

Baptist and Reflector.

"SPEAKING THE TRUTH IN LOVE."

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THE LAST CHANCE.

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

When this article gets into the hands of the readers of the paper, there will remain but one Sunday of this Convention year and this Sunday is a fifth Sunday. Many of our country churches were prevented by rain from having services on the first and second Sundays in April. In many instances this prevented a public presentation of Home and Foreign Missions and an appeal on the part of the pastor for an offering.

It has occurred to me that it would be wise if our pastors of such churches would visit at least one of their churches on the fifth Sunday and take an offering for these two great causes. If the churches are near enough together, one church might be visited at 11 o'clock and the other at the evening hour.

When such alarming conditions face us as now face us in our mission work, no church can afford to allow itself to be left out in the round-up for offerings for our great mission causes. No pastor can afford to let a church go by without an offering.

Recently I visited the ministerial students of Hall-Moody and Union University and secured promises from the preachers who were serving churches to visit churches from which they had not secured offerings and on the fifth Sunday press the matter and get the offering sent in to my office not later than the night of May 1st.

The fact that we had a debt raising campaign for Foreign Missions last July and lifted a \$180,000.00 debt makes it an urgent matter that we do not allow our Foreign Mission Board to come to the Convention with another debt. For the Board to have debt at the coming Southern Baptist Convention means to create disturbance and perhaps criticism. It will not be the Board's fault if we have debt, but the fault of those who ought to have given but who neglect to do so.

The fact that we left the Home Board with a \$72,000.00 debt and did not undertake to raise any part of it makes it very important that we shall not permit an increased debt on this Board at the coming session of the Southern Baptist Convention.

The fact that our nation has entered a war, the end of which none of us can see and the effect of which on the finances of the country cannot be foreseen by any one, makes it important for both Boards and for all of our churches that we shall not have any debt on either of the Boards when we meet in our annual gathering in New Orleans. The most strenuous effort that was ever put forth by the pastors and laymen of Tennessee ought to be put forth in the remaining days of this Convention year to see that no church shall give less than its apportionment for Foreign and Home Missions and that every church if possible shall give more.

It is gratifying that our books indicate that, in Tennessee, we are running well ahead of what we did up to this time last year, but the books also indicate that there have been more churches doing systematic, regular giving than in other years. This would lead to the fear that the final days will not bring in as much as we have been accustomed to raise on the final days of the Convention year.

At this time last year we had received:

For Foreign Missions\$14,263.30

For Home Missions 9,682.55

Up to this time this year, we have received:

For Foreign Missions\$17,102.91

For Home Missions 10,661.34

We must yet receive:

For Foreign Missions\$15,897.09

For Home Missions 14,338.66

Tennessee Baptists can easily come to the Convention with a clean slate if with heart and soul they try. Let every church treasurer in the State mail me a check on Sunday, the 29th, if possible, for all the money raised and if not on Sunday certainly mail it early Monday morning that it may be in my office in time for me to send telegrams to the general Boards.

WHAT OF THE FUTURE?

Chas. E. Wauford.

I mean the future of Southern Baptists. Judging from the trend of matters, Southern Baptists are coming to better times. And they are coming to these times rapidly, too. Our Boards may have to carry a debt a while longer, and there may continue for some time the question as to what methods we shall finally adopt by which to carry on our work, and the brethren will have to continue to discuss matters from every angle, but the settling time is coming some of these days. Southern Baptists are going to get down to the real thing of doing some real hard work not many years hence. They have always worked as for that matter, if they had not they would have died long ago, but the work is going to be greater and will have to be carried on a much larger scale, for their opportunities are going to demand it of them. These better times are as sure to come, if the world stands, as the stars gleam through the heavens tonight. A new order is shooting its foregleams into the gray dawn of a new day. The Baptists of the South are catching the vision. They are getting the first impressions of a great and tremendous task as they have never before seen. A noble spirit is at work among us, brethren; and it is soon going to be deeply felt. Nothing but success is going to crown our labors. We are going to do the task, and do it nobly. Baptists have never failed. They never will fail. They are in this wonderful world for a purpose, and God is going to keep them here until that purpose has been fulfilled. It is true that there has been a good deal of restlessness among us, there has been a desire for the last few years to emphasize methods, there has been a free-for-all discussion, there has been some criticism, there has been investigation about expenses, etc., yet I am frank to confess that good is to be the final goal of it all. Such an attitude has helped wonderfully to clear away the mist, and has let escape lots of accumulated speaking and "airing" material. Some of us are not so dissatisfied as we thought we were—and, after all, we deeply love the brethren. Beyond a doubt, there is a trend back to more prayer and sympathy and hearty co-operation. To me this has been very noticeable for the last year. Some have felt that there is growing up among us a spirit of division. I rather believe there is a greater spirit of unity than there has ever before been. I believe that, at bottom, Southern Baptists are more united, and have more love for each other, and understand each other better than they have in a long time.

All this I am saying may seem exceedingly optimistic to many. There may be a too confident spirit pervading my words. I may not be using enough "if's," in the opinion of some. The trouble is, brother, we have already used too many. We have been seriously lacking in faith in our Captain and in an unshaken confidence in each other. Conditional clauses have received too much emphasis in our talking. I feel that I have some ground for this optimism, however. I trust that I am not merely dreaming. Briefly I want to mention some of the facts upon which my assurance that better times are coming for Southern Baptists is based.

First, the work of the educational and the B. Y. P. U. departments of our Sunday School Board is going to count wonderfully. This it is doing already, but far brighter days are yet to dawn. The foundations have been well laid. The many schools and institutes which have been held, and are now being held in thousands of our churches in the South are firing the souls of our young people in such a way that it will not be long until these churches will have such leaders that they will be compelled to press to the front of the battle line. Many a young man and woman is this very night wrestling with the problem of better training, and is stirred to find his

or her place in the church. Our young people are dreaming dreams. They are awaiting their time. Hundreds of them are now nobly leading in the work of their churches. Our various leaders and teachers, under the instructions of the Sunday School Board, are carrying this matter of teacher training and of the training of our young people in our distinctive doctrines right into the very midst of our churches, and they are leaving them with a vision and with a purpose of knowing more and doing more. With a work like that being constantly carried on no one can come to any other conclusion than that we are soon to come to better days. Our task now is to push this work with more energy than ever. The fruit of the labor of these faithful teachers and workers is now rapidly ripening.

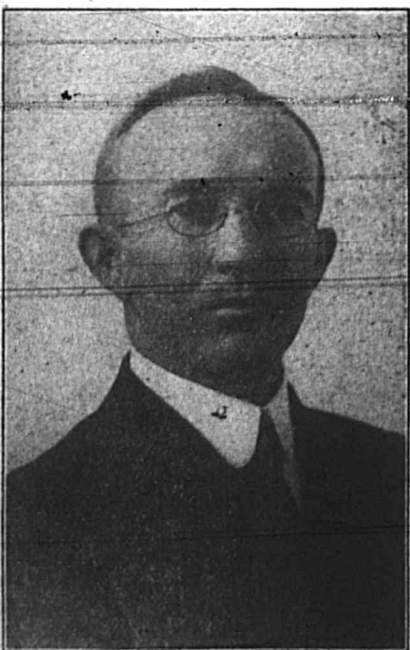
Second, the fact that our young men who enter the ministry go to college and to the seminary for training. No young preacher who goes to college and to the seminary can fail, it seems to me, to lead any church to higher grounds. He returns with a vision, and he usually knows how to make others see visions. He sets the fires to burning. Many of our churches have caught the vision ahead of him and have demanded that he train himself if he is to be their leader. I breathed a prayer of thanks to God the other day when, upon visiting an institution of learning, I heard that there were so many men there who were training for the ministry. It is a good and glorious indication when the news comes that our seminaries are full, and that the enthusiasm is running high.

Third, the recent publication of a book by the Home Mission Board. I refer to Dr. Master's "Country Church in the South." This book is going to be an eye opener. Not all at once, to be sure, for folks will have to think, rub their eyes and think again, before they recover completely from the most amazing and astonishing facts therein brought out. It is going to help Southern Baptists to see and realize what a tremendous task they have now facing them of awakening the country church, of touching it, thus bringing it into full fire with all the great causes for which we stand. Here in Tennessee last year more than eight hundred churches gave nothing to either home or foreign missions. Nor did they give to any of the other causes to amount to much. The work of Enlistment has been tried, and is now being tried though not on a very large scale, and it has counted. The evidence of its success may not be seen so much now, and perhaps this is the reason some have doubted its expediency, yet it is bound to bear fruit. Our Boards are going to realize this, and they are going to push this work with a greater degree of earnestness. It would be a great blessing if a copy of the "Country Church in the South" were in every Baptist home in the South.

Fourth, there is a feeling among us, which, by the way, has developed rapidly during the last few months, that such radical changes as have been advocated by many of the brethren in recent years are not for the best, but it is far better to try to the fullest our present methods. Our Boards will not be consolidated. If there is a new one formed, if I may predict, its chief business will be, or should be it seems to me, to develop, to assist in the real cultivation of, our great field, to help get in touch with the thousands of churches which have never had a vision of their possibilities.

Fifth, the noble way in which many of our States are taking hold of the great subject of Christian education. It seems at last that we are about to get in shape to take hold of our schools and make them go. There is great work yet to be done. Fact is, we are just beginning. Our schools are going to be saved and

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NEW DEPARTMENT SUNDAY
SCHOOL BOARD.Mr. Roger Eastman, Head of the
Bookkeeping and Cashier's
Department.Mr. M. E. Dunaway, Head of Order
and Mailing Department.Rev. H. C. McGill, Head of the Sales
Department.

THE POWER OF A GREAT HOPE.

Henry Alford Porter, D.D.

The ancients said that a beautiful woman, named Pandora, was sent to earth by the gods with a box containing every blessing; but all escaped

from the box and departed excepting hope. This is only a legend, but it contains a mighty truth. If every other blessing flees, if every other earthly treasure takes wings, and the music of life is shattered and the pages of life blotted with tears, and dead children lie at your feet, and the laurels of fame be withered and the jewels of joy be tarnished, hope remains invincible. Still she sits upon her throne and looks out over the wrecks at her feet with expectant face.

Hope springs eternal in the human breast! Hope is the last blessing to flee away. And when hope is gone all is gone. A heart without hope is like a song without music, or a face without a smile, or a ship without an anchor. As Carlyle says, hope is that "boon of man, whereby on his straight prison walls are painted far reaching landscapes."

Earthly and Heavenly Hope.

It is of the utmost importance, however, that we distinguish between delusive and substantial hopes. There are hopes that sing "songs in the wisps, which gleam for a brief time and then go out forever. And there are hopes that sing 'songs in the night,' and when the false lights of the world go out, shine on with ever-brightening light. There is a great difference between earthly hope and heavenly hope. An Austrian painter in his masterpiece has depicted a maiden with a sad face, sitting alone by the great lonely sea. The light is dim and uncertain, her eyes bandaged, and her head is bowed over a broken harp on which but one string remains. On that one string she thrums out all the music of earthly hope.

In Venice may be seen upon a column a pictured face, working with pain and streaming with tears, yet with a sort of rapture. This maiden stretches up a hand to grasp another that reaches down out of a halo of light. This is heavenly hope. If in this life only we have hope, we are of all men most miserable. Earthborn hopes wither like the flowers on the grave of our beloved. Thousands have groaned with the poet, "I have been to the funeral of every hope."

And entombed them one by one."

The Star of Hope.

What is the hope that hangs out in our sky like a fixed star, and of which the apostle speaks when he says: "He that hath this hope purifieth himself even as he is pure?" John tells us in the previous verse, "Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." It is the hope of being like Him and the hope of being with Him.

One Wing of Hope.

The hope of being like Him. "For we know that when He shall appear we shall be like Him." We shall be like Him in appearance. His raiment was white as light. This is the pattern shown to his people in the mount. On such a model shall our resurrection bodies be fashioned. We shall be like Him in power. Walking here five or ten miles we are weary. But there his servants shall serve Him, and shall follow the Lamb whithersoever He goeth, without a thought of weariness.

We shall be like Him in knowledge. We shall be like Him in holiness.

Olive Schreiner, as she swung in a hammock on a sultry day, dreamed that the humming bees about her became angels; and one of them offered her perfect health, another great wealth, and a third, fame. While she hesitated as to which she should choose, another angel offered her an ideal; and the ideal she chose in preference to health, wealth and fame. Jesus has given Himself as our ideal and the hope of being like Him as our inspiration. The river of death shall wash out the last stain, and the chariot of fire shall burn out all the dross. The hope that by and by we shall be like Jesus Christ is the mightiest impulse to noble living the world has ever received.

The Other Wing.

The purifying hope of which John speaks has two wings, and the second wing is the hope of being with Him. "For we shall see Him as He is." To reign one day near Cleopatra, Antony considered the sacrifice of life and ambition well paid. To reign an eternity near Christ! Imagination stretch thyself, and fly into the region of the infinite and compass that thought! But it is compelled to flutter back, overwhelmed by the unimaginable meanings in that simple sentence. "For we shall see him as he is."

"When on my new fledged wings I rise
To tread those shores beyond the skies,
I'll run through every golden street,
And ask each blissful soul I meet,
'Where is the God whose praise ye sing?
O lead me, stranger to your King.'"

"We shall see Him as He is." There, like the eagle, John rises to look at the sun. "He that hath this hope purifieth himself." There again, like the eagle, he drops from the heights right down on the earth beneath. At one moment he brushes the very gate of heaven, the next the door posts of our houses. With a step he passes from that mystic vision to the plainest, practical talk. You have this hope of being like him, and with him? Then you will be making yourself fit for His presence.

In the "Prisoner of Chillon" Byron has drawn a beautiful picture in which he makes the noble Francois de Bonniard dig footholds in the walls of his dungeon, by which to climb to the high window of his cell, and get a glimpse of the mountains of his beloved Switzerland. For long years he had been shut up in the prison of Chillon below the waters of Lake Geneva. One day a bird flew to his window and sang the sweetest song he ever heard. It thrilled the prisoner's heart and made him yearn for a look on his native land of freedom. He set to work digging the footholds in the walls, and so climbed to the window above. Looking out, he saw the unchanged mountains and the snows of a thousand years. He learned to be patient and wait for the day of deliverance which finally came. In the windows of the Christian soul's prison house of earth hope sits and sings the song of being like Him and being with Him. Called upward by the song, the soul cuts footholds for itself in the walls of life, and so keeps climbing up, climbing up until through the window it sees the eternal halls of Zion and the King in all His beauty.—Christian Index.

TORPITUDE AND TURPITUDE.

By J. A. Maxwell.

They go together in religious work. Idleness in Christ's kingdom is guilt. Slowness, sluggishness, slumber in the church, is sin. In view of the importance attached to the Christian enterprise, to stand for it with folded arms is a sore offense. Seeing the inspiration that is ours for Christian service, we are exceedingly culpable to be doing nothing. Considering the power at hand for the achievement of great things, it is a shame to be attempting no task. With victory certain for the cause of Christ, it is great weakness to lapse into the inactivity of fear and discouragement. A dead church is the dearest thing in the world. A lazy Christian is the laziest person under the sun. A discouraged follower of Christ is the weakest and most unworthy follower of any cause. An idle church member is the most excuseless loafer among men. Christian inertness and inactivity can be justified from no angle. Spiritual slothfulness has no defense from any source. Religious laziness has no case before any court. An idle member of a Christian church receives no encouragement from any direction. Inactivity in the work of Jesus Christ is guilt without excuse.

Some people do not see anything to be done. That very sightlessness is guilt. That obliquity is iniquity. Real heart interest reveals things to be done. A living, burning concern uncovers duties. The diligent, interested person always sees much to be done. The concernless, passionless person is blind to all this. One person can sit down at ten a. m. because he sees nothing to do, while another comes to the end of the day tired and weary from the many things demanding his doing, yet both in the same place. The difference is in the persons. It is a reflection upon the workman who sees nothing to do, only what the director shows him. Before so much to be done in the kingdom of Christ and yet no duty in sight is culpable blindness. A person sees another go to a task and says, "Oh, I could have done that if I had known of it." Yes, but the indictment is that he did not see or know of it. It was not unwillingness, but blindness. It takes interest to see duties.

