his men to go with him to Atlanta.

R. M. INLOW.

Memphis, Tenn.

The Best Train Service TO

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And Other Eastern Cities,

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Published Weekly by the
BAPTIST PUBLISHING COMPANY.

Office, Room 31, Sunday School Board
Building, 161 Eighth Ave., N., Nashville,
Tenn. Telephone, Main 1543.

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AMONG THE BRETHREN.

By Fleetwood Ball.

A writer in the Baptist Flag shows a bad spirit toward Rev. Geo. Greene of Johnson City, Tenn., and refers to him as "a Board Baptist Superintendent (presiding elder)", all because he is trying to induce the country churches of his section to group themselves together in the calling of a pastor, that the Lord's cause may thereby prosper. Greene's critic charges that his (Greene's) policy is to "rule or ruin." The chief concern of the other fellow seems to be to ruin regardless of rules.

Evangelist J. B. DeGarmo of Blue Mountain, Miss., and Singer F. S. McCravy, assisted recently Rev. E. C. Watson in a meeting at Blackville, S. C., resulting in 72 additions to the church, besides many other conversions.

Owing to an attack of lagrippe, which befell the pastor, Dr. W. P. Throgmorton of Marion, Ill., who was doing the preaching, the revival which had begun so auspiciously, came to an abrupt terminus. The services had been launched for a month.

The women of Illinois, led by Miss Mary Northington, have pledged \$1,200 to the church building and loan fund of the Home Mission Board in honor of Dr. and Mrs. Throgmorton of Marion, Ill. Watch Miss Northington get it in a hurry.

That was a strikingly appropriate prayer, as reported in the Daily press, which Dr. Allen Fort of Nashville offered at the opening of a great peace meeting in a theatre in that city on a recent Sunday afternoon. Still, the meeting broke up in a riot and during the hubbub Dr. Fort is reported to have quietly slipped off the stage and out of the building, acting on the principle, presumably, that a good run is better than a bad stand any day. He didn't want peace if he had to fight for it.

Rev. A. H. Clark is handling the difficult situation in the church at Biloxi, Miss., like a great general. He has a Sunday school attendance of over 150, and two teacher-training classes are being taught. Not the least of the afflictions which he patiently endures is the tourist preacher, whose terminal facilities, oratorically speaking, are not good.

10 CENT "CASCARETS"
FOR LIVER AND BOWELS

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

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

Doctor Says Crying Need Of The Woman Of Today Is More Iron In Her Blood

TO PUT STRENGTH IN HER NERVES AND COLOR IN HER CHEEKS.

Any Woman Who Tires Easily, is Nervous or Irritable, or Looks Pale, Haggard And Worn
Should Have Her Blood Examined for Iron Deficiency.

Administration of Nuxated Iron in Clinical Tests Gives Most Astonishing Youthful Strength and Makes Women Look Years Younger.

"There can be no healthy, beautiful, rosy-cheeked women without iron," says Dr. Ferdinand King, a New York physician and author. "In my recent talks to physicians on

the grave and serious consequences of iron deficiency, in the blood of American women, I have strongly emphasized the fact that doctors should prescribe more organic iron—nuxated iron—for their nervous, run-down, weak, haggard-looking women patients. Pallor means anaemia. The skin of the anemic woman is pale, the flesh flabby. The muscles lack tone, the brain fags and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

"In the most common foods of America the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, bis-cuits, macaroni, spaghetti, tapioca, sago, farina, degenerated cornmeal no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe the water in which our vegetables are cooked, are responsible for another grave iron loss.

"Therefore, if you wish to preserve your youthful vim and vigor to a ripe old age, you must supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt.

"As I have said a hundred times over, organic iron is the greatest of all strength builders. If people would only throw away habit-forming drugs and nauseous concoctions and take simple nuxated iron, I am convinced that the lives of thousands of persons might be saved who now die every year from pneumonia, grippe, consumption, kidney, liver, heart trouble, etc. The real and true cause which started their disease was nothing more nor less than a weakened condition brought on by a lack of iron in the blood.

"On account of the peculiar nature of woman, and the great drain placed upon her system at certain periods, she requires iron much more than man to help make up for the loss.

