

Baptist and Reflector.

"SPEAKING THE TRUTH IN LOVE."

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WILL WE SUCCEED?

By J. W. Gillon, Cor. Sec.

This article will reach the home of the readers on March 22nd. On this date, March 19th, our books show that we have secured only—

\$9,353.11 for Foreign Missions.

\$5,906.47 for Home Missions.

OUR AIM IS.

\$33,000.00 for Foreign Missions.

\$25,000.00 for Home Missions.

WE MUST YET SECURE

\$23,646.89 for Foreign Missions.

\$19,093.53 for Home Missions.

WILL WE GET THIS MONEY?

If we all try hard enough, yes. If we go about it half-heartedly, no. One-fourth of our country churches have two chances more to take a collection for Home and Foreign Missions. Three-fourths of the country churches have only one more chance, and this will come at their regular service in April. All of our churches that have preaching every Sunday have six more chances to make an offering. No church can safely wait later than the first Sunday in April to take the collection.

Brother preacher, please do not neglect to do your best.

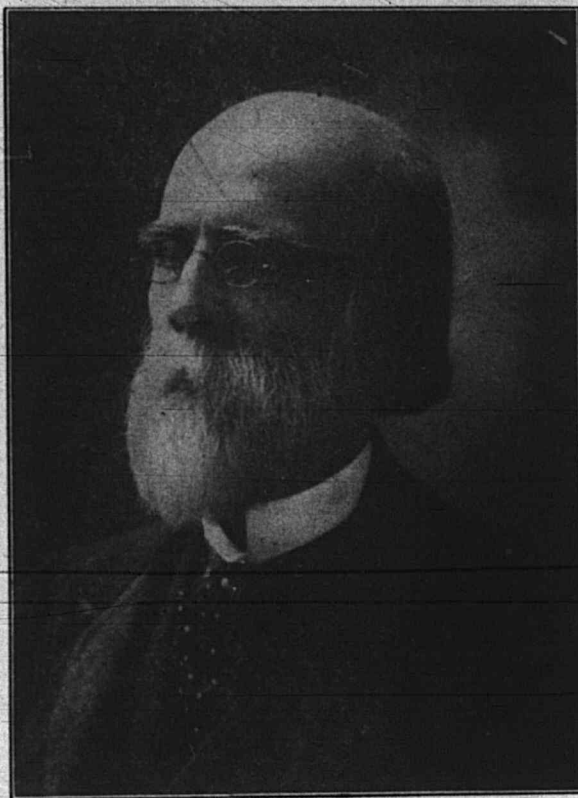
Rev. S. W. Kendrick, pastor of the First Baptist church, Ada, Okla., is spending a short time in Nashville on business. His church has received 85 new members during his pastorate of about 8 months. The Baptist outlook is hopefully progressive in Ada, a flourishing new town.

War with Germany may now be a matter of days or hours. Three American ships, the *Vigilancia*, the *Illinois*, and the *City of Memphis*, have been sunk without warning. This will probably be the "overt act" for which the President has waited. At this writing it is not known what course the President will follow. Some Washington leaders consider that an actual state of war with Germany practically exists now; they think that the President has the authority to proclaim the fact of such a "state." Others expect the President to call Congress together sooner than the announced time. In the meantime orders have been issued to rush the building of "chasers" for submarines.

The nation-wide railroad strike which had been set to begin March 10 has been called off. The railroads have granted the demands of the brotherhoods. This means that the employees will receive the eight-hour basic work day and pro rata for overtime. This ends a struggle that has been waged for nearly a year, and that has threatened a national calamity. The Supreme Court has upheld the constitutionality of the Adamson law. The national council of defense committee, appointed by President Wilson, brought about the agreement between the railroad managers and the brotherhoods.

On March 15 the Sunday School Board held its annual meeting preparatory to the Convention. The work of Dr. I. J. VanNess as acting corresponding secretary was highly commended. Larger plans for the work were formulated. Besides the local members, the following State members were present: Lansing Burrows, Ga., president of the S. B. C.; Hight C. Moore, N. C., secretary S. B. C.; A. U. Boone, Tenn.; W. M. Jones, S. C.; B. A. Dawes, Ky.; Preston Blake, Ala.; J. H. Snow, Texas; S. H. Campbell, Ark.; R. L. Davidson, Mo.; W. C. Barrett, N. C.; C. W. Culp, Ill.; E. L. Compere, Okla.; W. J. Bolln, La.; G. Pitt Beers, Md.

Prof. John E. Bailey



Born June 14, 1831.

Died, March 13, 1917.

A NEW SONG.

He had sung well his song of life. Quietly and without much warning he joined the choir invincible. He had learned the secret of earth's harmony and melody. He now knows the heavenly. To him had come the privilege of teaching thousands to voice their joys of life and to hymn their sorrows. Doubtless he now has entered into the reward of those who bring music and sunshine into shadowed lives.

AN UNPARALLELED TRIBUTE.

From noon until the funeral hour of three his body lay in state at the old historic Central Baptist church of this city, the place of his worship for four decades. About his casket were banked a wealth of floral offerings, sweet reminders of the flowers of affection that he had planted in so many lives. Thousands of men and women, mindful of their school days under his instruction, with tears for his departure and gratitude for his memory, boys and girls who had seen him or soon expected him in the school room, passed his bier to breathe a "Good Night" until the Glad Tomorrow. White and black, old and young, rich and poor, touched elbows in this almost unbroken line of mourners, each remembering that their common friend had never failed in good cheer and kindness to him. In his honor the public schools of Nashville were closed on Thursday, the day of his funeral. Memorial services were held in various schools, in his own church and at the Ryman Auditorium last Sunday.

A VICTORIOUS SERVICE.

The funeral addresses and music sounded more like a paean than a threnody. The order of the service was: "Lead Kindly Light," Public School Quartette; Reading and Prayer, Dr. John R. Gunn; Hymn, "How Firm a Foundation," sung by the congregation; Address, "His Public Aspect," Dr. I. J. VanNess; Address, "As A Man," Dr. William Lunsford; Resolu-

tions from the Colored Teachers' Association; Address, "As a Church Member," Dr. John R. Gunn; Hymn, "Nearer My God To Thee," Public School Quartette; Hymn, "Amazing Grace," sung by the congregation.

For 44 years he served as Supervisor of Music for the Nashville Public Schools. He was constantly in the eye of the public and yet, no one could have pointed to a blemish in his career or character. He lived with integrity of deed and motive, was found faithful to every imposed task, sought constantly to help others in their burdens, was able to serve well and long in various positions of trust, and "e'en to old age" preserved the alertness of youth, being fully abreast of the times.

HIS EXTENSIVE FELLOWSHIP.

Prof. Bailey not only claimed an extraordinary circle of friends, but he was a distinct part in every good cause in these many years. His loyalty to his local church and his denomination led him to give support and impetus to their varied enterprises. He was a charter member of the Baptist Sunday School Board, a member of the Board of Directors of the Baptist and Reflector, and has served Boards and Committees most largely and efficiently. One of the most gracious tokens of his fellowship with men was seen in the beautiful, full-size harp, a fit emblem of his professional and personal life, which was sent by the Colored Teachers' Association.

HIS ESCORT.

The church was taxed to its full capacity, while hundreds sadly turned away unable to get standing room even in the vestibule. Honorary pall-bearers: Board of Deacons of Central Baptist church, Baptist Sunday School Board, Nashville Baptist ministers, Board of Education of the City Public Schools, and Pros. J. J. Keyes, H. C. Weber, and Milton Cook; Active pall-bearers: Dr. A. J. Calvert, R. W. Jones, D. J. Johns, B. F. Drake, W. R. Manlove, R. B. Roach, J. W. Sewell, A. C. Webb.

COMFORT FOR THE FAMILY.

The entire city and many regions beyond will join in tendering sympathy and prayers for his family, consisting of one brother, D. B. Bailey and four sons and one daughter, Dr. John T. Bailey, Kingsport; C. W. Bailey, Dr. W. H. Bailey, W. S. Bailey and Mrs. Innis P. Brown, of Nashville.

"Thanks be to God who giveth us the victory through our Lord Jesus Christ."

President L. R. Scarborough, of the Southwestern Baptist Theological Seminary at Fort Worth, Texas, proposes to institute a new movement in theological seminary life. He will hold a summer school of theology May 28 to July 6. The purpose of the school will be to give theological advantages to busy pastors who cannot take longer courses, for Sunday School teachers and workers, return missionaries, for college and seminary students who desire to continue their studies during the summer. The courses will be open for men and women. No educational requirement is made. Expenses for the 6 weeks will be reasonable. Books will cost from \$5 to \$12. Board, including room, light, water and table-board, for the 6 weeks will be \$30.00, with two in a room \$28.00. Students will be expected to furnish their own bed linen and covers. The members of the seminary faculty will teach in the summer school. The courses are: English Bible, Bible History, Systematic Theology, Biblical Theology, Church History, Homiletics, Missions, Religions, Religious Education, Personal Work. For further information write to L. R. Scarborough, D. D., president. Box 995, Fort Worth, Texas.

BAPTIST MEMORIAL HOSPITAL.

Dr. W. T. Lowrey, President of Board.

At a called meeting of the Board of Trustees on Tuesday, March 6th, upon the motion of Mr. A. E. Jennings, seconded by Mr. Jack Gates, the action of the board at its regular meeting on January 10th, changing the name of the hospital, was rescinded. The committee, which had been appointed to have the legal change made by securing the change in the charter, had not acted, and so nothing was necessary in order to go back to the old name except a vote of the trustees.

While none of the members of the board, who had previously voted for the change, felt that the change in itself was a bad one, yet all of them felt that harmony meant more than any name, and since some of the constituents of the hospital were seriously dissatisfied, the members of the board were perfectly willing to yield.

Having made the above statement two or three other facts need to be stated.

First. While the hospital is already in debt, yet additional room is an absolute necessity. When the board met on the 6th three patients were occupying the parlor, one was occupying the stenographer's room, the superintendent had to give up his room to a patient and sleep at a hotel, six patients were being accommodated by screening off the corners of the hallways, and a number of rooms meant for only one patient were being occupied by two patients. The management is greatly harassed and embarrassed for lack of room. In my statement made a month ago many of the brethren misunderstood me when I spoke of the great need of larger support for the hospital. I meant money support. The kind of support that will help us to provide more room. We are in the same condition that a church is when its meeting house is too small to seat the congregation. We must have more room and the trustees have authorized the executive committee to build it. We greatly need that the brethren who now have their way about the name shall give their help and their influence toward the erection of the new wing.

Second. The hospital needs 600 new sheets every month. At a hospital the sheets have to be laundered every day. A sheet laundered every day will not last more than sixty days as a rule. In the case of some surgical and other patients the sheets have to be changed frequently every day. When the hospital buys its sheets they cost \$1.00 each. Why cannot 100 woman's mission societies send the hospital six sheets every month? The hospital, also needs pillow cases and towels, and is having constantly to buy them. Why cannot the Baptist women of the three States supply all these things regularly and let the money that would otherwise be spent for them go toward building the new wing?

The hospital also has to pay out about \$100 a day for food supplies for patients, nurses and employes. Why can't the people send in a lot of these, so that the hospital can save money for the new wing?

Why can't a thousand churches, or individuals, send in a hundred dollars apiece to help build the new wing?

When Mr. Jennings first took charge of the hospital two years ago he sent out 5,000 letters, soliciting sympathy and help. Just two people out of the 5,000 wrote answers to those letters.

The name is "Baptist Memorial Hospital." It is located in Memphis, Tenn. The trustees are all Baptists and were selected by the States of Arkansas, Mississippi and Tennessee. Are the Baptists of these three States interested in the hospital? Under the present management the hospital has been filled to overflowing, the burdensome debt has been greatly reduced, and the charity work enlarged. Shall we have the help of the Baptists of the three States in building the new wing?

On page nine of this issue is an article which you are earnestly requested to read.

"THE BAPTIST MEMORIAL HOSPITAL"—AGAIN.

A. U. Boone, D. D.

At a called meeting of the Board of Trustees of the Baptist Hospital at Memphis, March 6th, 1917, it was decided to rescind their action of January 10th, when it was voted to change the name of the institution from "Baptist Memorial" to that of "Good Samaritan." The motion to rescind was made by Mr. E. A. Jennings, and was carried by a standing vote. Only one of the trustees opposed the motion. So it is safe to say that now and evermore the name will be "The Baptist Memorial Hospital."

Now that the question has been fully and finally settled, I want to make some observations. Indeed, I have been requested by some of those, who originally favored the change, to make such a statement. Dr. W. T. Lowrey, president of the board, was instructed to make formal and official announcement, which he will do, and do well, but it was informally suggested that one who had stood firm for the Baptist name all the while, should also present his point of view.

1. The change of name did not mean the change of ownership. The trustees had the legal right to vote for a change of name, but no right to transfer the property. This was not done, and could not be done.

2. The name was never legally changed. The charter provisions in such cases were never complied with. This was a matter of delay on the part of those who were expected to attend to same; but from the moment of the opening of our doors the institution has never had any other name, legally, than that which it now bears.

3. The trustees—in the main—who voted for the change, are the men who have made the hospital what it is. Without their services and sacrifices there would have been no hospital. They were faithful friends when friends were few. He who writes this down has been in position all the while to know the facts in the case. I believed then, and still believe, that they made a mistake; but it was the mistake of those who loved the hospital and who love it still.

4. The trustees, with one exception, who voted for the change in January, have now voted to rescind the action, restoring the name as it was. They are men of conviction and pride, but have accepted the situation and responded to the wishes of the denomination "for the good of the cause." Was it not a manly and brotherly thing to do? Some of the criticisms in the press and otherwise, have been very severe and possibly some of them unjust and unkind. May we not recognize this and appreciate all the more their magnanimity?

5. Now let us all move forward in a great fashion to make our Baptist Hospital all that the name and purpose can mean. Many of our brethren have been aroused to protest against the change of name. Let us all agree, let us show our further interest by the most earnest co-operation. The hospital is doing a great work, the greatest work in its history, but we need additional room, additional means and united effort. To the work! "The Baptist Memorial Hospital Forever!"

Memphis, Tenn.

March 9, 1917.

CONSOLIDATING THE BOARDS.

Article No. 2.

I have received many letters and note with interest what is said of my position on the above subject.

I shall undertake a composite reply to these letters and cover briefly the main points brought out.

In the first place, I wish to say I am not contending for the inauguration of any set plan and the plan suggested by me was put forth with a view to contrasting our present methods with the possibilities of what appeared to my mind to be a better and a more concise system; and to show to the brotherhood that the consolidation of the

three boards might be determined upon and then if need be appoint a committee to work out details.

I think full hearings should be had on plans, and to that end I favor a vote on a resolution, *yes or nay*, on consolidation of the three boards and providing in the resolution, if carried, the appointment of a committee composed of men who favor and are in sympathy with the movement to work out a plan, giving full hearing for say ten months immediately following the adjournment of the New Orleans Convention. This might be done by editorial expressions, articles in the religious press and through correspondence. The committee to meet and formulate and adopt some plan two months prior to the 1918 convention. The plan or plans proposed or adopted to be published and submitted to the 1918 convention for adoption or rejection. This would safeguard the whole question and give plenty of time for the fullest consideration of details.

From letters I have received commenting on the plan proposed, there seems to be a general acceptance of the idea of incorporating the Southern Baptist Convention and having as officials of the corporation a president, two vice-presidents, secretary and treasurer. There is a difference of opinion as to how the board of directors should be constituted. The majority heard from seems to favor the idea of composing the board of the State secretaries. There came to me a very wise suggestion on this point, that is that each State convention should annually make its nomination of one or more men, preferably its State secretary, for a place on the executive board and his election and confirmation to be in the hands of the Southern Baptist Convention.

Just here, I wish to make it clear that I am not seeking a change of any of the officials of our board. In fact, for a start at least, I favor making our present officers officials of a consolidated board.

In reply to the argument of some that we must have in our Baptist organism "Departmental Appeals, etc." why, the plan proposed is intended to emphasize this very point. It is proposed in the plan suggested that the work be carried on under Sunday School Board Department, Foreign Mission Department, Home Mission Department, Pension Fund Department, etc., backed by united council of all of the departmental officials. Already and for the past several years, more and more, we have cleared the field of special men appealing for this, that and the other of the organized work and are doing the appeal and collecting the money through our State secretaries. I had this in mind in suggesting the State secretaries as directors of the consolidated board and felt that it would simply be the capstone of what we were already doing.

Why employ these State Secretaries to devote two-thirds of their time to the study of these departmental appeals and to the securing of funds, paid in on their appeals and promises, and then seek as a mere matter of convenience a local executive board to indifferently administer a trust the creation and conditions of which they know but little.

