

Baptist and Reflector.

"SPEAKING THE TRUTH IN LOVE."

Old Series Vol. 33

NASHVILLE, TENNESSEE, MAY 3, 1917

New Series Vol. 27, No. 37

WHAT IS LIFE?

W. H. Griffith Thomas, D.D.

Beyond and above all else Christianity is the religion of life. Eternal life is "the gift of God" (Rom. 6:23); this gift is intended for "justification of life" (Rom. 5:18); the believer is to "walk in newness of life" (Rom. 6:4); the Holy Spirit is called "the Spirit of life" (Rom. 8:2); and Christ is our priest "after the power of an endless life" (Heb. 7:17). In harmony with this we read in Bunyan's immortal allegory that the cry of Christian as he left the city of destruction was "Life! Life! Eternal Life!"

John's Gospel is pre-eminently the Gospel of life. Matthew speaks of righteousness; Mark of service; Luke of grace; but John may be said to include all these and very much more by his emphasis on life. The purpose of the Gospel is stated in these words: "That ye may believe and that believing, ye may have life" (20:31). This purpose is seen all through the Gospel and should be noted step by step.

1. The Nature of Life.—First of all, we must enquire as to the precise meaning of life as depicted in the New Testament, and especially in John. It is very much more than existence, and always implies and involves the thought of union. Indeed, every reference to life will be found to mean union. Thus, physical life is the union of the soul and the body; spiritual life is the union of the soul and God; while everlasting life in the fullest sense is the union of body and soul forever with God. And so life spiritual, here and now, means the possession of the Divine nature, the union of the soul with God in Christ and the consciousness of fellowship resulting from it (John 17:3). It is impossible for even the ablest man to define life; it can only be described in its effects; and the one sufficient description of "eternal life" is union and communion with God.

2. The Source of Life.—This is seen in the opening words of John's Gospel, "In Him was life" (1:4). This is the fount and starting-point (1 John 2:20). Life is so important and prominent in nature that it needs an adequate explanation, and nothing material or mechanical or human can account for it. Life always comes from life. God is the Source.

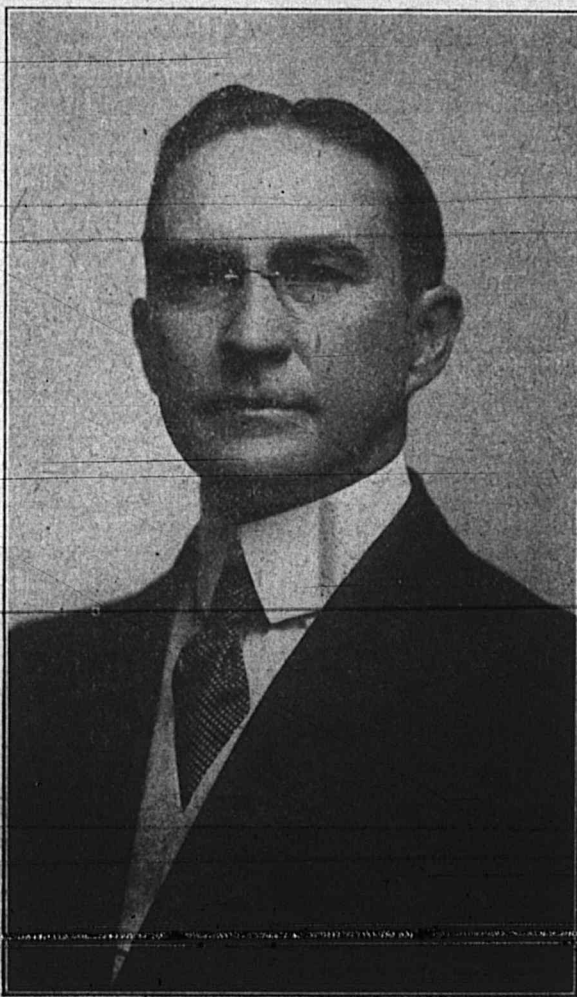
3. The Beginning of Life.—We see this in connection with the new birth (3:7), where our Lord emphasizes first the fact and then the method, the "what" and the "how." First, the fact of regeneration is shown and its necessity emphasized, and then the way of its attainment is seen in the requirement of faith in Christ (3:15). The opposite of life is said to be death (3:16) and just as life in all its aspects means union, so death in its various elements means separation. Physical death means the separation of soul and body; spiritual death means the separation of the soul from God; everlasting death means the separation of body and soul from God forever. Those who disbelieve are said not to "see life" (3:36). Thus we are reminded that Christianity is the introduction of a new power, and not merely the provision of new knowledge. Knowledge cannot save; there must be life.

4. The Indwelling of Life.—Reception will necessarily be followed by realization, and the soul that has received God's life and is born again will be conscious of it as "living water" (4:11). This realization will in turn be followed by satisfaction, for in union and communion with Christ, our Life, we "never thirst," but find in him "a well of water springing up unto eternal life" (4:14).

(Continued on page 9)

THE NEW EDITOR

At a called meeting of the Board of Directors of the Baptist Publishing Company held Monday, April 30, in the assembly room of the Baptist Sunday School Board building, the representative of the stock of Dr. Edgar E. Folk stated that this interest had been sold to Dr. A. R. Bond, whereupon Dr. Bond was elected a director and the president of the Board, and editor and manager of the Baptist and Reflector.



ALBERT R. BOND, A.M., D.D.

In this action of the Board the members feel that they are presenting to the Baptists of the State an editor peculiarly well fitted for this important position of leadership, and bespeak for him the earnest co-operation of the entire denomination.

CAREY A. FOLK,

Secretary.

April 30, 1917.

IN BEHALF OF THE EDITORIAL COMMITTEE.

The undersigned, in connection with Dr. Albert R. Bond, were appointed a committee for editorial supervision of the Baptist and Reflector for the months of March and April.

It is but fair to say that during this interval all the detailed work connected with the Baptist and Reflector has been done by Dr. Bond. Our supervision has been of the most general character and has mainly consisted in giving advice or approval. The service which he has rendered during this time has been unselfish to a degree. We know Mrs. Folk is appreciative of the labors which he has rendered without any charge, and we are sure that the brotherhood generally will share in this appreciation.

It is a great pleasure to commend the new editor. As an editorial committee we had no part in the negotiations which led to the purchase of

the paper, but it has met with our heartiest approval, for we have found him during these weeks prudent, conservative, true and efficient. We have watched his work with peculiar interest because we shared in a measure the responsibility with him, and we have found nothing to disapprove. Dr. Bond has been known to us for a long time, and we gladly bear testimony to his character as a man, his loyalty as a Baptist, and his effectiveness as a worker. We retire from our special service with a feeling of satisfaction because we know the paper will pass into his hands.

I. J. VAN NES,

WILLIAM LUNSFORD.

OUR STANDING AT 2 O'CLOCK MONDAY,
APRIL 30TH.

We have received, up to this time:

\$25,665.82 for Foreign Missions.

\$17,286.23 for Home Missions.

We must yet receive, if we make the landing:

\$7,334.18 for Foreign Missions.

\$7,713.77 for Home Missions.

We have until night Wednesday, and by the time this paper is in the hands of the readers we earnestly hope that we will have every cent of Tennessee's apportionment. Watch the paper next week to see what the result will be.

Yours in anxiety,

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

500 NEW SUBSCRIBERS

Five hundred new subscribers for May!

Five hundred new friends!

Join the loyal supporters of the paper!

We hope to make the month of May the beginning of larger things for the Baptist and Reflector. We owe it to the noble heritage that we enjoy because of the faithful and splendid service rendered by Dr. Edgar E. Folk. Friends have often suggested that the best memorial to his memory would be a greater circulation for the paper. Help to make this a reality.

By increasing the circulation the power for good of the paper is enlarged. Tennessee Baptists have not yet fully recognized how large a part the paper may take in the greater plans of the denomination. The paper stands for the news of the kingdom, a medium of communication for the organized work, and for the distinctive Baptist principles.

Five hundred new subscribers for May!

Five hundred new friends!

Join the loyal supporters of the paper!

Prof. Walter Rauschenbusch sends forth this virile word: "Christ's Call Today.—A broken and shattered world needs Christ more than ever. The more men hate, the more we must love. The more men despair, the more must we hope and believe. The more men draw dividing lines, the more must we walk across them. The more men obey the law of the brute and the serpent, the more must we assert the law of Jesus and the kingdom of God. The more others rake over the ashes of the past, the more must we kindle the fires of the future. Happy are they who can combine the marching vigor of spirited youth with the trained intellect of educated men, and place all their powers at the command of him who is the Master because He was the Servant. They are alive."

In his hour of bitter remorse that followed his denial of his Master, Peter doubtless recalled the words of Jesus: "I have prayed for thee that thy faith fail not." Peter's lapse from loyalty was short. Remember his Pentecostal victory.

THAT MANUAL OF METHODS.

S. E. Tull.

As Chairman of the Commission appointed by the last Southern Baptist Convention, Asheville, N. C., whose duty was enjoined to prepare and publish "A Manual of Baptist Church Organization And Methods," I take pleasure in announcing to the brotherhood that the proposed "Manual" has been duly prepared, and is now in the hands of the printers, and will be on sale in book form by the Sunday School Board at least by the meeting of the Convention in New Orleans in May.

It is not my purpose to discuss the contents of the Manual at this time. This word is sent out, in advance of the meeting of the Convention, simply to serve notice that the labors of our Commission have been conscientiously conducted and completed. The Manual has been approved by the Commission and Sunday School Board, and is being published by the Sunday School Board according to the resolution introduced in the Convention which chartered our task.

The Manual will be found to be a considerable book, comprising about 50,000 words. It will be neatly bound, and will start out on its career under a very attractive appearance as to form and mechanical make up.

From the wide range of inquiries which have come to me from all over the South concerning the Manual and its proposed contents, I am persuaded that the book is to have a large reception from all quarters. If it shall have an acceptable and favorable hearing, the Commission will feel justified for the great amount of time and real labor which it has bestowed upon the preparation of the book.

From the character of correspondence that has come to me since our Commission was established, and from the amount of agitation that has gone on in Baptist ranks in recent years over the financial methods of the churches and the denomination, I am wholly convinced that the propriety of the action of the Convention in constituting our Commission was eminently justifiable.

The Commission shall anxiously await the criticism of the Brotherhood upon the merits of our labors, and we shall hope that the methods elaborated in our Manual shall prove a source of suggestions which may ultimately become the basis for a uniformity of methods which shall place all Baptist churches on a better efficiency program in their local work and bring to our great denominational Boards and enterprises a systematic and dependable resource of supplies which may guarantee a solid and unfaltering progress for our whole Baptist Cause.

Our Commission finds great satisfaction in the fact that we shall be able to report to the Convention that our labors have been fully completed according to the instructions of the Convention with all the ability and with as much speed as could have been expected of us.

OUTLINE STUDIES IN JOHN'S GOSPEL.

Wm. J. Mahoney, D.D.

VIII. The Closing Scenes of His Public Ministry, 11:55-12:50.
1. Near the Passover, 11:55-57.
a. Many go to prepare for it, 55.
b. They search for Jesus, 56.
c. They doubted His coming, 57.
2. Jesus at Bethany, 12:1-11.
a. His arrival, 1. He came from Ephraim six days before the Passover.

b. The supper, 2.
c. Anointed by Mary, 3.
d. The traitor's objection, 4-6.
(1) Ground of the objection, 4-5.
(2) True motive, 6.
e. The Lord's defense, 7-8. Note His interpretation of the anointing.
f. The other guests, 9-11.
Many Jews, who came not only to see Jesus, but Lazarus, whom He had raised from the dead.
3. Triumphal entry into Jerusalem, 12:12-19.
a. The greeting and escort of the multitude.
b. The meaning of His act.
(1) The claim of kingly authority.
(2) Challenge of the Jews to dispute it.
c. Enmity of the Pharisees intensified.
d. The prophecy fulfilled, Zech. 9:9.
4. The desire of the Gentiles, 12:20-28. Cp. Matt. 12:21.
a. The desire expressed, 20-21.
(1) Salvation had been offered to the Jews, and rejected.
(2) It was now passing to the Gentiles, and sought by them.
(3) They wanted to come and see Him for themselves.
(4) May they not have believed His claims, and because of this sought to know Him (Cp. Matt. 12:21; John 17:3).
b. The desire made known, 22. Philip and Andrew "tell Jesus."
c. The comment of Jesus, 23-27.
(1) "The hour is come," 23. The hour for His glorification as the Redeemer of the world.
(2) This can only be through His sufferings and death, 24.
When he shall give His life for the life of the world.
(3) The lesson for His disciples, 25-26.
They must not love this present world unduly, for this is fruitless. Self-sacrifice is the only pathway to usefulness, life, acceptance, and honor. (Cp. 25; 13:16; Mt. 10:29).
(4) Gethsemane in anticipation. "Now is my soul troubled."
(a) Not because of the prospect of His own painful death on the cross.
(b) Not because He felt the burden of the world's sin and guilt pressing down upon Him.
(c) He was our Substitute on whom our sins were laid to be borne, that His righteousness might be imputed and accounted to us.
(d) His substitution was real (Gal. 3:13; 2 Cor. 5:21).
d. His prayer and the answer, 28.
5. How is the judgment of this world.
29-36.
a. Explanation of the voice, 29-30. The voice came for your sakes, that you may believe.
b. The hour of triumph, 31. The time is at hand when the world shall be judged, and Satan's dominion shall be overthrown.
c. The power of the cross, 32-33. The attractive force of the cross is the power unto judgment and victory.
d. The perplexity of the multitude, 34-36.
(1) They were blinded and unable to understand His meaning.
(2) His word of warning, 12:25-36a.
Your day of grace is at hand for only a little while. Act in faith before the night comes, when.
(a) Instead of grace will be judgment.
(b) Instead of salvation will be condemnation.
(c) Instead of the fountain of cleansing will be the "lake of fire."
(3) His withdrawal, 36b.
(a) He was presented to them by John the Baptist.
(b) He came presenting Himself to them.
(c) He remained with them for a season—working, teaching, &c.
(d) He was rejected by them.
(e) He now withdraws from them.
(f) And leaves them in their blinded and lost condition.
6. The evangelist's judgment upon the unbelief of the Jews, 12:37-43.
a. Who rejected Jesus despite all His miracles, 37.
b. This he could explain only in the light of that judicial blindness that had been predicted and condemned by Isaiah, 38-41.
c. The appended fact that some did

believe, but did not confess, 42-43.

7. Summary of our Lord's teaching, 12:44-50.

a. Oneness with the Father, 44-45.
b. The Light of the world, 46.
c. The purpose of His coming, 47. Cp. 3:17-18; 8:15.
d. Men will be judged by His teaching, which they have rejected, 48-50.

AN ADDED WORD.

J. B. Moody, D.D.

Some years ago Dr. E. E. Folk gave the following history of the Baptist and Reflector:

"It was August 14, 1889, twenty-five years from the date of this paper, lacking only one day, that The Baptist and the Baptist and Reflector were consolidated. The Baptist was then published at Memphis. Drs. J. R. Graves and J. B. Moody were the editors. The Baptist Reflector was published at Chattanooga. Dr. J. M. Robertson was formerly the editor, but E. E. Folk had been the editor for eight months before the consolidation of the two papers. The negotiations for the consolidation were conducted by J. B. Moody and E. E. Folk. It was agreed that the consolidated paper should be called the Baptist and Reflector, to show the consolidation. This is how the "and" came to be in the name. It was agreed also that the consolidated paper should be published in Nashville, as the most central location for the whole State. The editors at first were Graves, Moody and Folk. But in a short while Dr. Graves turned over his interest to his son-in-law, Dr. O. L. Hailey, then of Knoxville. Dr. Moody sold his interest to Dr. Hailey and retired. But Dr. Graves retained a nominal connection with the paper, editing a page until his death in 1893. E. E. Folk bought out Dr. O. L. Hailey's interest, afterwards sold it to Dr. A. J. Holt, and when he moved out of the State it was bought by the Baptist Publishing Company. This in brief is the history of the consolidation of the two papers. But it does not tell all the story by a good deal. Nor can it all be told."

In honor of Dr. J. R. Graves I wish to add somewhat to the above. I gave it orally to Dr. Inman for his History of Tennessee Baptists. Whether he incorporated it or not, I know not, nor do I know whether his history will be published, but this I am reporting should be. After I consolidated the Baptist Gleaner with the Tennessee Baptist, one dropping "Tennessee" and the other "Gleaner," "The Baptist," common to both names was adopted. Not long after this consolidation, I was spending some time at Dr. Graves' home, talking over our plans and purposes and aims. At the psychological moment he put his hand on me, and with great emotion, said: "I want the Graves-Howell trouble healed before I go hence." He put the matter into my hands and told me to study it out and propose a remedy. I, with thousands of others, desired the same thing. After about three years I urged that the paper be removed to Nashville: that its tri-State opportunity had passed, as the other States had their State papers. I got his consent to this at Covington, Tenn., during the session of Big Hatchie Association, where I was rooming with Dr. Graves and negotiating with Dr. Folk on consolidation. This I did not then mention to Dr. Graves, as the removal of the paper was enough for one time. From there I telephoned the foreman to pack the type as I had suggested by anticipation. I then moved to Nashville, and the pastors urged me to return to Memphis and get Dr. Graves' consent to consolidation before the first issue. Dr. Folk and I had about agreed on the terms. I took the night train for Memphis and spent one day and two nights to get Dr. Graves' consent. He threw up his hands in holy horror, as he thought the Reflector was started in hostility to him and his paper, and had been run along that line. The psychological moment came, and I reminded him of the task laid on me, to bring peace to the two parties in Tennessee. I told him that as long as there were two papers there would be two parties, and that a consolidation would bring the boom the paper so

much needed. It was not long till the State Convention was to meet at Humboldt. I urged that great results come from great sacrifices, and we both had that to make to bring the desired peace. For the sake of this peace he yielded, and I hastened back to Nashville to spread the good news. Then, thinking I might be *non persona grata*, I sold out my interest to Dr. O. L. Hailey at a great loss to myself and retired from the field. Thus the consolidation described by Dr. Folk brought about the peace desired by Dr. Graves. I desire the world to know Dr. Graves' attitude and noble sacrifice as well as the noble spirit manifested by Dr. E. E. Folk.

