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"SPEAKING THE TRUTH IN LOVE."

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A Conscience Void of Offense

EDGAR ESTES FOLK, D.D.

Conscience comes from the two Latin words, "con" and "scio", meaning to know with myself, to have an inward knowledge of something, to be conscious of it. The Greek words are "sun" and "oido", with very similar meaning.

Conscience is the voice of God in the soul. It is the monitor which God has implanted in the human breast for man's direction and protection. Says Paul: "For when Gentiles that have not the law do by nature the things of the law, these, not having the law, are a law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them" (Rom. 2:14, 15)—accusing when they do wrong and excusing when they do right.

Conscience is of three kinds:

1. There is an evil conscience, a knowledge of wrongdoing, a consciousness of guilt. It was such a conscience that caused the scribes and Pharisees who had brought to the Master a woman taken in adultery when he said to them, "He that is without sin among you let him first cast a stone at her," to slink out "one by one beginning from the eldest even unto the last."

Paul speaks of "the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron." One of the most powerful portrayals of the influence of an evil conscience is given us by Shakespeare in Richard III. He makes Richard say: "My conscience hath a thousand several tongues, And every tongue brings in a several tale, And every tale condemns me for a villain."

The murderer of Richard III. says of conscience:

"It is a dangerous thing. It makes a man a coward; a man Cannot steal but it accuseth him; a man Cannot swear but it checks him. 'Tis a blushing, shamefaced spirit, that Mutinies in a man's bosom; it fills One full of obstacles. It made me once Restore a purse of gold that by chance I Found. It beggars any man that keeps it. It is turned out of towns and cities for A dangerous thing; and every man that means To live well, endeavors to trust to himself And live without it."

He is talking, of course, about a bad conscience.

Hamlet says: "Thus conscience does make cowards of us all." Another powerful portrayal of a guilty conscience is in the case of Lady Macbeth. After the murder of Duncan she walks in her sleep, and is heard saying: "Here's the smell of blood still; all the perfumes of Arabia will not sweeten this little hand. Oh, oh, oh." Macbeth sends for a doctor and asks:

"Canst thou not minister to a mind diseased, Pluck from the memory a rooted sorrow; Raze out the written troubles of the brain And with some sweet, oblivious antidote Cleanse the stuff'd bosom of that perilous stuff Which weighs upon the heart?"

But no physician's medicine has that power. Only the Great Physician can heal a disease like that. Only the blood of Christ can take the smell of blood from the murderer's guilty hands.

"The mind that broods o'er guilty woes Is like the scorpion girt by fire.

In circle narrowing as it glows,
The flames around their captive close,
Till inly searched by thousand throes,
And maddening in her ire
One and sole relief she knows,
The sting she nourished for her foes,
Whose venom never yet was vain,
Gives but one pang, and cures all pain,
And darts into her desperate brain.
So do the dark in soul expire,
Or live like scorpion girt by fire.
So writhes the mind remorse hath riven,
Unfit for earth, undoomed for heaven,
Darkness above, despair beneath
Around it flame, within it death."

Lord Byron was evidently defining his own conscience. For toward the close of his life he wrote:

"My days are in the yellow leaf
The flower, the fruit of life are gone.
The worm, the canker and the grief
Are mine alone."

David felt the sting of a guilty conscience when after having committed the two greatest sins in the catalogue of sin—adultery and murder to cover the adultery—and Nathan the prophet had shown him the enormity of his sin, he cried out: "Have mercy upon me, O God, according to thy loving kindness: According to the multitude of thy tender mercies blot out my transgressions."

Peter felt it when after having thrice denied his Lord, the last time with cursing and swearing, and the Lord looked upon Peter, "He went out and wept bitterly." Judas felt it in all of its dreadful intensity when, after having sold his Master for thirty pieces of silver, a realization of the enormity of his sin came over him in overwhelming power "and he went out and hanged himself". Felix felt it, when as Paul "reasoned of righteousness, of temperance, and of judgment to come he trembled" on the judgment seat.

We see a striking illustration of the power of conscience in the "conscience fund," meaning money wrongfully taken from the government, thousands of dollars of which are turned back into the government every year by unknown persons.

2. There is the unenlightened conscience. It is not an evil conscience. It is a wrong conscience—not wrong through willful viciousness, but wrong because untrained, lacking the proper enlightenment, or educated in the wrong direction, a conscience honestly mistaken. Such was the conscience of the old Hebrews who made their children pass through the fires of Moloch. Such was the conscience of the Indian mother who threw her babe into the Ganges to be devoured by the hungry crocodile. Such was the conscience of the defenders of human slavery. Such is the conscience of the apologist for the liquor traffic in many of its phases, while the man engaged in the traffic must have an evil conscience.

3. And there is the good conscience, the conscience "void of offense toward God and men always." Such a conscience says: "I do not claim to be perfect. I make mistakes. I commit wrong. But I do not willfully make mistakes. I do not knowingly commit wrong. If I err, the error is of the head, not of the heart. The dispositions of my soul are good and true. The tendency of my life is in the right direction." Such a conscience could say with the Apostle Paul: "For I know nothing against myself." But he adds immediately:

GLORIFYING GOD IN GIVING.

By J. W. Gillon, Corresponding Secretary.

There are many motives for giving to missions.

1. The fear of debt appeals to some.
2. The condition of the lost appeals to others.
3. The destitution in the fields of operation appeals to others.

4. The mightiest of all appeals, to God's true children, for giving to missions, is that God may be glorified.

Tennessee Baptists have a chance now for one and a half months to so give as that their giving will glorify God.

We must raise in this month and a half:

\$23,907.71 for Foreign Missions, and
\$14,291.91 for Home Missions, making a total of
\$38,199.62 for the two general mission causes.

In this same time we will need \$6,500.00 with which to meet our quarterly payment on our State Mission work.

If every man and woman in the Baptist churches in Tennessee will think of God's glory, pray that He may be glorified on earth as in Heaven, and then give until their giving glorifies God, we will have on May 1st all the money the Southern Baptist Convention asked Tennessee Baptists to raise for Home and Foreign Missions, and will also have all we need to meet State Mission obligations on that date.

Let us all give once for the glory of God until He is glorified by our giving.

"Yet am I not hereby justified: But he that judgeth me is the Lord." I am not conscious of intentional wrongdoing. But God must be the judge. It could say again with him before the council: "I have lived before God in all good conscience until this day." It could say with him in our lesson: "I exercise myself to have conscience void of offense toward God and men." exert myself to that end. I endeavor to the best of my ability to do so. It can say with him: "For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world, and more abundantly to youward." And again: "Open your hearts to us; we wronged no man, we corrupted no man." That is what it is to have a "conscience void of offense."

Such a conscience will give a person grace for all the duties of life and strength for all of its trials. It will enable him to defy a despot, as John the Baptist did Herod; to say with boldness as Peter and John did before the council: "Whether it is right in the sight of God to hearken unto you rather than unto God, judge, for we cannot but speak the things which we saw and heard." Such a conscience will enable a man, as the Apostle Paul, to stand before the council composed of his enemies and hopelessly divide them; to make Felix tremble, even while sitting as his judge; to make a King Agrippa cry out, "Almost thou persuadest me to be a Christian." Such a conscience will enable a person to endure difficulties, persecution, even death as did Paul; as did Sam Davis, when he stood before General Dodge and in response to an offer of pardon if he would tell where he got the important papers found on him when captured, said: "If I had a thousand lives I would lose them all here and now before I would betray friend or the confidence of my informer."

"For men have swung from gallows
Whose souls were white as snow,
Not how they die, nor where, but why
Is what God's records show."

(Continued on page 9)

THE CROSS IN CHRISTIAN EXPERIENCE.

The Christian mind is different from every other mind. We have no difficulty in thinking that the Buddhist mind is a distinct type; the Mohammedan mind is another type; the Confucianist mind is still another. If we look into the Christian mind with a view of seeing what there is in it which distinguishes it from all other types we shall find one thing not seen anywhere else. That one thing is an estimate of the Cross of Christ and an attitude toward it. In many places in the New Testament that estimate and attitude are set forth. For example, Paul (1 Cor. 1:18) says: "The word of the cross is to them that are perishing foolishness, but to us who are being saved it is the power of God." Here are two estimates of the cross and they are in violent contrast.

THE DEATH OF A JEW.

To some minds the Cross was the death of a Jew. The priests held him for a blasphemer. The executioners and the centurion assumed that Jesus deserved to die. Pilate had his misgivings, but when he finally gave his consent, he doubtless felt, "there goes another innocent fanatic." To Saul of Tarsus, the crucifixion disproved the Messiahship of Jesus, and for that reason he threw himself into his frenzied persecution. When Paul made his address in Athens and reached the announcement of the resurrection, his audience broke into mocking laughter; and he himself well understood their mood, for there was a time in his own experience when he shared it. Governor Festus explained his perplexity to King Agrippa by saying that the prisoner Paul was held on account of a certain Jew named Jesus of whom Paul was saying that he was alive.

There are persons of certain intellectual types among us today who if they reduced their estimate of Jesus to the baldest terms would say, "He is a dead Jew." Carlyle and Browning were walking together one day in Paris and on passing a crucifix, Carlyle tossed a gesture toward it and said, "Poor fellow, his part is played out." Some persons see here only a beautiful life cut short, and feeling the pathos of such a tragedy, they remark upon how the world treats its prophets, Socrates, Savonarola, Jesus. Robert Browning makes "The Patriot" who, with his hands bound behind him, is riding in the death cart to the place of execution and who knows by the feel that his forehead bleeds, say:

"'Twas roses, roses all the way
With myrtle mixed in my path like
mad;
The house roofs seemed to heave and
sway,
The church spires flamed, such flags
they had
A year ago this very day:—
Thus I came and thus I go."

And it remains for the next generation to see and feel the poignancy of the tragedy.

THE DEATH OF THE SON OF GOD.

But there is another estimate of the Cross. It was the death of the Son of God. This estimate was expressed with the rapture of immeasurable assurance by the disciples on the day of Pentecost. The Jewish multitude had felt no compunction at seeing Jesus die. They wagged their heads at him; they hurled their taunt, "Come down from

the cross." The priests chuckled in glee that, at last, they had scotched the career of the young man from Nazareth. But on the day of Pentecost when these same multitudes came under the spell of the blazing conviction of the disciples that Jesus was raised from the dead and had been enthroned in glory in the heavenly world as Messiah of Israel and the King of all souls, they were cut to their heart and rushed upon the disciples with the fierce demand of their consciences that they be banished forever from the favor of God for so great a crime of sin. "What shall we do, how can we ever be forgiven for crucifying our Messiah?" Saul of Tarsus is, of course, the most conspicuous example of this change of attitude. If the voice had said, "I am Messiah," Saul would have rushed back to Jerusalem to be the John the Baptist of the new dispensation, shouting "Our Messiah has come;" I myself have seen him in his glory! But the voice said, "I am Jesus whom thou persecutest." That is to say, the young Jew whom, until now Saul hated, was the Son of God, and ever afterward Saul called himself his slave.

To the Christian mind, therefore,—and every page of the New Testament could be quoted in support of this proposition—the Cross of Christ was the death of the Son of God. What now does the Christian mind say in interpretation of this fact?

(a) It was an exhibition of the just judgment of God against sin. The hostility of God against sin had fallen under suspicion. "Because sentence against an evil work is not executed speedily, therefore, the heart of the sons of men is fully set in them to do evil." Paul speaks of 'the passing over of sins' (Romans 3:25). My mother once promised me a punishment, but failing to give it through a period of six months I concluded that she had forgotten about it and that she did not mean what she said. At the end of six months, one day when we were alone in the house, she took me quietly by the hand and started to the room where the switches were kept behind the clock, and I knew that my time had come. And I instantly concluded that my mother meant what she said!

Where is the proof that God hates sin apart from the death of his Son? If ever the law "The soul that sinneth it shall die" could have been revoked, it was when the Son of God took upon himself the doom of our condition. But no, even he, once he had taken the part of the sinner, must endure all the wrath of God against sin. Some passengers on an ocean liner saw a black cloud on the horizon and grew anxious at the approach of the storm; but the captain was entirely composed. A timid soul went to him and said, "Captain, is there danger?" And pointing to a line of foam off on the horizon, he answered, "No; there goes the track of the storm." If a man says, "I sin, but God does not smite me; therefore, he is indifferent to my sinning," the Christian answer is, see the Cross of Christ where God wrote his hatred of sin in characters of his own life blood.

(b) The law of the moral universe being thus affirmed and upheld, God can now take the sinner back into his favor without confirming the suspicion that he is lenient to sin. There remains no barrier to the full flow of his saving grace.

(c) But even yet God must wait upon the effects of this exhibition of his unutterable love upon the sinner.

If he has been moved to feel toward sin as God does, to feel the guilt of it, the heartbreak of it, to see that an attitude toward such love of indifference, of hate, or scorn is literally unforgivable if persisted in; if, in a word, Love on the Cross breaks the sinner's heart, then God forgives. And the prodigal son is drawn into fellowship with his father on a higher plane than they ever knew before.

THE BOOK THAT SPEAKS TO EVERY MAN.

Bishop William Alfred Quayle.

(From an address delivered in Carnegie Hall, New York City, in commemoration of the 100th anniversary of the founding of the American Bible Society.)

You cannot feel of the Bible that it is a miscellaneous book. It is so personal, it calls you by your name. It is like somebody in a crowded thoroughfare, or through the jangle of the traffic of a crowd, when his name rings out and you know not anyone knew you were there at all, or anywhere at all, but—Oh, the beautiful Book that comes and calls you by your name and me by mine! Oh, the beautiful Book of the beautiful voice of the beautiful Christ which cometh and calleth us, like Christ does His own sheep by name!

I have heard the cry of death in the dark with no star to lighten the way and only the muttering thunder as an accompaniment to the rustle of the sable wings of the Angel of Death. I have held the Book at the dying pillow, and the dying eyes shone out and saw a great light—thank God! And it is good to have a book like that around. You are never alone when you have that Book of books with you.

I was a farmer boy, and I kept the New Testament in my trousers' back pocket. . . . And the farmer lad, knowing nothing but the west and south wind in his face, and the blowing to and fro of the tasseling corn, and the growing of the corn, and reading God's Book out of doors—that is how I became matriculated to literature and history and nature and astronomy, and the wide world and the world to come—just because I had the Bible. . . . If we would read commentaries less and trust in His Word more, and use our imagination, such as we have, and dream and live over it and pray over it and hope over it, we would have more sense and better theology. Now, that is the truth.

Oh, no, we have to have the Bible yet. So long as people have to lean, so long as people have to have strength, so long as people have to die, we have to have the Bible. Oh, blessed Book! I lift my love note to thee. If any deny whatsoever, still thou art the language of God. And the wayfaring man, though he were blind and dumb and deaf, can hear thy voice, can see thy shining way, and have a lamp to light him into everlasting life!

OUTLINE STUDIES IN "JOHN'S GOSPEL."

Wm. H. Mahoney, D. D.

7. The Lord's claim to be the Light of the world re-asserted and illustrated by a miracle. Creating sight in one born blind proves His power to give

light, 9:1-7.

(1). The man's condition, 9:1-5.

a. Blind from birth.
b. The disciples' question.
c. The Lord's answer.
(1) An opportunity for God's grace and power.

(2) The present opportunity.

(II). The miracle, 9:6-7.

a. In which He gave sight to the blind man.

b. In which He manifested His grace.

c. In which He revealed His Deity.

d. In which He illustrated His ability to enlighten spiritually blinded men.

8. The effect of the miracle, 9:8-38.

(I). On the man's neighbors, 8-12. They were astonished, but unable to understand.

(II). On the Pharisees, 13-34.

a. The man brought before them, 13.

b. They question Him, 14-15a.

c. His simple narrative, 15c. In which he relates what Jesus did to Him.

d. A division of opinion, 16.

Some of the Pharisees denied that the work was of God, because Jesus performed the miracle on the Sabbath. Others contended that He could not be a sinner, because a sinner could not work such miracles. The result was division among them.

e. The man's first conception of Jesus, 17. Questioned by the Pharisees, he said, "HE IS A PROPHET."

f. They attempt to disprove the fact of the miracle, 18-27.

(1) Examination of the parents, 18-23. Who acknowledge that he is their son, and that he was born blind, but deny any knowledge as to the way he received his sight.

(2) They re-examine the man, 24-27. Who re-affirms the fact of the miracle. Despite all they said, he held on to the one face of his experience. "One thing I know, that, whereas I was blind, now I see."

g. They utterly reject, 28-34. Unable to disprove the fact of the miracle, they reject the truth which it proved, and in their hostility excommunicate the man who had been so signally blessed.

a. Jesus seeks and finds him.

Jesus is concerned for the poor outcast who had suffered for His sake.

b. Jesus reveals Himself more fully to the man. He reveals Himself as the Son of God.

c. The man believes. He had already confessed Jesus as a prophet; now his faith increases, so that the man accepts and confesses His as Christ and Lord.

9. Issues of His ministry of Light, 39-41.

a. Sight to some, 39. To those who are conscious of their spiritual blindness.

b. Increasing blindness to others, 39b. To those who reject Him through obstinacy and self-sufficiency. They pass from their fancied light to deepest darkness—"utter darkness."

c. Application, 40-41.

The Pharisees ask, "Are we blind also?" Do you mean to say that we are blind and cannot see? He answered, "If ye WERE blind, ye should have no sin. But now ye say, WE SEE; therefore your sin remaineth." In your self-satisfaction, you reject the truth. So your sin abides, in which you shall utterly perish. Your self-sufficiency and obstinacy lead you to reject Him, who is the way, the truth and the life; your sin remains on you; your sin not only remains, but the consequences also, so that the wrath of God abides on you; you are condemned, and shall die in your sins.

PILES CURED AT HOME BY THE NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 147, South Bend, Ind.

From the Hearts of His Brethren

The telegram announcing the death of my "friend of the long ago," in "Old Kentucky," was a great shock to me. We both began preaching in the same Association, Brocken, he at Millersburg, and I at Two Lick. He left Kentucky to take up the work of editing the Baptist and Reflector.

To attempt to follow Dr. J. R. Graves, who had been the pioneer of editors among Southern Baptists, was no small task, but the successor to The Tennessee Baptist maintained a high standard.

Brother Folk possessed a high quality of intellect. Indeed we might ascribe to him the possession of versatility of talent. All were consecrated to the Saviour, whom he loved so passionately. As an author he will live in the minds and hearts of those who have read his book. Good bye, Brother Folk for a little while.