To make clear what I mean here, let us suppose in my State the State secretary makes an appeal for the Judson Fund or for the Pension Fund or any other object with his explanation as to how the fund or funds are to be used and based upon his representation, contributions are made, what assurance have we that the legally constituted "Convenience Board," composed of men ignorant of the conditions of the appeal and promises made by the State secretary, will carry out and direct the money just in the way the contributors intended it should be used. I insist that my State Secretary can better represent me on such a board. It would really add ball-bearings to what we are now trying to move.

I have received one or two letters, lengthy, arguing the point that we can not apply strict business principles in the matter of kingdom work. I merely

reply that where strict business principles are lacking in any business enterprise, a church, an association, a State convention or in denominational machinery, any one of them and all of them are failures exactly to the extent they are lacking in this essential. Business principles were introduced in religion to Moses by his father in law, Jethro, and they worked good, save the day with Moses. Critics of business in religion would do well to review and study this incident.

As is known the Sunday School Board's report to the next convention will propose and recommend the creation of a Pension Fund from ministers, widows, etc., and will recommend the appropriation of one hundred thousand dollars of Sunday School Board money as a nucleus of such a fund. I am in favor of the introduction of this wise business as a department of our work, but unless the affairs of our denomination are systematized by consolidation of all departments, this included, it will call for another separate incorporation of a board through which this new business may be handled. This is almost certain of adoption and could be easily handled by the same officials and board of directors under the plan proposed, the consolidation of the three boards.

I received a few letters expressing views on the consolidation of the two mission boards, making a distinction between the two mission boards and the Sunday School Board. This merely revives the imaginary question of mixing business methods with religious endeavor and religious endeavor with business.

As above stated the plan suggested contemplates clearly departmental division of the work. Let us suppose, for illustration, the consolidation of the three boards had been perfected, and the secretaries of the three boards, as they now stand, had been elected officers of the consolidated board, each charged directly with the oversight and responsibility of the same departmental affairs he had been guiding, is it not clear that the frequent and united council of these officials touching all or any one of the departmental divisions of the work would be of inestimable value? Hath not Solomon spoken concerning the wisdom of such counselling?

Then, too, bear in mind that the Sunday School Board Department is, in its work, itself more than semi-religious, and is in itself not only one of our strongest forces in missionary propaganda, but of late years is a very strong factor in gathering mission money through Sunday School collections.

There seems to be more or less fear of centralization of power in the proposed plan. Permit me to say that I am as unbending to Potentates as any man living, but the use of the word in connection with the work of a consolidated board shades in an entirely different direction. It is rather a gathering together of fragmentary units and the power or loss of motion recovered.

Baptist democracy is absolutely in no danger, unless perhaps the policy of one of my opponents should be adopted, wherein he argues at length for a Baptist democracy, and then proceeds to say by implication that only a particular class should be heard and given direction of Baptist affairs.

In conclusion I desire to say that as in politics so in religion, desired action on any question always meets delay, if not failure, in the hands of committees composed of opponents and if consolidation is decided upon, surely none opposed to it should be named on the committee to formulate a plan.

Finally, lest some minds should slip a cog, I wish it emphatically understood that I am not seeking any sort of position and that the money and labor spent on my denomination is out of what appears to me to be my duty.

Respectfully,
J. F. BROWNLOW.

Columbia, Tenn.

An article is printed on page nine of this issue which it is earnestly hoped you will read carefully.

THE SOLUTION OF THE PROBLEM.

J. E. Skinner, D. D.

Again we are face to face with the tremendous task and responsibility of taking care of our home and foreign mission work, and if possible closing the year out of debt. The mills of money getting to finance the kingdom continue to grind,—out of one thing into another—as if the whole commission of our churches had been to get money, till what ought to be—and otherwise would be—one of the highest joys of our hearts becomes a heavy burden, a source of anxiety and suspense. This frightful grinding is felt by the missionaries, who should be free from every care, except for lost souls to whom they are sent; by the secretaries, whose time should be given exclusively to the wisest expenditure of mission funds and the general direction of the work on the mission fields over which they are placed by the churches, or convention; by the pastors and churches also, for theirs is the chief responsibility after all. Can this be God's way of doing His work? Isn't His "yoke easy, and His burden light?" How, then comes all this grinding suspense and anxiety? Are the people of our churches stingy and covetous? There may be some such among us, but for the most part, I do not believe it.

Where then is the trouble? I think it is in the fact that we preachers played the coward on the subject of giving, lest we should be accused of being "money hunters," and have failed to teach the plain word of God to the people. The Bible, as it does in everything else, settles the question of financing the Lord's work, both for His glory and for the welfare of His people,—and no one who takes it as final authority in all things needs to doubt for a moment. No more clearly has He placed moral restrictions upon our time, our words and our deeds, than upon our financial income. Concerning our time he has said: "Six days shalt thou labor and do all thy work;" (the principle is not in the day that we begin, or end our work, but that one day out of seven shall be kept holy unto the Lord) "But the seventh is the Sabbath of the Lord thy God" * * *, and then declares most positively, that this restriction has been upon our time from the creation. Concerning our words and deeds in every way, His word is exceedingly clear: "Thou shalt not take the name of the Lord thy God in vain." "Thou shalt not kill." "Thou shalt not covet," etc., etc., and no one would for a moment say that these moral restrictions are no longer binding upon our time, words and deeds.

But they are no more binding as moral restrictions upon us than the equally plain restrictions upon our financial increase. "The tithe * * * is the Lord's: it is holy unto the Lord." Lev. 27:30-32. "Bring all the tithes into the store house." Mal. 3:10. "Thou shalt not have gold, etc." Matt. 23:23. According to these plain statements in the word of God, with many others like them, the tenth of our income is no more ours to be used for ourselves than the money that is down yonder in the bank, or yonder in some other man's pocket: and if we so use it, we are as much robbers of God as we would be of the bank, or of the other man, if we should hold them up and take their money from them before their eyes; for that is just what we do with the Lord when we take for ourselves the tithe, which He says is His own. If the tithe is morally "the Lord's," who wonders that high heaven brands us as "Robbers," when we withhold it and use it for ourselves before His eyes. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings", Mal. 3:10? God's restrictions upon us began in the garden (Gen. 2:17) in the very beginning, and not until Satan came between us were His rights ever questioned for one moment; and may we not conclude therefore that, if we were left now to the plain word of God, His rights would no longer be questioned in any of His requirements?

Just the simple obedience to God's command to "bring the whole tithe into His store house" would solve the financial problem of every department of our work; and instead of lying at the gate of the world to be fed with their crumbs, they would be at our gate to be fed upon the bread of life. Instead of the present grind and anxiety over debts, threatened failure and how to get money enough to carry on the Lord's work, the whole effort would be to get men and women to do the Lord's work with the money already provided. Instead of the work being a constant burden upon the churches and the workers, it would be the chief joy of their hearts to serve. Lev. 27:30-32, and 1 Cor. 16:2 will solve the problem. Let us try it at once.

Jackson, Tenn.

WORSE THAN A PRODIGAL.

By C. C. Brown.

The prodigal boy has been kicked and cuffed over the whole world. I hold no brief for defending him. Maybe he deserves all that has been said against him. Dr. Marvin R. Vincent says the prodigal has been a favorite subject for the great painters in Christian art. He tells of Tenier's picture in the Louvre; of Holbein's picture; of Steen's; of Jordaen's in the Dresden gallery; of Salvator Rosa's; of Rubens', and of Murillo's. All but the last paint the boy in the far country. One shows him among gamblers, another among lewd women, a third in rags among hogs; but Murillo paints him at home again, thin and emaciated, in rags, locked in his father's arms, a little white dog leaping up to caress him.

The story that Jesus told is a wonderful story—maybe the most wonderful in the world, drawn to life, and is a story which is daily being reenacted.

There is much to say against that boy. He was such a fool, and sinned so flagrantly, and fell so low. He not only sinned, but advertised himself—first by the noise of his hilarious life, and then by his rags. Fine clothes, when turning to rags, make a horrible picture to look upon. The most undressed person is one in tattered toggery—toggery once full of braid and silk, now going to pieces.

The church and the world estimate sin according as it is set forth in that boy. His sin was a blatant thing, something open to all. We are all ready to agree that a drunken youth, riding in worse company through the streets, whooping and yelling and swearing, is on the road to hell.

But Jesus put two boys in the picture, and the fellow who remained at home was intended to be regarded as the more important and prominent of the two. This boy represented the very people to whom Jesus was talking. The other boy was necessary to the story, but was put there only to be placed in contrast with the elder boy. The prodigal, says a lawyer, and held all human attention; but is it not go away from home. Better if he of a meaner and baser type? A youth does not have to go away from home, and raise the devil in a far country in order to be a vile wretch. Sin is a matter of the heart. If we follow that elder youth about the premises a while, we shall find that he was the grosser wretch of the two. It is true he did not go away from home. Better if he had. He stayed at home to sulk, to get angry with his father, to grieve the old man, to be the spot at the feast, the fly in the ointment. When he came from the field, and heard the music and dancing, it riled him. He called a servant to ask what it meant. He already had his suspicions and had laid out his plans. Never once since his brother went away had he grieved a minute, as far as we know. That day, he saw his father's grief, but had none of his own. His anger was only intensified when the servant told him. "Your brother has come back, and your father is rejoicing over him because he has received him safe and sound." See the cloud upon his features. He sneaks around behind the house in his anger, but would not go

in. The good old father comes out and intreats him, but all in vain. Rather he becomes his father's critic. "You never gave me as much as a little kid." He had infinite capacity for being mean. "This thy son—" he says—not "this, my brother." One would imagine he belonged to a different family, and was there only on a visit. A vagabond he was, out there behind the house, leaning against the wall, skulking in the shadows. The other boy had fallen into a current and was swept away; this fellow had kept his feet, but was cool, calculating and obstinate in his meanness. His absence from the feast dimmed the lights and threw a shadow over his father's heart. The denser the shadow, the better pleased was the rebel child. Selfishness, jealousy, anger are all close akin, and the three in one are all standing there behind the house. There was more hope for the prodigal drunk than for this fellow sober. Sins of impulse are not so bad as since that nest and breed and linger about the heart.

We church people haul up the prodigal and cast him out. How about the fellow who stays at home, who sulks, who nourishes vice in his heart, who is mean and low and unforgiving? How about the husband who refuses to speak to his wife, who loves to burden the home with gloom? How about the families torn asunder with feuds and strifes, and the people who will not speak to each other. The prodigal sinned against himself, against society, against his God, and came back to confess it all; this elder brother confesses nothing. He does not seem to be conscious of any wrongdoing. To put out the lights of the feast, to break up the joy of the home, to restrain the arm of the father which would embrace his repentant child—this is the aim and purpose of the elder boy. Out of this he gets his happiness and satisfaction. He was the meaner and lower of the two. This is what Jesus intended to teach. We preachers ought to change our tactics. We are wearing away our lives chasing the prodigals; but we ought to pay some attention to the fellow who is there behind the house sulking and angry. A man who has any sort of soul can't stay eating with hogs; but the rebel at home can harbor sin and anger and unforgiveness in his heart, and keep it there for years, and still make us think he is a tolerably good fellow after all. The younger boy suffers because of his sin; the elder makes others suffer. The former has an acute, the latter a chronic disease. The suffering of the one will drive him back to his father's home; the anger of the other will only serve to break up the peace of the home that would be happy if he were not there. My vote is for the prodigal. He came to himself; the other fellow never did.

Columbia, S. C.

ALL NEED SALVATION.

Ben Cox, D. D.

In response to the question, "What is your salvation?" there are many different answers. Some depend on joining the church, giving their money, baptism, the Lord's supper and other things. Isaiah goes right back to beginnings and says: "The God who made the world and me is my salvation." Only the God who can generate can regenerate. "I will trust and not be afraid," says the prophet. When faith comes in fear goes out. Fear and faith can not dwell in the same heart at the same time. "This God," says Isaiah, "who is my salvation, has become my strength and my song." We can't have a song without the strength. We cannot have happiness unless we have the sense of security. All the resources of Jehovah are at the command of the man who trusts in Him. One of the greatest men of the world took this oath Sunday, March 4th: "I do solemnly swear that I will faithfully execute the office of President of the United States, and will to the best of my ability preserve, protect and defend the Constitution of the United States." On this he kissed the Bible at the very appropriate verse:

"The Lord is our refuge and strength; a very present help in trouble." All who trust in the Lord for his strength cannot be overcome from the outside. Someone has well said: "None can hurt our souls unless we conspire with them." The citadel of a man's life can never be stormed. It has nothing to fear except treachery within. This is true of individuals; it is especially true of Uncle Sam just now. I have not very much fear of America being stormed from the outside. We are secure, not because of our great preparations, but on account of the way in which God has so graciously located us. I tremble, however, as I think of the internal dangers. If so many of our munition plant can be so easily blown up while we are not at war, it would seem very easy for internal enemies to destroy our munitions as fast as they are made.

He who realizes that God is his salvation and Jehovah is his strength cannot help singing. His will be the real song—making melody with the heart unto the Lord. He will also sing by deeds as well as by voice. The first stanza of his song will be: "Help somebody to-day." The second stanza will be: "Help somebody to-day." The third stanza will be: "Help somebody to-day."

Memphis, Tenn.

THE IDEAL PASTOR'S WIFE.

By Rev. W. C. Patton.

Pastor of the First Baptist Church, Athens, Tenn.

The ideal pastor's wife is interested in her home, ruling her affairs with discretion and looking well to the ways of her children and her husband. She has a great interest in the members of the church of which he is pastor, and feels deeply interested in the community at large, and spares no pains to get to know them. She is unselfish as regards her husband's company, if he is a true pastor, because of the many claims upon him. In fact, she seems willing to waive her rights and finds her joy in knowing that he is helping others. She deems herself happy in the thought of adapting herself to the circumstances of those by whom she is surrounded, and is willing and able to converse easily with the intellectual and the unlearned. Her ways and manners are perfectly natural, and entirely free from any tincture of patronage. Her dress is becoming without dowdiness or loudness. She is not oversensitive to criticism. She is discreet with her lips and thoroughly good in her heart, and loves to second her husband's efforts in all the church work. She avoids being the leader of any clique, but acts in such a way that all feel they can approach her easily and confide in her perfectly. She listens to the sorrows of the people, and feels with them in their troubles and rejoices with them in their joy.

Freckles

To remove freckles the best thing to do is to remove the outer cuticle of the skin, which carries the freckles. This is easily done with Kintho Cream. The Kintho peels off the old, freckled skin, a little at a time, gradually bringing the under layer of skin to view. The new skin is beautiful, soft, clear, white and youthful looking, and, of course, has no freckles. Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed. Read carefully special instructions inside of box.

Crowned With Brotherly Affection

SOME OUTSTANDING TRAITS IN DR. E. E. FOLK'S CHARACTER.

By J. W. Gillon, D. D.

By way of an appreciation I want to call attention to some things that stand out prominently when I think of Dr. Folk as I knew him after six years of intimate association.

HE WAS UNTIRING.

He was one of the hardest workers I have ever known. His energy seemed never to lag, his zeal never to abate. He not only worked hard all the week, but he rarely passed a Sunday at home. He was nearly always on the field.

In the season when the associations were meeting he traveled thousands of miles, and during the actual meetings of the bodies he could nearly always be found taking part in the discussions in the house or passing from one to another in the crowds outside of the house pressing his work.

HE WAS SINGULARLY SINGLEMINDED.

To him there was just one great task. He believed with his whole soul that the Baptist and Reflector presented to him the largest and best opportunity to serve God and men. He did not lack interest in anything his beloved people, the Baptists, stood for, but he sincerely believed he was serving the Baptists and promoting all the things they fostered when he put the Reflector in the homes of the people. The paper was never to him a private enterprise, but a channel through which he could serve God and the Baptist brotherhood.

To the paper he gave his best thought and energies. About it he talked on every occasion possible. For its success and usefulness he made real sacrifices. He planned for it by day, and dreamed about it by night.

HE WAS GENUINELY COURAGEOUS.

No righteous cause ever suffered for the want of a champion where he was present. He did not hesitate to come to the defense of a principle when it was assailed. He feared no foe.

HE POSSESSED AND EXHIBITED RARE COURTESY.

He was a gentleman even in hot debate. He would not allow himself to be discourteous to even a severe critic. When brethren assailed the policies of the paper as they sometimes did in such way as to make it very personal, he replied, but in such courteous spirit as to compel respect and confidence.

HE WAS NO GOSSIPER.

A man who traveled as much as he and who edited a denominational paper as long as he, and who lived among the brethren as much as he, has much opportunity to learn many things that reflect on many people. He never peddled out what he knew. To those whom he associated with most constantly he never told an evil report unless it seemed absolutely necessary for the interest of some great cause.

Now that he is gone we will miss him more than we dreamed while he lived.

It will be purely providential if Tennessee Baptists have another such servant.

A genuine lover of the Baptists in general and of many individually has gone.

With his family we all sorrow because we shall see him here no more.