Nor does a sense of inability justify idleness, as long as God gives power for service. Men who feel themselves frail cannot defend idleness as long as God "has his treasure in earthen vessels." Those who feel themselves weak cannot justify inactivity as long as God "has chosen the weak things to confound the mighty." People who feel themselves nothing cannot defend indolence as long as God by nothing "brings to nought things that are." Christians who feel their ability to be base and despised cannot excuse slothfulness as long as God meets and defeats the high and haughty by things base and despised.

The first problem of the kingdom is not one of talent, but of interest. It is not so much a question of cultivating religious talent as begetting and enlarging religious interest. Our idleness and weakness come not so much from a need of culture as from the lack of faith in the power of God—and power given to men. Christian culture is worth little only as it is interest-seeking power. Christian education is a laudable enterprise.

worthy the whole heart of us all, but education for a heart without real abiding interest will not add much to the cause of our Lord. Real interest is the first qualification for effective Christian service. No Christian university or theological seminary can make a worthy minister out of a man who has little or no real, vital interest. Education must be the equipment of interest if it becomes a dynamic of the church. A consciousness of human inability does not justify religious inactivity.

Nor do the large dimensions of our task, the strong, stubborn character of our foe, the formidable and defiant difficulties to be encountered, warrant any one passing into the inactivity of fear and discouragement. No Christian is to be terrified into idleness. Nothing is surer than the victory of Christ. No event of the future is more certain than the triumph of His cause. There is no place for discouragement in the program of God and no room for guests or observers in His church. Ours is the privilege of service and ours the note of victory. God is omnipotent. Those who pine in dismay and disheartedness just need more faith in God—that is all. However dark and terrifying the day may be, God is in and back of and over all. To stand then with folded arms before the urgent, multiplied calls of Christ's cause is to stand idly by the wrecked train, to hear people, pinned beneath the debris, calling for help and yet do nothing. It is to stand on the shore and see a person drowning in the surf and yet do nothing, though life boats and life lines are all within reach. It is to stand by a burning building and see people desiring escape and yet seeing nothing to do, though ladders and ropes and fire companies are all within call. Idleness is guilt. Torpidity is turpitude in the kingdom of Christ.—The Standard.

THE COMING SOUTHERN BAPTIST CONVENTION.

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

The Convention which Southern Baptists hold annually is, to them, in every way a meeting of utmost importance. It is always a great meeting. It is, of course, sometimes greater than at other times.

It is always great in attendance. The attendance rarely falls under three thousand. This, of course, takes into account both the messengers and the visitors. A few times the total attendance has perhaps reached five thousand.

It is always great in the amount of money spent in the city in which it meets. The people in attendance on the Convention never spend less than \$50,000.00 in the Convention city and often the expenditure reaches \$75,000.00. This, of course, depends upon how many people attend the Convention and how high the charges are for accommodations in the city.

It is always great in inspirational power. At this annual gathering the large delegation of people receives inspiration for the greater undertakings for the new year. Last year at Asheville, inspiration for great performance made possible the quick raising of the \$180,000.00 debt of the Foreign Mission Board. The Convention was held in a central place, easy of access, and the delegation was large. The visitors were unusually numerous. So it made it possible for the influence of the Convention to be

carried to the utmost bounds of the territory covered by the Convention representatives.

It is always great in the effect it has upon the city's life in which it is held. It is doubtful if any other body of religious people so profoundly influences a city for good as does this great Convention. Every city that enjoys the presence of this body of virile Christians will remember their presence and feel the influence of their teaching for many months and even years.

It is always great in its patient endurance of injustice and robbery at the hands of hotels. Every year, after being charged exorbitant prices for what the messengers receive in the way of accommodations, these same messengers vote a vote of thanks to the city where their Convention has been held. They do this in spite of the fact that every man and woman who stops in a hotel pays as much for the room they occupy as a tourist or business man would pay for the same room at any time of the year. They vote their thanks after being compelled to double up in rooms sometimes to the number of four in a room and each paying the price the room regularly brings when only one individual occupies it.

It is nearly always great in its unbusiness like way of selecting its next annual meeting place. Each year, in open Convention without any definite understanding of what a city proposes to do for it, by public vote it selects the place for its next annual gathering. The city thus favored is, of course, glad to have the people come at so much per individual. To the city as a city the whole thing is a commercial affair. Here merchants, hotels, street railways, livery stables, automobile companies and bus companies, newspapers, restaurants, etc., have a chance to make money and they proceed to get ready to make money. The city looks upon the Convention as furnishing an opportunity to advertise itself before strangers and it generally proceeds to advertise at the expense of the strangers.

The Coming Convention's Possible Contribution to New Orleans.

It will contribute to the commercial interests of the city. Its contribution in dollars and cents will be anywhere from \$50,000.00 to \$75,000.00. Nearly every department of legitimate business will receive some part of this contribution. It will fill the hotels and boarding houses with men and women who do not ask for gifts but gladly pay a reasonable price for the services they receive. It will contribute to the profits of the street railway of the city by furnishing it increased patronage. It will contribute to the increase of profits of the mercantile interests of the city through the purchases made by the individual members of the Convention.

Its contribution to the city, however, will not be limited to dollars and cents. It will make contribution to the moral tone of the community. It will make contribution to the spiritual vision of the city. It will, in addition, make contribution to the high ideals of the city. It is no mean thing that a city is privileged to have a Convention so large, so representative and made up of such men and women as attend the Southern Baptist Convention, hold its annual session within the corporate limits of the city. New Orleans' Possible Contribution to the Convention.

The Convention does not ask any gift from New Orleans. The Convention is not a beggar and does not ask for charity. Each member of the Convention

is an independent, self-supporting American citizen who expects to pay what is right for what he gets. Whatever New Orleans contributes to the Convention it will be a purely voluntary matter.

New Orleans can rob the Convention if she will. The Convention has voted, without any guarantee from New Orleans of reasonable and fair treatment, to hold its session in the city of New Orleans in May, 1917. Every man and woman who goes to this Convention can be held up by the places that are dependent upon the public for patronage. New Orleans has a chance to make the largest religious body that ever gathers within her limits remember New Orleans for her generous treatment, or she has a chance to take advantage of the Convention as to send every man away feeling that he has been held up. She has a chance to give the Convention full value for the money the individual members spend for entertainment or conveniences, or she can rob every one who comes within her gates. It is unthinkable that New Orleans, the South's greatest city, will do anything but the big, generous, courteous thing.

The Convention As It Will Appear In New Orleans.

It is earnestly hoped that it will be a Convention without a shadow cost by debt. Whether this will be true or not will depend upon how faithful Baptists of the South are to the Lord in the use they make of their money for the next thirty days.

It is much to be hoped that it will be an orderly, peaceable Convention. The eyes of the world will be upon the Convention and the Baptists will, in a large measure, be on trial. There ought not to be in this Convention discussion of divisive issues. Nothing ought to be introduced that will be calculated to bring on a heated or acrimonious debate. New Orleans of all the places in the South is the wrong place to fight out issues. It would be in every way to the glory of God and to the good of our people, therefore, if the proposed report of the committee appointed to report on consolidation of the Boards could be prevented from coming before the Convention at all. The report, as outlined, is not what Baptists want, and if presented before the Convention will inevitably provoke discussion. If there is no way to avoid its coming before the Convention a motion ought to be made to table it and thus cut off all debate. We have had enough storm in our Conventions for the last three or four years to satisfy the most radical, and we have come to a time when we want peace rather than storm. We have been dealing with the machinery of the Convention long enough for the majority of us to understand that the trouble is not with the machinery. There are some adjustments that need to be made. All grounds for cross currents and friction ought to be taken out of the life of the people and of the work of the Convention. It is not, however, by any means certain that the consolidation of the Boards would reach this desired end. It is almost certain that the proposed remedy which is to be brought to the attention of the Convention by the committee will not do the thing wanted done but will rather add to the complexity of the machinery the expense of its operation and the difficulties of adjustment. By all means, let every man who goes to the Convention go there with his mind made up that it must be a peace convention.

The Convention ought to be one of tremendous spiritual power. Our people

in New Orleans are weak in numbers and overshadowed by other faiths and are crowded to the wall by the worldliness of a great city. We want to carry to them helpfulness and not burden, we want by all means to give them inspiration and not discouragement. We want to leave them, when we have gone from their city, with more spiritual power, with more vision for the success of Baptist truth and more hope with reference to the ultimate triumph of the work of the Convention. It is certainly to be desired that we shall make a profound impression upon all of the religious elements of the city as well as upon the non-religious elements. Our people ought, therefore, to be much in prayer from now until the time of the meeting of the Convention that we may so give that there will be no debt, that we may be so harmonious as that there will be no strife, that we may be so spiritual when we gather in New Orleans as that we will be a benediction to every department of the city's life.

A CHINESE SINNER SAVED BY GRACE.

G. P. Bostick, D.D.

About fourteen years ago I was living in a small mud hut here in a suburb of this great interior city of Po-chow, Anhwei province, while building preparatory to moving here and open this field. My nearest foreign neighbor was forty miles distant. My family was three weeks' journey from me in Chefoo. Whenever I walked on the street I was cursed, and not infrequently did I hear the expression "Kill the foreign devil", but my hope was in God and His promises. A year earlier I had baptized two men in a beautiful little stream here, the first in all this region to obey their Master thus.

One day as I sat alone in my hut there walked in a poor, but sturdy looking man in middle age and began at once to ask questions that showed more than usual interest. For instance, he said: "I hear that when foreigners were fighting with our people last year (in the Boxer trouble) and caught one of our wounded soldiers they did not kill him as our folks do. I hear that they would even doctor them and could replace a lost limb! I do not understand this." I explained to him something of the law of war among Christian nations (alas not so well observed now perhaps!) and that it was our love for our God that begot this respect and love for even enemies. He listened so intently that I was led to kneel and pray with him before he left—a thing we rarely do with the raw heathen. A few days later he returned and, without a word when he walked in knelt where he had the other time and looked up and said: "Now, what is it I must say?" I thought he was "playing pious", as they often do, so I said "get up, that is no way to do", but I learned on further talking with him that he seemed really to want to know how to talk to that great Unknown and Unseen One. In his next visit, he stopped at the gate and talked long with my old gateman, an earnest Christian who was among the first to believe at Kweitehful, forty miles from here. Presently the old man opened the door and they walked in together, the old brother exclaiming: "He is saved! He is saved," and the new one saying, "I now under-

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THE LAST!

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

One week and one Sunday of the Convention year remain. This period is full of destiny for a great cause. The Foreign Mission work of Southern Baptists never more truly hung in the balance. In this brief period decision will be made for another debt or no debt. We assure the brotherhood that victory is possible, but only by faithful and heroic effort. Scarcely another calamity equal to another debt on the Foreign Mission Board could befall the denomination at this time. Missionaries joined their brethren and sisters in making great sacrifices to pay the old debt while their appeals for reinforcement and help were denied. Their sacrifices must seem in vain, and their hopes be deferred if another debt is made. Six missionaries have died during the year and their places are unfilled. I would give the missionaries at the front and the imperilled work a voice to Southern Baptists at this time and importune them to do their very best during the brief period which remains.

Let it be published everywhere that the books of the Foreign Mission Board close at midnight, May 2, and that no money reported after that hour can help us meet the pressing obligations of this year.

ONE WEEK MORE FROM SUNDAY.

B. D. Gray, Corresponding Secretary.

Will not our people break all records in Home Mission gifts this, the last week, next Sunday the last Sunday?

Our condition is critical. Must have many large gifts from individuals, as nearly as possible universal giving. Littleness now would be calamitous, but largeness will be glorious. The Lord lead us!

Home Mission Rooms, Atlanta, Ga.

To all Who are Interested in Our Baptist History:

As has been recently announced, the Sunday School Board has arranged with Dr. B. F. Riley to prepare a history of the Baptists of the South. He is now actively prosecuting this work and is desirous of making original investigation wherever this is possible.

In conference with him it occurred to us that there might possibly be much valuable material in the possession of individuals throughout the South. I write to ask that all who are in possession of any special documents or printed matter, especially such as may pertain to our history before the civil war, will communicate with me, describing the material which they may have.

I make this request believing that many will be willing to trust this material to the Board for this purpose if we assume the responsibility for it. A general correspondence is invited on this subject. We should like to get hold of original documents, letters, old church minutes, books and pamphlets. Any information furnished will be promptly passed on to Dr. Riley who will determine as to its value.

I. J. VANNESS,

Acting Corresponding Secretary,
No. 161 Eighth ave., N.,
Nashville, Tenn.

SEND US A NEW SUBSCRIPTION.

CONVENTION HOME STUDY CLASS.

A mission study class in Home Missions will be conducted under the auspices of the Home Mission Board each morning during the convention at New Orleans in the Coliseum Baptist church.

This historic church is very few blocks away from the convention hall. The classes will be held at 8:15 each morning and will adjourn for the convention, the first class meeting Wednesday morning. Our new book, Country Church in the South, will be taught by the author, Dr. Masters, and half an hour of the time will be given daily to practical addresses on enlistment work by experts from different sections of the South.

The Home Board has not created a department designated for educational work, but its Publicity Department has more and more had to assume the educational task, as the interest in the study of Home Missions has grown in our churches. All men and women who are interested in the great Country Church problem are cordially invited to attend these classes, especially leaders and others who are desirous to come to a better understanding of the purposes of enlistment.

A MATTER OF IMPORTANCE TO PASTORLESS CHURCHES.

Our method of keeping records does not enable anybody in our denominational life within our State to have any exact information with reference to the churches in the State that have not pastors. There ought to be some way by which this information could be gathered. I should like very much to have this information now. I think I could write some things to the deacons of the churches without pastors that would be of help to them and perhaps of help to our general denominational work. I am exceedingly anxious to get a full list of such churches and I wish that some member of each church which is now without a pastor would write me at once, giving me the name of the church, the association with which it affiliates, the names of the different members of the board of deacons and their correct addresses. I shall greatly appreciate this information.

J. W. GILLON,

Cor. Sec., State Mission Board,
161 8th ave., N., Nashville, Tenn.

AN IMPORTANT NOTICE.

The delegates and visitors of the Southern Baptist Convention, May 16th to 21st, inclusive, are requested to write immediately for reservation so that the assignment committee may procure for you without delay such rooms as you desire. It is also important that you agree to more than one delegate in one room, as we anticipate a large number of delegates and visitors.

You are also advised to go to the Grunewald Hotel immediately on your arrival to the city, at which place the Assignment Committee will assign you to your respective hotel or boarding house in case you have not made reservation.

Please give this matter your immediate attention, and oblige, Yours truly,
C. A. RAMSEY, Sec'y.
New Orleans, La., April 20, 1917.

Rev. C. M. Truex has resigned the care of the church at East Sedalia, Mo., effective June 1st. He is a strong preacher and good pastor.

OUR BOOK CORNER

All Books Noticed Will be Sent on Receipt of Price

The Emphasized Bible. A New Translation. By Joseph Bryant Rotherham. Cincinnati. The Standard Press. Price, \$5.00.
By J. W. Gillon, D.D.

This translation "is designed to set forth the exact meaning, the proper terminology, and the graphic style of the sacred originals."

It is so arranged as to "show at a glance narrative, speech, parallelism and logical analysis, also to enable the student readily to distinguish the several divine names, and emphasized thought after the idioms of the Hebrew and Greek tongues."

The text used in the Old Testament is "The newly revised Massoretico text of Dr. Guisburg." In the New Testament the Greek text issued by Drs. Wescott and Hort.

The special features of the translation, according to the author's own statement, are:

1. The size of the page.
2. The varying indentations of the lines.
3. Varieties of type.
4. Section-headings, foot notes, references, and appendices.

While the author's translations are not always to be accepted, the work as a whole is the best of the many translations produced by modern scholarship.

The translator's method of emphasis is simple and easily understood. Every preacher in the land ought to own and often consult this work. The preacher will find that in many cases the translation of a text, as it appears in this translation, will bring out thought of a text as it is not brought out by most translations.

The Man Next Door—By Emerson Hough. Illustrated by Will Greffe. D. Appleton & Co., N. Y., 1917. Price \$1.50 net.

This story grips the heart. It stirs by an undercurrent of pathos. It deals with the effort of old man Wright to give his ranch-reared daughter the place in Chicago life for which the culture of her mother's family and the Western-made wealth of her father made her right. The story is told by Curly, the original minded foreman of the ranch, who accompanies Bonnie Bell and her father to the city. But, society has its castes and high fences against those seeking entrance into the charmed privileges. How old man Wright overcomes these, gets wealthier, defeats his neighbor

AN INTERPRETATION OF THE ENGLISH BIBLE.