E. O. WARE.
Alexandria, La.

In the death of Dr. Folk, Tennessee lost one of her first citizens, and Southern Baptists one of their most stalwart men.

Reared in a home of unusual culture, educated in a denominational school, he was the embodiment of the very best ideals of Christianity. I have known many men, but have never known one who surpassed Dr. Folk in those fine qualities characteristic of a true Christian gentleman. In soundness of faith he was a worthy successor to J. R. Graves. In breadth of reading he was comparable to T. T. Eaton.

Soon after I came to Louisiana, I wrote him a letter expressing my appreciation of him as a man and as a friend. I am glad that I did not wait till now to say it. I have known him throughout my entire ministerial life, and found him just as sympathetic when I was a poor preacher-boy striving to find my place in the denominational life as he was in after years.

I loved him sincerely and wish to place this token of appreciation of his noble life along by the side of the many others.

G. H. CRUTCHER.
Shreveport, La.

EDGAR ESTES FOLK.

A pang of personal distress shot through my heart when I received the telegram announcing the passing of my friend and college class-mate. He entered Wake Forest College in the fall of 1873. On account of an illness at the opening of that session I did not return, but from the fall of 1874 onward to our graduation together in June, 1877, we were closely associated not only in work, but also in such simple sports as were cultivated in those primitive days. This association I recall with unalloyed pleasure.

Edgar Folk was a leader in college and social life. His handsome form and carriage, with the scrupulous neatness and style, not to say elegance, of his dress did not compromise, together with his affable and gracious spirit, distinguished him in the student body, and made him a welcome guest in the homes of the village. For a period, I think the last two years of his college career, he was superintendent of the Wake Forest Sunday school. He received all the honors which the Philomathesian Society could bestow upon him; he was anniversary debater and the next year anniversary orator; and at his graduation he received the highest honor of the college—he was valedictorian of his class.

The activities and features of his after life other hands will set down, for from his graduation onward our personal intercourse was all too infrequent. There was an occasional letter, and we met here and there as the years fled past, but I observed that in a wider field he maintained the leadership which marked him in the limited field of college life. His Alma Mater was delighted to honor him in 1895 with the degree of Doctor of Divinity, and he reciprocated her pride in him with an unbroken loyalty to her to the end.

Bright friend of my youth, hail and farewell!

WILLIAM LOUIS POTEAT.
Wake Forest, N. C.

We desire to pay tribute to Brother Folk, having been intimately associated with him. We marked his words, conduct and heroic work. He was a perfect man, politically, socially, editorially, religiously, and as a preacher he was one of our greatest leaders. It seemed the hand of Providence directed his tired body should be laid to rest the first of March, the day that Tennessee became dry, giving him one of his greatest desires.

S. N. FITZPATRICK,
ELLA (RICE) FITZPATRICK.
Lebanon, Tenn.

My heart was made inexpressibly sad just a little while ago when I opened the Florida Baptist Witness, and read the telegram announcing the death of Dr. Edgar E. Folk. I have known him a number of years, and felt that he was one of my best personal friends. May great blessings rest upon his family and upon the Baptist and Reflector.

F. M. BLALOCK.

Largo, Fla.

In the death of Dr. E. E. Folk, editor of the Baptist and Reflector, the Baptist denomination and the temperance cause have sustained an irreparable loss. This servant of the Lord was indeed a prince in Israel.

The writer, as Secretary of the Tennessee Baptist Orphans' Home, was very intimately associated with Brother Folk. For six years we have made the Baptist Associations together, and I can say that it has not been my privilege to come in contact with a finer Christian gentleman, a more orthodox and loyal Baptist, or a more self-sacrificing servant of our Lord. He gave his life to the denomination through the agency of the Baptist and Reflector, which has exerted a wide influence in moulding the thought and directing the action of our Baptist hosts in the State.

W. J. STEWART.

Nashville, Tenn.

Dr. Folk was one of the sanest, soundest, strongest, and most symmetrical of Southern Baptists.

He was level-headed, never firing a wild shot at error, never throwing a monkey-wrench into denominational machinery.

He was sound in the faith, being truly loyal to Baptist doctrine, and yet always living up to his motto: "Speaking the truth in love."

He was gifted and able as speaker, as journalist, as author, as pastor, as denominational leader, as worker for civic reform.

He was symmetrical in character and conduct; he stood for a rounded Christianity, and saw things in fine perspective.

He was a tireless worker, or, more accurately perhaps, he kept on working many a time when tired to the point of exhaustion; certainly he was one of the most industrious of men.

He was sweet-spirited withal; though firm in his convictions, and stable as Gibraltar, he never contended unfairly nor struck a blow for the sake of pain.

Better than all, because all inclusive, he was a devout and humble Christian, who sincerely loved the Lord and served Him with singleness of soul.

HIGHT C. MOORE.

Raleigh, N. C.

The Baptist Pastors' Conference, Knoxville, Tenn., on Monday, March 5, 1917, unanimously adopted the following resolution:

"Resolved, That we have heard, with a deep sense of personal loss, of the death of our distinguished brother and able editor of the Baptist and Reflector, our denominational paper, Dr. Edgar Estes Folk, in the sixtieth year of his age, which occurred at his home in Nashville, Tenn., on February 27, 1917. Only four weeks ago today Bro. Folk was present in our Conference, and delivered an address before this body, after having, on Sunday preceding, preached in one of our city churches. Dr. Folk was known by the churches throughout the State, to more people, perhaps, than any other man in

our borders. For twenty-seven years he had canvassed our churches, visited our Associations, preached in our pulpits, and was regarded as our leader, and was a strong defender of Baptist faith and practice. He was a born gentleman, richly endowed with strong natural gifts and blessed with piety, knowledge and skill, liberally educated and highly cultured with ability to associate gracefully with the highest ranks and preside with dignity over their assemblies. He did, with equal facility, associate with the middle classes and the poor, and like his Lord, the common people heard him gladly. His motto, 'Speaking the truth in love,' and his kindly expressions of appreciation, of visits made to friends in humble homes, will be cherished as long as they live. We have too few of such men. His death is a distinct loss, and we hasten to express our sincere sympathy, and offer our expressions of tender condolence to his bereaved family and large circle of friends. It will be difficult to fill his place, but we humbly pray that God will direct the mind of the owners of the paper, to some man who will take up the pen, and assume the duties of the editorial chair, and perform its duties in a manner satisfactory to all its friends.

"Resolved, secondly, That a copy of these resolutions be forwarded to Mrs. Folk and the bereaved family, and another to the Baptist and Reflector for publication, and that same be spread on minutes of Knoxville Baptist Pastors' Conference.

"KNOXVILLE BAPTIST PASTORS' CONFERENCE,
"J. PIKE POWERS, D.D., President.
"W. M. GRIFFITT, Secretary."

My personal contacts with Dr. Edgar Folk were all too brief and infrequent. Yet for a quarter of a century I have been meeting him every week in the Baptist and Reflector. This served constantly to quicken my memories of his pleasant personality and to enlarge my affectionate respect for his genial and brotherly spirit. At this time, so soon after the grave has received him out of our sight, my own grief at parting with him is too sincere and poignant to permit me to give any adequate characterization of him. In the true perspective of our denominational life and work, when the passing years have enabled us to estimate his worth, I am sure we shall all agree that he was one of our wisest, most useful and most faithful leaders, bearing his witness clearly and articulately and constantly for the things that are lovely and of good report, speaking the truth in the love not only of the truth itself, but of those to whom he brought his message. Personally, I shall always think of him as a man without fear and without reproach, brave, courteous, kindly and forbearing, exemplifying in his own life and expressing every week through his long career as editor the very spirit of Him whom having not seen, he yet loved with unvarying devotion. If I am not mistaken, Dr. Folk was in term of service as editor my junior by only a year or two. What a procession of brethren, beloved and honored, has passed through the editorial chairs of Southern Baptist papers since I entered the Herald office in September, 1888! Dickinson, Eaton, C. T. Bailey, Bell, Prestidge, Porter (of Florida), Hoyt, Thomas, William Harrison Williams—honored, useful men who have done their work and have entered into rest. And now we wave our parting salutations to the spirit of the beloved Edgar Folk. He was fit for this company while he lived and his ransomed soul has already joined them on the sunlit hills. We thank God upon every remembrance of him. Let us gird up our loins afresh for the tasks that await us, remembering that we, too, need to be ready, with our work well done and our souls unafraid, for in such an hour as we think not the Son of Man cometh.

R. H. PITT,

Editor Religious Herald.

Richmond, Va.

It was with the deepest sorrow that I read of the death of our beloved Dr.

E. E. Folk. It came to me as a thunder-bolt, and for a whole day I could not get my mind made up that it was really true. Dr. Folk was a great man indeed, a man who loved God and did his best for the great cause. I never met a man who did more for the Baptist cause than this great teacher. He was as kind and as tender as a woman, but the word Fear was not in his vocabulary when it was a question between the right and wrong. He will be missed in the Southern Baptist ranks, and in the press he will be so much by the Tennessee Baptists whom he preached to every week.

Leaving Tennessee a year ago, I said I will get one good letter from home every week, that's the Baptist and Reflector.

May the guiding hand of God ever lead the dear wife and children in the plain path of trust and duty.

J. H. FULLER.

Flora, Miss.

DR. EDGAR E. FOLK.

The cause of prohibition in Tennessee that has been consummated by recent legislation had a strong advocate and valiant protagonist in Dr. Edgar E. Folk, who died yesterday. Dr. Folk was secretary of the Anti-Saloon League in this State at the time of the campaign prior to the passage of the original prohibition measures in 1909 and did a great deal of work leading to that result.

In his editorial work in the Baptist and Reflector, Dr. Folk was a strong advocate of prohibition and in that way also contributed measurably to the success of the cause. He was in other respects a man of much worth to the moral and religious welfare of the community. He possessed a broad intelligence and coupled with his work as minister and editor a good business ability.—Nashville Banner, Feb. 28, 1917.

I feel our denomination has suffered an irreparable loss in the death of Rev. E. E. Folk. Truly a great and good man has gone to his reward. I loved him for his worth in the Master's cause.

EMMA AYERS.

Nichols, S. C.

Yesterday I learned for the first time through the pages of the Baptist World of Doctor Folk's death. It was a great shock to hear the sad news of my dear friends going. It will be an irreparable loss to the Southern Baptist Board as well as to every interest of the Baptist church. Please convey to Doctor Folk's family my deepest sympathy.

Yours in sorrow at the loss of this great and good man.

CHAS. M. ROE.

Standard Pub. Co.

Cincinnati.

DR. EDGAR E. FOLK.

A Tribute Of Respect By The Little Rock Baptist Pastors' Conference.

With sorrow inexpressible we have learned of the death of our brother beloved, Dr. Edgar E. Folk, of Nashville, Tenn., and hasten to express our heartfelt sympathy to his bereaved family and relatives. Dr. Folk was Editor of the Baptist and Reflector for twenty-eight years. He was a member of the Sunday School Board for twenty-two years, and for some years its president. For years he was president of the Tennessee Anti-Saloon League, and always a leader in their battles for temperance and civic righteousness. His dominant characteristics were fixedness of purpose, amiability of manners, abounding generosity, and indomitable courage. These qualities made him a star of the first magnitude. Firm, yet tender, in his religious principles, he despised the popular cant about liberality, and cultivated genuine candor, which was alike remote from the laxity of latitudinarianism and the censoriousness of bigotry. Few men have served the cause of God by their writings and example more effectively than Edgar E. Folk. Therefore, be it Resolved by this Conference, that we send to his bereaved family and relatives expressions of our heart-felt sympathy, and earnest prayers; That a copy of this

From the Hearts of His Brethren

paper be sent to the Baptist and Reflector, and the Baptist Advance, for publication; and a copy be spread upon the minutes of this Conference.

ALLEN HILL AUTRY
SAM H. CAMPBELL
E. J. A. MCKINNEY
Committee.

Little Rock, Ark.
March 5, 1917.

As I recall E. E. Folk now that he is gone, the best impression which comes to me is of his courtesy. He was always, under all circumstances, a Christian gentleman. The next is of his devotion. With all his capacity he served the cause he loved. He never spared himself if the Baptists of Tennessee asked anything of his hands. And then his fidelity, "Be thou faithful unto death." He was.

There are few other marks of the man. He was clean, clean of speech, clean of life, clean of soul. It is impossible to associate him with gossip or slander or unworthy jest. He was seemingly as pure as a pure woman.

And finally, his courage. There was no bravado about him, but so quietly that one did not think until after how brave he was. He would be found standing for his convictions, for his principles, where he might have easily side stepped the question and when he knew the stand he took would cost him much.

The place he filled looms large now that it is empty, for he went about his tasks so simply that we are only beginning to see the value to us of his life and labors.

RYLAND KNIGHT.

Clarksville, Tenn.

How little did I think, when seated in Dr. Folk's office, on Dec. 20th, attending the annual meeting of the Education Commission, that I should look into his kindly eyes and feel his warm hand-grasp no more on earth. Nashville and Tennessee and Southern Baptists, and all the world are poorer since he left us. As secretary of the Southern Baptist Press Association he was loved and trusted and honored by every member of that fraternity. He spoke no ill of his brethren. He was high minded in the best sense of the term. To know him was to love him.

J. W. CAMMACK.

Richmond, Va.

EDITOR EDGAR E. FOLK.

We were startled Tuesday morning to receive this telegram from the Baptist and Reflector, of Nashville, Tenn.: "Dr. Edgar E. Folk died this morning, five o'clock." We have lost a personal friend, and the Baptists and all the interests of God's kingdom have lost one of their best advocates and strongest factors. He has for more than a quarter of a century been editor of the Baptist and Reflector, and yet how strong and vigorous he looked, how wholesome and alert he was in his attitude toward life and every kingdom enterprise. We have no knowledge of the immediate cause of his death, having no information before this as to his not having been in perfect health. We do not know whether the end came suddenly without warning or whether he had knowledge of its approach. But however it came we know that in the mind of the Father his work here was done and he was ready for the task awaiting him on the other side.

He was endowed with wisdom in a high degree, knowing how to adapt his work to the people that it might bring them the largest benefit, and to all other departments of the Lord's work, that it might strengthen and help them all. He knew how to get the best service out of others in making the Baptist and Reflector, which resulted in making the organ of the Tennessee Baptists one of the most readable papers in the denomination. He was a born editor and was a success in the business of furnishing an adequate medium of communication and instrument of enlistment and inspiration.

Personally he was a delightful companion, alive to every world interest, and unselfish and courteous in his concern for the pleasure of his brethren and the welfare of their common work. He had clear

convictions courteously expressed. He loved the truth and the brotherhood.

He was reared near Brownsville, Tenn., educated at Wake Forest College, North Carolina, from which State his parents came; graduated at the Southern Baptist Theological Seminary, was pastor at Albany, Ga., and Murfreesboro, Tenn. But his chief work was as editor of the Baptist and Reflector, in which he was for a while associated with Dr. Graves, until he assumed entire control.

Brother beloved, we shall miss you from week to week as we look for your message, and from year to year in our denominational gatherings. You bore life's burdens with a smile, but at last they became too heavy even for your strong spirit. We shall look forward to the meeting in the assembly of the church of the children of God on the other shore.

P. I. LIPSEY,
Editor Baptist Record.

A LOVING TRIBUTE.

C. A. OWENS, D.D.

It is said that at the funeral of Henry W. Longfellow, the aged Emerson, a life-long friend, his own powers broken and memory almost entirely gone, was led to the casket to take a last look at the face of the dead poet. As he gazed into the coffin, he said: "The gentleman who lies there was a beautiful soul, but I have forgotten his name." The name of Doctor E. E. Folk will not soon be forgotten; and we can truthfully say that he was—yea rather that he is a beautiful soul, for who would not pronounce this an irrational world, if "out of deference to a few particles of disordered matter it excludes so fair a spirit."

No man will likely underestimate the magnitude and importance of the work of Dr. Folk. He was "abundant in labors." Some men waste time, some spend time and some invest time. Our brother belonged to this latter class. His consecrated service was the unfolding of a regenerate soul, untiring and unselfish. He always gave to his brethren more than he asked of them.

May the Baptist and Reflector become a monument to his memory; and from its treasury of files may we continue to receive his beautiful messages. And thus, he being dead will yet speak to his brethren, who will listen more attentively and labor more courageously for the undying cause he loved so well.

Humboldt, Tenn.

Channing once wrote this council, the spirit of which Edgar Folk lived: "wait not to be backed by numbers. Wait not till you are sure of an echo from a crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own."

I knew him him and honored him because I knew his worth and his courage. I saw him often on the firing line, and he never flinched or faltered or showed a white feather—he had none to show.

In those brave old days when the cause of prohibition had fewer friends than foes, and when many who now shout its praises called it and its advocates hard names, Edgar E. Folk stood out in the open and fought the saloon to its death. It was hard, expensive, dangerous fighting, too, and if Carnegie medals were always bestowed upon the worthy, a Carnegie medal would adorn the grave stone of this pioneer of prohibition, this humble hero of a hundred battles that try men's souls infinitely more than do the bloody conflicts of war.

He might have capitalized and given national efficiency to his courage—he preferred instead to stay by his life task, do his duty to his church, and die as he had lived, in humble, but who dare say less useful, harness? I tried to convince him that, with the fight won in Tennessee, he ought to accept the call that came to us both for national service. I argued with him, as sincerely as I had argued with myself, that the best campaign for the overthrow of the treasonable liquor power in the United States was imminent, imperative, and that all of us who could ought to get into

the conflict. He believed it his duty instead to stay by his paper and his church, though it meant sacrifice to him, and his family. His church and his paper were the gainers—Folk lost much but he gained more—he did what he believed to be his duty, and that is always reward enough.

God bless and comfort you and yours.
IRA LANDRITH.

Chicago.

EDGAR ESTES FOLK.

Alas that we should be called upon to write a notice of his death. For thirty-six years we were associated with him, sometimes in the closest ties that men can assume. We knew him. No one outside his own immediate family knew him as well. We knew his methods of thought, his habits of body, his financial affairs, his political preferences, his religious principles. So what we say, is probably as correct as human judgment and expression can make it. Dr. Folk was one of the very best men we have ever known. Through years of the most intimate association, we can say that we never heard one word fall from his lips which might not be spoken with all propriety in a parlor surrounded by the most chaste society. So exact was his poise, that although we have seen him under the strongest provocation, yet he was perfectly self-contained.