My heartfelt sympathy is extended to you in the great loss sustained in the death of a peerless leader, our beloved and lamented Dr. Folk. God's richest blessings upon you.

J. P. DENDY.

Martin, Ga.

The death of Dr. Folk was a great shock to me. I have been reading the paper for 25 years. It comes as a weekly letter from home. With loving sympathy to the bereaved family, and kindest regards to the Baptist host of Tennessee.

R. A. FITZGERALD.

Hillsboro, Tex.

EDGAR ESTES FOLK, A.M., D. D.

Resolutions of the Nashville Baptist Ministers' Conference.

Swiftly and with but short notice the summons came. He was ready to lay aside his earthly service. Though to human wisdom his work seemed at its meridian glory, in God's plan the time had come for sunset and evening star, and shadows of sorrow fell over the brotherhood from the hills to the river and even in regions beyond. Edgar Estes Folk had joined the invisible host of the redeemed. Therefore, be it

Resolved, 1st. That we, the Nashville Baptist Ministers' Conference, do hereby express our cordial appreciation of his long and intimate fellowship with the members of this conference. His wise counsel has often helped to solve difficult problems, his genial personality has quickened interest in its sessions, his unvarying response to imposed duties has illustrated the dignity of service, and his intimate knowledge of denominational affairs has made him a valuable confidant for perplexed pastors.

Resolved, 2nd. That we gladly pay tribute to his character as a Christian gentleman, in whom courtesy for the opinion of others could parallel unwavering loyalty to his own convictions.

Resolved, 3rd. That we rejoice to note that large circle of friends that he had won among thousands of homes throughout the State. Loyal and devoted to his friends, he was counted as a friend who could share the joys and sorrows of men everywhere. He was a true friend, hence he had many friends who mourn his departure.

Resolved, 4th. That we recognize his signal service to the civic betterment of the State and Nation in his long-waged and victory-crowned efforts for the cause of prohibition.

Resolved, 5th. That we acknowledge the invaluable worth of his labors through the publication of the Baptist and Reflector. Perhaps no other force has been quite so constructive, inspirational, cementing of bonds and interests, and creative of denominational loyalty as this paper, into which went the strength of his well-poised maturity and ceaseless zeal.

Resolved, 6th. That we assure his bereaved family that we participate in their sorrow, while we bring them for comfort to the God of all comfort and pray that we may find His grace sufficient unto them.

Resolved, 7th. That a copy of these resolutions be furnished the family, the daily press, the Baptist and Reflector, and that they be spread upon the record book of this conference.

Respectfully submitted,

ALBERT R. BOND,

S. P. POAG,

J. HENRY DELANEY,

March 12, 1917.

Dr. Folk will be greatly missed in every phase of our denominational and civic life. For more than a quarter of a century he has stood not only for Baptist principles and doctrines—indeed strict loyalty to God's Word, but also for civic righteousness. No man has done more for temperance, few have done as much. His work at associations will be greatly missed. He always spoke on Denominational Literature and Temperance, and frequently on all the topics, for he was thoroughly conversant with each. He was genial, lovable, cultured, courteous. Though dead, his life and work will go on for an influence such as comes from him will never die.

May the Lord comfort his bereaved family, and supply them with his sustaining grace. Upon whomsoever his mantle will fall, may there be given the same powers of mind, depth of consecration, readiness of pen, and adaptability as he possessed.

J. W. O'HARA.

Newport, Tenn.

A LOVING TRIBUTE.

Dr. Edgar E. Folk is dead! A great man is fallen; a mighty column in the world for good is broken. A plow stands in an unfinished furrow, widow and daughters are weeping. The whole religious peoples of the South are shadowed in deep sorrow.

In the death of Dr. E. E. Folk the Baptists of the South have sustained an irreparable loss. His whole makeup was of high order. He was a scholar, editor, preacher and a polished gentleman; firm, intense and honest in his belief; yet clean of corrosive or caustics. In the sweet-tempered drama of his life he built a monument that reached to heaven. His mind was strong and well-trained; his thought pure and his speech clean. In his life's work "he did good, loved much and smiled often." He was at all times sweet, pleasing and loving. It seemed that he could almost touch the intangible mysteries, see the invisible beauties and hear the inaudible chimes from the echoless shores.

Our friend, true, good and pure, is gone from us—fallen asleep. The sleep, the storm-swept nights can never bring fear or sun-kissed days can arouse. The sleep, no brush can paint or speech can tell!

"Tis the twinkle of an eye,
Tis the drought of a breath,
From the blossom of youth
To the paleness of death."

C. W. WOMACK.

Lewisburg, Tenn.

BOOST THE BAPTIST AND REFLECTOR.

By C. A. McIlroy.

Boost the Baptist and Reflector, friend:
It has stood for God through all these years;

Warm glad hand in fellowship extend
To uphold it now mid sorrow's tears.

Boost its circulation with a will;
Life-time work of man of God diffuse;
Then fond memories like honey still
Will awaken joy, if Love's the Muse.

Faithful Chief with all his vital force
Stood out firmly with his pen and voice

'Gainst all men who schemed, without remorse;
Then would make a surreptitious choice.

Esau-like, their sacred birth-rights sell
Even to gratify the carnal self;
And the cry of quickened conscience quell

For some fulsome praise, or worldly pelf.
Nashville, Tenn.

The first draft of these lines was made before the death of Dr. Folk, the editor of the Baptist and Reflector, and was prompted by the sincere love and tender regard the author had for him; but the lines have been changed since, and are now offered for publication in memory of him whose life was so unselfishly and so zealously sacrificed for the cause of the blessed Master whom he loved with an insatiable and undying devotion.

It was a great shock to me when the news flashed over the wires that Dr. Folk was dead. The first time I ever met him was twenty-six years ago when the Holston Association met with Clinchfield Grove church. He preached during the association from 1st Cor. 13-13. On that day I learned to love him and that love grew stronger every year. I am glad that I had the privilege to be with him in the Southern Baptist Convention a number of times in many district associations, in our own Sunday School Convention (Watauga) and in my humble home. He was a spiritual father to me. O how I will miss him.

W. H. HICKS.

M. D. of Watauga Association.

The sudden death of Dr. Folk, of which I learn this morning, both greatly surprises and saddens me, as it certainly will and must surprise and sadden all his many friends.

DAVID HEAGLE.

Chicago, Ill.

With deepest sympathy and regret over the loss of our honored and beloved editor. MRS. A. F. POSEY.

Henning, Tenn.

I am praying the God of all grace to comfort you in this sad hour. Though gone, he still speaks. God bless his bereaved family.

R. H. FUSSELL.

Westmoreland, Tenn.

Our hearts bowed in grief yesterday when we received the paper of March 1st, bringing the sad news of our dear editor's death. Words cannot tell how many hundreds who never saw him face to face have loved and admired him and will now feel a personal loss.

MRS. HYND AND MOTHER.

Nocoma, Texas.

IN MEMORY OF DR. EDGAR E. FOLK.

God in His goodness has given us our Brother, E. E. Folk, who has been a great teacher to all the people, especially to the ministry and laymen of the church, unifying the brotherhood in both the State and Nation in the various branches of the work of God.

Therefore as He has called him to that rest prepared for His children, he leaves a monument more lasting than bronze or marble—a monument reaching from earth to heaven, throwing off the light to us who remain.

We feel our loss, still we know that we will see him some sweet day in the great Association with Him who died that we might have that rest prepared for His children.

Therefore, be it

Resolved, by us, the Salem Baptist church, at Liberty, Tenn., in regular conference, that we as a church extend our condolence to his family, and that this preamble be spread upon our minutes, a copy sent to the family, and also a copy sent to the Baptist and Reflector for publication.

Submitted and adopted by Salem Baptist church at Liberty, Tenn., in regular conference on Saturday, March 10, 1917.

C. Y. GIVAN, Clerk.

RESOLUTIONS

Of the Baptist Church, Mountain City, Tennessee.

We, your committee on resolutions, regarding the death of Rev. E. E. Folk, D. D., beg leave to submit the following:

Since the Almighty has seen best to send the death angel among our denominational ranks and forever sever from us our Christian brother and co-worker, Rev. E. E. Folk, D. D., and Whereas, We very keenly feel that the Baptist denomination has lost one of its most enthusiastic and untiring workers, be it

Resolved, By the Baptist church of Mountain City, Tennessee, in regular session March 4th, 1917, do extend to the bereaved wife and family our heartfelt sympathy and do very greatly mourn this irreparable loss to the Baptist denomination of our State. Be it further

Resolved, That a copy of these resolutions be spread upon our church record, and a copy sent to Mrs. Folk and family and one to the Baptist and Reflector for publication.

R. E. GRIMSLEY,

Moderator.

JOHN A. LOWE,

J. C. MUSE,

JUDD ACUFF,

Committee.

L. B. MORLEY,

Church Clerk.

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.

Greenbrier—W. G. Mahaffy spoke on "Home Missions," and "Rich Man in Hell." Good day.

Judson Memorial—Pastor C. F. Clark spoke on "God's Own Love," and "The Love of Christ to Ruined Man." 123 in S. S. Good B. Y. P. U. Two by letter.

Franklin—Pastor Albert R. Bond spoke on "Christian Democracy," and "The Message of Jonah Modernized." Splendid services.

Grace—Pastor W. Rufus Beckett spoke on "The Second Coming of Christ," and "The First Saying On the Cross." One baptized. 202 in S. S.

North Nashville—Pastor Sigel B. Ogle spoke on "When I Die Will I Be Missed?" and "The Saviour Unserved." Fine congregation in morning, fair at night. Good S. S. and B. Y. P. U.

Third—Pastor Creasman spoke on "The Millennial Reign of Christ," and "God's Purpose in Christ." 180 in S. S. Good day.

Lockeland—Pastor W. R. Hill spoke on "The Field is the World," and "Such as I Have I Give." One baptized. One by letter. Excellent B. Y. P. U. Study Course in "Stewardship and Missions" completed.

Seventh—Pastor C. L. Skinner spoke on "Set Your Affections on Things Above, Not on Things on the Earth," and "The Two Conditions in Coming to Jesus and the Result." One baptized at the close of evening service. Fine S. S. and B. Y. P. U.

First—Pastor Allen Fort spoke on "Crowding Christ Out," and "The Twenty-third Psalm." Meeting continues through Wednesday. Seventeen additions to date. Many professions, and many others will unite with the church. House packed at both services. Many turned away at night.

Grandview—Pastor J. F. Savell spoke on "Our Obligations to Spend Money," and "The Holy Spirit Revealing Our Present and Our Future." Splendid B. Y. P. U. One by letter.

Adairville—Pastor preached on "Grieving the Holy Spirit," and "The Spirit's Work in Bringing the Lost to Christ."

Centennial—Pastor J. Henry DeLaney spoke on "Jesus' Invitation," and "The Sinner's Prayer." Good S. S. Splendid Unions.

Whitsitt's Chapel—Bro. Fitzpatrick spoke on "Manifest Power," and "Choice of Life." Good S. S.

Park Ave.—Pastor I. N. Strother spoke on "Christ in the Home," and "Indifference to Religion." 165 in S. S. One by letter.

South Side—Pastor C. W. Knight spoke on "Faith," and "Preparation to Meet God." Good day.

Belmont—Pastor spoke at both hours to good congregations. Good attendance at all services.

KNOXVILLE.

Bearden—Pastor R. E. Corum spoke on "The Temptation of Jesus," and "The Big-headed Fool." 114 in S. S.

Calvary—Pastor S. C. Grigsby spoke on "God's Call for Leadership" in the evening. In the morning the pastor told of his trip to Atlanta to the Laymen's Convention. 93 in S. S.

Oakwood—Pastor Wm. D. Hutton spoke on "The One Fold and One Shepherd," and "Heavenly Recognition." 216 in S. S. Foreign Missions stressed. Excellent day. Many interested.

Lincoln Park—Pastor T. E. Elgin spoke on "The Atonement," and "Prodigal Coming to Himself." 144 in S. S.

Corryton—Pastor D. W. Lindsay spoke on "Leaving Our First Love," and "Sampson's Fall and Recovery." 61 in S. S.

Beaumont Ave.—Pastor H. Massengill spoke on "Lost Opportunities," and John

3:16. 141 in S. S. I accepted the church at evening hour. The work starts off encouragingly.

Burlington—Rev. D. W. Lindsay spoke on "Seizing and Improving the Opportunity."

Grove City—Pastor John F. Williams spoke on "The Old Paths," and "Prayer." 147 in S. S. One by letter.

Island Home—Pastor J. L. Dance spoke on "The Call of Foreign Missions." A layman spoke in the evening on the Atlanta meeting of the Laymen. 328 in S. S. Preached at Hopewell at 2:30.

Cedar Bluff—Pastor W. H. Hightower. S. G. Wells spoke in the morning on "The Gospel to All the World." 63 in S. S.

Marble City—Pastor J. Frank West spoke on "How to Have a Strong Church," and "Is a Christian Life Worth While?" 125 in S. S. One by letter. We are in our new church. Our crowds have increased 50 per cent. Great interest.

Euclid Ave.—Pastor W. M. Griffith spoke on "Freedom From the Dominion and Perils of Sin." Bro. F. E. Matlock spoke fifteen minutes on the subject, "What Sort of a Man I Want My Pastor to Be." Pastor spoke at night on "What Sort of Men I Want My Laymen to Be." 198 in S. S.

Broadway—Pastor Lloyd T. Wilson. Rev. A. T. King spoke at both hours. 408 in S. S. One by letter; one by experience for baptism.

Lonsdale—Pastor J. C. Shipe spoke on "Christ's Prayer for His Disciples," and "Mohammedanism." 235 in S. S. Fine congregations.

Immanuel—Pastor A. R. Pedigo spoke on "The Silent Looks of Jesus," and "What the Devil is Trying to Do." 130 in S. S. One profession.

Central of Fountain City—Pastor A. F. Mahan spoke on "The Future Based on the Past," and "Echoes from Atlanta Convention." 150 in S. S. One renewal, one conversion.

Mountain View—Pastor W. C. McNeely spoke on "State of the Dead," and at night gave a report of the Men's Convention. 187 in S. S.

First—Pastor Len G. Broughton spoke on "The Shadow of the Almighty," and "The Parable of the Hidden Treasure—Christ's Special Message to Jews." 536 in S. S. One by letter.

Jacksboro—Pastor D. A. Webb spoke on James 4:3; and Mark 9:27. 114 in S. S.

CHATTANOOGA.

First—Pastor W. F. Powell spoke on "The Measure of Reward," and "The Grace of Obedience." 522 in S. S. Two additions. One profession and on letter; one baptized.

Avondale—Pastor W. R. Hamie spoke on "The Overcoming Weapon," and "Help for the Helpless." 120 in S. S. Good Unions and Sunbeam Band.

Ridgedale—Pastor Jesse Jeter Johnson spoke on "Awake, Awake, Put On Thy Strength, O Zion," and "By Me If Any Man Enter In, He Shall Be Saved." Splendid day.

Woodland Park—Pastor McClure spoke on "What Shall I Do After the High Water?" and "Water a Blessing." Very spiritual services.

East Lake—Pastor W. E. Davis spoke on "A Surrendered Life," and "The Lifted Christ." 126 in S. S. One addition. One profession. A very fine day.

Alton Park—Pastor J. W. Wood spoke on "Found in the Wrong Place," and "The Sea Captain's Call to Jonah." Organized the Jr. B. Y. P. U. Good congregations. 128 in S. S.

North Chattanooga—Pastor D. E. Blacklock spoke on "When Yokes Are Easy and Burdens Light," and "Noah's Ark." 92 in S. S. Good interest in B. Y. P. U. Very good day.

Central—Pastor E. L. Grace spoke

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on "Christ's Call of Men into the Kingdom of Self Respect," and "Visions and the Response." 187 in S. S. Good B. Y. P. U.

Chamberlain Ave.—Pastor G. T. King spoke at night on "Preparation to Meet God." Pastor gave report of Laymen's Convention in morning. 111 in S. S. Fine B. Y. P. U.

MEMPHIS.

Union Ave.—Pastor W. R. Farrow spoke at both hours to good congregations. 152 in S. S.

McLemore—Pastor Roswell Davis spoke at both hours. 100 in S. S.

Bellevue—Pastor R. M. Inlow spoke at both hours to fine congregations. Two received by letter. Good S. S. and B. Y. P. U. meetings.

Seventh Street—Pastor S. A. Wilkin-son spoke at both hours to good congregations. 185 in S. S. Two by letter.

LaBelle Place—Bro. C. L. Owen spoke at both hours. Pastor Ellis out of the city. 213 in S. S.

Rowan—Pastor J. E. Eoff spoke at both hours. 86 in S. S. Good B. Y. P. U.

Prescott Memorial—Pastor S. B. Myers spoke at both hours. Morning congregation not very large, but attentive and appreciative. Good services at night. Splendid services.

