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THE TASK OF THE KINGDOM

J. W. GILLON, D.D., Cor. Sec'y.

FORMING A GUARANTEE BAND.

Plan for Future Crises.

Every Baptist in Tennessee who is loyal to all of our denomination's program has been disappointed every time Tennessee Baptists have fallen down in their financial undertaking for any one of the great causes fostered by our churches and by our State Convention and State Board of Missions.

If all of our people were alike developed and all were following New Testament instructions with reference to giving, there would be no occasion for our ever falling in any one of our undertakings. It would be an easy matter, if we were practicing New Testament giving, for us to make an estimate of what might be reasonably expected from all of our people. We could then work on practically a cash basis.

We are, however, far from the New Testament standard. We are very imperfect in our financial methods. It seems that some expedient must be adopted to take care of our work while we are developing our people to New Testament giving.

The Secretary of Missions in Tennessee has felt keenly each year the failure of Tennessee Baptists to meet their apportionment on Home and Foreign Missions.

In order to prevent all future failures on all of our causes, I am undertaking to get a Guarantee Band which will practically underwrite the annual undertaking of Tennessee Baptists. It occurred to me that we ought to be able to find in Tennessee at least 5,000 laymen who would be willing to make definite pledges ranging from one dollar to one hundred dollars or more, in some cases, these amounts to be called for only on condition that, at the end of a State Convention year, we find that we have failed to raise the amounts that we undertook at the beginning of the year. Believing it to be possible to secure laymen who would be willing to make pledges, I prepared and sent out letters asking the church clerks and the pastors of the State to send lists of names that I might have a sufficient list from which to secure 5,000 who were willing to be members of a Guarantee Band. As a result of these letters to the clerks and pastors, I have gathered 7300 names, to each one of which I have sent a copy of the following letter:

"My Dear Brother:

Your name has been given to me as one of the leading brethren of your church. I am sure you are anxious to do something great for the Cause. I am sending you a card which I hope you will examine carefully.

I am trying to get a list of 5,000 men to whom I can write, in case of emergency, asking them to send me, through their church treasurers, a special amount for any one of our causes on which we are in danger of having a debt. I am sure we ought to have 5,000 men who can be depended on, at least once a year, to make an extra offering of from one to one hundred dollars in order to guarantee the success of our work. It will be a credit and an honor to any man to be one of 5,000 Tennessee Baptists that will form a Guarantee Band.

If the 5,000 brethren to whom I am writing now will each agree to give an extra one dollar, when needed, it will make \$5,000.00. If they agree to give \$5.00 each, the amount would be \$25,000.00. This amount would save all of our causes from hurtful debt if it was given as a special gift, over and above the regular gifts.

It is not anticipated that we will at any time need to call for so large an amount as this as a special,

and it will not be called for until needed. Please fill out the card I send you and return to me at once."

In addition to sending the letter, a card on which to make the pledge was sent to each layman. A copy of the card follows:

"My Dear Brother:

I appreciate your effort to prevent debt on our Tennessee Mission Board. I am willing and glad to be one of 5,000 men who will, at your call, give as an extra gift the amount checked below in order to prevent debt. All you will have to do will be to notify me and the money will be sent to you at once through our church treasurer. I will not let this gift detract from my regular gifts.

\$ 1 00—

5 00—

10 00—

20 00—

25 00—

50 00—

100 00—

(Check with X opposite amount you can be counted on for).

My name—

My address—

Church—

Association—

So far, we have not received replies from all of the men to whom cards were sent. We have, however, received replies from 354 who have pledged \$1.00, 17 who have pledged \$2.00, 93 who have pledged \$5.00, 9 who have pledged \$10.00, and two who have pledged \$25.00. This is a good start, but it is a long way from our goal. Many of the cards and letters have not been out long enough for us to receive replies.

Surely every progressive layman in the State who loves the Lord and His cause ought to count it an honor to be one of this Guarantee Band. I am sure many hundreds of our laymen to whom I have written will be glad to join this Band and help underwrite our undertakings. Of course, many others who have received the letters and cards and have not yet answered will send in pledges. If any brother or sister has not had one of the cards, the copy of the card that appears with this article can be cut out and filled in and sent to me, or if a card is wanted one can be secured by dropping a note to this office asking for it.

The Object of This Guarantee Band.

Its sole purpose is to wipe out debt as soon as the Convention year ends. If there is no debt, this fund will not be called for. If there is a debt on any one of the causes we foster, it will be called for, or such portion of it as will be necessary to wipe out the debt. This special pledge is not to be substituted for regular giving, but only a supplement. It is hoped that the brethren who make the pledges will use their influence to get their churches to give such amounts as that there will never be an occasion for calling for the payment of this extra pledge. If we can secure the 5,000 members of the Guarantee Band, we will then have 5,000 brethren who can help stir up their churches to do worthy things.

The Basis on Which It Will Be Called In.

If, at the end of our State Convention year, Tennessee Baptists lack \$10,000.00 of raising the money for the causes which we undertook to raise, and the pledge of the Guarantee Band amounts to \$20,000.00, each man who made a pledge will be asked to pay in at once one-half of his pledge. If the debt is \$5,000.00 and the pledges amount to \$20,000.00, each

\$3,500,000.00 FOR ONE YEAR OF WAR.

Immediate Needs.

All of this to send men to heaven or hell at the mouth of big guns!

How much of this is given to prove that we love God and man?

Everywhere men are enthusiastically endorsing America's program of war. Christian men are as enthusiastic as any. Christian ministers are among the stoutest advocates of war. When America is threatened, we are all Americans and we all stand for America's defense.

In the light of all this, is it not strange that men must be begged to give their means to save the lost before they are slaughtered in battle? Will Christian men support America's war measures more enthusiastically and more liberally than they support the program of Christ for the world's redemption? Shall we support war as volunteers and have to be begged to support Christ's program? Tennessee Baptists must answer this question.

Our Baptist fathers and mothers of Tennessee will give thousands of their sons to the war. Thousands of them will never come back home. Thousands of others will come back maimed for life. These same fathers and mothers will pour thousands of dollars into this bloody struggle on which we are now entering. Will they do this willingly, and yet withhold the few paltry dollars they are asked to give by April 30th to Home and Foreign Missions? Will Tennessee Baptists answer this?

We are asked to give to these causes this year as follows:

To Foreign Missions.....\$33,000.00

To Home Missions..... 25,000.00

Last year at this time we had received

For Foreign Missions.....\$13,311.07

For Home Missions..... 8,047.26

Our receipts for this year up to this time are

For Foreign Missions.....\$14,750.74

For Home Missions..... 8,547.94

Our showing does not give prophecy of victory, and yet we must have a victory. We must not fail. Instead of the war being a reason for failing, it is a reason for our doing our utmost to succeed. To fail now, with the war on us, would mean that we must carry a debt for long months.

Brethren, I appeal to you by the love and sacrifice of Christ, our Saviour, that you send in before April 30th a real love offering for these great causes. Let the gifts sent in be in keeping with your love for the Saviour and for the lost of the world.

man who has made a pledge will be asked to pay in one-fourth of his pledge.

How This Money Will Be Sent.

Each man who has made a pledge will be expected to hand the money to his church treasurer with instructions to send it at once to me. The church treasurer will send me a list of those who gave, stating that the gift is on the guarantee pledge. The church will thus get credit for all the gifts.

How Notice Will Be Given When Fund Is Needed.

If debt occurs, a list of the brethren who have made pledges from each church will be sent to the pastor of the church and he will notify the brethren of the amount of that pledge called for and for what causes wanted.

(Continued on page 9)

HOME MISSIONS.

E. L. Atwood, D.D., State Member
H. M. B.

On the front page of this paper, each week, Dr. J. W. Gillon posts our progress in our Home Mission collection. These figures present a fact that ought to thrill every Baptist in the State of Tennessee, and that fact is—we can make our Home Mission contribution a great success if every one will do his duty toward this great cause.

Pastors, leaders, laymen, are we to fail now? Will Tennessee do less than our apportionment?

Before this appears in print the President of the United States may have made a call for 1,000,000 men. Your sons and brothers will hear and heed that call. Would it not be high treason for us who stay at home to refuse to support the men who offer their lives to protect our land and homes? It certainly would be most cowardly to enjoy the fruit of the land and refuse to support the soldier boy.

The soldiers of the cross are engaged in a more glorious enterprise and an enterprise which will save our country whether dominated by the Allies or Germans. "The gospel is the power of God unto salvation." Do you believe it? Prove it by supporting our own missionaries in the home land.

Let us make Tennessee's contribution to Home Missions a glorious victory.

Dyersburg, Tenn.

A DENOMINATIONAL THERMOMETER.

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

The mail which comes to a Mission Room is an interesting thermometer of religious temperatures, interest and of the general condition of the denomination. It would be about as safe to make up a diagnosis of the religious life of Southern Baptists from the records of the mail in the Foreign Mission Rooms as from any study one could make. What are the indications which the mails, in the Foreign Mission Rooms signify during these days which crowd us close up to the end of the Convention year? Well, in a word, the mails indicate that the denomination is lacking a little in heat; that is to say, the temperature is a little below normal, and there is not as keen realization by the watchers of the critical stage through which the denomination and its Foreign Mission Board is passing as there ought to be. It should be remembered that in a sense the Foreign Mission Board is passing through a state of convalescence. This is usually a critical period. After a long spell with a depressing debt, there was a change last summer, and for the first time in about eight years a normal state was restored. The debt was paid.

But almost immediately enforced activity brought on another debt, at first but a slight one, but constantly rising ever since. This was not unexpected, and not necessarily fatal, if not allowed to rise too high and checked in time. But the time to check and restore the Board to normal state again has come, and the symptoms which the mails disclose are not entirely reassuring. The watchers and denominational doctors do not seem fully to realize that an exceedingly critical stage has been reached and that there is danger if the effectual remedy is not applied at once.

During last summer when the debt had risen to \$180,000, the mails showed that the denomination was taking the situation seriously, and

many times a day we scanned the register on the mission desk which showed improvement. Heroic assurances were given of a determined fight against the malady. Our hearts were gladdened and hope rose every hour. Eagerly, prayerfully, anxiously, we are now looking for those signs again. The mails are not entirely without them. Just this afternoon comes a report that a widow woman in Virginia gives a gold wedding ring to help prevent a debt, just as many gave these precious tokens last summer to pay one. Many pastors are saying that they are in the campaign to do their best. Individuals are sending in checks which give evidence of great concern. In today's mail comes a letter from a dear preacher whose wife has recently gone to glory, saying that he wants to send us \$100 in her memory. And here another from a beloved pastor which says: "I am enclosing check for \$20 for Foreign Missions. On the — day of this month my dear wife was called home to heaven. For some time she had been saving the marriage fees," etc. He says that instead of flowers or a monument, he is putting the money into Foreign Missions, "thinking that perhaps through it some soul might be won to Christ, and that through all eternity she might have her redeemed memorial with her."

To those who made sacrifices last spring to help pay the debt, and those who did not make such sacrifices, I make this earnest appeal that we realize at once the criticalness of the situation and that the spirit which characterized the debt campaign be manifested again. To prevent a debt is worthy of all the sacrifices that paying one is. Moreover, we had sixty days to pay the debt of \$180,000, and we have less than thirty days in which to meet an obligation of \$300,000. If we are anything less heroic this spring than we were last summer, the day will be lost.

OUTLINE STUDIES IN JOHN'S GOSPEL.

Wm. J. Mahoney, D.D.

V. Jesus Presents Himself as the Good Shepherd (10:1-21).

1. Contrast between the false and the true, 1-6.

a. The action of the false, 1. Jesus has in mind here the Scribes and the Pharisees. Those who boasted, "We see," are denounced as thieves and robbers. The false shepherd

(1) Disregards the door—Who is Jesus Christ.

(2) Attempts to sneak in by some other way.

(3) Seeks personal advantage at the expense of the flock.

b. The action of the true, 2-5.

(1) Enters boldly by the door, 2.

(2) Is recognized by keeper and sheep, 3a.

(3) Is followed confidently by the sheep, 3b-5. Between the Shepherd and the sheep there is intimate love and knowledge.

A True Sheep

(a) Hears the voice of the Shepherd.

(b) Knows the voice of the Shepherd.

(c) Disregards the voice of strangers (Cp. Eph. 4:14).

c. Unable to understand, 6.

2. Jesus is the only means of access into life and security, 10:7-9.

a. All others are false, 7-8.

b. He is the only way to life eternal, 9.

(1) Assertion of His claim—"I alone am, etc."

(2) Man gains salvation by immediate access to and through Him.

There are no intermediate doors between Jesus and the soul of man—whether priest or saint, good works

or ordinances.

(8) Positive salvation—Freedom, life, security and sustenance.

3. How to distinguish between the false and the true, 10:10.

a. The false seeks only his own interests—cares nothing for the good of the sheep.

b. As the true shepherd, I seek the good of the sheep—giving life to them in abundance.

4. Proof of His claim to be the true and the good shepherd, 10:11-18.

a. The claim, 11a, "I am the good shepherd."

b. The allegory, 11b-18, in which the difference is shown between the good shepherd and the hireling.

(1) The good shepherd (11b) will even hazard his life for the good of the sheep in order that he may protect and care for them; so I, as the good shepherd, lay down my life for the sheep.

(2) The hireling (12-13), who serves only for gain and cares nothing for the sheep, deserts them in time of danger and distress.

c. He possesses the characteristics of the good shepherd, 14-18.

(1) Knowledge and intimacy—existing between Him and the sheep, 14-15.

(2) His recognized obligation, 16. To seek and to gather His "other sheep," in order that there may be the one flock, and they may recognize in Him the "One Shepherd."

(3) His willingness to lay down His life for the sheep, 17-18.

5. His claims rejected, 19-21.

a. Some revile Him.

b. Others resent the reviling, but do not accept Him. Just like those people today, who insist that He was a good man, but who reject Him as Saviour and Lord.

c. In either case it was a complete rejection (Cp. John 3:36).

VI. Jesus Presents Himself as One With the Father, 10:22-42.

1. Place and occasion, 22-23. At Jerusalem; in Solomon's porch, in the winter at the feast of the Dedication.

2. Demand of the Jews, 24. "If thou be the Christ, tell us plainly."

3. His answer, 25-30.

a. I have told you, 25.

I have told you plainly who I am, and my works have supported my claims, but you refuse to believe.

b. You have rejected, 26.

You have rejected both me and my claims, and your lack of faith proves that you are not of my sheep. You have rejected me because you are not of my sheep.

c. My sheep believe, 27-28.

They hear my voice; they follow me; and they shall possess eternal life, which they have received from me; and they shall never, never perish.

d. They are secure, 29-30; because of my oneness with the Father.

Their faith may be weak; they may be prone to waver; but their salvation is certain; they are doubly secure because they are in "My hand," and in "My Father's hand."

4. Vindication of His claims, 31-38.

a. Resentment of the Jews, 31-33. They try to stone Him.

b. He appeals to Scripture (34-36) to support and vindicate His claims to be "the Son of God."

c. He appeals to His works, 37-38.

5. Results of the controversy, 39-40.

a. Rejection and attack, 39.

b. Retirement beyond Jordan, 40.

c. Where many sought Him, 41.

d. And believed on Him, 42. It seems that they believed on Him because of the miracles He performed.

The study of John's Gospel will develop spirituality.

HOW A YOUNG CHRISTIAN SHOULD LIVE.

By Mrs. Lee Begle.

(Written for Harmony B. Y. P. U.)

Young Christians are souls just beginning the march toward Heaven. They are soldiers enlisted in the army of Christ.

The world in which we live has one great characteristic, that of "movement", "activity", "striving". Everything is busy and behavior is the feature of everything. We look out upon our world of human individuals to behold a variety of tastes, habits, labor and striving.

We stand in wonder at what man has done and what man has yet to do, through the efforts and influence of Christianity. The present is the inheritance of the past, and is filled with possibilities, of nobler modes of life, sweeter manners and purer laws.

The future calls to the present to realize its ideals; to possess actually that far-off divine event toward which the whole creation moves.

Now the soul is the center of everything, nothing of value is achieved without the human. Men and women are the players on the stage of this world. They are the point of interest. And to the Christian is the world looking for examples, advice, counsel and even entertainment. For the world, or a portion of it, doubts every new Christian who joins the army of the Prince Emanuel, for they believe, because so many professed Christians stumble and fall, all will. Thus it behooves us as young Christians to buckle on the whole armor of God and stand out boldly for our colors, and carry the cause of Christ.