Edgar Estes Folk was born in Tennessee in 1856. He was educated at Wake Forest College, and at the Southern Baptist Theological Seminary. From the former he received the degree of Th.D., having not only a full graduate, but also a post graduate of this famous school. He was also made a D.D., by his Alma Mater. In 1888 he bought the Baptist Reflector, and a year later the Baptist, which two papers were consolidated under the name of The Baptist and Reflector, and for 28 years Dr. Folk was the editor of this paper. Well earning the title The Senior Editor of the South. He did us the honor to solicit us to purchase the Baptist, then owned by the heirs of Dr. J. R. Graves, which we eventually did, and thus became associated with him in the proprietorship and editorship of the combined paper. Through all the years of our association, there was not one word of unpleasantness between us. Each retained the love and respect of the other. In fact we retained a partnership in the paper until this good hour all because we were pleased to be associated with so noble and lovable a man.

Besides being the editor of the Baptist and Reflector, Dr. Folk became the president of the Sunday School Board, if we mistake not at its organization, and this position he retained until his death. He was also for several years the president of the Tennessee Baptist Convention, and the president of the Tennessee Anti-Saloon League for many years. In all these positions he maintained that high degree of efficiency that characterized the successful man. He was also an author of note. Seeing the threatening growth of Mormonism in this country, he took it on himself to visit Salt Lake City, and there on the ground, obtained his facts first hand, with which facts he wrote his most famous book, "The Mormon Monster," a book of rare merit, which after passing through several editions, passed out of print, such was the demand of it, that all of its editions were exhausted. He was preparing to publish a new edition when he was cut down in the midst of life's duties and usefulness. His other books were "Baptist Principles," "A Southern Pilgrim in Eastern Lands," besides various other booklets and pamphlets. Dr. Folk was a preacher of the Gospel, and was the pastor from time to time at various places, for the most part serving small churches of Sundays, giving his main time to the editorship of his great paper.

Dr. Folk was a most intelligent and intense prohibitionist. Every phase of the liquor traffic was thoroughly discussed. In public address he was the same consistent, constant and fearless foe of the infamous liquor traffic.

Dr. Folk came of a famous family.

Never do we recall to have seen the case where every member of a large family became famous. Five boys and two girls composed the children of this family. One became the governor of a great state, and has been prominently spoken of for Presidential nominee. One became the treasurer of his State, which position he retained for many years. One became the president of a Female College. In our editorial last week we made reference to this family. The young ladies were noted for their lovely characters and their high accomplishments. One is now the wife of a prominent lawyer, and one of a successful physician. The father of the family was a most devout and spiritually-minded minister of the gospel, and the mother a lady of rare accomplishments and substantial virtues. The home was one of the most delightful homes which we have ever entered as a guest.

As a friend Edgar Folk was absolutely loyal. May we be pardoned that we refer to the personal friendship between ourselves and this distinguished gentleman. When we were departing from Tennessee fifteen years ago, Dr. Folk reviewed our work as Secretary of missions in his paper, and concluded his article by referring to our personal friendship in these words: "While many will miss him, no one will miss him so much as the editor. Every since we were in school together, at the Seminary, we have been friends, but with the intimate and almost constant association of the past nine years as we have traveled and walked and talked and ate and slept and prayed wept and rejoiced together, that friendship has deepened into a love like that of David and Johnathan. We thank God that we have known and have been thrown so intimately with A. J. Holt."

We repeat every sentiment of the above, as applying to E. E. Folk. Of those with whom we labored so constantly and pleasantly in the State Board work at Nashville, one after another has departed. Woodcock the Treasurer, Lofton the President, Frost the wise and Folk the unfailing friend—all have gone, and only the old Secretary is left. With unflinching faith we look forward to a meeting that shall never know a parting.

His busy pen is idle now, and vacant is his seat,
His rush is passed, his hush shall last,
His issue is complete;
And life its lustre has forgot,
Because in life, my friend is not.

The flowers are on the casket, but
My heart is with my mate;
With solemn tread they bear the dead
To where the sleeping wait;
While I am standing on the shore
To which he shall return no more.

The night has passed—day dawned at last,
For upward was his flight;
And grief has turned to gladness where
Has turned to day, his night;
There all the threads of broken life
are gathered into one;
Instead of "death just ending all,"
All has just begun.

So let me write, or day or night
Have shine or shadows deep,
For when the night shuts out the light,
I'll "lay me down to sleep;"
Then day shall rise in other skies,
To know a sunset, never;
In that fair land, I'll clasp the hand
Where death can never sever;
With him to praise, thro endless days
Our Savior Christ forever.

A. J. HOLT,
Editor Florida Baptist Witness.

The death of Dr. Folk was a great shock. I cannot realize that he is gone. He has spent many nights in my home and I counted it a great blessing to have such a Godly man as my friend. Our entire family loved him, and we are all deeply grieved. Who will take his place on the paper?

MRS. GEORGE EVERETT.

Trenton, Tenn.

(Continued next week.)

PASTORS' CONFERENCE

It is earnestly requested that communications for this page be written as briefly as possible. Take time to write plainly and as nearly as possible conform to our adopted style. These notes come in at the last hour, when every moment counts much in getting the forms made up for press.

NASHVILLE.

The Conference held a memorial service for Dr. Folk. The resolutions adopted will be published later.

South Side—Pastor C. W. Knight spoke on "Our Dead," and "Sin." Good day.

Dickson—Rev. Wilson Woodcock of Gallatin spoke at both hours. 75 in S. S.

Eastland—Pastor S. P. Poag spoke to good congregations. Good S. S. and B. Y. P. U.

Franklin—Pastor Albert R. Bond spoke on "The Curiosity of the Angels," and "Jesus' Estimate of Himself." Good services.

Park Ave.—Pastor I. N. Strother spoke on "The Hindered Athlete," and "The Ten Virgins." 145 in S. S.

Calvary—Pastor C. H. Cosby spoke on "Foreign Missions," and "The Enlarged Vision." Preached at the N. C. & St. L. Shops Tuesday. There were five requests for prayer.

Seventh—Pastor C. L. Skinner spoke on "The School of Jesus," and "God's Love for Sinners Apart from Sin." Four additions to church and one baptized since last report. Fine S. S. and B. Y. P. U.'s.

Centennial—Pastor J. Henry DeLaney spoke on "God's Grace," and "Is Your Light Shining?" Splendid S. S. and B. Y. P. U.'s.

Central—Pastor John R. Gunn spoke on "The Work of the Holy Spirit," and "Why I Am Not an Infidel."

Grandview—J. F. Savell, pastor. Good S. S. and fine congregations. B. Y. P. U. well attended, and a good program rendered. One by letter since last report.

Lockeland—Pastor W. R. Hill spoke on "America's Place in God's Plan," and "Christ, Our Kinsman, Redeemer." Good day in all services. One addition.

First—Pastor Allen Fort spoke on "The Extra Mile," and "A Mother's Plea." 327 in S. S. Seven additions. Revival in progress. Congregations taxed building.

Judson Memorial—Pastor C. F. Clark spoke on "Preparing for a Revival," and "Pre-occupation." 123 in S. S.

Grace—Pastor W. Rufus Beckett spoke on "Daniel in the Lion's Den," "Sins," and "Practical Christianity." One by letter. Six professions, and one renewal at a funeral. 214 in S. S.

Belmont—Pastor conducted services at both hours. Small audiences. Good spirit. S. S. and B. Y. P. U. had good services.

North Edgefield—On account of illness of the pastor, Rev. Strother, a student in Vanderbilt University preached in the morning on "Christianity's Attractions." Pastor Duncan preached at night on "The Stolen Jewel." Two additions. Five ordained as deacons in the afternoon.

KNOXVILLE.

First—Pastor Len G. Broughton spoke on "The Marvel of the Christ Soul," and "What Shall I Do With Jesus?" Eleven conversions. Hundreds turned away.

Grove City—Pastor J. F. Williams spoke at night on "Procrastination." G. W. Demarcus spoke in the morning on "Sampson Slaying the Lion." Meeting closed with good results.

Ball Camp—Pastor D. W. Lindsay spoke on "Daniel in the Lion's Den,"

and "The Quest of Happiness." Baptized two at Beaumont at 3:30 Sunday evening.

Mountain View—Pastor W. C. McNeely spoke on "Sowing and Reaping," and "Life and Death." 183 in S. S. Two by letter.

Deaderick Ave.—J. H. Snow spoke on "Ruth," and "The Invincible Church." 567 in S. S. Good congregations.

Burlington—S. G. Wells spoke on "Unifying the Forces," and "The Four Alls." 130 in S. S.

Calvary—Pastor S. C. Grigsby spoke on "Man's Question, God's Answer," and "A Watchman's Duty." Interesting services.

Euclid Ave.—Pastor W. M. Griffitt spoke on "Jesus the Bread of Life," and "Jesus Seeking and Saving the Lost." 192 in S. S.

Lonsdale—Pastor J. C. Shipe spoke on "Supreme Allegiance to God," and "The Lutheran Church." 242 in S. S. Splendid congregations.

Immanuel—Pastor A. R. Pedigo spoke on "God's Plan in Seeking the Lost," and "The Lost Found." 145 in S. S.

Central, Fountain City—Pastor A. F. Mahan spoke on "The Christian Sabbath," and "The Books Opened." 180 in S. S. Two by letter.

Bearden—Pastor R. E. Corum spoke on "Calling the King to His Kingdom," and "Mohammedanism." 122 in S. S.

MEMPHIS.

Binghamton—Pastor L. P. Royer spoke on "Immanuel," and "Rest." Good S. S. and B. Y. P. U.

Calvary—Pastor Norris spoke on "Lift Up Your Heads, Oh, Ye Gates, and the King of Glory Shall Come In," and "Mary Hath Chosen that Good Part." 120 in S. S. Good crowds. Work encouraging.

McLemore Ave.—Pastor Roswell Davis spoke at both hours. 114 in S. S. Ordained two deacons in the afternoon. LaBelle baptized three candidates at our church.

LaBelle Place—Pastor Ellis spoke at both hours. Three baptized. 234 in S. S.

Seventh Street—Pastor S. A. Wilkins spoke in the morning, and at Hollywood in the afternoon. Bro. C. L. Neal of Mexico spoke at night. 214 in S. S. One by letter; one baptized. Splendid day.

Rowan—Pastor J. E. Eoff spoke on Titus 2:11: "For the Grace of God Hath Appeared." 73 in S. S.

Central—Pastor Cox spoke at both hours. Four by letter; one baptized. 264 in S. S.

Midway—Pastor J. C. Shultz spoke to good congregations. No S. S. The work is not strong, but hope to lead them into larger church life.

Union Ave.—Pastor W. R. Farrow spoke on "Baptism" in the evening. Three baptized. Rev. S. B. Myers, a Methodist minister, was baptized at night. We will ordain him next Sunday afternoon. Bro. Myers is a good preacher, and any church will find him a capable pastor. Rev. C. L. Neal of Mexico spoke in the morning.

Temple—Pastor J. Carl McCoy spoke on "A Fruit-bearing Church," and "Why the Jews Rejected Christ." Five by letter since last report. 175 in S. S. Splendid B. Y. P. U. At morning service Pastor's Aid Society presented the church with a beautiful

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First—Pastor Boone spoke at both hours. Three by letter; one baptized. 403 in S. S. A very gracious day.

Bellevue—Pastor Inlow spoke at both hours. 317 in S. S. One by letter.

CHATTANOOGA.

Chamberlain Ave.—Pastor G. T. King spoke on "How to Live so as to Influence Men for Christ," and "Encouragement to Prayer." Pastor will attend the Laymen's Missionary meeting at Atlanta this week, the church defraying the expenses.

First—Pastor W. F. Powell spoke on "Lessons from the Flood in Chattanooga," and "The City Four-square." Ten additions. Nine by letter. One by statement. 446 in S. S.

Ooltewah—Pastor Paul Hodge spoke on "The Church," and "The Gift of God's Righteousness." 37 in S. S. Good congregation in the evening.

Alton Park—Pastor J. W. Wood spoke on "Behold the Man," and "Deacons and Their Work in the Church." Ordination of three deacons. Large congregations. One addition since last report. Our revival begins April 29, with Dr. J. B. Phillips of the Tabernacle church, assisting. Pray with us for a great meeting.

Rossville—Pastor J. Bernard Talant spoke on "Jesus on the Outside," and "Jesus' Prayer for Ignorant Sinners." Splendid B. Y. P. U. 247 in S. S.

East Chattanooga—Pastor J. N. Bull spoke on "Taking Away the Stone," and "The Burning Bush." 128 in S. S.

Highland Park—Pastor Keese spoke to good congregations on "The Conceit of Success," and "The River of Life." 252 in S. S. Good B. Y. P. U.

Central—Pastor E. L. Grace reported a good day despite threatening weather. Topics: "Father and Son," and "Self-reliance." Took special offering to pay bills for colony of flood refugees cared for by the church.

Ridgedale—Jesse Jeter Johnson, pastor. Good day. Sermon subjects: "Lessons from Paul's 'I Am Ready,'" and "The Joy of Temptation."

Harriman—Pastor M. C. Atchley spoke on "An Unspotted Soul," and "Fire." 261 in S. S. Two by letter.

South Harriman—Pastor J. H. O. Clevenger spoke on "David and Ab-salom," and "The Cities of Refuge." Good congregations. 104 in S. S. Will observe April 8 at Home and Foreign Mission Day in the Sunday School. Preached in afternoon at Walnut Hill. Four received into the church. Just closed greatest revival in history of the church. Twenty professions, mostly mature men and women.

Morristown (First)—Pastor Tunnell spoke to large congregation on "A Man and Divine Power," and "A Woman and Her Victories." Four additions. 512 in S. S.

Erin—Pastor O. C. Peyton spoke at Cumberland City at both hours. Largest congregations yet. Marked attention. Hopeful indications. This pastor open for engagements to speak in interests of Home Mission Board, as vice-president for Cumberland Association. Some time can be given to holding evangelistic services, where needed. Write me.

Splendid audiences at Hartsville Sunday morning and evening. The morning service was a memorial service in honor of Dr. Folk, who once supplied as pastor here. A large crowd came through rain and threatening weather. The services were tender and inspiring. At the conclusion of the sermon, Col. W. J. Hale and Hon. M. D. Rickman paid glowing tributes to the worth of Edgar E. Folk to the cause of Christianity and prohibition. Let us all rally to the dying wish of our departed brother, and raise the subscription list of the Baptist and Reflector to 10,000.

JOHN T. OAKLEY.

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MISSION DIRECTORY.

State Convention and the State Mission Board—J. W. Gillon, D.D., Nashville, Tenn., Corresponding Secretary and Treasurer, to whom all money for the following causes should be sent: Foreign Missions, Ministerial Education, Home Missions, Christian Education, State Missions, Memorial Hospital, Colportage Work, Ministerial Relief, Sunday School Work.

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

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

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

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

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

Ministerial Relief Board—J. W. Gillon, D.D., Nashville, Tenn., Chairman and Treasurer; J. F. Jarman, Nashville, Tenn., Corresponding Secretary.

Educational Board—I. J. Van Ness, D.D., Nashville, Tenn., President; Rufus W. Weaver, D.D., Nashville, Tenn., Corresponding Secretary; J. W. Gillon, D.D., Nashville, Tenn., Treasurer.

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

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

The Training School at Knoxville was well attended and the people who took the class work claim that it was the best ever held there. Something nearly 200 enrolled for the class work. We are deeply grateful to all the faculty for the splendid work done and hope to have them all back in the State at an early date. Following are those out of the State who helped in this school: H. L. Strickland, Birmingham, Ala.; Miss A. L. Williams, Birmingham, Ala.; Mr. Paul Powell, Louisville, Ky.; and Mr. J. E. Byrd, Mt. Olive, Miss. Miss Sadie Tiller did splendid work in the Junior Department.

The Preacher Schools at Harriman and Livingston were frozen out by the snow storm this week. The roads in these counties are impassable and the streams overflowing. It is next to impossible to get any distance through these mountain counties. At both places we have a local class taking the Normal Course and B. Y. P. U. work. Mr. Filson is doing the work at Harriman and the writer, with Bro. Keese is helping at Livingston. Much interest is being manifested by the town workers and the schools will prove a blessing after all. The Preacher Schools will be taken up later when the roads are good.

We are expecting a large number at the Henderson school next week. The brethren are responding to this announcement and it looks like we may have a fine attendance in spite of the weather.

The program for the Encampment is about ready and we are planning to have a great meeting at Ovoca, July 30, to August 5th. Don't forget the dates and plan to take your Summer vacation at Ovoca this year. We are going to have the best time ever and you want to enjoy this Spiritual and Social Feasts.

Don't forget the date for the B. Y. P.

U. State Convention 19, 20, 21st. Nashville. We are to have among the other good things a debate and Knoxville has challenged either of the other cities on this debate. We are hoping that Memphis will accept the challenge and that this may be made one of the best things ever pulled off in the work of our Young People.

Suggestions for the Superintendents: Get the little book "Building a Little Sunday School" price 60 cts. It can be had from this office or from the Sunday school and see if you cannot raise your any Supt. to read this little book.

Get your copy of the large Wall Standard of Excellence and check up your school and see if you cannot raise your standard this year. Keep something definite before your people and you will find that you will make progress.

Take a census of your community and get in touch with all your people.

Organize a council meeting and bring your teachers and other officers into your planning. Do you plan any for your workers and with your workers? If not you cannot expect their co-operation. Workers cannot co-operate with nothing and unless you have some plans for co-operation there will be no co-operation.

Investigate your records and see that you have the best there is to be had. Nothing will improve your work like good records. Keep your work systematized and thereby get results.

If your school is not reported in the minutes of your association do not fail to send in the blank report asked for by this office, for it is very important that we have your report. If a new man has been elected superintendent since the report was made send us his name and address.

If you have no Home Department be sure to secure Miss Forbe's new book on the "Home Department" and organize a Home Department in your school at once. Nothing will do more for your school than a well worked Home Department.

Have you planned for the Mission Day in this month? If not be sure to get your workers together at once and plan for March 25th. Let us make this the greatest day ever had in the Sunday Schools of Tennessee. Not should we gather offerings for our mission work on that day, but we should see to it that our people are taught missions in every item on that day's program. If you have not received the literature for the day write the Sunday School Board at once for a supply.

Bro. L. S. Ewton announced his Association School for Robertson County Association to meet May 26, to 28th. It is our hope to be with him during these three days.