By B. H. Carroll, D.D.

The Book of Genesis.....	net \$2.25
Exodus, Leviticus	net 2.25
Numbers to Ruth	net 1.75
The Hebrew Monarchy	net 1.75
Daniel and the Inter-Biblical Period	net 1.75
The Four Gospels, Vol. 1.....	net 2.50
The Four Gospels, Vol. 2.....	net 2.50
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James, Thessalonians, Corinthians	net 1.75
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The Pastoral Epistles	net 1.75
Revelation	net 1.75

\$25.75

We will furnish these books separate-

and chief opponent in financial schemes, and plans for his daughter's marriage; how "the man next door," supposed to be the hired gardener, gets into the plans—all these interplay in a charming tale. One finds the tears near the surface—a good thing for the reader.

"The Faith of Robert Browning" by Edward A. G. Hermann. Boston, Sherman-French & Co. 1916. Price 80 cents net.

Robert Browning is the most intensely religious poet of modern life. To understand his influence upon subsequent thought one must appreciate the silent under-currents and cross-currents that had come to make the type of thought of his own day. He successfully combated these currents adverse to the best in life. The author indicates these cross-currents and shows the unwavering faith of Browning. Because of the strong dramatic element and form of his poetry it is sometimes difficult to select the personal note in Browning, but one can discover the vein of true gold running through the great mass of science, philosophy and art that often form the surface of his poetry. The reading of Browning will bring a virile element into any preacher's study hours and hence into his message. The author of this little book has done his part exceedingly well, giving appreciation and extracts from Browning. We recommend this as an excellent introduction to the study of the greatest religious poet of any tongue.

"The Thoroughbred." Henry Kitchell Webster, author of "The Real Adventure," "The Painted Scene," etc., with illustrations by W. B. King. Indianapolis, Ind., Bobbs-Merrill Co. 1917. Price 125 net.

Out of prosperity into failure the "Thoroughbred" goes with her husband to prove to him the devotion which the glamour of wealth and success had covered. The story deals with husband and wife, each loving the other, but hiding the depth of their emotion under the shams of modern life. The wife shows that life in a flat on \$20.00 a week can bring out more of the finer traits of character than can the gilded house of fortune. The story is worth while because it indicates the closer touch of husband and wife that comes through trial of their mutual faith. The style is delightful, easy and attractive. ly at the prices quoted, or we will furnish the entire series at \$23.00, express extra. This series should be in every Baptist home. Certainly every pastor ought to have it.

What others say about it:

Baptist World: "Thousands who have been touched by Dr. Carroll's eloquent and forceful ministry; hundreds of students who have been influenced by his teachings, and many who have been helped by his writings will appreciate the opportunity to secure his comments of the Scriptures."

Western Recorder: "The most intensely interesting theological work it has ever been my pleasure to read. Indeed, I have never read any work of any character that so challenged my attention. It thrilled me to my finger tips."

Let us have your order for part or all of this series.

BAPTIST AND REFLECTOR,
161 8th Ave., N., Nashville, Tenn.

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.

Belmont—Congregations above normal with packed house at night. Two received for baptism; two by letter. Five baptized. 108 in S. S. Good B. Y. P. U.

Central—Pastor John R. Gunn spoke on "Marks of the Spirit-filled Life," and "Men, Money and War."

Franklin—Pastor Albert R. Bond spoke on "The Dignity of the Christian," and "The God of the Ages." Record attendance in S. S. Spoke in afternoon at Orphanage on "Food Preparedness."

North Nashville—Pastor S. B. Ogle spoke on "Missions," and "The Tragedy in the Life of Hosea." Took collection for missions, amounting to \$80. Good S. S. and B. Y. P. U. Good day.

Park Ave.—Pastor I. N. Strother spoke on "The Great Commission as Interpreted by the Baptists," and "John the Baptist Honored of God." 183 in S. S.

Bradshaw—Pastor C. G. Hurst spoke on "The Song at the Lord's Supper," and "Jesus the Mighty to Save." 90 in S. S.

Judson Memorial—Pastor C. F. Clark spoke on "Knowledge, Obedience and Happiness," and "The Last Great Invitation." 140 in S. S. Twenty-four additions during meeting.

Centennial—Pastor J. Henry DeLaney spoke on "Rejoicing," and "Seeking the Lost." 115 in S. S. Splendid Unions.

Grace—Pastor W. Rufus Beckett spoke on "The Second Coming of Christ," and "The Fifth Saying on the Cross." 232 in S. S.

Cedar Hill—Pastor W. G. Mahaffey spoke on "Five Evidences of Conversion," and "Wise-Unwise Man." 83 in S. S. 25 in B. Y. P. U. Good day. Splendid congregations.

South Side—Pastor C. W. Knight spoke on "Missions," and "The Value of the Old Testament to the Christian." Good day.

Seventh—Pastor C. L. Skinner spoke on "Are We Hiding the Gospel from a Lost World?" and "True Greatness (a sermon to young people)." One baptized. Fine S. S. and B. Y. P. U. Took offering for Missions.

Lockeland—Pastor W. R. Hill spoke on "Our National Policy Scriptural and in Harmony with Christianity," and "Our Bible of Superhuman Origin." One addition.

Third—Pastor Creasman spoke on "Conformation or Transformation," and "Blessings." 198 in S. S. One profession. One addition. Meeting started well.

North Edgefield—Pastor, A. W. Duncan. Meetings closed. 84 additions. 65 for baptism. Dr. Nowlin and Jesse T. Williams are great workers. 270 in S. S.

Grandview—Pastor J. F. Savell spoke on "The Making of a Man." Rev. A. I. Foster spoke at night on "Being Born Again." One received. Two under watchcare. 178 in S. S. Good B. Y. P. U. Full congregations.

Calvary—Pastor C. H. Cosby spoke to the Junior Department of S. S., followed at 11 a. m. on "The Responsibility of the Home." Bro. T. J. Ratcliff preached at 7:30 p. m. on "How to be Happy." Meeting continues this week.

KNOXVILLE.

First—Len G. Broughton, pastor. Dr.

B. D. Gray, Secretary of Home Mission Board, spoke in the morning. The pastor spoke at night on "Florence Nightingale—and the Gospel of the Red Cross." 688 in S. S. Four baptized.

Deaderick Ave.—Rev. A. T. King spoke on "God's Word to the Modern Man," and "The Religion God Loves." 579 in S. S.

Broadway—Pastor Lloyd T. Wilson spoke on "The Call of the Hour for Southern Baptists." Dr. B. D. Gray spoke at night on "Missions." 578 in S. S. Five by letter. Fine Mission collection. Pastor will move his family from Richmond this week.

Island Home—Pastor J. L. Dance spoke on "Stages in Christian Growth," and at night Tom Sexton spoke on "The Story of Joseph." 429 in S. S.

South Knoxville—Pastor M. E. Miller spoke on "Our Business as a Church," and Matt. 11:28. 338 in S. S.

Lonsdale—Pastor J. C. Shipe spoke on "Sacrifices that Cost," and "Shunning Evil." 286 in S. S. Fine congregations.

Mountain View—Pastor W. C. McNeely spoke on "Prayer," and "Spiritual Power." 257 in S. S. One by letter.

Euclid Ave.—Pastor W. M. Griffitt spoke on "Mary's Memorial Service," and "Prepare to Meet Thy God." 250 in S. S. One by letter. One approved for baptism. Several conversions and renewals during week. Fine interest and large congregations.

Oakwood—Pastor Wm. D. Hutton spoke on "Our Refuge," and "Responsibility of Parents." 250 in S. S. Great congregations.

Mt. Olive—Pastor Wm. H. Fitzgerald spoke on "The Joy of Jesus." 204 in S. S. 100 church-members present.

Central of Fountain City—Pastor A. F. Mahan spoke on "Service," and "Sowing and Reaping." 197 in S. S. Two by letter.

Immanuel—Pastor A. R. Pedigo spoke on Rev. 2 and 3, and at night a song and praise service was held. 186 in S. S. One baptized. Dismissed nine by letter, 6 to Broadway, 2 to Island Home, and 1 to New York.

Lincoln Park—Pastor T. E. Elgin spoke on "The Word in the Heart," and "The Church and Its Work." 185 in S. S.

Beaumont Ave.—Pastor H. Massengill spoke on "The Lost Christ," and at the evening hour Rev. D. W. Lindsay spoke on "Satan's Unflagging Zeal." 156 in S. S.

Calvary—Pastor S. C. Grigsby spoke in the morning on Heb. 11:10. At night Dr. J. Q. A. West spoke on "Bigger and Broader Visions." 127 in S. S.

East Fifth Ave.—Rev. S. G. Wells spoke on "Salvation Through Jesus Christ." 126 in S. S. This is a mission station, starting off with flattering prospects.

Ball Camp—Pastor D. W. Lindsay spoke on "Am I My Brother's Keeper?" and Job 1:8. 116 in S. S.

Bearden—Pastor R. E. Corum spoke on "The Cross of Jesus Christ." Rev. Gentry spoke at night on "The Task for the Church." 116 in S. S. Pastor resigned to take charge of the First Baptist church at Lenoir City.

Notia—Rev. L. A. Hurst spoke on "A Good Soldier of Christ," and "The New

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Birth." 106 in S. S. Raised \$5 more than church's apportionment for Home and Foreign Missions.

Mouth of Richland—Pastor F. M. Dowell spoke on "Missions," and "Jesus at the Door." 65 in S. S. Good collection for Home Missions.

Kagley's Chapel—Pastor A. D. Langston spoke on "What a Sinner Sacrifices to Go to Hell," and "The Open Door." Good S. S. Raised \$64.25 for missions and bought their pastor a cow.

MEMPHIS.

North Evergreen—Rev. B. M. Crawford spoke to large audiences. One received.

Boulevard—Pastor T. N. Hale spoke on "Fellowship with Christ in Suffering," and "God's Commission to Search the Land." 147 in S. S. Two additions. One wedding.

Central—Pastor Cox spoke at both hours. Three received. 293 in S. S.

Rowan—Pastor J. E. Eoff spoke on "I Will Seek that Which Was Lost." 97 in S. S. Good B. Y. P. U.

LaBelle Place—Pastor D. A. Ellis spoke at both hours to great congregations. Two by letter. 284 in S. S.

First—Pastor, A. U. Boone. Dr. Allen Fort spoke to great congregations. Fourteen baptized. A number joined by letter. A number stand approved for baptism. Meetings continue during the week. 502 in S. S.

Normal—W. W. Harris spoke to splendid congregations. Good interest. 55 in S. S. Pastor-elect Watson will begin his work with this church next Sunday.

Bellevue—Pastor R. M. Inlow spoke at morning hour; Rev. B. G. Lowrey at

night. One baptized. Good Unions. 372 in S. S.

Seventh Street—Pastor S. A. Wilkinson spoke to full houses. Four baptized. 265 in S. S. One profession.

New South Memphis—Pastor spoke at both hours. Two conversions and one addition. 117 in S. S. Meeting will continue another week; Bro. D. A. Ellis doing the preaching.

McLemore Ave.—Pastor Roswell Davis spoke at both hours. 124 in S. S.

Temple—Pastor, J. Carl McCoy. Rev. L. C. Wolfe spoke at both hours to fine congregations. 219 in S. S. One funeral. Meeting begins with fine prospects, Bro. Wolfe doing the preaching. Three additions by letter.

Union Ave.—Pastor W. R. Farrow spoke at both hours. 200 in S. S. Good congregations. One marriage.

Raleigh—Pastor D. D. Chapman spoke at both hours. Good day.

Calvary—Pastor spoke on "God's Program for a Conquering Life," and "Some Engagements with God." 146 in S. S.

Wetmore, Tenn.—Pastor D. F. Lillard spoke on "Christian Growth." Ten baptized, one approved for baptism; three by letter. 30 in B. Y. P. U. \$5 raised for Home Missions. Church debt liquidated.

CHATTANOOGA.

Central—Pastor E. L. Grace reported close of a fine revival in which Claude E. Sprague preached and D. A. Kellam led chorus. 25 additions to membership; 12 baptized thus far; others to follow. 240 in S. S.

(Continued on page 13)

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

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

HONOR DAY AS FAR AS WE HAVE IT.

A-1 Sunday Schools—First Lebanon,
First Covington, Bellevue, Memphis.

A-1 B. Y. P. U.—First Jr., Chattanooga; Carson-Newman College, No. 1, Jefferson City; Carson-Newman College, No. 2, Jefferson City; Carson-Newman College, No. 3, Jefferson City; Auburn, Jr., Auburn, Tenn.

There are several others in the State, but we have not gotten the report since the first of the year and will add them as they are reported to us.

W. D. Hudgins, Estill Springs, Editor.

The writer, after having been urged by both the physicians and the Board, has decided to take a rest for a few weeks, and so will not be at any of the conventions this month. He has arranged with Mr. Filson to take his work during the remainder of April and will hide away in the mountains for a while. His mail will be looked after by Mrs. Hudgins who will turn over to Mr. Filson all pertaining to the Field work and the records she will keep herself. The workers are urged to send notes right along and Mr. Filson will see that they go in the paper in order. Send all communications to this office and it will be looked after. We urge the friends to be patient with us until we are on our feet again and the work will not suffer. The work never was in better condition before.

The West and Middle Tennessee Conventions are both on now and reports come that they are having good attendance and splendid work. We are very sorry indeed to be unable to be present. It seems rather strange to be absent from a Tennessee Convention of any kind.

Mr. Flake is at work in Union University this week and reports a class of more than 100 already enrolled. We know of no more important work than what Mr. Flake does in the schools.

We were at Jackson Friday and helped to organize a local B. Y. P. U. in the University to work up the class for Mr. Flake. Something near 75 joined at once and the interest seemed to be very good indeed. Mr. Filson will follow this with a week in the Normal Manual. Mr. Flake goes to Hall-Moody next week to do the same work. A letter from President Robinson last night says they will have a fine showing there also. This will be followed up with Sunday School work as at Jackson. We are doing this in all the schools this year and will continue the same hereafter. We believe that the College and Day School is a place where we can do more than at any other place.

Applications come in for two A-1 schools this week. Calvary, Nashville and First Covington. Both have been awarded the banner.

The three B. Y. P. U.s that were organized under Mr. Flake's direction at Jefferson City in March have all reached the A-1 standard and are being awarded the pennant this week. We would like to have a complete list of all the A-1 schools and unions at once so we may arrange an Honor Roll to appear in the paper all the time.

Following is a letter giving report of the work in Carson-Newman sent in by their Corresponding Secretary: "Mr. W. D. Hudgins,

Estill Springs, Tenn.

We had Brother Flake with us in February for a week teaching the B. Y. P. U. Manual. We had a great time. Most of the Baptist students in college took the work and 94 of us received diplomas. While he was here we divided into three unions. Since then we have been doing good work and are now making application for A-1 unions. I am also enclosing a copy of a write-up in our college annual which may be of some interest to you. If you find any part of re-

port that you wish to write up in our State paper, I should be glad to have you do so.

To my mind the B. Y. P. U. is the greatest asset to Carson-Newman College of any of the student organizations. We are getting real religious and denominational training and I am sure many of our members will return to their communities better prepared to carry on real denominational work during their vacation. As this is the beginning of college B. Y. P. U. work here we have done real well to reach the standard we have, but we are planning on enlisting most all students in college next year. If you have an opportunity of visiting us this semester we shall be very glad indeed to have you.

Wishing you much success in your chosen work, I am,

Yours very sincerely,

JOHN B. LEE.

Jefferson City, Tenn., April 16, '17."

In a denominational college there is need for some kind of religious activity in addition to the different church services and the Y. M. C. A. and Y. W. C. A. This need has been felt for several years in Carson and Newman, but until this year nothing has been provided to fill it. The first step toward satisfying the demand was made when in October a B. Y. P. U. was organized with fourteen members. By efficient administration and loyal support the union grew so that in February, when Arthur Flake, one of the best known B. Y. P. U. workers of the South, came to spend a week in the college, it had seventy-four members and was one of the most popular college organizations. With the coming of Mr. Flake a new impetus was given the work. The larger part of the students took the study course offered by him and received diplomas. This caused many more to join. Still the union was a "one-celled animal," but as with the amoeba growth necessitated division; so on the 18th of February it was divided into three unions, each having its own corps of officers. These unions meet in the Sarah Swann Home, all coming together for a joint meeting at the close of the regular meeting. This meeting is presided over by a general president, who superintends the work of all the unions. The unions have recently attained the A-1 standard. Hence Carson-Newman has three A1 unions, which can be said of only a few of our Southern colleges.