We as young ladies should so live that no one could criticize our behavior, our dress, our language or our conduct. For our young men are watching every movement of our girls. And their ideals, many of them, are formed according to the standard of the most careless and indifferent girl in a community. Our girls should so live as to uplift the ideals of manhood as "the ideals of a place never rise any higher than its women."

And as young men we should look up, not down, and find the beautiful in life. Our lives should stand for something in the world, for God and humanity. We should let our standards be the highest. We should keep our minds free from evil thoughts, and our bodies clean and free from loathsome diseases. We should shun evil companions, and make our word our bond, when we say a thing in business, or make a contract, stick to it, if it hurts a little; then the world will know that we can be trusted. We should live just as pure lives as young men as we expect to find in the person of the young woman whom we expect to marry, as well as all expect to marry some day.

For no young man will marry a girl whom he thinks is not a true, virtuous and moral young woman, and he should be just as pure as she, for God expects just as pure minds and clean bodies in the men who are His children as he expects of the women.

And we as young Christians who are beginning this journey should guard well our steps, as they not only shape our own destiny, but that of others as well.

We should yield to the will of God at all times, and take His word as our guide.

Then our path will be bright and our light will be shining, and we will find "happiness."

God has placed us in the world with a work for each of us to do.

And though our talents be few we should use them to His honor and glory. The one requisite is that in all the whirl and movement of life, we, each of us, should see to the doing of our duty to ourselves and to others, whatever that duty is.

We belong to "Heaven's Aristocracy" if we do our duty, no matter whether or not we own a check-book, or whether we live in a palace or a hovel. Aristocracy means "the society of the best" and to do our duty is to belong to the "Upper Four Hundred," for—

"Honor and fame
From no condition rise,
Act well your part,
There all the honor lies.

INFANT BAPTISM.

By J. F. Savell.

(Continued from last week.)

2. The doctrine that contends for a pure offspring, that are pure because they are born of Christian parents, overlooks the scripture which says, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Ps. 51:5. This doctrine of inborn purity is not in accord with Paul's teaching, where he says: "We were by nature the children of wrath, even as others." Personal experience fully agrees with scripture on this subject, as every parent can readily testify.

3. The baptismal regeneration theory is impossible from scripture and from reason. Regeneration is a spiritual change that revolutionizes the whole inner nature, and the external application of water cannot work a spiritual change. Then, scripture gives examples of regeneration before baptism and without baptism and scripture also makes statements that "baptism makes no reference to baptism as a means of salvation. The baptism of Cornelius in the 10th chapter of Acts; and Paul, in Romans 10: 9f, gives us the essentials of salvation and does not mention baptism. The Philippian man was told to believe on the Lord Jesus Christ for salvation and no hint was made as to baptism being included in the requirements. Then, regeneration in adults is a conscious spiritual experience which is impossible to infants who are morally unconscious. (M. 22.)

4. The dedication theory may be a beautiful, sentimental act, but it is unscriptural and misleading in its teaching. It is a serious matter to rob the sacred ordinance of baptism of its spiritual significance and at the same time say to the world that you are carrying out a scriptural injunction. This is a very serious matter when there is not a line of scripture, fairly interpreted, that justifies the act, and its seriousness will be more fully realized when we come to discuss the results of infant baptism. The household theory, the dry land theory, the suffer-little-children theory of pedo-Baptists have been so thoroughly buried that we think they must have long since joined the ranks of the Sadducees who say there is no resurrection. (M. 23, 158.)

5. Since there is no scripture command for and no scripture example of infant baptism in all the Bible, it is dangerous to practice it. Though there is no scripture, which says, "Thou shalt not practice infant baptism," there are commands and ex-

amples which, by their nature, exclude infants. For, "he that believeth and is baptized shall be saved" (Mark 16: 16); "Go ye therefore and teach all nations, baptizing them." When Pharisees and Sadducees came to John to be baptized, he said, "Bring forth therefore fruits meet for repentance," Matt. 3: 8. (M. 24.) All of this, connected with the fact that infant baptism was not known until 100 years after apostolic times (in other words, infant baptism was not in any wise heard of until about 200 A. D.) would seem to prevent fair-minded scholars from the practice of infant baptism. Yet sentiment and early training often override conviction.

6. There are other considerations that greatly strengthen our position. Infant baptism violates conscience. The unconscious infant has imposed upon it in baptism a rite, which it may afterward reject. It has been imposed upon at a time when it was helpless, and this imposition is realized when it comes to consciousness. Scripturally considered, baptism is to satisfy the conscience. I. Pet. 3: 21. But, the theory of Augustine was, possibly, the greatest absurdity ever held by a sane man. He said that the child had unconscious faith and that baptism supplied the faith, or that the faith of the parents or the faith of the church was accepted by God. (M. 88, 90.) Such statements need no refutation in the light of the 20th century.

7. "The admission of an adverse party against himself is the strongest evidence in law." To apply this principle Dean Hodges, of the Episcopal Theological School, Cambridge, Massachusetts, does not claim that there is any scriptural warrant for infant baptism, and admits that, so far as history is concerned, the practice of infant baptism appeared at the end of the second century; but he infers that it may be practiced because Christian parents were so initiated into Christian society, therefore children should not be left out. (M. 154.) Oh! lame and impotent conclusion! Into what errors human affections lead us! Here is the main-spring of all infant baptism—"This is human affection, misguided as to the religious status of their children and the place of baptism in the work of the kingdom of God." (M. 155.)

We note in the next place,

IV. The results of infant baptism.

1. It abolishes faith as a prerequisite to the act of baptism. (M. 19.)

2. It nullifies the Christian principle of personal choice in things spiritual and religious. (M. 13.)

3. It obscures spiritual regeneration which must come through faith on the part of the person who is to receive baptism after regeneration.

4. Infant baptism causes the unregenerate to flow into the body of the saved, causing confusion with every manner of evil in the churches. (M. 26.)

5. Infant baptism abolishes the difference between Christian and non-Christian, leading the unsaved to stumble over supposed Christians.

6. Infant baptism opposes the union of all Christians who, if they ever become united, must do so on the plain, simple teachings of the Word of God.

7. Infant baptism leads to the cooling of the evangelical spirit in the churches; for the children supposed to be saved do not need evangelizing when they come to the age of accountability. (M. 138.)

8. Infant baptism leads to the persecution of all who oppose infant baptism. It creates an unregenerate frenzy against heart conviction; for religion growing out of infant baptism tends to be a head religion and a religion of form without spiritual pow-

er. (M. 114-117.) Almost all infant baptizers have blood on their hands from the beginning of the practice up to the early history of Virginia when the First Amendment to the Constitution of the United States was passed giving religious liberty to all in this country.

9. Infant baptism leads multitudes to perdition trusting in water and church membership to ward off the foul fiends of the future world and to land safely into glory those who were baptized in infancy. Is it true that multitudes of those falling on the battlefields in the European war die with no other hope than that given by their infant sprinkling and their subsequent confirmation into the religious body where they think there is saving grace? Can it be possible that this greatest of all wars is one result of the long process of infant baptism in those nations who, though spiritually blind, think that they see clearly?

In conclusion, notice, if you will,

V. The present trend of infant baptism.

Faith baptism must finally triumph. When the scriptures began to be translated into the common language of the people, during the Reformation and the Renaissance of the 15th century and the 16th century, there grew up in the hearts of the common people a distrust of the priesthood who led in all things religious and dominated governmental affairs. The masses conceived a burning desire to know and to follow the simple, plain teachings of the Word of God. Then and there began the assault on the walls of infant baptism that has not let up and will not cease until God's eternal truth in its simplicity, free from scholasticism, shall govern men in all things religious in every tribe and nation. This battle began with the stressing of the doctrine of justification by faith, which doctrine shook all Europe, though the first skirmishes were engaged in during the last days of the second century. This struggle has been the greatest battle ever waged between combatants on the field of polemical warfare since the days of Paul, and the struggle will not cease until the hazy ideas of Luther, Melancthon and Calvin have fully clarified in the minds and hearts of all Christians and then the battle will terminate in a conviction for faith baptism. (M. 140, 141.)

The higher education of the masses with the modern Sunday school movement has done much to accomplish the end in view. Political and religious freedom has done much to hasten the movement toward faith baptism; for the triumph of infant baptism in the Middle Ages was due largely to force. So today, "No man who baptizes an infant is in favor of religious freedom in the fullest sense." Are there not some who would still force infant baptism if they could? Yet, does not the per cent of infant baptisms decrease every year?

Again, "The unparalleled evangelical revival of the 18th and 19th centuries has been one of the mightiest factors in the decline of infant baptism." (M. 144.)

Further, the Foreign Mission movement has helped in this direction, while the study of church history has opened the eyes of many to see their error. (M. 146f.) The study of religious psychology has enlightened the regenerate to the point where they confess there can be no Christian religion where there is no consciousness of religion, which consciousness grows clearer as the Christian life develops and unfolds. "The great wave of democracy which has swept over the earth during the last century has contributed materially to the growth of anti-pedo-Baptist sentiment." It was easy for wicked old bachelor preachers of Augustine's time to believe in

infant damnation if the child died unbaptized, but today it is difficult for even Catholics to hold their subjects down to such a monstrous doctrine. (M. 150.)

We conclude, then, according to our finding. Though this paper is too brief to quote examples or statements from all of these writers, the facts are:

1. The best scholarship of the world among all Christians and non-Christians alike admit that infant baptism is not found in the scriptures.

2. The practice of infant baptism began 190-202 A.D.

3. Infant baptism is non-scriptural and anti-scriptural in teaching and practice.

4. Infant baptism is misleading and hurtful in its results, therefore should not be practiced.

5. The per cent of infant baptisms is growing less year by year.

6. Therefore the day of infant baptism is about to close; the victory for faith baptism has been practically won. (M. 153.) We may now sing the long meter doxology and be dismissed.

Nashville, Tenn.

CALLING OUT THE UNCALLED.

In his address at Shreveport, President Brooks spoke an earnest word in behalf of the big, awkward boys, both in the country and in the city, who get no encouragement. Too many of us are disposed to turn the boys adrift. He testified from his own experience concerning the way in which boys are neglected.

When he was a teacher in a North Texas town with twenty-five or thirty boys in his room, there was one about fourteen years old who "violated all the rules in the catalogue and decalogue." One day one of the lady teachers asked for his diploma from Yale. He asked: "What for?" She said: "Never mind." The next day she brought it back and said: "Do you know John that sits in your room? Well, he bet a dollar that you didn't have a Yale diploma." The young teacher fell back on mother nature to win the boy, and in a few days, he was asked to address a school twelve miles in the country. He asked this boy if he could get his father to let them have the buggy and go with him. "I'll ask him," said the boy. "I said nothing to him on the way out about the plan of salvation," said Dr. Brooks. "I asked him such questions as 'Do you know how a whip-poorwill sits on a limb? Do you know how a horse gets up when it is down? How does a boy get grass? What does a dog turn around before lying down?' These were high and mighty themes, but he got hold of this boy. As they drove back, they discussed themes. That boy followed him to Baylor University. He went from Baylor to Annapolis, and is now one of the chief officers on the Mayflower, the President's yacht. He was won by reaching him on his level. All about us there are boys who are hungry for a word of encouragement.

Years ago a country doctor called out, in this way, the son of a widow. He went to Baylor, then to the Seminary and University of Chicago, and few men among us have left their impress on our people as did John S. Tanner. A traveling representative in a school called on a German family in the mountains of North Carolina. He said the right word at the right time, and there came from that home two noble men, one M. L. Kesler, the manager of the great orphanage in North Carolina, the other that great hearted Christian teacher in Baylor, J. L. Kesler.

There are just as many in the city, if we could find them. There is greater difficulty in teaching city boys, for there are other attractions that woo them away from their studies. Among the men who have done the best work, said Dr. Brooks, are those from the sand hills of East Texas, or some other section, with nothing whatever but a strong body and an ambition, who only needed somebody to call them out to do their best.—Baptist Standard.

CARSON AND NEWMAN COLLEGE ENTERS INTO CONTRACT RELATIONS.

Rufus W. Weaver, D.D.,
Secretary Christian Education.

Carson and Newman College, for nearly seventy-five years operating under a self-perpetuating board, has served the Baptists not only in East Tennessee, but the South with a degree of faithfulness, with a spirit of self-sacrifice, with a devotion to high ideals which makes the institution worthy of the admiration and the love of Baptist people everywhere. Carson and Newman College calmly, deliberately and without prolonged discussion, authorized at the recent meeting of its Board of Trustees, held April 5th, the President and the Secretary of her Board to enter into contractual relations with the Tennessee Baptist Convention through the Convention's legal representative, the Education Board. When \$5,000.00 has been paid into the treasury, this contract becomes binding. A good part of this sum is now available, but more is needed immediately. Baptist laymen who are loyal to the denomination and who love Carson and Newman College are invited to make contributions to this fund, so that the contract shall be completed in every way by Commencement Day, when another session of the Board of Trustees will be held.

Since the burning of the Administration building at Carson and Newman College, the students have shown the finest spirit of loyalty, and have stood by the institution heroically. One of the best years in the history of the college is now nearing completion. President Burnett has displayed masterly ability in a very trying time. His poise, his well-balanced judgment, his kindly spirit, his loyalty to the institution, have stood out conspicuously. The other members of the faculty have been active, faithful and hearty in their co-operation. We have reason to be proud of the student body and the faculty of this noble institution.

Instructions were given regarding the rebuilding. Plans were adopted, and Prof. W. L. Gentry, the Field Agent, was urged to complete the raising of the funds for this new structure.

The pastor of the First Baptist church of Jefferson City, Dr. W. J. Mahoney, holding the chair of Bible in the college, is rejoicing over the results of the really wonderful meeting conducted by Dr. H. W. Virgin, of Roanoke, Va., in which some sixty students made professions of faith in Jesus Christ. The Christian atmosphere of the school, the close fellowship between the college and the Baptist church, the enthusiastic personal work in which members of the faculty led, the faithful and eloquent preaching of Dr. Virgin, and the wise and capable leadership of the pastor, all contributed to these gratifying results.

The clouds are breaking. There are glints of sunshine, and a brighter day is coming for dear old Carson and Newman.

Madisonville, Tenn.—Pastor J. C. Miles spoke in the morning on the 11th chapter of John, and at night on "God Waiting Man's Answer." 153 in S. S. Good Unions.

J. C. MILES.

CORNER STONE TRAINING SCHOOL.

The corner stone for the new building of the Baptist Woman's Training School at Louisville was laid with appropriate ceremonies last Thursday afternoon. The day was a very inclement one, and as a result the exercises were held in the Broadway Christian church, which just adjoins the new building. Dr. Bruner, who was the head of the Campaign Committee, presided, and addresses were made by Dr. I. J. Van Ness, Dr. J. W. Porter, Mr. George Hayes, and Dr. E. Y. Mullins. The Sunday School Board had recently appropriated \$10,000.00 to this object, and the check was handed by Dr. Van Ness to Mrs. Geo. B. Eager during the exercises. Mrs. McClure placed the selected material in the box for the corner stone. Fortunately the weather cleared so as to allow the stone to be laid at the conclusion of the exercises. The new building promises to be unusually beautiful and commodious.

Copperhill, Tenn.—Since my last report we have had five additions by letter. We have constructed overhead blocked ceiling in nine squares, with beautiful finished timbers; installed the new globe lights with the newest electrical appliances. Our church is beautiful inside. Our offering for Home and Foreign Missions Sunday was \$50. The church was never more prosperous, and a pastor more happy. Since our last Association in August the church has paid out about \$2,000.

G. A. OGLE.

Gallatin—Pastor Woodcock spoke on "A Modern Resurrection," and "A Clean Heart." Go-to-Sunday-School Day was observed and the Mission Day program was given very effectively. Deacon Thos. S. Jones and wife of the Hopewell church were received by letter. 220 in S. S. At the close of the morning service the pastor notified the church that he had received a call to the First Baptist church of Dickson, Tenn., and was giving it his consideration.

Pikeville—Good day here yesterday in spite of downpour of rain. Good attendance. But few in number, but the most loyal folks I know of. The Ladies' Aid leaves no purpose of our denomination out of their program.—J. B. Alexander.

Easter Sunday a banner day with the First Baptist church, Sweetwater. 505 in the S. S. and large congregations at both services. Revival begins next Sunday, April 15, Dr. John M. Anderson of Morristown assisting the pastor.

J. H. SHARP.

Morristown (First)—Pastor Tunnell away, called to the bedside of a sick brother. No preaching at the morning hour. The entire evening hour was given over to an "Easter Song Service." 636 in S. S.

Kagley's Chapel—Pastor A. D. Langston preached at both hours. 140 in S. S. Raised \$40 for Home and Foreign Missions.