We have organized a "Junior Band" and have an enrollment of 28. They are very enthusiastic. Please send me some literature suited for that kind of organization. Try to get same on time for next Sunday, Mar. 4.

We are making preparations to begin work on the new "Pastor's Home" at this place. We are expecting to build a splendid "Bungalow," have the best location in town for it.

S. S. still fine, 124 yesterday and great interest. We are hoping to have you with us at another time in the not far future.

Training class interfered with on account of me being in revivals. Engaged here at present with the home church. Great crowds and splendid interest. We started here on the 18th, have been going one week now. Have no outside help. Cox, the M. E. pastor is helping well so far.

Let me hear from you, and please send the cards and literature as soon as possible.

ROBERT A. JOHNS,
Tazewell, Tenn.

Uric Acid!

Ever since the discovery of Scheele in 1775 that uric acid was found within the body—most eminent physicians agree that rheumatism is caused by it; also many distressing symptoms as headache, pain in back, stomach distress, swollen feet and ankles, gout, etc.

It was Dr. Pierce of the Invalids' Hotel, Buffalo, N.Y., who discovered a new agent—called Anuric, a harmless remedy that if taken before meals will carry off the uric acid from the system and in this way the pains and aches, the creaky joints and all the distressing symptoms of rheumatism and other maladies disappear. You can easily prove this yourself, by obtaining Anuric at almost any drug store, or send Dr. Pierce 10c. for trial package. Try it and be convinced that Anuric is many times more active than lithia and eliminates uric acid as hot water melts sugar.

Dear Brother Hudgins:

Macedonia Baptist church, Ocoee Association, a four day's Sunday School Institute was brought to a close on Friday morning, Feb. 16th, conducted by Claude E. Sprague, Associational Evangelist, and W. D. Powell, Clerk of our Association. We want to report that a more interesting class could not be found. The farmers, their wives and daughters dropped every thing and took up their studies in dead earnest. It was a great pleasure to teach a class that were so eager for knowledge. One farmer who had looked upon the Institute as not amounting to anything, said at the close that he had been agreeably surprised at the character of teaching and work our Sunday School Board was doing through their Normal Course, stating that it was just the thing their church needed, that they had all been benefited and to show their determination to make further progress, were to meet and organize a class, electing a teacher from their own church to go right on with the course. Hope this will inspire other churches to do likewise.

Yours very truly,
CLAUDE SPRAGUE.

Chattanooga, Tenn.

February 18th was a great day in the history of Woodland Church. They decided to remodel the church and make it (as it deserves to be) the best house in the community. A part of the much needed improvement are some new seats and Sunday school rooms. A good collection was taken for the ministerial students of Union University, with a box of provisions to follow. We are very much pleased with our new pastor, T. R. Hammons, who is a strong gospel preacher, and predict a great future for Woodland Church. J. W. HUDSON.

Jackson, Tenn.

Am just closing a great revival here in my church. During this revival we have received 196 additions. This closes our pastorate of three years and six months with this church, and we will return to Memphis.

MEDICINES, LIKE MEN HAVE CHARACTER

From their fine outward appearance, through the various elements of strength that go to make up the standing of a remedy, including the final and absolute test—does it "make good"?—does it cure?—Hood's Sarsaparilla and Pepton Pills conclusively prove every day that they are medicines of the highest character.

Hood's Sarsaparilla originated in a physician's successful prescription. Pepton Pills, named from pepsin and iron, include nux and other tonics.

For scrofula, eczema, humors, boils, pimples and other eruptions—for loss of appetite, indigestion and dyspepsia—for kidney and liver troubles—for loss of appetite, that tired feeling—for brain-fag, nerve exhaustion, anemia and poor, thin blood—Hood's Sarsaparilla and Pepton Pills make the ideal course of medicine, the former before meals, the latter after.

WITHIN THE REACH of every woman—health and strength. They're brought to you by Dr. Pierce's Favorite Prescription. Take this medicine, and there's a safe and certain remedy for all the chronic weaknesses, derangements, and diseases peculiar to the sex. It will build up, strengthen, and invigorate every "run-down" or delicate woman. It regulates and assists all the natural functions. At a season in her life, a woman requires a special tonic and nerve.

If you're a tired or afflicted woman turn to "Favorite Prescription," you will find it never fails to benefit. Sold in tablet or liquid form.

You will escape many ills and clear up the coated tongue, the sallow complexion, the dull headache, the lazy liver, if you will take a pleasant laxative made up of the May-apple, juice of the leaves of aloes, root of jalap, and called "Pleasant Pellets." You can obtain at drug store these vegetable pellets in vials for 25c.—ask for Dr. Pierce's Pleasant Pellets.

During the pastorate here there have been something over five hundred additions to the church and the larger part of them by baptism. But we feel that our work here is finished, therefore we will return to our native State and do our best in any field that the Lord may open up.

E. L. WATSON,
Pastor First Baptist Church,
Enid, Okla.



Ditching and Terracing
Made Easy—Bigger crops, better farms with
with seat if desired
Farm Ditcher
Terracer & Road Grader
Cuts Ditch V-shaped to 4 feet—Grades Roads
10 day's trial—Money-back Guarantee
All Steel—Practical—Adjustable—Reversible—No wheels, levers, cogs to get out of line. Also cleans ditches, cuts and works out dirt same time. Does work of big machines, saves work of 100 men, prevents crop failures, reclaims abandoned land. Needed on every farm. Soon pays for itself. Write for free booklet and introductory offer. Ovensboro Ditcher & Grader Co., Inc. Box 73, Ovensboro, Ky.

WHY WOMEN WRITE LETTERS

To Lydia E. Pinkham Medicine Co.

Women who are well often ask "Are the letters which the Lydia E. Pinkham Medicine Co. are continually publishing, genuine?" "Are they truthful?" "Why do women write such letters?"

In answer we say that never have we published a fictitious letter or name. Never, knowingly, have we published an untruthful letter, or one without the full and written consent of the woman who wrote it.

The reason that thousands of women from all parts of the country write such grateful letters to the Lydia E. Pinkham Medicine Co. is that Lydia E. Pinkham's Vegetable Compound has brought health and happiness into their lives, once burdened with pain and suffering.

It has relieved women from some of the worst forms of female ills, from displacements, inflammation, ulceration, irregularities, nervousness, weakness, stomach troubles and from the blues.

It is impossible for any woman who is well and who has never suffered to realize how these poor, suffering women feel when restored to health; their keen desire to help other women who are suffering as they did.



Woman's Missionary Union

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1706 Blair Boulevard, Nashville.
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retary, 717 Fatherland Street, Nashville.

MISS MARGARET BUCHANAN, *Edit-*
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Knoxville.
MRS. T. L. LANDRESS, *Mission Study*
Chairman, 1007 East Eighth Street,
Chattanooga.
MRS. HARVEY EAGAN, *Personal Ser-*
vice Chairman, Franklin.

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

A fairly good attendance at the March meeting of the Executive Board, notwithstanding the snowy weather. The Recording Secretary being absent, Mrs. J. C. Morelock was asked to serve. Reports were heard from State chairmen of Personal Service and Mission Study that were each encouraging. Our superintendents and leaders of special departments were remembered in a prayer led by Mrs. G. C. Savage.

After a presentation of Christian Education and explanation of the plans and aims of our Baptist Education Board by the corresponding secretary of this Board, Dr. R. W. Weaver, a resolution was passed heartily endorsing the plan of forming chapters in our Baptist churches of "The Society of Friends of Christian Education," with the understanding that contributions of all members of W. M. S. or Y. W. A. be credited to our Scholarship Fund for Tennessee College until this fund of \$5,000 be completed. It being understood that this is a perpetual fund, the interest on which is given to poor girls to aid them in securing a college education.

Mrs. Roger Eastman brought encouraging reports of our Orphanage. The new building is about completed and children are over the recent seige of measles.

REPORT OF CORRESPONDING AND FIELD SECRETARY FOR FEBRUARY, 1917.

Field Work.

Miles traveled, 1,363; quarterly meetings, 3; visited Tennessee College, 1; societies visited, 4; talks made, 10; new societies reported, 9—W. M. S., 3; Y. W. A., 1; G. A., 1; R. A., 2; S. B. B., 2.

Office Report.

New articles, 10; letters received, 69; cards received, 14; letters written, 87; cards written, 33; mimeograph letters, 102; packages of March literature and envelopes, 1,408; regular packages, 63—Royal Service, 10; Home and Foreign Fields, 7; Leaflets, 573; Mite Boxes, 74; Standard of Excellence, 21; Year Books, 6; Y. W. A. Manuals, 10; G. A. Manuals, 2; R. A. Manuals, 1; Sunbeam Band Manuals, 5; Personal Service Manuals, 2.

Expense of office, \$36.70.

REPORT OF FIELD WORKER, MISS LUETTA HESS, FOR FEBRUARY, 1917.

Churches visited, 4; talks made, 6; W. M. S. organized, 1; Y. W. A. organized, 1; miles traveled, 589; days on field, 7. Expense, \$11.78.

EXPENSE FUND ACCOUNT FOR FEBRUARY, 1917.

Receipts.

Ridgedale, W. M. S., 50c; Gibson, W. M. S., \$1.00; Trezevant, W. M. S., \$1.00. Total, \$2.50.

Disbursements.

Telegram, 30c; flowers for Dr. Folk, \$5.00. Total, \$5.30.

Letters received, 8; letters written, 15. Respectfully submitted,
MRS. J. T. ALTMAN,
Treasurer.

REPORT OF MISSION STUDY CLASSES FOR QUARTER ENDING JANUARY 31, 1917.

Beech River Association, 1 class; Beulah Association has had none; Big Emory, 2 classes; Big Hatchie, 2 classes; Campbell County, no report; Central Association, 6 classes; Chilhowie, no report; Clinton, 1 class; Concord, 2 classes; Cumberland, none; Duck River, Eastanallee, no report; East Tennessee, 1 class; Ebenezer, Friendship, no report; Holston, 7 classes; Holston Valley, Indian Creek, no report; Little Hatchie, 1 class; Midland, no report; Nashville, 15 classes; New Salem, no report; Nolachucky, 10 classes; Ocoee, 26 classes; Robertson County, 3 classes; Salem, Sequatchie Valley, Sevier, no report; Shelby County, 1 class; Southwestern District, no report; Sweetwater, 6 classes; Tennessee, no report; Tennessee Valley, 1 class; Wautauga, Judson, no report.

This makes a total of 85 classes for the State. MRS. T. L. LANDRESS,
State Chairman.

The passing away of Dr. E. E. Folk came as a great shock and sorrow to his friends everywhere, but Tennessee Baptists are indeed bereaved in the removal of one so prominent, and who has wrought so unceasingly for our cause all over the State.

Every department of work fostered by our denomination must keenly feel the loss of his splendid support. Our W. M. U. has lost a true, faithful friend, and we shall miss him. His genial nature embodied every element which made him a joy in our homes, and therefore an ever-welcome guest.

As one who knew him since life's rosy morning, I, with others, who are placing flowers upon the shrine of his memory, would add one little immortelle, to breathe of the respect, esteem and Christian love felt for one so noble, gentle, courageous, Christ-like and true.

MRS. A. F. BURNLEY.

Dear Friend: Your card and the State papers came today telling the sad news of Dr. Folk's death. Indeed I am sorry. I shall never forget, I hope, his courteous manner and his interest in the proceedings of meetings; note book and pencil were ever busy with him.

KATHLEEN MALLORY.

ONENESS.

During the month of March from Maryland to New Mexico; from Southern Illinois to Florida, the same programs have gone. The same themes are to be discussed, the same lessons from God's Word, the same prayers to be offered; offerings will be made for the same purpose; and should they be made in the same proportion, "as God has prospered." Oh, how our March offering would mount up.

Doesn't it thrill you to think of the country-wide oneness of our Southern Baptist women workers? Would that every W. M. S. in Tennessee might be of this host.

MARGARET BUCHANAN.

Saki, via Oyo, Nigeria, W. Africa,
January 15, 1917.
Dear Miss Buchanan: The merry Christmas season is passed, and we are

all now down to work again. "Adam and Eve" (Miss Keith and me) have turned our "Eden's Abode" over to its rightful owners, and we are now sharing our happiness with Dr. and Mrs. MacLean since their return from furlough during the holidays, so we are care-free from household duties, having more time to spend on the language that we may be better prepared for examinations and get to our work earlier.

One of the best ways of learning to speak the language is visiting in the home and talking with the women. Not only does it help us, but a friendly visit means much to them. They are very strict in their customs of visits and salutations, if they come to your home and salute you unless it is returned they consider it an offense, and will not come to salute you again. If a friend comes to visit in the home all their friends in town are supposed to come to salute them for the stranger in their midst. When a member of a household returns from a journey, all must come to see him. If a sorrow or a death enters the home, all the friends come to give the salutation of comfort and sympathy, and sit down in the home on the dirt floor of the piazza and remain all day without saying anything else. If any honor, good luck, good fortune, or a child comes into the home, salutations must be given. As one walks along the road or in the streets when a friend is met, he must be greeted with welcome, and then saluted for each member of his household, friends, etc. On seeing a person in the early morning, they must be saluted with the inquiry if they waked well. They salute each other with special salutations for working, sitting, resting, walking, merry-making, singing, selling, buying, carrying loads, and numerous other things. There are various ones used only by the heathen for their gods. Since learning many of these we regret we don't have them in our own language, for they can be so appropriately used, and often where in similar expressions the English would be lacking this expresses just what we want to say. It is learning these customs and expressions that keep up our interest in the study, and knowing, too, that in the acquiring of it we can be of more service to the people.

Every day the girl's and women's work gets heavier on my heart, seeing practically nothing being done for them. The women missionaries already on the field have all the work they can do in helping their husbands in the medical, seminary, industrial and day school work. Oh, how we do long for more single women who can give their whole time to the women's work and the training of girls. I am hoping that some Tennessee girl may feel God calling her to Africa that she may come and join Mrs. Lumley and me in the girl's school at Abeokuta.

The women's work will have to be taken up with the very first letter of it, for they are illiterate and untrained. I doubt if sox women in this town of 25,000 can read, but there are many lessons in purity, cleanliness and homemaking they can be taught, and greatest of all, are the teachings of Christ for them to learn.

There is much here to keep my thoughts employed, but I love to remember the work and workers at home. Just recently received my first copies of the Baptist and Reflector, one of which gave the news of the Convention, that was read with much interest and gave me a feeling of gratitude for the success and efforts of the past year. You do deserve praise for your work. I trust that your past success will give you new courage.

With a prayer for you and the work of the W. M. U., I am

Your loyal friend,

OLIVE EDENS.

FOR THROAT AND LUNGS STUBBORN COUGHS AND COLDS

Eckman's
Alterative
SOLD BY ALL LEADING DRUGGISTS

Get the Habit of Drinking Hot Water Before Breakfast

Says we can't look or feel right
with the system full
of poisons.

Millions of folks bathe internally now instead of loading their system with drugs. "What's an inside bath?" you say. Well, it is guaranteed to perform miracles if you could believe those hot water enthusiasts.

There are vast numbers of men and women who, immediately upon arising in the morning, drink a glass of real hot water with a teaspoonful of limestone phosphate in it. This is a very excellent health measure. It is intended to flush the stomach, liver, kidneys and the thirty feet of intestines of the previous day's waste, sour bile and indigestible material left over in the body which if not eliminated every day, become food for the millions of bacteria which infest the bowels, the quick result is poisons and toxins which are then absorbed into the blood causing headache, bilious attacks, foul breath, bad taste, colds, stomach trouble, kidney misery, sleeplessness, impure blood and all sorts of ailments.

People who feel good one day and badly the next, but who simply can not get feeling right are urged to obtain a quarter pound of limestone phosphate at the drug store. This will cost but very little but is sufficient to make anyone a real crank on the subject of internal sanitation.

Just as soap and hot water act on the skin, cleansing, sweetening and freshening, so limestone phosphate and hot water act on the stomach, liver, kidneys and bowels. It is vastly more important to bathe on the inside than on the outside, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

WHAT THE DOCTOR KNOWS.

The Kidneys Must Be Kept Right To Insure Health.

Few people realize to what extent their health depends upon the condition of their kidneys.

The physician in nearly all cases of serious illness, makes a chemical analysis of the patient's urine. He knows that unless the kidneys are doing their work properly, the other organs cannot readily be brought back to health and strength.

When the kidneys are neglected or abused in any way, serious results are sure to follow. According to health statistics, Bright's Disease, which is really an advanced form of kidney trouble, caused nearly ten thousand deaths in one year, in the State of New York alone. Therefore, it is particularly necessary to pay more attention to the health of these important organs.

An ideal herbal compound that has had remarkable success as a kidney remedy is Dr. Kilmer's Swamp-Root the great kidney, liver and bladder remedy.

The mild and healing influence of this preparation, in most cases, is soon realized, according to sworn statements and verified testimony of those who have used the remedy.

When your kidneys require attention, get Swamp-Root at once from any pharmacy. It is sold by every druggist in bottles of two sizes—50c. and \$1.00.

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

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

Editorial

A FOUR-FOLD IMPERATIVE.

"Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely."

—Henry Van Dyke.

Men are all enrolled in the great school of life. Some are apt pupils; many are dullards; none makes a perfect record; all could do better. To every one comes a four-fold imperative, so graciously suggested by Dr. Van Dyke.

To Think Clearly.

Lack of clearness in thinking leads to error. The desire to know the truth may be strong and insistent, but this alone will not inspire against mistakes. Controversy over statements of belief in religion, varieties in political affiliations and plans, differences in scientific inductions, conflicting schemes for social and economic betterment, and opposite solutions for personal problems may most largely be traced to confusion in thought. Men would come closer to the real truth, and hence nearer a common platform of belief and program of effort, if they could learn to give proper values to the important and unimportant matters.

The educated man is he who can see clearly and without confusion. He is not always found among the graduates of the schools, though these should by their training come closer than they actually do to the truth. The simple heart, willing to obey the truth and anxious to give the plain word of God the right of way over human statements, may often find himself far beyond the scholar, over-zealous for hazy and half-proved expressions of would-be teachers in the lessons of faith, when both travel the road toward true knowledge. That was a great promise made by the Master: "If any man willeth to do His will he shall know of the teaching, whether it is of God, or whether I speak from myself (Jn. 7:17)". Obedience to the truth will often prevent confusion; it will always attest its reality. Men are ignorant largely because they fail to live up to the amount of truth they possess. Certainly, one should not presume in this connection to forget that there are some technical truths that can be known only through certain methods and preparatory steps. For example: Portions of the Bible can not be understood without an acquaintance with historic conditions in which the events or statements occurred. But our contention here is for clearness in thought because one shall be willing to do the truth.