Calvary—Pastor Norris spoke on "I Was Not Disobedient to the Heavenly Vision," and "Always Abounding in the Work of the Lord." 120 in S. S. Good crowds.

Boulevard—Pastor T. N. Hale spoke at night on "Daniel's Purpose." Dr. R. W. Hooker spoke in the morning on "The Great Commission." 115 in S. S. One wedding. One funeral.

Temple—Pastor J. Carl McCoy spoke on "A Call for Reapers," and "A Birth-right for a Mess of Pottage." Good congregations. 189 in S. S. One funeral.

Central—Pastor Cox preached at both services. 278 in S. S. Four received.

Erin—Pastor O. C. Peyton spoke at Little Hope church on Saturday on Home Missions. An all-day meeting of W. M. U. led by Mrs. W. H. Vaughan, Supt. for Cumberland Association. A good attendance and cheering offering. Both services here Sunday were encouraging. Subjects: "Home Missions," and "Lessons from a N. T. Church." Our B. Y. P. U. starts off well. Interest grows. This week our W. M. U. observes prayer ser-

vice for Home Missions, chart study, etc.

Columbia (Second)—Pastor O. A. Utley spoke on "Ye Shall Be My Witness Unto All Men," and "When the Chief Shepherd Shall Appear Ye Shall Receive a Crown of Glory that Fadeth Not Away." Splendid day.

Kingston—Pastor J. H. O. Clevenger spoke on "The Saviour's Great Command," and "A Loving Father and a Rebellious Son." 107 in S. S. Great congregations. Two by letter, one under watchcare of the church. Our people are becoming aroused in regard to our mission work. Pray for us.

Prof. W. L. Gentry, the financial agent of the board of trustees of Carson and Newman College, spoke to the congregation of the First Baptist church here this morning. He made a strong and forcible plea for the denominational college. He did not ask for a collection, but made every one who heard him feel that Carson and Newman College is essential to the existence of the Baptist denomination in East Tennessee, and that a dollar invested in this institution, at this very critical period, would yield a hundred fold. His address was sober, eloquent and appropriate. Surely, if the eighty thousand Baptists of East Tennessee hear this earnest and timely appeal in behalf of the college, they will, without delay, invest eighty thousand dollars in providing buildings and equipment for this worthy institution, which is the greatest asset that the Baptists of East Tennessee possess. As a Baptist, an alumnus of the college and a friend and believer in denominational schools, I intend to aid Prof. Gentry to the best of my ability in every way, as he leads the denomination in this, in my opinion, the most important undertaking of the denomination in this part of the State. I bespeak for him the support and encouragement of all the churches and friends of Carson and Newman.

Everyone who heard Prof. Gentry believes that the time is here for a "Greater" Carson and Newman.

CHAS. S. STEPHENS.

Morristown, Tenn.

Read our "Problem" on page nine.

Southern Baptist Convention

The Sixty-second Session (seventy-second year) of the Southern Baptist Convention will begin at 10 a. m. Wednesday, May 16, 1917, in the City of New Orleans, La.

Preacher of the Convention sermon, Claude W. Duke, D.D., Florida; or his alternate, Sparks W. Melton, D. D., Virginia.

The sessions of the convention will be held in the Athenaeum, St. Charles and Clio streets, and the office of the secretaries of the convention, for the enrollment of delegates, will be open in room E, first floor, Gruenwald Hotel, Canal and Baronne streets, on Tuesday, May 15, 9 a. m. to 10 p. m., and on Wednesday, May 16, from 8 a. m. until the convention is called to order, and during recesses of the convention.

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

OLIVER FULLER GREGORY,

HIGHT C. MOORE,

Secretaries Southern Baptist Convention.

LANSING BURROWS, President.

WOMAN'S MISSIONARY UNION.

Twenty-ninth Annual Meeting of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, will be held in New Orleans, La., May 16-21, 1917. Twenty-five delegates, in addition to the State W. M. U. Vice-President, may be seated from each State. It is sincerely hoped that many visitors, as well as all delegates and Vice-Presidents, will be in attendance.

On Wednesday, May 16, in Room G, of the Gruenwald Hotel, the following sessions will be held:

(1) Margaret Fund Committee at 9:30 a. m.

(2) Boards of W. M. U. Training School at 11:00 a. m.

(3) W. M. U. Executive Committee at 3:30 p. m.

At 9:30 a. m. on Thursday, May 17, the regular session of the Annual meeting will be called to order in the auditorium of the First Methodist church on St. Charles Avenue. The sessions will continue in this church through Friday, May 18, with adjournment to attend the night services of

BIG BUSINESS MAN TURNED DOWN BY INSURANCE COMPANY.

"For the first time in my life I have just had an application for insurance turned down. I meant to increase my insurance to \$100,000.00."

It was a big business man, accustomed to having everything he wanted, which money could buy, who was speaking. This business man, who was speaking in his business career. Why? Because the medical examiner's analysis showed insipient kidney trouble. He seemed to be well enough. Hadn't suspected that he was ill, but as an insurable risk he could not pass.

In such a case Warner's Safe Kidney and Liver Remedy would probably rectify the physical condition in the course of a few weeks and make this man an insurable risk again. It has accomplished just such results for thousands of people as evidenced by their appreciative letters, telling of the beneficial results in liver and liver trouble from the use of this remedy. The preparation is entirely harmless, made from herbs, roots, etc., and has been on the market over forty years. During that time it has been put to the severest tests, and multitudes have testified to its efficiency.

If you have any liver or kidney trouble, ask your druggist for Warner's Safe Kidney and Liver Remedy, sold in 50c and \$1 bottles. A free sample will be sent by the manufacturers if you address Warner's Safe Remedy Co., Rochester, N. Y.

the Southern Baptist Convention. Delegates and visitors should endeavor to register at this church in the forenoon of Wednesday, the sixteenth, or as soon as possible after arrival in New Orleans.

Saturday morning, May 19, at 9:30 a. m. in the First Methodist church, there will be a conference with our women missionaries. At 1:00 p. m. that day a luncheon will be given in their honor in the banquet hall of the Gruenwald Hotel. The luncheon rates will be seventy-five cents per plate, the seating capacity of the hall being four hundred.

The W. M. U. annual sermon will be preached at 11:00 a. m. on Sunday, May 20, in the First Baptist church on St. Charles Avenue. On Monday, May 21, in St. Charles Avenue Baptist church the annual all-day session of the W. M. U. Secretaries' and Field Workers' Council will be called to order at 9:30 a. m.

MRS. W. C. JAMES.

W. M. U. President.

KATHLEEN MALLORY,

W. M. U. Cor. Sec.

RAILROAD RATES.

Southeastern Passenger Association.

Copy of Tariff special fares to New Orleans, La., and return is sent with this to all Baptist papers in the territory of Southeastern Passenger Association.

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

Dates of Sales—May 11 to 16 inclusive. Final limit returning May 31, 1917.

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

Time limit may be extended to June 16 by depositing ticket and payment of one dollar with W. H. Howard, Special Agent, 708 Common st., New Orleans, west door to ladies' entrance St. Charles Hotel.

Stop-over will not be permitted except where stop-overs are authorized in the individual tariffs of the carriers.

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

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

OLIVER F. GREGORY,

Station H., Baltimore, Md.

HIGHT C. MOORE,

Raleigh, N. C.

Secretaries.

New Orleans, La., March 1, 1917.

The Southern Baptist Convention will hold its sixty-second annual session in New Orleans, May 16-22, 1917. We, the local committee, have made the following arrangements for the entertainment of the convention:

Meeting Places—The convention session in New Orleans, May 16-22, 1917. The W. M. U. sessions will be held in the First Methodist church, opposite the Athenaeum, foreign mission study class will be conducted in the St. Charles Ave. Northern Methodist church, one block distant. The Evangelistic conference and the home mission study class will be conducted in the Coliseum Baptist church, the Exhibit of Publications will be in the Y. M. C. A. building, five blocks from the Athenaeum, between the convention hall and the hotels.

Convention Headquarters—The Convention headquarters will be the Gruenwald hotel. This same hotel will be the headquarters of the Woman's Missionary Union. The convention office will be room E, and woman's missionary office will be room G, first floor. The press headquarters will be New Orleans Press Club rooms, 117 St. Charles st. Educational headquarters will be St. Charles Hotel. The Convention Committee headquarters during the convention will be the Athenaeum. The office of committee, until

the convention meets, will be 341 Carondelet st.

Hotels and Cafes—The Hotel Association of New Orleans has guaranteed special rates to the delegates and visitors of the convention. There will be room enough in the six hotels to accommodate all who may attend the convention. We are very desirous that all the convention guests shall stop at the hotels. The hotels are run on the European plan and are near each other; thereby affording splendid opportunity for the fellowship of all the brethren. The following is a list of the hotels with their rates respectively:

Gruenwald Hotel, Main Building, Without Bath—About 29 rooms, 1 in room \$1.00, 2 in room \$2.00; about 51 rooms, 1 in room \$1.50, 2 in room \$2.50, 3 in room \$3.50.

With Bath—About 10 rooms, 1 in room \$2.50, 2 in room \$3.50, 3 in room \$5.50; about 26 double rooms with bath, 4 to 6 persons, minimum \$8.00; about 8 large double rooms without bath, 8 persons \$8.00.

Annex—About 50 rooms without bath, 1 in room \$1.50, 2 in room \$2.50, 3 in room \$3.50; about 89 rooms without bath, 1 in room \$2.00, 2 in room \$3.00, 3 in room \$4.00; about 40 rooms with bath, 1 in room \$3.00, 2 in room \$4.00, 3 in room \$5.00, 4 in room \$6.00; 30 extra large sample rooms with bath, 4 persons, minimum \$8.00; about 20 suits consisting of parlor, bed room and bath, \$10.00 up.

St. Charles Hotel—About 25 rooms without bath, 1 in room \$1.50 per day, 2 in room \$2.50; about 50 rooms without bath, 1 in room \$2.00, 2 in room \$3.50; about 25 rooms without bath, 1 in room \$2.50, 2 in room \$4.00; about 50 rooms with bath, 1 in room \$2.50 per day, 2 in room \$4.00; about 100 rooms with bath, 1 in room \$3.00, 2 in room \$5.00; about 50 rooms with bath, 1 in room \$4.00, 2 in room \$6.00 to \$7.00 per day.

New Monteleone Hotel—About 25 rooms without bath, 1 in room \$1.00, 2 in room \$2.00; about 50 rooms without bath, 1 in room \$1.50, 2 in room \$2.50; about 20 rooms with bath, 1 in room \$2.00, 2 in room \$3.00; about 30 rooms with bath, 1 in room \$2.50, 2 in room \$3.50; about 40 rooms with bath, 1 in room \$3.50, 2 in room \$4.00, 3 in room \$4.50; about 20 rooms with bath, 1 in room \$3.50, 2 in room \$5.00, 3 in room \$6.00; about 15 rooms accommodating 4 to 6 persons, minimum \$6.00; about 25 rooms accommodating 4 to 7 persons, minimum, \$7.00.

De Soto Hotel—About 10 rooms without bath, 1 in room \$1.50; about 10 rooms without bath, 2 in room \$2.50; about 20 rooms without bath, 3 in room \$3.00; about 5 rooms, 1 in room, \$2.50 with private bath; about 20 rooms, 2 in room, \$4.00 with private bath; about 20 rooms connecting bath, 2 in room, \$1.75; 20 rooms connecting bath, 3 in room, \$3.00.

Cosmopolitan Hotel—About 10 rooms, 1 in room \$1.00, without bath; about 10 rooms, 2 in room \$2.00, without bath; about 7 rooms, 3 in room \$2.25 without bath; about 6 rooms, 1 in room \$2.00, without private bath; about 10 rooms, 2 in room \$3.00, without private bath; about 10 rooms, 1 in room \$2.00, with connecting bath; about 5 rooms, 2 in room \$3.00, with connecting bath; about 5 rooms, 3 in room \$3.00, with connecting bath.

Lafayette Hotel—About 25 rooms, 1 in room \$1.50, without bath; about 25 rooms, 2 in room \$2.00, without bath; about 40 rooms, 1 in room \$2.00, with private bath; about 40 rooms, 2 in room \$2.50, with private bath.

The number of rooms in the above quotation is the minimum. We are authorized by Wm. Allen, manager of the Hotel Association, to state that there will be available, in all the hotels and boarding houses in New Orleans for the convention guests, about 6,000 rooms, which can accommodate about 10,000 people.

Boarding Houses—There are many boarding houses in the city. If any one desires a private boarding place this can be had at \$1.50 to \$3.50 per

(Continued on page 11)

HEADACHES AND OTHER ACHES AND PAINS.

Pain keeps the thoughts of the sufferer continuously on the ailment that is causing the pain, and in this way it acts to retard the recovery.

Dr. Miles' Anti-Pain Pills are their own best advertisers. The wonderful degree of success that they have met with for more than 25 years has been entirely due to their efficiency.

Users are willing to concede that these pills do all that is claimed for them. That is, they promptly relieve headache, neuralgia, rheumatic pains, monthly pains, and almost every other kind of ache or pain and do this without any bad after-effects.

And if the sufferer finds rest from the pain that weakens the mind and harrasses the nerves pending treatment for the cause of the pain he certainly should be satisfied.

Furthermore, Dr. Miles' Anti-Pain Pills do not constipate, do not derange the stomach or leave any disagreeable after-effects when taken as directed.

If you suffer from any ache or pain you will not be out any money to try these pills. Go to any druggist and purchase one box of Dr. Miles' Anti-Pain Pills. Use them as directed and if the results are not satisfactory return the empty package to the druggist and he will immediately return you your money. No question will be asked. You are the judge of the merits of these pills. Could anything be fairer than this?

MILES MEDICAL CO., Elkhart, Ind.

SALTS FINE FOR ACHING KIDNEYS.

We eat too much meat which clogs Kidneys, then the Back hurts.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

WATCH THE LIVER!

If he is fretful, restless and out of sorts, you can trace the cause to his stomach and liver. If the bowels do not act regularly there is a possible danger of serious illness. Constipation if allowed to continue may produce self-poisoning or auto-intoxication, and this condition should be promptly rectified. The best general tonic for the baby or for the older folks is Plantation Chill and Fever Tonic and Liver Regulator, a purely vegetable compound. It contains no Calomel or other injurious drugs. Highly recommended for babies and growing children. It excites and invigorates sluggish livers and puts you on your feet again. Buy a bottle and keep it handy. Price 50c. For sale by the best druggists. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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.

Woman's Missionary Union

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MRS. HARVEY FAGAN, *Personal Ser-*
vice Chairman, Franklin.

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

A REQUEST.

Presidents of W. M. Societies of Middle Tennessee, please ask your secretaries to send to your associational superintendents a statement as to what your society has done since last April Divisional Convention, along the following lines: Hospital, Tennessee College, Orphans' Home, Mountain Schools, Mission Study. A brief statement from each society will be so helpful to superintendents in making their report for our Middle Tennessee Convention, which meets at Springfield April 17th to 18th. Kindly attend to this, will you?

Yours for progress,

MRS. A. F. BURNLEY.

OUR DIVISIONAL CONVENTIONS.

Two of these will be held in April, in connection with the Sunday School Convention of West Tennessee at Ripley, and Middle Tennessee at Springfield. These divisional meetings are intended to be next in importance to our State meeting, hence a special effort should be made by our women and young women in these divisions to attend. Every organization should have a representative. If your president thinks she cannot afford to go, send her or some other member. You will get inspiration for your work by contact with other workers. Plan to go. MARGARET BUCHANAN.

FIELD NOTES.

The week from March 7th through 11th was given to East Tennessee field work. First came Campbell county quarterly meeting at Newcomb. The local attendance was very good, though their Missionary Aid Society is small; the hospitality was cordial and abundant. Mrs. Queener was in charge; the pastors of the local church and La Follette were present, also Brother Medaides, who was in a meeting there. The discussions were free and easy. Mrs. Rose was a visitor from Jellico in neighboring association; she added much to the interest of the day. This is a mountain section and few of the churches are on the railroad. The interest in woman's work is growing and under the leadership of Mrs. Queener will go forward. I was a guest in the homes of Mesdames Clark and Smith. Tuesday was spent in Knoxville en route to Holston quarterly meeting at Johnson City. The waiting hours were delightfully spent with my good friend, Mrs. R. L. Harris. At Johnson City I was at home with Mrs. McNease. Promptly the women gathered in Central church. About forty of the faithful of Johnson City W. M. S. were on hand to welcome the delegates from Antioch, Cherokee, Snow's Chapel, Pleasant Grove, Paperville, Bluff City, and Jonesboro. Four of these were country churches, notwithstanding bad roads. Several visitors; Mrs. Miller voiced the welcome, and Mrs. Whitlock, of Jonesboro responded. Mrs. McNease presided, and Miss Rose Keys took the record of the day's proceedings. Dr. Green, as is his custom, relieved the women of all responsibility in preparing and serving the lunch, so that all had the inspiration of the

program of the day. The talks and papers were good; the discussions spirited and helpful. The recently re-organized Sunbeams contributed a song—there were two solos, much enjoyed, and the closing number, a demonstration by the Y. W. A. of "How the Standard Convinced" was, I am sure, good, but to make my next engagement at Butler for the Wautauga Semi-Annual Meeting of that Union, I had to miss that. The day was profitable and pleasant.