Martin, Tenn.

THE BAPTIST SPIRIT.

Rev. O. C. Peyton.

It should be fully emphasized that being a true Baptist is far more a thing of the heart than of the head. Of course, there are certain vitally important truths taught in the Bible, and because they are taught in the Bible, we, as Baptists, believe them, will tenaciously hold to them and teach them everywhere. These, in brief, are: the absolute authority of the Scriptures, a regenerated church membership, salvation by grace alone through faith, obedience to Christ in his ordinances, the independence of the local church, the separation of the church from the State, the management of church affairs by the rule of the majority, the world-wide extension of Christ's kingdom through missions. These are all clearly taught in the Bible. These truths every true Baptist holds, contends for, and will do his utmost to disseminate. A true Baptist must have the right things in his head, and, with the head right, he will never play the ecclesiastical gymnast and flop over into the paedo-Baptist pasture on any pretext whatever. Steadfast adherence to right convictions is a Baptist essential.

But a true Baptist must be right in spirit as well as belief. And this is of the utmost importance. A loyal, consistent Baptist must manifest in character and life the spiritual fruit which these doctrines should produce. For example, to dwell on just one point of our tenets—a Baptist church is a pure democracy, to be governed by the will of the majority, and that majority expressing its will after devout prayer by the church for the guidance of the Holy Spirit. The idea is lofty. The picture is beautiful. Dr. Broadus used to say that our New Testament polity of church government at this central point is far beyond unregenerate human nature. To be a true Baptist a man must have the grace of God in his heart. You cannot make a prosperous, progressive and effective Baptist church out of unregenerated people. Satan knows that, and it is one of his artful, cunning and strategic devices to get unregenerated people into the church and use them, when in, to hinder the work.

Now, the true Baptist spirit is shown when the individual gracefully and beautifully yields his individual opinion, will or preference, and without a word of criticism or comment, falls lovingly and loyally in line and gives his strength, influence and means to the carrying out of the will of the majority of his church. Ah! here, surely, is a test of grace. It is so easy to yield

to the temptation to vaunt what we think is our superior judgment and refuse to surrender. Satan gets the best of some and leads them to the display of our ugly, narrow, selfish disposition, that is greatly damaging to their own character and influence and greatly hinders the church and the cause.

This true Baptist spirit is worth all thoughtful, prayerful, self-controlling effort to cultivate. To see it in one makes the heart thrill with delight and hope. It is evidence of a truly prosperous soul. When this spirit prevails, God can carry out His purposes through His churches for the extension of Christ's kingdom.

What a veritable farce one makes of church life and service, trying to be a Baptist without putting heart into it, for, whatever else one may possess, there must be spiritual power to live the true Baptist life and to help to do the work God has given it to Baptists to do.

The showing of the true Baptist spirit of yielding lovingly to the will of the majority reveals the triumph of divine grace in the soul. Many a church is kept in a condition of contention, discord and strife for the lack of it.

Believe Baptist doctrines! The Bible clearly teaches them. You are wrong in the head, if you do not believe them. But do, I beseech you, let these lofty truths work in and through you the rich, spiritual fruit God intends. Be a Baptist not only in belief, but in spirit. Then you will be a helper of the cause through your church while you live and many will sincerely mourn your loss when you die.

ADVANCED OR AA-1 STANDARD OF EXCELLENCE FOR SUNDAY SCHOOLS IN BAPTIST CHURCHES.

Secretary Beauchamp of the Sunday School Board, Chairman of the Advanced Standard Commission of the Field Workers Association of the Convention, has sent us copies of the Advanced or AA-1 Standard of Excellence for Baptist Sunday Schools, which is promulgated at the request of the Field Workers Association and adopted by the Advanced Standard Commission. It will be further considered at the coming meeting in May. Its chief items are as follows:

To be accorded recognition as an "Advanced Standard, or AA-1 Sunday School," a Sunday School must have attained the following points:

I.—Already A-1

It shall have been a "Standard or A-1" school one year; therefore, all that is included in the "A-1 Standard of Excellence" is prerequisite to the Advanced, or AA-1 Standard of Excellence.

II.—The School's Size.

It shall have in all departments, exclusive of the Cradle Roll, a membership sufficient to make the number of the whole school twenty-five per cent larger than the available membership of the church to which the school belongs.

III.—Library.

It shall have an efficiently conducted library, containing as many bound volumes as there are pupils in the main school, until that number reaches 400, thereafter one-half as many (provided the number does not fall under 400). Titles shall include an equitable distribution among the following subjects: Sunday School Teacher Training; Distinctive Baptist Doctrines; Missions; Temperance; Stewardship; and B. Y. P. U. Work, there being some books suited to pupils of each department above the primary, none of which shall contain any false standards of belief or living, as measured by accepted denominational standards.

IV.—Worker's Equipment.

All general officers shall hold the Con-

vention Normal Course diploma, 50 per cent of them, including the superintendent or pastor, holding the Blue Seal, and there shall be one full post-graduate of the Normal Course among them.

V.—Annual Canvass.

The school shall make a definite and thorough canvass of its community at least once a year, to reach and enlist its entire legitimate constituency.

VI.—Promotion Day.

The school shall have an annual Promotion Day, which is given large prominence, and in which all departments shall participate (optional with Adult and Home Departments.)

VII.—Reaching Absentees.

The school shall have an efficient and persistently conducted system of communication with all absentees, with a view of their retention in the Sunday School. (See Note 2, page 24.)

VIII.—Standard Departments.

All of the departments of the school shall be standard departments, as follows: Cradle Roll, Beginners, Primary, Junior, Intermediate, Senior, Adult, and Home Departments.

IX.—Building Adapted.

The building for the school shall provide facilities to enable each of the departments to be standard (as herein-after provided), also for the assembling of the whole school when desired, and for the library.

X.—Denominational Support.

The school shall give active support to the full program for benevolences, missions and Christian education, as outlined by the state denominational organization with which the church affiliates, not less than four such causes being presented to the school educationally, and to which the school shall contribute each year.

The document contains, in subsequent pages, Standards for each of the eight departments of the Sunday school, going very much into detail, and each arranged under the following heads: Aims, Conduct, Organization, Equipment, Methods, Worker's Equipment, and Class Standards. It is not necessary to insert it all here.

Secretary H. Beauchamp, 714 Slaughter Building, Dallas, Texas, Chairman of the Advanced Standard Commission, will be glad to send gratis explanatory literature to any who wish it. He is very anxious to enroll all schools which have decided upon the Advanced Standard as their aim of achievement.

A Word of Explanation.

To my brethren and friends over the South. Greetings.

I suppose you have read of the humiliation which came to me while conducting a revival in Douglas, Ga., last week. I confess that I have never experienced anything like it. I never dreamed of anything coming to me of the kind, but it brings us back to the time when other Baptist preachers have been persecuted for the Truth.

I had been preaching a series of stump-digging, far reaching and very, severe sermons on every day sins and a number of ungodly people who were living far away from the Lord became very angry with me. Among these were a couple of lawyers and they being shrewd were looking for something with which they could charge me and when I preached on Thursday afternoon on "The Signs of Christ's Second Coming" they began to stir up strife, went to the sheriff and persuaded him that I was against the President and the United States and had him to put me in jail on Friday morning about 9:30. The good people of the town of Douglas were stirred as they had never been before and they came to the jail in great numbers, and the very best people in the town, both men and women, and I saw more tears shed that day than I ever saw shed before and it did me good to see how God's people, when put to the test, would stand by one of His servants. The mayor of the town came to see me and assured me that he thought it was a shame and that he was going to do everything he could and had arranged for a special meeting of the council at 3:30 in the afternoon. Coloney Kelly and his partner volunteered their services and had prepared Habeas Corpus proceedings, which were to have been brought up at 2:30 in the afternoon, but my friend, T. F. Galloway of Macon,

Ga., got in touch with Mr. Donnelson, United States district attorney at Macon, and Mr. Donnelson ordered my release about 1:30. The sheriff did not have any warrant for me and when I was ordered released by United States Government authorities you ought to have seen the change that came over some people in Douglas. The sheriff stated to me that I had a case against him and wanted to know about my suing him and I told him that I was a Christian gentleman and that if I was to sue him that I would be no better than the men who had persuaded him to imprison me, and that night, just before preaching my farewell sermon, I read part of Paul's words in the 12th chapter of Romans and assured the people of the town that there was nothing in my heart against any of them except perfect love and I urged upon the good people not to let any feeling into any of their hearts against any one who had mistreated me.

I feel that my friends over this country know me and know that I am a Georgia raised boy, born in Twiggs county, about 15 miles below Macon and that I have lived in the South all the while except when I was away holding meetings in the North. I have been a strong admirer of President Wilson all along and just before leaving home for this meeting in Douglas, in fact on Saturday before I left on Sunday night, I had my two sons who are eligible for the army to go down and be examined for life insurance so that if they were called to the front on the following week they would be protected with insurance.

In my sermon I was trying to show that God's Word clearly teaches that one of the signs of Christ's Second Coming is a great Nation Wide War and I said to the congregation, using as a basis of my remarks a portion of the fifth chapter of James that rich men would heap to themselves great riches, and that this present war started in Germany, France and other parts of Europe and was started by rich men and it spread over that great European country and to-day had come to America and that numbers of rich men, like J. Pierpont Morgan, were anxious for the war and would get rich from bullets made, money loaned and other things. I said to them that I was against war and that our President had tried his best to keep out of it but that it was a fulfillment of prophecy and there was no way stopping it and no telling where it was going before it closed.

I do not believe that there is a man in this country that is more loyal to his country than I am, but I want to say at the same time I am loyal to my Lord and loyal to His Word and that when I go out to hold a meeting that I am going to dig up sin, and men and women in the church and out of it that hear me preach may expect to be told about their meanness and that those who refuse Christ as their Savior will go to an everlasting, burning hell and the only way to escape it will be in the acceptance of Jesus Christ as their personal Savior.

In closing, let me say that I have nothing to be ashamed of for being imprisoned and I thank God from the depths of my heart that I had the privilege of suffering with my Lord for the Truth, as I know that the sermons I had previously preached, which had literally dug up some wicked people in Douglas was the reason for my imprisonment.

With Christian love and best wishes, I remain, your brother in Christ.

J. B. PHILLIPS,

Pastor Baptist Tabernacle, Chattanooga, Tenn.

NOTES FROM LAIYANG, CHINA.

Rev. T. O. Hearn.

A few days ago I returned from visiting all our Laiyang schools, and was pleased to find that they had opened up well. Including our academy here in the city, one intermediate and twelve primary schools in the country, the roll now shows 227 pupils. Of these, 30 are members of the church, 66 are from Christian homes, and 93 are over fourteen years of age.

In this department of our work, the outlook is more encouraging than last year. We have fairly good teachers, a good spirit prevails, the Chinese are

interested, and it looks like we are really getting started off. I am expecting a good number of these students to be prepared to enter the church during the year. In the devotional services, the schools are using the daily Sunday School readings, and besides there is one class each day in regular Bible study. In the intermediate school in the country the Chinese furnish one of the teachers and all the equipment, and one-fifth the salary of all the other country teachers are paid by the Chinese. We plan for this to be increased next year.

We now have a competent Chinese man, a college graduate, as school supervisor. It will be his duty to visit all the schools once a month, spending at least one day in each school. By examinations he will note the progress of the pupils, see whether they are properly classified, and whether the adopted course of study is being adhered to. He will confer with the teacher and local committee on plans and methods for the school, and then make his report here at the workers meeting and confer with the general school committee. In this way he will render valuable aid in the growth and unification of the schools, have many opportunities to preach, and enable me to give more time to the evangelistic work.

In one month Brother Glass, of Hwanghien, will come and conduct a ten days' revival at two centers in our Laiyang field. We trust our friends at home will unite with us in prayer that great results will come from these meetings. They will be followed by a three days meeting of our Laiyang Baptist Association, and then we go to Chefoo for our annual mission meeting. While at home I have two classes a day at the academy, and treat good many patients—190 since the first of January.

I find great pleasure in the work here, for the need is so great and the results glorious. I think I can safely say that money and time could be invested in no place or business on earth that would yield greater dividends. It is needless to say that life in the interior of China is accompanied by many unpleasant things—but I am here for the sacred regard I have for the commands of my Lord, and the opportunities for rendering a larger service for Him; and in this there is joy. I know that our friends at home have the same loving respect for His commands, and the same deep interest in promoting His cause. We are laborers together for the King, you in your service there, in your gifts, prayers and sympathetic interest for the work here, and we in our service and gifts to the mission field are working toward a common end—the salvation of the lost. We haven't long for the conflict. It is a peculiar time in the history of the world. Does not the cause and the time demand the best in us and our united efforts? How much are you putting into the treasury of the Lord? And are you using good methods in your business and accounts with Him?

DR. R. B. C. HOWELL, PIONEER OF BAPTIST RELIGIOUS JOURNALISM IN TENNESSEE.

Wanted: A picture of Dr. R. B. C. Howell (Nashville, 1834, or '35-1850) to illustrate sketch in my forthcoming volume: "Sketches of Tennessee's Pioneer Baptist Preachers," now nearing completion. If any relative or friend or other interested person, in or about Nashville, in Virginia, or elsewhere, has a photograph, or other good picture, of Dr. Howell, and will be kind enough to communicate with me, I shall be very grateful to such person. Or if anyone can tell me how I could manage to get a reduced copy of portrait in the possession of some old-time friend of the great preacher and editor of a by-gone age, it will be a favor to me personally, and to the public as well. And I hereby pledge myself to "give bond" and perfectly solvent and satisfactory security for safe return to the owner of picture or other memorial of Dr. Howell.

Correspondent will please write me as below. J. J. BURNETT, Jefferson City, Tenn., April 23, 1917.

CHEERING NEWS.

It gives me real pleasure to state that the 24 trustees of Carson and Newman College who were present in our meeting today gave their individual notes for \$25,000 for building purposes, payable in three installments. Great enthusiasm! Everybody delighted. Men set to work cleaning brick. Prof. Gentry will get out the catalog. The school will live.

J. PIKE POWERS.

FROM THE BRAZILIAN FRONT.

By E. A. Nelson.

While in campaign work in Mississippi I heard Zeno Wall tell a story of a darkey who had an old army mule. Once he was taking a drummer to the railroad station; the drummer, fearing he would get late, asked the darkey if his mule could not make more headway? The darkey, remembering where he got the mule, yelled out, "Charge," and the mule, hearing the well known word, made a dash for the station, but the funny part was that he did not stop, nor could the darkey stop him. "Why don't you stop?" screamed the drummer. "I dun forgot the stop word." Now, if a mule will charge at the well known word and nothing could stop him till he heard the right word, then I would like to know if any Baptist in Tennessee has heard the stop word from our General Commander? No, the task is not done, we have not reached the station yet. The world in its woe is calling for peace; tired of the promises of men and not knowing the "Prince of Peace," they moan in their agony, not knowing where to turn. The Southern Baptists must not go to New Orleans this year, in the presence of the Catholic hosts and having to bow their heads in shame for stopping to give till the "stop word" has been sounded.

In spite of "high living" and "living high" the American people are rolling in wealth, compared with other countries. Even Brazil is having a hard time of it. But these hard times have been a blessing to the Brazilians; they are beginning to see the value of time and money—at least that is the case on the Amazon. Therefore, our churches are growing, taking on new life; people are more ready to listen to the gospel. Our congregations are growing, the street preaching is animated, and the government is waking up, beginning to run the gamblers down. We are initiating a fight on whiskey and tobacco and the government no doubt will begin to look into that too.

Now that we have several helpers on our field, Dr. Downing in Para; the Parkers for Maranhao and Ceara; we can look ahead with confidence that our work on the "Upper Amazon" will not be neglected any longer.

Calls are coming from the Interior for visits, and before many months we hope to be able to attend to the most of them.

In December the entire North Brazil missionary force will meet with us here in Manaus, and for the first time in the history of the world a missionary convention will be at work planning for the kingdom, thousands of miles up the greatest river on earth, what a great writer called "the granary of the world."

Let's go to work, brethren; use our money before the war lords get it. What say ye, sisters?

Every missionary in the North Brazil Mission expects every Baptist in the S. B. Convention territory to run till they hear the "stop word," and say with Paul "I have kept the faith," or, I have done my duty. Manaus, Brazil.

THE COMING CONVENTION AT NEW ORLEANS.

By a Layman.

Have just been reading Dr. Gambrell's article on first page of the Baptist and Reflector of April 19, headed, "Shall We be Big or Little?" and Dr. Gillon's on third page of April 26, "The Coming Southern Baptist Convention."

How IMPORTANT it is to go there in the right spirit. How IMPOSSIBLE it is to go in the right spirit without Dr. Gambrell's "preparation beforehand" of real soul prayer, not only by a few, but the many. How easy it will be to make AWFUL MISTAKES if not led and directed by the Holy Spirit. How certain that the mistakes are going to be made unless Dr. Gambrell's preparation is made.

It is easy to get dissatisfied with what we have, and want to change without considering whether the change will be an improvement or not.

If God had anything to do with directing the development of the machinery of the Southern Baptist Convention, as it now exists, what has happened that would cause him to want a radical change made at this time? The suggestion in Dr. Gillon's article that the trouble is not with the machinery, and that it was not at all certain that the consolidation of the Boards would remedy it, is worthy of very careful and prayerful consideration. And of equal importance is his suggestion—"Let every man who goes to the Convention go there with his mind made up that it must be a peace convention."

As only a layman in an obscure country church, it would be presumptuous for me to be offering resolutions. However, if the necessary prayer preparation is made, it will be a peace convention, and no mistakes made. But what if the preparation is not made and God's Spirit does not lead?

HOME COMING SERVICE AT BRADFORD, TENN.

The Baptist church at Bradford, Tenn., will have a home-coming service the second Sunday in May. Services will begin at 10 o'clock and continue through the entire day. All of the former pastors and everybody who has ever held membership with the church are invited, and are expected as far as possible to attend.