To Love Sincerely.

Reformers both in religion and politics have not always been free from affected love for men. Selfishness will warp the view of the politician and make him place his own advancement above the common good; religious workers sometimes profess a love for men that they do not actually have, though perhaps they do not intend to deceive others or themselves in this profession. Jesus Christ really loved men; He showed it by His service for them. Sincerity can be tested. True love is self-giving and sacrificing. Men may declare that they love their families, but the mistreated wife and neglected children will wonder at its unlovely manifestation.

To Act Purely.

Mixed motives enter almost every worthy deed. It is hard to be single-eyed and honest with ourselves when we deal with others. A pastor was making his appeal for missions; a rich member rose and said: "I will give two hundred dollars if Deacon Blank will give the same." The deacon responded. The next annual offering was taken, but the deacon had by this time removed from the town. The pastor called in vain for two hundred dollars' subscription. The rich member only gave ten dollars this year. Was the former gift made "from honest motives purely?"

The motive gives worth to the deed. Not WHAT but WHY measures the offering. A small, but honestly motivated service far outweighs the more spectacular deed if unworthily done. A further joy in the value of the motive comes through recognition

that men may misjudge your act and even your motive; God makes no mistakes here.

To Trust Securely.

God and Heaven are the two realities that men need to hold with unwavering fidelity. We can better afford to mistrust all other relations than our relation to God and Heaven. Browning makes Pippa, the poor flower girl enjoying her annual day of liberty from work, sing the necessary confidence:

"God's in His Heaven—

All's right with the world!"

—"Pippa Passes."

And yet sin is rampant. Trust God though clouds lower and burdens weigh heavily.

HEROES AT TWILIGHT.

Twilight falls upon God's heroes. Through the heat of many years they have borne the burdens. Prosperity in material benefits lies behind them. The shadows of earth thicken about them, but their eyes are turned to the daybreak. They do not regard the past while they endure its products in their present unfortunate conditions. One need not name these heroes in our own State who call for the helping hand in this their time of distress. Some of these aged ministers have been real pioneers of the better civilization that has come to the newer generation through the upbuilding, enlightening and consecrating power of the cross which was the burden of their ministry.

Do Tennessee Baptists owe any debt to these aged ministers? Shall we consider them paupers and fit subjects for State institutions? Rather shall we not think of them as those who share with us the glories of the past, if, in our turn, we share with them the blessings of the present? The loyal son of the Confederate soldier feels the lump of pride and pathos in his heart at every gathering of these veterans of the Sixties. But many of these soldiers draw pensions from the State, which delights thus to show its appreciation for their valor. Shall Baptists be less considerate of their veterans of the Cross?

Since the first of November, Tennessee Baptists have given \$707.31 for the relief of 14 beneficiaries, some of whom are preachers and some preacher's widows. Does this sum measure our appreciation for their heroic and pioneer services? May we not rather regard such a pittance as due to our lack of information as to their needs, and lack because we have not hearkened to the appeals of our State Secretary?

The modern church conscience seems on the verge of being aroused on this vital question. The Episcopalians have heralded their success in their plan for the \$5,000,000 pension fund for ministers. Other denominations have projected similar funds. The Sunday School Board will present to the New Orleans Convention an invitation to raise an adequate fund for the aged ministers, giving impulse to the movement with an appropriation of \$100,000. Will the Convention accept the invitation which carries with it a new recognition of an old obligation? We hope so.

FINAL BAPTISTIC MESSAGE.

The article entitled "Baptizo" was in type at the time of Dr. Folk's death. It was one of his last editorials. To the very end of his labors he sought to justify to the world the position of Baptists in the matter of the ordinance. Books have been compiled out of the dying sayings of famous people. We feel sure that, if he could have foreseen his end so soon, he would have sought no higher privilege than to speak just this kind of last testimony to the truth that he held so long and taught so effectively. He was thoroughly Baptist. His voice and pen were ever ready in defense of the truth as Baptists believe it. He was competent to speak upon such a theme with confidence. Read carefully his final editorial.

"YET FORTY DAYS AND"—

These words began the warning that Jonah was commissioned to speak to Nineveh. He provoked repentance in the entire city. We bring from this unique message a warning to Tennessee Baptists. They have about this number of days in which to meet their obligations for Home and Foreign Missions. So far we have given but a small part of our apportionment. We must raise the amounts. We can not afford to fail. Let each pastor take his offerings at once. Do not delay. Bad weather may later interfere with your plans.

SALVE FOR BELIEVERS' SORES.

This is the rather striking title of a book several hundred years ago. The author must have been an accurate student of his own times and somewhat of a prophet of later conditions.

It does not require a keen observer to discover many sores upon the present body politic and ecclesiastic. The strife between labor and capital, the congestion of dependents and defectives in the larger cities, the corruptions brought to light by impeachments and ouster suits against officials, the prevalence of permitted or licensed evils—all these indicate an unhealthy condition of the civic and social body. There has not yet been suggested the legislative panacea for these ills.

Church life is by no means free from the festering sores that cause ceaseless anxiety and distress to the pastors and other leaders. The complaint has received the apt name of "sorehead," more incurable in church-members than in fowls. The disease usually occurs with the egotist who imagines that his importance to the church work has not been properly recognized. Offense is easily taken, grumbling is constant, sharp criticism is usual, and dissatisfaction easily shows itself. It is extremely doubtful if this class of sores can be cured by salve. The preacher tries to mollify the disease with attention and honor, but the most unexpected and unintentional slight will cause the sore to become virulent and putrescent. Antiseptics are often useless; only the knife may be wholly effective.

Of many church troubles this old book is descriptive and suggestive, but it has a deeper intention than criticism. The Christian has honorable sores that need nursing and medicinal care. It is for such that the salve is intended. Torn and bleeding from a fierce struggle with temptation, the believer needs the salve of divine comfort and fraternal sympathy. Harrowed and worn, the heart in its experience of grief and sorrow, sometimes unmentionable and full of despair, needs the healing grace of the Son of God. Beyond the help of human touch are many wounds that only Christ can heal. The ancient query may be answered in confidence as we declare, "There is balm in Gilead."

We stop the press to note the death of Prof. J. E. Bailey, an original member of the Sunday School Board. Further notice next week.

As we go to press word comes that the trustees have voted to restore the original name of "The Baptist Memorial Hospital" at Memphis. Further notice later.

It is a co-incidence well worth noting that the drastic State "bone-dry" law went into effect the day on which Dr. Folk's funeral was held, March 1.

Dr. F. P. Trotter, pastor of the First Baptist church of Shaw, Miss., has undergone a serious operation in the Baptist Hospital at Memphis. He is rapidly recovering.

Rev. H. P. Hurt has found it necessary to resign the care of the Highland Heights church on account of the impaired condition of his health. He is spending some weeks in Florida.

The Temple Baptist church of Memphis is pressing on with its plans for a great church building. It is not fully decided when the church will break dirt, but that it will build is an assured fact.

The Prescott Memorial Baptist church of Memphis, Tenn., has extended a call to W. F. Dorris of Monticello, Ark. Dr. Dorris is at present the Financial Secretary of the Arkansas Baptist Orphans' Home.

At the suggestion of Dr. B. J. W. Graham, a new company has been organized to take over the interest of the Christian Index. Dr. S. Y. Jameson will be the editor, and for this work he is admirably adapted by talent and intimate knowledge of Georgia Baptist affairs.

Dr. J. H. Wright has resigned at Adairville, Ky. For many years he was pastor of the Seventh church, this city, and under his ministry the splendid building was erected. We do not know his plans, but now is the time for him to return to Tennessee. A hint to the wise.

BAPTIZO.

Edgar E. Folk, D. D.

In a pamphlet entitled "Fundamental Doctrine of Methodism," under chapter entitled, "The Facts About the Mode of Baptism," in treating the Greek word "baptizo" the writer attempts to prove that "baptizo" does not always mean to immerse, and refers to Mark vii: 4, Luke xi: 38, and Hebrews ix: 10 as examples to prove his claim, stating that "baptizo" does not mean immersion here, and that it is impossible to prove that it means immersion anywhere in the New Testament where a baptism is referred to. Now, is "baptizo" the verb used in the above Scriptures, and if so, can it be made to mean "to immerse or to dip" in these passages?

H. S. FREEMAN.

1044 Second Ave., S., Nashville, Tenn.

Yes, the word "baptizo" (or its derivative) is used in each one of the above passages, unless it be Mark 7:4. Here Westcott and Hort use a derivative of rantizo, sprinkle. In doing so they follow the manuscript B, which is the oldest Greek manuscript in existence, along with Aleph, discovered by Tischendorf. We are inclined to think, though, that the true reading in Mark 7:4 is baptisontai, not rantisontai. But the author of the pamphlet evidently is either ignorant of or he conveniently ignores the scrupulosity of the Jews, their exceeding carefulness to avoid contamination. This scrupulosity led them to adopt many customs which seem strange to us, but which were every-day matters with them, such as tithing mint and anise and cummin (Matt. 23:23), fasting twice a week (Luke 18:12), washing their hands often or diligently (Mark 7:3), refusing to eat with unwashed hands (Matt. 15:20). In accordance with this scrupulosity, when they came from the crowded market place they would bathe themselves all over. They would bathe, or dip cups, pots, brazen vessels and even tables to clean them. Heb. 9:10 refers to these bathings, these ceremonial cleansings. The very point intended to be made in these passages (Mark 7:3, Heb. 9:10) is the fact that these cleansings were by immersion. Had they been by sprinkling or pouring there would have been nothing especially worthy of remark about them. The reference is to the custom of the Jews in maintaining a scrupulous external, ceremonial, technical cleansing, cleansing the outside but not the inside of the cup and of the platter.

But while the author of the pamphlet was referring to passages of Scripture in which the word "baptizo" occurs, why did he not refer to Matt. 3:16, Mark 1:9, 10, Luke 3:2.

Why did he not also state that all the lexicographers define "baptizo" as meaning to immerse. For instance, Liddell and Scott, define it "to dip in or under the water." They were Episcopalians, not Baptists. Prof. J. H. Thayer, in his Greek-English Lexicon of the New Testament, says: "Baptize, to dip repeatedly, to immerse, to submerge. In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterward by Christ's command received by Christians and adjusted to the nature and contents of their religion, viz: an immersion in water." Under "baptisma" he says: "A word peculiar to the New Testament and ecclesiastical writers, immersion, submersion." Why did not the author of the pamphlet quote from some leading Methodists? For instance, John Wesley, the founder of the Methodist church, says in his notes on the New Testament, commenting on Romans 6:3: "We are buried with him, alluding to the ancient manner of baptizing by immersion." In his comment on Romans 6:4 he says: "We are buried with him by baptism unto death. It is probable that the apostle alludes to the mode of administering baptism by immersion." Adam Clarke follows Wesley in his admissions. He says, in reference to the baptism of John: "That the baptism of John was by plunging the body (after the same manner as the washing of unclean persons, and the baptism of proselytes was), seems to appear from these things that are related of him—namely, that he baptized in Jordan, that he baptized in Aenon, because there

was much water there; and that Christ, being baptized, came up out of the water; to which that seems to be parallel (Acts 8:38), Philip and the eunuch went down into the water," etc. Com., vol. 3, p. 344. On Romans 6:4 he says: "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under water, which seems to say, the man is drowned, is dead; and when he came up out of the water, he seemed to have a resurrection to life, the man is risen again, he is alive." On Colossians 2:12, Clarke says: "Alluding to the immersion practiced in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth."

In fact, why did not the author of the pamphlet state that all the scholars of all denominations agree that the word "baptizo" means to immerse and nothing else; that it does not mean to sprinkle or pour; that Christ was immersed and that He commanded immersion?

RECENT EVENTS.

The First Baptist church of this city is engaged in an evangelistic campaign. Dr. Allen Fort, pastor, doing the preaching. The Clark Memorial Quartet will lead the music. Services at 3 p. m. and 7:30 p. m.

President Wilson faces his new term with a good record, but with many perplexing problems for the future. The first part of his term was given more largely to domestic legislation. The latter part brought the nation into active world affairs.

Eight Nashville churches have recently been visited by burglars. The booty ranged from communion wine to a piano. Among the sufferers were Dr. William Lunsford, who lost a typewriter, and Rev. C. L. Skinner, who lost a baptismal suit. The thief has been arrested. He confessed his crimes in a rather boasting way.

The friends of Union University will be greatly rejoiced to know that the enrollment for this year has far surpassed the 500 mark. It is perhaps true that the school has never done greater and more far-reaching work than it is now doing. Dr. G. M. Savage and his sacrificing fellow-laborers deserve unqualified support and unceasing prayers of every friend of education.

Dr. W. J. E. Cox has returned to his work at the First Baptist church in Pine Bluff, Ark., after eight weeks in Johns Hopkins Hospital. His great church showed him many expressions of kindness. He bears glad testimony to the fact that the messages of good cheer from his home church, and the prayers of God's people did much toward making possible his recovery.

On March 4th President Wilson privately took the oath of office for a second term. On the following day he again took the oath in the inaugural ceremonies. He again declined to have the inaugural ball, which, before his term, had been a special feature. This will be especially gratifying to people who do not believe that dancing should receive the approval of the nation's most responsible officials.

Prohibitionists and the liquor interests alike are said to be pleased, though not for the same reasons, with the passage through the House on February 21 of the Senate's so-called "bone-dry" amendment to the Post Office Appropriation bill, which is designed to exclude from Prohibition territory all liquor advertising and to prohibit absolutely the interstate shipment of intoxicants to dry States.—The Nation.

The armed shipping bill which had the support of the Administration failed of passage, due largely to the filibustering tactics of its opponents during the last hours of the session of Congress. Aside from any action upon the armed shipping bill, the need of an extra session to pass the big supply measure which failed at the last session is regarded by many officials as absolutely necessary. Unless Congress appropriates the necessary funds nearly all the executive departments of the government will suffer in the army's defense plans. In addition, the Administration hoped to secure passage of amendments to the shipping and federal reserve laws, legislation to strengthen the Adamson Law, conservation, foreign selling combinations and enlargement of the Interstate Commerce Commission.

The last days of Congress were stirred by the official announcement of Germany's offer to enlist Mexico and Japan in war against the United States. The representatives of Mexico and Japan denied that their respective governments had considered or even received Germany's proposal. Germany, however, seeks to justify, as a preparatory measure, the attempts for these alliances.

President Wilson has issued orders to arm merchant ships for defense against the German submarines. His action was based upon the advice of Secretary Lansing and Attorney-General Gregory, that he had this right without action of Congress. This puts this country in the state of armed neutrality. Whether actual war shall result will depend upon the attitude of Germany. The President is still hopeful that war may be averted. He has called an extra session of Congress to meet April 16 to consider the left-over legislation, and especially the armed neutrality bill.

"Of the twenty-two States with Prohibition laws, only eight have stopped the importation of small quantities of liquor for personal use; the new Congressional 'bonedry' measure will thus fasten upon fourteen States a sterner prohibition than they have given themselves. But it is doubtful if Congress is acting in contravention of the will of more than a few, if any. Since the Supreme Court's decision on the Webb-Kenyon act, one State after another has passed a 'bone-dry' law. Many were simply waiting for this decision in order to act, and we have not heard of a 'bone-dry' proposal being defeated in the last few weeks. The Congressional action offers a short cut, while providing a rigorous exclusion of liquor from interstate carriers that will supplement the existing State 'bonedry' laws. Men can still take an occasional drink in a few prohibition States which permit the continued manufacture of liquor and its shipment in small quantities to individuals. But in general, prohibition States will hereafter be under the necessity of going the whole road. The States that swear off must swear off completely."—The Nation.

(Continued from page 1)

And on that mighty ledger is writ Sam Davis' name
For honor's sake he would not make
A compromise with shame.
He would not sell his manhood
To purchase priceless hope
Where kings drag down a name and crown
He dignified a rope."

But remember that it is "the blood of Christ, who through the eternal spirit offered himself without blemish unto God, that shall cleanse your conscience from dead works to serve the living God."

—The Teacher.

—Just before his 80th birthday, Dr. Lyman Abbott, editor of the Outlook, wrote: "On the 18th of next December I shall be 80 years of age. I cannot believe it. I seem to myself to be in better health than I was at 18. My interest in present problems and my hopes for the future of my country are as great as they ever were. I take an active part in the editorial direction of the Outlook. I have given up lyceum lecturing; but I gladly share with others, by voice and pen, in the public discussion of the questions of the day; and, save for a long summer vacation, reserved for quiet literary work, I preach at least two Sundays in the month. . . . I look forward to the Great Adventure, which now cannot be far off, with awe but not with apprehension. I enjoy my work, my home, my friends, my life. I shall be sorry to part with them. But always I have stood in the bow looking forward with hopeful anticipation to the life before me. When the time comes for my embarkation, and the ropes are cast off and I put out to sea, I think I shall still be standing in the bow and still looking forward with eager curiosity and glad hopefulness to the new world to which the unknown voyage will bring me." That is a fine message to the world. Dr. Abbott is a striking example of growing old gracefully.

No man is stronger than his petty weaknesses. No career is invulnerable.

"The time-piece of life does not need so much a new dial as a new mainspring."

The Home Page

A Short Story and Items of Interest in the Home.

A QUESTION OF EYES.

Olive came in with a face all in clouds. Mrs. Martin, standing at the ironing board, noticed her evident discontent and sighed heavily. Ever since Olive had been promoted to the Whittier school she had often come home with a moody face. Mrs. Martin thought it was because she had become quite friendly with several girls whose parents were well off and who did things and had pretty clothes that Olive could not possibly do and have.

Olive sat down without a word and unbuttoned her school shoes to change to the old ones she wore around home. Mrs. Martin watched her with troubled eyes, but didn't ask what was the matter. She thought it best to let Olive tell her if she would. Olive put away her school shoes and came out of the bedroom with her old ones on and dropped into the chair.

"It's just fierce to be poor the way we are, mother," she said, tearfully.

"Why, Olive," replied Mrs. Martin, gently, "we live comfortably. We really ought to be very thankful. Think of the great number of unfortunate persons."

"That's just it," broke in Olive. "It's because I should like so much to help those people that I hate being poor like we are."