At Butler, I was in the homes of Mesdames Younce and Pierce. A night with each. We had a good day at Butler, Bethel, Sugar Grove, Mt. City, Elizabethton and Hampton; each had representatives, with a splendid local attendance. The program was carried out in full. Mrs. Shoun in the chair and Miss Georgia Stout acting secretary. Mrs. McKaine contributed two solos and Mrs. Skaggs and Miss Davis, of Wautauga Academy a duet. This special music was enjoyed. Prof. Skaggs had the closing hour for presenting the immediate needs of the school. The school is in its best year, 164 students enrolled; 70 of these boarding students, and many boys having to board out in town for lack of room. An addition of eight rooms to the boys' dormitory is a necessity, and the W. M. U. of the association pledged to furnish these rooms which built. Only seven W. M. S. in the association, one of those only a few weeks old. A heroic band. The cost of board in the school has been kept at \$6.50 a month, although the high cost of living is the cry everywhere. This is one of our best mountain schools.

Sunday was spent at Elizabethton. The church is without a pastor, and the brother who was to speak at the morning hour was sick, so I was asked to present our Training School to the people. A good crowd was present and seemed interested. An offering was taken by the Sunday School superintendent, Mr. J. Frank Siler, who presided over the meeting, and seven men and four women responded readily. The W. M. S. will take their offering later.

Monday morning finds me in the office to gather up the threads there.

MARGARET BUCHANAN.

THIRD QUARTERLY MEETING

W. M. U., of Big Hatchie Association For 1916-17.

The third quarterly meeting of W. M. U. of Big Hatchie Association was held with Stanton Baptist church on March 1st.

Answering a call from our gracious superintendent, Mrs. T. L. Martin, to come to her home church, a goodly number of delegates reported, notwithstanding the bad weather. Stanton has made for herself a reputation for gracious hospitality, and at this time nothing was forgotten in the welcome of her guests. The session was opened by singing "Jesus Saves." Mrs. W. L. Davis, of Brownsville, led the devotional, taking for her subject, "Building for God." Mrs. M. E. Richardson, of Harmony, led the opening prayer, after which a business session was presided over by the superintendent,

Mrs. T. L. Martin. Two societies sent in encouraging reports. A chart showing the work of the Home Mission Board drawn by one of the Y. W. A.'s, Miss Jett Williams, was displayed and explained; Mrs. G. F. Jones read a paper on "Welcoming the Foreigner;" Miss Flossie Murphy, one of the Juniors, delighted the audience with a solo. Church building loan fund, and W. M. U. obligation, was a subject that was well handled by Mrs. L. M. Short.

Our Training School is on the hearts of all our women and was not forgotten at this time. Miss Eula Baucum told about "What the Training School Is Doing For Us," which was followed by a very practical talk by Mrs. Helen Bond, on "What We Must Do For the Training School."

After a duet by the Misses Bedford there followed an open discussion on the training school, in which several took part, showing much enthusiasm.

A tribute was paid to our fallen leader, Dr. Edgar E. Folk, who for so many years by voice and pen has stood for temperance, truth and righteousness. We deplore our loss and shall miss him sorely.

Mrs. Helen Bond led in a closing prayer, in which the bereaved family were tenderly remembered.

MRS. J. A. DUPREE, Sec.

A UNIQUE SUNBEAM BAND.

A pastor's good wife determined in her heart that her children, six in number, should have the advantage of a Sunbeam Band. The only chance was to have it in her home, herself the leader. Together they gave \$5.00 to foreign missions during the quarter. The president of the W. M. S. thought it would be hard for them to meet their apportionment without the children's help. The heroic mother said "of course we can give the five dollars advance if I must sell some hens to make it, but I am ashamed to have the Sunbeams get credit for only \$5.00. We hope to give nearer \$25.00. The children certainly enjoy the mission journals; the older ones worked out the puzzles, and the baby has learned to say 'Hail Buddha'; as she points to each picture on the cover she says 'Hail Buddha.'" Such mothers keep alive the spirit of the Judsons. O that we had many more homes where the children are taught to love missions; we would have real missionary churches in the next generation.

MARGARET BUCHANAN.

WILL YOU HELP?

You will be sorry to hear that after nine months of its fiscal year our general Union lacked \$168,734.00 of its apportionment. If we raise this amount before May 1st, it will be \$10,739.00 more than we raised during the fourth quarter last year. If our faith wavers over this undertaking, may we remember that after the disastrous floods of last summer the North Carolina Baptist Convention raised more than it had given during the same quarter of the previous year. Must our Heavenly Father chastise some of us to bring us to put first things first? Let us of Tennessee say we can meet OUR apportionments and we WILL. These two months—March and April, should be given to Home and Foreign Missions and finishing our small aim for Sunday School Board Bible Fund, and Margaret Fund.

Our aim for the S. B. C. year, May, 1916 to May, 1917, is \$11,800.00; For

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

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

DRINK HOT WATER IF YOU DESIRE A ROSY COMPLEXION

Says we can't help but look better and feel better after an inside bath.

To look one's best and feel one's best is to enjoy an inside bath each morning to flush from the system the previous day's waste, sour fermentations and poisonous toxins before it is absorbed into the blood. Just as coal, when it burns, leaves behind a certain amount of incombustible material in the form of ashes, so the food and drink taken each day leave in the alimentary organs a certain amount of indigestible material, which if not eliminated, form toxins and poisons which are then sucked into the blood through the very ducts which are intended to suck in only nourishment to sustain the body.

If you want to see the glow of healthy bloom in your cheeks, to see your skin get clearer and clearer, you are told to drink every morning upon arising, a glass of hot water with a teaspoonful of limestone phosphate in it, which is a harmless means of washing the waste material and toxins from the stomach, liver, kidneys and bowels, thus cleansing, sweetening and purifying the entire alimentary tract, before putting more food into the stomach.

Men and women with sallow skins, liver spots, pimples or pallid complexion, also those who wake up with a coated tongue, bad taste, nasty breath, others who are bothered with headaches, bilious spells, acid stomach or constipation should begin this phosphated hot water drinking and are assured of very pronounced results in one or two weeks.

A quarter pound of limestone phosphate costs very little at the drug store but is sufficient to demonstrate that just as soap and hot water cleanses, purifies and freshens the skin on the outside, so hot water and limestone phosphate act on the inside organs. We must always consider that internal sanitation is vastly more important than outside cleanliness, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

elgn, \$7,900.00; Home-Bible Fund, \$100.00; Margaret Fund, \$60.00. We have given in the three quarters since May 1st, 1916, \$6,845.99 to Foreign, \$2,210.00 to Home, \$87.88 to Bible Fund, \$6.25 to Margaret Fund. Note these figures and see what we must do this quarter or fail.

MARGARET BUCHANAN.

CANCER SUCCESSFULLY TREATED.

The record of the Kellam Hospital is without parallel in history, having successfully treated without the use of the knife, acids, x-ray or radium, over 80 per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

TOBACCO HABIT BANISHED.

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newel Pharmacal Co., Dept. 90, St. Louis, Mo., for FREE BOOKLET, "TOBACCO RE-DEEMER" and positive proof.

Germs of disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

Editorial

A VENTURE IN DEMOCRACY.

Another recruit for the ranks of democracy. Russia bids fair to take an honorable place amid the republics of the world. The despotism of an absolute monarchy is a thing of yesterday with her.

FALL OF A THRONE.

The Czar no longer wears a crown nor wields a scepter. Through popular pressure, Nicholas II. abdicated his throne on March 15. His younger brother, the Grand Duke Michael Alexandrovitch served as Regent for a few hours, when he was forced to resign the government into the hands of the Executive Committee of the Duma. Thus ended the rule of the House of Romanoff, which had been in power for four hundred years, or since the beginning of Russian history.

The revolution came as a surprise to the world. Perhaps few persons beyond those specially concerned really knew the extent of the discontent of the people. Popular ignorance and serfdom, political oppression and corruption, mismanagement of the army and specially criminal negligence in providing proper munitions at a critical time in the great drive against the Germans, and the but half-concealed preference of the Czar for the Germans—his young wife is a German,—all these forces acted together to bring the sudden fall of this ancient throne.

EXPERIMENT IN SELF-GOVERNMENT.

The future form of the government has not yet been fixed. It will probably be more or less republican in its liberties. The Executive Committee of the Duma and the newly-chosen council of ministers will direct matters until a stable form of government can be instituted. The statement of principles of this provisional government is a remarkable program:

An immediate general pardon for all political, religious, revolutionary, military and land-ownership offenses.

Liberty of speech and of the press; freedom for alliances, unions and strikes.

Abolition of all religious, social and national restrictions.

The election by universal suffrage of a constitutional assembly to determine the form of the new government.

The substitution of the police by a national militia whose chiefs shall be elected by the government.

Community elections to be based on universal suffrage.

BLOODLESS REVOLUTION.

Thus far the revolution has been signally free from violence and bloodshed. It remains to be seen if the wonderful change can be made permanent without resort to such scenes as have often accompanied a radical change from oppression to liberty. License usually has followed the first conscious days of freedom.

UNIVERSAL GRACE.

The privilege of universal salvation through personal faith in Jesus Christ is beneath all true democracy. If men may be saved and thus be brought into a common fellowship, it naturally follows that there should be no lordship on the part of any. Brethren of a common Lord should have equal privileges; they form a family in which brothers should not have rule over each other. The gospel is a message to all men upon the same terms. It knows no degrees of birth, position, or rights that may not be shared by all.

Russia has not permitted religious or civil liberty. The Greek Catholic church has been the established church. All dissenters from her creeds were counted heretics and fit for the prison or the Siberian mines. This new policy will mean a great opportunity for Baptists.

UNIVERSAL EDUCATION.

If men have the right to the gospel, they also have the right to make the most of themselves through education. Universal education grows out of a universal gospel. If Russia will fulfill its promise to grant general suffrage, it will mean that the people will gradually come to a higher degree of knowledge. At present the vast majority are densely ignorant and distressingly poor. They have been degraded and op-

pressed. Many of them will probably not have known of the change in government for some time yet.

We will be glad to hail this newest sister republic! We trust that such will be the final result.

THE GOD OF MONDAY.

The God of Monday and the God of Sunday! Are there two Gods? Some people act upon such a theory.

Modern life has specialized not only professions, but virtues. Once the minister, familiarly called "the parson," served as lawyer, doctor and teacher. The process of the division of labor has now limited his duties. He gains freedom to devote his time to his particular tasks. But this process of division of labor has gone further than to assign each man his own work until many people have specialized religion into a service for special occasions. The daily life with such is not touched vitally by religion.

The ancient Hebrew served one God. Modern life often worships two. The God of the Sabbath demands that men shall give him a holy day, in which the appointed places and times of worship shall be observed; pure thoughts should here engage attention; deeds of mercy should be above all other acts; sweetness and charity should be evident in all relations, everything should be worthy of the God of Sunday.

The God of Monday—who is he and what does he seek? In theory there is no such God. In practice there seems to be with those who separate their religion from their entire life. To such people a man must aim to make the most of life for himself, regardless of the wrecks of those upon whom he must rise as stepping stones. Greed, graft, selfish ambition, should be the stars by night and the sun by day by which these must guide their way through the wilderness of commercialism. There must be no time to help a fallen brother. Certainly, these beliefs are not thus clearly published to the world, but they form the undercurrent for many. The zeal of yesterday for the God of Sunday in the minds of such people need not hinder beyond the Sabbath to disturb the plans of the God of Monday.

Two Gods? Nay! Verily Nay! But Christians often act as if there were two. One the God of Sunday, holy, just, worshipful and reasonable in His demands for purity of conduct. The other, the God of Monday,—his ethics are those of the street. He reckons sins only by their detection. He allows men to gain their riches from the woes of the unfortunate.

The religion of Monday should be just as good as that of Sunday. To be sure, certain things are required for devotion and for these stated days must be appointed. The activities of life require time; one must earn his daily bread. However, amid the stress and hurry of making a living one should not forget that religion must be back of each moment and act.

Let us see to it that we do not act as if we believed in two Gods, one holy and just, the other careless and indifferent as to our purity of life.

MISSIONARY DAY.

The impulse of missions is fundamental to the kingdom. The study of missions should begin with the primer days and continue until the end of life. No one can afford in this progressive age not to know something of the great forward movements of the kingdom of God. The study of missions need not be regarded as dry and uninteresting. Thrilling books of adventure, stories of heroic sacrifices, pictures of strange lands and customs, messages fresh from the field where men and women stand face to face with gross heathenism—all these contribute their part to bring home to the heart the Great Commission. The Missionary Day in the Sunday Schools bids fair to become a great factor in missions. To train the minds of the youths will be to develop a new generation with a vision of world service through individual responsibilities. Remember the time, March 25th. Send to the Sunday School Board for programs. Start now to get ready.

The Home and Foreign Boards bear the expense of Mission Day in the Sunday School in the ratio of two to three with the understanding that the money is to be divided between the two on this basis; divide it two for Home, and three for Foreign, when you send to Dr. Gillon.

THE VERDICT OF THE CHILD.

The child is simple, but clear in his decisions about character. To pass in review before hundreds of children day by day for 44 years, to retain the respect and love from the primer to the graduation day, to stand in the public eye while these children pass into mature life and in their turn send their own children to touch the life of the same teacher, and through it all to stand not only the test of judgment of worth, but the harder test of continued love,—such a test but few men could bravely face. But it remained for Prof. John E. Bailey to measure up without failure.

He was the friend of every child in the schools. Out of his heart of gladness and eternal youth he spoke and sang his way into the child life, molded it for good, for truthfulness and for joy. He served loyally and faithfully as director of the Baptist and Reflector and always had a good word for the paper. He seemed to see with the simple trust of a child into the great problems of denominational life, and with the trust of a child was willing to take his part in great affairs. God bless his memory and comfort his beloved.

THE NAME RESTORED.

We give on another page the official announcement of the action of the Board of Trustees of the Baptist Memorial Hospital and the restoration of its former name. The trustees have yielded any private preferences of their own to the general sense of the denomination in the matter of name. There may have been some disposition on the part of the brethren to criticize sharply the former action. But we feel sure that such criticism was based upon a desire to see the largest service for the hospital and not as a token of fault-finding. The trustees have acted in the entire matter according to their best judgment and we have not been disposed to give to them any but words of commendation for their severe labors in the work. Now that the matter of the name has been adjusted, let us address ourselves to the task of the proper completion and equipment of the plant. As Dr. Lowrey suggests, much may be done to reduce the current expenses, if the churches will respond to his appeal for supplies and provisions. The brotherhood gladly acknowledges its great debt to Mr. A. E. Jennings for his incomparable services for the hospital.

A STANDARDIZED CHRISTIAN.

Modern insistence is upon the demand for proper standards. The labor unions require certain tests of skill before one may be recognized as able to ask the pay of a competent workman; the law permits the practice of medicine, pharmacy, law or teaching only upon the completion of prescribed courses of preparation and examinations that justify the expectation of proper knowledge and ability to fulfill the functions of these professions; even the educational world ranks the college as standardized only when it can present material equipment and curriculum that reach a certain type and grade.

The Christian must also become standardized. The Apostle Paul sets forth the false method of judgment to determine merit in spiritual affairs. "For we have not the boldness to pair or compare ourselves with some of those who commend themselves; but they, measuring themselves with themselves, are without understanding" (2 Cor. 10:12, Bible Union Version). One can not rightly grade character by comparison with the size of other Christians. The apostle suggests that we strive to attain "to a mature man, to the measure of the stature of the fullness of Christ" (Eph. 4:13, B. U. Version). Credit attaches to approach to this standard. Mutual comparisons are profitless. Not what others may be or do, but what we could and ought to be and do—this must be the spiritual yard-stick of our size.

The standardization of the Christian must be progressive. Good thoughts, motives and works prepare the Christian for growth. None may in this life reach perfection; all must strive for it.

Rev. E. A. Freels, of LaFollette, reports splendid progress with his Fincastle church. They recently showed their appreciation of the pastor by bringing a wagon load of good things for the pantry.

OUR PROBLEM.

To pay in the next ten days, \$800.00.
 We must have this money.
 We must pay our debts.
 We must have stock paper for each week's issue.
 We must meet the usual monthly bills.
 We must have this extra amount.

Your Help.

You can read the date on your label.
 You can tell if you are behind.
 You can help in our special need.
 You can not afford to be in debt.
 You can prove your loyalty now.

Our Service.

We have not reduced the size of the paper.
 We have not increased the price.
 We have not lowered the grade of paper.
 We have not been unreasonable in our requests.
 We have not failed to give you a good paper.