We will have an interesting program for the occasion, and are expecting to make it one of the best days in all the history of the church.

All of the pastors will receive a personal letter, and we take this method of inviting those who once held membership with the church. Come and enjoy the day with us.

J. T. BARKER, Pastor.

82 TAKE B. Y. P. U. TRAINING COURSE.

Last week the Student Body of Union University were engaged in a study of B. Y. P. U. work under the leadership of Mr. Arthur Flake. 82 are reported to have taken this course and diplomas were awarded those who successfully passed the examination. Mr. Flake as a teacher is fine, being full of "pep" and energy, and the student body greatly enjoyed this opportunity of acquainting themselves with this phase of our denominational work. At the present time a course of study in Sunday School work is being conducted by Mr. Filson. This is also meeting with the same interest and enthusiasm as was the B. Y. P. U. course.

Rev. B. Lacy Hoge closes his service as pastor of Spurgeon Memorial church, Norfolk, Va., with a revival in which Dr. R. A. Williams aids him. Dr. Hoge goes to Waycross, Ga.

OUR BOOK CORNER

All Books Noticed Will be Sent on Receipt of Price

"Lectures In Ecclesiology"—George B. Eager, D. D., Professor of Biblical Introduction and Pastoral Theology. Southern Baptist Theological Seminary, Louisville. Price 25c.

This little booklet consists in certain lectures on pastoral theology at the Seminary, but deserves a wider reading than the mere class room work.

"Gifts From the Desert"—By Fred B. Fisher. Abingdon Press. Price 50c. net.

With illustrations and decorations by Harold Speakman. A Christmas story, interpreting the gift of the Wise Men—gold, frankincense and myrrh. The setting is Oriental and the illustrations harmonize. It has a missionary undercurrent.

Visions. By Ilya Tolstoy. N. Y. James B. Pond. Price \$1.35. Certainly not a book to be read for idle amusement—the attention through scene after scene of gruesome pictures. Using the present day war and Russian peasant life as a background, Tolstoy has given us a powerful representation of the butcheries, crimes, and ill treatment that exist during the war. Thoroughly human, true to life in every respect, he has brought the bare facts of life before us in an intensely interesting manner. It is hard to lay aside "Visions" until every one of the short stories it contains have been read and enjoyed.

Among the stirring articles in the Missionary Review of the World for May are the following:

"The Spreading World Conflict, America's Entrance into War, Russia on the Threshold of—What?"

"Revolution and Religion in Russia," by Pastor Wm. Fotler. The story of progress toward religious and political liberty among the Russians. Illustrated with cartoon and photographs.

"Things as They Are in Bulgaria," by Miss Inez L. Abbott. A missionary's view of the social, political and religious conditions in the storm centers of Europe.

"New Methods Invading the Mountains of Kentucky," by C. S. Evarts. An account of how modern ideas are transforming the mountaineers of Kentucky.

The first issue of the Southwestern Journal of Theology, published by the Southwestern Baptist Theological Seminary, Fort Worth, Tex., has come to our desk. We give it a cordial welcome, as there is sufficient place for a journal of this kind. The editors are the faculty of the Seminary with President L. R. Scarborough, D. D., editor-in-chief. The table of contents:—Editorial, "Siding with the Truth"; "B. H. Carroll's Ideals of Theological Education," C. B. Williams, Ph. D., D. D.; "Faith Functioning in Christian Life," J. B. Gambrell, D. D.; "The Fundamental Baptist Principles," W. T. Conner, Th. D.; "Rural Church Leadership," J. D. Ray, D. D.; "Who Are the Primitive Baptists?" W. W. Barnes, Th. D.; "The Educational Value of the English Bible," J. W. Crowder, A. B.; "A Study in the Occult," M. E. Dodd, D. D.; "Religious Education as a Life Work," J. M. Price, Th. M.; "The Seminary," J. B. Weatherspoon, Th. D.; "The Baptist Forward Movement," Chas. T. Ball, Th. M.; "Cracking Hard Nuts in the New Testament," C. B. Williams; Book Reviews.

Published quarterly. Price \$1.00.

"Transplanted Truths; or, Expositions of Great Texts in Philipians and Some Related Texts." By Alvah S. Hobart, D.D., Professor of New Testament Interpretation in Crozer Theological Seminary, etc., Philadelphia. The Griffith and Rowland Press. 1916. 75 cents, net.

A few days since the acting editor of the Baptist and Reflector asked

me if I would review the above-named book. His request came at a time when I was especially interested in expository preaching, having recently made a careful study of Expository Preaching, Plans and Methods, by F. B. Meyer. The author does not take the whole of Philipians, but brings out well the great spiritual and cardinal teachings of the Epistle in six expository sermons on "Great Texts." In addition to these there are five chapters on "Related Texts." There are some inferences that the reader would perhaps not agree with fully, but taken as a whole the book makes very interesting and helpful reading. C. H. COSBY.

The May American Magazine.—The May American Magazine contains a number of excellent and stimulating articles. Among them are "Looking Both Ways from Forty," by Irvin S. Cobb; "A Great Business Man With a Wonderful Memory," an account of James A. Farrell, president of the U. S. Steel Corporation, by B. C. Forbes; "Golden Rules of Hotel Keeping," by E. M. Statler, one of America's biggest hotel men; "Are You a Caretaker or a Promoter?" "Times Are Good—But Plays Are Bad," by Walter Prichard Eaton; "In Old Virginia," by Henry Sydnor Harrison; "Up—Through the Garden," by Frederick Halsey; "No Trespass," by David Grayson and a personal story of a \$15,000 a year woman who tells how she won her success from a capital of \$300.

The fiction is equally good. "Fanny Herself" is continued by Edna Ferber and "Cinderella Jane" is concluded by Marjorie Benton Cooke. The short stories include "Unwanted" by Olive Higgins Prouty; "Cutie and the Beast," by H. C. Witwer; "Dad," by John A. Moroso and "Wasted Effort," by Ellis Parker Butler.

"Sid" says: "Some Mighty Good Salaries Go to Men Who Would Almost as Soon Work for Nothing." Thrilling experiences are told in the prize winning letters chosen from the contest entitled "The Most Thrilling Thing I Ever Saw or Heard," and worth-while material appears in the regular departments, "Interesting People" and "The Family Money." This is one of the best issues of The American Magazine that has been published in months.

THE MAY WOMAN'S HOME COMPANION.

In the May Woman's Home Companion are a number of unusual short stories including "Jennie," by Zona Gale; "The Bachelor Who Lived by Himself," by Temple Bailey; "The Age Limit," by Juliet Wilbor Tompkins, and "The Twilight of Dublety," by Margaret Busbee Shipp. "Re-enter Sicily Ann," a novel in two parts, is concluded in this issue by Fannie Heaslip Lea. Among the special articles are "Snakes in Ireland," by Margaret Deland; "The Christian in Society, a Sermon for Everybody," by the Rev. Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle; "An Ounce of Prevention," by Clyde Scott Stilwell; "Tables—Useful and Decorative," by Lucy Abbot Throop; "The Handy Alcove Kitchen," by Mrs. C. S. Parker, and "The Effective Kick, a Little Talk on Woman's Rights."

The section for younger readers includes "The Three Heirlooms," by Helen Ward Banks; "The Cheerups a-Sailing," by Olive Rush; "Speckle the Hero," by Frances Margaret Fox; contests for boys and girls and other features.

The department on cooking is conducted by Cora Farmer Perkins. Fashions are discussed by Grace Margaret Gould. Among the regular departments are "The Woman Motorist," by C. H. Claudy; "Better Babies," "Better Films," selected by Helen Duey; "The Tower Room," conducted by Anne Bryan McCall, and The Exchange. It's a good number from cover to cover.

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.

Grace—Pastor W. Rufus Beckett spoke on "The Second Coming of Christ," and "The Sixth Slaying on the Cross." 223 in S. S. Good B. Y. P. U. Adairville—Pastor J. H. Wright spoke in the morning on "Some of the Commands of Jesus." Good service. Heard Dr. Fort preach fine sermon. Had a great congregation and a splendid service.

Central—Pastor John R. Gunn spoke on "Continuance in the Fulness of the Spirit," and "Is the Millennium Near?"

Calvary—Pastor C. H. Cosby. Bro. T. J. Rateliff has been with us in a meeting and did good, earnest preaching. Eight professions of faith; five baptisms.

Lockeland—Pastor W. R. Hill spoke on "Considering Whence," and "Internal Evidence of Superhuman Origin of Bible." 176 in S. S. One by letter. Six services during the day.

Lebanon—Bro. Fitzpatrick spoke at Powell's Chapel at fifth Sunday meeting. Preached Saturday night. Good meeting. Nearly \$200 raised for Missions.

Third—Pastor Creasman spoke on "Life or Death," and "The Destiny of the Two Ways." 211 in S. S. Meeting continues with interest. Ten additions.

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

Franklin—Pastor Albert R. Bond spoke on "God's Plan for Every Life," and "The Cana Miracle." Splendid S. S. and B. Y. P. U. Offered resignation to become effective Aug. 1.

Centennial—Pastor J. Henry DeLaney spoke on "Mountain Tops with Jesus," and "The Christian's Cross." 95 in S. S. Splendid Unions. One by letter.

Edgefield—Pastor Lunsford spoke on "The Inner Circle," and "The Man who Leads a Songless Life." Good services. 286 in S. S.

First—Pastor Allen Fort spoke on "The Disciples' Prayer," and "The Present World War and Prophecy." 333 in S. S. One addition. Large congregations. Pastor returned, Saturday from meeting with Dr. A. U. Boone, Memphis, First church.

Seventh—Pastor C. L. Skinner spoke on "The Jealous God," and "The Man Who Makes the Best of Himself." Fine congregations. S. S. and Unions.

Fourth—Pastor J. J. Williams spoke Sunday at Concord at both services on "The Three-fold Development of a Man," and the 40th Psalm. Splendid fifth Sunday meeting.

Park Ave.—Pastor L. N. Strother spoke on "A Prophetic Appeal to Organized Christianity," and "The Scriptural Importance of Baptism." 197 in S. S. Good Union.

North Edgefield—Pastor Duncan spoke in the morning on "After the Revival, What?" Dr. Gillon spoke at night on "It Is More Blessed to Give than to Receive." Six baptized. 259 in S. S.

CHATTANOOGA.

Central—Pastor E. L. Grace reported a good day. Topics: "The Fading Battle Lines," and "First Steps in Following Christ." One by letter. Three baptized. 225 in S. S.

East Lake—Pastor W. E. Davis spoke on "The Habit of Resuming Duty," and "A Misspent Life." Four additions. One profession. Eleven baptized. 150 in S. S. Fine crowds.

Woodland Park—Pastor McClure spoke on "How Do Others Know that I Am a Christian," and "The Wisdom of Soul-winning." Revival begins with Bro. W. C. Tallant preaching.

Tabernacle—Pastor J. B. Phillips spoke on "Satan in Control and Awful Consequences," and "Sin of White Lies." 332 in S. S. One addition.

Alton Park—Pastor J. W. Wood spoke on "Repentance," and "Loss and Gain." Good interest for revival. 158 in S. S. Large congregations.

Highland Park—Revival gathered

interest with every service. High-tide Sunday. Large crowds and deep interest. Meeting continues all week. Dr. Inlow has won the hearts of the people wholly. Bro. Kellam leads the singing most acceptably. 32 decisions in S. S. 324 in attendance. Four additions.

Chamberlain Ave.—Pastor G. T. King spoke in the morning on "A Spotless Life." Dr. Phillips spoke at 2:30 on "Mother." The pastor spoke again at night on "Tried in God's Courts." Two professions. Eight by letter. 133 in S. S. Fine B. Y. P. U.

Oak Grove—Pastor E. J. Baldwin spoke on "The First Work of Office of the Holy Spirit," and "The Second Work of Office of the Holy Spirit." 198 in S. S. Fine day.

First—Pastor William Francis Powell spoke on "The Greatest Program of the Present Age," and "The Greatest Opportunity of the Present Age." Two additions by profession. Five baptized. 647 in S. S.

St. Elmo—Pastor Oscar D. Fleming spoke on "What Do Ye More Than They?" and "The Rock of Ages." Two additions and one baptized. 152 in S. S.

East Chattanooga—Pastor J. N. Bull spoke on "A Lost Battle, or a Secret Sin," and at night a talk was made by Mr. Trenton, a layman. 170 in S. S. One by letter.

Rossville—Pastor J. Bernard Tallant. Bro. Arthur Swanson spoke in the morning, and the pastor at night on "Walking with God." 288 in S. S.

Harrison—Great day at our fifth Sunday meeting. Rev. L. A. Hurst of Knoxville preached Saturday night. Sunday morning was taken up with several helpful addresses on the Sunday school. The afternoon was spent by discussing the different phases of the great commission. The B. Y. P. U. had charge of the evening service.

Ridgedale—Pastor Jesse Jeter Johnson spoke on "Hallow My Sabbaths," and "Worthy Is the Lamb." 151 in S. S.

North Chattanooga—Pastor D. E. Blalock spoke on "The Singular Love of God," and "Boys and Girls." 197 in S. S. Good services.

MEMPHIS.

McLemore Ave.—Pastor Roswell Davis spoke at both hours. 130 in S. S.

Boulevard—Pastor T. A. Hall spoke on Isa. 49:3, and "The New Religion." 157 in S. S. One wedding. Splendid day.

LaBelle Place—Rev. W. J. F. Allen spoke in the morning. Choir had charge of night service. Pastor Ellis preached dedicatory sermon for the church at Medon.

Temple—Pastor, J. Carl McCoy. Rev. L. C. Wolfe spoke at both hours; also to men at 3 p. m. Twenty for baptism, two by letter since last report. 254 in S. S. Meeting continues this week with glorious prospects.

Seventh Street—Pastor S. A. Wilkinson spoke at both hours. Four received. 291 in S. S.

First—Pastor Boone spoke to great congregations. Results of the special meeting: Baptisms, 31; letters, 17; approved for baptism, 4.

Rowan—Pastor spoke on "Holding Forth the Word of Life" in morning. 161 in S. S. Good B. Y. P. U.

Binghamton—Pastor Royer conducted funeral at morning hour. Evening service extra good. Large congregations. Fifteen additions during our revival just closed. Pastor did the preaching. Good S. S. and B. Y. P. U.

Union Ave.—Pastor W. R. Farrow spoke on "The Promise, the Prayer, the Answer," and "Law and Grace." Had five conversions; all joined the church for baptism. 212 in S. S. Meeting begins. Rev. C. L. Neal will come to us today to preach for us for the next two weeks. Hope we shall have a good meeting.

Calvary—Pastor Norris spoke on

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Nashville, Tenn.**

"Hope." Dr. B. G. Lowery spoke at night on "Christ in Education." Good day. 145 in S. S. Combination service adopted.

soon assist Pastor Peyton in a series of meetings there. We ask the prayers of all God's people.

FIELD NOTES.

HARRIMAN.

Harriman—Pastor M. C. Atchley spoke at both hours. Three additions since last report. Two by letter and one by experience. \$265 turned in for Home and Foreign Missions.

Seabury—Pastor J. H. Clevenger closed splendid revival. Fifteen professions. Large congregations. Church taxed its capacity at evening service. Kingston B. Y. P. U. had charge of the young people's meeting and rendered a splendid program. Much enjoyed. Come again. The fifth Sunday meeting that was to have been with Kingston church called off on account of closing exercises of the High School.

KNOXVILLE.

Calvary—Pastor S. C. Grigsby spoke on "A Strong Church," and "The Blood on the Door Post." 106 in S. S. One by letter. Interesting day. Good congregations.

Jacksboro—Pastor D. A. Webb spoke on "Our Care for Others," and at night a patriotic service was held. 142 in S. S.

Erin.—An interesting and helpful fifth Sunday meeting at Cumberland City. Brethren H. Whitfield, Ryland Knight, B. McNatt, H. F. Robins, E. H. Greenwell, J. R. Hunt, Nixon Pickard and — Buckingham assisted in carrying out the excellent program. Sermons during the meeting by H. F. Robins, E. H. Greenwell and O. C. Peyton. A handsome pulpit stand has been given the Cumberland City church by E. R. Harris, Erin. A unanimous rising vote of thanks was given. An offering made for ministerial relief—a creditable sum. Cumberland City church has paid her apportionment in full. Pastor's salary also up to date. Dr. Ryland Knight of Clarksville will

Mt. Isabel Church—Pastor, N. P. Stephens. Fifth Sunday meeting of Sweetwater Association met with church Friday, 11 a. m. Introductory sermon, Rev. S. C. Peoples, on "The Only Foundation." Due, presiding in the afternoon the following was discussed: "Bible Teaching as to Baptism and the Lord's Supper," and "Deaconate and What Baptists Ought to Read." The following took a part in discussion: Revs. H. C. Pardue, N. P. Stephens, M. R. Carroll, S. S. Peoples, John McCall, M. A. Carroll, R. D. Cecil and Mrs. T. E. Moody.

Zion's Chapel—Pastor, J. W. Holder. Fifth Sunday meeting of Providence Association. Introductory sermon Friday at 7:30 p. m. by Rev. A. B. Johnson. Saturday the program was carried out and dinner at church and preaching at 11 a. m. by Rev. J. H. Grubb, and at 7:30 p. m. by Rev. W. E. Northrup, and Sunday, 11 a. m. by Rev. R. D. Cecil, and collection for missions, \$10. The S. S. was splendid and Rev. J. H. Stentell and Rev. J. L. Richmond took active part in the discussions.

Cleveland (First)—Pastor J. A. Carmack being assisted in a meeting by Rev. J. L. Dance. The writer was in eight services during the week and returned Sunday night for service. Great sermon by Rev. Dance on "The Cost of a Life of Sin," and great crowds and three additions to church.

Rev. Dance preached four sermons during the day and had other additions and 218 in S. S. Pastor Carmack and Rev. Dance and the church are doing earnest work and the meetings continue. Possibly some one will give a complete report of the fifth Sunday meetings. The Baptist and Reflector and book work very good during the week.

R. D. CECIL.

Cleveland, Tenn.

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

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

By V. B. Filson.