"Iron is also absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following tests. See how long you can work or

Dr. Frank Willis Barnett of the Alabama Baptist, edits a column in the Birmingham Age-Herald, entitled "Men, Women and Things." We turned to that column in the paper of Feb. 14, eager to read his animadversions. A Jewish Rabbi and two Christian ministers were the subjects of his comment, whose tone led us to infer that the rabbi was a man and the other fellows, things. At least good things were told about the Rabbi and bad things about the others.



Dr. Ferdinand King, New York physician and author, tells physicians that they should prescribe more organic iron—Nuxated Iron—for their patients—Says anaemia—iron deficiency—is the greatest curse to the health, strength, vitality and beauty of the modern American Woman.—Sounds warning

against use of metallic iron which may injure the teeth, corrode the stomach and do far more harm than good; advises use of only nuxated iron.

how far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks, then test your strength again and see how much you have gained. I have seen dozens of nervous, run-down people who were all the while double their strength and endurance and entirely rid them-

selves of all symptoms of dyspepsia, liver and other trouble in from ten to fourteen days' time simply by taking iron in the proper form. And this, after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate, or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas! not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless.

"I have used Nuxated Iron widely in my own practice in most severe aggravated conditions with unfailing results. I have induced many other physicians to give it a trial, all of whom have given me most surprising reports in regard to its great power as a health and strength builder.

"Many an athlete and prize-fighter has won the day simply because he knew the secret of great strength and endurance and filled his blood with iron before he went into the arena; while many another has gone down in inglorious defeat simply for the lack of iron."

Dr. Howard James, late of the United States Public Health Service said: "I have never before given out any medical information or advice for publication, as I ordinarily do not believe in it. But so many American women suffer from iron deficiency with its attendant ill-effects—physical weakness, nervous irritability, melancholy, indigestion, flabby,

sagging muscles, etc., etc.—and in consequence of their weakened, run-down condition they are so liable to contract serious and even fatal diseases, that I deem it my duty to advise all such to take Nuxated Iron. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

NOTE—Nuxated Iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy, in nearly all forms of indigestion, as well as for nervous, run-down conditions. The Manufacturers have such great confidence in Nuxated Iron that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron and increase their strength 20 per cent or over in four weeks' time provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

Chicken Cholera

To prevent or cure this disease pour a little of SPOHN'S DISTEMPER COMPOUND on ground feed for your poultry. Full directions with each bottle. Read booklet carefully. Will also cure forms of Distemper in horses, mules and dogs. 50c and \$1 a bottle. All good druggists. Write for booklet.

SPOHN MEDICAL COMPANY,

Chemists and Bacteriologists, Box 555,

Goshen, Ind., U. S. A.

BIG EATERS GET KIDNEY TROUBLE

Take Salts at First Sign of Bladder Irritation or Backache.

The American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, 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 flush and stimulate clogged kidneys; to neutralize the acid in the urine so it no longer is a source of irritation, thus ending bladder disorder.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

CALOMEL SELDOM SOLD HERE NOW

NASTY DRUG SALIVATES, MAKES YOU SICK AND YOU LOSE A DAY'S WORK.

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

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

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

BETTER THAN SPANKING.

Spanking does not cure children of bedwetting. There is a constitutional cause for this trouble. Mr. M. Summers, Box 147, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your child's renal trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

GALL STONES AVOID (No Oil) OPERATIONS

Stomach, Back, Side or Shoulder; Liver Trouble, Stomach Misery, Dyspepsia, Colic, Gas, Bilelessness, Headache, Constipation, Piles, Catarrh, Nervousness, Bile, Jaundice, Appendicitis. These are common Gallstone symptoms—can be cured. Send for home treatment MEDICAL BOOK on LIVER STONES, GALL TROUBLES & APPENDICITIS. FREE

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ORNAMENTAL FENCE
46 designs—all steel. Handmade, can't be beat. Write for free catalog and special prices.
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100 North Street, Kokomo, Ind.