BAPTIST AND REFLECTOR,
 161 Eighth Ave., N., Nashville, Tenn.

ASHAMED TO DIE.

He lay so quietly upon the white bed, attendants wondered if his anxious look indicated his consciousness of the approaching end of life. Eager ears bent to catch his last message. His voice was thin and wavering. "No, sister, I'm not afraid to die. I am trusting my Saviour to go with me through the dark valley ahead. But—I'm ashamed to die, for I have never done anything worthy of His love for me." What a prospect, based upon a memory of a useless past? Salvation is the gift of grace through personal trust; joy at the end of life is measured in terms of service. No one can claim to have completed the full task in life's appointed duties, but for some there may be comparatively few regrets for failure to try through service to prove love and appreciation to the Saviour. Effort, not full success, will determine the peaceful retrospect. The forward look may be confident, but what of the backward look? Will we be ashamed to die?

RECENT EVENTS.

It has been found necessary for the United States naval forces to occupy certain places in Cuba, in order to protect the American interests during the present upheaval there.

China has broken off diplomatic relations with Germany and will probably join the Allies. Her immediate advantage would be the taking over of the German property in China. She could also be a help to the Allies by sending laborers to take the place of soldiers in making trenches and thus allow the trained men to engage in actual fighting.

President E. Y. Mullins, of the Seminary at Louisville, announced on his return from a winter vacation that he had completed the manuscript of his text-book on Systematic theology. His book of sermons and addresses, "The Life In Christ," is expected to have a wide sale. We would be glad to order it for anyone.

At the Asheville Convention, the following resolution, introduced by R. C. Buckner, of Texas, was adopted: "That in view of our great need of a history of Baptists of the South, the Sunday School Board is requested to make provisions for the preparation of such work." Following these instructions the Sunday School Board has secured Dr. B. F. Riley, of Birmingham, Ala., for this difficult, but important task. Perhaps no man among us is more competent to portray the life and movements of Southern Baptists. The work will probably be issued in two volumes within a year.

The Internal Revenue department of the State reports that probably \$1,500,000 in income taxes will be collected from this State for the fiscal year ended March 1, 1917. There were one thousand more persons with incomes of \$3,000 or more this year than last, making 5,500 persons paying income tax. This indicates our increasing prosperity. We trust that Baptists are duly represented among these taxpayers.

On February 27, Dr. William Bailey Howland passed away. Dr. Howland has long been a prominent figure in the newspaper world. For 23 years he was publisher and part owner of The Outlook, but more recently he has been associated with The Independent. He was successful in business and bore many duties and honors worthily.

The joint legislative committee reports certain institutions in the State in bad condition. In the three State hospitals for the insane, the tuberculosis wards were in special need of improvement. It is a remarkable fact that the number of inmates for these hospitals is on the increase. Conditions at the State prison were reported generally good. The hospital at Bolivar came under the most severe criticism for the lack of equipment.

"We grieve with Dr. and Mrs. M. D. Jeffries, of Spartanburg, in the death of their son, Mr. William L. Jeffries. Mr. Jeffries was a chemist and in the employ of the Dupont Powder Company. He had been sent by the company to Mountain Mills, Vt., to superintend the installation of a bleaching plant and while in this work was overcome on Saturday of last week by the inhalation of chlorine gas. The body was shipped to Knoxville, Tenn., for interment where it was met by members of the family on Sunday. Our brotherhood will deeply sympathize with Dr. Jeffries and his family in this great sorrow."—Baptist Courier.

We join in sincere sympathy.

Friday morning Mrs. H. B. Alexander, of this city, died suddenly. She was an active worker in the Immanuel Baptist church and in various religious and charitable movements. Her funeral was conducted at the Immanuel Baptist church by Drs. Weaver and VanNess, and Rev. B. McNatt. Mr. Alexander is an efficient member of the Sunday School Board. We extend our assurance of prayers and sympathy to the bereaved.

—Says Dr. C. E. W. Dobbs, in Florida Baptist Witness: "The liquorites have rung the changes on the dictum that the abolition of the saloon would mean the death knell of Florida tourist resorts. But here is a concrete fact which tells a different story. Long Beach, time it has grown from 2,000 to 40,000 in population. It has prospered; it has drawn an ever-increasing number of holiday makers and it has won as permanent residents people of means. Not all who seek holiday pleasure need the fun and frolic of intemperate dissipation to make life happy." Exactly. And so with every town in Tennessee where saloons have been abolished—a new era of prosperity has come to it. The abolition of saloons may drive a certain class of population away from the town, but it will attract another and far better class, the class which really brings prosperity, a sober, solid, substantial citizenship.

—Dr. R. T. Hanks gives the following as the way in which the first amendment to the Constitution of the United States, guaranteeing religious liberty, was secured: "When Mr. Madison offered for the first Congress, his district was composed of Orange and Culpepper Counties, Virginia. The Baptists of that district held a meeting and sent a committee to Mr. Madison, saying, if he would offer the first amendment to the Constitution guaranteeing religious liberty they would support him. Mr. Madison agreed to the proposition and was elected, the Baptists holding the balance of power in his district. He did offer the amendment, and the amendment was adopted, and thus 'religious liberty' was secured for every body in the United States."

—It is said that the decision of the Archbishop of Canterbury in regard to the Kikuyu affair, of which we made mention recently, is far from satisfactory to the High Church party. The head of the Anglican Church had decided that members of the Anglican communion must not be condemned if they partake of the Sacrament in other communions, when it is not available in their own. This decision, wholly antagonistic to the claims of the Ritualists, now threatens a wholesale exodus to Rome, on a larger scale even than that for which the Tractarian movement prepared the way. The Christian Advance thinks that "The break cannot come too soon, if it is to save a remnant of Protestantism in the Church of England."

"Today is the solemn anniversary of the day, when, all alone, as man to man, I dealt with the present king of the Belgians in the sacred concern of his soul's eternal welfare. Like the manly man he is he let me hit out at him and for one hour I had the honor of Billy Sundaying him. Truth is not ours to cheese-pare and trim; a heaven-above and hell-below gospel is all God can offer king or slave. A mediocre, middle-class 'climber' would have snubbed me, but not he. I told him that neither holy water nor Cologne water could save mortal man and he will never forget it. Will you not pray for him in the battle line now? Have you ever noticed the first occurrence of the phrase Son of man and compared it with its last usage? The first time it refers to the Son of man who 'hath not where to lay his head.' The last in the Bible usage is 'the Son of man, having on his head a golden crown.'"—Dan Crawford, in Kingdom Tidings.

—No trace of the alphabet has been found before the days of King David, and all the earliest alphabetical inscriptions have been found within the bounds of his kingdom. The use of the alphabet was so common a century after David's day that scores of the vintage were kept on bits of pottery with the letters marked in ink by a reed pen in the hand of a scribe of King Ahab at Samaria. The suggestion that David was the inventor is made by Galls in a Hessian magazine. He thinks that the King collaborated with Seralah, the scribe, in perfecting this greatest invention of the ages. There was much writing done in Palestine centuries before David's day, but, as the Amarna letters prove, it was done in Babylonian script, which was pictorial, much like the Chinese, Kirjath Sepher, "Book City," must have had a supply of cuneiform brick tablets. Byblos, in Syria, was the town that furnished cedar wood to Egypt, and in exchange took 500 rolls of papyrus. Our words Bible and paper come from Byblos and papyrus. As clay was the substance on which the Babylonians stamped their pictures, papyrus was the fiber on which the Egyptians wrote their hieroglyphs. So we find that in the lands that David came to rule both Egyptian and Babylonian picture writing had long been used, but when the alphabet was developed all civilized nations, one by one, adopted it.—Watchman-Examiner.

Some years ago an old man in New Jersey found \$5,000 scattered in bills of large denominations through the family Bible. In 1874 this man's aunt died, and a paragraph of her will read as follows: "To my beloved nephew I will and bequeath my family Bible and all it contains with the residue of my estate after my funeral expenses and just lawful debts are paid." The estate amounted to only a few hundred dollars, which was soon spent, and her nephew, neglecting to read the Bible, did not find the treasure put there for him. He lived in poverty all that time, and it was while packing up his things to remove to his son's home for the remainder of his days that he discovered the money. How many people miss the precious treasures that are placed in the Bible for them by a failure to read its pages! How many rejoice in having found Christ in the blessed Book worth more than all the money of all the banks, the pearl of great price worth more than all the costly jewels of the earth! Christ thus bids us all to secure this wealth: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me."—The Christian Herald.

THE MASTER OF MY BOAT.

I owned a little boat a while ago
And sailed a Morning Sea without a
fear,
And whither any breeze might fairly
blow
I'd steer the little craft afar or
near.

Mine was the boat, and mine the air,
And mine the Sea, not mine a care.

My boat became my place of mighty
toll.

I sailed at sunset to the fishing
ground.

At morn the boat was freighted with
the spoil

That my all-conquering work and
skill had found.

Mine was the boat, and mine the net,
And mine the skill and power to get.

One day there passed along the silent
shore,

While I my net was casting in the
sea,

A man who spoke as never man be-
fore;

I followed Him,—new life began in
me.

Mine was the boat, but His, the voice,
And His the call, yet mine the choice.

Ah, 'twas a fearful night out on the
Lake!

And all my skill availed not at the
helm,

Till Him asleep, I waken, crying,
"Take,

Take Thou command, lest waters
overwhelm!"

His was the boat, and His the Sea,
And His the Peace o'er all and me.

Once from His boat He taught the cu-
rious throng,

Then bade me let down nets out in
the Sea;

I murmured, but obeyed, nor was it
long

Before the catch amazed and hum-
bled me.

His was the boat, and His the skill,
And His the catch, and His my will.

—Joseph Addison Richards.

OWNING UP.

What'll we do next?" asked Fred,
rather discontentedly. "I've got a whole
bunch of firecrackers."

"We've done most everything," an-
swered Ned. "I'm hungry. Fourth of
July ain't much, after all."

It really did seem to those boys as
if they had done all that was worth do-
ing in the way of snapping crackers and
torpedoes. Yet there was Freddy Gray
with a bunch of firecrackers still on hand,
and one or two over.

"See here!" Freddy had an idea.
"Let's hitch 'em up in the top of the old
maple and touch 'em off. The old thing's
almost dead, and they're going to cut it
down pretty soon. There's leaves enough
to hide the crackers, though. Isn't that
just the same thing now?"

It certainly was, so they all agreed,
and Fred pulled off his jacket and went
up the tree. He was down in a minute,
but not before the popping began.

How funny it was!

People began to stop and look up and
down and around, and just then as luck
would have it, Dr. Bell's wife and little
girl came driving by.

The horse was old and steady, and
hadn't thought of such a thing as gett-
ing frightened for years.

But he had never before seen a tree
going off in that style—and the old
maple, too, that he had known ever
since he was a colt. So he pricked up
his ears, and stopped and snorted and
then broke into a run up the road and
over the hill out of sight.

"Who did that?" asked lawyer
Graham, crossly. "Who tied those fire-
crackers up there? Dr. Bell can make
him smart for it. He ought to smart—
it'll teach him a lesson! I'd make an
example of him."

O, dear! Freddy, knew he looked pale
and frightened. He felt as though every
one could see he was the boy that ought
to "smart." He wondered if Mrs. Bell
and Katy tipped over and what would
be done to him. O, what made him?
what did he do it for? "I'm glad 'twasn't
me," said Ned. "But we won't any of
us tell 'twas you, Fred."

As if that could be any comfort to
heart-broken little Fred, when he himself
knew he did it. He couldn't speak. There
was a dreadful lump in his throat. He
went home, sad enough, and he could
only eat the least bit of lemon pie for
his dinner.

"Are you sick, Freddy?" asked mam-
ma.

"No'm," answered Freddy, "not very
much."

O dear, what should he do? He wished
he dared ask about Mrs. Bell and Katy.
He wondered how Dr. Bell would make
him smart. Anyhow, he didn't believe
he could feel worse than he did at that
minute.

He went out in the stable pretty soon,
and climbed up in the hay. If he lives
to be a hundred, he will always remem-
ber that Fourth of July afternoon. How
his heart thumped when at last he
slid down the haymow, red-eyed, worried
little Fred.

He didn't say a word to any one, but
started off through the pasture. Dr.
Bell's house was half a mile away, but
it didn't seem so far to Fred that after-
noon. He was there before he knew it,
and then he didn't dare go in. The blinds
were shut, and everything was very still
—as if somebody was sick. Fred
thought, and he thought, and he couldn't
help thinking, too, of Mrs. Bell and
Katy.

He went to the door at last, and asked
for the doctor. Dr. Bell was in his study
and Fred went slowly in there. Dr. Bell
put down his paper and pushed back
his chair.

"Well, my boy," said he, "what can
I do for you?"

Fred choked up. "How—how's Mrs.
Bell and—Katy sir?"

"Why?" cried the doctor in amaze-
ment, "what's the matter with them?"

"The horse!" gasped Freddy. "O, Dr.
Bell, I tied the crackers up!" And then
the whole story burst out—the whole
funny, pitiful story.

"Well, well," said the doctor, and he
threw back his head in a hearty laugh.
"Maria did say old Nobby got scared,

For Weakness and Loss of Appetite.
The Old Standard general strengthening tonic
GROVE'S TASTELESS CHILL TONIC, drives out
Malaria and builds up the system. A true tonic
and sure Appetizer. For adults and children, 50c

The Weekly Bulletin

Baptist Sunday School Board
NASHVILLE, TENNESSEE

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Order Part III for Second Quarter Use.

BAPTIST SUNDAY SCHOOL BOARD

161 EIGHTH AVENUE NORTH, NASHVILLE, TENNESSEE.

but bless your heart, he didn't hurt any-
body. He ran right home, and got here
quicker than he would if he had walked.
Now you had better stay to supper, my
boy. Maria will like to hear about this."

Freddy stayed to supper. He thought
Dr. Bell the nicest man he had ever seen.
And he thinks the best way is to "own
right up."—Youth's Companion.

STOPS TOBACCO HABIT.

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

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

Armour's
Fertilizers

You know where the
ANIMAL MATTER
in Armour Fertilizers comes
from. You may have grown
the hogs and cattle.

Armour Fertilizers are GOOD
for your land—GOOD for
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disposition—a GOOD all
'round investment.

From the farm—
back to the farm

Armour Fertilizer Works

Atlanta, Ga. Jacksonville, Fla. Greensboro, N.C. New Orleans, La.
Nashville, Tenn. Baltimore, Md. Chicago, Ill.

(Continued from page 6)

day, Harvard plan.

Reservations—It is important that all who intend coming to the convention write us at an early date for reservations; and, to enable one to receive convention rates he must secure his reservation through the local committee. Convention guests must secure assignment through local committee if they would have convention rates.

Reception Committee—The reception committee will meet all trains at the four separate depots. They will hand to each delegate and visitor a small card which will give him specific directions to headquarters; registration, hotels and boarding houses, and how to reach them. Look for the badge when you arrive.

Enrollment and Registration—Every

FREE TO ASTHMA AND HAY FEVER SUFFERERS

A Trial Treatment of "HIMALYA"

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

We want to show you, at our expense, and prove to you beyond any shadow of doubt, and to your entire satisfaction that Himalya will stop all difficult breathing, wheezing, choking spells, and all smothering sensations and painful paroxysms once and for good. We want to demonstrate to you conclusively, that, regardless of what climate you live in, your age or occupation, that this splendid remedy will do for you exactly what it has done for thousands of other sufferers in past years. We want you to know how different Himalya is from other treatments—inhalers, douches, opium preparations, fumes, smokes, etc.—how it purifies the blood and renovates the whole system, eradicating the disease by removing the cause.

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



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The Himalya Company,
89 Warren Ave., W
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Please send postpaid, and at once, free trial of Himalya to:

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STOP! CALOMEL IS QUICKSILVER

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

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

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

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

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

delegate and visitor, except the women are requested to report at room E, Grunewald Hotel, as soon as possible after arrival in the city, and register and receive badge and souvenir of the convention. The badge is important and the souvenir will be a guide to him while in the city. The women will register at the First Methodist church at the opening of the meetings. Those who arrive after the convention opens will register at the Athenaeum.

Urgent Appeal—We urge all delegates and visitors to send their names to the local committee at once as soon as you read this notice because this will aid the committee in handling the convention.

REV. B. P. ROBERTSON,
General Chairman.
C. A. RAMSEY, General Sec'y.

RAILROAD RATES TO S. B. CONVENTION.