Tullahoma—180 in S. S. Missionary program; collection, \$26.03.

WALTER SMITHWICK.

OUR BOOK CORNER

All Books Noticed Will be Sent on Receipt of Price

"The Psychology of the Christian Soul." By George Stevens, M.A. Hodder & Stoughton, New York. Price, \$1.50 net.

The books on this theme are rapidly multiplying. Most of them being of indifferent value, since they add little to the studies of Starbuck, James, Coe and Leuba. The present book is a general discussion of the entire field of the subject. Chapter headings:

1. "The Religion of Christ, an Educative Process."
2. "The Process of Education in the Development of the Soul."
3. "The Place of the Subconscious in the Development of the Soul."
4. "The Enslaving of the Soul Through Sin."
5. "The Liberating of the Soul Through Conversion."
6. "The Soul in the Mass-Movement of a Revival."
7. "The Capture of the Soul by God."
8. "The Soul in the Presence of God."

A serious defect in the author's position is his theory of the "Educative Process" of religion. He believes that it is possible to take the child and educate it toward maturity and into religion without the crisis of conversion. However, in his study of adult life he believes in the fact of sin and the need for a reversal of character which can come only through conversion and by the help of the spirit of God. Chapter three discusses the subconscious in religion and is his most original contribution to his theme, but even here his dependence upon William James is clear and acknowledged. The book is suggestive of thought, and will be welcomed by those who are interested in this new phase of study which one cannot afford to ignore.

"The Pith and Pathos of Frontier Missions." Thirty Home Mission stories. By Bruce Kinney, D.D. American Baptist Publication Society. Philadelphia, 1916. Price 75 cents net.

The freshness of the West and the pathos of the fast departing Indian give a grip of interest to these stories from real life. The author has had rare opportunity, as a Home Mission Secretary, to observe the needs and successes of pioneer work on the frontier. The book will be of special value for leaders upon a missionary program. The style is clear and vivid.

"The Evangel of the Strait Gate." By W. M. Clow, D.D., author of "The Cross in Christian Experience," "Christ and the Social Order," etc. George H. Doran Company, N. Y., 1916. Price, \$1.35 net.

"These selected addresses are based upon three affirmations. One is that the living God has been revealed in Jesus Christ; another is that there is an eternal life to be lived in the midst of time, in the presence of God, and by the power of His Spirit. The third is that this eternal life is entered into through an experience in which conscience, desire and will are enlightened, renewed, and surrendered to Christ. Of that experience and its issues these addresses are the exposition."

The Preface thus indicates the purpose of the book. The author groups the twenty-six addresses under five sections: (1) "The Parable of the Gate"; (2) "Led Into the Gate"; (3) "Passing Through the Gate"; (4) "Finding Life"; (5) "The End of the Broad Way." We may only mention a few of the felicitous titles: "The

Message of the Name;" "The Marks of the Penitent;" "Dressed in Beauty Not My Own;" "The Potencies of Faith;" "When Life Grows Love;" "The City of Desire."

Dr. Clow has already won a large and appreciative audience in America for his books. He holds the conviction that the evangelistic note should be the real task of preaching, the neglect of which has lessened the power of the ministry. He enters a strong protest against that sort of preaching that ranks hardly above exhortation to the social uplift of men. His message brings a virile appeal to accent the certainties of faith. His style is graceful and vigorous. His illustrations are apt and do not outweigh his theme. We cordially commend the book to minister and layman.

The ten best novels of 1916 in the opinion of the distinguished literary critic, H. W. Boynton, are as follows: "The Dark Forest," by Hugh Walpole; "Mr. Bristling Sees It Through," by H. G. Wells; "Fondie," by Edward C. Booth; "These Lynnekers," by J. D. Beresford; "Love and Lucy," by Maurice Hewlett; "The Spinster," by Sarah M. Cleghorn; "The Conquest," by Sydney L. Nyburg; "Windy McPherson's Son," by Sherwood Anderson; "The Rising Tide," by Margaret Deland; "El Supremo," by Edward Lucas White.

"John and His Writings"—By D. A. Hayes, D. D. Published by the Methodist Book Concern. Price \$1.75 net.

"Others may have been dominant in the past. Others may rule in the present. The future belongs to John. He increasingly will come to his own."

Thus writes Dr. D. A. Hayes in this latest volume from his prolific and graphic pen. This is really the thesis of his book. In his thought John is a Christian prophet and theologian beyond compare. John the beloved disciple, at once historian, pastor, and seer, moves through these pages a personality pulsating with life and radiating spiritual light.

Every student of the New Testament will be charmed with this latest and best interpretation of the Gospel, the Letters and the Apocalypse of John.

The American Bible Society during the century of its existence has issued 23,456,549 Bibles and 86,469,665 Testaments.

Macaulay, a master of English, says: "The English Bible—a book which if everything else be wanting, would alone suffice to show the whole extent of its beauty and power." Daniel Webster said: "If there be anything in my style or thought to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures." Coleridge said: "Intense study of the Bible will keep any man from becoming vulgar in point of style."

RIPLEY CONVENTION.

The West Tennessee Baptist Sunday School Convention will meet with the church at Ripley, Tenn., April 17-19, 1917.

Convention sermon, O. W. Taylor, Trenton; alternate, E. F. Adams, Gibson.

The Southeastern Passenger Association has granted reduced rates on the certificate-receipt plan. Pay full fare going and take certificate of each agent from whom ticket is bought. You will then pay one-half fare plus 50 cents on return trip.

Here's for 350 delegates!

FLEETWOOD BALL, Sec'y, Lexington, Tenn., April 6, 1917.

SEE OUR CONVENTION OFFER ON PAGE 6.

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.

North Edgefield—Bro. Jesse T. Williams spoke at both hours, the beginning of our revival. Dr. W. D. Nowlin will be with us today (Monday). 244 in S. S.

Calvary—Pastor C. H. Cosby, Rev. C. A. McIlroy spoke at night on "Nicomodemus Coming to Jesus by Night."

South Side—Pastor C. W. Knight spoke on "Missions," and "Power." Good day.

Park Ave.—Chaplain A. I. Foster spoke in the morning on "The Efficient Christian;" Pastor I. N. Strother spoke at night on "The Doom of the Incurable." One addition by letter. 204 in S. S.

Centennial—Pastor J. Henry DeLaney spoke on "The Relation of the Soul to the Body," and "The Four All." 130 in S. S. Splendid Unions.

Mt. Pleasant—Pastor Reid spoke Saturday on "The Resurrection of Christ," on Sunday morning on "Setting Up the Kingdom." Good S. S. collection for missions.

Belmont—Good day. Pastor spoke at both hours. 132 in S. S. Good B. Y. P. U.

Lockeland—Pastor W. R. Hill spoke on "Easter Unchristian and Contrary to the Spirit of Christianity," and "Don't Forget." 213 in S. S. Good B. Y. P. U.

Grandview—Pastor J. F. Savell spoke on "Heaven," and "Justification By Faith." Largest S. S. for months. Morning service was most spiritual. B. Y. P. U. rendered an instructive program.

Third—Pastor Creasman spoke on "Evidences of the Resurrection," and "The Resurrection." 300 in S. S. Work on church complete. Great audiences. Fine day. Pastor spoke at the County Home in the afternoon.

Grace—Pastor W. Rufus Beckett spoke on "The Second Coming of Christ," and "The Third Saying on the Cross." One baptized; 264 in S. S.

Franklin—Pastor Albert R. Bond spoke on "The Gospel of the Resurrection," and "The Wonderful Fifty Days." Good congregations.

Central—Pastor John R. Gunn spoke on "The Resurrection of Christ," and "The Resurrection of the Saints."

Edgefield—Pastor Lunsford spoke on "A Helve Without an Axe," and "The Easter Victory." 21 additions.

Adairville—Pastor spoke on "Having the Form of Godliness and Denying the Power Thereof," and "Wisdom's Seven Pillars in Character Building."

Eastland—Dr. G. S. Dobbins preached at both hours.

Immanuel—Dr. A. T. Robertson of the S. B. T. Seminary at Louisville preached at the morning hour.

Seventh—Pastor C. L. Skinner spoke on "The Source of Christian Strength," and "The Interpreted Cross." One confession and addition. 195 in S. S. Very fine Unions. Observed the Lord's Supper at the morning hour.

First—Pastor Allen Fort spoke on "Resurrection and Missions," and "Resurrection and Judgment." 474 in S. S. Eight additions. Fourteen bap-

tizing during week.

Judson Memorial—Pastor C. F. Clark spoke on "The Resurrection and the Life," and "The Happy People." 159 in S. S. \$30.10 for missions. Meeting starts well.

KNOXVILLE.

Ball Camp—Pastor D. W. Lindsay spoke on "Will a Man Rob God?" and "Ruth and Orpah." 94 in S. S. Two by letter. We are making preparations to build a parsonage.

Lonsdale—Pastor J. C. Shippe spoke on "Patriotism," and "Facts of the Resurrection." 259 in S. S. Fine congregations.

South Knoxville—Pastor M. E. Miller spoke on "Nearness of God," and Isa. 53. 307 in S. S.

Deaderick Ave.—Rev. A. T. King spoke on "Why Some Christians are Not Happy," and "The Three Crosses." 539 in S. S.

Immanuel—Pastor A. R. Pedigo spoke on "Christ's Second Coming," and the first Psalm. 159 in S. S.

Central of Fountain City—Pastor A. F. Mahan spoke on the 15th chapter of First Corinthians in the morning; at night on "Overcoming Difficulties." 167 in S. S.

Burlington—Rev. E. L. Edens, supply, spoke on "The Waiting Guest," and "Sin." 142 in S. S.

Broadway—Pastor Lloyd T. Wilson spoke on "Consecration," and "What Shall a Man Give in Exchange for His Soul?" 525 in S. S.

Euclid Ave.—Pastor W. M. Griffith spoke on "The Resurrection," and "John's Vision of the Church." 258 in S. S. Great day. The Etowah quartette sang for us. Our protracted meeting begins next Wednesday night with a series of prayer meetings through rest of week. Pastor will do his own preaching.

Bell Ave.—Pastor U. S. Thomas spoke in the morning, and Rev. J. T. Sexton at night on "I Have Fought." 261 in S. S. Two received for baptism.

Bearden—Pastor R. E. Corum, Rev. J. H. Ponder spoke at both hours. 96 in S. S. Two by letter. The pastor was absent, conducting a meeting in Lenoir City.

Calvary—Pastor S. C. Grigsby. We omitted our preaching in the morning and had a missionary program. G. W. Wells spoke at night on "Home and Foreign Missions." 134 in S. S. Very interesting day. The largest S. S. in the history of the church.

First Lenoir City—J. K. Haynes, pastor. R. E. Corum spoke on "Why Believers Should Join the Church," and "God's Wonderful Love." 300 in S. S. Ten baptized. 21 by letter.

Revival continues with increasing interest. 43 have been added to the church so far. The church is greatly revived and is getting in shape for good work for our Lord Jesus.

Oakwood—Pastor Wm. D. Hutton spoke on "Tithing the Law of God," and "Go: tell Peter." 218 in S. S. Three by letter. Excellent day.

Mountain View—Pastor W. C. McNeely spoke on "The Resurrection," and "Justification." 313 in S. S.

Mt. Olive—Pastor Wm. H. Fitzger-

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ald spoke on "The Risen Life" in the morning. B. Y. P. U. program in the evening. 107 in S. S. Four requests for prayer.

Mouth of Richland—Pastor F. M. Dowell spoke on "Tenting Toward Temptation," and "The Christian's Duty." 31 in S. S.

Niota—Rev. L. A. Hurst spoke on "The Christian's Mission," and "John the Baptist a Type of True Greatness." 99 in S. S.

First—Pastor, Len G. Broughton. Rev. McNeal Poteat spoke at both hours. Morning subject, "The World For Christ." 668 in S. S. Three by letter. Dr. Broughton is conducting a meeting in LaGrange, Ga.

Grove City—Pastor J. F. Williams spoke on "Resurrection," and "God's Wrath." 138 in S. S. One by letter. Preached at Deaderick Ave. mission in afternoon.

Lincoln Park—Pastor T. E. Elgin spoke on "The Resurrection," and "A Personal Devil." 132 in S. S.

Island Home—Pastor J. L. Dance spoke on "Worthy Walking," and "The Fifth Psalm." 440 in S. S. Fine congregations.

Cleveland (First)—Rev. G. A. Chunn preached in the morning on "The Forgotten Soul." Fine congregation. A very spiritual service. 215 in S. S. It is hoped that Pastor Carmack will be able to fill his pulpit next Sunday. Brother Carmack is greatly beloved both by his church and congregation, and is doing a splendid work.

CHATTANOOGA.

Alton Park—Pastor J. W. Wood spoke on "If I Go to Hell, Who Cares?" and I. Cor. 11:23. Observed the Lord's Supper. 145 in S. S. Good Unions. Fine congregations.

Ooltewah—Preaching in the morning by Paul Hodge on "The Resurrection of Christ." Rev. E. A. Jackson spoke at night. 84 in S. S.

St. Elmo—Pastor O. D. Fleming spoke on "The Message of the Empty Tomb," and "The Power of the Resurrection." 176 in S. S.

Central—Pastor E. L. Grace spoke

on "A Twentieth Century Resurrection" in the morning. 315 in S. S. Revival services begun in the evening with C. E. Sprague preaching and D. S. Kellam in charge of gospel song.

East Lake—Pastor W. E. Davis spoke on "The Habit of Church-going," and "Thou Art the Man." 138 in S. S. Good Unions. One addition; three professions. Fine interest. Splendid day.

Ridgedale—Pastor Jesse Jeter Johnson spoke on "The 'All Hall' of Resurrection Morning," and "He Ever Liveth to Make Intercession." 194 in S. S. Very fine day in every way.

Highland Park—Pastor Keese spoke to Juniors at morning hour on "Shadows;" at evening hour Rev. J. W. Partridge of Russellville, Ala., spoke on "Counting the Cost." 347 in S. S. Reorganizing B. Y. P. U. Cottage meetings all this week preparatory to evangelistic campaign.

Woodland Park—Pastor McClure spoke on "He Is Risen," and "Christ the Bread of Life." Good attendance at all the services. Splendid day. Revival begins April 29.

Chamberlain Ave.—Pastor G. T. King spoke on "A Visit to the Tomb," and "Deliverance from Evil." 133 in S. S. Fine B. Y. P. U. Large crowds.

Rossville—Pastor J. Bernard Tallant spoke on "The Lord Is God." Rev. J. N. Bull preached at night. Ten united with the church. Revival closes, 40 converted; 24 additions to the church. 275 in S. S.

Avonsdale—Pastor W. R. Hamie spoke on "A Witness," and "The Resurrection."

East Chattanooga—Pastor J. N. Bull spoke in the morning on "The Gospel of Christ." Rev. J. B. Tallant of Rossville, Ga., spoke at night. The pastor spoke at the same hour at Rossville. 148 in S. S. A plea for the Sunday school all to stay for preaching was made and most every one stayed.

First—Pastor William Francis Powell spoke on "The Lord of Life," and "The Music of the Easter Message." 1,211 in S. S. Six additions.

(Continued on page 13)

MISSION DIRECTORY.

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

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

Baptist Memorial Hospital—A. E. Jennings, Memphis, Tenn., Chairman, to whom all communications should be sent.

Sunday School Board—I. J. Van Ness, D.D., Acting Corresponding Secretary, Nashville, Tenn.; A. U. Boone, D.D., Memphis, Tenn., State Member of Board from Tennessee.

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

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

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

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

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

SUNDAY SCHOOL B. Y. P. U. DEPARTMENT.

W. D. Hudgins, Editor.

To show how incorrect our statistics are, I wish to mention the fact that many of the churches that are reported by our associational minutes have been disbanded for years and some of them moved to new locations and have assumed other names and both names appear on the minutes, showing more churches than we really have.

Another thing, our church clerks guess at a lot of our statistics, and when these are aggregated in the sum total the error is alarming.

I have just sent out personal letters with blanks for reports for Sunday schools in churches not reporting in the minutes and out of 36 cards returned 32 have schools with a total enrollment of 3,736 pupils with more than 235 teachers. There are about 500 such churches in the State and if the same ratio holds throughout we have more than 1700 schools with a total enrollment of over 200,000 pupils. Our churches need to improve their record keeping more than any one thing. If the schools and churches would use a record system worth while this would be corrected.

A meeting of the State B. Y. P. U. Committee will be held in the Sunday School Board Rooms, Nashville, Tenn., on Friday, April 6th. At this meeting we hope to perfect plans for the coming Convention in June.