The West Tennessee Sunday School Convention met at Ripley on the 17th. Over two hundred delegates enrolled. Mr. E. L. Bass was re-elected President for the ensuing year. Many good reports were made by the Association Superintendents showing many new Sunday Schools had been organized and a large increase in Sunday School attendance. This convention will meet at Whiteville, Tenn., and the date has been changed to Tuesday after the second Sunday in March instead of April.

The Middle Tennessee Sunday School Convention which met at Springfield April 18th, reports the largest attendance for several years past. Some very gratifying reports were read by the Associational Superintendents showing quite an increase in the enlistment of members in attending Sunday School. Rev. M. E. Ward was again re-elected President for the ensuing year.

On April 6th, Rev. J. W. Storer, pastor of Ripley Baptist church, organized a Teacher Training Class in his church and they took up for their study "Talks with the Training Class." They will also devote some time to a Worker's Council. This Sunday School under their efficient pastor as leader has made wonderful progress and has just added some new classrooms to their building and are paid for. A good example for others to follow.

As a result of Mr. Arthur Flake's teaching of the B. Y. P. U. Manual in Union University, the B. Y. P. U. of the Second Baptist church was re-organized last Sunday night and Prof. J. L. McAlilly was elected President. Mr. Paul Glisson, Vice President; Miss Niota Davis, Secretary; Mr. Ashford Atterbury, Treasurer; Miss Skinner, Corresponding Secretary. Misses Janice Thompson and Laveria Sparks, Messrs. Ashford Atterbury and Paul Glisson were elected Group Captains. The above members with representatives from each of the four groups met at the home of their president on Monday evening, planned their program for the coming month, after which refreshments were served by Mrs. McAlilly and a unanimous vote was given to meet at the home of their president one month later to make another program.

The Training School held at the Second Baptist church, Jackson, resulted in 39 receiving Seal No. 6, 9 receiving Normal diplomas, 20 receiving certificates looking toward a diploma, 5 received Seal No. 8, and 6 receiving Seal No. 2.

Mr. Filson is teaching the Normal Manual in Union University this week and will teach the Normal Manual in Hall-Moody next week.

The Second Baptist church at Jackson has just completed their new Sunday School rooms, thirty in all and are now ready to begin a campaign for 700 members.

The East Tennessee Sunday School Convention will meet at Sweetwater, Tenn., June 26-7-8th.

We are glad to report the condition of our beloved superintendent of Sunday Schools for Tennessee, Brother Hudgins, much improved and it is hoped that the month's rest will do him much good and that he will be able to resume his work. Let each one of us unite in one petition to our Father that if it be His will to restore our beloved superintendent to health and back to us in this noble cause.

RECTAL DISEASES

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TENNESSEE SUNDAY SCHOOL CONVENTION.

The thirty-first annual convention of the Tennessee Sunday School Association will be held in Murfreesboro, on Tuesday, Wednesday and Thursday, June 19, 20 and 21, next.

The West Tennessee Institute will be held in Dyersburg, Tuesday, Wednesday and Thursday, June 26, 27 and 28, next.

The basis of representation at both of these meetings is: All pastors and superintendents are ex-officio delegates; in addition to these each Sunday school is entitled to one delegate for every twenty-five members. The entertainment will be on the Harvard plan.

WEST TENNESSEE SUNDAY SCHOOL CONVENTION AT RIPLEY.

Fleetwood Ball.

The Twenty-sixth session of the West Tennessee Baptist Sunday School Convention was in session with the church at Ripley, from Tuesday night, April 17th, to Thursday night, April 19th.

The convention sermon by Rev. O. W. Taylor, of Trenton, on the opening night was on the theme, "God's Householder" from the text, Matt. 13:52. It was an appropriate, vigorous, helpful effort.

A general theme for the devotional period at the beginning of each session was "The Divine Power of Jesus Manifested in Miracles." Those who led these exercises were Revs. A. W. Hill, of Newbern, on "The Miracle at Cana"; Rev. H. M. Crain, of Hickman, Ky., on "Healing the Nobleman's Son"; Rev. T. Riley Davis, of Covington, on "The Man at the Pool"; Rev. Roswell Davis, of Memphis, on "Multiplying Food"; Dr. J. B. Moody, of Martin, on "Prevailing Prayer," and Rev. R. E. Downing, of Halls, on "Lazarus Raised." Through this wise arrangement the devotional exercises were lifted to a helpful dignity their importance requires.

The election of officers resulted as follows: President, E. L. Bass, of Memphis, for the sixth year; Vice President, J. T. Harris, of Newbern, for the second year; Secretary and Treasurer, Rev. Fleetwood Ball, of Lexington, for the fourteenth year.

Although the attendance was not as large as on the previous year at Hancock, the enrollment reached over 200. Delegates were present from practically all of the twelve associations composing the territory of the convention.

The reports of the superintendents of the respective associations revealed much growth in Sunday School interest and activity in many sections. The reports of C. A. Derryberry, of Jackson, for Central Association; E. A. Roper, of Memphis, for Shelby County Association; J. Winfield Darby, of Covington, for Big Hatchie Association, and Rev. H. L. Jares, of Paris, for Western District Association, were especially encouraging.

Revs. W. S. Wiley, of Muskogee, Okla.; A. R. Bond, of Nashville; H. M. Crain, of Hickman, Ky.; R. P. Lucado, of Blytheville, Ark.; S. E. Bast, of Ashton, Tenn.; Dr. J. W. Porter, of Lexington, Ky., and Prof. L. P. Leavell, of Louisville, Ky., were accorded recognition as visitors.

Brevity and appropriateness characterized the welcome address by Rev. J. W. Storer, of Ripley, and the response by Rev. I. N. Penick, of Martin. The superb executive ability of the Ripley pastor and the warm-hearted, matchless hospitality of the

Ripley saints were signally demonstrated in the splendid entertainment of the delegates and visitors.

The convention had more than one mountain-top experience. Notable among the addresses delivered were those by L. P. Leavell, of Louisville, on "Great Sunday Schools," "The Intermediate Department," "The Normal Course of the Sunday School Board;" by Dr. W. S. Wiley, of Muskogee, Okla., on "The Relation of the Sunday School to Missions," and "Some Things That Help"; V. B. Filson, of Chattanooga, on "Promoting Sunday School Interests in West Tennessee" and "Rallying and Promoting—What they Mean"; by Dr. J. W. Porter, of Lexington, Ky., on "Our Infallible Guide to Faith and Practice"; by J. T. Harder, of Humboldt, on "Teachers' Problems"; by Dr. Luther Little, of Jackson, on "The Sunday School as an Evangelistic Field," and by Miss Martha Bourne, of Memphis, on "Juniors, the Age of Great Opportunity."

Tender resolutions in memory of Dr. H. C. Irby, of Jackson, who organized the convention in 1891, and Dr. E. E. Folk, of Nashville, whose custom it was to attend every session, were adopted, these brilliant leaders in denominational life having gone to heaven within the past year.

By the adoption of the report of the Committee on Nominations, Whiteville was chosen as the meeting place for the convention of 1918. The time of meeting was changed from Tuesday night before the third Sunday in April to Tuesday night before the third Sunday in March. The change was made in the hope of securing a larger attendance of the rural constituency of the convention. Many felt that the change of time is unwise, but did not protest, feeling that a trial of the change had better be made to satisfy all.

The old corps of superintendents of the associations remained unchanged except as to Benah Association, of which J. T. Warren was made superintendent, and Little Hatchie, of which C. R. House, of Whiteville, was made superintendent.

A unique and most instructive feature of the convention was demonstration work. Mrs. J. W. Storer, of Ripley, assisted by Miss Katie Kents, and a class of primary pupils, demonstrated "Primary Equipment and Organization" in a most superb manner. "A Sunday School Service" was equally well demonstrated by E. A. Roper, of Memphis, assisted by Rev. R. E. Downing, of Halls, as was also "The Influence of Music in the Sunday School," by D. R. Mitchener, of Memphis, assisted by Mrs. J. W. Cole, Miss Elise Bass, of Memphis, and Miss Katie Klutts. Many expressed themselves as favoring a larger use of this practical illustration of Sunday School activity in the sessions of the convention.

The inability of the incomparable W. D. Hudgins, of Estill Springs, to attend the convention on account of ill-health was greatly regretted. A telegram of sympathy was sent him by the convention and fervent prayer offered for his recovery.

As a whole the Ripley session of the convention was one of the most delightful and practically helpful experienced in the history of the body.

Lexington, Tenn.

SEND US A NEW SUBSCRIPTION.

AFTER SIX YEARS OF SUFFERING

Woman Made Well by Lydia
E. Pinkham's Vegetable
Compound.

Columbus, Ohio.—"I had almost given up. I had been sick for six years with female troubles and nervousness. I had a pain in my right side and could not eat anything without hurting my stomach. I could not drink cold water at all nor eat any kind of raw fruit, nor fresh meat nor chicken. From 178 pounds I went to



118 and would get so weak at times that I fell over. I began to take Lydia E. Pinkham's Vegetable Compound, and ten days later I could eat and it did not hurt my stomach. I have taken the medicine ever since and I feel like a new woman. I now weigh 127 pounds so you can see what it has done for me already. My husband says he knows your medicine has saved my life."—Mrs. J. S. BARLOW, 1624 South 4th St., Columbus, Ohio.

Lydia E. Pinkham's Vegetable Compound contains just the virtues of roots and herbs needed to restore health and strength to the weakened organs of the body. That is why Mrs. Barlow, a chronic invalid, recovered so completely.

It pays for women suffering from any female ailments to insist upon having Lydia E. Pinkham's Vegetable Compound.

MEDICINES, LIKE MEN HAVE CHARACTER

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

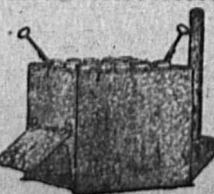
Hood's Sarsaparilla originated in a physician's successful prescription.

Pepton Pills, named from pepsin and iron, include nux and other tonics.

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

Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot winds bring them out, and with the natural embarrassment that every woman feels, get a package of Kintho; this is the easy way to remove them. If Kintho is used at the first sign of the ugly spots, they'll sometimes disappear overnight. Use Kintho soap too. It's astonishing how it helps keep the freckles away once Kintho has removed them.



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For family, farm or factory. Used by farmers, fruit growers, canning clubs and Government Agents. Special prices for early orders. FARM CANNING MACHINE CO., Meridian, Mississippi. Dept. R. E. L.

"Are you boys laughing at me?" demanded a professor sternly of his class.

"Oh, no, sir!" came the reply in chorus.

"Then," asked the professor, "what else is there in the room to laugh at?"

Woman's Missionary Union

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vice Chairman, Franklin.

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

OUR DIVISIONAL CONVENTIONS.

The West Tennessee workers met in Ripley. Dr. R. W. Weaver brought a message on "Christian Education" Monday night, April 16. All who were privileged to hear him were enlightened and stirred by his message. He held a conference with the leaders present and they agreed to present a resolution, endorsing the formation of chapters of "Friends of Christian Education Under Baptist Control" in all progressive Baptist churches. An offering of \$5.00 to Christian Education entitles one to membership in this society. The contributions of all W. M. U. workers to go to the completion of our \$5,000.00 Scholarship Fund for Tennessee College. The interest on this perpetual fund aids poor girls in obtaining a college education. When this is completed our gifts will be turned into some other special channel. The Convention adopted the resolution.

Tuesday morning Mrs. Martin, Vice-President of West Tennessee, called the meeting to order. Mrs. Harris, Secretary-Treasurer. Mrs. Davis of Brownsville, led the opening devotional. Mrs. Storer voiced the welcome in a pleasing way. Mrs. Short responding. Only three of the seven superintendents were present, including Mrs. Martin, who is superintendent as well as Vice-President of the division; two others sent reports. The attendance not quite so large as usual. Shelby County Union led with 25. Mrs. Sarah Owen in the morning, and Mrs. James Cole in the afternoon gave beautiful solos, much appreciated and greatly enjoyed. Our Training School was presented by one of Bellvue's representatives. Afternoon meeting opened by Mrs. Walker. Mrs. E. L. Atwood delighted all who heard her by her splendid paper, her subject being "The Call of the Girl; Her Awakening." Mrs. Wilkinson followed with a most excellent paper, "After Her Response, What?" These papers were thoughtful, forceful presentations of a vital question. Mrs. E. M. Hicks was unable to be present, but sent a good paper on "Christian Education," especially Union University. Mrs. Farrow's paper on "Woman's Part in Local Church Support," was fine and we hope to have it for our page. Mrs. Irene Blalock brought a message of the Orphans' Home. Sunbeam Work was briefly discussed by your Secretary, as was young people's work in general, giving a short report of the Baptist Student Convention.

A twenty-mile drive across to Brownsville through the kindness of Mrs. Powell; catching the L. & N. train into Nashville; and out again Wednesday morning with the Nashville delegation for Springfield for Middle Tennessee division.

Good things of Dr. P. E. Burroughs' sermon Tuesday night were heard on every hand. His theme was "The Ideal Woman."

Mrs. Burnley, Vice-President in the chair; Miss Ethel Jones, chosen as Secretary-Treasurer; Mrs. G. B. Sprouse made us welcome. Mrs. Geo. J. Burnett responded graciously. Mrs. Burnley's message was given and then the seven superintendents had a helpful hour, led by Mrs. W. H. Vaughn, the Graded Union, Circle Plan, Circulating Libraries, and several other subjects were discussed following the reports of superintendents. Three-minute talks by Mesdames DeVault, Cason and McMurry and Miss Ethel Jones, were spiritual and helpful. Mesdames Van Ness and Walker led

the devotions morning and afternoon, bringing good messages. Mrs. Creasman, Y. W. A. Secretary, and Miss Dorothy Jones discussed Y. W. A. work. Mrs. John Gupton, R. A. and Sunbeam work. The Springfield S. B. B. contributed a song; the children's part is always enjoyable. Personal Service was presented effectively by Mrs. Eagan, State Chairman, and Tennessee College and its interests and achievements were laid on our hearts in a forceful address by Mrs. Geo. J. Burnett. In the absence of Mrs. Burroughs, our Training School Trustee, your Secretary presented briefly this interest.

Dr. Weaver closed the program with a masterful address on Education.

The attendance at this meeting was some larger than West Tennessee. About 100 at Ripley, and lunch was served at Springfield to near 200, including local attendance, which was much larger than at Ripley. I think the number of visitors was under 100. The hospitality in both places was abundant and cordial, the meetings practical and spiritual.

I hope several will send in for our page some impressions of the two meetings. MARGARET BUCHANAN.

HONOR ROLL, STANDARD OF EXCELLENCE.

Bearden, Clarksville, Springfield, Calvary and Belmont (Nashville), Morristown, Jonesboro, Central (Fountain City), Broadway (Knoxville), Y. W. A. Clarksville, Y. W. A., Lonsdale (Knoxville), Y. W. A.

Class A.—Smyrna, Bellvue, Union Avenue, Seventh Street and Calvary of Memphis, Eastland, Immanuel, First of Nashville, Gibson, Paris, Dandridge, Johnson City, Trenton, Stanton, W. M. S. and Y. W. A., Shelbyville, Etowah, Erin, Lonsdale, Brownsville, Franklin, Trenton Street, Harriman, Carthage, Lebanon, Dyersburg, First and Highland Park and Tabernacle of Chattanooga, Morristown G. A., Jefferson City G. A., Trenton S. B. B., Oak Grove S. B. B. One in Nashville and one in Memphis; no name given.

Class B.—El Bethel, Fall Branch, Wartrace, Trenton, Ripley, Riceville, LaFollette, North Edgefield, Grace, Edgefield, Lockeland, South Side, Park Ave., Third, Edgefield Y. W. A., Park Ave. G. A., of Nashville; Somerville, Halls, Pleasant Hill, Oak Grove, Eagleville, Harmony, Bethpage, William's Chapel, Galloway, Cumberland City, White House, Una, Walnut Grove, Little Hope, First, Memphis, Euclid Ave., South Knoxville, Island Home, Newcomb, Johnson City Y. W. A., Jefferson City R. A., Grand Junction Y. W. A., Lebanon Y. W. A., Orlinda Y. W. A., Jonesboro S. B. B., Franklin S. B. B., Trenton R. A., East Lake; one not named in Nashville.

Class C.—Bolivia, Sugar Grove, Powell's Station, Fairfield, Central, Memphis, New Salem, Corryton, New Union, Chiquipin Grove, Mountain City, Fayetteville, Farmington, Alamo, Woodland Mills, Hartsville, Halls, Hampton, Decherd, Blooming Grove, Geo. Jones Memorial, Lawrenceburg, Elim, McMinnville, Dyer, Hickory Grove, Carter's Creek, Huntington, Rockwood, Calvary and Bell Ave. (Knoxville), Hickman S. B. B., Jefferson City Y. W. A., and S. B. B. One not named from Knoxville.

The above list is taken from the 144 blanks returned. Only a partial report, but better than one year ago. Seventeen other blanks returned falling below Class C.

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, uric acid poisoning, and diseases of the kidneys, bladder, and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably benefited, or permanently relieved.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three week's treatment (two five gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Springs,

Box 20 E, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price in full upon the receipt of the two empty demijohns which I agree to return within a month.

Name
Address
Shipping Point

(Please Write Distinctly.)

—Adv.

HEADACHES AND OTHER ACHES AND PAINS.

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

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

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

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

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

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

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FREE OFFER.

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

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

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.—Adv.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

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

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

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

SPECIAL ATTENTION.

Delegates to the Southern Baptist Convention.

We call your especial attention to the mission study class which will be held under the direction of the Educational Department of the Foreign Mission Board. The class will meet on Thursday, Friday and Saturday mornings, May 17th, 18th, and 19th.

The class will meet one hour preceding the opening hour of the morning sessions of the Convention.

A book on Africa will be used as a basis of the study. Facts about our own Southern Baptist work in Africa will be given.

The sessions of the class will be held in the Sunday School Auditorium of the First Presbyterian church, located at Lafayette Square, near St. Charles street.

The class will be open to both men and women.

You are urged to attend this class.

TO ALL PASTORS.