Allens Creek	\$19 05
Athens	17 00
Bell Buckle	18 45
Bethel	12 95
Bluff City	22 25
Brentwood	18 45
Bristol	22 55
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Burder	23 10
Cameron (See Cameron, Va.)	
Centerville	18 15
Chapel Hill	17 75
Charleston	16 55
Chattanooga	15 30
do	18 45
Chestoa	21 80
Church Hill	21 30
Clarksville	18 45
Cleveland	16 20
Clinton	18 65
Coal Creek	18 95
College Grove	18 10
Collierville	12 25
Columbia	17 70
Copperhill	17 00
Cornersville	17 10
Covington	13 40
Cowan	18 45
Cumberland Furnace	18 45
Cumberland Gap	20 00
do	21 80
Dayton	16 50
Decherd	18 45
Delrose	16 50
Dickson	17 20
Dossett	18 45
Doyle	21 15
Ducktown	17 00
Dyer	15 00
Dyersburg	14 55
Edenwold	18 45
Elizabethton	22 55
Emory Gap	17 65
Englewood	17 00
Erwin	21 80
Etowah	17 00

Women Once Invalids

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

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



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

Hardly Able to Move.

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

Three Doctors Gave Her Up.

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



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

Ewells	18 15	Lawrenceburg	17 70
Fayetteville	18 45	Lancing	18 25
Fordtown	22 05	Lebanon	19 40
Franklin	19 45	Lenoir City	17 95
Gallatin	18 45	Lewisburg	17 30
Gibbs	19 25	Lexington	14 95
Glen Mary	15 60	Limestone	21 30
Gordonsburg	18 70	Loretto	17 70
Grand Junction	17 70	Loudon	17 75
Greenville	12 25	Lynnville	17 05
Greensboro	16 30	McDaniel	18 20
Harriman	18 30	McKenzie	14 90
Harriman Junction	20 90	McMinnville	20 15
Hartsville	17 75	Madisonville	17 55
Helenwood	19 00	Manchester	19 05
Henderson	19 05	Martin	15 25
Humboldt	13 50	Maryville	19 00
Hunter (Carter Co.)	14 30	Memphis	12 25
Huntingdon	22 70	Middleton	12 25
Jackson	15 25	Milan	14 30
Jefferson City	13 65	Morristown	19 90
Jellico	19 50	Mountain City	23 65
do	20 60	Mt. Pleasant	17 70
Johnson City	21 80	Murfreesboro	18 45
Johnsonville	16 10	Napier	17 70
Jonesboro	21 60	Nashville	18 45
Kingsport	22 05	New Market	19 40
Knoxville	18 65	Newport	20 55
LaFollette	19 15	Oakdale	17 85
		Oliver Springs	18 20
		Oneida	19 20

Paris	15 45
Perryville	15 70
Persia	20 55
Pikeville	17 95
Pinkney	17 70
Pleasant Grove	17 30
Pond	18 45
Prospect	16 25
Pulaski	16 60
Rathburn	15 95
Ridgetop	18 45
Ripley	18 85
Riversburg	16 85
Rives	15 45
Rockwood	17 45
Rogersville	20 70
Sewanee	18 85
Shelbyville	18 85
Shouns	23 00
Somerville	13 00
South Pittsburg	15 30
do	18 45
Sparta	21 45
Spring City	16 95
Springfield	18 45
Stony Point	21 05
Summertown	17 70
Sunbright	18 50
Surgoinsville	21 00
Sylvia	18 45
Sweetwater	17 40
Tazewell	20 15
Tellco Plains	17 75
Trenton	14 85
Tullahoma	18 45
Unicoi	21 80
Union City	15 65
Vaspar	19 10
Wartrace	18 45
Waverly	16 45
Westmoreland	19 85
Whiteville	13 65
Winchester	18 45
Winfield	19 05

AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. W. H. Bruton, of Collierville, and his devoted wife, died last week within nine hours of each other, being victims of pneumonia. In their death two of the Lord's most faithful servants have been called home. Brother Bruton won distinction as editor, lawyer and preacher of the gospel. He filled some of the best pastorates in West Tennessee and lived for many years at Jackson.

A great revival service is in progress in the First church, Jackson, Tenn., Dr. Luther Little, the pastor, doing the preaching, and Paul Montgomery and wife, of Blue Mountain, Miss., leading the music. Already nearly a half hundred have been added to the church.

Dr. W. A. Hamlet, of Austin, Texas, lately assisted Rev. B. B. Bailey, of Arkadelphia, Ark., in a meeting of great power. The students of Ouachita College were greatly benefited by the services.

Rev. R. L. Bell, of Poteau, Okla., has resigned that pastorate and comes back to Tennessee, accepting, we are told, a field near Covington, Tenn. We welcome his return.

Rev. P. C. Schilling has resigned the care of the church at Wynnewood, Okla., the action being a complete surprise to his satisfied congregation. No reason is given for his action.

Prof. Garnett Ryland, who for fourteen years has been occupying the chair of chemistry in Georgetown College, Georgetown, Ky., has accepted a similar position with Richmond College, Richmond, Va. The Kentuckians greatly regret to lose him.

Mr. G. W. Thomas, of Germantown, Tenn., deacon in the Baptist church, superintendent of the Sunday School, mayor of his town, and a good, useful man, has gone to his heavenly reward. He was the father-in-law of Dr. J. W. Porter, editor of the Western Recorder.

Rev. H. S. Burns has resigned as pastor of Eleventh and Jefferson street church, Louisville, Ky., in order to accept a call to Enon church, Rush Creek, Ind.

The First church, Mayfield, Ky., has presented its pastor, Dr. W. M. Wood, with an automobile. This is no hint that he hasn't been around fast enough heretofore, but it is a token of their

great love for him.

Rev. C. E. Dearman, a student in the seminary at Louisville, Ky., has accepted the care of the Forty-first Avenue church, Meridian, Miss., where a field of almost limitless opportunity awaits him.

Rev. H. A. Todd, the good pastor at Union City, Tenn., lately preached for several days for Rev. Ralph Dally and the church at Burnt Prairie, Ill.

Rev. Elmer Ridgeway, who has completed his course at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, has been elected State Evangelist of Oklahoma.

Rev. J. E. Hampton, lately pastor of the First church, Gainesville, Ga., has accepted the care of the church at Warrensburg, Mo. His pastoral career at Gainesville was eventful.

Among our Presbyterian brethren much interest is being taken in the outcome of the call to Dr. J. H. Jowett, of Fifth Avenue Presbyterian church, New York City, from Westminster chapel, London, to succeed Rev. G. Campbell Morgan, who resigned because of ill health. It is thought Dr. Jowett will accept, though he will relinquish a salary of \$18,000 to accept one three times less.

Deacon H. Z. Duke, of the First church, Dallas, the notable tither, lately gave \$1,000 to Christian Education and authorized his pastor, Dr. Geo. W. Truett, to draw on him for an additional \$1,000 for Home and Foreign Missions.

They are in a campaign among Texas Baptists to raise \$400,000 for Christian education. Some time ago Deacon R. E. Burt, of Houston, gave \$10,000 and the other day he added an additional \$10,000 in the round-up of the collection. Burt, can't you move to Tennessee?

Rev. R. C. Blalock has resigned the pastorate at Amory, Miss., after doing a splendid work there. It is not known where he will locate.

The church at Brookville, Miss., has called Rev. Owen Williams, of Aberdeen, Ohio, and there seems to be no question but that he will accept.

The sympathy of their hundreds of friends in Tennessee go out to Dr. M. D. Jeffries and wife, of Spartanburg, S. C., over their sore bereavement caused by the tragic death of their son, W. L. Jeffries at Mountain Mills, Vt. The splendid man was buried at Knoxville, the former home of the family.

The church at Timmonsville, S. C., has called Rev. Baxton Craig, of Monroe, N. C., and he has accepted. He enters upon his duties this week.

Rev. R. W. Thiot has relinquished his responsibility as supply pastor of the Tabernacle church at Valdosta, Ga., and resumes his evangelistic work April 1st.

Rev. J. H. Cain, of First church, Cordale, Ga., a Tennessee exile, has been called to succeed Rev. A. D. Kendrick as pastor at Vidalia, Ga. His decision has not been announced.

Rev. William H. Moore, formerly of Memphis, Tenn., has resigned the care of the church at Marion, N. C., and accepted the care of Memorial church, Greenville, entering upon his duties March 15.

ACTRESS TELLS SECRET.

A well known actress gives the following recipe for gray hair: To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

RECTAL DISEASES

Piles, Fistula, etc., successfully treated. No pain, danger or confinement, also Skin Cancer. Write for booklet R. H. F. ALEXANDER, M.D., box 893, Knoxville, Tenn.

WHAT IS LAX-FOS

LAX-FOS IS AN IMPROVED CASCARA
A DIGESTIVE LAXATIVE
CATHARTIC AND LIVER TONIC

LAX-Fos is not a Secret or Patent Medicine but is composed of the following old-fashioned roots and herbs:

CASCARA BARK
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SENNA LEAVES
AND PEPSIN

In LAX-Fos the CASCARA is improved by the addition of these digestive ingredients making it better than ordinary CASCARA, and thus the combination acts not only as a stimulating laxative and cathartic but also as a digestive and liver tonic. Syrup laxatives are weak, but LAX-Fos combines strength with palatable, aromatic taste and does not gripe or disturb the stomach. One bottle will prove LAX-Fos is invaluable for Constipation, Indigestion or Torpid Liver. Price 50c.

YOUNG PEOPLE OFTEN HAVE KIDNEY TROUBLE.

I take pleasure in telling to others what Dr. Kilmer's Swamp-Root did for my son fifteen years ago. He had been suffering with kidney and bladder troubles for about two years, day and night, getting worse all the time. He had tried several remedies, but received no benefit until he took Dr. Kilmer's Swamp-Root which relieved him in a short time and now he is entirely well. I am happy to recommend Swamp-Root as I am confident it will do all that it claims in the ailments for which it is so highly

HOWARD A. SWEETEN, Notary

Public.

Letter to Dr. Kilmer & Co., Binghamton, N. Y.
Prove What Swamp-Root Will Do For You.

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

Very truly yours,
MRS. BLANCH BOLL,

75 Darby Street,

June 14th, 1916 Baltimore, Md.
Subscribed and sworn to this 16th day of June, 1916.

CLEAN WHITE TEETH



with hard and healthy gums means general good health. Animal and vegetable parasites upon the teeth and gums cause decay of the teeth and very often cause serious illness. Too much care cannot be taken in keeping the teeth perfectly clean and free from parasites. Microscopical examinations show that only those who use saponaceous dentrifice are free from animal and vegetable parasites.

BROWN'S CAMPHORATED SAPONACEOUS DENTRIFICE removes all parasites and tartar, strengthens and relieves soreness of the gums and teeth, makes gums hard and healthy, preserves the teeth, keeping them clean and white, and sweetens the breath. It is highly commended by dentists, and is absolutely safe.

Price 25c a jar. For sale everywhere.

Curtis & Brown Manufacturing Co., (Limited), Proprietors,
215-217 Fulton St., New York, N. Y.

Send five 2c. stamps for a full set of 7 costume Paper Dolls of All Nations.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

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

If you care for heavy hair that glitters with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

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

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MONEY.

By W. L. Robertson.

Money is a blessing. It purchases necessities and luxuries, is a medium of exchange by which we trade what we have for something we desire. We labor and receive our pay in money. That for which we are bored we purchase with the price of the labor—the money.

This old world would be much poorer without money. The silks of India, the cotton of Texas, the coffee of Brazil, the gold of Ophir, the meat of Chicago, the cedars of Lebanon, the ivory of Africa, the dyes of Germany, the royal names of modern Europe would all lose their international value and drag their local markets were it not for that very convenient medium which we call money.

For him that possesses money the birds sing sweeter, the women look lovelier, the food is cooked better, the clothing is softer and cooler or warmer, as needs be, and even the air seems balmy. Money is a blessing because it brings so much that is good.

But just here sin comes in. As we contemplate the good in the money we begin to take delight; not alone in its delights but in the money itself. We love money and "the love of money is the root of all kinds of evil."

To love God is right, for He first loved us. To love our fellows is right, for man is made in the likeness of God. To love a woman is right, for God gave her for the glory of man. To love ourselves is right, for self-love is the standard by which we are judged as to our love for our neighbors. To love children is right, for they reproduce ourselves and the image of God. Woman's love for man is right, for "her desire shall be unto her husband" and the "woman is the glory of the man." But beyond these, and the comforts of these, all other love is sinful and devilish.

The love of money creates misers and misery. The love of money is covetous. The love of money is idolatry.

When men lose sight of the value of silk, cotton and wool for clothing, of the coffee and tea for temperate, stimulating drinks, of the gold for ornament, of the meat for food, of the cedars and other woods for healthful buildings (residences, etc.), of the ivory and dyes for beauty, and of the royal names as representing noble deeds and kingly protection for the weak, and begin to see and love only the cold, hard money, then are they indeed misers and miserable. Only misers, the miserable ones, hoard money. Others get it for its proper use—to be spent. Only hoarded money tarnishes, is tainted. Spending money wears and shines as it rolls along leaving its trail of blessings like motes in the sunshine.

Those who lose sight of the realities of life and see only the glint of the coin, who hear only the tinkle and jingle of the metal, whose women are an investment, whose food tastes of its cost, whose clothes represent just so much capital, and olize earth, water and air, these are who are painfully anxious to monopolize the covetous ones.

What care they, who can see nothing greater than money, for God? They do not even honor God with their substance—their worship is a miserly pretense. What care they for their fellows who would rather have money than neighbors or friends? The poor neighbor they consider as little better, possibly lower, than the stupid brute beasts who serve masters for food and shelter. How can they really love a woman who have bartered their own happiness for money? In their lustful idolatry they would even purchase women and children, bargaining for them with exhibitions of their money. Sometimes they are even jealous and live unnatural lives, lest there be many children to spend their precious money.

This love of money produces all kinds of evil. Men steal, cheat, scheme, wreck their manhood, health and happiness to get money. Others, realizing the impossibility of getting the much loved money, turn away in despair to drunkenness, revelry, wantonness and every manner of meanness.

Money is good, but the love of it is the root of all evil. How large has the plant grown in us?

The man or the woman who would be truly happy and successful must clip the plant, that it occupy not too large a place in life. It is a wise husbandman who digs deep into his own heart and utterly destroys the root in its abiding place, never allowing it to produce a plant to come to its fruition of evils and seeding of sin.

He is indeed in a state of heavenly felicity who can sing without hypocrisy:

"Lord, I care not for riches,
Neither silver nor gold."
Beaumont, Texas.

A CARD OF THANKS FROM THE ORPHANAGE.

The Secretary and Board of Managers of our Tennessee Baptist Orphans' Home, desire to hereby express their thanks to the Baptists and friends for the abundant supply of groceries sent to the Home on Free Freight Day. All of the goods came in exceptionally good condition. We have tried to reach all the shippers by letter, but could not reach all the contributors. So in this way we express our appreciation to one and all that contributed to making this movement a great success. Yours for the orphans,

W. J. STEWART,
Mar.-19, '17. Nashville, Tenn.

FREE OFFER.

Officers of women's church societies desiring to raise funds for their church, will receive on application a very attractive proposition, involving no expense or outlay. State official title and name of church society when writing.

Address PAUL H. HYDE,
Drawer 36, Buffalo, N. Y.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES.
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FOR THROAT AND LUNGS
STUBBORN COUGHS AND COLDS

Eckman's
Alterative
SOLD BY ALL LEADING DRUGGISTS

Send us a new "Subscription."

**SOUR, ACID STOMACHS,
GASES OR INDIGESTION**

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. 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 and most harmless stomach doctor in the world.



The simplest and best way to stop coughs, is to take

Foley's Honey and Tar

You get the curative influence of the pine balsam together with the mollifying effect of the honey, and other healing ingredients. It leaves a soothing coating on the inflamed tickling throat, raises phlegm easily and puts a quick end to hard wearing coughs.

R. F. Hall, Mabe, Va., writes: "One bottle of Foley's Honey and Tar stopped a troublesome bronchial cough and irritation that had bothered me for fifteen years." Your dealer sells it. Try it.

Stop Taking Dope

to digest your food, move your bowels, relieve your headaches, ease your pains or quiet your nerves—**you must cure your trouble at the source—no use plastering your ceiling as long as your roof leaks.**

Stomach Sufferers

If you are troubled with Indigestion, Heartburn, Gas, Colic, Sick Headaches, Dizzy Spells, Bad Color, Nervous Condition, Bile, Constipation, Jaundice, Torpid Liver, or if you are one of the vast army of

Gallstone Victims

(Thousands are and don't know it) or have pains in the right side—around the waist line, through the back or shoulders or in pit of stomach or if you have been threatened with

APPENDICITIS

I have a pleasant and effective treatment for this dangerous and often fatal condition. It is fully explained in a very frank, sincere, human, inspirational book, a copy of which I will be glad to mail you

Free

Send Book Today

Truth is precious—so is time. Therefore send for Book at once. Address NOW, E. E. BOWERS, Dept. 323, 219 S. Dearborn St., Chicago

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

Don't fail to use Cresolene for the distressing, and often fatal, affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresolene's best recommendation is its 57 years of successful use. Send postal for Descriptive Booklet. FOR SALE BY DRUGGISTS THE VAPOR-CRESOLINE CO., 62 Cortlandt Street, New York or Leeming-Killea Building, Montreal, Canada.