We have a fine report for March in Teacher Training. Following are the ones receiving awards:—Mr. and Mrs. J. M. Fitzgerald, Columbia, diploma; Ruby Dunn, Ethel Evans, Fred Moore, Mrs. Olyn Fred Moore and Sadie E. Watson, Halls, diploma; Miss Letetia Spessard, Knoxville, diploma; Mrs. Millard Archer, Lottie May Bondurant, A. M. Brinkley, Mrs. A. M. Brinkley, Mrs. F. C. Knight and Eloise McDowell, Mem-

phis, diplomas; Rev. V. E. Boston, Newbern, diploma; Rev. J. N. Irvin, Mrs. J. N. Irvin, Rev. T. P. Stanfield and Mrs. Lila Stanfield, Waynesboro, diplomas; Rev. C. E. Wauford, Covington, Mrs. Samuel H. Haynes, Knoxville, Hat-tie McAfee, Nashville, Rev. J. W. Storer, Ripley, Mrs. C. B. Hall, P. A. Lancaster and Mrs. P. A. Lancaster all of Memphis received the red seal; Martha Porter and Miss Willie Porter, Clarksville, Blanche Hooten, Knoxville, Mrs. W. R. Farrow, Memphis, Mrs. George Henry Briggs, Nashville and Rev. H. W. Stigler, Ripley, all received the blue seal. Post Graduate diploma was awarded to Mrs. George Henry Briggs, Nashville, also the gold seal. Second church, Jackson, becomes A-1 this month. We are glad to welcome the Second church to the A-1 list for they have worked hard for this honor. Tennessee now holds 1961 diplomas, 479 Red Seals, 235 Blue Seals, 62 Post Graduate diplomas and 24 Gold Seals. We have 3 A-1 schools, 122 organized classes listed with a total enrollment of 2869. Many other awards have been issued for parts of books which are not included in this report. More than 100 certificates have been issued to B. Y. P. U. workers and quite a number for parts of the manual.

A letter from a young man to his workers. This young man sends out some definite message to his young people each week. It is very effective and we always glory in a young man who is willing to give some of his time to his church work. This young man is a busy man, working in a wholesale grocery every day. Yet he never fails to find time to give to his church and young people. Following is the letter:

A Word About The U-Boats:

"U-Boats have been making history for the past few months. They have been engaged in the business of sinking a good bit of stuff which was thought by Germany to stand between her and victory.

Whether you are for the Kaiser or not, it is up to us to follow his example in this and sink anything that stands between us and our goal. Let us not, however, make it a "U" proposition. There is too much of that abroad in the land already. It is "U-do-this", and "U-do that", and "U-do-the-other", while "I-take-a-back-seat-and-rest". It takes "I's" to win a victory. Let not anyone say to his neighbor, "U-work", but rather, "what can I do to make this thing go?"

Miss Annie Reed, Secretary, has agreed to handle our Bible Readers' Quiz for us. It is a treat to have her do this for us, but **WE OWE IT TO HER** to come up with **OUR** part. Read this week's readings as outlined in the Quarterly, and do Your part to make the Quiz a success. If you haven't a Quarterly, ask one of the officers to get you one. There is a supply at the church.

Mr. Clay Wilkes, Chattanooga's youngest accomplished pianist, has very generously agreed to come and give us a selection. We would tell you what he is going to play, but prefer it to be a surprise. In order that he may be at his best, we have had the piano tuned and put in good shape, so you may look forward to an enjoyable number.

Incidentally, please fill out the enclosed information card, and return it to one of the Presidents not later than Sunday night. And be on hand **PROMPTLY** at 6:30! He has learned a lesson well worth learning, who has discovered the art of **BEGINNING, RUNNING, and CLOSING ON TIME!** That is one of the first lessons we have to learn.

B-ack Y-our P-residents U-p if you expect anything of them!

Cordially yours,
AHHWER.

Mr. J. T. Whitlock, J. T. Whitlock, Jr., and Mrs. M. C. Atchley, Harriman, received certificates of the Bible Division, Normal Manual, also Mrs. T. C. Whitlock, Jr., and Mrs. Willie Marney received certificates for completion of the B. Y. P. U. Manual. Both these books were taught during the school there in March.

This is a fine suggestion from Miss Cason and others might profit by it. I am much pleased with this idea and it is all original with Miss Cason. Certificates will be issued to the ones taking this examination.

Miss Mary Carson, Bellevue church, Memphis, writes:

Dear Mr. Hudgins:—

Last week we had at the church a Junior B. Y. P. U. Institute. Some 18 or 20 boys and girls came to the church from school, and we had a fine time. Each boy and girl brought a nickle for our little lunch. At the close of the B. Y. P. U. study, we had a little intermission. The children went to the grocery and bought lunch, and we sat around on the floor and ate it. Then we had a mission-story session. We had the history of George Leslie Mackay, and greatly enjoyed it. It is thrilling in the extreme. On Friday, (it was a holiday in all the schools) we came at 10 and remained through the noon hour, having hot dinner in the basement. On this day we took examinations, fifteen of them taking and passing the examination. I hand you herewith a copy of the questions. The examination questions are checked. They all passed, and I am wondering if you will give us certificates as in the case of the Senior B. Y. P. U. If so, let me know, and I will send you the names of the children. We had a good time sure as you live. I had to exercise a bit of the grace of patience and perseverance, but we got through.

Hope things are going as you want them in your work.

MARY CASON.

GO TO THE CONVENTION AT OUR EXPENSE.

The Southern Baptist Convention meets at New Orleans, May 16-22, 1917. We will make our usual offer of a **Free Trip to the Convention.**

A little effort will do the work. Our offer: Send to the Baptist and Reflector one new subscriber for every dollar your round trip railroad ticket will cost. Each new subscriber is to be secured at \$2.00 each, or two six-months' subscribers at \$1.00 each will do the same as one yearly. Send us the money and we will credit your Convention account with one dollar for each yearly subscriber or fifty cents for each six months' subscriber. Remember to send entire amount to us, as you send in each new name. Later we will mail you check for amount due. We must follow this plan in order to keep our books correct.

The minimum railroad fare from a station in Tennessee is \$12.25. Thirteen new subscribers would get your ticket at that rate. The maximum is \$23.65. Twenty-four new names would be all that are needed. Most of the stations are between these two amounts.

The Value of the Trip.

This will be a great Convention. You cannot afford to miss it. A broader vision of Kingdom affairs and a deeper in-

TAKE YOUR MEDICINES

REGULARLY—Hood's Sarsaparilla Before Meals—Peptiron Pills After.

This combination is having wonderful success everywhere. It is sweeping poor health and fear of mental and physical breakdown out of many homes.

It is restoring lost appetite, giving the glow of health to the cheeks, making faces bright and complexions clear, and literally giving worn-out, brain-fagged people the strength of iron.

For it combines that most useful of all metals—iron—in a course of medicine that is peculiarly effective.

Hood's Sarsaparilla is made from an unsurpassed formula of blood-purifying and stomach-toning remedies, including sarsaparilla, mandrake, dandelion, yellow dock, wild cherry, gentian and other valuable alteratives and kidney and liver remedies.

Peptiron Pills, named from pepsin and iron, include these with nux and other blood and stomach tonics—just what physicians prescribe.

It Works! Try It

Tells how to loosen a sore, tender corn so it lifts out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the ether discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.

Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply just a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

This discovery will prevent thousands of deaths annually from lockjaw and infection heretofore resulting from the suicidal habit of cutting corns.

CHURCH BELLS SCHOOL

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ESTABLISHED 1858
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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 antiseptic vapor inspired with every breath passes through the throat, soothes the inflamed mucous membrane, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of the treatment of Diphtheria. Cresolene's best recommendation is its 27 years of successful use. Send postal for Descriptive Booklet.

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terest in spiritual things will result.

1. Only new subscribers will count. This means that you must get some one not now taking the paper.

2. The full amount (\$2.00 for one year, \$1.00 for six months) must accompany the names.

3. All subscriptions must be in this office by May 10.

4. You may include your hotel bills in this offer. Get more than enough for your ticket and it will be good for your other bills.

Send Your Pastor.

Members of the various organizations, as well as other members, could co-operate in securing new subscribers and thus send the pastor.

Start now, work hard!

All aboard for New Orleans!

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MRS. HARVEY EAGAN, *Personal Service Chairman*, Franklin.

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

MONTHLY MEETING.

The regular monthly meeting of the Executive Board was well attended, Mrs. Carter presiding. Usual reports and routine business. Sufficient names having been sent in from East Division, the delegates to the W. M. U. meeting in New Orleans were elected. The places from the other divisions were partially filled from names sent in. Those chosen will be duly notified. Other names are needed from Middle and West Tennessee.

OUR IMMEDIATE PRESSING OBLIGATION.

If each society would reach its apportionment, victory would be assured. Will they do it? Will your Society do it? Generally the societies whose members read the Mission Journals do. How about the others? Will you help bear their part in this responsibility? May those of us who can give more than our apportionment go the second mile? And oh, let us pray earnestly as we work that we may reach our aim before the books close for S. B. C. year. This refers to the things for which we as a State are apportioned by the General Union, namely, Home and Foreign Missions, Training School, Bible Fund and Margaret Fund. Our State interests can be taken care of in the last half of our State year.

—Ed.

FIELD NOTES.

March 20th was given to the meeting of Beulah Association Union in their semi-annual meeting at Woodland Mills. Reaching Woodland Mills Wednesday night, I was kindly cared for in the home of Mr. and Mrs. Heflin and their daughter, Mrs. Bryan. The early train brought representatives from Walnut Grove W. M. S., New Salem Y. W. A., Martin and Union City, 18 delegates, several visitors and a local attendance, bringing the number to about forty-five.

Mrs. S. E. Brummel, Superintendent, called the meeting to order at 10 a. m. Mrs. R. T. Pruett led the devotions. Mrs. Sanders extended a cordial welcome, and Mrs. W. P. Nash responded for the visitors. The message from Miss Gladys Stephenson, our scholarship girl who did good work on the field in this Association, was read by Miss Ina Barksdale. All were glad to hear this message from the Training School and Miss Stephenson.

A most excellent paper on "What Kind of Devotional Should Our Missionary Societies Have?" was read by Mrs. Fannie Bradberry, President of Walnut Grove Society.

Mrs. J. B. Carleton, of Union City,

sang effectively "Just For To-Day." The Training School was the subject of a splendid paper given by Mrs. Edgar Branham.

Mrs. Gray, President of Martin Society, gave a helpful talk on "What Course Would Quicken Interest in all University Work."

An open discussion on "How May We Remedy Indifference," was led by Mrs. McDaniel.

Your Secretary tried to bring some suggestions on Associational Work, and Our Standard of Excellence, a help in reaching the ideal society.

We were refreshed and entertained by humorous readings pointing a moral, given by Mrs. Sherman Sutherland and Miss Mary Lawson.

A lively discussion of the interests of our Orphans' Home was led by Mrs. Brown, of Union City.

Mrs. Gray read a message of love from Mrs. Hall, former Superintendent.

The increased interest in our work in Beulah Association is very gratifying.

The next meeting will be with Walnut Grove church, near Rutherford in September.

Mrs. Brummel is making a splendid Superintendent.

After the adoption of the Constitution presented by the Committee for the Associational Union and a vote of thanks to the hostess Society for their abundant hospitality, the Superintendent dismissed with prayer.

MARGARET BUCHANAN.

"Life Sketches From a Heathen Land."—A copy of this book, written by one of our oldest missionaries to China, Miss Lula F. Whilden, has just reached my desk with the compliments of the W. M. U. of South Carolina. The manuscript for these stories was found among Miss Whilden's papers after her death, and as she had expressed a desire that the Union should publish these stories that tell so forcefully the power of the Gospel to change heathen lives, the W. M. U. published these "Life Sketches" as a memorial to this pioneer among our single women missionaries. The money accruing from the sale of the books will be used to support Bible women in the field in which she worked, South China.

I heartily commend the book for its subject matter and also for the purpose for which the money will be used. The book may be secured from Mrs. J. R. Fizer, 1306 Hampton St., Columbia, S. C. Price, 50c, postpaid.

—Editor.

The fifth quarterly session of Woman's Missionary Society of Beulah Association convened at Woodland Mills, Tenn., on March 20th, with

Mrs. I. E. Brummel, Superintendent, in charge. An interesting program was rendered to a most enthusiastic and inspiring audience. Some vital points were discussed.

Many from Martin, Rutherford, Kenton and Union City enjoyed the hospitality of these good people and, by the way, they are mighty hard to equal.

We are always glad to welcome Miss Buchanan, for she always has a message.

MINNIE BARKSDALE,
Sec. Pro Tem.

STATE EXPENSE ACCOUNT FOR MARCH, 1917.

Receipts—

Central, Nashville W. M. S. \$1 00
Edgefield, Nashville W. M. S. 1 50
First, Nashville W. M. S. 6 00
Murfreesboro, W. M. S. 2 00

Total \$10 50
Letters received 15
Letters written 8
Respectfully submitted,
MRS. J. T. ALTMAN, Treas.

REPORT OF COR. FIELD SECY FOR MARCH, 1917.

Field Work.

Miles traveled by R. R. 1,208
Miles traveled, private conveyance 10
Quarterly meetings 4
All day meetings 1
Talks made 15
Societies visited 5
New societies reported 12
W. M. S., 4; Y. W. A., 1; G. A., 1; R. A., 1; S. B. B. 5
Office.
News Articles 8
Letters received 97
Cards received 23
Letters written 66
Cards written 41
Mimeograph letters 1,475
Packages of literature 60

Royal Service, 14; Home and Foreign Fields, 27; Leaflets, 1,244; Mite Boxes, 125; Fish, 54; Convention Minutes, 2; Year Books, 18; Treasurer's Record Books, 31; Y. W. A. Manuals, 3; G. A. Manuals, 2; R. A. Manuals, 2; S. B. Manuals, 8; Topic Cards, 2; W. M. S. Prog., 11; W. A. Prog., 1; G. A. Prog., 1; S. B. Band Prog., 5; Envelopes, 278.

Expenses of Office.

Stamps \$18 00
Cards 50
Wrappers 28
10 copies of Royal Service 2 50
Total \$25 13

SOME RELIGIOUS CUSTOMS IN BRAZIL.

Some of the customs of the people in Brazil quickly attract attention. When a Roman Catholic passes a priest on the street, he often kneels as he kisses the hand and receives the blessing of the representative of Rome. When one passes the door of a church, he reverently removes his hat, and when a funeral passes by he takes off his hat and crosses himself. When a Catholic is greatly startled by anything, he calls on Saint Braz with a quick exclamation, and crosses himself; at nightfall, when he hears the church bell announcing the hour of Ave Maria, he uncovers his head and mechanically recites that prayer. Even when he yawns, for some reason, I know not why, he makes the sign of the cross with his thumb in front of his open mouth!

In spite of these many religious forms, the great majority of the people have little or no religion at all. The rosary on the shoulders with its many pendants is a sign of religion,

GIRL COULD NOT WORK

How She Was Relieved from Pain by Lydia E. Pinkham's Vegetable Compound.

Taunton, Mass.—"I had pains in both sides and when my periods came I had



to stay at home from work and suffer a long time. One day a woman came to our house and asked my mother why I was suffering. Mother told her that I suffered every month and she said, 'Why don't you buy a bottle of Lydia E. Pinkham's Vegetable Compound?' My mother bought it and the next month I was so well that I worked all the month without staying at home a day. I am in good health now and have told lots of girls about it."—Miss CLARICE MORIN, 22 Russell Street, Taunton, Mass.

Thousands of girls suffer in silence every month rather than consult a physician. If girls who are troubled with painful or irregular periods, backache, headache, dragging-down sensations, fainting spells or indigestion would take Lydia E. Pinkham's Vegetable Compound, a safe and pure remedy made from roots and herbs, much suffering might be avoided.

Write to Lydia E. Pinkham Medicine Co., Lynn, Mass. (confidential) for free advice which will prove helpful.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

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

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WORK OF THE HIGHEST QUALITY
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PARKER'S HAIR-BALSAM
A toilet preparation of merit.
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For Restoring Color and
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HINDER CORNS Removes Corns, Callouses, etc., stones all pain, ensures comfort to the feet, makes walking easy. Rec. by mail or at Druggists. Huxor Chemical Works, Patchogue, N. Y.

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but as a rule the Brazilian Catholic goes to bed at night, and arises in the morning, without any form of prayer at all. The Roman Catholic Church is exacting as to confession, and every true Catholic ought to confess at least once a year, or else be excommunicated, and sent to hell; but people no longer fear excommunication, and rare, indeed, are the educated Catholics who go to confession.—Alvaro Reis in the Missionary Review of the World for April.