One Sunday morning, a few weeks ago, the following message was read from the pulpit of the Madison Avenue Baptist church, New York: "The Prayers of this congregation are asked by a mother who has lost her little girl."

Two days later, to the Woman's Society, came the request, "Pray that the daughter who is lost may be restored to her parents."

"Yes, we will pray", said our member of prompt action and great, loving mother-heart. "There seems to be nothing that we can DO to help find this girl. But we can TRY TO DO SOMETHING TO KEEP OTHER GIRLS FROM BEING LOST."

In this effort, we now ask your co-operation.

The daughter, eighteen years of age, for whose return prayer is still offered, is only one of a thousand girls lost in this city.

From other cities and from the smaller towns, girls and young women are constantly coming to the great city, unaware of its perils. Therefore, we cordially invite you to write to us concerning any girl member of your church or congregation, who is now in this city, away from home, without church membership or preference here; or, concerning any girl coming to New York, a stranger, to remain for study or business. Also, please tell her that at Madison Avenue Baptist Parish House, 30 East 31st st., she will find a welcome, helpful friends and wise counselors.

Names of girls, with home addresses and New York addresses may be sent to any one of the undersigned in care of the Woman's Society, 30 East 31st st. Please write to us promptly in order that any possible assistance on our part may be promptly rendered.

MARY POTTER ANGELL,

Pres. Woman's Society.

EMILY GOWAN,

Executive Sec. Young Woman's Work.

WILHELMINA A. CLIFFORD,

Pres. Young Women's Social Union.

Church Furniture
WORK OF THE HIGHEST QUALITY
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JACKSON, TENNESSEE.

Editorial

A MESSAGE OF GREETING.

To the Baptist Brotherhood:

I greet you as the new editor. I greet you in the name of our common Master. I greet you in the name of the incomparable Baptist principles.

I am conscious of the heritage that comes to me through the long and peerless service of Dr. Edgar E. Folk. He had been my friend from my boyhood. Through these many years I had learned to love him and value his wisdom in the conduct of the Baptist and Reflector. My own tributes to him have already appeared in these columns, but I feel more keenly than perhaps any other could, the sense of appreciation and responsibility coming from the fruitage of his labors.

My own personal creed embraces all that Baptists hold in common. For these distinctive principles I have conformity with conviction, inherited from a Baptist ancestry, converted when a lad, tutored in Baptist doctrines and practices by George A. Lofton, D.D. I have always counted it a supreme privilege to stand for and promote Baptist orthodoxy according to the Southern standards.

For the future the Baptist and Reflector will continue the policy of the past, namely: to advance the Kingdom of God in all the world, to cultivate piety among Tennessee Baptists, to strengthen the purpose of Baptist churches, and to propagate the distinctive Baptist principles as essential to a correct interpretation of and obedience to the New Testament teachings.

I shall hope for the loyalty of the Baptist brotherhood in all causes that will glorify God in the advancement of the Baptist viewpoint of creed and conduct. I shall give myself unreservedly to this new work. I ask for your co-operation, a place in your burden-bearing and a part in your prayer life.

Yours fraternally,

ALBERT R. BOND.

THE UNWRITTEN RECORD.

"And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written." Thus John closes his Gospel. He had not attempted a complete biography of his Master. The material was selected with the definite purpose "that ye may believe that Jesus is the Christ, the Son of God: and that believing ye may have life in his name." Certain features in the life of Jesus may exhibit those that should find a place in the life of every Christian. This closing verse of the Fourth Gospel may be broadly applied as indicating The Unwritten Record.

Greater Than the Written.

The Unwritten Record of every life is far greater than the Written. It was true of Jesus even in his brief ministry of three years. He packed into this short public career a wonderful amount of activity. He seemed always to be busy. His attention was constantly called to the suffering about him and his response was as unflinching as it was successful. He visited all parts of Palestine in order to bring his message and mission into a representative hearing. His times of retirement for rest and recuperation were brief and often interrupted.

But, however strenuous were his days, one can not escape the impression that his external deeds, his gracious words, and his public life in all details unknown to us formed but a small part of his complete life. This is true of every life. Men see but glimpses of us. The thoughts that lack occasion for utterance, the ambitions that strive for realization, the aspirations that would lead the soul upward, the motives that prompt to action, the affections that often grow chilled for want of expression, the hopes that fall of fruition—all these form a real part of every life and yet they never get into public record even though one be privileged to have a biography written. How many things would we value more if Jesus had only expressed himself upon them! We can sometimes conjecture what must have been his emotions when some carping critic ventured to test his goodness,

wisdom, or power, or when some poorly informed disciple presumed upon his discipleship to advise a course of procedure or showed special dullness of spiritual perception. No one has yet invented a device to catch and record the moving scenes of the soul. Doubtless these will be fixed upon the soul's films to be preserved until the future will make clear every device and imagination of the heart. For this life the part that men never know will remain the larger portion of every life. John was perhaps using a figure of speech when he spoke about the magnitude of the possible record of Jesus, but his words may also find truth as a statement of the Unwritten Record of Jesus.

Interpreted by the Written.

The outward life interprets the inner. The Written Record must be a transcript of the Unwritten. Deeds are the index of character. A really good life shows good character. Men may sometimes misinterpret the Christian's acts. The Christian may even fail to measure up to his best intentions for conduct. But a man's walk and conversation before the world declare his spiritual life. The deeds of Jesus comported with his true nature. The fruitage of the tree signifies its nature. "By their fruits ye shall know them. Do men gather grapes of thorns; or figs of thistles?" The man that claims to be righteous must make good his contention by an outward conformity to right conduct. To be sure, one may simulate righteousness by externals, but there will appear to the discerning eye the whiteness of the sepulchre. Jesus brought sharp censure against the Pharisees who were satisfied with an outward observance of rules of right living when their hearts were evil, but at the same time he recognized that the best proof of goodness should be found in good deeds. The evil heart will surely have an outlet in evil ways. Likewise, the good will be judged by his manner of living. The Unwritten Record tries to get itself translated into the Written, that it may be known and read of all men.

Power for the Written.

The Unwritten Record of Life gives substance and value to the Written. My only opportunity to hear the peerless John A. Broadus was in his visit to Vanderbilt University, Nashville, when he preached the commencement sermon the year before his death. On Monday morning he met the ministers of the city for a conference upon questions that they might suggest. He sat while he answered them. A college boy, I sat there and listened. Many of his replies could have been made by professors and other ministers in the congregation. But I doubt not that my own feeling was shared by all present. I felt then, and the years have not brought any change, in my opinion, that what he said had back of it that wonderful mind that ranked first with the great of all the ages. Exegesis, historical criticism, homiletical advice, ~~and so on~~ for reading everything had power for me because the speaker was competent to speak. Word had power because of the life. I felt that the reservoir of wisdom gave force to every utterance.

The Unwritten Record not only of the life of Jesus but of every life empowers the Written. Character must enforce deed. Competency to minister wisdom, advice or comfort comes from within.

WAGES OR SALARY?

By what scale of worth shall the minister be judged? Does he hold a job or occupy a position? Does he earn a salary or draw wages? Must he expect his check at the end of the month or his pay envelope Saturday night? The answer to these queries will be fixed by one's conception of the dignity as well as the commercial value of the ministry. The current idea of the minister places him within a certain situation in the community that brings to him responsibilities of the social, commercial and the ministerial sort. Whether or not it is right so to do, the world demands that the minister shall have his material station somewhat in keeping with that of his congregation. It is required almost universally that the minister shall be free of commercial dealings and limit his manner of life to his salary.

Present scales of prices are far in excess of those only a few years back. The salary formerly

allowing luxuries now will hardly buy necessities. Everything has advanced, except the salaries of preachers. The preacher must keep up appearances, educate his children, set the example in giving to all benevolences, but in it all he must keep out of debt and trust in Providence that the rainy day of adversity and disability may never come. Is it fair to the church, is it fair to the preacher to force the preacher to live at a certain grade in the social standards and yet not pay him sufficient salary to discharge this obligation?

Ministers are usually as capable as other men. The same talents, preparation for specializing, insistent energy and devotion to his tasks which the minister uses would, if turned to secular occupations, bring him a far better financial return and greater freedom from the anxiety of the bread line. A man who can succeed in the ministry can succeed anywhere. Tact, discretion, affability, wisdom for details, broad, sympathetic understanding of people, tireless energy, persistent efforts—these are some of the traits of the average minister. Turned into commercial pursuits these would secure to him many returns. It is often sneeringly said that preachers have little business sense. To be sure, this is true largely; but why so? Is it not to be explained not on the ground of lack of ability, but that preachers are true to their calling and do not care to be entangled with the deceptions consequent to money making? But they could make money if they should work commercialism as they work the ministry.

Each church should so support its pastor that he will be relieved of financial worries and be free from any reproach to his church or his Lord. Money does not measure a man's value to society and yet society should measure its appreciation of worth in adequate financial terms. We make a plea for the poorly paid minister. Street cleaners in New York City get more than the average salary of a pastor in the Southern Baptist Convention. For example, a certain Baptist minister some years ago resigned his church, surrendered his credentials and entered the profession of law. He had not ceased to love the work. He did not fail in his duties, but his justification was that the churches did not pay enough to support his family. This brother has recently been elected to the Supreme Bench in a certain State.

CONFESSION PLUS CONDUCT.

God wants open discipleship. The timid Nicodemus came to Jesus by night for fear of the Jews. He dared not risk his reputation and place by an open interview with Jesus. He would like to know more of the strange teaching, but was not bold enough to face the consequences of an open avowal of interest in Jesus. Later he showed his willingness to be counted partly on the side of the new faith. How much more honor he would have received if he had been bold and open in his declaration.

Confession of Christ forms a real part of the Christian's duty. With the mouth man must declare and with the heart believe that Jesus Christ is Saviour. The attitude of the heart must precede that of the lips, but both must glorify God.

Creed and conduct can not be separated. Intellectual grasp of the truth is essential. We can not say just how much or how little truth must be known and accepted as a condition of salvation. At least one must perceive that Jesus is the revelation of God and the Saviour of men. Creeds must be conformed to the standard of truth in God's word.

But conduct must express creed. One must live the truth. To know and to do are the inseparable evidences of salvation. The New Testament condemns those who would expect salvation on the grounds of good works. Modern life demands that men shall practice what they preach. The Apostle James was specially insistent upon good works, not as grounds of salvation, but as its external expression. He that says he is righteous should show the tokens in holy living. Difficult? Yes, but glorious. Men of the world demand that the goods be delivered. The Christian can not escape with mere words of faith.

All but government/wireless stations in this country have been ordered closed and dismantled. In this way the danger of discovery of government secrets about the war will be lessened.

LITTLE WORK—FREE BOOKS

Take advantage of our book offer for subscriptions, new and old. The books listed are new, inspirational, dealing with vital themes.

Offers:

1. For one new subscriber at \$2.00 and renewal at \$2.00. Or two new subscribers at \$2.00 each, we will give any one of the following books: "Baptist Principles," Edgar E. Folk, D.D. (price 50 cents); "The Master Preacher," Albert R. Bond, D.D. (price \$1.00); "Quiet Talks on Prayer," S. D. Gordon (price 85 cents); "The Divinity of Christ in the Gospel of John," A. T. Robertson, D.D. (price \$1.00); "The Country Church in the South," Victor I. Masters, D.D. (price 50c); "We Would See Jesus," George W. Truett, D.D. (price \$1.00); "Commentary on Philippians," T. P. Bell, D.D. (price 75c); "The Present Day Sunday School," P. E. Burroughs, D.D. (price \$1.00); "How to Run a Little Sunday School," Morris Ferguson, D.D. (price 75c); "Fanny Crosby's Story of 94 Years," S. Trevena Jackson (price \$1.15).

2. For two new subscribers at \$2.00 each, and one renewal at \$2.00. Or three new subscribers at \$2.00 each, we will give any one of the following books:

"The Life in Christ," E. Y. Mullins, D.D. (price \$1.25); "The Evangel of the Strait Gate," W. M. Clow, D.D. (price \$1.35); "Modern Messages from Great Hymns," Robert E. Smith (price \$1.25); "The Religious Development of the Child," Rufus W. Weaver, D.D. (price \$1.25); "The Rising Tide," Margaret Deland (price \$1.50); "The Road to Understanding," Eleanor H. Porter (price \$1.50); "The Black Prophet," Guy Fitch Phelps (price \$1.35).

3. For three new subscribers at \$2.00 each and one renewal at \$2.00. Or four new subscribers at \$2.00 each, we will give any one of the following books:

"The Book of Genesis," B. H. Carroll, D.D. (price \$2.25); "The Acts," B. H. Carroll, D.D. (price \$2.25); "Emphasized Bible," J. B. Rotherham, D.D. (price \$5.00); Holman's Self-Propounding Bible (price \$2.90).

EDITORIAL BREVITIES

A man is more than brawn, barns, or banks.

God has a plan for every life. Happy is he who discovers and fulfills his life plan.

Jesus Christ knew the capacity of his friends. He appointed to each a definite part in the program of service.

More conservation and less conversation will help some toward solving the problems which now confront the country.

Prof. A. T. Robertson, D.D., of the Seminary, will be supply-pastor for the Immanuel Baptist church, this city, until a pastor is secured.

Gautemala is the latest nation to add her moral strength against Germany. It may not always be true that "the voice of the people is the voice of God," but in this case it is evidently true.

The entire First Tennessee regiment will be assigned to guard duty to protect railroad property in the State. Our boys will be on the picket instead of the firing line.

It was the Latin poet Horace that said: "Who fears to stretch his pinions creeps and crawls." The eagle must prove his right to pierce the clouds through individual effort of his strength. Men often prefer the tortoise path to the eagle flight.

"Many a man has gone through the world and left a life's work undone for want of a friend who could see the best in him, and who could foresee what he might become." Love should give an added insight into character and the loyalty of friendship should lead to helpfulness that will bring out the best in our friends.

As news filters through the German censors, it appears that Germany is being increasingly stirred by grave labor troubles. We would not be surprised if these internal discords should become the factor to bring an early peace.

Congratulations! Miss Nell Jarman and Rev. C. F. Clark were married on May 1 at the Baptist church, Baxley, Ga., Dr. Lansing Burrows officiating. Bro. Clark is the pastor of the Judson Memorial Baptist church, this city.

Uncle Sam is able to sign notes of intense interest besides those dealing with German submarine warfare. The Allies will have an immense loan made to them. Secretary McAdoo has announced that the felicitous title of "the liberty loan of 1917" will be given to the transaction.

The French commission, headed by M. Viviani, has arrived in this country. France wants an American force sent to Europe. Our country has not yet determined its policy, but it is very likely that our chief aid will be commercial and financial. Marshal Joffre, the eminent French general, is of the party.

We regret that Prof. C. S. Gardner of the S. B. T. Seminary, Louisville, Ky., has suffered a nervous breakdown. He may not be able to resume his classes this session. May he soon find health and strength. Mr. F. M. Powell is in charge of the class in sociology and different members of the faculty will look after the work in homiletics.

The army bill to raise the army by selective draft has passed both houses of Congress by an overwhelming majority. The volunteer plan upon the final test did not show as much strength as was expected. The administration plan thus becomes the method. Minor differences are to be arranged and it is expected that President Wilson will sign the bill.

The United States fired its first gun against Germany on April 19. The steamer Mongolia, Captain Rice, sighted a submarine and fired at a distance of 1,000 yards. Though only the periscope was visible and the U-boat and the ship were in motion, the gunners are sure that their shot sank the submarine. It thus appears that our armed merchant marine will be able largely to take care of themselves.

Elihu Root, former Secretary of State under Mr. Taft, has been appointed by President Wilson as Chairman of the American Commission to Russia. The commission will be composed of four principal members and a staff of assistants. They are expected to leave shortly. President Wilson considers that Russia needs political, financial, transportation and commercial advice and assistance. The President shows his true Americanism in thus appointing a capable head of the commission, though of a different political party.

WHAT IS LIFE?

(Continued from page 1)

5. The Possession of Life.—A new thought about life is suggested in almost every chapter, and as we contemplate the next section of John's Gospel we are reminded that the Lord Jesus Christ has been appointed by the Father to give us life (5:21), and that this life is at once a present possession (5:24) and a future promise (5:25). The cause of all this is Christ himself who has this life (5:26) and who is, therefore, able to communicate it to those who receive him. The word "eternal" here and elsewhere is particularly important, because it implies quality rather than duration. We possess the life now, and it is simply because of its Divine quality that it necessarily lasts forever.

6. The Sustenance of Life.—It is very striking that, after Christ claims to be the Source of life (ch. 5), he uses various symbols or metaphors in the following chapters to prove this possession of "life in himself." Thus in chapter 6 he is shown to be the support of the life of which he is the source. Just as in physical life it is essential to

absorb and assimilate matter, so in things spiritual Christ is the Living Bread who must be appropriated, and the chapter is full of the most striking expressions about eating him and eating his flesh and blood (6:35, 51, 53, 56, 57, 58). Nothing could be more significant and impressive than this almost constant reiteration and increased intensity in regard to the appropriation of Christ.

7. The Overflow of Life.—It is interesting to observe the three uses of the symbol of "water" in these chapters. In chapter 3 "born of water" symbolizes the incoming of the Spirit. In chapter 4 the "living water" indicates the indwelling Spirit. In chapter 7:38 "rivers of living water" suggest the overflowing Spirit. That which we receive and possess is to be passed on to others, and from within us will flow rivers of life, giving blessing to those around. This is taken on the usual interpretation that it refers to believers, but there is much to be said for the suggestion made in the Companion Bible, under chapter 7:37, that the reference is to the Lord Jesus Christ as the Giver rather than to the believer as the receiver. But in either case the thought of "living water" clearly implies a constant, perennial and absolutely unfailing source of supply.

8. The Power of Life.—When the Lord Jesus Christ spoke of himself as the Light of the World, he said that his followers should not walk in darkness, but "have the light of life" (8:12). This seems to refer back to the opening statement that "the life was the light of men" (see also 9:5, 12:46). It is the possession of life that gives light, for, when we receive into our hearts the Lord Jesus Christ as our Saviour, Friend and Master, the result is such an access of spiritual experience that perception, insight, knowledge become ours as we follow our Master. There is perhaps nothing more striking in Christian life than the way in which the follower of Christ obtains light on many a dark part of his circumstances.