The B. Y. P. U. is useful as a means of cultivating proper speaking as is a literary society. It gives practice in Christian service. It gives us a better knowledge of the Bible, and enables its members to become leaders in Christian work wherever they go. Therefore it is very important that all students should join and that the B. Y. P. U. work in the college should receive the hearty support of all the friends of the college. This is the first year of its existence, of its usefulness and its success. This is only the dawning of its greatness; but looking forth we see it as a potent factor, and as a figure of the highest importance in that Greater Carson and Newman which we know is coming.

The following is a list of officers of the various unions:

General President—Tom Maston.
General Corresponding Secretary—Elizabeth Edwards.

President—Section A, J. B. Lee; Section B, S. H. Atchley; Section C, J. B. Brown.

Vice President—Section A, W. Q. Moore; Section B, Stanley Peavy; Section C, Mamie Williams.

Recording Secretary—Section A, Gussie Calloway; Section B, Lena Bird; Section C, Bertha Norton.

Treasurer—Section A, Roger Williams; Section B, W. B. Yates; Section C, Marie Pendergrass.

Chorister—Section A, D. N. Livingston; Section B, W. S. Rule; Section C, S. W. Holloway.

Librarian—Section A, Annie Fine; Section B, Irene Blanc; Section C, Ophelia Neese.

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

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

Hurrah! How's This

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

Hospital records show that every time you cut a corn you invite lockjaw or blood poison, which is needless, says a Cincinnati authority, who tells you that a quarter ounce of a drug called freezone can be obtained at little cost from the drug store but is sufficient to rid one's feet of every hard or soft corn or callus.

You simply apply a few drops of freezone on a tender, aching corn and soreness is instantly relieved. Shortly the entire corn can be lifted out, root and all, without pain.

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

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

NERVOUSNESS AND DISORDERS OF THE NERVOUS SYSTEM.

The energy that gives to the body is known to be nerve force. It is this hidden energy that creates the difference between the living and the dead body. It is the indefinable something that the body is robbed of in death.

Irregular distribution of the nerve force is responsible for many of the disorders of the system. Consequently any remedy that has the power to soothe irritated nerves, thus regulating the supply of nervous energy, is of inestimable value.

Dr. Miles' Nervine is such a medicine. It not only soothes the irritated nerves, but it induces a more regular distribution of the nerve force, and thus assists the bodily organs in performing their proper functions. Furthermore, it induces a natural sleep, which is nature's greatest tonic and strengthener.

Dr. Miles' Nervine is especially recommended in cases of Sick, Bilious and Nervous Headache; Epilepsy; Fits; Irregular, Profuse and Painful Menses; Neuralgia; Sciatica; Sleeplessness; Melancholy; Backache; Nervous Dyspepsia.

For more than 25 years Dr. Miles' Nervine has been largely used, and the success that it has met with on all sides is the best proof of its merit.

If you think that Dr. Miles' Nervine is suited to your case, procure a bottle from your druggist, take it according to directions which you will find wrapped around the bottle, and then if you are not benefited return the empty bottle, one only, to your druggist and he will return your money in full. The Miles Medical Co. repays him the full retail price, so there is no reason why he should not return your money promptly.
MILES MEDICAL CO., Elkhart, Ind.

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

Topic for April study: "Unto the Uttermost Part."

OUR TRAINING SCHOOL EFFORT.

We are now on the "home stretch" in our special campaign for the enlargement fund of the Training School. We are still \$350 short of our apportionment. We trust this will be sent in before the close of the month. Remember, sisters, unless your offering is in before May 1, on Dr. Gillon's book, we cannot count it on this year's effort. Surely we must clear our first third on our \$6,500.00 and the current expense apportionment. We had hoped to do even more and are still hoping. Round up your "Dollar Club" members and send it in just as soon as possible, please. Of course, each society will get its apportionment in.—Ed.

The week of February 4-11 was one of special evangelistic effort in all parts of China. A year of preparation preceded this movement, and persistent follow-up work is to follow it. The aim is not alone to gain many new followers of Christ, but to enlist every church-member in some definite evangelistic work. Special Bible and personal worker's classes have been held for several months to train workers on many special lines. These weeks of effort have had their effect. Many interesting signs of progress have been shown—unbinding of the feet, destruction of idols, the desire of the women to learn, and a tendency to accept Christianity by families.—From Royal Service.

The largest gifts for foreign missions ever made in one year were reported at the Garden City Conference in January—nearly \$26,000,000 from the churches of the United States and Canada. This seems a large sum, but is it, in the light of our great national prosperity?—Royal Service.

FIELD NOTES.

Leaving Nashville Friday afternoon, April 13th, I reached Whiteville forty minutes late. The time was spent with Mrs. J. R. Webb in her hospitable home. The attendance on Saturday for the quarterly meeting of Little Hatchie Association was not as large as we hoped. Sickness in the town prevented some from being present, and Little Hatchie women have not yet acquired the quarterly meeting habit. Mrs. Dunbar, the Superintendent, presided; the program was partially carried out—a talk by the pastor, a paper on the Training School, a paper by Mrs. Webb and a round table discussion, led by Mrs. Locke, of Somerville, and other practical things made a very profitable day. We are glad Mrs. Webb's health is improved so that she may, we hope, soon be back in the work that she so much enjoys. Whiteville is one of the few churches in Tennessee that has the full missionary family. The R. A.s had a fine report, even running ahead of the girls. The pastor leads them.

An early morning train brings me to Memphis, a guest of the President of Bellevue Auxiliary, Mrs. E. L. Bass, a delightful home, where the traveler is ever welcome and graciously entertained. It was a joy to be in the Sunday School, one of the best in the

State. A part of the hour was given the visitor to speak to the Woman's Class, Loyal Daughters, an organized class of married women—an enrollment of (60) sixty; an attendance of nearly fifty. It was a privilege indeed to meet this class—a great pleasure to hear a good sermon from my former pastor, Dr. Inlow.

Sunday afternoon, with seemingly all of Memphis, we went to Overton Park for the patriotic demonstration. About all we saw was the great crowd and the thousands of automobiles. Some of us coveted even the price of gasoline used on that day for missions. A stereopticon address on Japan, by Bro. Ray, was enjoyed in the evening.

Monday Mrs. Bass planned a delightful surprise in the luncheon to which she invited the officers of the Auxiliary and Mrs. W. J. Campbell, Associational Superintendent. It was a joy to meet these workers. The afternoon was the regular missionary meeting of the Auxiliary, so it took no persuasion to induce me to stay on for this meeting. The program was good, on the April theme, "Unto the Uttermost." The Girls' Auxiliary gave very effectively the G. A. program in Royal Service, which served a double purpose, in reminding us of our Training School and showing us where our girls are at work who have gone to "The Uttermost." Again the visiting secretary was given a part of the hour. A cup of tea gave the social touch where friend greeted friend, but the traveler must catch a train for Ripley, where the West Tennessee Convention is to meet. Mrs. Wilkinson, an old friend, is traveling companion in this short run. Mrs. Martin, West Tennessee Vice-President, joins us on the way. But more of this another time. M. B.

THE MANAGING EDITOR.

Susan Hubbard Martin.

The returned missionary from Africa sighed heavily as he approached the Daily Herald building. It was an imposing structure, with various departments all bustling with life and activity.

"It will be of no use," he thought, as he took the elevator up, "but it isn't alone my work; it's the Lord's. It is only right that it should once in awhile be brought before the public. It will, if any effort of mine can put it there."

As he went down the corridor he saw a boy coming towards him.

"Can you tell me where is the office of the managing editor?" he asked.

The boy laughed at him. "I can tell you where his office is," replied the boy, "but I can't tell you whether he'll talk to you or not. Mr. Shepherd's queer—hard to reach." He pointed to a door partly open. "You'll find him there," he said, laconically.

The missionary went to the door and pushed it open.

The man sat at a desk busy with his pen. He had keen eyes and a firm mouth. There was a sheaf of copy-sheets about him, and his head was bent to his task.

"The managing editor?" began the missionary, shyly.

The man nodded. "I am the managing editor," he said, curtly. He glanced at the missionary as he spoke. Something about the worn, white face stayed his impatience.

The missionary looked at him. "I came to see," he added slowly, "whether you could not publish a little article of mine."

The managing editor shook his head. "Impossible," he replied, abruptly. "We have our own staff of writers. We publish nothing that does not have a news interest. We do not encourage outside writers."

The missionary was silent so long the managing editor looked at him again.

"On what order is your article?" he asked, more courteously.

The missionary's face looked paler and more worn than usual. "I am just back from Africa, a returned missionary," he answered, quietly. "There are some matters relating to the work over there I would like to bring before the public. I regard the daily paper as the best medium possible, but since you have no space, I can but bid you good day."

He started out.

"Stop a moment, commanded the managing editor.

The missionary turned.

The managing editor had pushed aside his copy-sheets.

"Sit down," he said, abruptly.

The missionary obeyed.

There was a pause.

The managing editor broke it. "You may have the space for your article," he said, "whenever you want it."

The missionary turned a puzzled look upon the man in the office chair. "Thank you," he said; "but—"

"You are wondering why I changed my mind," said the managing editor, slowly. "Let me tell you a story. Years ago, when I was a very young man, through a sermon I once heard I decided to give up the life I was leading and fit myself for foreign missionary work. I made my plans. I studied to that end, and then, at the very last, when I all but had my appointment—my health failed."

He paused. There was a silence.

"I had to give it up," he said, finally. "There was no help for it, but what a disappointment it was! I bore it as best I could, and, being thwarted in the one thing I wanted to do, I turned my energies into another. I've had a busy life. I've risen from cub reporter to the managing editor of the Herald. I suppose I've been successful, but many times in the night watches have I lain awake and pictured to myself the man I might have been, the souls I might have saved, the work I might have accomplished. The foreign mission field! How I longed to labor there, and yet, through a singular dispensation of Providence, my plans were overthrown, I was not permitted to go."

He paused again.

"That is why you may have what space you need in my paper for your mission articles," he said, gently. "Forgive my seeming rudeness. Life has brushed away many of the little courtesies of manner I should have retained, and yet—"

His voice sank.

The missionary suddenly took his hand. The everyday office seemed a golden sunlit path reaching to his heart's desire.

The impossible way had opened.

"You, too," he said, solemnly.

Golden, Col.

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

HUSBAND OBJECTS TO OPERATION

Wife Cured by Lydia E. Pinkham's Vegetable Compound

Des Moines, Iowa.—"Four years ago I was very sick and my life was nearly spent. The doctors stated that I would never get well without an operation and that without it I would not live one year. My husband objected to any operation and got me some of Lydia E. Pinkham's Vegetable Compound. I took it and commenced



to get better and am now well, am stout and able to do my own housework. I can recommend the Vegetable Compound to any woman who is sick and run down as a wonderful strength and health restorer. My husband says I would have been in my grave ere this if it had not been for your Vegetable Compound."—Mrs. BLANCHE JEFFERSON, 703 Lyon St., Des Moines, Iowa.

Before submitting to a surgical operation it is wise to try to build up the female system and cure its derangements with Lydia E. Pinkham's Vegetable Compound; it has saved many women from surgical operations.

Write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice—it will be confidential.

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

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

Prove What Swamp-Root Will Do For You.

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

Very truly yours,
MRS. BLANCH BOLL,

75 Darby Street,
Baltimore, Md.

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

HOWARD A. SWEETEN, Notary Public.

AS THEY SEE IT IN NEW YORK.

"I'm surprised at you, Sammy," said the teacher, "that you cannot tell me when Christopher Columbus discovered America! What does the chapter heading of the week's lesson read?"

"Columbus—1492," replied little Sammy.

"Well, isn't that plain enough?" asked the teacher. "Did you never see it before?"

"Yes'm, yes'm," answered Sammy, "but I always thought it was his telephone number."—Ex.

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Editorial

THE MUST OF JESUS.

The call of a holy vocation lay upon the life of Jesus. He clearly recognized his duty to obey this call. The darkness of the cross was not an accident to His life. He had foretold its tragedy. He came not to do His own will, but the will of His Father, which led Him to do the things that would bring salvation to men. This divine obligation was applied by Jesus to Himself and to His age-long disciples.

The Must of Worship.

The impulse of worship is natural to men. No nation has ever been found void of some form of religious belief and practices. Crude and often repellent, this worship has missed the truth which could come only through a direct revelation of God. Jesus emphasizes the essential need for divine direction in the matter and forms of worship. The learned Nicodemus, whose proud position as teacher in Israel, doubtless gave him an ambition to be first in his race as Rabbi, should have had such spiritual vision as to see the heart's need for a new life. But the words of Jesus about the new birth was an astonishing note to him. "Marvel not that I said unto thee: ye must be born again." The first condition of worship is the new life through the Spirit. The old life of sin and selfishness must give place to the new life of righteousness and devotion to God.

Worship can come only through the uplifted Christ: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth may have in him eternal life." The cross conditions worship. The wilderness with its dying Israelites, whose sole remedy was the uplifted serpent, illustrates the world-wilderness of sinners whose only cure is in the faith-look toward the uplifted Christ. If Calvary had remained beyond the must of Jesus, the world would have gone its way of sin and darkness with a heart unsatisfied and the doom of the future certain.

The untrained heart yearns for worship; left to itself it would err; the light of truth is in: "God is a Spirit and they that worship Him must worship in spirit and truth." This Must of Worship includes the spirit; it desires that worshippers shall forget the external in their zeal for spirituality. Jesus found difficulty in breaking the force of the current teaching that regarded the law fulfilled by external observance regardless of the spirit. Jesus declared for a spiritualized worship, and the truth must be the channel of such worship.

The Must of Service.

The silent years of preparation in the life of Jesus was broken by one incident, out of which comes the word of this Must of Service: "Know ye not that I must be in My Father's house?" The meaning remains the same with the marginal rendering: "about My Father's business." How early came to Him His full Messianic consciousness, we do not know, but here as a boy He sounded the keynote of His life. He should find His chief delight in doing His Father's business.

Jesus gathered to Himself in a common sense of obligation the disciples of all the ages when He said: "We must work the works of Him that sent me while it is day: the night cometh when no man can work." The Must of Service joins Master and servant, Lord and believer, Saviour and saved into a common occupation. This was the chief theme in the ministry of Jesus and the men of today are more than ever ready to recognize its place in their lives. Pious longings, religious aspirations, great moments of joy are all considered as falling short of their proper purpose when they do not result in kindly deeds, helpful alleviations of suffering and sources of service.

The Must of Suffering.

"And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed and after three days rise again." Mystery inscrutable, perplexing, gathers about Jesus in His ministry of suffering. The pain, rejection, suffering and death were neither a thought nor an accident in His life. They were a real part of His work of Saviourhood. It may seem strange to us that the Father should have selected the path of suffering for the Son to follow, but in some way the salvation of men must be

accomplished by this pathway. Because of His suffering we may live in joy with the Heavenly Father.

Jesus was not alone in His acceptance of this Must of Suffering. To the wondering disciples, just beginning to grasp the sense of His approaching death, Jesus foretold that they and others down the line of the ages must endure distress before the world-end should come. The disciples cannot be above their Lord. It may be that the disciple needs the purifying fire of suffering to bring out the golden likeness to his Master.

The Must of Evangelism.

Jesus preached a world gospel, because He accepted the task of evangelization as personal and compelling. He filled His ministry with intense activity, reaching the great multitudes with His message, but not overlooking the individual. He was great enough to give His best time and thought to an audience of one, whether a proud, cultured and learned Rabbi or a poor outcast woman with nothing left to her but her shame and memory of evil days.

Jesus transferred His own task of evangelization to His disciples. Not only should His immediate band become evangelists of His message, but every disciple to the end of days should accept the obligation to spread the glad tidings to the lost world.

Jesus stressed personal evangelization for every disciple. Until all the nations now sitting in darkness shall have seen and felt the light, and the misery of sin and unbelief shall have been banished from men, will the Must of Evangelism be laid upon the hearts of His disciples.

FAITH AS A CONVICTION.

The Bible does not attempt absolute definitions. Illustrations and descriptions of spiritual realities are made by means of the external, physical and temporal things. One of the most striking of such descriptive definitions is given by the author of Hebrews: "Now faith is assurance of things hoped for; a conviction of things not seen," (Hebrews 11:1).