SEE OUR CONVENTION OFFER.

Editorial

MEMORIALS TO DR. FOLK.

In the recent issues of the paper we have published many memorials to Dr. Edgar E. Folk. From all sections of the country and from the State these have come spontaneously. We have received many more such tributes, but it is manifestly impossible to publish them all. They show how large was his impress upon the brotherhood. He will not be forgotten. We wish to extend to each of those who have sent letters both to the family and to the paper the sincerest thanks for these words of consolation. We speak personally in behalf of Mrs. Folk and family and for the Baptist and Reflector.

NATION AT WAR.

President Wilson invited Congress to pass a war declaration against Germany. The Senate by a vote of 82 to 6 and the House by a vote of 373 to 50 have passed the following resolution, declaring:

"Whereas, The imperial German government, has committed repeated acts of war against the government and people of the United States of America, therefore be it

Resolved, by the Senate and House of Representatives of the United States of America in Congress assembled, that the state of war between the United States and the imperial German government which has thus been thrust upon the United States is hereby formally declared, and that the President be and is hereby authorized to employ the entire military and naval forces of the United States and the resources of the government to carry on war against the imperial German government and to bring the conflict to a successful termination. All of the resources of the United States are hereby pledged by the Congress of the United States."

Preliminary Steps.

President Wilson has exercised every individual and official means to keep this country out of the world-war. Some months ago it became apparent that we were upon the verge of a break with the imperial German government. The cause of strained relations between the two governments lay in the fact and method of German submarine warfare. Mutual exchanges of notes between the two governments failed to relieve the situation. President Wilson, voicing the American conviction that the German submarine method was a violation of American rights to freedom of the seas, finally instituted a state of armed neutrality and gave assurance to the German government that further encroachments upon the historic American rights would be regarded as an overt act of hostility. The German government gave promise that neutral shipping would not be destroyed without previous search and warning. February 1st, Germany recalled such promise and renewed her ruthless system. The President finally called Congress in special session for April 2d.

Loyal Americanism.

Thousands of Americans have exerted their utmost to keep this country out of war. As many others thought that we had full grounds for having war almost from the beginning. Whatever may have been one's convictions as to the war before now, it now becomes the duty of every loyal American to submit his own private opinion to the official declaration of the President and Congress. The history of America shows that our country was founded upon the principles of free speech, free thought and personal civil and religious liberty. That history has also shown that this country could put aside individual ways of thinking in order that there might be oneness of purpose, harmony of conviction and unity in action against a common national foe. By the war declaration, whatever may have been true previously, the imperial German government now stands as the foe of the United States. Loyal Americanism will respond to the call to arms.

Flower of Youth.

The first call includes young men between the age of 19 and 25. Strong in their young life, eager in their unbounding enthusiasm, fresh in their contact with the problems of the world, these young men are to go forth into severe military training both on land and sea. They are to hear the din of cannonading, to witness the red blood of carnage and to offer themselves upon the altar of their nation's honor. This first draft for heroism will take the flower of

our youth and leave behind aching hearts, anxious hopes, lonely homes, but loyal spirits who willingly give their most priceless treasures.

Christianity and War.

In these days of anxious waiting the question has often arisen, "Does Christianity sanction or admit war?" We may not here fully answer it. However, we must express a conviction that the New Testament, correctly interpreted, will sanction war that is waged not for greed or graft or despotism, but for the preservation of national honor in a righteous cause, and for the championship of the strong nation in behalf of the oppressed down-trodden weak nation.

Walk Softly.

In these days when many are tempted "to loose wild tongues that have not Thee in awe" it becomes us to walk softly in the presence of our national crisis and before the God of Hosts. It does not become us as a nation, or individuals, to boast or to entertain bitterness. It is a time not only for military, but also for spiritual preparedness. May it be true that those, who shall answer the call to arms, may also be enlisted under Prince Immanuel, whose right it is to rule in every human heart.

FIRST THINGS FIRST.

Duties in life may be graded according to their values. Men win honor to themselves by accepting and fulfilling these duties according to this credit. The newspapers of the country sometime ago carried a picture of President Wilson with his first grandchild in his arms. They mentioned the fact that he took pleasure in playing with the baby, and every parent's heart approved of this joy in the Chief Executive. It was right that he should recognize the duty of his position as grandfather. However, he now faces the most critical outlook that not only he but the entire United States ever faced. Duties of large import come rapidly upon him. Should he now leave imperative tasks that come to him by reason of the war prospects in order that he might give his days to playing with the baby, the entire world would have nothing but blame and justly severe criticism for him. We demand of the President that he shall know how to put first things first.

In that royal command, "Seek ye first his kingdom and his righteousness," (R.V.) Jesus placed upon his followers to the end of days the obligation of accepting duties in their true proportions. One may not rightly give himself to minor details of living when vital and essential problems call for his attention. More fully than any other Jesus himself illustrated the art that every man should learn—first things first.

The entire nation is now justly stirred over the question of preparedness. The declaration of war, however men might think it called for, brings the United States into the world conflict. This situation takes supreme place in thought and plan and hope of the entire country. We would be recreant to the trust of liberty and dependent upon a foreign power for the future if now in the days of stress as a people we should turn aside to trivialities. We cannot afford to do less than to put first things first.

A TWO-FOLD REFRAIN.

Like a great oratorio with all of the dignity that attaches to heavenly things, the messages to the seven churches of Asia are recorded for us in the Revelation of John. If one will recall that the Apostle was in exile on the Isle of Patmos because he had dared to be faithful to the truth and was caught up in the vision to heaven, these messages will get the setting due such a divine oratorio. To this song there is a two-fold refrain.

The Listener.

"He that hath an ear let him hear what the Spirit saith to the churches." Every organ of the body has its due function. Exercise will bring ease and power. Disuse will lead to weakness and inability. The spiritual life follows many natural laws. Prof. Drummond's book, "Natural Law in the Spiritual World," may over-emphasize certain similarities, but the title itself is a happy suggestion that one may find apt illustrations between the law of life physical and the law of spiritual life. Ears are made for hearing, whether we speak in terms of outward or inward senses. The fact, that each of these seven letters gives this solemn warning, should incite our own interests in the need of cultivating the listening ear.

Lest we fail to hear what the Spirit says, let us keep in touch with the conditions that will pass the sounds of a spiritual message to our own hearts. It is a sad spectacle when professing Christians have seemingly become either dull or deaf of hearing.

The Conqueror.

In these days when militarism claims world attention it would not be amiss for us to think of Him who is the real conqueror in life's battles. In each of these seven letters this second refrain, "to him that overcometh," brings such a promise of future blessing that one feels the stirring of heroic ambitions to spiritual affairs in order that he might be entitled to his prospect in the world to come. Failure, disappointment, defeat are too common in church and individual experiences. Happy is he that can justify his right to the title of the conqueror, whether to wage warfare upon the battlefield of his own inner life or upon the ground shared by his fellow-man.

CANT IN PIETY.

The Pharisees were past-masters in the art of cant in piety. They delighted in the public show of their religious zeal. They had their reward in the praise of man. They received from Jesus scathing rebukes. Cant in piety stands for the recital of words, of emotion, zeal and consecration which do not have real existence. It is a shorter and perhaps more forceful word for hypocrisy. It also may shade away slightly from hypocrisy. The danger with those, who speak often in public concerning their own religious experience is that they shall become too formal and really insincere, though unconsciously so, in the telling of such experiences. Certain religious sects have adopted pious phrases which they often repeat both in public services and private conversation. Religious emotion, like every other emotion, may be valuable according to its spontaneity. The recital of the fact of an emotion or experience is apt to lead one to give the present impressions to a past event and thus fall into the practice of cant. The experiences of the heart are so sacred that one should mention them rarely and reverently. Sincerity in religion, wholesomeness in piety, honesty in dealing with one's self were truths that Jesus brought home to the Pharisees. Today we need to guard against the same danger of shams.

The President issued the proclamation of war on April 6. Congress is busy with plans to raise and equip the army and navy.

The first class of cadets at West Point will be graduated April 20, in order to meet the shortage of officers in the regular army. The class numbers 125 men.

German spies are said to have been active in trying to obtain information from the executive departments at Washington. While the "trail" has been discovered, no arrests have yet been made.

Austria seems to have internal disorders in addition to the war. The ministers of justice, war and finance have resigned after the revelation of a grave scandal of graft connected with army supplies.

Evangelist John W. Ham wires us: "We go on the third week in the Dyersburg revival. Nearly two hundred public professions. Yesterday large crowd in attendance." We rejoice at the success of the meeting.

The Colloge of the Bible at Lexington, Ky., a school of the Disciples, has been charged by the Dean and certain students with teaching "destructive criticism of the Bible." A thorough examination of the facts is being loudly demanded. It is true of that, as of every, denominational school that a man should resign if he finds himself out of line with his denomination's position.

Tennessee shows only a fair grade in the report of Dr. P. E. Burroughs in the Department for Sunday School Education for March. We came second with 24 complete diplomas in the graduate work in teacher training, and seventh in the number of diplomas (1961) in the regular course. In the adult class enrollment we do better with 2860 members and fourth in classes (122). Let us try to improve our standing in this important feature.

Editorial Brevities

"Most men employ the first part of their life to make the other part miserable."—La Bruyere.

Richard Olney, Secretary of State under President Cleveland, died at his home in Boston, April 8. He has long been a prominent national figure.

Rev. J. H. Sharp begins his sixth year as pastor at Sweetwater, Tenn. Special meetings are now in progress with Dr. J. M. Anderson, of Morristown, doing the preaching. We hope to hear of great results.

Dr. H. B. Carre, of Vanderbilt University, has been chosen chairman of the platform and schools of Montecagle Assembly. He is eminently fitted for the duties and we predict for the Assembly increased interest and patronage.

"If a man have not found his home in God, his manners, his forms of speech, the turn of his sentences, the build (shall I say?) of all his opinions will involuntarily confess it, let him brave it how he will."—Emerson.

Dr. W. J. Mahoney, Jefferson City, Tenn., will preach the annual sermon for the Mooresburg High School on the third Sunday. He will assist Dr. W. J. Bolin in special meetings at the First Baptist church, Alexandria, La., beginning the fourth Sunday.

A recent suggestive cartoon gave the picture of a man standing on a cliff overlooking a deep chasm; above him, beyond him the high mountains reared their peaks. The artist had inscribed the title: "And yet he was a great man in the city." Confronting the masterpieces of God's out-of-doors, even a great man appears insignificant.

The April Teacher gives a splendid table of contents: A. T. Robertson, D. D., "John's Picture of Jesus" (first of a series); J. B. Lawrence, D. D., "The Doctrine of the Lesson"—"Spiritual Awakening," "Death," "Christ's Care of His People," "Christian Service," "The Kingship of Jesus"; Albert R. Bond, D. D., "Special Articles"—"The 'I Am' of Vision"; "The 'I Am' of the Final Solemnities," "The 'I Am' of Providential Care"; "The Bitter-Sweet for Jesus," "The Kingship of Jesus."

Moses led the people of Israel from Egypt through the wilderness to the land of promise. For nearly 40 years he endured their bickerings, rebellious spirit toward himself and God and their unwillingness that he should speak the final word for their conduct. Moved by anger at his rebellious people, Moses disobeyed God in the method of procuring water for the famishing people. For this God denied to Moses the privilege of entrance into Canaan. He came only close enough to look over into the land "flowing with milk and honey," to see its glories. "I like to read about Moses best, in the Old Testament. He carried a hard business through and died when other folks were come to reap the fruits; a man must have courage to look at his life so and think what will come up after he is dead and gone."—George Elliot.

"There is a point of Time at which Time is no longer, and it passes into pure but concrete Eternity. That point is Christ. In Christ there is a spot where we are known far more than we know. There is a place where God not only speaks, but comes and not only vouches, but gives, and gives not only Himself to the soul, but, by a vast crisis, the soul to itself and the world to His Son. Our error and uncertainty go back at last for the power to our guilt, and they pass away in the act of the grace that destroys it. The grace that magnifies the guilt in the act of mastering it takes away the doubt. Trust gives us the security denied to sight. We escape from evidences to reality. Our dreams of good become the certainty of God. In Christ God is not preached but present, and not only kind but mighty, not only willing but initiative, creative. He does more than justify faith, He creates it. It is His more than ours. We believe because He makes us believe—with a moral compulsion, an invasion and capture of us. He becomes our eternal life. To live is Christ. He is our destiny. He is our career. And He is the same yesterday and forever. The soul's goal is always the soul's God."—Forsyth.

"Do the duty which lies nearest thee, thy second duty will already have become clearer."

Cuba has issued a declaration of war against Germany, and Brazil will probably do likewise shortly (written April 10).

Former Presidents Roosevelt and Taft have heartily commended President Wilson's message to Congress on the war situation.

The Cog Hill Baptist church adopted strongly complimentary resolutions upon the retirement of Rev. W. H. Rymer from its pastorate.

Austria-Hungary, under the German pressure, has severed diplomatic relations with the United States. It remains to be seen if a declaration of war will follow.

Rev. T. E. Elgin has started off well with his new pastorate at the Lincoln Park Baptist church, Knoxville, Tenn. Until recently he was president of the Mary Wellingham School for Girls at Blue Ridge, Ga.

Labor troubles and strikes have been reported in various munition factories in Germany during the last few months. A strike occurred in February in the famous Krupp works at Essen, the main source of German war materials. Later strikes occurred at Dusseldorf and among the coal mines of Penzburg. Hunger has been assigned as the cause of the strikes.

The Council of National Defense composed of Secretaries Baker, Lane, Daniels, Wilson, Houston and Redfield, has decided to name a Commercial Economy Board to organize the commercial interests of the nation for effective distribution of all necessary commodities among the people generally. Its aim will be to deal ahead of time with problems of war-time distribution.

The revolution in Russia has begun its benevolent work. The prisoners in the dreadful Siberian mines are being liberated. There are probably 100,000 persons in Siberia who have been released under the amnesty measure. This number includes political offenders, including terrorists convicted after trial; persons suspected of furthering revolutionary propaganda, and exiled without trial by order of the secret police, gendarmeire or the minister of the interior; finally, some tens of thousands of peasants exiled without trial by decrees of the village communal councils.

Gov. Sydney J. Catts, the new Governor of Florida, elected upon the independent-prohibition platform, in his first message to the legislature in its biennial session, urged the submission of a constitutional amendment to provide prohibition for Florida. He also declared in favor of throwing open all schools of private and denominational character for State inspection and regulation, and also the examination of teachers in the parochial schools under the same regulations as teachers in public schools. This plan would be a severe blow to the Catholic schools which entrench themselves behind forbidden doors.

The month of April for Southern Baptists calls for the heroism of personal sacrifices and sincere loyalty to the great command and for generous and even "hilarious" giving. Up to April 1st the Foreign Mission Board had received \$257,884, while the apportionment was \$616,750. Of this amount Tennessee gave \$11,021 of its apportionment of \$33,000. For the same period the Home Mission Board raised \$139,154 toward its apportionment of \$408,750. Tennessee met its apportionment of \$25,000 with only \$7,186. Thus it easily appears that only as Southern Baptists put first things first in this heroic month will they be able to come to the New Orleans Convention free of debt on the two Boards. It will be necessary for Tennessee in this month to raise two-thirds of its apportionment for Foreign Missions and about three-fourths for Home. Shall we be able to measure up to our accepted apportionment, or shall we fail? The answer remains partly with each Baptist and each church. If we fail it shall not be due to the lack of appeals from the Secretary or other officials. But let each man, pastor and church pledge anew fidelity to the task of world evangelism and with large and adequate offerings redeem our promise and put First Things First.

"We sometimes think that we hate flattery when we only hate the way in which we are flattered."—Juvenal.

The motto of Chalmers might well become the working creed of every person. "Man must trust in God as if God did all, and labor himself as if man did all."

"It is not honest inquiry that makes anarchy; but it is insincerity, half-belief and untruth that make it. A man against error is on the way toward uniting himself with all men that believe in truth. There is no communion possible among men who believe only in hearsays."—Carlyle.

The advice of the pagan philosopher, Epictetus, when supported by the Christian prospect of the future world, will keep one modestly sincere in the uncertainties of life and earnestly alive to the possibilities of the future. "Keep your eye steadily fixed on the great reality of death and all other things will shrink to their true proportions."

"Riches are often abused, but never refused." Most of us are quite sure that we would not be corrupted with the deceit of riches, nor won away from spiritual things if we should only get to be rich. Likewise most of us consider that we would be better stewards and more competent distributors than the present rich people. At least we would be willing to try it.