9. The Abundance of Life.—The Lord Jesus did not come to bestow life only, great though that is, but that the believer might have it in abundance (10:10). We are not to be content with anything less than this. And the difference is often the difference between a poor, weak and anaemic Christianity and one that pulsates with freshness, vigor, and energy. It is unfortunately only too possible for us to have merely a little warmth or a little heat when we ought to be thoroughly energized, and it is only too possible to be just saved instead of having the enjoyment of Christ's abundant salvation.

10. The Condition of Life.—In two successive chapters Christ teaches the solemn yet blessed lesson that life is possible only through death. In connection with Lazarus, Jesus Christ is the Resurrection and the Life (11:25). And, when the Greeks came to see him, he at once spoke of the grain of wheat dying in order that it might produce life and fruit. So, even though Christ was to be put to death, the raising of Lazarus showed that he had the power to guarantee victory; and in the same way, even though the disciple of Christ loses his life in this world, he finds and preserves it unto life eternal (12:25).

11. The Outcome of Life.—While the message about abiding and fruitfulness (ch. 15) does not specifically mention life, the thought is there all through, implying that only as we are united in life to Christ can we produce fruit that will abide. Then in the great prayer our Lord seems to sum up everything by the thought of the Father having given him authority to give eternal life to all believers, a life that is defined as knowing God and Jesus Christ (17:3). This constitutes the essential glory of life, that we are one with Christ and one with the Father in him. There is nothing higher, truer, nobler than this thought of union with God in Christ (17:21-23).

12. The Secret of Life.—The Apostle reminds us in the statement of his purpose that this life is possible only "in his name" (20:31). The "name" always stands for the revealed character, and "in" inevitably and invariably means union. So that our "life" is found in fellowship through believing. Faith links us to Christ and thereby produces that union, the outcome of which is communion, which necessarily lasts forever and ever. —Sunday School Times.

The Home Page

A Short Story and Items of Interest in the Home.

PLAY THE MAN.

Play the man!

With your body. Keep it fit,
By the highest use of it,
For the service of the soul,
Every part in full control,
Strong for labor, left to do
All that is required of you—
Play the man!

Play the man!

With your mental powers free
From all narrow bigotry;
Search for truth, that it may bless
All your days with happiness;
Thus may brain and brawn agree,
Make you what you ought to be—
Play the man!

Play the man!

Keep your inmost soul as pure
As your mother's virtue. Sure
If within no evil dwells,
There's no power in all the hells
Strong enough to drag you down,
Rob you of your manhood's crown—
Play the man!

—George A. Warburton.

ASKING QUESTIONS.

Peter sat alone on the back steps. He wished his mother would get well. She always told him everything he wanted to know. Aunts were different. He had asked Aunt Ann only nine questions, and then she had said: "Now, Peter Piper, if you ask another question, first thing you know you'll turn into a question-mark boy."

"Is the dot?"—Peter had begun.
"Shoo!"—Aunt Ann had interrupted.
"Go and sit on the steps. Not another question! Find out things for yourself."

And all he had been going to ask was whether the dot was a foot, and would he have only one if he did turn into a question-mark boy? Very well. He'd never ask Aunt Ann another question. Maybe he'd never ask anybody another one.

As he was thinking this, along came the rag man.

"Want to sell that carpet?" asked the rag man.

"What carpet?" asked Peter. Then he remembered and looked down at his feet. There were two.

"The one you're leaning up against," said the rag man.

Peter turned around and saw a big roll of carpet back of him.

"Is that for me?" asked the rag man.
"I don't know," replied Peter. "I'll go ask Aunt Ann."

He took three steps toward the door and then stopped. He would not ask Aunt Ann anything. She had told him to find out things for himself. "You can have it for a nickel," he said to the rag man.

The rag man gave him a nickel, rolled the carpet down to his wagon, and drove away, whistling. Peter ran to the candy store and spent the nickel for an ice cream cone.

The next week Peter's mother came downstairs. Now Peter would have been happy had not Pearly, the colored man, stopped coming that week.

"Where is?"—began Peter. Then, remembering the one-footed question-mark boy, he changed his question to "I haven't seen Pearly around this week."

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out the malaria, the Iron builds up the system. 50c.—Adv.

"Poor Pearly," said Peter's mother. "Aunt Ann had to discharge him. She thinks he is not honest."

"What makes Pearly's all right," said Peter.

"I wish I knew so," replied his mother. "But the carpet is gone, my best upstairs carpet. And Pearly did ask Aunt Ann how much a good carpet would cost. He is going to be married and wants to furnish a house."

"Maybe Pearly didn't take the carpet," said Peter in a weak voice.

At last, after thinking for some time, Peter decided that he would risk a question for Pearly's sake. So he asked: "If you knew Pearly didn't, could he come back here to work and be married?"

"Yes, indeed!" exclaimed Peter's mother.

"Well, then, he didn't. I sold it to the rag man for a nickel. Aunt Ann said if I asked another question I'd turn into a question-mark boy like this."

Peter drew from his pocket a dirty piece of paper on which was the question-mark boy—that Aunt Ann had drawn.

The next moment Peter was gathered close in the arms he had so longed for; and his mother was saying, with laughter in her dear voice: "It's time mother was getting back to Peter boy. There must be a thousand things he wants to know. He'll never turn into a question-mark boy asking questions of mother. That's what mothers are for—to help little boys learn things and train them into wise men. And the question you didn't ask cost mother twenty dollars. Now run over to Pearly's and tell him mother wants to see him. And, Peter, shall we celebrate by paying Pearly two dollars more a week? That will help buy a new carpet for the new house."—Janet Thomas Van Osdel, in Exchange.

LOST! A BOY!

Not kidnapped by bandits and hidden in a cave to weep and starve and rouse a nation to frenzied searching! Were that the case, one hundred thousand men would rise to the rescue if need be.

Unfortunately, the losing of the lad is without any dramatic excitement, though very sad and very real. The fact is, his father lost him! Being too busy to sit with him at the fireside and answer trivial questions during the years when fathers are the great and only heroes of boys, he let go his hold upon him! Yes, his mother lost him! Being much engrossed in her teas, dinners and club programs, she let the maid hear the boy say his prayers and thus her grip slipped and the boy was lost to the home. Aye! his church lost him! Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the ministers and elders were unmindful of the human feelings of the boy in the pew, and made no provision in sermon or song or manly sport for his boyishness, and so the church and many sad-hearted parents are now looking earnestly for the lost boy!

He must be found! He can be found! Found just where those two careless but pious parents en route from worship in Jerusalem found their lost Boy; in that particular spot in the church where interested men were willing to meet Him and answer in simple fashion the direct questions of His awakening manhood concerning the realities of life and duty. Here is where the lost boy will be found by men who are willing to look at him!—Men at Work.

LAX-FOS.

A digestive liquid laxative, cathartic and liver tonic. Combines strength with palatable aromatic taste. Does not gripe or disturb stomach. 50c.—Adv.

The Weekly Bulletin

Baptist Sunday School Board
NASHVILLE, TENNESSEE

A NEW VOLUME of the CONVENTION SERIES of COMMENTARIES

Philippians, by Dr. T. P. Bell. Price, 75c postpaid.

The author was for many years the able editor of the Christian Index of Atlanta. His kind and genial disposition made him a suitable expounder of this Epistle, which expresses the tender-heartedness of Paul.

The other volumes of this series now ready are:

Mark, by J. J. Taylor, D.D., Savannah, Ga.

Ephesians and Colossians, by Pres. E. Y. Mullins, Louisville, Kentucky.

I. and II. Timothy and Titus, by Pres. John P. Greene, Liberty, Mo.

Romans, by E. C. Dargan, D.D., Macon, Ga.

Acts, by Prof. W. O. Carver, Baptist Seminary, Louisville, Kentucky.

Price, 75c each, postpaid.

Begin now to order these as they are published.

BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVENUE NORTH, NASHVILLE, TENNESSEE.

MRS. WINSLOW'S SOOTHING SYRUP

THE NATION'S FUTURE
Depends Upon Healthy Babies

Properly reared children grow up
to be strong, healthy citizens

Many diseases to which children are susceptible, first indicate their presence in the bowels. The careful mother should watch her children's bowel movements and use

Mrs. Winslow's Soothing Syrup

It is a corrective for diarrhoea, colic and other ailments to which children are subject especially during the teething period.

It is absolutely non-narcotic and contains neither opium, morphine, nor any of their derivatives.

Mrs. Winslow's Soothing Syrup

Makes Cheerful,
Chubby Children

Soothes the fretting child during the trying period of its development and thus gives rest and relief to both child and mother.

Buy a bottle today
and keep it handy

Sold by druggists throughout the world.

Did you ever see a smile on the mouth of a river?

Well, asking another, did you ever see a corn on the foot of a hilt?

Or when it comes to that, a frown on the face of the earth?

And how about a wink in the eye of a needle?

To say nothing of the muscles in an arm of the sea?

Ethel used to play a good deal in Sunday School, but one day she had been so good that the teacher said in praise:

"Ethel, my dear," you have been a very good girl today."

"Yeth'm," responded Ethel. "I couldn't help it. I got a stiff neck."—Exchange.

IF I WERE YOU, MY BOY.

I would learn to be polite to everybody.

I wouldn't let any other boy get ahead of me in my studies.

I wouldn't go in the company of bad boys who use bad language.

I would see if I couldn't get people to like me by being civil to everybody.

I wouldn't be ashamed to do right anywhere. I wouldn't do anything that I would not be willing for everybody to know.—Little Christian.

"But are you sure that I shall recover?" the patient asked anxiously. "I heard that sometimes you have given a wrong diagnosis and treated a patient for pneumonia who afterward died of typhoid fever."

"You have been scandalously misinformed," said the doctor indignantly. "When I treat a man for pneumonia he dies of pneumonia."

THE YOUNG SOUTH

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

Dear Young South:

You treated me much better this time by writing to me. Sure enough I mean it when I say write to the Young South; it isn't just for you. I know how easy it is to put things off, even when you have the best intentions in the world. Don't do it though, if you are a loyal, interested member, get right down and tell us all about it in a letter. Let's make our page hum.

I have such a sweet letter from our little friend Grace Dryden — no matter how big she may get, she will always be "Baby Grace" to me, because that was the way her dear mother introduced her to us, and the way she stole into our hearts. Just as soon as we have our Baby Building finished and the Young South room all furnished like it's going to be, you must come down to see it, Grace, and we will have more fun playing with the children out at the Home. Please don't wait so long to write to us again. We miss you.

"Petersburg, Tenn.—Dear Miss Annie White: Here I come at last with another small offering for the Orphanage to be used where needed most. I hope to have another offering soon, and wish I had more to give this time. I love for mamma to read the Young South letters to me, and often beg her to take me to see the little orphans. She has promised to take me some time. Here's lots of love and good wishes to you, and all those connected with the Young South. — Grace Dryden."

"Talbot, Tenn.—Dear Miss Annie White: I am sending you \$1.00 for the Baby Building. This is from my Sunday School class. I have the Juniors and they are very interesting. We are very much interested in the Baby Building. May God bless and help the work. With best wishes—Mae Bettis."

Thank you, Miss Bettis, for the letter and the money for the Baby Building. Tell those Juniors of yours to work harder next time, and please let us hear from you again very soon.

"Henderson, Tenn.—Dear Miss Annie White: Please find Post Office order for \$16.00, five for State Missions, five for Home Missions, and five for Orphan's Home, and one dollar for my subscription to the Baptist and Reflector. Respectfully, Mr. and Mrs. T. H. Hollingsworth."

Just look what we have here! Sixteen dollars! My, that seems a lot of money these hard, war times, but we surely appreciate it that much more. The five dollars for each of those three worthy causes will help a great deal, and the one dollar for the paper is appreciated also. We certainly want to thank Mr. and Mrs. Hollingsworth for this generous gift.

"Athens, Tenn.—Dear Miss Annie White: Find enclosed money order for \$2.50, one for Home Missions, one for Foreign Missions, and 50c for the Baptist and Reflector, just a gift. Our church has not taken any collection for Missions. The roads are so very rough I have not attended much. Now I guess you are tired of hearing such as this, though I must tell you how much I feel the loss of your father. I never met him but once, but when I heard he was dead I felt the Baptists of Tennessee had lost an able man. I surely do sympathize with you in the loss of a father. I have lost mine. I

must close this time; hope to do more in the future. Wishing you the greatest success. Yours, Mrs. Elizabeth Hart."

Here is another letter I appreciate, and I'm sure you will all be glad to read it too. Since she could not go to church Mrs. Hart sends her contribution to us. I am deeply grateful to her, for her kind sympathy, and wish to extend mine to her in her great loss. We are never alone in our sorrows and burdens. There are always others suffering too.

Thank you too, Mrs. Hart for the half dollar for the paper. Every "bit" helps, and we need it so much for the paper. Our expenses are always so much, because the price of materials has advanced doubly. Do any of you owe your subscription? Then pay it, and feel that you have done a good deed.

"Watertown, Tenn.—Miss Annie White: I enclose check for \$5.00; give \$2.00 to Mrs. Medling salary, \$2.00 to Home Missions, and the other \$1.00 where you think it is most needed.—A Friend."

What would people do, what would the world do, and what would the "Young South" do without friends? Some of them are openly generous, some of them disguised, but always they are friends. And this dear friend sends us five dollars! We thank her so much.

"Rhea Springs, Tenn.—Dear Miss Annie White: Enclosed you will find check for \$3.00—one dollar each for Orphans' Home, Foreign Missions, and Home Missions.—Mrs. Belle Atkinson."

This is being fair and generous to all three causes, isn't it? We are so glad to have this letter from Mrs. Atkinson and we hope to hear from her again soon.

Now be nice to me again and make me happy by writing to me.

Loyally,
ANNIE WHITE FOLK.

JUST FOR FUN.

Major Smith, was seated at the dinner table with his guests on Thanksgiving Day. The colored waiter was just entering with a smoking-hot turkey, when he slipped and fell to the floor, together with a crash of dishes. "Gentlemen, a great calamity has just befallen us; here we have the downfall of Turkey, the breaking of china, the spilling of Greece and the humiliation of Africa."

Dinah (employed as waitress)—Yes, mum, I am leaving this place tomorrow.

Mistress—Why, Dinah, whatever can have displeased you with your position? Haven't I been treating you well?

Dinah—Oh, yass, indeed, you have, mum. But to tell de truff, miss, in dis house dey am too much shiftin' ob de dishes fo' de fewness ob de vittles.

A judge, in crossing the Irish Channel one stormy night, knocked against a well known witty lawyer, who was suffering terribly from seasickness.

"Can I do anything for you?" said the judge.

"Yes," gasped the seasick lawyer. "I wish your lordship would overrule this motion."

Dr. C. Alphonso Smith of the University of Virginia, in a recent afternoon speech, according to the Philadelphia Record, told the following story:

"A Creole friend of mine was giving French lessons to an Englishman, who in turn taught him English. After a lesson one day the Englishman said:

"Come round to see me some time and talk English with me. That's the way to learn it."

"I will come viz plaiser," responded the Creole, "but I have ze fear zat I cockroach upon your time."

"You mean hencroach," corrected the Englishman.

"Ah, yes, I always get ze gender wrong."

At a certain church it is the invariable custom of the clergyman to kiss the bride after the ceremony. A young woman who was about to be married in this church did not relish the prospect and instructed her prospective husband to tell the clergyman that she did not wish him to kiss her. The bridegroom obeyed the instructions given.

"Well Harry" said the young woman when he appeared, "did you tell the minister that I did not wish him to kiss me?"

"Yes."

"And what did he say?"

"He said that, in that case, he would charge only half the usual fee."

The late Booker T. Washington, at his Tuskegee school, advised his negro charges to adopt hard-working trades and, above all, to eschew the pulpit.

"Whenever I hear of a husky young negro boy going in for the ministry," he would say, "I think of the old uncle in the cotton field on a hot August afternoon who straightened up and mumbled:

"'Oh, Lawd, de cotton am so grassy, de work am so hard, an' de sun am so hot, Ah fink dis darkey's done got a call to preach!'"

We are told that Russell Conwell had a very wealthy lady member in his church in his early years in Philadelphia. She stood squarely against his movements for enlarged work. She had bossed all before his coming. He called her to his study and said, "Sister, to what church do you wish a letter?" "A letter? I don't want any letter?" He said, "But we must give you a letter to some church." She replied, "You can't get on without me here." "That is not it, Sister, we can't get along with you." She got the letter.—Baptist World.

A smartly-gowned, but evidently contentious woman who boarded a car, remonstrated vainly with the big Irishman who was distributing his tobacco smoke among the passengers. He listened, without making retort, till the woman, losing her patience, exclaimed:

"You old brute, if you were my husband, I'd give you poison!"

Giving a complacent puff to his pipe, Pat looked at her steadily and replied:

"Begorra, if I was your husband, I'd take it."

Paul W. Harrison is a missionary pioneer in Arabia, and in his short time in that country has already added a Christian page to the "Thousand and One Nights." The October American Magazine tells about his wonders and says:

"Doctor, we hear that you cut open your own arm to save the life of a little idiot Arab boy. Is that true?"

"Yes," nodded the doctor.

"Will you show us the place?" they urged.

"So he bared his arm, and they could see the long red scar there. The Arabs looked at it in wonder and amazement. Then one of them—he was the finest of the lot, one of the ruling family, exclaimed:

"You could fill this whole room full of silver, and I wouldn't do that for anybody!"

This is the difference between a Mohammedan and a Christian. Self-preservation is the law of one; self-sacrifice is the law of the other.

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First aid for Cramps, in the limbs and stomach. Rheumatism in all its forms. Neuritis. Dysentery. Fresh Wounds. Tooth Ache. Sore Throat. Sprains and Bruises. Pains in the stomach, bowels and side. Bilious Colic. Cholera. Colds. Chapped Hands, burns, Spinal Complaints, Chills and Fever, all promptly respond to this master remedy. It is warranted to have twice the strength of any other medicine of similar uses, yet it is absolutely safe. Guaranteed under the Pure Food and Drugs Act of June 30th, 1906. For internal and external uses. Price 25c. For sale by druggists everywhere. Manufactured by

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

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SEND US A NEW SUBSCRIPTION.