Mrs. Martin didn't say anything. "Janet Norris was telling me to-day how she and her mother go every Saturday in their automobile to the West End and take baskets of fruit to the poor families. They took a pretty nightgown and some ice cream to a poor sick woman last Saturday. Just think how happy it must have made her."

"Yes," replied Olive's mother, "I'm sure it did. But if you are longing to make others less fortunate than yourself happy, dear, there are opportunities right here in your own block—enough to fill all your Saturdays and other days as well."

"In this block?" cried Olive. "Yes, Olive. And you won't need an automobile to do it or expensive baskets of fruit."

"Why, mother, who is there here I could do anything for?"

"Can't you think for yourself?" Olive thought of all the families up and down both sides of their street, but she could not think of any one who needed anything.

"Mother," she said at last, "I really can't think of a soul. Tell me. Won't you, please?"

"Well, there is old Mrs. Morrison on the corner. Since her son died, she lives all alone. And I know she sits and grieves day after day with nothing to cheer her or take her mind from her sorrow."

"But, mother, I can't do anything to help her."

"Why not? Don't you suppose if you went to see her and took a cheerful story to read to her from the magazine Mrs. Altman sends you, it would cheer her and give her something different to think of?"

"I never thought of that. Which story shall I take, mother?"

"Almost any one will be good."

"I'll select it tonight after I get my arithmetic," said Olive, her face lighting up with interest. "But there surely is no one else around here who is sad like Mrs. Morrison."

"But there are other kinds of burdens you could lighten."

"Oh, do tell me, mother, I can't think of one!"

"I'll tell you just one more instance. Then I'm going to let you find them for yourself."

Olive pulled her chair closer to the ironing board.

"There's poor tired-out little Mrs. Ormby with the twins. She hasn't a soul she can leave those babies with for half an hour. Mr. Ormby goes to work very early and doesn't get home until after dark. She can't lift those heavy babies on and off street cars to get down town. I declare I often wonder how the poor thing ever gets a pair of shoes."

"Why, mother, I'm old enough to take care of the babies and let her go down town any time. Couldn't I?"

"Of course you could. And it would be helping her a great deal more than if you could give her a present of some kind. I don't believe she's had an hour's freedom in a year."

"Where did you get such eyes, mother, to see all these things? I'm going out and water the berry vines now and I'll try to use my own eyes and think a little, too."

When Olive came in half an hour later, her face was radiant.

"I didn't have a bit of trouble thinking of the person, mother. I don't know why I didn't think of him before. But I had a hard time to think of anything to do for him. I almost gave up."

Mrs. Martin set down her iron.

"How did you come out?" she asked.

"Well, after I'd racked and racked my brain, I couldn't think of a thing. And I was just coming in to ask you to help me when the linnet that is building her nest in the pear tree flew by with a straw in her mouth. That made me think of the fun Frank and I had at grandmother's two years ago when she gave us some cotton to tack on the fence and we watched the birds come and get it for their nests. It was too cunning the way they did!"

"Yes, I remember how you and Frank talked about it after you got home."

"I'm sure, mother, that would interest Leonard Read. He has had to lie so long in the dreadful plaster cast. He must get tired reading. He's on the porch a good deal these warm days. What do you think?"

"Of course, it would interest him. You are already keener than I, Olive, about seeing opportunities. I had thought of Leonard, but I couldn't think of any way to shorten a long day of pain."

"Tomorrow's Saturday. I'll go over. I'd rather begin with Leonard because he is sick. Can you spare some cotton?"

"You'll find it on my closet shelf."

"I'll stick pins here and there so the wind won't blow it away, and so the birds will have to pull it loose in small pieces. I hope the first bird to find it won't be too long coming. As soon as she does, she'll spread the news fast enough." Olive got up to go and get the cotton. "I only hope," she said from the doorway, "that Leonard enjoys it as much as Frank and I did that time at grandmother's."

When Mrs. Martin saw Olive coming home from across the street the next afternoon, she had no need to ask if her plan to amuse Leonard had succeeded. Her face was beaming.

"Oh, mother, he liked it so much," she began before she reached the porch. "And the birds did the cutest things! They seemed so excited and pleased over the cotton! Two little sparrows got into a regular quarrel over a certain piece that they both wanted, and two linnets played tug-of-war. Leonard thought it was great fun."

"There are no cotton trees or said Mrs. Martin, "and I suppose that's the reason they are so eager about it. Most birds like something soft to line their nests with. I'm glad they took a lively interest for Leonard's sake."

"You should have seen how he

The Weekly Bulletin

Baptist Sunday School Board
NASHVILLE, TENNESSEE

Missionary Day in the Sunday School. March 25th.

Have you planned to observe March 25th in your Sunday school as a great occasion for missions?

You can do it easily. All our periodicals have a missionary lesson for that day, and when the day comes you will have to observe it to some extent.

But if you get ready in advance, you can make it a great occasion. The "Convention Teacher" for March contains the program. Other supplies will be sent you at once if you write.

Do not wait for March 25th. Get ready in time.

The money-raising features of this day are in charge of the Home and Foreign Boards, to whom all the money goes. So for information and supplies write to

JOINT COMMITTEE ON MISSIONARY DAY

161 EIGHTH AVENUE NORTH, NASHVILLE, TENNESSEE.

enjoyed it, mother. And when I was coming home Mrs. Read came to the gate with me. She said it was the happiest day Leonard had had for months, and there were tears in her eyes. She thanked me two or three times, and begged me to come again soon."

Olive looked as happy as if some one had been doing beautiful things for her.

"You know, mother, I guess it doesn't matter how poor a person is, he can always help others." Then she added with a happy laugh: "My Saturdays are engaged so far ahead, I don't know when I'll ever get a new cover on my pin cushion."—Zion's Herald.

Courtesy is Rule No. 1 on the Southern Railway as shown in the new manual of rules and regulations for the guidance of ticket and baggage agents, conductors, train and baggage men which has just been issued.

Instructions both to station and train employees begin with the following:

"A railroad is first of all a public servant. It follows that the success of a railroad as a business enterprise depends, in a large measure, not only upon the efficiency of the transporta-

tion it affords, but upon the personal treatment which those doing business with the railroad receive at the hands of its officers and employees."

The agent is reminded that at stations he is the railway and that the reputation of the company depends on the courtesy with which the public is met. Conductors and others than employees are admonished not only to be courteous to passengers but to give responsive and intelligent answers to questions about anything that may happen on the road.

COUGHING—CROUP BRONCHITIS.

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 grippe coughs, colds, and croup; Foley's Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley's 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.

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.
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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.

THE YOUNG SOUTH

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

My dear Young South:

I have missed writing to you these last two weeks, and each time when I have read the Baptist and Reflector I have felt that something was missing when our Young South page was not there. But you know the paper has been devoted to tributes and expressions from friends of my beloved father, who has gone Home to God.

His going was so unexpected, and so sudden, that even yet we can not realize that we shall never see him again on earth, never feel the touch of his hand, or hear the sound of his dear voice. To me he is living still, and it shall be my task to live up to the priceless heritage which he has left us in his beautiful life.

Won't you help me to make our page a success? Mr. Stewart called me this morning to tell me that the Baby Building is ALMOST finished. Today they are painting the woodwork, and now let me tell you a secret. Our Young South room is to be done in white enamel. Isn't it going to be the dearest room, all in white woodwork and furniture? In a few days mother and I are going out to the Orphanage to see what pieces of furniture we shall need, and then comes the interesting task of really furnishing the room. We have enough money now to buy everything, I think, that is, with the help of a great many of you who sent linen and centerpieces and things like that. We still need some more though, so if you have any, won't you send them on? I shall write you all about it when the finishing touches have been made, and as our "friend" from Lenoir City asks, I'm going to try to have a picture of the building as soon as it is completed.
Loyally,
ANNIE WHITE FOLK.

"Hartsville, Tenn., Feb. 19, 1917.—Dear Miss Annie White: Enclosed find \$1.00 from my Sunday School Class for the Baby Building. We hoped to send more, but the measles and continued cold weather kept so many away. We hope our "little" will help, and we promise to let you hear from us again. Your friend, Geneva Carr."

This letter certainly DID help, and so did the dollar from Miss Carr's Sunday School class. We are sorry that such a dread, but common enemy as the measles has attacked these friends of ours, but we hope that by now they are all well and enjoying these pretty days of "near spring" that we are having. We shall hold you to your promise, Miss Carr, and look forward to another letter soon.

"Lenoir City, Tenn.—Dear Miss Annie White: I am sending you a pair of pillow-cases for the "Young South Room" in another cover. I hope you will like them. Miss Folk, won't you publish a picture of the Baby Building in our corner as soon as it is completed? Hoping to help some more soon, I sign myself your Friend from Lenoir City."

Another lovely "friend"! How many of them we seem to have, and how loyal they are to the Young South! These pillow-cases were beautiful and they will help our room to look so pretty. I wish I knew who this kind friend is, that I might thank her personally, but since I do not, I want to thank her through the paper.

"Henderson, Tenn.—Dear Miss Annie White: You will find enclosed money order for three (\$3.00) dollars, one dollar for the orphans, the other two for my renewal to the Baptist and Reflector. Yours truly, Mrs. J. P. Hollingsworth, Henderson, Tenn." R. 1."

Thank you, Mrs. Hollingsworth, for your letter and for the subscription and the gift to the Home.

"Whitlock, Tenn.—Dear Miss Annie White: After reading so many of your interesting letters, and after telling the dear young ladies of my Sunday School class of the great work, we have decided to help some on the Baby Cottage. Will you please tell the size of the sheets and pillow-cases for the building? If we had a list of the things most needed, we might be able to help some. With love for all the orphans. Sincerely yours, Mrs. G. E. Huddleston."

I was so pleased to have this letter from Mrs. Huddleston, and to know of the lovely plan they are contemplating. I wish I could tell her just what she wishes to know now, but I can't until after we have selected the beds for the Baby Building. I shall write Mrs. Huddleston a letter in a day or so, and tell her just the size of the linen we need. I think it will be the nicest thing to have that Sunday School class of young ladies send us a gift like that, and I assure them we shall appreciate it.

"Hartsville, Tenn.—Dear Miss Annie White: Our L. M. S. is considering furnishing linen for a room in the Baby Building. We would be pleased to have you write us what would be required; also the size of the different pieces. If possible, write me before our next meeting, Feb. 22, as I wish to report. Very respectfully, Mrs. T. M. Blankenship."

I am very sorry indeed that I could not have answered Mrs. Blankenship's letter sooner, and in time for the meeting, but it was impossible. I must say to her the same thing I said to Mrs. Huddleston; that I shall write her just the minute I find out about the size of the linen for the building, and I want to thank Mrs. Blankenship and the Society for their interest and the wonderful help they are planning in furnishing linen.

"Jackson, Tenn.—Dear Miss Annie White: Enclosed find check for \$2.00 for Home Missions, from Sunbeam Band of Second Baptist church. We hope to help our Hospital and Baby Building soon. Best wishes for you from our little Band. Mrs. J. L. McAlley, Leader."

LADIES! DARKEN YOUR GRAY HAIR.

Use Grandma's Sage Tea and Sulphur Recipe and Nobody will Know.

The use of Sage Tea and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is messy and out-of-date. Nowadays, by asking at any drug store for a 50 cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.

Wyeth's Sage and Sulphur Compound is a delightful toilet requisite for those who desire a more youthful appearance. It is not intended for the cure, mitigation or prevention of disease.

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.

These Sunbeam Bands are wide-awake little people, and so enthusiastic. Just suggest a plan to them and immediately their little faces light up with interest. It was my sincere pleasure to talk to the Sunbeam Band at Tullahoma two weeks ago. The trip was the last one my father made, and I heard his last sermons.

I talked to the Sunbeams about the Orphanage and the Baby Building especially. They were intensely interested and their bright eyes never left my face as I talked. It was an inspiration. Now we know there is another band at Jackson, who are "alive" too. Please thank those dear little people, Mrs. McAlley, and tell them to work hard and make some money for the little folks at the Orphans' Home, and for the sick people at our Hospital. Don't forget to write to me.

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, Manassquan, 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 CAUSE OF GREY HAIR.

Hair grows grey by reason of the same cause which produces dwarfed yellow stalks of corn instead of strong dark green growthy stalks—lack of nutrition. Hair, like the crops of the field, must be fed, either naturally from the scalp as the stalk of corn is fed from the soil, or artificial hair food may be applied as fertilizer is applied to the soil to enrich it. Unless your hair is supplied with its natural oil—the food on which it subsists—you may expect it to cease its flourishing and lose its natural luster, color and beauty. The hair must have food on which to live. Don't neglect it or it will lose its luster, become stiff and coarse and eventually grey. Begin now and prevent the appearance of age by using a natural hair oil, "La Creole." It will keep the hair soft, fluffy and beautiful. Ask your dealer and if he can't supply you send \$1.00 to the Van Vleet-Mansfield Drug Co., Memphis, Tenn., for a trial bottle.

Every Cold Should Be Considered Serious

So say the best medical authorities. Unless promptly checked, often they lead to chronic bronchial and pulmonary troubles which may prove fatal.

If your cough or cold has not responded to treatment—and remember, medicine should not be solely relied on—timely use of Eckman's Alterative may give you relief.

For more than twenty years it has been benefiting sufferers from these disorders. It is especially indicated where the system demands lime, for it contains calcium chlorid so combined as to be easily assimilated by the average person.

Safe to try—because it contains no harmful or habit-forming drugs of any sort whatsoever. Sold by leading druggists or sent direct. Booklet containing information of value and references sent upon request.

ECKMAN LABORATORY
23 N. Seventh St. Philadelphia

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.

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 should peel 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, should have 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.

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 ointment—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of ointment—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 ointment as this is sold under guarantee of money back if it fails to remove freckles.

This Used Piano

Splendid bargains—all standard makes—Steinway, Knabe, Emerson, Kimball and others—\$45 to \$195. Also second-hand player-pianos—\$195 to \$325. No money down. 30 days' free trial. Lowest payments. 50 free music lessons with every piano.
Big Piano Book Free containing beautiful illustrations of new Starck Pianos and a vast amount of piano information. Write today for latest bargain list.
P. A. STARCK PIANO CO., 601 Starck Bldg., Chicago

PARKER'S HAIR BALM
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.

AN ORDINATION AND A LETTER. BAPTIZING THE BEDS—MARK 7:4.

The Eastland Baptist church, this city, on March 4, set apart Brother W. C. Rains to the full work of the ministry. The examination of Brother Rains was held Saturday, the Baptist ministers of the city acting as a council. S. P. Poag was elected moderator, and W. R. Hill secretary. Public services were held Sunday at 11 a. m.; Dr. R. W. Weaver preached the sermon; Dr. G. S. Dobbins delivered the charge; Dr. I. J. Van Ness presented the Bible; Rev S. P. Poag, pastor, offered the ordination prayer. The occasion was also interesting because it served as a reunion for the Carver family. Prof. W. O. Carver of the Seminary, who is a brother of Mrs. Rains, could not be present, but wrote the following letter which, though private, we take the liberty to publish because of its general inspiration and interest:

"To My Father and the Family Assembled March 4, 1917, at Nashville, Tennessee.

"Dearly Beloved: Counting the years of our Patriarch, we have now occupied a place on the earth three quarters of a century. Shall we ask what effect it has had on men, on the plans of God, on the prospects of the future, that we have lived so long? When we strike the average of the worth of each can we say that we have not lumbered the ground, but in fruitful living have contributed some appreciable mite to the welfare of men, have given some little forward movement to God's plans, have built up a heritage that will put upon the next generation of our children an inspiring obligation to do good and serve God? In reckoning the measure of each one's contribution to the sum of our worth, it is needful to take account of the opportunities each has had, the capacities each has possessed and mainly the spirit and purpose by which each has lived. Could we not on this day, here and now, each in the fear of Almighty God, and in the love of Jesus Christ, the Lord and Redeemer, consecrate himself—all ourselves to the ideals of holy and true living? While we recognize the peculiar grace of the ministry which God puts upon Carlos, who comes from without into this family circle, shall we not each recognize that God has many other graces besides that of preaching and that some of these he bestows upon each of us; and that the opportunity and obligation to realize on these other graces are as great and binding as upon him to realize upon the grace of the ministry? So while we all join in prayer that he may be a good minister of Jesus Christ, let us with the same fervent desire and expectation that we shall each one be a good servant of the same Lord and Saviour.

"We shall all pray, too, for the lengthening of years and shortening of shadows for the father, whose experiences have been many and varied, but whose heart is warm and tender with the maturity of life and grace. May he be permitted to walk joyfully with the Lord in all the way that lies yet ahead. May the grace of love and gentleness, of forgiveness and helpfulness fill all our hearts, not alone under the softening sentiments of fellowship and assembly, but in the thoughts and acts of all our days.

"It is a privation not to assemble with you, but always duty is the way of pleasure if we take it from the Lord. And you will pray for me on this day and for mine. So, with abounding love toward each and towards all, I summon every one of you to faithful love of God and love of each other. My wish for us all may well find expression in the words of Colossians 1:27-28.

"Faithfully,
"OWEN."

GALL STONES AVOID OPERATIONS
(No Oil) No more Gallstones
Pain or Aches in
Chest, Gas, Bloating, Headache, Constipation, Flies
Harm, Nervousness, Blisters, Jaundice, Appendicitis. These are
common Gallstone symptoms and can be cured. Send
for our new treatment MEDICAL BOOK on LIVER
GALL TROUBLES & APPENDICITIS. FREE
GALLSTONE REMEDY CO., Dept. 253 218 E. Southern Street CHICAGO

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 15
ESTABLISHED 1888
THE C. S. BELL CO., HILLSBORO, OHIO

BY S. M. PROVENCE, D.D.

It was not so strange a criticism as on the surface it appears to have been. Matthew and Mark both mention it; the latter, writing for non-Jews, gives details which were well known to the people for whom Matthew wrote. The question was, "Why do your disciples violate the traditions of our ancestors? For they do not wash their hands when they eat their food." "The traditions" were a body of rules and regulations which had been accumulating for centuries. In many cases these additions nullified the Law. Jesus chose one instance of this, in which a law grounded in nature and worthy of cheerful obedience had been set aside, and hurled at these Pharisees this *argumentum ad hominem*: "Why do you violate the command of God by your tradition? For God said, 'Honor thy father and thy mother;' and, 'Let him who reviles his father or mother surely die;' but you say, 'Whenever one says to his father, 'Whatever of mine you have a claim on is 'Given to God,' he shall not honor his father.' And you have made void the word of God by your tradition. You hypocrites! Well did Isaiah say of you:

"This people honor me with their lips, But their heart is far from me. In vain do they worship me, Teaching (as my) teaching precepts of men!"