"It is proper of every Hero in every time, in every place and situation that he come back to reality; that he stand upon things and not shows of things." Carlyle, the vigorous preacher of sincerity, saw clearly that a real hero must not be concerned so much about externals, shams and shows of things, as about the unseen realities which a greater preacher than Carlyle declared are the eternal truths.

"Protestantism is the grand root from which our whole subsequent European history branches out. For the spiritual will always body itself forth in the temporal history of man: the spiritual is the beginning of the temporal." The history of Roman Catholicism reveals the attempt to make spiritual powers conform to temporal ambitions. It also forbids the free play of individual liberty, subordinate to the unalterable decrees of the church. Progress can only be had as the spiritual uses the temporal as means for its end.

"Great souls are loyal, submissive, reverent to what is over them; only small, mean souls are otherwise." Respect for authority is not contrary to the real spirit of democracy, for only he who knows how to obey can know how to order; only he who knows how to give respect shall be counted worthy to be honored. We are commanded to be in proper subjection to those who have the rule over us. This, however, does not forbid concerted action in securing liberty against tyranny. The great soul, disobedient to the present unjust order, may feel loyal to a higher call for service in observing a new and better order.

(Continued from page 1)

An Appeal.

Brethren, let us do our best to run on a cash basis by sending in each month enough money to meet our monthly obligations. For fear this will not be done, in order to wipe out all debt at the end of each year, let each brother and sister who will join this Guarantee Band send me his or her name with a definite pledge, understanding that it will never be called for unless a debt arises. Be sure, when sending in pledge, to give name of church and association as well as the name of the one who made the pledge.

The pastors can mightily help in getting in this Guarantee Band by calling attention of their brethren to the effort and asking that they support it. Numbers of our best pastors have written me letters commending this effort. Let it be understood that this guarantee fund is to take care of every department of our work. We can put our Baptist work in Tennessee on a cash basis if we have a mind to do so. Surely now the brotherhood will respond to this appeal.

The Home Page

A Short Story and Items of Interest in the Home.

THE WEAVERS.

As with the ever-moving shuttle of our lives
We weave our varied patterns on the warp God gave,
Sometimes the dark and tear-blurred shades of grief or care,
Sometimes the lighter tints of hope, or joy, or praise:
How oft do we, in weaving, stop and look about,
To view the patterns growing at our right and left;
Seeing how few the rosy tints of true content;
The multitudes from every gleam of hope bereft?
Instead, with what blind eyes we scan our fabric o'er!
And see the dark and dreary life-threads running through;
When, if we'd lift the tear-dimmed eyes from our own task,
We'd see, e'en now, our Heavenly Father—loving—true—
We'd know that His eye sees the shuttle as it moves,
And gladly give Him thanks that at our side each day
He worketh too; till the dark threads of earth's rough life
Shall be forever bright in heaven's eternal ray.

—Herbert Jackson Root.

"ME, TOO."

You would not think that "Me Too" was any one's name, would you? For some time a boy, whose real name was Archie, was nicknamed "Me Too" by his older brothers; and Archie found that a nickname sticks like a plaster.

Jim and Walter, with their chums, were planning a fishing trip. Archie's head appeared, and he said: "Me, too, Jim."

One day father said: "I'm going to the country this afternoon. Do you boys want—"

"Me, too," interrupted Archie. They all laughed, of course; but father said: "Archie, you did not know what I was going to say. Do you boys want to work in the garden while I'm gone?"

Archie wanted to be counted in everything, and was so afraid he would miss something he liked that "me, too," appeared many times when he did not know in the least what was being talked about.

When he started to school the children there never thought of calling him "Me Too," for they knew nothing about the name that his brothers had given him.

One morning Miss Lane printed on the blackboard the name Paul Grayson and below that Homer Stewart, and then Jack Warren. Archie's hand was waving in the air, and he said: "Me, too, Miss Lane."

Miss Lane looked very much surprised. She only said: "I'm glad you told me, Archie."

Presently the recess hour came. Miss Lane, pointing to the row of names on the board, said: "These boys cannot have any recess to-day because they were unkind to a play-mate."

Archie hurried to his teacher: "Why, Miss Lane," he said, "indeed, indeed I wasn't unkind to anybody."

"But, Archie, you told me to put your name on the board. Didn't you say 'Me, too, Miss Lane'?"

"O," said Archie, "I didn't mean that—it's just a habit of mine. Father says I just want to be in everything, but," he sobbed, "I don't want to be any more."

"Well, I should say not," said Miss Lane. "I didn't want to believe it of you, Archie; but see how quickly your name is rubbed out."

When Archie reached home he said: "I'm not going to be Me Too any more, mother. Will you tell the boys I want to be just Archie?"

Brother promised that they all would help to keep Me Too away so that they might forget all about him.—Ex.

THE PRISONER.

Zelia Margaret Walters.

Janie was sure she had heard it as plain as anything. Aunt Ruth had said: "And the poor little lad is shut up in there now." And mother had answered: "Poor child! How terrible to be a prisoner within those gloomy walls."

The gloomy walls, Jane thought, must be the walls around the Haldon garden. They were the only walls anywhere in the neighborhood.

All day Janie thought of the prisoner. She walked round the walls of the garden. Once she heard some one talking in there. The voices sounded kind and quiet. Afterward she heard some one crying, and her heart was filled with pity. That night in bed she thought of a story mother had once told her, how a king in prison talked with a friend outside the walls by singing. The next day Janie went to the place outside the wall where she had heard the crying. She sang one verse of "Good Morning, Merry Sunshine," and waited. In a moment a chirping little voice inside sang the second verse. Then Janie thought a minute, and sang, to the same tune:

"Oh, tell me, are you happy,
Or are you sad and blue?
Oh, does the merry sunshine
Just make you glad all through?"

The child inside could think verses, too, for after a moment he sang:

"I'm nearly always happy,
Though sometimes I am sad,
But since I've heard you singing,
To-day will be all glad."

It's great fun to sing verses to each other, and Janie sang all she could think of to the prisoner, and the prisoner sang back, and sometimes he laughed, and when Janie's mother called her to come to lunch, he said, "Come again," and Janie said, "I will."

That afternoon she took the currant cookies she had saved from lunch, and wrapped them in a paper with a carefully written note. Janie wasn't sure the prisoner could read and write. He had been in school a year, and could write nicely. She asked mother how to spell the hard words.

"Dear Prisoner:—Do you get enough to eat? Here is a cookie you will like. I wish I could get you out! Can't you run away?"

The answer came back in a minute. The prisoner could write:

"Dear Janie:—I don't like to eat most times, but your cookie was good. I ate it all. I wish I could get out, but I don't want to run away."

TEDDY.

Every day after that Janie went to the wall to sing messages, and to wait till the prisoner sang back. She sent the notes and cookies and apples and some of her choicest playthings and books. It was astonishing what the prisoner sent back. Janie began to think it wasn't such a hardship to be a prisoner. One day he sent a small doll that could walk when you wound up a screw. And his supply of story-books seemed inexhaustible. He sent over puzzles and old trinkets and expensive candles in pretty boxes. Janie kept his treasures in her playhouse.

One day Janie fell out of the swing, and hurt her leg and her arm. The doctor had to come and bind them up, and she was put in bed for three days. After that, mother put her in an easy chair on the porch. She wondered if the prisoner had missed her these four days. Just then a woman in a nurse's dress came up the walk.

"I am from Haldon House," said the nurse to Janie's mother. "I am the trained nurse who takes care of the lame boy. Is your girl named Janie? And if she is, could we borrow her for the afternoon? Teddy is

The Weekly Bulletin

Baptist Sunday School Board
NASHVILLE, TENNESSEE

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in such a state because Janie hasn't written to him, nor sung to him for four days. We knew nothing about it, but it seems that afternoons when we left Teddy alone in the garden he and this little Janie carried on some beautiful game through the wall."

Then Janie told mother and the nurse about the prisoner, and how they sang things to each other, and the nurse brought over a wheel-chair, and put Janie in it, and wheeled her over to the garden and through the gate. She was just a bit frightened. Suppose they made her a prisoner, too! For she didn't quite understand it.

Then she saw Teddy sitting in a wheel-chair.

"Hurrah!" he cried. "Oh Janie, you're a prisoner, too, for now you can't walk about."

"Oh!" said Janie, suddenly understanding. "Is that what makes you a prisoner?"

"Yes," said Teddy, "I'm lame, but I'm getting better, and the doctor says I will be a prisoner only one month more, and then I can begin to get out."

"I will only be a prisoner this week," said Janie.

"But you'll keep on coming to comfort me, won't you?" begged Teddy.

"Yes, indeed, I will," said Janie.

"You have comforted him a great deal, Janie," said the nurse. "He used to fret and cry, and since you came

he has been cheerful, and the doctor says he gets better because he keeps happy. And Teddy's father is very grateful to you for helping, and he wants you to come every day."

"She came to help me get out of prison," said Teddy, "but now she's in for a little while herself, and I must help her. But pretty soon we'll both be out."

"Yes," said Janie, "we must hurry up, and play lots of games over the wall."—Baptist Standard.

CHAPTER NAMES FOR JOHN'S GOSPEL.

It will be convenient for the memory to give names to the chapters. The chief events may thus be more easily recalled. Make your own list if it would be more helpful than this, which we suggest:

1. Eureka; 2. Cana; 3. Nicodemus; 4. Samaritan; 5. 38 years; 6. 5,000; 7. Feast of Tabernacles; 8. Father; 9. Blind Man; 10. Good Shepherd; 11. Lazarus; 12. Triumphant Entry; 13. Supper; 14. Comfort; 15. Vine; 16. Holy Spirit; 17. Lord's Prayer; 18. Garden; 19. Death; 20. Resurrection; 21. Galilee.

See Our Offer on Page Six.

THE YOUNG SOUTH

Missionary's address: Mrs. P. P. Medling, Kagoshima, Japan.

Address communications for this department to Miss Annie White Folk, 1106 Nineteenth Ave., South, Nashville, Tenn.

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

Dear Young South friends:

This week I have a splendid article about the Baby Building, from Mrs. Wheeler. I am sure you will enjoy it.

FIELDS, FLOCKS AND PASTURES NEW.

"We are just starting to the Orphanage. Won't you go?"

Exclamation, salutation, interrogation, invitation, all in one, accompanied, too, by a bewildering picture of youthful feminine charm.

The open door let in a flood of genial sunshine. Outside, nodded swaying boughs of budding trees, over which a scampering squirrel might be seen—twittering birds contesting his approach, lest their prospects and plans for spring openings be spoiled. My! How alluring this out-of-door movie.

But the fair face of my unexpected guest was very attractive as she gently urged.

"You must go, we want you both."

Thereupon my tongue was loosed. It may be appropriate to explain just here that "we," whom she referred to, included a Nashville pastor, greatly beloved and also a dear little shiny haired child.

As for us, "both," we were not contrary minded when the motion was put, indeed, like the new automobile, it carried quickly.

Little time was required in reaching the road to the Orphanage. Soon thereafter, appeared fresh fields, dressed in living green, and flocks and herds, complacently grazing, taking the rich provision of quietude and beauty as all of us sometime, and many of us all the time, do, as a matter-of-course and merely our due, all unconscious and unappreciative of sovereign call.

The shy little lambs were not so. Numbers of these were observed, and whether frisky or "wobbly," joyful or fearful, each kept close to its ewe. That sacrificial devotion, seen even among lower animals, in the attitude of the mother toward her young, is a touch of creation which brings into kinship all the world. The maternal instinct—divinely implanted, and evidently from the beginning declared "good."

Suiting their gait to the halting footsteps of the lambs, the ewes walked softly, cautiously, lest the little ones become wearied and stumble.

Glimpses of the Orphanage were soon granted, as turns in the road were reached and passed. Soon our automobile was in front of the Superintendent's new residence, built of brick, substantial and attractive. It is not quite ready for occupancy, so we did not see the smiling face of Rev. W. J. Stewart there as later on will found.

At the Eastman building we alighted, and accompanied by Miss Halcomb were most courteously afforded opportunity to observe and inspect. We found the

rooms orderly, the furnishings neat and the store-room especially giving evidence of the interest and watchcare of Tennessee Baptist over the Orphanage. So much for the provisions, which reminds of the Scotchman who when asked "How do you account for your fine sheep?"

"Weel, weel," he promptly replied "I luk weel after my lambs, sir."

The Eastman building bears the name of that unswevering friend who from first to last has been faithful to the claims of the Orphanage. Another building bears the name Cheek for that helper whose earthly ministry is ended, who for many years was President of the Board. Yet another is named in honor of Col. Barton, whose lively interest and generous gifts testify to his love and loyalty.

These three buildings have concrete paving across their entire front, connecting them together and affording an excellent opportunity for out-of-door exercise, even in severest weather.

A little apart and facing the street, is the Baby Building. Easily it is the most artistic of all and certainly will speak for itself when seen, after its entire completion. When the Baby Building was first undertaken, some years ago, the W. M. U. of Tenn., was tendered the privilege of raising the required sum then believed necessary for its completion. Through a recent gift of our ever-thoughtful, true helper, Mrs. O. C. Barton, of one thousand dollars, the full amount of four thousand dollars agreed upon has now been provided.

Rejoice, therefore, greatly, you of the W. M. U.!

But not overmuch. The building when completed will have cost \$6,500.

An old adage familiar to all, about "hint," and "wise" may suggest itself, so I'll not insert it here.

The Young South has accumulated and contributed in small gifts from its large list of small friends, the nice amount of \$180.19 of which a considerable portion goes to the furnishing of one of the loveliest rooms—just suited to the Young South so light and sunny it is.

We were glad to meet and greet Mr. J. G. Estes, who with his wife is doing an increasingly effective work among the little folks at the Orphanage.

Upon the broad veranda of the Baby Building a commanding view is given. A picture, ineffaceable to one's mind, that day.

As the mountains are around about Jerusalem" so the hills are around about the Orphanage.

Near by we observed many small groups of sturdy youngsters in merry play, or contented work. Away off, nearing slowly into view, a little company returning from an afternoon stroll, and there, yes, right there, in the midst were tiny little ones, wee lambs of the fold!

Thus again we were beholding fields (what truer "fields" than ministry to the Orphans?) a flock of lambs therewith; and grounds with buildings new. There it is. The field and its opportunities; the flock and its possibilities; the pasture and its new provision of methods and equipment.

MRS. A. J. WHEELER.

"Dear Miss Annie White:

"I am a little boy three years old. I am sending you \$1.00 for the "Baby Building." Mother gave me the Sunday eggs this month to sell in the way I made my money. The other \$2.00 mother sends for her renewal to the Baptist and Reflector.

Your little friend,

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GEORGE CATHCART WEBB.

Watertown, Tenn."

I believe this is an entire new member we have. We welcome George into the ranks of the Young South workers and we feel sure he will prove a valiant soldier for good. Ask mother to give you the Sunday eggs again and let us hear from you soon.

We appreciate also the renewal of Mrs. Webbs' subscription.

"Dear Miss Annie White:

I enclose five dollars—one dollar each for Home, State and Foreign missions, one for the Young South missionary, May the Lord bless and help you to make the Young South a great success.

A FRIEND,"

And here we have another generous "friend". What would we do without friends anyway? This one happens to be one of our very best, and we appreciate her sending us this offering.

"Dear Miss Annie White:

A few days past we received a letter from the manager of the Baptist and Reflector paper, asking me to assist them in helping any way I could to raise the burden that was now upon them, an indebtedness that must be met. So I am sending enclosed to you, \$5.00. Two dollars for the renewal of my own subscription and one new subscription for Baptist and Reflector to be sent to Mrs. R. K. Lamons, and one dollar to help furnish the Baby Building. I am deeply interested in this work and one of my greatest desires is to visit this home, and to meet with those dear little fatherless and motherless children that our Heavenly Father has entrusted in our care; and they are dependent upon us, and we, as church members, and Baptist people should realize it more. Last but not least, allow me to express my sympathy in the loss of your dear father. We will miss him in our midst and I trust that your future life may be long and as useful as his has been, and I am sure you have started in the right way, and in his footsteps that leadeth to life eternal, and our Heavenly Father will guide you. For years I have been a reader of the Baptist and Reflector and feel like I know you personally.

With kindest regards, I am,

MRS. ED HACKETT.

Now read this nice long letter from Mrs. Hackett. We were so glad to get

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OR WORM LOZENGES**



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the new subscriber she sends and also her own renewal. Right here I want to tell you that we did raise that eight hundred dollars and the Young South members helped to do it too. That doesn't mean, however, that we haven't any more expenses, so you can still send us any names of new subscribers, r help in any way you can. We are so confident always that the Baptists of Tenn. will help us when we need it, and they do.