Knowing a little something of the trials and discouragements of an editor, and having had to meet in a small way the rapid increase in price of paper, I am sending herewith my renewal to the Baptist and Reflector. Perhaps a few items about my work here in Virginia will be worth the space required in your paper. I have been on my present field, consisting of two village and two country churches, fifteen months. This summer I had one of the State evangelists help me in meetings at Dillwyn and at Buckingham. At Dillwyn the results were meager, two additions, but at Buckingham we had twelve additions. I did my own preaching at the two other churches, having a recent graduate of Richmond College conduct the music. The first one was held in the busiest farm season and continued only one week; no results. The second continued ten days and resulted in 23 professions and 16 additions by baptism. This is a somewhat backward section of Virginia, though it is historically great. The progressiveness of ante-bellum days has been lost and much of the land now is idle. Until recently there were no high schools and with few exceptions the terms are still short. Tobacco is the staple crop, and though they do not now pay the preacher WITH tobacco, his salary is dependent upon its sale. The Dillwyn church has but 51 members and has been worshipping for the past twelve years in a small building finished on the outside with rough lumber put on vertically and cleated. We hope to have finished by the first of next year, a building having a main auditorium 28x50 feet and annex 14x28 feet and a tower 8 feet square by 47 feet high. When completed it will be, as far as my observation goes, the best church building in the county. In addition to my work as pastor of four churches, I have been acting pastor of another which, with a mission, gives me six appointments per month. I have to travel from ten to twenty-five miles each Sunday to meet my engagements. Part of the travel is over good roads, but much of it is over dirt roads through woods.

While residing in Virginia I am a Virginian, but I hope some day to return to Tennessee. "The land of all the world to me." My daughter is now in school at Carson-Newman College, my Alma Mater. If it should be the will of God and the pleasure of any of my friends, I would be glad to spend a few weeks in Tennessee next summer in evangelistic work. I note with pleasure the progress of the work "back home" and especially the success of my friends and former school mates. With best wishes for the holiday season, I am

CHAS. T. BEALL.

Dillwyn, V.

HERE'S A TIP ABOUT HOTEL GUESTS.

In the January American Magazine a writer says:

"Here's a funny thing, by the way, that I've noticed about hotel guests: You leave a soiled towel in a room, and the guests will probably complain. But you can leave a bucket of paint and a paper-hanger's scaffold in the hallway, and compel the guest to crawl under a stepladder to get to his room, and he will put up with it cheerfully—because he knows you are painting or papering by way of making an improvement, and he is in sympathy with that. It doesn't cost much to make over a carpet so that a bare spot in front of the dresser will be eliminated, but such little details are a vast help in making a hotel prosper."

What Is LAX-FOS?

LAX-FOS is an Improved Cascara, (a tonic laxative), pleasant to take. In LAX-FOS the Cascara is improved by the addition of certain harmless chemicals which increase the efficiency of the Cascara, making it better than ordinary Cascara. LAX-FOS is pleasant to take and does not gripe nor disturb the stomach. Adapted to children as well as adults. Just try one bottle for constipation. Price 50 cents.

FAST THROUGH CAR SERVICE TO THE EAST



PREMIER CARRIER OF THE SOUTH.

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Leave Nashville 9:15 P.M.
Arrive Washington 12:30 A.M.
Arrive New York 7:13 A.M.

This Train Arrives Pennsylvania Station, 7th Ave., and 32d St., New York City—Electric Lighted Trains—Excellent Dining Cars—Magnificent All-Steel Sleeping Cars. For information, address ROBERT W. HUNT, D. P. A., Independent Life Building, Nashville, Tenn.

100 Years Old

"The kidneys play a most important part in causing premature old age and death—the more injurious the poisons passing thru the kidneys the sooner comes decay"—so says a distinguished physician, who further advises all people who are past thirty to preserve the vitality of the kidneys and free the blood from poisonous elements, such as uric acid—drink plenty of water—sweat some daily and take Anuric before meals.

This Anuric is put up in tablet form, and can be obtained at almost any drug store. For that backache, lumbago, rheumatism, "rusty" joints, swollen feet or hands, due to uric acid in the blood, Anuric quickly dissolves the uric acid as hot water does sugar. Discovered by Dr. Pierce of Buffalo, N. Y.

Prevent premature old age by simply sipping a cup of hot water every morning before breakfast, taking a little Anuric before meals and live to be a hundred.

THE REFLECTIONS OF A MARRIED

WOMAN—are not pleasant if she is delicate, run-down, or over worked. She feels "played out." Her smile and her good spirits have taken flight. It worries her husband as well as herself.

This is the time to build up her strength and cure those weaknesses or ailments which are the seat of her trouble. Dr. Pierce's Favorite Prescription regulates and promotes all the proper functions of womanhood, enriches the blood, dispels aches and pains, melancholy and nervousness, brings refreshing sleep, and restores health and strength. It cures those disorders and derangements incident to womanhood.