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If you take the Draughton Training, the training that business men endorse. You can take it at college or by mail. Write to-day DRAUGHTON'S PRACTICAL BUSINESS COLLEGE Box 1123 Nashville, Tenn.

Read our "Problem" on page nine.

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM.

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

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

Box 20 B, Shelton, S. C. Shivar Springs, Gentlemen:

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

Name Address Shipping point

CLEANLINESS

"Cleanliness is next to Godliness." We are too prone to think that "cleanliness" refers only to the exterior of our bodies. But unless your bowels are kept open and your liver active, you cannot expect to keep your body clean. The perspiration through skin pores is forced to carry off more than its share of the body's impurities. Do not allow constipation to poison you. Cleanse your entire system with Van Lax, which contains no Calomel and no habit-forming drugs. It is pleasant to the taste and produces pleasant results. For sale by the best dealers everywhere in bottles—price 50c. Manufactured by the Van Fleet-Mansfield Drug Co., Memphis, Tenn.

NERVOUS SPELLS

And Combination of Troubles Relieved by a Combination of Medicines.

A quotation from one recent letter: "I have been taking Hood's Sarsaparilla and Peptiron Pills as a course of medicine and find this combination has worked like a charm. They told me I had neuralgia, and certainly I was in a very low and discouraging state of health. I suffered extremely with nervousness and had neuralgia pains so I could not sleep nights."

"Those nervous spells were awful! I heard about taking Hood's Sarsaparilla and Peptiron Pills—one before meals, the other after—the suggestion struck me favorably so that I have taken the medicines carefully and faithfully with most pleasing results."

"It is a long time now since I have had one of those severe nervous spells. I can do a good day's housework, can work in my garden and walk a mile." Mrs. Fred J. Weekley, Bagdad, Fla.

Your druggist will be pleased to supply you with these medicines.

GOSPEL TENTS



Our Prices Would Interest You. Ask Us To Quote.

Fulton Bag And Cotton Mills, Atlanta, Ga.

New York, Dallas, St. Louis, New Orleans

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

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

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

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

"There can be no healthy, beautiful, rosy checked women without iron," says Dr. Ferdinand King, a New York physician and author. "In my recent talks to physicians on the grave and serious consequences of iron deficiency in the blood of American women, I have strongly emphasized the fact that doctors should prescribe more organic iron—nuxated iron—for their nervous, run-down, weak, haggard-looking women patients. Pallor means anaemia. The skin of the anaemic woman is pale, the flesh flabby. The muscles lack tone, the brain fags and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks.

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

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

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

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

"Iron is also absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you

eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five grain tablets of 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



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

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

Mr. Frederick A. Atkin writes to the British Weekly to protest against "the present squalid and sickening orgy of drunkenness." He says the authorities "stand trembling and paralyzed before a handful of brewers." He narrates the horrors of Canadian and American volunteers when facing the drinking habits of England. In concluding his plea for prohibition, he gives this anecdote: "Hr. Hugh Price Hughes used to tell us with great glee of a lunatic asylum where they had a rough but effective method of discovering whether the inmates were sane enough to be sent home. They would turn on a tap until the sink was nearly full of water, and then give the patient a small jug, and tell him to set to work and empty the sink. 'Them as isn't lunatics,' explained the official, 'turns off the tap.'"

—The United States Bureau of Education reports that approximately twenty-four per cent. of our entire population, 23,500,000 persons, are en-

rolled as students in schools of various kinds. Of the total number, more than 19,000,000 are in the public schools. It is shown by the Bureau's statistics that of the pupils in public schools not ten per cent. go beyond the elementary grades, the number in public high schools being 1,329,000.

It is widely acknowledged that there is a movement back to the old-time religion, the religion of the Bible. The invasion of the higher criticism of the Bible has spent its force. Its baneful results will linger for many a day, but events always vindicate the truth of God and the gospel continues to establish as the power of God unto salvation. Some true believers lost heart when they focused their eyes on the great mass of unbelief in the world. But God is sovereign and the whole world-order works out his sovereign purposes and history always vindicates the truths of revelation.—Christian Intelligence.

without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate, or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas! not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless.

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

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

Dr. Howard James, late of the United States Public Health Service, said: "I have never before given out any medical information or advice for publication as I ordinarily do not believe in it. But so many American women suffer from iron deficiency with its attendant ills—physical weakness, nervous irritability, melancholy, indigestion, flabby, sagging muscles, etc., etc.—and in consequence of their weakened, run-down condition they are so liable to contract serious and even fatal diseases, that I deem it my duty to advise all such to take Nuxated Iron. I have taken it myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

NOTE—Nuxated Iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine nor secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit \$100.00 to any charitable institution if they can not take any man or woman under 60 who lacks iron, and increase their strength 200 per cent. or over in four weeks' time, provided they have no serious organic trouble. They also offer to refund your money if it does not at least double your strength and endurance in ten days' time. It is dispensed by all good druggists.

GIVE "SYRUP OF FIGS"
TO CONSTIPATED CHILD

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

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

GUARD YOUR BABY'S HEALTH



Cheerful,
Chubby
Children
Make the Home Happy

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

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

By the consistent use of

Mrs. Winslow's
Soothing Syrup

it is possible to avoid many
childish ills now so prevalent.

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



Mrs. Winslow's
Soothing Syrup

Makes Cheerful,
Chubby Children

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

Buy a bottle today and
have it handy

Relieve and Protect Your
Children

Sold by all Druggists throughout
the world.

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 AND SEED COMPANY, Albany, Ga.

HOWELL—Brother John R. Howell was born January 24th, 1842, and died January 18th, 1917. Age 74 years, 11 months and 24 days. He was laid to rest in the family burying ground on January 20th. Services by Brother J. H. Paddfield. Whereas, his relation with his church and the entire community was most pleasant. In his family he was tender, forbearing, and affectionate. Ever ready to deny himself in order to afford pleasure to his loved ones. He united with the Little Cedar Lick Baptist church by baptism on the 3rd day of September, 1885, ever after living a faithful, consistent and valued member. He lived a noble, devoted and conscientious life, a life above reproach. Among his last audible words were: "I am going home to glory."

Whereas, we know that our loss is his eternal gain, that "all things work together for good to them that love the Lord," that He takes His jewels home to shine for Him in glory; therefore be it

Resolved, That in his death Little Cedar Lick church and Sunday School have lost a true and faithful member; his wife a devoted husband, his children a kind and loving father, and all who knew him a sympathizing friend.

Resolved, That we tender our sincere sympathies to his bereaved family, and pray that we and they may meet him in the glory land; that a copy of these resolutions be spread upon our church record, that a copy be furnished his family, and one sent the Baptist and Reflector for publication.

J. W. TAYLOR,
MRS. LENA JENNINGS,
MRS. KATIE GARRETT,
Committee.

HYNDS—The Hon. Alexander Hynds was born November 8th, 1853, and died August 11th, 1916. He was married to Miss Annie Duncan on May 1st, 1889. He is survived by his widow and five daughters, Misses Elizabeth, Katherine, Ellen, Florence and Alberta. It is seldom that a family is so highly favored in the enjoyment of a husband and father possessed of so many of the qualifications of a true gentleman. He was the embodiment of kindness in all of his relations, but his devotion to his family was beautiful. By profession he was a lawyer and was an honor to the bar. He considered a good name rather to be chosen than great riches. He was a loyal member of the Baptist church and as the Senior Deacon in the church at Dandridge, he was always foremost in its councils. His religious life was an evolution of the noblest type. He seemed to have grown from the day of his conversion until the day he was summoned into the presence of his Lord. His path was truly that of the just, which is as the dawning light which shineth more and more unto the perfect day.

Mr. Hynds' mental powers had grown also in the passing years. His literary attainments were quite remarkable. He had made for himself an enviable reputation as a newspaper correspondent. Viewing his character and career from every angle, literary,

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

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

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

religious, and from the standpoint of honorable, high-toned citizenship, Alex Hynds was doubtless the most worthy product of Jefferson county at the time of his death. His life was spent in the quiet, cultured little town of Dandridge, where his body sleeps peacefully awaiting the resurrection. His funeral was conducted from the Dandridge Baptist church on August 12th, 1916, by his pastor, W. B. Rutledge. It was attended by one of the largest concourses of people ever assembled on a funeral occasion in Dandridge. Everyone sought to do him honor.

W. B. RUTLEDGE.

BURDETTE—On Tuesday, January 30th, 1917, at his home six miles east of McKenzie, in Henry county, Tenn., E. M. Burdette, a prominent and much loved citizen of his community, succumbed to pneumonia after only a few days' illness. He would have been seventy years of age on February 8th. Funeral services were conducted by Rev. D. T. Spaulding at Shiloh, on Wednesday, January 31st, at 2 o'clock, p. m., with interment following at that place. He leaves surviving him one daughter, Miss Lillian, a brother, R. C. Burdette, of Martin, Tennessee, and many other relatives and friends to whom his death is indeed a heavy blow. Mr. Burdette was married about 1872 to Miss Mary Pendleton Waggener, and to this union there was born one child, the daughter who has so lovingly and unselfishly devoted her life to her parents, and is now left alone in the old home. Mrs. Burdette died October 18th, 1913.

He was a member of the Missionary Baptist church at old Bethlehem, where he was an earnest and consistent worker throughout his life.

In the going of this genial, kind, great-hearted man to his future reward, not only have his daughter and his only brother been left desolate, but a host of others bow with them in grief in their bereavement. His was truly a golden nature, and in his kindly, modest way, he smoothed the path of life for many faltering feet, and brought comfort and peace to many a troubled heart. A number of orphaned nieces and other relatives found in his home a sweet haven of love and welcome, and all a father's tender care and counsel; and to the little motherless boy who has found a real home beneath the roof since babyhood, there can never be any one to take the place of his beloved "B-Eddie." Never did friend or stranger cross his threshold and fail to find a welcome and good cheer, or leave without a sense of betterment for having been there. His was a creed that made friendship and man's duty to his fellow man a sacred trust, and was one that he faithfully

May God in His love and mercy comfort the broken-hearted daughter and those who are bowed with her in grief, and teach them to say, "Not our will, Father, but thine, be done."

A LOVED ONE.

A GODSEND TO RHEUMATICS.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway & Light Company says, "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, Nashville, Tenn.

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Sudden Death

Before an insurance company will take a risk on your life the examining physician will test your water and report whether you are a good risk. When your kidneys get sluggish and clog, you suffer from backache, sick-headache, dizzy spells, or twinges and pains of lumbago, rheumatism and gout, or sleep is disturbed two or three times a night—take heed, before too late!

You can readily overcome such conditions and prolong life by taking the advice of a famous physician, which is: "Keep the kidneys in good order, avoid too much meat, salt, alcohol or tea. Drink plenty of pure water and drive the uric acid out of the system by taking Anuric, in tablet form." You can obtain Anuric at drug stores, the discovery of Dr. Pierce of Invalids' Hotel, Buffalo.



THE VERY BEST TIME to take Doctor Pierce's Golden Medical Discovery is now, if you feel that your blood is out of order. Don't wait until you have to cure disease; it's easier and better to prevent it.

With the first blotches or eruption, or the dullness, weariness, and depression that are some of the symptoms, you need this medicine. It will rouse every organ into healthy action, thoroughly cleanse and repair your system, and build up needed flesh, health, and strength. It's the only reliable blood remedy. In the most stubborn Skin or Scalp affections; in the worst forms of Scrofula; in every disease caused by a torpid liver or impure blood—it never fails to benefit or cure.

The machinery of the body needs to be well oiled, kept in good condition just as the automobile, steam engine or bicycle. Most people neglect themselves. To clean the system take a pleasant laxative, such as Dr. Pierce's Pleasant Pellets. For sale by druggists—25 cents a vial.

"Inside" Information About Eczema

Washing the skin, rubbing salves and lotions on it, will not cure your Eczema. You may temporarily relieve the constant itching, but if you want to get at the seat of the trouble, you must purify your blood.

Infected blood is dangerous, and when the watery sores and pimples appear, you should lose no time in procuring a bottle of S. S. S.

This great remedy, which was discovered over fifty years ago, will wash

out and strengthen your blood, and the annoying and disfiguring eruptions of the skin will disappear, and you will soon feel healthy and vigorous again.

S. S. S. being purely vegetable, is entirely free from all "dope" and drugs; get it at your druggist's and insist upon the genuine. For free, expert advice, write to our Medical Department, Swift Specific Co., 307 Swift Building, Atlanta, Ga.

SUFFERING CATS! GIVE THIS MAN THE GOLD MEDAL

Let folks step on your feet hereafter; wear shoes a size smaller if you like, for corns will never again send electric sparks of pain through you, according to this Cincinnati authority.

He says that a few drops of a drug called freezone, applied directly upon a tender, aching corn, instantly relieves soreness, and soon the entire corn, root and all, lift right out.

This drug is a sticky ether compound, but dries at once and simply shrivels up the corn without inflaming or even irritating the surrounding tissue.

It is claimed that a quarter of an ounce of freezone obtained at any drug store will cost very little but is sufficient to remove every hard or soft corn or callus from one's feet. Cut this out, especially if you are a woman reader who wears high heels.

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The Distinctive Program of the Christian College

The active, organizing principle of Christian Education is
SOCIAL SERVICE.

The organizing principle of German Education is
SOCIAL EFFICIENCY.

Under this principle all Germany has been trained and organized into a terribly efficient machine; but because of efficiency, ruthless and inhuman, German efficiency fails to secure the higher ends of humanity.

The organizing principle of the older English and American Colleges and Universities is
HUMAN CULTURE.

The principle means used for producing culture are the products of culture, the great literatures and the Arts. But this type of education is aristocratic and exclusive and fails to meet the needs of democracy.

The organizing principle of modern democratic education is

UTILITY OR INDUSTRIAL EFFICIENCY.

Economic independence and industrial efficiency secure the foundation of individual and social welfare but when emphasized exclusively, the higher intellectual and spiritual needs of humanity suffer.

(1) To make **Social Service** the organizing principle of education is to do nothing else than to "Christianize" educational theory and practice. It is to allow the active principle of Christianity to organize education.

(2) This theory of education has the advantage of including and requiring all the other theories of education mentioned as means to its ends.

The individual must know what to do and how to do it before he can be of effective service to the world; therefore Christian Education includes the practical and efficient training of the individual for self-support and for economic productivity.

The Apostle Paul is a concrete illustration of the importance of severe mental training and of broad culture as instruments of power for service.

The individual accomplishes little by himself. By co-operation and by organization the large things are done. "Social Efficiency" is essential to "Social Service."

(3) The Christian principle of social service alone rounds out and redeems all types of education from ultimate collapse and calamity. **Social Efficiency** without the larger principle of **Social Service** results in German ruthlessness and reverts to barbarism. Some independent Christian Colleges and Universities in Germany in which efficiency had been taken up and made the means of accomplishing Christian purposes might have made Germany the greatest power in modern times for the world's industrial, social and moral redemption.

The cultural education needs the spirit of service to redeem it from exclusiveness.

Industrial training unless taken up into the higher type is in danger of degenerating into divisive individualism and gross materialism.

The effective organization of such an institution would include—

- (1) Control of those vaguer forces which we usually speak of as atmosphere, environment, tradition.
- (2) The direction of the extra-curriculum activities—student government, athletics and social activities.
- (3) The organization of the curriculum.

The curriculum of the Christian College would be organized in three groups of studies—

I. **Industrial and Vocational Studies**; laying the ground work for individual, economic efficiency.

This group would include—

Mathematics
Manual Arts
Agriculture
Education

Science
Domestic Science
Business

II. **Humanistic and Social Studies**; relating the individual to social conditions and needs. This group would include—

Sociology
Languages
Psychology, Philosophy, History

Economics
Literature

III. **Religion**; supplying the only sufficient dynamic for social service. This group will include: **Studies in the Bible and Religion; Christian Ethics and Evidences; Training for Specific Activities**, as for example: Sunday School and B. Y. P. U.

The practical end that such an institution would have in view would be that the men and women going out from its walls—not only preachers and teachers—but the mechanics, the farmers, the business men, should go back to their home communities trained for, and impelled to, community service, not only personally and through their church activities, but also by means of their business or profession. One's business should be made to serve the ends of humanity as well as one's self.

I have long felt that our educational system was cultivating the country like a bad farmer who takes off his soil its best products and puts little back into the soil. Our schools gather up from the country districts the best and brightest of the youth and send them on into the cities inspired and trained for such activities as are found there. We ought rather to be putting the most of them back on the soil, so to speak, fitted by training and ambition to enrich, to build up, to redeem, both industrially and socially, their home communities.

J. M. BURNETT.

Jefferson City, Tenn.

President of Carson and Newman College.