A Roll Call of the Faithful.

This immortal eleventh chapter brings in review heroic names of Israel. Down through the centuries the heritage of faith passes, and men and women were listed as those who had kept faith in God. Into every danger, through every service, beneath every adversity, through every test of character, these heroes were called upon to pass, but their faith failed not. Of these the world was not worthy, but they looked not to earthly applause for the impetus to their conduct for they trusted to unseen forces that bound them to God.

Conviction Measures Religion.

A conviction of things not seen, which the Apostle Paul declared were the eternal things, measures the depth and scope of religious emotions and activities. Conviction binds one to its hopes. In proportion that men have abiding conviction will they be persistent and consistent in their attitude toward holy things. Laxity in conduct, errors in belief, disregard of the appeals of the truth are to be traced to the failure of men to think and feel intensely in religion. A conviction of the unseen, a descriptive definition of faith, is the vital and vitalizing need of today. It is vital in that it is a living fellowship with God, and vitalizing in that it fits one to be the channel of God's grace to men. Shallowness is a result of ease in Zion.

Conviction a Translator.

The things unseen are to be viewed as if they were seen. The future is to be brought into the present, the glories of service in the Kingdom are to be made the experiences of the servant and God is to be brought into intimate touch with men—all this fine art of translating is shown through faith, because faith is a conviction, or test, of man's religious duty towards the supreme things of life. Not only is it true that without faith it is impossible to please God, but it is also the current testimony of men that the most important privileges of life come only through faith. To such a conviction of unseen realities, disappointments, hardships, trials, imprisonments and the prospects of martyrdom would be but the occasions to strengthen faith and glorify the unseen God.

The New Roll Call.

It remains the privilege of the Christian today to determine if he shall be listed in the New Roll Call of God's heroes. Faith is as much needed now as in the days of the long ago. It may not be true that we

shall be called upon to endure the same tests of faith; martyrdom doubtless has become a lost privilege. But heroism may be as vigorous if it set itself against the snares and wiles of Satan who takes almost the garments of heaven by which to deceive the unwary.

CONFIDENCE OF THE THOUGHT.

Some years ago a preacher received this wholesome advice: "Your sense of failure in your address today was due to a lack of confidence in your thought." The conversation was between two ministers now recognized leaders in the denomination. The advice was recently pertinent as the one giving the advice had preached a splendid sermon in which the chief effect was due not to the splendid array of sermon material, but to the fact that the speaker had a supreme confidence in the value to the congregation of the thought that he presented. The one to whom the advice was given sat in the congregation and recalled the advice of many years ago.

The preacher must ever bear in mind that his message is not his own. To be sure, it must come through his own personality and it will have force in proportion as it shall have been a part of his own experience and thus have sanction of the Spirit of God. His message must be from God. Great confidence in such a message may be had even by the preacher of small natural ability. The question mark will take away the force of the discourse. If the preacher believes in the unerring authority of divine truth, he may speak without fear in words of finality. Herein he may discover the secret of a speaker in his mastery of an audience. It should be true that every speaker should have supreme confidence in the value of his thought.

FRICTION THAT HINDERS.

Friction is a good method sometimes. Too far prolonged or too severe, however, it ceases to help. The electric current could not be produced without friction in the generators, but there would be no energy if the friction became so pronounced as to stop the wheels of the dynamo. In church and general denominational enterprises friction may start the spark-giving current. Watch the pressure lest it stop the machinery.

We have not been listed among the prophets. Hence, we have not forecasted what the coming Southern Baptist Convention will do. With many others each thoughtful person has been somewhat anxious about the plans that may be formulated. We shall not recite the great problems that call for adjustment. Discussions of method may be so far extended that we shall neglect the matter of the purpose of the Convention. Let there be only enough friction to keep the dynamo in good condition to supply the great current. Friction that hinders—let it not find place among us. May good sense and loyalty prevail.

THE FINAL EFFORT.

One more day, one more effort and the result must stand success or failure. Next Sunday men must give as never before or the Home and Foreign Mission Boards will be in debt. Read the appeals from Dr. Gray, Dr. Love and Dr. Gillon. Know that these men speak out of their intimate knowledge of the situation and, best of all, out of their supreme love for Jesus Christ and His Kingdom. The obligation for success is not theirs only. It is yours. It is mine. What shall we do with it?

The Northern Baptist Convention will meet in annual session at Cleveland, Ohio, May 16-22. The Foreign Society will be able to report a surplus for the fiscal year ending March 31. What a glorious time the Southern Baptists would have, if a similar report could be made.

SPECIAL POSTER.

We enclose important poster to be nailed in prominent public places. The last page of the paper can be used in the same way. This is essential. Do not neglect it.

SUNDAY SCHOOL CONVENTIONS.

For the first time it came to me to attend two Sunday School Conventions in one week. The West Tennessee Convention rightly boasts of being the banner Convention of the State. The program had been well planned and was helpfully carried out. A spiritual atmosphere and buoyant enthusiasm and a sense of loyalty to Sunday School work pervaded the sessions. The little city of Ripley entertained right royally delegates and visitors. I was the guest of Mr. and Mrs. Fred T. Wilkes at the Western Hotel.

The Middle Tennessee Convention at Springfield, though not so largely attended, deserves special praise for its splendid program and the good addresses. It is expected that a greater interest in this section will be aroused this year. I enjoyed the hospitality of Mr. and Mrs. J. S. Smith. The people of Springfield delightfully entertained the Convention.

A. R. B.

ARE YOU GOING?

WHERE? New Orleans.

WHEN? May 14.

WHAT FOR? To attend the GREAT Southern Baptist Convention.

HOW? Ask the Baptist and Reflector.

EDITORIAL BREVITIES

The war loan bill has been sent to the President for his signature.

Mr. and Mrs. J. H. Anderson, of the First Baptist church, Knoxville, have agreed to support six missionaries, and have paid the salary for this year.

Along a 150-mile front the French and British are pushing back the German army in a mighty struggle. Forty miles of the strongest lines have fallen to the French, and many Germans captured.

A German submarine on April 17th fired a torpedo at the United States destroyer Smith about 100 miles south of New York harbor. The torpedo missed the vessel about thirty yards, but did not dare a second shot.

President Wilson has issued an address of warning against those who would commit treason against the United States. He gives and explains the law which applies to aliens and citizens. Not only is it treason to take up arms against this country, but one may not give any sort of help and comfort to our enemies or conceal from the authorities those guilty of such acts.

The war finance bill, authorizing the issue of \$7,000,000.00 in bonds and certificates to finance the United States in war and providing a loan to the Allies, was unanimously adopted by both branches of Congress, the House on April 15, the Senate on April 17. It is thought that the amendments of the Senate will be so adjusted that the bill will not suffer delay or material alteration.

"Christ exercises lordship because He is Lord. He is Lord by God's appointment because He is essentially possessed of a lordly nature. Now, that fitness for Lordship has shown itself in several other ways. For one thing, it is seen in Christ's successful affirmation of spiritual values and realities over against a materialistic age. The physical dwells a man. The Psalmist felt that, and the modern world is incomparably vaster than that of the Psalmist. The earth is a Bethlehem of the Universe, just a tiny little village, and man its inhabitant."—Mullins.

The work on "The History of Southern Baptists" begins to take definite shape. Dr. B. F. Riley is to have associated with him in an advisory way a splendid committee. On April 24 the first meeting of the committee was held at Nashville with the following present: Dr. I. J. VanNess; Dr. B. F. Riley, Birmingham; Prof. W. J. McGlothlin, Louisville; Prof. W. W. Barnes, Fort Worth, Tex.; Dr. Hight C. Moore, Raleigh, N. C.; Dr. Jno. T. Christian, Hattiesburg, Miss.; Dr. E. C. Dargan, Macon, Ga., and Dr. Lansing Burrows, Americus, Ga., the other members, could not attend.

He information relative to war news. The members are Secretaries Lansing, Baker and Daniels, and Greorge Creel, a magazine writer.

Work has been begun on the Jefferson Davis obelisk at Fairview, Ky., the birthplace of the President of the Confederacy. The foundation for the monument will be forty-two feet square.

Meetings are being held throughout the country in the interest of food preparation and preservation. In this way we may help ourselves and others. Every person may thus take an active part toward bringing better conditions.

The Chinese Cabinet has issued a call for a conference to determine the nation's course in the war. Parliament seems to favor joining forces with the United States, while the Cabinet and military leaders incline toward the Allies.

British Foreign Minister Balfour and members of the high commission have arrived in this country to discuss the war situation. They have received a cordial welcome by President Wilson and his official family. May their coming hasten the end of the war.

The reports that the new Russian government would incline toward a separate peace seem unfounded. The State Department is advised that Russia is as confirmed in her purpose to defeat Germany as is the United States. The heads of the government recognize that a separate peace would jeopardize their newly won liberties. The entrance of the United States into the war has put new life into the Russian people.

It is absolutely necessary that the United States shall do her part in feeding Europe. The officials at Washington realize this part of the crisis and are preparing to meet it, as indicated in the following press dispatch:—"Immediate diversion of a number of steamships from the coastwise trade to trans-Atlantic service was forecast by officials yesterday after a conference here of transportation company representatives with the shipping board and the council of national defense. Many vessels, it was said, can be removed without disarranging railway service. At a meeting here next Wednesday a newly created shipping committee of the defense council will take no measures to put the vessels to transporting supplies to the allies. The committee was named today with William Denman, chairman of the shipping board, at its head. It will work out plans in co-operation with a general railroad board named recently to co-ordinate operation of rail systems during the war. Vessels will be taken off their runs with as little dislocation to domestic commerce as possible."

A great mass meeting was held Sunday in Nashville in the interest of food production.

"The committee on public safety and food preparedness, appointed by the great mass-meeting Sunday, met yesterday at the Business Men's Club, organized, appointed chairmen of sub-committees and outlined the work in hand. The Chairmen of the sub-committees were instructed to appoint their committees and go to work at once.

"The main object is, to turn every available force in city, town and country into the production of food, and to impress the necessity of economy in the use of food, to prevent every possible waste. Committees will work to the end that the farmers may secure seed, money and other necessities; also that they may have expert instruction from trained agriculturists.

"Especial emphasis was placed on the fact that what is to be done must be done now; that through the newspapers and every other means possible the farmers should be made aware of the situation and the necessity of immediate action, as the early planting season is fast passing away; that then the financial and business interests must do their best to provide the farmer with the sinews of war.

"It was further urged that every city man, woman, boy or girl who produces this year a peck of potatoes or a pound of peas or beans, is doing a public service, whether the crop is produced at a loss or a profit.

"The sentiment expressed was that the farmer would do his best; and that it was the duty of the city dweller, not only to produce something himself, but also to assist the farmer in every way in his power."

Men must look to the whereunto of their salvation. The Apostle Paul affirmed his purpose to realize on God's purpose for him. He kept his eye on the goal because he desired to lay hold upon that for which he had been laid hold of by Christ.

The many friends of Rev. J. H. DeLaney, pastor of the Centennial Baptist church of this city, will rejoice in knowing that his son, who was recently injured by an automobile, is improving. The boy was standing on the pavement when a rapidly driven car struck him and several others. Law enforcement would be of great benefit to those who must walk.

Southern Baptist will some day accept their obligation to provide an adequate fund for pensions for disabled ministers. Other denominations are outclassing us in this regard. "The reserve fund of the Episcopal church funds, of which \$5,000,000 was sought originally, has passed \$7,500,000. Bishop William Lawrence announced recently. The exact use to which the overflow will be placed is uncertain because the insurance department of the State of New York must pass upon the proposition. In time, Bishop Lawrence said, the overflow would go to aged or disabled clergy or to the widows and orphans of clergymen."

We join the entire Christian world in regrets over the death of Dr. Caspar Rene Gregory. Few American scholars have commanded such world reputation. The toll of war takes both learned and unlettered.

"Dr. Caspar Rene Gregory, a native of Philadelphia, and a graduate of the University of Pennsylvania, class of 1864, was killed 'somewhere in Germany or France' on April 9, while fighting in the German army, according to a cablegram received by his sister, Mrs. Herman B. Allyn, whose husband is an elder in the Woodland Presbyterian church of Philadelphia. He was born on November 6, 1846, and was the son of Henry Duval and Mary (Jones) Gregory. He was a student at the Reformed Theological Seminary, and later was connected with the Princeton Theological Seminary, from 1867 to 1873. He assisted Dr. Charles Hodge in the preparation of his famous work on Systematic Theology, 1870-1873. He had received numerous honorary degrees from American and European universities. He was editor of the 'Theologischer Literaturzeitung, Leipzig, 1876-1884. He was pastor of the American Chapel, Leipzig, 1878-1879. He was professor of Theology in Leipzig since 1879. He wrote the Prolegomena to Tischendorf's Novum Testamentum Graece. He was also connected in other ways with the work of textual criticism and translation at the University of Leipzig. He was extensively and widely known for his Biblical scholarship, with strong sympathy with the advanced positions. He visited this country in 1898, and delivered lectures in the University of Pennsylvania and some of the seminaries. He became a naturalized citizen of Germany, and died at the age of seventy-one years, fighting for his adopted country."—(The Presbyterian.)

WHAT OF THE FUTURE?

(Continued from page 1)

supported. Our denomination is going to feel the real need of them more and more. There is going to sweep the territory of our Southern Baptist Convention soon a great campaign for Christian education. Our Board of Education is going to get in the fight, and the results are going to be wonderful. This may not be within the next year or so, but it is coming, nevertheless. Our constituency will demand it. The way we are beginning seriously to consider this vital and important matter of Christian education furnishes much firm ground for a sane optimism.

Space will not allow but mention of the deep interest that is being taken in mission study among our churches and our missionary societies all over the South, and of the part our laymen are beginning to take in the great work of our denomination. Of course the day of the layman is young yet, but there is every reason for encouragement. Gradually he is going to make things move in the interest of the kingdom.

The signs of the times for Southern Baptists are gloriously favorable. The morning breaks. The new day is coming, though coming gradually. May we with patience wait for it, striving all the time to meet the demands of each new hour of the dawning. Covington, Tenn.

NEW ORLEANS THE CONVENTION CITY.

No mistake has been made in selecting New Orleans for the 1917 Southern Baptist Convention. In the Metropolis of the South a cordial welcome awaits the delegates who come as invited guests to accept of its traditionally Southern hospitality. New Orleans is the city where the stranger is welcomed as a friend. Its gates will be thrown wide open to you. The cordial atmosphere is contagious in this great city, and with its balmy climate and picturesque tropical charms of Nature there is every reason to believe the New Orleans gathering will stand for many years as the red letter gathering of the Convention.

There are two New Orleans' in one; the old city of the French quarter and the new city, which includes the business, hotel and residential sections. In the French or "Creole" quarter, as it is sometimes called, are to be found the historical relics and landmarks, associated with its fascinating colonial history. This quaint section makes the visitor feel as if he were living in another period, and a strange but dramatic past were being enacted again before his very eyes.

Here are to be seen in brick, stone, adobe and wood, the identical buildings which takes you back into the most romantic days of the French and Spanish occupation of this rich and prosperous colonial capitol. From the days of Beville, the hardy, courageous French soldier and explorer who founded New Orleans in 1718, in this section of the city South of Canal street (the great dividing main artery of travel) can be traced its thrilling history; its early Indian wars; its cruel rule under the bloodthirsty Spanish General O'Reilly, down through the antebellum activity of the early Mississippi River commerce, on through the Civil War and up to the 20th century metropolitan life of today.

A inspiring and gripping story runs through it all. French soldiers, Creole, Arcadian, Choctow, Aborigine, Negro slave, San Dominigan, Canafy Islander, Malay, Craig, Mexican, German and Italian, all have played their part here, and left the impression of their racial touch in two centuries. In no other city in America are there so many interesting historical sights, and in such variety, as those that await the visitor to New Orleans.

It would take volumes to describe or even name the thousands of points of interest to be seen here. A mecca for all visitors to New Orleans is the old Saint Louis Hotel, in the French quarter. It was formerly known as the Hotel Royale, and its fame as a hostelry during the antebellum days was world wide. It was built in 1816 at a cost of \$1,500,000. There royalty has been wine and dined. To it came the rich Southern planters, and every luxury of the age was lavished on them within its walls. The dome of the building is richly frescoed, and it is adorned with allegorical pictures and busts of famous men, the work of Canova and Pinelli. In it, too, can be seen the old slave block on which the slaves were auctioned off, for as well as being a hotel, it served also as the leading slave mart of the South.