I wish I could thank Mrs. Hackett for this beautiful letter she has written. I hope that some day her wish may be gratified in visiting the Orphanage, and that I may meet her and take her myself to the Young South room.

Now, I'm going to ask something of you. It isn't a big thing to ask, and it won't take long to do it, but you can make me very happy by doing it. Write to me, won't you?

Loyally,
ANNIE WHITE FOLK.

AMONG THE BRETHREN.

By Fleetwood Ball.

Singer Paul Montgomery writes from Shelbyville, Tenn., as follows: "Wife and I, as evangelistic singers, are available to those wanting the kind of work we can do. Sorry about the burning of the church at Clarksdale, Miss. May God richly bless you in your work."

Jack Cardiff, the converted prize fighter, who has for some time been Billy Sunday's physical trainer, is to be ordained by a council called by the First Baptist church, Hutchinson, Kan. Bro. Cardiff has been called to the care of the church at Anthony, Kan. We hope he gives the devil in that vicinity a knockout punch.

Prof. B. F. Gabby has resigned as co-President of Hall-Moody Institute, Martin, Tenn., and will return to his former home at Hickman, Ky. Prof. M. W. Robinson, who for more than twelve years has been connected with the school, is his successor.

Rev. A. L. Bates of Jackson, Tenn., is to have a revival with his Parran's Chapel church, near Bolivar, Tenn., July 22. The writer has accepted an invitation to assist in the services.

Frank H. Leavell of Atlanta, Ga., and Miss Martha Maria Boone of Memphis were married in the First church, Memphis, Thursday evening, April 5, at 6:30, the co-officiants being Dr. A. U. Boone, father of the bride, and Rev. James B. Leavell of Oxford, Miss., brother of groom. The bride was given in marriage by her brother, Rev. W. C. Boone of Memphis. Rev. Leonard Leavell of Louisville, Ky., brother of the groom, was best man. The wedding was a brilliant and beautiful affair. The couple went to points in Florida on a bridal tour and will be at home to friends after April 15 in Atlanta, Ga.

Rev. A. J. Holt, editor of the Florida Baptist Witness, writes in a most interesting manner of the first session of the Southern Baptist Convention he attended forty-three years ago. It was held in Jefferson, Texas, and there were not 500 delegates. Dr. James P. Boyce was President. There were giants in those days, and there are some in these days.

Rev. W. C. Sale, a gifted young son of Tennessee, has accepted the care of Porter Memorial Church, Lexington, Ky., and is on the field.

Dr. C. A. Owens of Humboldt, Tenn., is assisting Rev. Bunyan Stephens in a revival with the First church, Ocala, Fla., which began April 1. Dr. Owens is popular in Florida as well as in Tennessee.

Rev. R. J. Williams of Martin, Tenn., and the church at Friendship, Tenn., of which he is pastor, are to hold a revival, beginning Sunday, August 19. We anticipate with pleasure helping in the services.

Rev. W. P. Price of Waycross, Ga., is to begin a meeting on April 22 with Rev. C. H. Turner and the church at Montezuma, Ga. Claude H. Bottoms of Atlanta will lead the music.

The First church, Selma, Ala., which has been pastorless since Dr. P. W. James went to Gaston Avenue church, Dallas, Texas, has called Dr. John A. Davidson of Camden, S. C., and he accepts.

Rev. C. C. Davidson of the First

church, Cuthbert, Ga., is being assisted in a meeting by Evangelist Sid Williams. Singer Thos. E. Gates of Jackson, Tenn., has charge of the music.

The church at Lexington, Tenn., will have a revival beginning Sunday, July 1, in which Evangelist J. H. Dew and wife of Ridge Crest, N. C., will assist. The meeting is being pleasantly anticipated by the church and pastor.

There is in progress in the Second church, Jackson, Tenn., of which Rev. J. E. Skinner is pastor, a Sunday School and B. Y. P. U. Institute. Drs. J. W. Gillon of Nashville, I. N. Penick of Martin, and others are to deliver inspirational addresses at night.

Revs. Cleveland H. Gilliam and J. Walter Camp of Life, Tenn., are to be ordained to the full work of the ministry at Chapel Hill church, near that place, Sunday, April 22. Rev. C. H. Warren of Jackson, Tenn., will preach the ordination sermon. Bro. Camp is at present a student in Union University.

Rev. C. Lewis Fowler resigns the presidency of Cox College in Georgia, after three years of service. His successor is Dr. C. W. Minor of Madison, Ga. Bro. Fowler will likely re-enter the pastorate.

Rev. H. H. Street of Waco, Texas, has been called to the care of the church at Harrison, Okla., and will probably accept. He is well known in the State, having been pastor in four of its best towns.

Rev. G. H. Crutcher of Shreveport, La., favors the consolidation of the Boards of the Southern Baptist Convention. Dr. J. B. Gambrell of Dallas, Texas, opposes it. But both favor a big talk-fest over the proposition at New Orleans. Already we have heard so much talk on the subject and read so much in the papers that this scribe is ready to vote now, and hear something else at the Convention.

Dr. L. R. Scarborough of Fort Worth, Texas, and Singers I. E. McReynolds and wife are holding a tent meeting with the Baptist church of Petersburg, Va. Baptists have come upon a great day when presidents of theological seminaries can hold the biggest meetings in the country.

The Christian Index inveighs against the policy of State representation on the Home and Foreign Mission Boards on the ground that State members "are not qualified to render efficient service to either board, and their traveling expenses to Richmond and Atlanta are a waste of mission money." If economy in the administration of denominational affairs is the watchword, there's good, sound sense in the position of the Index. Think it over.

Dr. B. C. Henning of Elizabeth City, N. C., who has just closed a meeting with Berkley Avenue church, Norfolk, Va., preached a great sermon before the Pastors' Conference of Norfolk on "The Sanctified Christ." It was unanimously requested for publication.

Rev. B. Lacy Hoge has resigned as pastor of Spurgeon Memorial church, Norfolk, Va., to accept the Central Tabernacle church, Waycross, Ga.

In the recent revival at the First church, Tampa, Fla., in which Dr. W. W. Hamilton of Lynchburg, Va., assisted Dr. C. W. Duke, there were 51 additions and more to follow.

The churches of Lynchburg, Va., are in the midst of a simultaneous revival campaign under the direction of the evangelists of the Home Mission Board. Evangelist E. V. Lamb and Singer J. P. Scholfield are at the First church with Dr. W. W. Hamilton.

Dr. Allen J. Moon resigns as professor of Latin and Greek and dean of the faculty of Howard College, East Lake, Ala., after many years of service. His successor is Prof. S. J. Pulliam of the University of Alabama, Tuscaloosa. Prof. John C. Dawson of the Department of Modern Languages has been made dean.

INCONTESTABLE PROOF OF TIME.

The fact that Gray's Ointment has been used in thousands of homes during the past ninety-six years is incontestable proof of its merits. All who have ever used Gray's Ointment will testify that it is a most effective remedy for allaying pain and healing sores, boils, carbuncles, skin abrasions, cuts, burns, bruises, etc. It is a positive protection against blood poison. N. B. Hoffman, Stewart, Miss., writes: "My father used it in his family fifty years ago. For the purpose you recommend it, it has no equal." Only 25c a box at drug stores. for FREE sample, write W. F. Gray & Co., 817, Gray Bldg., Nashville, 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
BLUE FLAG ROOT
RHUBARB ROOT
BLACK ROOT
MAY APPLE ROOT
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.

See Our Convention Offer on Page Six.

EPILEPSY, ST. VITUS' DANCE AND OTHER FITS.

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

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

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

If you know of anyone who suffers from any of the above mentioned disorders, and if they have found the different forms of treatment they have tried to be unsuccessful, then you will confer a lasting favor on them by advising the use of Dr. Miles' Nerveine. A trial bottle will cost nothing, for if the first bottle of medicine fails to benefit, the empty bottle may be taken to the druggist who will cheerfully refund the money paid for it.

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

Dr. Miles' Nerveine can be purchased at any drug store.

MILES MEDICAL CO., Elkhart, Ind.

CALOMEL MAKES YOU SICK, UGH!

"Dodson's Liver Tone" Better than Calomel and Can Not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel, just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

BAPTIST AND REFLECTOR

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GRUNEWALD HOTEL, HEADQUARTERS FOR S. B. CONVENTION AND WOMEN'S WORK.

THE CAUSE OF GREY HAIR.

Hair grows gray by reason of the same cause which produces dwarfed yellow stalks of corn instead of strong dark green growthy stalks—lack of nutrition.

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

THE BLOOD IS THE LIFE.

The blood is the life because it is the nutritive fluid. If the blood becomes very impure, the bones, the muscles and other parts of the body are impaired and finally become diseased. Slighter variation in the quality of blood, such as are often brought about by breathing the bad air of unventilated rooms, have equally sure though less plain ill effects on the nervous system.

Persons that have any reason to believe that their blood is not pure should begin to take Hood's Sarsaparilla at once. This medicine has done more than any other in cleansing, enriching and revitalizing the blood and giving strength and tone to all the organs and functions.

If you want to be entirely satisfied, insist on having Hood's. Accept no substitute.

Freckles

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

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

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

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

YOU WILL WRITE A LETTER LIKE THIS.

I wish I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

Barnard St., Savannah, Ga.
Mr. N. F. Shivar, Shelton, S. C.

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

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

Leeds, S. C.

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

C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or bladder trouble, or any curable ailment that has not responded to drugs. I invite you to match your faith in the spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring.

Box 20 C, Shelton, S. C.

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

Name _____
Address _____
Shipping Point _____

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The sweetest memories we cherish of childhood are the old, half-forgotten melodies we heard from our mother's lips—the tender old ballads of long ago.

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bring you your favorite old-time ballads rendered by some of the most eminent concert-artists on the platform today. The foremost artists in every field are making Columbia Double-Disc Records—and you may hear them whenever you wish at any Columbia dealer's store.

New Columbia Records on sale the 20th of every month



SOUTHERN BAPTIST HEADQUARTERS FOR THE SUNDAY SCHOOL BOARD.

(Continued from page 5)

Tabernacle—368 in S. S. E. A. Jackson spoke in the morning on "Walking in Newness of Life and the Work in Brazil."

North Chattanooga—Pastor D. E. Blalock spoke on "The Risen Lord," and "The Kingdom of God." 95 in S. S. Two by letter. Good congregations.

MEMPHIS.

New South Memphis—Pastor T. E. Rice spoke at both hours.

McLemore Ave.—Pastor Roswell Davis spoke at both hours. Four additions by letter. 98 in S. S.

Calvary—Pastor Norris spoke on "What Think Ye of Christ?" 112 in S. S. T. E. L. Class raised money to support a native Bible woman in China, besides helping on basement debt.

First—Pastor A. U. Boone spoke to splendid congregations. Four approved for baptism; one baptized. 420 in S. S. Dr. Allen Fort comes next Sunday to assist pastor in a special meeting.

Central—Pastor preached at both hours. Four received. One baptized. 171 in S. S.

Temple—Pastor J. Carl McCoy spoke on "The Lord's Supper," and "The Burden of Souls." 194 in S. S. \$41.13 by S. S. for missions. Splendid congregations. Observed Lord's Supper at morning hour. One wedding.

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

Boulevard—Pastor T. N. Hale spoke at both hours. One wedding.

LaBelle Place—Pastor D. A. Ellis spoke at both hours to good congregations. Two received by letter. Good S. S.

Seventh Street—Pastor S. A. Wilk spoke at both hours. One addition. 165 in S. S.

Union Ave.—Pastor W. R. Farrow spoke at both hours. Had two weddings.

South Harriman—Pastor J. H. O. Clevenger spoke in the morning on "Supreme Love to God, and Unselfish Love to Man;" evening on "A Warning to Young Men." 128 in S. S. Offering by the S. S. for Home and Foreign Missions, \$25.00. Preached in afternoon at Walnut Hill, East Harriman. S. S. gave \$14.06 for Home and Foreign Missions. Good congregations. The Lord is blessing our work.

Erin—Pastor O. C. Peyton preached at Cumberland City morning and night. Subjects: "The Empty Tomb," and "The Disease and the Remedy." Increased interest in S. S. Lord's Supper observed the first time for the little band. The fifth Sunday meeting of Cumberland Association will be at Cumberland City. Good program prepared. Large attendance and a helpful meeting earnestly desired. All the world invited! Pastor Peyton can make some further engagements for holding evangelistic services in Middle or East Tennessee this summer.

A GRACIOUS MEETING.

The revival meeting at the First Baptist church, in which the pastor, Dr. Allen Fort, did all the preaching, began on March 7 and ended on March 21st. The Clark Memorial Quartet of Newton, Mississippi, consisting of brethren Evans, Brigance, Hoffman and Somrall, came to us on the morning of the eleventh of March and remained ten days. They did effective singing, not only at our church services which were held every afternoon and evening, but they also sang at noon shop meetings for the entire week. Their singing was greatly enjoyed by all who attended these services, and evidently helped to fill our large auditorium at every service and at the services on Sunday.

On Sunday afternoon, the 18th of March, there was a packed house at the Fifth Ave. theatre, for the three o'clock preaching by Pastor Fort. The theatre meeting was, in many respects, very remarkable. Every upturned face gave expression of interest throughout the entire service. The pastor preached one of his best sermons, and the quartet almost surpassed themselves. At the close of the service approximately two hundred grown men manifested a determination to live a life of devotion to Christ. In the church services, both afternoon and evening, there was deep interest throughout, and there were many conversions. Twenty-eight were received into the membership of the church, during the meeting, and four others were added on the following Sunday. The entire church greatly enjoyed the fact that our pastor was doing the preaching, and our conviction is, that, in his own church, he is fully as capable of conducting a revival meeting as would be any noted evangelist.

G. C. Savage, Chairman,
Board of Deacons.

Nashville, Tenn.

FOLLOW THIS EXAMPLE.

We appreciate the words of sympathy and good wishes of Rev. E. A. Cox and his noble church. Observe their generosity toward the old ministers. Who will follow their example?

"The Watertown Baptist church feels deeply the loss sustained by our denomination in the death of our beloved Editor, friend, and brother, Dr. E. E. Folk. We sorrow with his bereaved family, and with the brotherhood at large. We are made most sad by the thought that he can come to us no more, and that never again in this life shall we be permitted to see his face. We feel that it is the time for the Baptists of Tennessee to rally to the Baptist and Reflector and give it the loyal, hearty support that we should have been giving it long ago. Bro. Folk's thought, labor, prayer, and very life were given to the Baptist and Reflector. Can we better show our appreciation of him and of his life-work than by doing something worth while for the paper? We herewith send Twenty-one dollars to be used in sending the Baptist and Reflector to our old ministers, who are not able to pay for it. We pray Heaven's blessings to rest upon the stricken family and upon the paper."

DR. AND MRS. W. H. BRUTON.

The Baptist Pastors' Conference of Memphis and vicinity have suffered a bereavement in the removal from our midst of the beloved brother, Rev. W. H. Bruton, D. D., of Collierville. He has been a member of our Conference

"Anaemia-Lack of Iron-Is Greatest Curse To Health and Beauty of American Women"

Says Dr. Ferdinand King, New York Physician and Medical Author

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 Will Increase the Strength and Endurance of Weak, Nervous, Careworn Women 100 Per Cent. in Two Weeks' Time in Many Instances.

THE CHILD'S APPEAL



Mother, why don't you take NUXATED IRON and be strong and well and have nice rosy cheeks instead of being so nervous and irritable all the time and looking so haggard and old-The doctor gave some to Susie Smith's mother and she was worse off than you are and now she looks just fine

"There can be no healthy, beautiful, rosy cheeked women without iron," says Dr. Ferdinand King, a New York physician and medical 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 an anemic woman is pale, the flesh flabby. The muscles lack tone, the brain fags and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women, the roses go from their cheeks."

"In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degenerated corn meal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cooking by throwing down the waste pipe the water in which our vegetables are cooked, 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. People would only take Nuxated Iron when they feel weak or run-down, instead of dosing

themselves with habit-forming drugs, stimulants and alcoholic beverages I am convinced that in this way they could ward off disease, preventing it becoming organic in thousands of cases and thereby the lives of thousands might be saved who now die every year from pneumonia, grippe, kidney, liver, heart trouble and other dangerous maladies. The real and true cause which started their disease was nothing more nor less than a weakened condition brought on by a lack of iron in the blood. On account of the peculiar nature of woman and the great drain placed upon her system at certain periods, she requires iron much more than man to help make up for the loss."