CHURCH AND PERSONAL.

The First Baptist church of Dayton, Tenn., prospers under the ministry of Rev. T. M. Byrom and his splendid wife. The Sunday school, W. M. U. and the B. Y. P. U.'s have come into larger plans of work. The church will meet its apportionment for missions.

We extend our sympathy to Rev. J. T. Upton, Bolivar, Tenn., in the sorrow which has come through the death of Mrs. Upton's father, Mr. L. D. Leird, of Little Rock, Ark. May they be comforted with the comfort wherewith they have comforted others. The church at Bolivar is in splendid condition. The pastor recently baptized 16 converts.

The Woodland Baptist church, Haywood County, on April 15 ordained to the ministry, Brother J. W. Hudson. The council consisted of Dr. J. E. Skinner, Revs. H. L. Knight, R. O. Arbuckle, W. P. Wilcox, T. R. Hammons, G. W. Glass. We are glad to welcome Brother Hudson into the brotherhood of the ministry, and pray that the largest success may attend his labors.

We rejoice that Dr. Calvin B. Waller, who has recently gone to the First Baptist church, (White Temple) Portland, Ore., opens his work with splendid prospects of success. The congregations grow to the capacity of the building, organizations and departments of the church activities are taking on new life and spirit and quite a number have already been received through letter and baptism. We expect Dr. Waller not to forget his native section.

SPLENDID TONIC FOR THE STOMACH AND LIVER.

If you suffer from a sluggish liver, chills and fever, jaundice, take that old time, reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator. It is a dependable tonic for the stomach and liver. It contains no Calomel or other injurious drugs. Purely a vegetable compound. Buy a bottle of Plantation Chill and Fever Tonic and Regulator, price 50c, and watch your spirits pick up. It invigorates your sluggish liver and puts you on your feet again. Best general tonic to tone up the entire system. For sale by druggists or direct from Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

Rev. J. T. Early of Little Rock, Ark. has resigned his pastorate for the evangelistic field. He is open to Tennessee engagements during May.

We are glad to note that Rev. H. N. Quisenberry is greatly improved in health and is now able to return to work. We should be glad if one of our strong churches should secure him as pastor.

Brother H. S. Taylor of Springfield voices a sentiment of a great host of Baptists in the State in suggesting what a fine thing it would be if select editorials from Dr. Folk could be published in book form. The only difficulty in such an undertaking would be its cost.

Rev. R. D. Cecil of Cleveland, Tenn., quotes an expression that he frequently hears: "I can't do without it." The reference, of course, is to the Baptist and Reflector and we wish that there might be an increase of the tribe to make this statement.

Rev. J. L. Mason has been at White House, Tenn., since January 1st, serving the White House and Concord churches for half time each. A vigorous Sunday School has been operating at both places and the churches are recognizing their sense of obligation not only to the pastor but to the mission causes. Blessings on them.

The preachers of Holston Association met on April 2, in Central Baptist church at Johnson City, pursuant to a call made by J. N. Monroe, Associational Secretary, and organized a preachers' conference to meet on Monday after each first Sunday. Rev. E. K. Cox of Kingsport, was elected chairman and J. N. Monroe was elected secretary.

Brethren Good, Glenn and McIntosh made reports from their fields. Bro. H. B. Cole reported from Boone's Creek and Jonesboro. Bro. George Greene of Central church reported a "big" day here on the first Sunday. Dr. Ben Cox assisting in a meeting. There were 33 additions to the church and 604 in Sunday school.

Brother Monroe made a report of a meeting just closed at Hale's Chapel. There were 7 valuable additions. Brother E. K. Cox reports, in his

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Arrive New Orleans 10:45 a. m., May 16.

in ample time for opening of Convention at 3:00 p. m., May 16th.

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

new work at Kingsport, there are eight States represented in the organization. He had 10 additions in the last two weeks. They have 60 men in the Bible class. Things are looking up. We have a great work. It is a hard field, but a great one. He said he had visited about 200 homes in a week. He further stated he is hunting Baptists primarily.

There are about 9,000 population at Kingsport, 1,000 of whom are colored. There are 9 large industries at Kingsport and several smaller ones.

J. N. MONROE,
Associational Secretary,
Johnson City, Tenn.

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CLASSIFIED ADVERTISEMENTS.

OPPORTUNITY FOR INVESTMENT.
High Point, N. C. offers investors unlimited opportunities. Raw material, cheap power, mixed car shipments, adequate labor. Since October a new factory every two weeks, grand total 100. Write Industrial Depts., Box 42.
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The church at Hampton, Tenn., under the leadership of Pastor C. P. Holland, plans to add two new Sunday School rooms. Brother E. E. Williams is the energetic Superintendent. Hampton has about 1,600 inhabitants and boasts of a large spring that furnishes water to Elizabethton and adjacent towns.

BAPTIST AND REFLECTOR

Published by the
BAPTIST PUBLISHING COMPANY.

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F. P. PROVOST, Vice-President
C. A. FOLK, Secretary

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consolidated as "The Baptist and Re-
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MISS MATTIE STRAUGHAN, Assistant Manager
MISS ANN WHITE FOLK, Office Assistant

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ville, Tenn., as second-class matter.

RESOLUTIONS

Adopted by the congregation of the
First Baptist church of Douglas, Ga.,
consisting of its members, friends,
and other citizens:

Whereas, the Rev. J. B. Phillips, dur-
ing the progress of the evangelistic
work at Douglas, Ga., was unjustly
and without sufficient cause arrested
and placed in jail for alleged treason-
able utterance; therefore, be it

Resolved, That we declare our de-
votion to the cause of patriotism, and
our entire confidence in the wisdom,
integrity and singleness of purpose of
our President, Woodrow Wilson, and
pledge him our undivided support in
the present emergency.

Second, That we regard the arrest
of our brother Rev. J. B. Phillips, as
unnecessary action, and demanded by
no interest of the present national
crisis.

Third, That we are forced to regard
the arrest and imprisonment of the
Rev. J. B. Phillips as being prompted
by motives other than true American
patriotism, he having been faithful in
the denunciation of sin in this com-
munity.

Fourth, That no odium is attached
to Sheriff W. M. Tanner, who per-
formed an unpleasant task in the
faithful discharge of his official duty.

Fifth, That we extend our brother
every expression of personal affec-
tion and confidence, regretting more
than we are able to say, the indignity
so unreasonably thrust upon him.

L. KELLEY,
E. L. TANNER,
Q. HOLTON.

Unanimously adopted by rising vote.

T. S. HUBERT,

Pastor and Moderator.

WILLIE MERRELL, Clerk.

CALOMEL TODAY, SICK TOMORROW

Dose of Nasty Calomel Makes You Sick and You Lose a Day's Work.

Calomel salivates! It's mercury.
Calomel acts like dynamite on a slug-
gish liver. When calomel comes into
contact with sour bile it crushes into
it, causing cramping and nausea.

If you feel bilious, headachy, consti-
pated and all knocked out, just go to
your druggist and get a 50 cent bottle
of Dodson's Liver Tone, which is a harm-
less vegetable substitute for dangerous
calomel. Take a spoonful and if it
doesn't start your liver and straighten
you up better and quicker than nasty
calomel and without making you sick,
you just go back and get your money.

If you take calomel today you'll be
sick and nauseated tomorrow; besides,
it may salivate you, while if you take
Dodson's Liver Tone you will wake up
feeling great, full of ambition and ready
for work or play. It's harmless, pleas-
ant and safe to give to children; they
like it.

RENWAR RELIEVES RHEUMATISM.

It is certainly a pity that so many
people suffer year after year the intense
pains of rheumatism when it can be so
easily expelled from the system by the
simple treatment of taking Renwar
Rheumatic Salts. Rheumatism is caused
by uric acid in the blood; and in order
to effect a complete cure, it is necessary
to entirely eliminate this acid from the
blood. Renwar is guaranteed to relieve
or your money is refunded. It contains
no injurious drugs. It is the one sure
remedy, and it does not in the slightest
degree injure the stomachs of affect the
heart. Mrs. Joseph L. Boehmer says:
"One 50c bottle has done me more good
than all sanitarium treatments, and what
it did for me, why should it not do the
same for others? Should any one doubt
the virtue of Renwar and the certainty
of curing this malady, refer them to
me." For sale by druggists, price 50c;
or by mail on receipt of price from WAR-
NER DRUG COMPANY, NASHVILLE,
TENN.—Adv.

FORREST—The passing of Mrs.
Mattie J. Forrest from earth to glory
on Monday morning, Feb. 5, 1917, re-
moves one of McMinn county's most
estimable women. She was born in
Monroe county seventy-two years ago
the seventh day of last December, and
when quite young moved with her
parents, Mr. and Mrs. Martin Isbell, to
Bradley county, thence to McMinn. At
eleven years of age she professed faith
in Christ and joined old Mt. Pleasant
Baptist church, after which she moved
her membership to Mt. Harmony Bap-
tist church near her home. On Oct. 24,
1865, she was married to W. H. For-
rest; to this union were born ten chil-
dren, six of whom survive their
mother, namely: Walter J., J. I. and J.
B. Forrest, of Noto, and Mrs. Lizzie
Morris, of Austin, Texas; Mrs. Fannie
Thomas, and Miss Katharine Forrest,
of Noto. Her husband, Deacon W. H.
Forrest, died three years ago. The
Forrest home was built upon love and
devotion, for never was love more
manifest in a family circle, and never
did a mother sacrifice more upon love's
altar for her children than did Sister
Forrest, and never did a family of
children pour out their lives more ful-
ly in devotion and service than did the
sons and daughters of this precious
mother through all her sickness. The
entire community, and Mt. Harmony
church has sustained a great loss. The
breaking up of the Forrest home occa-
sions the sadness of many preachers'
hearts who have shared the wonderful
hospitality of the little home near the
church. The writer feels keenly this
loss as for twenty and more years he
has had the warm welcome to shelter
of warmth and sunshine. Our hearts
go out in sympathy for the three noble
sons, who have attained to splendid
Christian and business manhood, and
to the three daughters who are loved
and admired by all who know them.
The life of this noble woman of God,
is now being lived in the lives of her
sons and daughters, and their Chris-
tian influence is being felt in commu-
nities where they live. The funeral ser-
vices were conducted by the pastor,
Rev. W. W. Mullendore and the writer
at 2 p. m. Tuesday, February 6th. The
church was filled to the doors, notwith-
standing the extreme cold weather. One
thing must not be forgotten. On Sun-
day before Sister Forrest died, she
made it a point to mention the names
of many friends and with some parting
word would pause and say, "Now if I
have left out anybody's name, tell them
for me to meet me in heaven." The
floral offering was in keeping with the
sweet and beautiful life that she had
lived, for truthfully we can say that
she loved everybody.

T. R. WAGGONER.

Rev. Chas Durden has resigned
the care of Patee Park church, St.
Joseph, Mo., to accept a call to West
Park church, St. Louis Mo.

The First church, Monroe, La., is to
be assisted in a meeting beginning the
Fifth Sunday in April by Rev. G. L.
Yates, of Tyler, Texas. Rev. F. H.
Farrington is the aggressive pastor.

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Account Southern Baptist Convention. Tickets on sale
May 11th to 16th. Final limit May 31, 1917.

Privilege of extension until June 15th upon payment
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to run through.

Leave Nashville May 15th, 2:57 a. m.

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

Sleeper open for reception of passengers, 9:00 p. m.,
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JAMES DAVENPORT,

Pastor Salem Baptist Church,
Liberty, Tennessee.

J. H. WRIGHT,

Pastor Adairville Baptist Church,
Adairville, Kentucky.



HOTEL DE SOTO
(MILLION DOLLAR HOME)
NEW ORLEANS

SOUTHERN BAPTIST HEADQUARTERS FOR THE SUNDAY SCHOOL
BOARD.

Mazie's Chapel church, near Lex-
ington, Tenn., has set apart the
third Sunday in June as the day for
the dedication of their new house
of worship. All-day services will
be held.

Dr. Daniel A. MacMurray, of
Lenox Road church, Brooklyn, N. Y.,
has accepted the invitation to deliver
the baccalaureate sermon of Wake
Forest College, Wake Forest, N. C.,
May 23.

Rev. H. H. Drake, of Pittsburg,
Texas, is aiding Rev. A. L. Ingram in
a meeting with North Marshall
church, Marshall, Texas, and the out-
look is good for a great ingathering.

CONSTIPATION.

You are apt to think lightly of a
slight case of constipation. Did you
know that constipation is incipient au-
to-intoxication or self-poisoning? You can-
not be too careful, for constipation with-
out treatment is liable to become the
source of far more serious ills. To be
entirely healthy and have a clean body,
it is necessary to keep the bowels clean
and the liver active. When constipated,
take Van Lax for it is the ideal treat-
ment for constipation. Contains no
Calomel and habit-forming drugs. Does
not gripe or nauseate. It is pleasant
in taste and results. Sold everywhere
by the best dealers. Manufactured by
Van Fleet-Mansfield Drug Co., Memphis,
Tenn.

THE MIDDLE TENNESSEE BAPTIST SUNDAY SCHOOL CONVENTION.

Wilson Woodcock.

With weather that was ideal and hospitality that was gracious to furnish the setting for a well-made program, there was no other issue than success for the Middle Tennessee Baptist Sunday School Convention.

From the sermon delivered by Rev. Geo. H. Freeman to the handshaking at the close, the discussions moved upon a high plane of inspiration and instruction. Brother Freeman spoke from the words found in James 5:19, 20, and drew a distinction between the conversion referred to in the text and regeneration. The conversion of the text was defined as changing the thinking and actions of people upon questions that affected their usefulness.

Thursday Morning.

At 10 o'clock the convention was called to order and Brother J. B. Leith, of Tullahoma, conducted the devotional service.

Rev. C. D. Creasman, Nashville, gave a two-minute report of the Sunday School Conference. One question considered was "How to build a Sunday School building during the present war scare."

Mrs. E. C. Wright reported for the Elementary Section that the question considered was "Is the Sunbeam Bond necessary in view of the Primary work in the Sunday School?" and it was answered affirmatively.

Rev. W. R. Hill, Nashville, reported that the B. Y. P. U. section discussed the Standard of Excellence with special reference to the Study Courses.

President Geo. J. Burnett, of Tennessee College, spoke on "The Pastor and the Sunday School." The theme that he emphasized from several angles was that the pastor is a teacher with the greatest commission on earth and that he should be informed or should inform himself as to the correctness of the teaching done in his Sunday School. He recommended that the pastor have active supervision of the Sunday School teachers and be able to guarantee that only sound doctrine was being taught.

Mr. Walter Smithwick, Tullahoma, spoke on "The Qualifications of a good Superintendent." Brother Smithwick's address was excellent. He laid down six qualifications: 1. A good man and a Baptist; 2. Executive ability; 3. A proper sense of right program; 4. Should value special days; 5. Should regard the standard of excellence; 6. Should be evangelistic in purpose and practice.

Rev. W. R. Hill, Nashville, "How long should a superintendent hold his office?"

Dr. Gillon said "As long as he can keep out of the ruts."

Dr. A. R. Bond said "As long as he grows and the school grows in grace."

Sure! High Heels Cause Corns But Who Cares Now

Because style decrees that women crowd and buckle up their tender toes in high heel footwear they suffer from corns, then they cut and trim at these painful pests which merely makes the corn grow hard. The suicidal habit may cause lockjaw and women are warned to stop it.

A few drops of a drug called freezone applied directly upon a sore corn gives quick relief and soon the entire corn, root and all, lifts out without pain. Ask the drug store man for a quarter of an ounce of freezone, which costs very little but is sufficient to remove every hard or soft corn or callus from one's feet.

This drug is an ether compound and dries in a moment and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin. Clip this out and pin on your wife's dresser.

and numbers."

Rev. C. D. Creasman told of a plan by which men were promoted from one important position to another with the superintendence as the highest position. This constantly trains new leaders.

In the absence of Dr. G. M. Savage who was to have discussed "The Qualifications of a Good Teacher," the question was thrown open for discussion.

Dr. Gillon and others spoke.

Dr. I. J. VanNess spoke on "Doctrinal lessons in the Sunday School."

Dr. VanNess plead for a restatement of the fundamental Christian principles of the Bible in new terms. He said we could scare some people out of their wits by talking of the doctrine of election. But if we spoke of the fact that God chose us before we chose Him, that we were saved by His grace and not by our own character, we would be talking of the same doctrine and the hearer would be reached. The speaker further outlined the plan that has been adopted by the International Lesson Committee for giving three months' lessons to the connected study of fundamental Christian principles in 1918 and probably six months of such study in 1919. He also spoke of the much neglected supplementary lessons prepared by the Sunday School Board which are prepared for the purpose of teaching Baptist Doctrines in the Sunday School.

Thursday Afternoon.

Devotions were conducted by Walter Smithwick, of Tullahoma.

The general topic of the afternoon was "The Sunday School at Work." "The Pastor's Part" had been assigned to Rev. J. H. Barber, of Columbia, who was absent because of an operation. The topic was discussed by Dr. J. W. Gillon, Dr. I. J. VanNess, Dr. A. R. Bond, Dr. W. R. Hill, Mrs. A. B. Burnley and others.

Rev. P. Q. Cason, Tullahoma, spoke on "The Superintendent's Part." Brother Cason divided the Superintendent's part into four periods: 1. Early on Sunday Morning, Prayer in God's House; 2. Opening exercises, Enlist as many people as possible; 3. Study hour, quiet, no interruption of teachers; 4. Closing exercises, brief. He quoted Dr. B. H. DeMent as saying that "Problems plus men solutions" and said the converse was true that "Problems minus men leaves confusion."

Dr. W. R. Hill, Nashville, spoke on "The Teacher's Part." He emphasized the importance of the teacher's part by saying that with all the other parts if there were no teacher there would be no school. Briefly stated, the completeness of the teaching will be accomplished if the teacher "starts, teaches and finishes."

Thursday Evening.

Dr. G. C. Savage conducting the devotions.