Not far from this hotel is to be found the famous French market, and you will hear the picturesque vendors crying "M'sieu, Bon-marche." just as they cried a hundred years ago. In this

wonderful market place are to be found the finest food products of the world and in infinite variety and superb perfection.

Among other places in the French quarter which one should not fail to see, are the Haunted House, made famous by George W. Cable, the author; Congo Square, where bull fights were held in the Spanish regime and Voodoo dances in the slavery days; the United States Mint; the Archbishopric, erected in 1727 for the Ursuline Nuns; the new \$2,000,000 marble courthouse; the old St. Louis Cemetery, where many of the Spanish and French colonists are buried, many of them being of royal blood; St. Roch's Chapel, dear to the heart of the Creole Catholics, who make pilgrimages to the shrine to pray for things desired, especially the maid who desires to wed within the year; and the French Opera House, where some of the most noted singers and opera companies of the past have appeared, and still continue to do so in the winter operatic season; on its stage Adeline Patti made her American debut.

In the Garden District, which lies, as the New Orleanian would say, "above" Canal Street, are to be found practically all the modern public buildings. They include Tulane University, with its artistic buildings and beautifully laid out grounds; Sophie Newcomb College, nestling under the shade of mammoth oaks, one of the most noted women's colleges in the country; The Carnegie Library; the Athenaeum; the City Hall, the new Post-office, the Delgado Museum of Art, which contains the most notable art collection in the South, and numerous other places of a similar character and interest.

New Orleans also has two magnificent parks well worth a visit some time during the visitor's stay. One is City Park, notable for its beautiful chain of lakes and magnificent trees. Here are located the famous "Duelling Oaks" under which the hot bloods of French and Spanish extraction settled their differences involving their honor with rapier and pistol. The other is known as Audubon Park. In it is located a superb golf course, and it abounds in delightful walks, wonderful scenic views, shrubbery and flowers.

The residential section of the city, which has given this part of the city its name, "Garden District," beggars the description of the most erudite and versatile writer. The main residential thoroughfare is Saint Charles Avenue. A broad, asphalted boulevard seven miles long, is St. Charles Avenue, beautifully shaded its entire length with stately palms. Bordering on it are the residences of the New Orleans rich and aristocracy. They are distinct in Southern characteristics, all of which are new to the Northern visitor. There are palatial mansions and ultra-comfortable homes, bowered in tropic flowers and plants, set in lovely lawns and surrounded by wide, cool verandas, or "galleries," as they are termed in the Southern vernacular, draped with fragrant roses, yellow jessamine and wistaria.

As a commercial city with a population of 400,000 inhabitants, New Orleans has much to offer to the tourist who seeks the wonders of American business accomplishment and engineering ingenuity. It ranks as the third largest export city in the country, and is the largest coffee, banana, sugar, cotton and rice market in the United States. Here one can see the largest sugar refinery in the world, erected at a cost of

The Weekly Bulletin

Baptist Sunday School Board
NASHVILLE, TENNESSEE

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\$4,000,000. Its street-railway system is one of the best and most modern in the country and through a practical universal system of transfer in vogue, street car riding is one of the most delightful forms of entertainment for the visitor. For the comfort of the stranger within her gates, New Orleans has modern and ample hotel facilities.

New Orleans harbor in itself attracts hundreds of visitors to the city. It lies 110 miles from the mouth of the Mississippi which ranges in depth from 25 to 200 feet. Thirty miles of municipally owned steel sheds cover the levees to handle its commerce with all the world, and a public belt railroad transfers free of charge commodities from railroads to the ships.

The outward sign of commercial activity in New Orleans is to be seen at every turn, and for this reason alone this city will unquestionably become one of the greatest cities of America. The interesting and instructive sights that are to be observed about its busy streets can only be seen to be appreciated.

From any point of view New Orleans

is a city of destiny, a land of fascination and wonders. To visit it is an epoch in one's life never to be forgotten, and will be cherished with gratitude in after years as a glad memory of well spent hour, each moment of which is full of happy recollection.

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

Are you just too busy to write to me? Are the gardens taking so much of your time that you haven't any left to write to the Young South? Please try very hard to find just a few spare moments, enough to write to us, you members whom we haven't heard from for such a long time. Now do it, don't put it off, you know if you wait, it is very apt not to be done, and we want to know what you are doing, every one of you.

Now for some letters.

"Shop Springs, Tenn., April 11, 1917.
Dear Miss Annie White: Please find enclosed \$2.00 for the Baby Building from the beginner's class of Shop Springs Sunday School. This is the same class that has always sent you money through my mother, Mrs. W. P. Henderson, who died just a few weeks before Dr. Folk did. I wish to express my sympathy to you in this great loss, for I know what you are suffering. With much love, NETTIE MAE HENDERSON."

Indeed I appreciate this letter from Miss Henderson. I did not know that her beloved mother, who was such a good friend to the Young South, had gone home to God. My heart-felt sympathy is all yours, Miss Nettie Mae, and may the Heavenly Father, who has comforted and sustained me in this terrible loss, give you the same loving care and comfort in your deep sorrow. We thank you for sending us the contributions from your mother's class, and won't you continue her interest in the Young South and write to us often?

"Clifton, Tenn. Dear Miss Annie White: You will find enclosed, check for \$4.75 (four dollars and seventy five cents) for the Orphan's Home. \$4.25 from Clinton S. S., collected Easter Sunday, and 50 cts birthday money collected in the vase. Wishing you great success I am as ever your friend, Mrs. ALICE HOLLINGSWORTH."

Here's our "vase money" again. Somebody had a birthday didn't they? And then we have the Easter offering, too, from the Clinton Sunday School. We thank Mrs. Hollingsworth for it.

"Dear Miss Annie White: We send \$1.75 for Home Missions. In the conversion of seven of our members a great joy has come into our lives. All of the girls belong to Miss Allie Forees' class, and she is nearly as young as we are. We would like for you to meet us all and especially hear Herman Gregory, the one boy in the number, sing. Part of our money was given by Dorothy Duckworth, who tithes. NONA WATSON."

We all know how happy you girls must be, especially those eight who have just found the truest friend and helper. We rejoice with you. It would be a great pleasure to meet every single one of you girls, and to hear your only

"Adams, Tenn. Dear Miss An-

nie White: Will you please tell how large to make the pillow cases for the Baby Building? The Missionary Sewing Society wants to sew for the babies. Send your reply to Mrs. Emma Cobb at Adams. I will enclose an order for the Baptist and Reflector. Miss SALLIE HORN.

Some more linen for the Baby Building! Just wait until we have our Young South room furnished and then all of you come down to see it. Mr. Stewart and I have been planning the furnishings this morning. Now here's something I wish you would help me decide. The wood work is all in white enamel, and the furniture white. What other color shall we combine with that in the draperies? Shall it be blue or rose, or pink, or maybe figured cretonne? I wish you would write me which you would prefer, and the one that is the most popular color, we will have. But I almost forgot to thank Mrs. Horn for her letter and her subscription to the paper, and I want to ask her to thank the missionary society for their interest and their appreciated offer of linen. I am sending Mrs. Cobb the measurements. Now do what I ask, please, and write to me. Loyally, ANNIE WHITE FOLK.

HOLD ON TIGHT.

By Anne Weston Whitney.

"Auntie dear, won't you tell the girls about the time you fell down the precipice in the Alps?"

"Oh, do, please," echoed a chorus of voices. Mrs. Gardner smiled as she looked round at the group of girls, who, enjoying the sunshine of an ideal summer day on one of the Thousand Islands of the St. Lawrence, had been overtaken by a sudden storm, and had been brought into her cottage by her niece, who was visiting her.

"I fancy, my dears," she said, laying aside the book she had been reading, "that there are not many who have fallen as I did and have live to tell the tale."

She was studying her group as she spoke, for she was accustomed to adapt the recital in a certain sense to the character of her audiences.

Her actions and movements were closely watched by her guests, for in them they saw not only evidence of culture and refinement, but something exquisitely fascinating in her manner—a something that belonged to a past generation. "Bertha, my dear," she said, "will you kindly touch the bell?" The girl tapped a little silver one on the table, and in response to it a tall man in livery with snow white hair appeared.

"Armand," said Mrs. Gardner, "will you bring the green chair from the drawing room, and exchange it for the one the young lady has in the corner. I know that chair, my dear; it is not comfortable," she said with a bright smile.

If the girls had not been fascinated by her before, they would have been by the way in which she tried to add to their comfort. She had the table by her side moved back, so they could draw closer together, and having done so, said:

"I hope you were all able to get a good look at Armand, for he figures in my story; indeed, if it had not been for him I should not be here now to tell the tale."

There was a half-surprised exclamation of added interest, and Mrs. Gardner smiling continued:

"I was just about the age of my niece,"

she said, "and was taking a holiday with my father, after a winter at school in Paris. He came from America to spend the summer with me, and it was my great desire to climb one of the Swiss Alps. We were joined by friends and started off one bright day, an enthusiastic party, full of life and happiness. We had been climbing for several hours, and were near a resting-place, when I suddenly felt myself whirling through the air, and then going down, down, down. How it happened that my donkey lost his footing it is difficult to say, but you may imagine the consternation of our party when they saw us both go over the cliff into an almost bottomless abyss. You can fancy their excitement then when they thought they heard a faint cry below. My father got down on the ground, and leaning over the edge of the cliff, called me by name. I heard him and called back, for I had been caught in one of the bushes that grew at very rare intervals out of the side of the cliffs.

"Hold on tight," came a strong, reassuring voice that gave me courage and self-possession in my perilous position. It came from above, almost it seemed from Heaven itself, and instantly I directed my thoughts above. I forced myself to look up, not down; for one meant hope, the other despair.

"Hold on tight," came the voice again, and I saw something way above my head. I had thought they would throw me a rope, but this was more, and again I heard the words, 'Hold on tight.' They were coming closer, and I knew that someone was risking his life for mine. A thrill went through me, my pulse flew, things began to whirl before my eyes, and I felt my strength was going.

"Hold on tight," I heard it in a dream this time nearer still, and again it gave me courage and increased strength. But to my horror I found my bush was giving way. Then," said the old lady quietly, but with suppressed emotion, "then in my moment of greatest agony, I realized that I was caught and held in a strong embrace.

"Put your arms around my neck," he said, 'and hold on tight.'

"Oh the feeling of security I had, I felt that I was saved.

"My dears," she said, "I have never been in any kind of trouble since, that the words, 'Hold on tight' have not seemed to repeat themselves in my ears, forcing me to look up, not down. It was a lesson the dear Lord meant me to have, for my life has been such that I have needed it sorely at times. Now that I am nearing the end of my journey, I consider it a privilege to tell my story to those who are on the threshold, as I was then, and to pass on those words, 'Hold on tight.'"

She smiled now, and as though Armand had received a signal of some kind, he appeared with cake and lemonade. It relieved the tension, but made the man himself the focus for all eyes, and no sooner was he out of sight, than eager questions were asked in regard to him.

"He has been with us ever since that summer," said the old lady, and then she explained that he was the young man and that it was his first year of acting as a guide, and that a second and fatal accident caused him to determine to give it up.

"Mrs. Gardner," said an earnest, sad-eyed, delicate-looking girl, as they were leaving, "your story has come as a message to me, and I want you to know it. Perhaps the storm was meant to bring me here to listen to what I have closed boy member, sing. Some day I hope to

down, but not now—"

The old lady's eyes were full of tears, but a beautiful light gleamed through them as she took the girl's face between her two hands, and kissed her, saying softly:

"It is often the accidents of life that prove to be its greatest blessings. God bless you my dear, and make you a true, noble woman, and may you through your own guiding be a help to others."—Ex.

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PROGRAM.

Fifth Sunday Meeting, to be held in the Middleton Baptist church, Middleton, Tenn., beginning Friday at 1:30 p. m., before the Fifth Sunday in April, 1917.

Friday.

1:30 p. m.—Devotional.
2:00 p. m.—Reports of Pastors.
3:00 p. m.—Subject: "Is the Progress of the Church of which you are Pastor Satisfactory, if not what is Necessary?" To be Discussed by all pastors present.

4:00 p. m.—Adjournment.
7:00 p. m.—Devotional; to be arranged by pastor.

7:30 p. m.—Sermon, Elder J. V. Kirkland, subject, "Why I am a Baptist."

Saturday.

9:30 a. m.—Devotional; to be arranged by pastor.

10:00 a. m.—The Necessity of a Better Acquaintance of the Churches of Unity Association and of their Individual Difficulties and the Needs of our Common Cause—Elder J. V. Kirkland, Rev. R. E. Downey, Rev. A. Lambert.

10:30 a. m.—How the Lack of Pastoral Support Effects the Success of Our Mission Cause, Rev. J. G. Gooch, Rev. W. H. Jordan, Rev. S. Y. Butler.

11:00 a. m.—Will all those who have never heard of Jesus be Lost? J. W. Carmack, Rev. F. Galloway, Rev. J. D. Campbell.

11:30 a. m.—To what extent should the Church enforce Discipline on her Membership? Rev. A. R. McGehee, Rev. W. W. Jones, Rev. J. Y. Butler.

Dinner.

1:30 p. m.—Devotional, arranged by pastor.

2:00 p. m.—As Churches of Jesus, what is our Duty to the Lost? In Home Community, Rev. C. W. Gurley, Rev. A. L. Bray, Rev. E. Galloway; In Our Association, Rev. J. D. Harris, Rev. C. H. Fry, Rev. A. L. Spencer; In Our State (Tennessee), Rev. J. T. Upton, Rev. J. W. Hatch, Rev. W. W. Jones; Our Duty to Home Missions, Rev. R. E. Downey, Rev. J. T. Ingle; Rev. A. R. McGehee; Our Duty to Foreign Missions, Elder J. V. Kirkland, Rev. A. L. Spencer, Rev. J. W. Butler.

7:00 p. m.—Devotional, arranged by pastor.

7:30 p. m.—Sermon by Rev. W. W. Jones.

Sunday.

9:30 a. m.—Devotional, arranged by pastor.

10:00 a. m.—The Importance of having a Sunday School in every Church, Rev. W. W. Jones, Rev. J. A. Foster, Dr. J. D. Sasser, Sr.

10:30 a. m.—Our Obligation to our old Ministers, Hon. H. E. Carter, Dr. J. D. Sasser, Sr., Rev. A. R. McGehee.

11:00 a. m.—Sermon by Rev. J. T. Upton, subject, "Christian Stewardship."

2:00 p. m.—Meeting of Executive Board and general discussion of how we can have a greater Unity Association.

7:00 p. m.—Devotional service directed by pastor.

7:30 p. m.—Sermon by Rev. J. T. Upton, subject, "History of a Saint" (as in Galatians.)

PROGRAM.

The Fifth Sunday Meeting of Duck River Association to be held at First Baptist church, Bell Buckle, Tenn., Rev. J. Bunyan Smith, Pastor, Satur-

day and Sunday, April 28-29, 1917.

Key-word—Co-Operation.

Saturday Morning.

9:30-9:45—Organization.

9:45-10:00—Devotions, Rev. L. D. Agee.

10:00-10:15—A Harmonious Church Membership, Rev. Geo. S. Jarmon.

10:05-10:30—Grouping Country Churches for Pastors, Rev. F. M. Jackson.

10:30-10:45—Co-Operation of the S. S. Superintendents of the Association—Eustace Williams.

11:00-11:15—Place of the Association in our Denominational Work, Rev. C. H. Bailey.

General Discussion.

Lunch.

1:00-1:15—Co-Operation Among the Pastors of the Association, Rev. W. C. Rains.

1:15-1:30—Co-Operation Among the Churches of the Association, M. T. Bass.

1:30-1:45—Sunday School Work in the Association, Rev. M. E. Ward.

1:30-1:45—W. M. U. Work in the Association, Miss Agnes Whipple.

1:45-2:00—Training School Work of the State Mission Board, Rev. S. P. DeVault.

General Discussion.

Saturday Night.

Sermon—Rev. P. Q. Cason.

Sunday.

9:45—Sunday School.

11:00—Sermon, Rev. J. Bunyan Smith.

Lunch.

1:00-1:30—State Missions, Rev. C. A. Ladd.

1:30-2:00—Home Missions, Rev. Julius Hickerson.

2:00-2:30—Christian Education, Rev. Rufus W. Weaver, D. D.