A well-known agent which can be procured at all drug stores is "Pleasant Pellets," made up of the May-apple, the dried juice of the leaves of aloe and the root of jalap. First put out by Dr. Pierce nearly fifty years ago.



Ditching and Terracing

Made Easy—Bigger Crops, Increased Farm Values and Better Roads assured if you use the

Martin

FARM DITCHER AND ROAD GRADER

Cuts V-shaped ditch to 4 feet deep. Builds terraces and levees, grades roads, cleans out old ditches. Cuts and works out dirt at same time. SIMPLE—PRACTICE—no wheels, cogs or levers to get out of fix. Adjustable and reversible. Prevents crop failures. Reclaims abandoned land. Reeded on every farm before the plow. Your farm is your factory, keep equipped up-to-date—make every acre pay. Does work of big machines, saves work of 100 men. Write for free book and introductory offer. OWENSBORO DITCHER & GRADER CO. Inc. Box 179, OWENSBORO, KENTUCKY

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho peels off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking, and, of course, has no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

GOSPEL TENTS



Our Prices Would Interest You. Ask Us To Quote.

Fulton Bag And Cotton Mills, Atlanta, Ga.

New York, Dallas, St. Louis, New Orleans

Rheumatism

A Home Cure Given
by One Who Had It

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked for means of curing your Rheumatism, you may send the price of it, one dollar, but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay. Write today.

Mark H. Jackson, No. 390C Gurney Building, Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.—Pub.

TO DARKEN HAIR

APPLY SAGE TEA

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

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a 50-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old time recipe improved by the addition of other ingredients.

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

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

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.

OBITUARIES

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

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

EASTES—Resolutions of Macedonia church, on the death of Eld. T. J. Eastes:

Whereas, Bro. Eastes was born and reared near us and preached his first sermon in our church house in May, 1867, spent his ministerial life near us, lived and died in our midst and was pastor of our church from 1875 to 1888, and whereas, his life and work as a citizen, Christian and minister of the gospel was above reproach, therefore be it

Resolved, By this church (1). That in his death we have lost one of our best citizens and one of our purest and most consecrated Christian characters. (2). That as a minister of the gospel he was one of our ablest and most faithful; he never shunned to declare the whole gospel; he stood as a tower of strength on all moral and religious questions. As a pastor he was always safe in council, and as a scriptural disciplinarian he had few equals. (3). That as a defender of Bible truth he was always ready before friend or foe to "earnestly contend for the faith which was once delivered unto the saints." He like the Apostle Paul was ready to die for Christ and His cause if necessary; he was one of our greatest Baptist champions in the expounding and defending of Bible teaching. (4). That, though he is dead, yet over a large territory where he preached and held pastorates, he will continue to live for many years to come, through the loyalty of these churches to Bible teaching and the maintenance of Bible discipline since he has left his impress on them as a great and good shepherd. (5). That we as a church feel his great power and influence as a Christian and pastor, and that we will strive to emulate his life and follow his teachings because they were in accord with God's blessed Book. (6). That these resolutions be spread upon our church book and a copy be sent to the Baptist and Reflector, Carthage Courier, and Alexandria Times for publication.

He was born December 17th, 1842. After a lingering illness of more than a year he fell asleep in his home, May 29th, 1916, and was buried May 30th, 1916. His last words were:—"Don't worry about me. I am in the hands of God." His body was tenderly laid to rest in the Neal graveyard near his home. Truly a prince in Israel has fallen. As a church, we desire to express our sympathy to his children and offer our condolence to them in their sad bereavement. (Done in conference Sunday, Sept. 17th, 1916).

W. F. BARRETT,
W. M. BAIRD,
JAS. BARRETT,
Committee.
H. F. BURNS, Pastor.

GARFIELD MINTON, Clerk.

BOND—In loving memory of little T. H. Bond, who died one year ago, aged 9 years, 8 months—Oct. 7, 1915. One long, sad year since he went away. We miss him more and more each day; Although his sweet little face we cannot see,

His voice we cannot hear—
Yet he liveth in our hearts always.
FATHER, MOTHER, SISTER AND BROTHERS.