Dr. J. W. Gillon spoke on "The Obedience of Christ."

Friday Morning.

Rev. Jackson, of Dickson, conducted the devotions.

Thirteen of the nineteen associational superintendents made report of their work. This is the largest number that have ever submitted reports.

Mr. and Mrs. J. Fred Scholfield were present and sang "The Home of the Soul." The congregation was greatly moved by the gospel in song.

The Committee on Nominations reported as follows:

President—M. E. Ward, Nashville, Tenn.

Vice President—Walter Smithwick, Tullahoma.

Secretary—E. G. Halback, Nashville.

Treasurer—S. A. VanNess, Springfield.

Associational Superintendents.

Nashville—E. G. Halback, Nashville.

Concord—C. W. Baird, Lascassas.

Wiseman—W. K. Johnson, Westmoreland.

Riverside—W. A. Lowe, Willow Grove.

Duck River—Walter Smithwick, Tullahoma.

Robertson County—L. S. Ewton, Springfield.

Union—C. M. Odell, Sparta.

Judson—Robert Clements, Dickson.

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea—1 cupful	1.54
(hot) (5 fl. oz.)	
Green tea—1 glassful	2.02
(cold) (8 fl. oz. exclusive of ice)	
Coca-Cola—1 drink, 8 fl. oz.	1.21
(fountain) (prepared with 1 fl. oz. Syrup)	
Coca-Cola—1 drink, 8 fl. oz.	1.12
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

You Can Tell The People Who Have Iron in Their Blood—Strong, Healthy, Vigorous Folks

Doctor Says: Ordinary Nuxated Iron Will Make Nervous Run-down People 100 Per Cent. Stronger in Two Weeks' Time in Many Cases.

NEW YORK, N. Y.—"One glance is enough to tell which people have iron in their blood," said Dr. E. Sauer, a Boston physician who has studied widely both in this country and in great European Medical Institutions, in a recent discourse. They are the ones that do and dare. The others are in the weakling class. Sleepless nights spent worrying over supposed ailments, constant dosing with habit-forming drugs and narcotics for nervous weakness, stomach, liver or kidney disease and useless attempts to brace up with strong coffee or other stimulants are what keep them suffering and vainly longing to be strong. Their real trouble is lack of iron in the blood. Without iron the blood has no power to change food into living tissue and therefore, nothing you eat does you any good; you don't get the strength out of it. The moment iron is supplied the multitude of dangerous symptoms disappear. I have seen dozens of nervous, run-down people who were ailing all the time, double and even triple their strength and endurance and entirely get rid of every sign of dyspepsia, liver and other troubles in from ten to fourteen days' time simply by taking iron in

the proper form. And this, after they had in some cases been doctoring for months without any benefit.

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or far you can walk without becoming tired. Next take two five-grain tablets of ordinary nuxated iron three times per day after meals for two weeks. Then test your strength again and see for yourself how much you have gained. There is nothing like good old iron to put color in your cheeks and sound, healthy flesh on your bones. But you must take iron in a form that can be easily absorbed and assimilated like nuxated iron if you want it to do you any good, otherwise it may prove worse than useless.

NOTE—Nuxated Iron recommended above by Dr. E. Sauer, is one of the newer organic iron compounds. 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.

You Need Not Suffer From Catarrh

You have probably been in the habit of using external treatments to relieve your catarrh. You have applied sprays, washes and lotions to the mucous surfaces of the nose and throat, have been temporarily relieved, and then wondered a short time after, why you were troubled with another attack of catarrh.

You should realize that catarrh is an infection of the blood. This fact has been agreed upon by specialists in catarrh troubles, and has been proven in the laboratories of the Swift

Specific Co. S. S. S., which was discovered over fifty years ago, will cleanse your blood of the catarrhal poisons and will thereby relieve you of the dripping in your throat, the sores in your nostrils, spitting, hawking and bad breath.

All druggists carry S. S. S., and the physicians of our Medical Department will cheerfully answer any letters which you may write them in regard to your case. Swift Specific Co., 305 Swift Building, Atlanta, Ga.

New Salem—J. F. Neville, Brush Creek.
Salem—L. D. Jennings, Alexandria.
Sequatchie Valley—J. W. Barker, Pikeville, Tenn.
Enon—J. M. Williams, Lafayette.
Stewart County—E. H. Greenwell, Woodlawn.
Bledsoe—Wilson Woodcock, Gallatin.
Stockton Valley—W. L. Reagan, Helena.
Cumberland—Riley Welch, Clarks-ville.
Indian Creek—J. W. Barnett, Clif-
ton.

Ebenezer—O. A. Utley, Columbia.
We recommend that the president be empowered to fill all vacancies.
Respectfully submitted,

L. S. EWTON.

W. R. BECKETT.

WALTER SMITHWICK.

The report was unanimously adopt-
ed.

Dr. A. R. Bond read the report on resolutions.

The report of the Committee on Time and Place was adopted. The time will be the same as this year and the place is Clarksville.

Rev. W. Rufus Beckett, of Nash-ville, spoke on "How to make the Sun-day School Go." The speaker said the Sunday School was of divine ori-gin, was to be operated after a divine plan and used a divine book. He drew many happy teachings from the eighth chapter of Nehemiah.

Dr. Austin Crouch, of Murfreesboro, spoke on "Spirituality in the Sunday School". His address was full of good things. He said "No organiza-tion can have spirituality. It requires personality to have spirituality. The folks in the organization can be spirit-ual and should be spiritual. The sec-ret of spirituality is a recognition of the presence of God. The means of spirituality is a recognition of the presence of God. The means of spir-ituality is the study of the Word. Jesus said 'Father sanctify them through Thy truth. Thy word is truth.' The Holy Spirit wants to lead us out to do the will of God. Every day do something consciously for the glory of God."

Friday Afternoon.

Rev. Wilson Woodcock, Gallatin, conducted the devotions.

Dr. A. R. Bond spoke on "The Mak-ing of a Teacher". He laid down three principles: 1. A vital experi-ence of God; 2. An Adequate Biblical and Pedagogical Equipment; 3. An Unswerving Purpose to Reach the True Objective.

Dr. Ryland Knight, of Clarksville, spoke on "Christian Education Day in the Sunday School."

YOUNG PEOPLE OFTEN HAVE KID-NEY TROUBLE.

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

Very truly yours,
MRS. BLANCH BOLL,

75 Darby Street,

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

HOWARD A. SWEETEN, Notary Public.

Letter to Dr. Kilmer & Co., Bingham-ton, N. Y.

Prove What Swamp-Root Will Do For You.

Send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample size bot-tle. It will convince anyone. You will also receive a booklet of valuable infor-mation, telling about the kidneys and bladder. When writing, be sure and mention the Nashville Baptist and Re-flector. Regular fifty-cent and one-dol-lar bottles for sale at all drug stores.—Adv.

President Ward gave an opportuni-ty for those present to express their appreciation of the Convention and a number responded. He then asked the pastors and superintendents to stand down front while the rest of the folks passed shaking hands with them and with one another. This closing service was deeply impressive and the fellow-ship was beautiful.

The Convention adjourned to meet next April in Clarksville.

AMONG THE BRETHREN.

By Fleetwood Ball.

Rev. A. F. Mahan, of Fountain City, Tenn., writes: "Central church, Fountain City, will more than double its apportionment for home and foreign missions. I go to Atlanta Monday for a meeting with Pastor Sentell, Gordon street church."

Dr. C. A. Owens, of Humboldt, Tenn., writes: "Our meeting with the First church, Ocala, Fla., closed last night. It has been a very helpful and remarkable meeting. There are 40 who are awaiting baptism and several others came by letter."

Rev. W. J. Fesmire, of Buena Vista, Tenn., writes: "We have a Sunday School at Pleasant Hill church with an average attendance of at least 50. I will preach at Flatwoods church the second Sunday in May."

Dr. Spencer Tunnell, of the First church, Morristown, Tenn., is to preach the baccalaureate sermon at Virginia Intermont College, Bristol, Va. A rich treat is in store for that school.

Rev. Otto S. Russell has resigned the care of the First church, Santa Anna, Calif., to accept a call to the care of the First church, Slater, Mo. He is one Russellite that it will be advisable to follow.

Dr. W. O. Carver advises that as soon as the report of the Committee on Consolidation of the Boards is read at New Orleans, a motion shall prevail to lay both the majority and minority reports on the table. But no question is settled until it is settled right, and a settlement of the ques-tion is what the thousands want.

Dr. L. R. Christie has resigned the care of the First church, Columbus, Ga., to become General Secretary of Shorter College, Rome, Ga. He goes to his new duties May 1st.

The meeting with East Point church, Atlanta, Ga., in which Rev. P. Q. Cason, of Tullahoma, Tenn., as-sisted Rev. O. L. Jones, seems to have been very fruitful of good.

"I've heard men blacken the name of Dr. J. R. Graves who were not worthy to blacken his shoes," declared Dr. J. W. Porter, of Lexington, Ky., in the great address he delivered be-fore the Sunday School Convention at Ripley, Tenn. Did he hear that in Louisville?

Dr. S. M. Brown, editor of the Word and Way, is assisting Rev. H. J. Ridings, of Edmond, Okla., in a meet-ing. Singer W. B. Scholfield has charge of the music.

Ben M. Bogard and Alonzo Nun-tery are having a debate over the Scripturalness of Conventions. Bogard quotes a number of Scriptures which he says provide that "The General As-sociation of the United States," of which he is a member, is authorized by Holy Writ. Nunnery replies that the same Scriptures authorize the organi-zation of the Southern Baptist Con-vention. It looks like Nunnery is right.

Rev. I. N. Penick, of Martin, Tenn.,

Do You Neglect Your Machinery?

The machinery of the body needs to be well oiled, kept in good condition just as the automobile, steam engine or bicycle. Why should the human neglect his own machinery more than that of his horse or his engine? Yet most peo-ple do neglect themselves. To clean the system at least once a week is to practice preventive measures. You will escape many ills and clear up the coated tongue, the sallow complexion, the dull headache, the lazy liver, if you will take a pleasant laxative made up of the May-apple, juice of the leaves of aloes, root of jalap, and called Pleasant Pellets. You can obtain at almost any drug store in this country these vegetable pellets in vials for 25c—simply ask for Dr. Pierce's Pleasant Pellets. There can be no counterfeit if they have the Dr. Pierce stamp. Proven good by 50 years use.

FAIR AND CLEAR



—that's the way your skin will be, if you'll take Doctor Pierce's Golden Medical Discovery. Pimples, blotches, eruptions, and humors are ut-terly banished by this medicine. It takes away, more thor-oughly and certainly than anything else, the blood poisons or impurities that cause them.

For every Skin, Scalp, and Scrofulous affection, no matter how it came, the "Discovery" cleanses, builds up, strengthens, and invigorates every part of the system. Eczema, Erysipelas, Salt-rheum, Tetter, Boils, Car-buncles, Enlarged Glands, and the worst Scrofulous Sores and Swellings are com-pletely and permanently benefited by it.

The "Discovery" is made from native roots without alcohol, and can be had in liquid or tablet form from all dealers. It is one of the best tonics to-day, you feel refreshed in strength and vigor after taking this vegetable tonic.

Norfolk & Western Ry.

U. C. V. REUNION

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WARREN L. ROHR, Gen'l Agent,

Passenger Department,
Chattanooga, Tenn.

W. C. SAUNDERS, Gen'l Passenger Agent,
Roanoke, Virginia.

accepts an invitation to preach the dedicatory sermon of Mazie's Chapel church, near Lexington, Tenn., on the third Sunday in June. It promises to be a great occasion.

Several days ago the corner stone of the new church building at Clarks-ville, Tenn., was laid, the Masons hav-ing charge of the ceremonies, the Grand Master of Tennessee presiding. The aggressive pastor, Dr. Ryland Knight, was conspicuous in the exer-cises. It is to be a \$60,000 structure, thoroughly modern in architecture.

There were over 30 additions by baptism as a result of the recent meeting at Newbern, Tenn., in which Evangelist G. E. Kennedy, of Kansas City, Mo., assisted Rev. A. W. Hill. Singer R. H. Cornelius had charge of the music.

Evangelist J. A. Scott is holding a meeting with the First church, Shaw-nee, Okla., which at last account had resulted in 83 additions.

Rev. O. A. Utley, of the Second church, Columbia, Tenn., was in Mem-phris, Tenn., last week looking after the completion of a commodious bun-galow which he is having built on a prominent residence street. He will move to that city at an early date, though not relinquishing his pastor-ate in Columbia for some time.

Rev. H. L. Winburn, of Walnut street church, Louisville, Ky., is to as-sist Rev. A. F. Gordon in a meeting at Clinton, Ky., beginning the first Sun-day in August. Prof. Davis Hughes will have charge of the music.

Rev. J. A. Lee resigns at Lumber-ton, Miss., to accept the care of the church at Yazoo City, Miss., where he is to begin work May 1st.

A gift of \$1,000 was recently made to the Baptist Memorial Hospital in Memphis by Mrs. S. H. Solomon, of Coldwater, Miss., to endow a room in memory of her son. Doubtless the hospital authorities are glad that there are some Solomons in the land.

Rev. Lloyd A. Parker, of Booneville, Miss., is rejoicing over the fact that the indebtedness of \$7,500 on the new \$20,000 church has been entirely liq-uidated. The dedication sermon was preached on the third Sunday in April by the pastor.

Dr. Lloyd T. Wilson, of Broadway church, Knoxville, Tenn., is assisting Rev. J. Clyde Turner in a gracious meeting in the First church, Greens-boro, N. C. Bro. Wilson has held 13 meetings in North Carolina.

Rev. J. C. Smith, of Niota, Tenn., was recently ordained to the full work of the gospel ministry that he might be pastor of the church at Murphy, N. C. Rev. T. R. Waggoner, of Athens, Tenn., was chairman of the presbytery and delivered the sermon.

On the first Sunday of the pastor-ate of Dr. W. H. Geistweil with the great old Third church, St. Louis, Mo., he was heard by an audience numbering 1,600 at the morning hour and about that many at night. Fourteen joined the church and five were baptized.

TENNESSEE COLLEGE

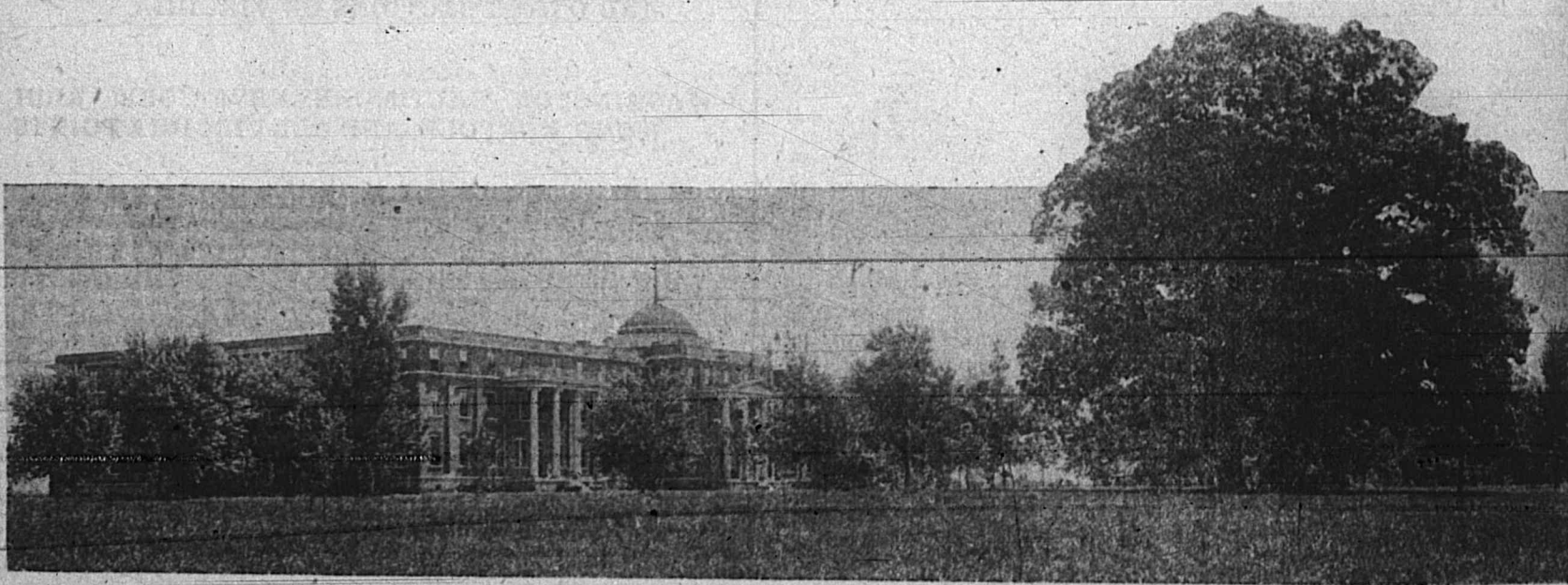
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A Standard College offering four years of college work based on fourteen units for admission to the Freshman Class, leading to the degree of Bachelor of Arts (A. B.). Title of Associate in Arts (A. A.) may be conferred upon completion of two years of college work.

Tennessee College Preparatory School under same administration prepares for entrance into Tennessee College, or any other standard college or university.

FOUNDED to meet the demand for higher education for young women under positive Christian influences, and with proper regard for high intellectual standards.



PURPOSE to make of young womanhood a dynamic power by combining the highest intellectual quality with the finest spiritual aspirations.

FACULTY representing Vassar, Wellsley, Radcliffe, Columbia, Chicago, Oberlin, Vanderbilt, Wisconsin, Peabody, and a number of the best European universities and conservatories. (Write for Bulletin, "Data Concerning the Faculty.")

COURSES in Literature, the Languages, Science meeting the standard college requirement for degree, as well as Music, Art, Expression, Physical Education, and Domestic Science.

LOCATED in a beautiful modern Southern city, famed alike for the culture and the hospitality of its people. (Write for Bulletin, "Beautiful Murfreesboro.")

Applications during this present session exceeded dormitory capacity.

For further information, catalog, and application blank, write at once to

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