The honor due the father and mother is not merely reverence, but material support, as the connection shows. If a father wanted anything, the son had only to say, "Korban," (meaning, It is given to God), and then he was forbidden by the tradition to give it to him. Matthew, following the Septuagint, translates "kórbán" by the Greek word for "gift." Mark retains the Hebrew word.

Then Jesus returns to the Pharisees' complaint, and calling special attention to what He is about to say, He strips naked with one keen sentence their whole pitiful pretense of superiority: "It is not what goes into the mouth that defiles a man, but what comes out of his mouth—that does defile him!" Not what you eat, but what you think and say. So Jesus justified His disciples in their neglect of this ceremony. The Pharisees were shocked. No doubt Jesus intended that they should be. And in His further explanation, at Peter's request (for the utterance was revolutionary), He showed the impotence of all ceremonialism whatsoever to achieve moral

purity. Peter finally learned in Joppa the full significance of the "parable."

It should be wholly unnecessary to say that Jesus was not encouraging slovenliness in the disciples' table manners, or that the Pharisees' complaint had no reference to personal cleanliness. People ate with their fingers in those days, and washed their hands both before and after eating, and sometimes during the progress of a dinner. The Pharisees were complaining about the neglect on the part of the disciples of the ceremonial washing, which in their view was a sin. They had exalted it into a religious rite. And it was with the purpose of showing his Gentile readers how widely prevalent among the Jews this ceremonialism was, that Mark wrote:

"For the Pharisees, and all the Jews, do not eat without washing their hands with the fist" (probably a description of the ceremony) "holding the tradition of their ancestors. And when they come from market they do not eat without immersing themselves; and many other things there are which they have received to keep—immersions of cups and pots and brazen vessels and rugs."

This brings me back to my starting point. "Rugs" is a more accurate translation than either "couches" or "beds." The "bed" of Western civilization was then unknown. The corruption of Mark's text here from *baptisontai* (immerse) to *rantisontai* (sprinkle) is doubtless due to ignorance of the Jews' domestic arrangements. The change, however, affects only persons, not "beds;" and incidentally it is clear evidence of the meaning of *baptisontai*; for if that word had meant "sprinkle" the copyist who wanted that meaning would not have felt obliged to change it to *rantisontai*. Many honest people have been puzzled over the "baptism of beds," because they thought of a nice feather-bed with all that goes with it to make it complete. The "bed" of our Lord's time was a thick rug, which might easily be immersed and hung out to dry. This explains the readiness with which Jesus would say to a paralytic or one suffering from any ailment that put him to bed, "Take up your 'bed' and go." Dr. Weymouth's *New Testament in Modern Speech* (London, Jas. Clarke & Co.) has this footnote on the word translated "beds": "Of course, they do not mean what we English call 'beds.' They were mere mattresses or thick rugs. Travelers in Eastern countries often witness the complete submersion of 'beds,' which are then dried in the sun." And so the "baptism of beds," over which affusionists have made merry, still goes on in our Lord's native land.
Hallettsville, Texas.

"That's a fine dog you have. Do you want to sell him?"
"I'll sell him for \$10."
"Is he intelligent?"
"Intelligent! Why that dog knows as much as I do."
"You don't say so! Well, I'll give you \$5 for him."

An Old, Family Cough Remedy, Home-Made

Easily Prepared—Costs Very Little, but is Prompt, Sure and Effective

By making this pint of old-time cough syrup at home you not only save about \$2, as compared with the ready-made kind, but you will also have a much more prompt and positive remedy in every way. It overcomes the usual coughs, throat and chest colds in 24 hours—relieves even whooping cough quickly—and is excellent, too, for bronchitis, bronchial asthma, hoarseness and spasmodic croup.

Get from any drug store 2½ ounces of Pinex (50 cents worth), pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. Full directions with Pinex. Keeps perfectly and tastes good.

You can feel this take hold of a cough or cold in a way that means business. It quickly loosens the dry, hoarse or painful cough and heals the inflamed membranes. It also has a remarkable effect in overcoming the persistent loose cough by stopping the formation of phlegm in the throat and bronchial tubes.

The effect of Pine on the membranes is known by almost every one. Pinex is a most valuable concentrated compound of genuine Norway pine extract combined with guaiacol and other natural healing pine elements.

There are many worthless imitations of this famous mixture. To avoid disappointment, ask your druggist for "2½ ounces of Pinex," and do not accept anything else.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this preparation. The Pinex Co., 233 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.

GOSPEL TENTS



Our Prices Would Interest You. Ask Us To Quote.

Fulton Bag And Cotton Mills, Atlanta, Ga.

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ORNAMENTAL FENCE
40 designs—all steel. Handmade, cooler than wood, more durable. We can save you money. Write for free catalog and special prices.
KOROMO FENCE MACH. CO.
1600 North Street, Kansas, Ind.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2. Round or Shape notes. 63 per hundred; samples, 10 each. 83 songs, words and music. No. 1 and 2 combined 65 per hundred, 10c a copy. E. A. K. HACKETT, Fort Wayne, Ind.

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.

Do You Need MONEY?
Then read this carefully. I promise no get-rich-quick scheme, or a mint of easy money. This is a straight forward business proposition, but if you are making more than \$150 a month—you won't be interested. I want only wide-awakened and women who are willing to work with me and give a reasonable amount of their time to a business paying \$6 Per Day or more at the start. To such I offer the Special Agency (local or traveling) for our great line of Nationally-Advertised Pure Food Products, Toilet Preparations, Soaps and Household Necessaries. Experience is unnecessary as I will show you how the business is successfully conducted in order to make good money from the start. I will furnish everything, so that lack of capital shall not stand in your way. My new selling plans are a great success—I have hundreds of prosperous men and women now working for me who have started this way—now making \$150 a month and more. It's your great opportunity—and I say don't miss it! Just drop a post card today for full particulars FREE.
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FREE Ford AUTO
NOT A CONTEST. We have a new plan whereby we furnish our new representatives with a 1916 automobile free, in addition to their regular pay. Write quick while this special offer is open.

NEWS BRIEFS.

Have just closed a two weeks' meeting at Bethel, near Morristown. It was a great meeting. Eld. J. E. Hale, of New Market, did the preaching. I knew Hale was a good preacher, but I hadn't heard him preach since I helped him in a meeting at Piedmont, 25 years ago. He has been in training and constantly on the job ever since, and has grown wonderfully as a preacher. A better and meatier lot of sermons the writer has not heard for many years. There were quite a number of conversions and additions to the church, and others to follow.

Bethel is a splendid community, and a splendid lot of young people belong to the Baptist church, Sunday School and congregation. The church gives liberally, according to its ability, to all our denominational enterprises. The writer has been pastor for eight months, and is thankful for the quickened life and spiritual uplift of the church. Now for the teaching and training of the young converts.

Carson and Newman reports increased numbers and interest since the "holidays." Prof. W. L. Gentry, Field Secretary, is encouraged with the responses of the churches to his appeal for help to rebuild the college. He thinks his report of the first month's work will be gratifying.

The Jefferson City First is taking higher ground. Pastor Mahoney is being aided in a meeting by Dr. Virgin and his singer, Mr. Hamilton, of Roanoke, Va. The meeting starts off auspiciously.

The passing of Dr. Folk is a bereavement and a grief to Tennessee Baptists and a loss to the denomination. We have known him intimately for more than 35 years,—were in the Seminary together. He was a scholar, a gentleman, a noble man,—one of God's noblemen,—in every way and in every sense a man.

J. J. BURNETT.
Jefferson City, Tenn., March 7, 1917.

KEEP IN MIND.

Regardless of the war and high prices, we have succeeded in getting a very fine set of speakers for our Middle Tennessee Baptist Sunday School Convention at Springfield, April 18-20, 1917.

The following are some of them: Dr. P. E. Burroughs, Dr. I. J. Van Ness, Dr. J. W. Gillon, Dr. Austin Crouch, Dr. G. M. Savage, Dr. Rufus Weaver, Rev. J. H. Barber, Rev. P. Q. Cason, Rev. W. E. Wauford, Rev. W. R. Hill, Bro. George J. Burnett, Rev. C. F. Clark, Rev. C. A. Ladd, Bro. H. W. McNeely, Bro. V. Filson, Rev. C. H. Cosby, Rev. W. R. Beckett, Rev. Wilson Woodcock, Dr. A. R. Bond, Rev. Geo. H. Freeman, Mr. J. A. Stidman, Hon. S. A. Van Ness.

In open discussion many others will take part.

The programs are ready. If you have not received one, drop us a card, and we will send you one.

M. E. WARD,

President.

E. G. HALBACK,

Secretary.

161 Eighth Ave., N., Nashville, Tenn.

TENNESSEANS AT THE SEMINARY.

As I have not seen anything yet in the Baptist and Reflector about Tennessee's representatives in the Seminary, I thought I would write and let your readers know that we are still existing. We have survived the severe cold thus far extremely well, and feel like by the grace of God, we will make it through without any serious illness among our number. We have had more snow than I have seen in several years. Quite a number of us had the pleasure of taking our measurements in the snow.

Well, everything is not made that easy here. Many steps will be taken before Josephus is through exhorting to one. If you are slow to believe it, just ask Dr. Robertson. It is a great joy to be here, though the work is hard. Some come and in a few days are gone, but we Tennesseans are here to stay by God's help. We are all very much in love with the faculty, who have endeared themselves so much to us.

Well, as to the Tennessee brethren, I will not try to give in detail all of their movements, but will give brief mention. It seems that some of them like to take

walks down Broadway towards the Training School. Nicholson of Memphis, is preaching every Sunday about one hundred miles from the city. C. O. Johnson has full-time work at Campbellsburg, Ky. He has had trouble with his throat, and has been out awhile because of the trouble, and an operation for the same. But we are glad to report him well again. In spite of his sickness he has passed all of his work. Houk of Knoxville, has been out quite a bit on account of sickness, which was very painful, but not so serious. Woodall and Wyrick are doing well in their work. Judging from the smile Jesse Hunt wears everything is going well with him. He is honored with the presidency of the Tri-State mission group. Tennessee is also well represented in the Training School. Miss Stevens of West, Miss Estes of Middle, and Miss Erwin of East Tennessee, are all showing themselves worthy of the high esteem in which they are held. Miss Stevens is the secretary of our Tri-State mission group. I am sure that every Tennessean will be glad to know that their representatives are making good, in preparing themselves for greater efficiency in Kingdom work in the future. We are looking to God with full confidence that He who has called us to the preparation will lead us to victory in the end.

Let me also ask my brethren who read this that in planning your revivals if you have not already secured your help and some of you could use this scribe, I assure you that I would very greatly appreciate it. If any of you feel that you can use me to the glorifying of the Lord, write me at 920 S. Fifth Street, Louisville, Ky. Pray for your representatives here, and in any way that we may be able to serve you, command us, for we are yours to serve, if God be willing. My prayer is that there may be a great ingathering of souls, and an enlargement in all phases of our work in the State, the homeland, and in the foreign field.

J. E. MERRELL.

FIELD NOTES.

Little Hopewell. No pastor, no S. S. or prayer-meeting. Announced to meet to organize S. S. on the fourth Sunday.

The writer preached twice Sunday. Small congregations and offerings small. Free Will school house in afternoon. S. S. small, but interest good. The writer had the privilege of teaching at the First church, Cleveland, prayer-meeting Wednesday evening, which was enjoyed. Attended one of the prayer-meetings being held by Big Springs church, Cleveland, preparatory to meeting to begin soon to be conducted by Evangelist C. E. Sprague of Chattanooga. Attended two services of a union meeting being held in Cleveland by the Methodist and Presbyterians and heard two good sermons and good music. Baptist and Reflector and books represented.

R. D. CECIL, Cleveland, Tenn.

LISTEN TO THIS!
SAYS CORNS LIFT
RIGHT OUT NOW

You reckless men and women who are pestered with corns and who have at least once a week invited an awful death from lockjaw or blood poison are now told by a Cincinnati authority to use a drug called freezone, which the moment a few drops are applied to any corn, the soreness is relieved and soon the entire corn, root and all, lifts out with the fingers.

It is a sticky ether compound which dries the moment it is applied and simply shrivels the corn without inflaming or even irritating the surrounding tissue or skin. It is claimed that a quarter of an ounce of freezone will cost very little at any of the drug stores, but is sufficient to rid one's feet of every hard or soft corn or callus.

You are further warned that cutting at a corn is a suicidal habit.

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

FOR EXCESSIVE
Uric Acid

TRY THE WILLIAMS TREATMENT

50-CENT BOTTLE (32 DOSES) FREE.

Just because you start the day worried and tired, stiff legs and arms and muscles, an aching head, burning and bearing down pains in the back—worn out before the day begins—do not think you have to stay in that condition.

Be strong, well and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back or kidney trouble.

If you suffer from bladder weakness, with burning, scalding pains, or if you are in and out of bed half a dozen times a night, you will appreciate the rest, comfort and strength this treatment gives.

To prove The Williams Treatment conquers kidney and bladder diseases, rheumatism and all other ailments when due to excessive uric acid, no matter how chronic or stubborn, if you have never tried The Williams Treatment, we will give you one 50 cent bottle (32 doses) free if you will cut out this notice and send it with your name and address; and 10 cents to help pay distribution expense, to The Dr. D. A. Williams Company, Dept. 1270F, Post Office Block, East Hampton, Conn. Send at once and you will receive by parcel post a regular 50-cent bottle, without charge and without incurring any obligation. Only one bottle to the same address or family.

MEAT CAUSE OF KIDNEY TROUBLE.

Take Salts to flush Kidneys if Back hurts or Bladder bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste get four ounces of Jad Salts from any pharmacy here; take a teaspoonful in a glass of water before breakfast for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys; also to neutralize the acid in the urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot salivate, and makes a delightful effervescent lithia-water drink.

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.

POTATO AND OTHER PLANTS.

Our potato plants of the following varieties: Nancy Hall, Porto Rico, and Triumph, will be ready for shipment April 1st at the following prices, by express collect: 500, \$1.00; 1,000 to 5,000, \$1.75 per thousand; 6,000 to 10,000, \$1.50 per thousand; over 10,000 at \$1.25 per thousand.

Our cabbage plants will be ready for shipment March 15th at the following prices: 500 postpaid, \$1.10; 1,000, \$2.00; by express collect, 1,000 \$1.25; 5,000 and over at \$1.00 per thousand.

We also have tomato, pepper, and egg plants, by parcel post prepaid, 100 for 40 cents; 500 for \$1.60; 1,000 for \$2.50.

We ship all plants promptly upon receipt of order.

ALBANY PLANT & SEED CO.,
Albany, Ga.

SMALL WOUNDS OFTEN FATAL.

It is the little cuts, bruises, sores or burns that often prove fatal by their being neglected and resulting in blood poison. There is no use taking any risk when a 25c box of Gray's Ointment will give you protection. A little of this extraordinary ointment, if applied at once to the effected part, will ally pain and heal the wound. For nearly a century it has been in daily use in a vast number of homes and its effectiveness is attested by hundreds of letters which we have received from those who use it. For sale at most drug stores. For FREE sample, write W. F. Gray & Co., 817 Gray Bldg., Nashville, Tenn.

UGH! A DOSE OF NASTY CALOMEL

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

GEMS OF PRAISE.
GREATEST SONG BOOK FOR 1917.

For the Church, Sunday School, Revivals and the Choir it has no superior. Both old and new songs.

Prices: 20 cents each; \$2.00 per dozen; \$4.00 for 25, postpaid.

Address: GEO. W. SIDES,
Smithville, Miss.
(Mention this ad.)

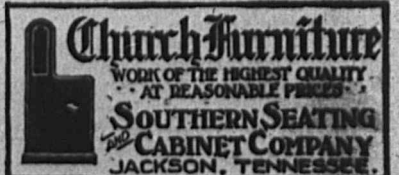
GOSPEL TENT.

Rev. John Hazlewood, Englewood, Tenn., wishes to rent a tent for evangelistic purposes. He will appreciate information looking to this end.

FEATHER BED BARGAINS

This ad and \$10.00 gets you our Big Bargain as follows: One strictly New 40-pound Feather Bed; one pair 6-pound New Feather Pillows; one pair Full Size Blankets; one Full Size Counterpane, and one pair lace Pillow Shams. All new, clean sanitary feathers covered with 8oz. A.C.A. Ticking. Retail worth of whole lot \$23.00. Money back guarantee. Most for money. This offer is good for 30 days only. Mail order now or write for order blanks.

SOUTHERN FEATHER & PILLOW CO.
Dept. 171. Greensboro, N. C.



AMONG THE BRETHREN.

By Fleetwood Ball.

Through nearly 20 years of association with Dr. E. E. Folk, this scribe invariably found him to be a high-toned, courteous, unselfish, Christian gentleman. We never knew him to do a little, peccanish thing. When shall we ever see his like again?

Rev. William Wallace Horner, of Louisville, Ky., formerly pastor of Twenty-second and Walnut street church, who has expressed a purpose to organize in that city a model church, has gathered a congregation at 425 W. Walnut street. He has launched the publication of "The Religious Digest," a sixteen page weekly paper.

At the inauguration of Dr. E. W. Sikes as President of Coker College in South Carolina, on March 22, Dr. Chas. S. Gardner of the Seminary at Louisville, Ky., will deliver the address. It will be a good one.

After 20 years of service, Rev. J. T. Littleton has resigned as pastor at Cold Springs, S. C., effective March 11th.

The church at Richmond, Ky., secures as pastor, Dr. Preston Blake, who for several years has been effective in that capacity with Southside church, Birmingham, Ala. The change takes place April 1st.

Beginning next Sunday, Dr. John E. Briggs of Washington, D. C., will assist Rev. M. W. Buck of the First church, Burlington, N. C., in a series of meetings.

Dr. H. W. Virgin of Calvary church, Roanoke, Va., beloved in Tennessee, is to assist Rev. M. W. Royal of Lee street church, Danville, Va., in a meeting beginning April 1st. The church is in a prosperous condition.

Rev. J. S. Compere of Stamps, Ark., has been elected assistant general Secretary of State missions in Arkansas, aiding Dr. J. S. Rogers. He has accepted and is hard at work.

Rev. W. C. Boone of Marianna, Ark., has been presented with an automobile by his splendid church. It is not surprising that they should make such a substantial taken of appreciation of such an excellent man.