Iron is 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 ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. I have seen dozens of nervous, run-down people who were ailing all the while double their strength and endurance and entirely rid themselves of all symptoms of dyspepsia, liver and other troubles, in from ten to fourteen days' time simply by taking iron in the proper form. And this, after they had in some cases been doctoring for months without obtaining any benefit. But don't take the old forms of reduced iron, iron acetate, or tincture of iron simply to save a few cents. The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas! not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise, it may prove worse than useless."

I have used Nuxated Iron widely in my own practice in most severe aggravated conditions with unfailing results. I have induced many



Dr. Ferdinand King, New York Physician and Medical 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.

These two leave to their children the precious legacy of an unsullied name and an inspiring example. We assure them of our prayers together with our most fraternal spirit in this hour of bereavement.

By order of Memphis Baptist Pastors' Conference, Mar. 20, 1917.

J. CARL MCCOY, Sec.

CANCER CURED AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the knife, acids, x-ray or radium, over 90 per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.



You can tell the women with plenty of iron in their blood-beautiful healthy rosy cheeked women full of Life, Vim and Vitality

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, formerly Ship Surgeon Holland American Line and Assistant Physician City Hospital, Ward's Island, New York, said: "It should be brought home to the minds of the younger as well as elder women of America what a wonderful change will take place, in many cases, when Nuxated Iron is taken; how it will cause the enriched blood to bring the rose to their cheeks, the sparkle to their eyes and the elasticity to their step; how their every function will be stimulated and regulated and that sense of what the French call bien etre will get up with them in the morning and accompany them at night to a sound and perfect sleep. Men, too-those who, in the strenuous strain of business competition burn up rapidly stores of nervous energy, here is a source of power, and renewed strength and endurance which will be found unfailing."

NOTE-Nuxated Iron, which is prescribed and recommended above by physicians in such a great variety of cases, is not a patent medicine or secret remedy, but one which is well known to druggists and whose iron constituents are widely prescribed by eminent physicians both in Europe and America. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach; on the contrary, it is a most potent remedy in nearly all forms of indigestion as well as for nervous, run down conditions. The manufacturers have such great confidence in nuxated iron, that they offer to forfeit \$100.00 to any charitable institution if they cannot take any man or woman under 60 who lacks iron, and increase their strength 100 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.

CUT THIS OUT-IT IS WORTH MONEY.

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

See Our Convention Offer on Page Six.

CHURCH AND PERSONAL.

Evangelist R. O. Harris, Keytesville, Mo., would like to hold revival meetings in Tennessee.

Rev. D. W. Lindsay, Concord, Tenn., R. F. D. 3, has accepted the pastorate of Ball Camp church for half-time. They recently gave him a "pounding" for the pantry. Plans are being formed to build a parsonage.

I enclose check for one dollar. You can use it where you think it will do the most good. I sympathize with Mrs. Folk and children. We as a denomination have lost a friend and brother. How we will miss him as the leader of the paper and in the Association. May the Lord bless his family and work.

Grand Junction, Tenn.

G. W. PREWITT.

Rev. H. M. Grubb, Knoxville, Tenn., has decided to remain pastor of the Union Valley church. He says:

"During the past three years our work has been pleasant with this people, and I might say also has been prosperous. We have held three revivals which were glorious, and a goodly number saved in each one, and nearly 40 additions to the church. We trust this year will be the best one of our work with them."

Rev. G. B. Bush of Portland, Tenn., says a word which will receive cordial and wide approval:

"A two weeks' meeting conducted by Dr. J. W. Gillon and T. E. Gates, singer, has just closed. If we are allowed to pass judgment upon the ability of a brother minister, then Portland enthusiastically proclaims Dr. Gillon a great preacher. We use the adjective advisedly. He combines the strength of the doctrinal, evangelical and practical preacher. He makes a man think if he has anything to think with. We look for greater things because of his coming."

Your appeal to the friends of the Baptist and Reflector reached me last night. I am proud to be counted in that great brotherhood. Dr. Folk was my friend from boyhood. I loved him and loved the paper he so ably edited. As you know I renewed my subscription in February. I want to help, however, and am sending you three dollars, two dollars for a new subscriber and one dollar for the Old Ministers' Fund from Dr. J. B. Haskins, who is too busy to read the paper, but wants it sent to some worthy minister, who is not taking it. This will help a little and I am going to try to help you more.

W. D. POWELL.

Chattanooga, Tenn.

Find enclosed check for renewal to Baptist and Reflector. I cannot do without it, though I miss dear Brother Folk. His death was sad news to everyone who knew him and loved him. To know him was to love him. I can scarcely realize that he is gone, and I will see him no more at the Association, where I frequently met and clasped hands with him. I am nearly 72 years of age and have been taking the paper for a number of years. It is very dear to me and I am praying for its future success, and the welfare of his beloved family.

MRS. E. E. HOWERY.

Russellville, Tenn.

Rev. J. E. Hoyle of Andrews, N. C., informs us of the ordination of Bro. J. C. Smith:

"On Monday afternoon, March 19, a presbytery that had been called by the Murphy Baptist church, met to examine Brother J. C. Smith, of Niota, Tenn., with the purpose of ordaining him to the full work of the gospel ministry. The presbytery consisted of Rev. T. R. Waggoner of Athens, Tenn., chairman; Rev. J. E. Hoyle of Andrews, N. C., secretary; and Rev. Walter E. Wilson, pastor of

the Murphy church. When the church assembled Monday evening for the ordination service, the presbytery reported that Brother Smith had been carefully examined and recommended his ordination. The church voted to proceed with the ordination. Brother Waggoner preached the sermon, Brother Wilson offered the prayer, and the writer was asked to present the Bible and deliver the charge. The benediction was pronounced by Brother Smith. Brother Smith goes back to his home at Niota, Tenn., where he expects to enter upon his work in the ministry. Many Christians not only of the Murphy church, but of other denominations, shook hands with this man of God as a token of their prayers and good wishes. May the Lord use him as a great worker in his kingdom."

Brother T. H. Farmer, Martin, Tenn., expresses a well-deserved praise:

"I beg to state in the columns of your paper that Dr. J. B. Moody has just finished a series of lectures to our church (First Baptist) here, which was a great and rare treat. Large crowds were in attendance and the interest was very great. The saints were strengthened in the wonderful and deep things the prophets uttered and wrote, and many sinners became convicted and came forward asking the prayers of the church. He is one of the best posted ministers in the prophecies of the Bible living, as he has a bright mind and has devoted a long life of study to same. He is a pre-millennialist and believes we are living in the last days of this age, and this great world-wide war is the one spoken of in prophecy. His lectures embrace many subjects, such as 'The Signs of the Times,' 'The Present War in Prophecy,' 'After This War—and What?' 'The Destiny of the Soul After Death,' etc. Our church possibly has never enjoyed any other such a rare series of lectures, and we rejoice in having had him. If any pastor or church anywhere desires his services he can be had by writing him at Martin, Tenn."

We appreciate this message from Rev. Roscoe M. Meadows:

"Please send my paper, beginning with the numbers you are holding for me, to Hamilton, Va. I hate to miss a single copy of the Baptist and Reflector. It was a great shock to learn recently that Dr. Folk was dead; in fact, I can hardly realize it yet; it just seems that he ought always to be found in Nashville giving us the best paper in the South. His death is a great loss to me, and I know it must be a very heavy one to you who were so closely connected with him. You have my warmest sympathy. My health is better than when I left Tennessee, but I am not well yet. I have one of the most delightful fields I ever saw, in the heart of the best county in Virginia, among the finest people to be found anywhere."

Evangelist T. T. Martin writes:

"My suit case was stolen recently, and with it my note-book, in which were dates of engagements for some of the Blue Mountain evangelists. Please let this be known through the Baptist and Reflector that those who wish me or any of the other Blue Mountain evangelists for summer, fall or winter meetings may write me at Blue Mountain, Miss. I was stunned when I learned of Bro. Folk's death. How glad I am that I wrote him only a short time before and told him of my appreciation of him and the noble work he was doing."

Rev. J. Carl McCoy tells of an interesting ordination. We give Brother Myers a hearty welcome into our

Healthy Skin

DEPENDS ON KIDNEYS.

The skin and the intestines, which work together with the kidneys to throw out the poisons of the body, do a part of the work, but a clean body and a healthy one depends on the kidneys. If the kidneys are clogged with toxic poisons you suffer from stiffness in the knees in the morning on arising, your joints seem "rusty," you may have rheumatic pains, pain in the back, stiff neck, headaches, sometimes swollen feet, or neuralgic pains—all due to the uric acid or toxic poisons in the blood. This is the time to go to the nearest drug store and simply obtain a 50c. package of Anuric, the discovery of Dr. Pierce of Buffalo, N. Y. Then drink a cup of hot water before meals, with an Anuric Tablet, and notice the gratifying results. You will find Anuric more active than lithia. Dissolves uric acid as water does sugar.

brotherhood:

"On Thursday, March 29, 8 p. m., a council convened with the Union Avenue Baptist church of Memphis to consider ordaining Brother S. B. Myers to the full work of the gospel ministry. The council was composed of Brethren D. A. Ellis, A. U. Boone, R. M. Inlow, W. A. McComb, W. R. Farrow, W. L. Norris, S. A. Wilkinson and J. Carl McCoy. Dr. Boone delivered an able address on 'The Preacher and His Faith.' Dr. Ellis acted as moderator and the writer as clerk. Dr. Inlow led the questioning, which was thorough and direct. Bro. Myers' answers being crisp and to the point. The council by unanimous vote recommended to the church that it proceed with the ordination. The ordaining prayer was led by Bro. Norris, the charge delivered by Bro. Wilkinson, and the Bible presented by J. Carl McCoy. Bro. Myers was, for a number of years, a prominent preacher of the Methodist denomination in Mississippi. He was baptized by Bro. Farrow into the fellowship of Union Avenue Baptist church, March 11, 1917. Brother Myers is a man of scholarship and ability, and would make some church a most excellent pastor. We consider him an excellent addition to our forces in Tennessee, and a valuable asset to our denomination."

Dr. H. W. Virgin, of Roanoke, Va., reports:

"It was the privilege of the writer to spend twelve days with Dr. W. J. Mahoney and his estimable people. Seldom has it been my lot to have had a finer hearing than was accorded me during my stay at Jefferson City. It was gratifying to note the preparation for the meeting, made by the pastor and the authorities of Carson and Newman College. The college students were splendidly organized for effective work, and during the whole period of the meeting there were three prayer-meetings held by the students each night, at which time they sought the throne of God and endeavored to influence their fellows for Christ."

"The pastor and his people were doing quiet, but effective work, and with such preparation as had been made, it was not a difficult task to get a hearing for the good tidings of great joy."

"There were some 92, who came out in the open during the twelve days of the meeting, a large number of whom were students of the college. In addition a number of the students sought out the pastor and the pastor-evangelist, and after earnest conversation, rededicated their lives to the high purposes to which they were called, response to which they hesitated to give."

"Dr. Mahoney is entrenched in the hearts of the church, the college and the community at large. Seldom is it the pleasure of the writer to find a pastor



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so appreciated.

"The writer was accorded every courtesy by President Burnett and his splendid faculty. Dean Gentry, notwithstanding the fact that he was in a campaign for funds, spent a week with us, counting it more important to be concerned about those who needed Christ."

"Dr. Burnett and the other members of the faculty were earnest in their co-operation to win the lost to the Son of God."

"In spite of the great loss sustained by the college, due to the destructive fire, on the whole, the prospects are bright for the institution."

"Rev. H. V. Hamilton, my assistant, who goes with me to conduct the service of song, led the music in masterly manner, and in his solo work, with tenderness and sweetness unexcelled, sang the glorious gospel of the Blessed God."

"It was a joy to be at Jefferson City for twelve days."

A REVIEW OF EDUCATION LEGISLATION BY THE PRESENT LEGISLATURE

The legislative work of the present session is over, and we are now able to review what has been accomplished. The legislators will return home feeling that they have done more for education than have their predecessors. They have done more for higher education than have any of their predecessors. One million dollars has been given to the University. An increase has been made of the State-wide levy, which since 1873 has been 15 mills on the dollar, to 20 mills on the dollar, and the whole of the increase, estimated to be annually \$355,000.00, will go to the University of Tennessee. The five normals, including the Tennessee Polytechnic Institute, will receive \$625,000.00 in bonds and their regular revenue, amounting to 13 per cent of the entire amount given by the State to education.

When the so-called General Education bill was passed in 1909, 10 per cent was set apart as a special fund "for the purpose of more nearly equalizing the common schools of the several counties in the State." The same legislature reduced the so-called "Equalizing Fund" by setting aside \$33,600.00 of this Fund to be paid to County Superintendents of Instruction, reducing the sum by nearly a third. In 1913 a further invasion was made, whereby Supervisors were paid in part from this Fund. Progressive counties were encouraged to erect consolidated schools and to transport children living more than two and one-half miles away, by the setting aside of \$25,000.00 of the Equalizing Fund to aid in this enterprise. Thus a Fund which varies annually from \$100,000.00 to \$130,000.00, depending upon the total revenue of the State, was invaded for purposes other than equalizing the schools, so that the amount used for the original purpose in the bill of 1909 was reduced in 1915 to \$40,000.00, \$11,880.00 of which was spent in the thirty-nine Baptist counties, to which frequent reference has been made on this page.

During the session of the Legislature, the Secretary of Christian Education appeared before the joint meeting of the House and Senate Committees on Education and presented the facts with regard to the use of this Equalizing Fund, and urged an increase in the amount of money which should be raised for the purpose of helping the backward counties and extending the term of the rural school. The result of the discussion before the Committee was a compromise between those representing the General Education Board of 1909 and those who were supporting the so-called Dunlap Bill. The framer of this bill, Hon. Porter Dunlap, accepted certain modifications, and the Dunlap Bill was passed.

The State authorizes by this legislation that 14 per cent of all of the funds received for school purposes shall be used for the lengthening of the school term, 9 per cent in counties having less than 120 days and 5 per cent in the counties having less than 140 days. This will bring in about \$180,000.00, and after paying the salaries of the County Superintendents, will leave available nearly \$150,000.00 to be used in encouraging counties to increase their local school tax so as to extend the term of the rural school.

Last year about \$40,000.00 was spent in lengthening the school term for the cities and counties. This year the State will provide about \$150,000 for this purpose. Since the counties will be required to increase their school tax in order to secure the benefit of this fund, the rural schools will probably have \$300,000.00 spent for the purpose of providing a longer school term. This is the most progressive feature of the legislation of this year.

The rural school problem has not been solved. Poor counties may levy a county school tax at a rate ranging from twice to four times the amount levied by the rich counties and yet they will not receive from this levy and from the amount given by the State combined sufficient to keep their schools open for the period of six months. The rich counties must share the burden of poverty and ignorance which is the unhappy lot of the poor, backward counties. The State must distribute funds, not on the basis of numbers, but on the basis of need.

There is no field of our government which today demands more careful study or calls for more constructive legislation than that of rural education. The next great issue which shall challenge the attention of the people of Tennessee is legislation in behalf of our elementary schools.

Last Monday, Hancock county, the poorest county in the State, as shown by the report of her taxable property, levied for the elementary school 58c on every \$100.00 worth of property in the county. This is more than four times the amount levied for the same purpose by Shelby county. The railroad and telegraph property in Shelby county is more than thirty times as great as all the property in Hancock county. The total wealth of Shelby county is more than two hundred times as great as Hancock county. The logic of our economic situation leads irresistibly to the conclusion that a levy of 5c on every \$100.00 worth of property in this State made in favor of the University of Tennessee, unaccompanied by any increase in the levy upon the State for elementary schools was a legislative act lacking in good judgment on the part of these legislators and showing either a lack of information or a heartless indifference to those whose needs are greatest and whose opportunities are fewest—the country boys and girls of Tennessee.

Tennessee leads the South in the number of her universities and colleges. Tennessee leads the South, leaving out South Carolina, in providing for her children the shortest term of her elementary schools, and therefore giving them the most limited opportunity for getting an education. Hon. William Jennings Bryan, in a recent letter to the Secretary of Christian Education, very truly says: "Universal education is the nation's ideal. An open school door before every child born into the land and every child urged to make the best possible use of the opportunities freely furnished! This is the ideal toward which the world is moving, and our nation leads the way." Shall Tennessee trail behind her sister Commonwealths, with South Carolina bringing up the rear, in the glorious procession toward our nation's ideal?

RUFUS W. WEAVER,

Secretary of Christian Education.