2:30-3:00—Foreign Missions, Rev. Sam P. White.

General Discussion.

Adjournment.

FIELD NOTES.

Coghill—Pastor, F. M. Waugh 86 in S. S. Pastor took an offering for missions. The writer spoke to a splendid audience and secured some new names for the Baptist and Reflector list. Pastor Waugh is just beginning his pastorate, succeeding Rev. W. H. Rymer. The work seems to be in a prosperous condition and pastor and people are hopeful. Spent a night in the home of Bro. P. T. Duggan and he and Mrs. Duggan are faithful members of Coghill church of the old guard.

Dinner with J. B. Kirkland, a member of Good Springs, who kindly conveyed us to Wetmore to preach at night.

Wetmore—Pastor, D. F. Lillard. The writer spoke at the evening hour to a splendid congregation and added some new names to the Baptist and Reflector list. This is a new church and is doing a splendid work. The church building is completed and paid for and they are planning to put new pews in soon and also put a bell on the church. They certainly have a neat and convenient little building and this has been built largely by people not owning their own homes. Mrs. Velma Williams is spoken of as one who has stayed with the task, the work being begun in the basement of her home, having S. S. and preaching occasionally. They now have S. S., B. Y. P. U., and preaching two Sundays a month. Bro. Lillard having been an old schoolmate, it was a joy to me to speak to his and to take supper with Mrs. Velma Williams. Bro. Lillard has had 76 additions people, and to be entertained in his home,

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Arrive New Orleans, May 15th, 8:55 p. m.

Sleeper open for reception of passengers, 9:00 p. m., 14th. Lower berth for two, \$3.50; upper, \$2.80. For reservations in this sleeper send check to R. C. Wallis, D. P. A., L. & N. R. R., Nashville, Tenn. You should make your reservations without delay.

Special Arrangements

Have been made for an all-expense trip rate, \$28.80, which includes railroad fare, highest type tourist sleeper accommodations, going and returning, hotel accommodations at New Orleans for four and one-half days (meals extra), automobile sight-seeing tour at Mobile and New Orleans. Tourist car party will spend evening and night at Mobile.

Trip is so arranged to afford daylight ride along the beautiful Mexican Gulf Coast, "The Winter Playground of America." In order to procure these accommodations, send at once your check for \$10.00 to R. C. Wallis, as part payment on your trip.

For further information, call on your local agent, or write any of the undersigned for descriptive literature.

JAMES DAVENPORT,
Pastor Salem Baptist Church,
Liberty, Tennessee.

C. D. CREASMAN,
Pastor Third Baptist Church,
Nashville, Tennessee.

J. H. WRIGHT,
Pastor Adairville Baptist Church,
Adairville, Kentucky.

Nervous Diseases

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

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

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There was once a darkey who had a dog which he named "Moreover," and when asked where he got the name he said he got it out of the Bible; when asked to point out the Scripture from which he got the name, he said: "Don't you remember in the story of Lazarus where it says that 'Moreover the dog, came and licked Lazarus' sores'?"

SEND US A NEW SUBSCRIPTION.

by baptism the past year at Wetmore.

Having been called to the pastorate of Coghill at one time (but did not accept), but having supplied and worked for both of the above places, it was a joy to me to be with them again.

R. D. CECIL.

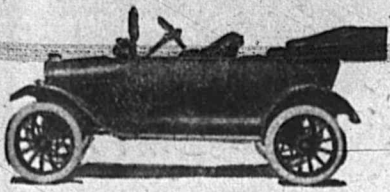
Cleveland, Tenn.

WHEN THE JUDGE WAS LOST.

A complicated case was being argued before the court, and the lawyer, a scholarly man, had looked up his authorities and gone back to Julius Caesar. At the end of an hour and a half, in the most intricate part of his plea, he was pained to see what looked like inattention. It was as he had feared. The judge was unable to appreciate the nice points of his argument. "Your Honor," he said, "I beg your pardon; but do you follow me?"

"I have so far," answered the judge, shifting wearily about in his chair, "but I'll say frankly that if I thought I could find my way back I'd quit right here."—Ex.

This Ford FREE



For Church Use

This is a bona fide offer. Your church or your pastor gets the car without a cent of cost to you or to him.

It is open to any Church, Bible Class, Sunday School or Ladies' Society. The little country church will find that it can get a car just as easily as the big church in the city. Some churches that started only two or three months ago already have their cars.

Until they wrote for particulars about our offer they had no idea how easily or how quickly they could get their Ford. Now they are delighted and thankful. You will be, too.

Read this Grateful Statement

The Broad Street Methodist Episcopal Church of Richmond, Va., secured a car for their pastor's use in about three months. In a letter of acknowledgment from the committee having the matter in charge, they say:

"Please accept Broad Street M. E. Church's best wishes for your good firm, and may the blessings from above be always with you."

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Don't put it off. The sooner you learn about our Free Offer, the sooner you will be eager to start, and the sooner you will get your car. You have our word for it that it will not cost you a cent. When you get the car, you do not even have to pay the freight. We do that, too.

This Free Offer is backed by one of the old reliable firms of Louisville, Ky., Ballard & Ballard Co., Incorporated, manufacturers of the famous Obelisk, Ballard's Self-Rising, Table Talk, Pioneer Self-Rising Flours, and Ballard's Carton Products. The name of the firm alone is a guarantee that every promise will be kept.

Here is the Coupon Sign it Today

Simply fill out this Coupon and send it to us. We will send all the particulars of our offer of a Ford free. It puts you under no obligation. You will not be asked to spend a cent—because the car is free just as we promise you.

Moreover, if you send in the coupon promptly, we will in addition send you a special concession which is the very acme of liberality itself, and will be a decided help in helping you get your car.

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Louisville INCORPORATED Kentucky

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Without obligation on my part, I ask you for and the details of your offer to give a FORD CAR FREE to the Pastor of my Church.

Name

Address

Is sent to Church

Post Office Name

(Continued from page 5)

Chamberlain Ave.—Pastor G. Theodore King spoke on "An Eye-Opener," and in the afternoon Dr. J. B. Phillips spoke on "God's Call to Noah." Pastor spoke at night on "The Folly and Guilt of Neglecting Salvation." Our prospects for a great meeting are flattering. Meeting this week, Dr. J. B. Phillips doing the preaching.

Ridgedale—Pastor Jesse Jeter Johnson spoke on "Hallow My Sabbaths," and "What Will the Harvest Be?" First-class day. 172 in S. S. Pastor requested to continue morning sermon next Sunday at 11 a. m.

East Chattanooga—Pastor J. N. Bull spoke on "Predestination," and "A Man Without a Country." 165 in S. S. Four by letter.

Highland Park—Pastor Keese spoke on "Do Our Sins Always Find Us Out?" and

"Responsibility of Opportunity." 314 in S. S. Excellent B. Y. P. U. Dr. Inlow begins revival.

Oak Grove—Pastor E. J. Baldwin spoke on "Righteousness," and "Happy in His Doings." Good congregations. 170 in S. S. Much interest manifested.

Rossville—Pastor J. Bernard Tallant spoke on "Spiritual Leadership," and "Nearness to Jesus." 309 in S. S. Sunday School Training School in our church from April 20th to 27th. Nearly 50 S. S. officers and teachers in training in this school.

St. Elmo—Pastor Oscar D. Fleming spoke on "How Much More?" and "I Press On." One member and one baptized. 180 in S. S.

Alton Park—Pastor J. W. Wood spoke on "The Wonderful Name of Jesus," and "Assurance and Insurance." 167 in S. S. Good Unions. Large congregations. Pray with us for a great revival.

First—Pastor William Francis Powell spoke on "The Greatest Problem of the Present Age," and "The Greatest Peril of the Present Age." 657 in S. S. 22 additions; 10 by letter, 10 for baptism.

Daisy—Pastor Chunn spoke on "Christ's Unfinished Work," and "The River of Life." Two splendid services. 75 in S. S. Good B. Y. P. U.

Woodland Park—Pastor McClure spoke on "What Is a Christian?" and "Evidences that I Am Saved." Good S. S. and Unions. Several for prayer in cottage prayer meetings. Revival begins next Sunday.

North Chattanooga—Pastor D. E. Blalock spoke on "Building Material," and "The Bible Plan of Giving." 115 in S. S. S. won attendance banner at Tenth District S. S. Convention of Hamilton County.

South Harriman—Pastor J. H. O. Clevenger spoke on "Heaven the Country of the Christian's Desire," and "Four Horses and Their Respective Riders." 174 in S. S. Great congregations. Meeting in progress; much interest, pastor preaching. Preached in afternoon at Walnut Hill to fine congregation. Rounding up our Mission collections. Our churches have given over their apportionments.

Columbia (Second)—Pastor O. A. Utley away to preach commencement sermon of the Smithville High School, using for his text: "Wisdom is the Principal Thing; therefore Get Wisdom, and with All Thy Getting, Get Understanding." Preached by request at night to a large crowd at the Smithville Methodist church. Dr. W. T. Ussery filled the pulpit of the Second church at both hours to the delight of all. Dr. Ussery is as active as a young man.

Erin—Pastor O. C. Peyton preached at both hours at Cumberland City. Good congregations and helpful attention. Subjects: "A Christian Defined," and "Selling Jesus." Fifth Sunday meeting of Cumberland Association will be there April 27-29. An interesting and instructive program. Large attendance desired. All cordially invited. Come and help; make a "high day" for our Baptist cause. Pastor Peyton can still make a few other engagements for special evangelistic meetings this summer and fall. Write.

East Lake—Pastor W. E. Davis spoke on "The Habit of Doing Things Now," and "Where Will You Spend Eternity?" 130 in S. S. Four additions; two professions. Good Unions. Fine crowds. 11 standing approved for baptism.

GO WITH US

TO THE

Southern Baptist Convention

New Orleans--May 16 to 23

Our party will leave Nashville in Special Standard Pullman Sleeping Cars at 2:00 p. m., Tuesday, May 15, and arrive New Orleans at 10:45 the next morning—the Quickest Schedule from Nashville to the Crescent City.

\$18.45 ROUND TRIP FROM NASHVILLE.

PROPORTIONATE RATES FROM OTHER POINTS.

A SOUVENIR BOOK OF THE CITY OF NEW ORLEANS WILL BE GIVEN TO EACH MEMBER OF OUR PARTY.

It is easy to get ready for the journey. Drop us a postal or a letter, stating that you want a double lower berth, or upper berth. If you want to know more about the trip before deciding to join us, it will be a pleasure to give you full information on request.

You will be sure to enjoy the trip—Won't you join us?

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Physicians Explain Why Women Need More Iron in Their Blood Today Than 20 Years Ago

Say Anaemia --- Lack of Iron is Greatest Curse to the Health, Strength, Vitality and Beauty of the Modern American Woman.

Dr. Howard James, formerly Resident Physician of a New York City Hospital and Assistant Physician the Manhattan State Hospital of New York, says physicians should prescribe more organic iron--Nuxated Iron --to correct the great drain nature has placed upon women at certain periods and to supply the iron deficiency resulting from a demineralized diet now being served in thousands of homes. Opinions of Dr. Ferdinand King, New York Physician and Medical Author, and other physicians who have thoroughly tested the value of Nuxated Iron.

Any woman who tires easily, is nervous or irritable, or looks pale, haggard and worn should at once have her blood examined for iron deficiency--administration of simple Nuxated Iron will often increase the strength and endurance of weak, nervous, careworn women 100 per cent. in two weeks time.

"There can be no strong, 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 anaemic woman is pale, the flesh flabby. The muscles lack tone, the brain fags, and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women the roses go from their cheeks.

"In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated cornmeal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe the water in which our vegetables are cooked are responsible for another grave iron loss. Therefore if you wish to preserve your youthful vim and vigor to a ripe old age you must supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt."

Dr. Howard James, formerly Resident Physician of a New York City Hospital and Assistant Physician the Manhattan State Hospital of New York, says: "In my opinion, organic iron is beyond question the greatest of all strength builders. If 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 kidney, liver, heart trouble and other dangerous maladies. The real and true cause which started their dis-

THE CHILD'S APPEAL | WHAT IS YOUR ANSWER?



"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 years younger and feels just fine."



You can tell the women with plenty of iron in their blood-beautiful healthy rosy cheeked women full of Life, Vim, and Vitality - while those who lack iron are often cross, nervous, irritable, weak, tired, complaining creatures whom nobody wants to have around.

Nuxated Iron, I have taken It myself and given it to my patients with most surprising and satisfactory results. And those who wish quickly to increase their strength, power and endurance will find it a most remarkable and wonderfully effective remedy."

case was nothing more nor less than lack of iron in the blood. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much of 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. A patient of mine remarked to me (after having been on a six weeks' course of Nuxated Iron), "Say Doctor, that there stuff is like magic."

Previous to using Nuxated Iron, I had been prescribing the various mineral salts of iron for years, only to meet complaints of discolored teeth, disturbed digestion, tied-up, hardened secretions, etc., when I came across Nuxated Iron, an elegant ingenious preparation containing organic iron, which has no destructive action on the teeth--no corrosive effects on the stomach and which is readily assimilated into the blood and quickly makes its presence felt by increased vigor, snap and staying power.

"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 men to help make up for the loss.

"If you are not strong or well you owe it to yourself to make the following test: See how

long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of nuxated iron, three times per day after meals for two weeks. Then test your strength again and see how much you have gained. From my own experience with Nuxated Iron, I feel it is such a valuable remedy that it should be kept in every hospital and prescribed by every physician in this country."

Dr. E. Sauer, a Boston Physician, who has studied both in this country and great European Medical Institutions, says: "I am a great believer in Nuxated Iron. It often acts almost like magic. Not long ago a man came to me who was nearly half a century old and asked me to give him a preliminary examination for life insurance. I was astonished to find him with the blood pressure of a boy of 20 and as full of vigor, vim and vitality as a young man; in fact, a young man he really was, notwithstanding his age. The secret, he said was taking iron--nuxated iron had filled him with renewed life. At 30 he was in bad health; at 46 he was careworn and nearly all in--now at 60, after taking nuxated iron, a miracle of vitality and his face beaming with the buoyancy of youth."

Dr. Schuyler C. Jacques, Visiting Surgeon of St. Elizabeth's Hospital, New York City, said: "I have never before given out any medical information or advice for publication as I ordinarily do not believe in it. But so many American women suffer from iron deficiency with its attendant ill--physical weakness, nervous irritability, melancholy, indigestion, flabby, sagging muscles, etc., etc., and in consequence of their weakened, run-down condition they are so liable to contract serious and even fatal diseases that I deem it my duty to advise such to take

little sister to be a good wife like you when she grows up."

"Of course," said his mother. "Well, you make me give everything to her 'cause she's littler'n me. But you're littler'n father, and you give him the best of everything."

And, before him other could move, Johnny tore the train of cars from the screaming baby.

"If we don't begin to train her, she'll be a terrible wife," he said as he slammed the door.

There was once a darkey who had a dog which he named "Moreover" and when asked where he got the

Dr. T. Alphonsus Wallace, a physician of many years' experience in this country and who has been given many honorary titles in England, says: "I do not make a practice of recommending advertised medicinal products, but I have found Nuxated Iron so potent in nervous, run-down conditions, that I believe all should know of it. The men and women of today need more iron in their blood than was the case twenty or thirty years ago. This is because of the demineralized diet which now is served daily in thousands of homes and also because of the demand for greater resistance necessary to offset the greater number of health hazards to be met at every turn."

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

name he said he got it out of the Bible; when asked to point out the Scripture from which he got the name he said, "Don't you remember in the story of Lazarus where it says that 'Moreover' the dog, came and licked Lazarus' sores?"

"James, my son," said the milk-man, "ye see what I'm a-doin' of?" "Yes, father," replied James; "you're a-pourin' water in the milk." "No, I'm not, James, I'm a-pourin' milk into the water."

"Allus stick to the truth, James. Cheatin' is bad enough, but lyin' is wuss."

RESOLUTIONS ON THE DEATH OF MAJOR W. H. SLOAN.

Whereas, God in His infinite wisdom has seen fit to call from our midst our faithful companion and co-worker, Brother W. H. Sloan, and,

Whereas, we, the members of the Sunday School of the Third Baptist church recognized his zeal and loyalty to every cause looking to the advancement of the work of this school and to everything that had for its purpose true service in God's Kingdom, and,

loss in the death of this good and willing worker; therefore, be it

Resolved, That we extend to his be-

reaved family our deepest sympathy, and that a copy of these resolutions be sent to them, a copy be furnished to the Baptist and Reflector for publication and that they be spread upon the minutes of the Third Baptist Sunday School, Nashville, Tenn.