Rev. W. T. Rouse of the faculty of Burleson College, Greenville, Texas, accepts the call to the care of the church at Emory, Texas. He preaches twice a month.

Orchard Avenue church, Los Angeles, Cal., secures as pastor Bro. J. W. Great-house, formerly pastor at Humboldt, Tenn., and later agent of the Judson Centennial Campaign. Rev. J. W. Long of Alabama City, Ala., is to be his assistant.

The death on Feb. 22nd of Rev. W. W. Gaddy of Dallas, Texas, removes from the ranks of the Texas ministry one of its most useful members.

Mississippi Baptists recently lost a tower of strength by the death of Rev.

The Best Train Service

TO

WASHINGTON, BALTIMORE, PHILADELPHIA, NEW YORK,

And Other Eastern Cities,

IS VIA BRISTOL,

And the

NORFOLK & WESTERN RY.

SOLID TRAIN, DINING CAR, THROUGH SLEEPER

Leave 7:45 p. m., Memphis, for New York.

Leave 7:45 p. m., Memphis, for Wash.ington.

Leave 9:30 p. m., Nashville, for New York.

Leave 5:15 a. m., Chattanooga, for Washington and New York.

D. C. Boykin, District Passenger Agent, Nashville, Tenn.

Warren L. Rohr, General Agent, Pass. Dept., Chattanooga, Tenn.

W. C. Saunders, General Passenger Agent.

W. B. Beville, Passenger Traffic Manager, Roanoke, Va.

V-C SUITS ALL FARMERS BEST

"I've had experience in using and selling Fertilizers for five different leading companies in the past, but found none that give better results than V-C Fertilizers. My customers are all highly pleased with same, am convinced I have found the goods that suit all farmers best." *O. L. Robinson* Short Creek, Ky.

Not One Complaint In 15 Years:

"It is with pleasure that we recommend V-C Fertilizers in the highest, and also state that this firm has used them more or less the last 15 years, without one complaint."

J. B. CUSHMAN'S SONS, Aiken, S. C.

Farmers Want No Other Than V-C:

"The State Inspector upon examination invariably reports V-C Fertilizers better quality than claimed, and our farmers want no other."

MITCHELL BROTHERS, Franklin, Tex.

Customers Understand V-C:

"For several years and without exception my sales of V-C Fertilizers have far exceeded those of other brands. When I tell my customers it's V-C, they understand, and it goes without further explanation."

R. H. CHRISMAN, Berea, Ky.

15 Years of V-C Satisfaction:

"We have been handling V-C Fertilizers for 15 years or more, and they have always given satisfaction both to ourselves and customers."

W. H. BEAUCHAMP & CO., Alliance, Fla.

15 Years V-C Record:

"We have been handling V-C Fertilizers for 15 years, our trade has increased from year to year, and they have given entire satisfaction."

GOURDIN MERCANTILE CO.
Gourdin, S. C.

V-C Best For The Money:

"V-C Fertilizers are growing in popularity every day. Those who have used V-C longest prove its superiority by having the best producing Grapefruit and Orange trees. Many of our farmers and vegetable growers will use no other kind. V-C is the best goods for the money."

J. W. FUREN, Ft. Myers, Fla.

Used and Sold V-C for 20 Years:

"We have been selling and using V-C Fertilizers for 20 years, and found them satisfactory in every instance. Our customers are the most progressive in this section, and they are satisfied. We don't have to hunt customers each year. We and our customers appreciate the liberal and courteous treatment we have uniformly received at the hands of your Company."

McRAE & BRO., Mt. Vernon, Ga.

GREATER PROSPERITY ON ALL FARMS

is possible, as thousands have discovered who have sent for our Free Crop Books, which are as free to Farmers, Agricultural Educators and Students as the air they breathe. These Books point the way to Better Farming and Better Crops on any Farm, no matter what Crops are grown. Just drop us a Postal and we will send Books promptly by mail, free of all cost. Do it NOW!

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

E. E. Thornton of Houston, Miss. He had filled some of the leading pastorates in the State.

The First church, Chickasha, Okla., secures as pastor Rev. A. S. Albright of Anson, Texas, who has done a great work in the Lons Star State.

Rev. R. H. Tandy has been elected President of Bethel College, Russellville, Ky., succeeding Prof. H. S. Brownall. The new President has been financial agent of the institute.

The "Christian Index" is to be sold to a company to be headed by Dr. S. Y. Jameson who shall arrange the company and become business manager and managing editor. After 17 years of editorial service, Dr. B. J. W. Graham wishes to

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.

retire.

Beginning April 8th, Dr. C. W. Daniel of the First church Atlanta, Ga., is to assist Rev. J. M. Haymoore in a series of meetings with the First church, Moultrie, Ga.

Dr. J. Frank Norris of the First church, Fort Worth, Texas, has indicated that

he will accept the call to Tabernacle church, Atlanta, Ga., subject to certain conditions which the church is confident of fulfillment.

After serving the church at Tuskegee, Ala., nearly nine years, Rev. J. Renfro Currey accepts a call to the care of the church at Albertville, Ala., effective March 1st.

Rev. E. G. Butler of the Central church, Muskogee, Okla., a Tennessee exile, accepts the care of the First church, Durant, Okla., and begun work last Sunday.

The "Golden Age, hitherto published by Will D. Upshaw in Atlanta, Ga., is to be moved to Washington, D. C., and same editorial management. It will only come once a month.

PALPITATION AND OTHER DISORDERS OF THE HEART.

Weak hearts are exceedingly common. Directly you are conscious of the fact that you have a heart, it means that your heart is not acting normally and that it needs attention. Every time your heart misses a beat its efficiency is lessened.

Heart trouble, taken in its early stages, may not be difficult to relieve; but the more the treatment is delayed the harder it is to obtain permanent relief. If there is the slightest symptom to show that your heart is weak or diseased you should not delay taking treatment.

Dr. Miles' Heart Treatment has been the popular choice for more than twenty years. It has stood the test of time in a manner that forbids any doubts as to its efficiency. People who praised this remedy twenty years ago still believe in it and are only too glad to state that the trouble has never returned.

Any of these symptoms may indicate heart trouble: Shortness of Breath, Fluttering or Palpitation; Choking Sensation; Irregular Pulse; Weak or Hungry Spells, Swelling of Feet or Ankles, Pain under the Left Shoulder Blade.

If you notice any of these symptoms get a bottle of Dr. Miles' Heart Treatment. You risk nothing, for if the first bottle fails to benefit you, you have only to return the empty bottle to your druggist and your money will be cheerfully refunded.

MILES MEDICAL CO., Elkhart, Ind.

GRIMMETT — On Jan. 2d, 1917, Emma Christine Grimmett departed this life. She had been one week in City View sanitarium for nerve treatment. Fever set up, and soon the end came. To us she seems not dead, but only to have quit her tenement of clay to go unto the place Jesus had prepared for her in our Father's house. She professed faith in Christ in the spring of 1901, and in the June following was baptized into the fellowship of the First Baptist church of Murfreesboro, Tenn., by I. J. VanNess, D. D. From her profession, until the end came, she manifested such love for her Redeemer, and such joy in His service, that we have perfect assurance that our "loss is her eternal gain." Truly, we "sor-

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.

City Physicians Explain Why They Prescribe Nuxated Iron

To Make Beautiful, Healthy Women and Strong Vigorous Men

NOW BEING USED BY OVER THREE MILLION PEOPLE ANNUALLY

Quickly transforms the flabby flesh, toneless tissues, and pallid cheeks of weak, anæmic men and women into a perfect glow of health and beauty—Often increases the strength of delicate, nervous, run-down folks 200 per cent in two weeks' time.

New York, N. Y.—It is conservatively estimated that over three million people annually in this country alone are taking Nuxated Iron. Such astonishing results have been reported from its use both by doctors and laymen, that a number of physicians in various parts of the country have been asked to explain why they prescribe it so extensively and why it apparently produces so much better results than were obtained from the old forms of inorganic iron.

Extracts from some of the letters received are given below:

Dr. King, a New York physician and author, says: "There can be no vigorous iron men without iron. Pallor means anaemia. Anaemia means iron deficiency. The skin of anaemic men and women is pale. The flesh flabby. The muscles lack tone, the brain fags and the memory fails and they often 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, biscuits, macaroni, spaghetti, tapioca, sago, farina, degenerated corn meal, 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 cooking, by throwing down the waste-pipe the water in which our vegetables are cooked is responsible for another grave iron loss.

Therefore, if you wish to preserve your youthfulness 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.

Dr. E. Sauer, a Boston physician who has studied widely in both this country and in prominent European Medical Institutions says: "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 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 and heart troubles, etc. The real and true cause which started their diseases was nothing more nor less than a weakened condition brought on by lack of iron in the blood."

Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with a blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact a young man he really was notwithstanding his age. The secret, he said, was taking iron—Nuxated Iron had filled him with renewed life. At 30 he was in bad health, at 45 he was careworn and nearly all in now at 50, after taking Nuxated Iron, a miracle of vitality and his face beaming with the buoyancy of youth.

row not as those who have no hope" for by the grace of God, we shall see her again.

What wondrous visions burst on my soul

Of glory waiting beyond,
As the angels swept through the wide-opened gate

With the jewel, from earth they had borne.

A soul made ornate through faith in her Lord

Was the jewel that angels bore,
Cleansed and made pure in the blood of the Lamb,

Our Christine is saved evermore.

So amazing! The transition so great;
What rapturous glory dawned,

As our loved one, before her Lord did fall

And join in the Seraphim's song.

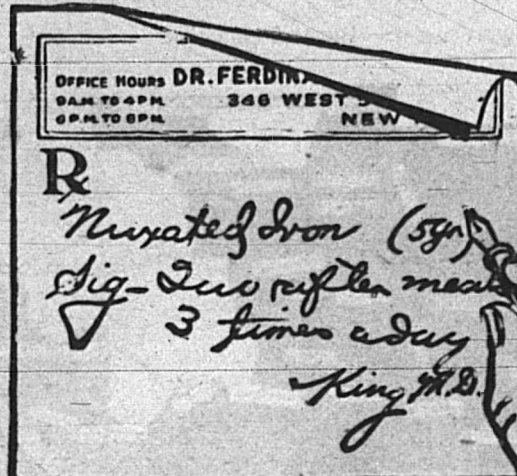
Then next her Saviour, came the Redeemed,

The loved ones gone before,
Who welcomed her with triumphant song;

For all her sufferings were o'er.

CHRISTINE'S MOTHER.

MILLER—Mrs. Kate Miller was



and prolonged trial. I have been more than pleased with the results and will continue its use."

Dr. Schuyler C. Jaques, Visiting Surgeon of St. Elizabeth's Hospital, New York City, said: "I have never before given out any medical information or advice for publication as I ordinarily do not believe in it. But in the case of Nuxated Iron, I feel I would be remiss in my duty not to mention it. I have taken it myself and

Iron is 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, 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 test: see how long you can work or 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 ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other troubles 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. 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 fray; while many another has gone down in inglorious defeat simply for the lack of iron."

Dr. T. Alphonsus Wallace, a physician of many years experience in this country and who has been given many honorary titles in England said: "I have given Nuxated Iron a fair

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.

Dr. Howard James, late of the United States Public Health Service, says, "Patients in an enervated and debilitated state of health—those, for instance, convalescing from protracted fevers, those suffering from a long-standing case of anaemia, all such people in my opinion, need iron. Of late there has been brought to my attention, Nuxated Iron. In practice, I have found this an ideal restorative and upbuilding agent in these cases above mentioned.

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 who has been suffering from iron deficiency for 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.

born May 7, 1850. Departed this life December 15th, 1916. Professed faith in Christ in youth and united with the Baptist church, of which church she was a consecrated member until her death.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderline 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 Danderline tonight—now—any time—will surely save your hair.

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

"Death loves a shining mark," and God knowing the harvest of her years were ripe, called her home. A stronger character could not be found, her strongest characteristics being her implicit faith in her Lord, her love for her family, her spirit of charity toward the distressed and needy. The home can never be the same with wife and mother gone. The church and Sunday School where she had labored and taught the infant class for years will miss her, and only time can tell the great good accomplished and the influence of her Godly life over the children. She will be missed in the W. M. U. Society of which she was president and ever faithful to every duty, preferring to sit at the Master's feet and learn of Him. May we be inspired by her noble example. To the bereaved we would say: "Weep not as those who have no hope", remembering "all things work together for good to those who love the Lord." Put your hand in His and by faith say "Thy will be done" and he can and will give you grace to be submissive.

Those who knew and loved her,
MRS. D. D. SUDDARTH,
MRS. D. O. PATTON,
MRS. B. G. NETTLES,
MRS. D. S. CRIPS.

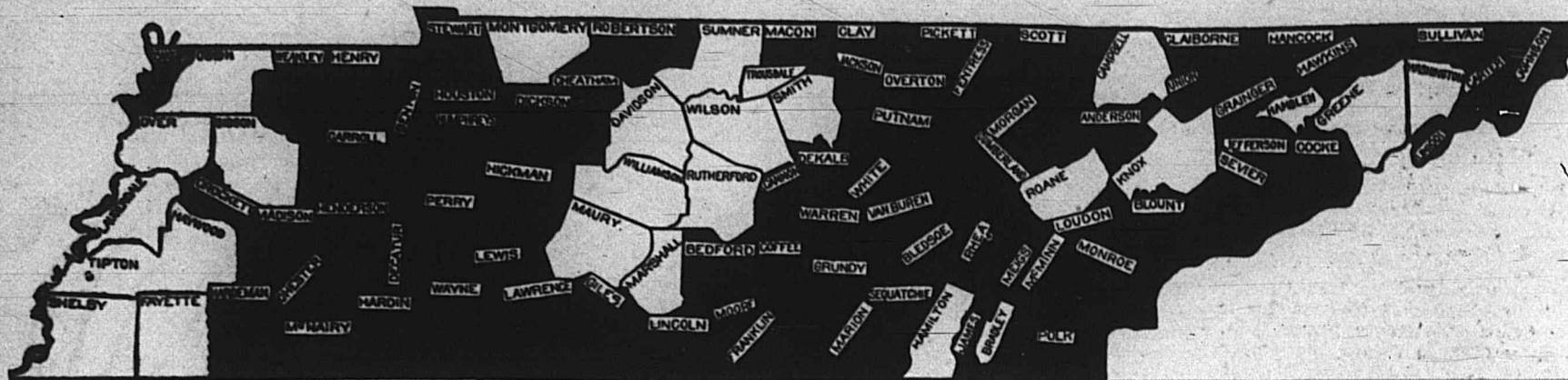
Lengthen the Rural Schools

The educational problem of the Baptists of Tennessee is the development of our rural schools. We are a country people.

The State of Tennessee has undertaken to furnish the children of our taxpayers with a common school education. In certain sections progress is being made, but where the need is the greatest the figures are not so encouraging as they were seven years ago. The State has failed to meet its obligation to furnish a common school education to a very large part of the children of taxpayers. These taxpayers live in the country.

There are thirty-nine counties in this State in which, according to the United States census in 1906, the Baptists had then from 45 per cent. to 93.4 per cent. of all who were members of any church. These thirty-nine counties are called in this article, the Baptist counties of Tennessee.

Thirty of these black counties are Baptist counties.



The white counties had a rural school term of 120 days or over last year. 72 counties in Tennessee had a school term of less than six months.

The following the the Baptist counties of Tennessee, Hancock leading with 93.4 per cent. of her church members Baptists:

Anderson, Campbell, Carter, Claiborne, Cocke, Decatur, DeKalb, Fayette, Fentress, Grainger, Hancock, Hardeman, Hawkins, Haywood, Henderson, James, Jefferson, Johnson, Lauderdale, Loudon, Macon, Madison, Meigs, Monroe, Montgomery, Morgan, Pickett, Polk, Rhea, Roane, Robertson, Scott, Sevier, Smith, Trousdale, Unicoi, Union, Van Buren, Wilson.

In these Baptist counties the average length of the country or rural school for the year 1915-1916, has been only 105 teaching days, while in 21 of the 39 counties the session of the school has been less than 101 days.

The report made by Superintendent R. L. Jones for the school year ending June 30, 1910, shows that twenty-six of these Baptist counties had on an average a longer term by seventeen days than they have now. Thirteen prosperous Baptist counties have increased in the last six years the term of the rural school, seven of them on an average of seven days and the six others, twenty-two days. Half of these Baptist counties pay less salary to their teachers than they did six years ago, yet in thirty-seven of these counties the school tax has been increased, and in thirty-five of them the taxable property is larger than in 1909. The sessions of the rural schools in these counties are as follows:

Less than
81 days.

Carter
Decatur
DeKalb
Fentress
Henderson
Johnson
Meigs
Pickett
Van Buren

Less than
101 days.

Claiborne
Cocke
Hancock
Hawkins
Hardeman
James
Jefferson
Loudon
Macon
Morgan
Rhea
Unicoi
Union

Less than
120 days.

Anderson
Fayette
Grainger
Haywood
Monroe
Polk
Robertson
Scott

Less than
130 days.

Campbell
Lauderdale
Madison
Roane
Sevier
Smith
Wilson

The Weakness of Our Present General Education Law

Montgomery and Trousdale have over 130 days. In Madison and Sevier the days taught were less than 120 days.

The fat counties of Tennessee have prospered educationally under the workings of this law; the lean counties have not.

Section 2 of the act entitled "The General Education Bill," sets aside ten per cent. of the "General Education Fund," approximately \$120,000.00 annually, "as a special fund to be used and expended for the purpose of more nearly equalizing the common schools in the several counties of the State." During the last year the State gave to the thirty-nine Baptist counties, to lengthen the term of the rural school, \$11,880.00, when the cost of operating the schools of Tennessee for one day is officially declared to be over \$43,000.00. The amount given evidently defeated the purpose of the law.

The State has pre-empted the field of education. Few private schools of the grammar grades exist in these counties. The State by its legislation prevents the introduction of any other system by which the children of these counties might be fitted for institutions of higher learning, and by the ineffectiveness of its legislation, prevents the children from securing a common school education, choosing to spend a large part of its revenue in the domain of higher education, where only the favored few are benefited. Our State educational system is top-heavy.

Write to your representatives in the House and Senate and urge them to vote for any bill which will give the poor boys and girls, living in the lean counties of Tennessee, a chance to get a common school education. The rural school with its eight grades is the only school which can serve them. Lengthen the rural school. The rural school is the university of the common people.

RUFUS W. WEAVER,
Secretary of Christian Education.