BAKER—Lula Maud Baker was born in Knoxville, Feb. 19th, 1869, and departed this life Feb. 7th, 1916, aged 46 years 11 months, and 19 days. She professed faith in Christ in her twelfth year and united with the First Baptist church at Knoxville, Tenn., where she lived a true, consecrated Christian for many years. When her father moved to the country in 1900, she joined the Union Baptist church, of which she was a member until God called her home. Her faith was strong in her blessed Saviour and she bore her afflictions with great fortitude. She was a consecrated Christian both to her church and to the W. M. U. Society, of which she was a member. We sadly miss her, but our loss is heaven's gain. Our tenderest sympathy goes out to her bereaved father and two brothers; her mother preceding her one month.

We pray that He who has promised grace sufficient may pour the oil of consolation on the broken hearts, and uphold them by His Holy Spirit.

Her sun went down in the morning,
When all was clear and bright;
But it shines today on the far away hills
Of the land where there is no night.

Resolved, That a copy of these resolutions be spread on our minutes, one sent to Mr. N. J. Baker, and one sent to the Baptist and Reflector for publication.

MR. BRUCE STALLINGS,
MRS. J. D. SHIPE,
MISS FRANCES TARVER,
Committee.

PARDUE—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

The subject of this sketch, Brother P. M. Pardue, had been zealous in carrying good tidings of salvation for many years, as pastor, evangelist and colporteur, and doubtless many from East Tennessee and elsewhere will meet him and greet him in the better land whom he has been instrumental in winning for Christ.

Brother Pardue was born April 11, 1850, and departed this life April 18, 1916, at the age of sixty-six years and seven days. He professed faith in Christ in his twenty-first year, and was ordained to the full work of the gospel ministry July 11, 1886. He was married to Miss Margaret McCuiston in February, 1876, his wife preceding him to the grave but a few months. To this union were born ten children. He was a student of Carson and Newman College, and always a faithful exponent of the precious truths of the Bible. He united with the First Baptist church of Lenoir City by letter in the year 1897, his membership remaining here until death. Be it

Resolved, first, That we record our gratitude to God for those cardinal virtues which characterized the life of

WOMAN HAD NERVOUS TROUBLE

Lydia E. Pinkham's Vegetable Compound Helped Her.

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



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

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

This famous remedy, the medicinal ingredients of which are derived from native root and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism. Women everywhere bear willing testimony to the wonderful virtue of Lydia E. Pinkham's Vegetable Compound.

our brother, and made him a blessing to those with whom he came in contact.

Second. That while we feel that in his going we have lost an earnest and faithful fellow-laborer, and his children a devoted father; we rejoice in the belief that our loss has been his eternal gain.

Third. That we extend to his children sincere sympathy in their bereavement, and point them to the Saviour, whom they may well follow in emulation of the example of their departed father; and in the hope of meeting again, "where partings come no more."

Fourth. That a copy of these resolutions be furnished the family of our deceased brother, and a copy spread upon our records.

C. M. DUTTON,
R. T. ROE,
MRS. GEORGE BURNS,
Committee.

Never Neglect Colds; Treat Them Promptly

Often they lead to those pulmonary troubles which are responsible for more than one-tenth of all lives lost through illness.

Heavy colds which develop deep-seated coughs or cause inflammation of the air-passages and persist in spite of medication, weaken the system to a point where resistance easily is overcome—and asthma, bronchial and pulmonary troubles are the result. To renew normal resistance, Eckman's Alternative has been found highly beneficial in many instances. Its lime content is so combined with other remedial agents as to be easily assimilated by the average person—and it contains no narcotics or habit-forming drugs of any sort. So it's safe to try. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