BAXTER CATO,
J. W. LUSTY,
W. J. SHOCKLEY,
Committee on Resolutions.

Little sister had not been well, and had been especially trying to small Johnny all day. Finally his patience came to an end.

"Mother," he asked, "don't you want

CHURCH AND PERSONAL.

Dr. C. O. Owens of Humboldt, Tenn., sends a word of a gracious meeting:

"For the past two weeks I have been engaged in an evangelistic meeting with the First Baptist church of Ocala, Fla. It has been a gracious season to me. One remarkable feature of the meeting was that every time the opportunity to confess Christ and join the church was given, one or more responded. Of all those who professed conversion all, save one, asked for baptism. There are forty awaiting baptism, and four or five others came by letter. Ocala is a beautiful little city, and beautiful surroundings. The church is one of the strongest in the State. The pastor, Rev. Bunyan Stephens, after six years of service, retains the growing love and confidence of the entire flock."

Bro. Emmett Moore, Memphis, answers the challenge of the Knoxville B. Y. P. U.:

"At the last meeting of the Memphis City Union of B. Y. P. U.'s, attention was called to the challenge by the Knoxville Union as published in your paper. This challenge was for a debate with Memphis representatives, and I, as reporter for the Memphis Union, am requested to notify the Knoxville Union through the Baptist and Reflector of our acceptance of the challenge, and our president will at once communicate with the Knoxville president for the subject and details of the debate. Said debate to be a part of the State B. Y. P. U. Convention program, which holds session in Nashville in June. All concerned, please take notice."

Bro. E. M. Zink, Chattanooga, has a habit that is worthy of imitation:

"Enclosed find my check for \$2.00 to pay one year's subscription as per the attached notice."

Sorry indeed to learn of the death of Dr. Folk, as he was my personal friend, and it was for him that I subscribed for your paper two years ago.

I have the Reflector habit and cannot do without the paper, as it certainly is an inspiration to me."

Bro. R. C. Hunter belongs to the old guard but he is still vigorous in his loyalty and appreciation:

"I am enclosing to you herewith my check for \$2.00 which is in payment for the Reflector from April 11, 1917 to April 11, 1918. Well, I have been a subscriber to the Baptist and Reflector for more than thirty years. However, the name was not Baptist and Reflector when I first became a subscriber. It is always a joy to have it come each week, and I look forward to it with pleasure, but my heart is made sad, like many of the Baptists not only in Tennessee, but over the South, over the going away of dear Brother Folk. Well do I remember his last visit to me, which was in July last. he always came without an invitation for the reason that he knew that he was always welcome. Well, he has gone away but he is not forgotten and his

works will live after him.

Remember if I can serve the interest of the paper at any time, I shall be more than glad to do so."

Dr. Ryland Knight, Clarksville, voices a general commendation and welcome for Dr. Lloyd T. Wilson:

"Only a very persistent spell of grip has prevented my saying long before this how delighted I am, and we all are, that Lloyd T. Wilson has returned to Tennessee. We are assured of the success of the Broadway church in Knoxville under his efficient leadership.

I did not know Dr. Wilson when he was a pastor in Tennessee, but I did know him in Richmond, Va., where he has been for the past four or five years. I can assure you that he made good in Richmond, and in Virginia. He took the church there, with Wm. E. Hatcher and Chas. S. Gardner as his immediate predecessors, and led that church forward in all the varied departments of its activity. He was one of the most valued members of the Foreign Mission Board, and was a leader in the denominational life in the city and the State. He will be sorely missed in Virginia.

We welcome him back to Tennessee. He will be of help to us all along the line. He is a good preacher, as the Broadway church has already discovered. But he is more. He is a wise leader, a man who will render priceless service in the councils of the denomination, a man who can be trusted to think carefully, and act prudently in the various tasks and problems of our denominational life.

And he is a fine man to be with. He is wholesome and genial and companionable. How glad I am, and glad we all are that he is to be with us."

We rejoice in the good news from Rev. E. J. Baldwin, Balleyston, Tenn. "I go there this week to take charge of the Balleyston, New Lebanon, and Oakdale churches. These churches have been trying for two years to form a field and call a pastor who would live and minister among them, in other words to make it possible for a preacher to be a pastor, also. At last their plans have reached fruition and we look forward to great things there for the ushering in of the Kingdom."

We join the church in hopes for the success of the new pastor. Bro. E. M. Zink writes:

"Rev. E. J. Baldwin has accepted the pastorate of the Oak Grove Baptist church, of Chattanooga, Tenn., effective March 1st, 1917, and our people are much encouraged for his coming among us.

He is a man full of the Holy Ghost and power, and we anticipate great things in our church under his leadership. Notwithstanding the fact that we have had a very disastrous flood since his coming, our congregations are growing with each service and interest is increasing daily.

We are looking for a great religious revival in the very near future, and ask the prayers of our Baptist brethren that this may be the banner year for our church and the causes which it fosters."

Died of Premature Old Age!

How many times we hear of comparatively young persons passing away when they should have lived to be 70 or 80 years of age. This fatal work is usually attributed to the kidneys, as, when the kidneys degenerate, it causes auto-intoxication. The more injurious the poisons passing thru the kidneys the quicker will those noble organs be degenerated, and the sooner they decay.

It is thus the wisest policy, to prevent premature old age and promote long life, to lighten the work of the kidneys. This can be done by drinking plenty of pure water all day long, and occasionally taking a little Anuric before meals. This can be obtained at almost any drug store. You will find Anuric more potent than lithia for it dissolves uric acid as water does sugar.

(Continued from page three.)

stand, I have gotten the door open."

That night I was writing to my wife at Chefoo and I remarked: "When I looked for those few minutes into the countenances of those heaven-lighted faces I felt amply repaid for all I had endured or should endure in opening this hard field." (This was the last letter she received from me before going to her reward.) This brother immediately broke off opium, whisky and idolatry and was in the second batch baptized here. He has never yet learned to read, but the amount of gospel truth he has absorbed is remarkable. He is by no means perfect, but has manifested much zeal, having gone on frequent book selling tours at his own expense, though he is very poor. He has two sons who profess to believe, one of whom has graduated at Bro. Sallee's school and is now teaching for us. One is a soldier on the borders of Mongolia and attends services at the mission place there; which is perhaps better than many of our Christian soldier boys at home do. The subject of this sketch is named Wang Sio E. and has many weaknesses, but I thoroughly believe he is a saved man and will have a mansion above when this poor residence here can be occupied no more by him.

Pray that God may thus call many out of nature's darkness into glorious light of His kingdom.
Po-Chow, China.

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

Don't fail to use Cresolene for the distressing and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, soothes the inflamed throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresolene's best recommendation is its 27 years of successful use. Send postal for Descriptive Booklet. FOR SALE BY DRUGGISTS.

THE VAPU-CRESOLENE CO., 62 Cortlandt Street, New York
or Learning-Hill Building, Montreal, Canada.

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.

WITH YOUR HANDS TIED by some chronic

"female complaint" or weakness, what can you expect? There's nothing you can accomplish—nothing you can enjoy. And no good reason for it. Doctor Pierce's Favorite Prescription will cure you, safely and certainly, if you'll give it faithful use. For every one of these womanly troubles, this is the only remedy: In periodical pains, bearing-down sensations, organic displacements, and every kindred ailment, and in all the nervous disorders caused by functional derangements.

An easily procured vegetable pill is made up of May-apple, the dried juice of the leaves of aloes, and the root of jalap, made into a tiny pellet and coated with sugar. It was first put into ready-to-use form by Dr. Pierce nearly 50 years ago. Almost every drug store in this country sells these vegetable pellets in vials for 25c—simply ask for Dr. Pierce's Pleasant Pellets. They have Dr. R.V. Pierce's name

Brown's Household Panacea and Family Liniment



For cramps in the limbs and stomach, pains in the stomach, bowels or side, rheumatism in all its forms, stitches in the back or side, spinal complaints, sprains and bruises, colic and dysentery. Also it is remarkably effective in the treatment of colds, sore throat, bronchitis and LaGrippe. Excellent for cuts, wounds, burns and toothache.

Brown's Household Panacea and Family Liniment quickens the blood, warms the system and heals. It is warranted to have twice the strength of any other medicine of similar uses, and yet it is absolutely safe. Recommended by the best of physicians and guaranteed under the food and drugs act of June 30, 1906. Price 25c.

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Physicians and pharmacists have long known the desirability and difficulty of combining iron—a superlative tonic—in a blood-purifying medicine. The combination of the iron with Hood's Sarsaparilla has now been secured through the happy thought of prescribing Peptiron Pills in connection with the Sarsaparilla—the latter before eating, Peptiron Pills after.

In this way the two medicines work harmoniously, giving four-fold results in blood-cleansing and up-building. Peptiron Pills include pepsin and iron,—note the name, Peptiron Pills,—nux vomica, manganese, other tonics, digestives and laxatives. What better course of medicine can you imagine for this season? You get blood-purifying, appetite-giving, liver-stimulating qualities in Hood's Sarsaparilla and great strength makers in Peptiron Pills. Buy these medicines today. They also combine economy with merit.

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A CALL TO ALL THE PEOPLE

THE PRESIDENT OF THE UNITED STATES CALLS UPON THE FARMERS OF THE SOUTH TO PRODUCE THIS YEAR SUFFICIENT FOOD TO MEET THE NEEDS OF THE SOUTH. THIS WILL REQUIRE THE HEARTY CO-OPERATION OF THE CITY AND THE COUNTRY. THE METHODS WHICH MUST BE FOLLOWED ARE HERE GIVEN:

TO CITY PEOPLE.

First. The city people must, through their business organizations and themselves as individuals, strongly discourage all speculation in food products and materials necessary for complete victory.

Second. Cultivate through all organizations and through individuals every foot of available ground in gardens, and encourage home consumption and preservation of surplus products by canning for future use.

Third. Stimulate in every manner possible through the co-operation of all business interests food production and home gardening, by furthering not only city production, but by reaching out into the country, within their city trade territory, and bringing home to every merchant, farmer, man, woman and child his country's necessity and his personal obligation at this time.

Fourth. A most careful conservation of all present food and of future food stocks produced by their efforts.

Fifth. An utilization of all idle labor and strict enforcement of present laws against vagrancy and losses resulting from such sources.

TO COUNTRY AND VILLAGE HOMES.

First. To plant a garden for present use and to continue to plant a succession of garden crops throughout the year, emphasizing especially the staple food crops suitable for immediate consumption, and to preserve the surplus by canning.

Second. To, wherever possible, keep poultry, a cow and pigs and to economize further by using whole wheat flour and whole corn meal, which can be produced locally.

Third. To safeguard winter requirements by proper canning of surplus food supplies, particularly vegetables and fruits.

Fourth. To eliminate in every possible manner waste of every kind, both of human and live stock food.

Fifth. To secure to the greatest possible extent the most perfect utilization of all labor by using smaller members of the household and those whose age would preclude a fuller service upon the farm and to co-operate with their neighbors at such seasons of the year as the farmers may have the greatest demand for labor, by assisting in every manner possible in addition to the work they are doing at home, and to further co-operate in local purchase and sale of those food supplies whereby transportation problems can be most greatly assisted.

TO THE FARMERS THEMSELVES.

1. Guard the immediate planting of food for present use of themselves and live stock and the planting of such surplus crops as will secure an adequate food supply for the coming year. Plant to the limit of successful production, confining such planting by preference to the food products with which the individuals are most familiar. Plan now for an increased acreage in wheat and other fall grains for the coming year.

2. Guard most zealously the seed supply for the coming year. The neglect of saving on the farm of sufficient seed may defeat future planting and crop production.

3. Wherever surplus seed for this planting exists, arrange to help and in every way assist your more needy neighbors by loaning, to be returned in kind, or by actual sale.

4. Through your county organizations arrange to protect and guard your seed supply and to secure equitable local distribution of same. Each county should see to it that sufficient seed is maintained in the county for liberal planting this fall of wheat and other grains before any is sold upon the open market.

5. Make up an accurate estimate of the food requirements for your family and your live stock and set aside before any sale of surplus crop is made. It will save freight congestion, delay and unnecessary expense if products can be disposed of to advantage locally.

6. All breeding animals should be zealously conserved; there is some question, however, of the advisability of an undue increase of meat animals that will consume large amounts of human food products, needed particularly by those in the trenches and upon every line of offense and defense.

7. Production of cotton and tobacco should be carefully considered and food production be given preference in all such counties, and we urge county organizations where cotton and tobacco predominate to urge upon the growers first the necessity of food supply for families and for live stock.

8. To secure for the tenant farmers consideration from their landlords and the furnishing, by such landlord, land free from rent for garden and work stock for food production purposes.

9. The utilization and the further creation in every manner possible of farm labor to the fullest possible extent and the assistance to one another in solving the problems resulting from any possible shortage. This can best be done by co-operative community enterprises, well projected in advance, and further served by weekly meetings and discussions of such problems.

THE PLAN PROPOSED FOR EVERY COUNTY IN TENNESSEE

The food supply committee in each county in the State is to be a most important agent in achieving food preparedness this year and in other years if necessary, and is a subdivision of the county public safety and food committee, under the plan adopted for Tennessee this year by the conference of all interests in the State held in Nashville.

This administrative committee is formed of five working committees, in addition to the food supply committee, and the sub-committees are to be made up as follows:

Finance Committee—Headed by a chairman, preferably a banker.

Vigilance Committee—Headed by a chairman, preferably the sheriff.

Publicity Committee—Headed by a chairman, preferably a newspaper man.

Each one of these other working committees of the county public safety and food preparedness committee may be subdivided into more specialized committees. Every committee should have a chairman who is willing to devote a part of his or her time to patriotic service.

Some things the food supply committee can do are:

Farm Production Increase Committee—Encourage testing seeds; provide adequate seed supply; provide adequate supply of fertilizer; encourage co-operation in the use of farm machinery; insist upon economical production of live stock; insist upon increased acreage of essential food and feed crops.

Farm Labor Supply Committee—Enlist boys below 18 for

seed testing and other farm duties; enlist girls and women for such duties for which they may be fitted; enlist men for farm work—a service equivalent to service in the trenches; encourage release of men from industries not used for the production of munitions, army supplies, etc., for use in food production; provide for needed labor that may be available under proper control; discourage, during the war, the use of labor necessary for farm in activities that can well be postponed.

Farm Finance Committee—Assist members of community to secure necessary loans; assist members of community to make profitable investments when they have surplus capital.

Farm Products Distribution Committee—(Home use)—See that local food, feed and seed needs are supplied. Surplus: Provide for profitable exportation of surplus food and feeds; provide proper transportation facilities to handle all surplus food; insist that all exported food products be graded and packed according to the Federal standards.

Food, Feed, Seed and Breeding Stock Conservation Committee—Enlist women and girls for canning, storing, drying and curing of surplus food products; arrange storage space for Irish and sweet potatoes; store certain perishable surplus food products in nearby cold storage houses where practicable; insist upon conservation of fodder and roughage for live stock feeding; arrange for grain storage; trench vegetables for winter use; provide ample seed supply for next season; prevent selling off or slaughtering of breeding stock; conserve manure; economize by supply seed, feed and food to neighbors and local market before placing products upon local market.

For further information regarding organization, address H. R. Potter, University of Tennessee, Knoxville. Chas. J. Haase, Memphis, West Tennessee, J. D. McAlister, Nashville, Middle Tennessee, R. B. Cooke, Chattanooga, East Tennessee, are engaged in organizing the Army in the Furrows. H. A. Morgan, Knoxville, is Director-General.

If there is in your county a County Farm Demonstration Agent, communicate with him at once.

STARVING EUROPE NEEDS ALL THE FOOD THE SOUTH HAS BEEN BUYING FROM THE NORTH AND WEST. THIS YEAR WE MUST TAKE CARE OF OURSELVES.

EVERY ONE RECEIVING THE POSTER IS URGED TO CO-OPERATE BY TACKING IT IN A CONSPICUOUS PLACE.

The expense of this poster is met by the Education Board of the Tennessee Baptist Convention in conjunction with the four colleges Baptists foster—Union University, Jackson; Carson-Newman College, Jefferson City; Tennessee College for Women, Murfreesboro; and Hall Moody Institute, Martin.

RUFUS W. WEAVER.