The Work of the Ministerial Students of Union University for 1916

Name	Name of Churches	Association	Conversions	Baptisms
Arbuckle, R. O.	Cottage Grove	Central	16	12
Ashley, L. R.	Stanton	Big Hatchie	5	5
	Cooper's Chapel	Unity	9	
	Parron's Chapel	Beech River	7	
Bates, A. L.	Rock Hill	Little Hatchie	9	
	Right Angle	Central	19	7
	Parish Chapel	Friendship	15	11
Berkstresser, J. E.	Liberty	Little Hatchie	30	26
	Somerville	Little Hatchie		
Bolding, L. O.	Wellwood Mission		13	
	Ranger Mission		0	0
	Pleasant Plains	Central	9	7
	Beech Grove	Central	11	9
Chapman, K. L.	Henderson	Unity	5	5
	Rock Hill	Beech River	10	7
Claybrook, Lyn	Alamo	Friendship	15	8
	Hickory Valley	Little Hatchie	2	1
	Liberty Grove	Unity	40	19
Couch, W. M.	Middleburg	Little Hatchie	8	0
	Falcon	Unity	2	1
	Providence	Friendship	10	10
	East Laurel	Central	20	20
	Pleasant Hill	Unity	18	18
Edwards, W. H.	Bethel	Central	18	18
	Walnut Hill	Central	4	4
	Good Hope	Unity	15	24
	Grand Junction	Little Hatchie	14	6
	Arrat	Central	8	5
Ellis, H. W.	Grand Rivers	Blood River	8	
	Ward's Grove	Central	5	
	Bartlett	Shelby County	2	
Fore, W. M.	Lamar, Miss.	Coldwater	17	16
Fowler, J. H.	Tate Street, Miss.	Tishomingo	35	34
Franks, A. H.	Chalk Hill	South Western District		
	Pleasant Hill	South Western District		
Freano, J. B.	Worked in a meeting where there were		2	2
Freeman, Z. P.	Denmark	Big Hatchie	0	3
	Bird's Creek		14	12
	Medon	Unity	9	12
Guy, R. E.	Cottage Grove		4	8
	Fruitland	Central	6	6
	Maple Springs	Central	20	
Hammons, T. R.	Mt. Olive	Little Hatchie	10	
	Mt. Gilead	Unity	45	80
	New Union	Unity	18	
	Toone	Unity	2	
Harris, T. T.	Old Bethel	W. C. A.	7	5
	Unity	W. C. A.	9	4
	Sardis	Central	5	6
	Salem	Central	25	29
Huckaba, O. F.	Eldad	Central	5	
	Maury Junction	Central	2	5
	Idlewild	Central	20	14
	Oak Grove	Central	6	5
Hughes, J. G.	Antioch	Central	3	1
	Spring Creek	Central	24	34
Jenkins, J. T.	Cold Water	Cold Water	3	1
	Hammons Chapel	Unity	26	14
Knight, H. L.	Old Union	Coldwater	9	9
	Fredonia	Coldwater	7	6
	Munford	Big Hatchie	3	4
McAliley, J. L.	Fellowship	Big Hatchie	3	2
	Galloway	Little Hatchie	7	5
McGavock, J. W.	Bethlehem	Little Hatchie	0	1
McGehee, A. R.	Saulsbury	Unity	17	12
	Alexandria	Cold Water	20	20
	Luray	Beech River	1	2
McPeake, E. E.	Piney Creek	Beech River	8	2
	Royal Street	Central	16	11
Muskelley, J. L.	Lewisburg, Miss.	Coldwater	8	7
	Whiteoak Grove	Coldwater	4	4
	Two Mile Lake (Mission)	Coldwater	4	4
	Evansville (Helped by preaching at night)	Coldwater	19	17
Nix, A. M.	Shiloh	Tombigbee	5	3
	Zion	Tombigbee	1	1
	Bethany	Tombigbee	3	2
	Providence	Tombigbee	7	0
	Liberty Grove	Tombigbee	12	11
	Hopewell	Tombigbee	7	6
	Olive, Ky.	Blood River	5	4
	Almo, Ky.	Blood River	3	2
Riley, L. R.	Bethel	Unity	15	18
Royer, L. P.	His Meetings	Tishomingo, Miss.		
	Munford	Shelby county	84	78
Skinner, R. T.	Decherd			
	Woodland Mills—Song in meetings	State Line		
Spencer, A. F.	Cedar Grove	Indian Creek	3	1
	School House	Indian Creek	15	12
Stone, A. A. (Methodist)	Liberty, M. E.		1	
Varnell, J. N.	West Shiloh	Harmony	10	
	New Salem	Harmony	18	13
Warren, C. H.	West Jackson	Central	45	34
	Hopewell	Central	0	1
West, W. A.	Latham's Chapel	Central	8	10
	Friendship	Central	35	35
	Lanton	Unity	5	0
Willcox, W. P.	School House Mission (All the year)			
Wilson, M. H.	Assisted in Holt's Corner. No report. He also supplied during summer in Nashville.			
Outlaw, J. E.	New Prospect	Beech River	1	
	Sulphur Well	Beech River	24	12
	Jerusalem (Assisted)	Beech River	18	24
Parrish, C. H.	Pleasant Hill		15	11
	(Benton county)			
	Cross Roads		6	2
	(Benton county)			
Watters, H. E.	Woodland	Big Hatchie	2	2

The sum of the conversions is 1136 and the reported baptisms are 903.